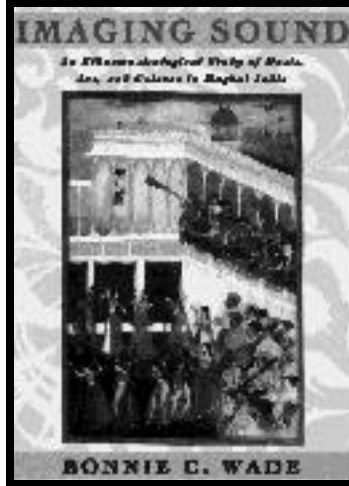


ImagingSound: AnEthnomusicological Study of Music, Art and Culture in Mughal India.

by Bonnie Wade.
University of
Chicago Press,
1998.



Bonnie Wade's *Imaging Sound* (*IS*) is an enjoyable and well-researched ethnomusicological study of the Mughal era in India and explores aspects of Mughal life - their courts and patronage, political agendas, social behaviors, religious activities, historical identities and world view - as tools for understanding the functions and developments of Mughal music. *IS* takes on the challenging task of investigating musical change and setting through all of the "Great Mughal" rulers with special emphasis on the court of Akbar. Central to the structure of *IS* is its insightful comparisons of the texts of Mughal manuscripts with visual clues found in the elaborate Mughal miniature paintings in formulating a description of the Empire's musical realm.

Tracing the genealogy of the Mughal family from its Mongol and Turki lines, Wade first examines early Mughal aesthetics with Babur and Humayun's Hindustani reign. Particularly interesting is *IS*'s discussion on the Mughal obsession with books and art as a symbol of power - musically central to this was the royal *naubat* court ensemble, found throughout Mughal miniature paintings. As an audible symbol of power, the *naubat* ensemble was used in heralding royal presence, keeping daily time, accompanying Mughal processions in travel and war, as well as functioning in concert performance. *IS* also makes intriguing statements about the *naubat* ensemble's association with events in the harem and speculates on the political and cultural power of Mughal women in royal gatherings and musical settings.

A considerable portion of *IS* deals with musical life under Akbar's rule, when Mughal documentation of music was at its zenith. Akbari paintings, incorporating music and musicians, helped create a visual image and reinforced Akbar's interests in creating a "new culture" through the synthesis of religious concepts and regional traditions. Wade suggests that Akbar did not patronize Miyan Tansen, the illustrious and semi-mythical musician, merely for his musical abilities, but also because of his connections in both Hindu and Muslim spheres. Tansen symbolized the very synthesis Akbar strove to promote in his cultural agenda. *IS* also explores

the Akbari tradition of using instruments in painting to suggest historical or regional settings. For example, the inclusion of the West Asian *barbat* harp may suggest a non-Indian context such as an event in pre-Mughal Timurid or Mongol history or the inclusion of the *shringa* C-shaped horn of ancient India may suggest an explicitly South Asian culture.

A further point that *IS* discusses at length involves the vehicle of Sufism and its great role in synthesis during Mughal rule including the long relationship between Akbar and the Chishtiyya Brotherhood. Popular Sufi practices including the Qawwali musical form and its connection with mausoleums, *dhikr* ceremonies, as well as trance rituals led to positive interactions with Indian communities; appealing concepts of an esoteric path to a direct personal relationship with God also bound concepts in Sufi philosophy with features of the Bhakti movement and further fostered musical synthesis. Wade draws a connection between the central importance of the *na'i* flute in the sama' rituals of Sufi culture with the *bansuri* flute and its important musical relation to the Hindu deity Krishna.

IS expands upon the transformation process of music through the Indianization of Mughal musical culture and its influence on the growth and separation of Hindustani music as an individual classical tradition. Wade examines the use of explicitly Indian music in Akbar's *darbar* through the *rudra vina* stick zither, the *pakhawaj* barrel drum, and the Dhrupad musical form. From this, *IS* examines the transformation of instruments and their use in later Mughal reigns in pictorial scenes of imperial processions, marriage celebrations and other auspicious events. *IS* makes reference to the transformations of instruments such as *rabab* lutes used in Mughal music and their possible connection with the modern-day *sarod* lute, the Mughal *kemanche* spike fiddle and its relationship with the modern Indian *sarangi* bowed lute, the use of the Mughal *tanbur* lute in functioning as an Indian drone instrument. Wade also examines the interactions between male and female instrumentalists, singers, and dancers in crossing lines of gender and ethnicity within musical transformation.

IS successfully combines ethnomusicological research with art historical, sociological, ethnographic, folkloric, as well as gender and cultural studies in a creative effort. A useful addition to the text is its extensive footnotes, index, glossary of musical instruments and terms, as well as historical maps and genealogical charts. Most notable, however, is *IS*'s wonderful gallery collection containing replications of music-focused Mughal miniature paintings. From these amazing works of art, the reader can formulate his own suppositions on the splendor and uniqueness of Mughal musical culture.

Bertie Kibreach

University of Chicago

மின்நக அகாடமி ராஜஸ்தானி தேவநு இன்டிஸ்டிரீஸ்

Place and Shadow: Photographs from a Personal Location

There is something uncanny about displaying this series of photographs. When shooting these scenes over the last few years, my thoughts were that they were destined for negative perpetuity, like so many other rolls of film, tossed to the dustbin of family history, left to the gnawing criticism of the house mice. For various reasons—no time, no money—I've become accustomed to looking at my photographs in negative, deferring development for an indefinite future. But, as my brother once asked me rhetorically in exasperation, "What's the point of keeping negatives, man?!"

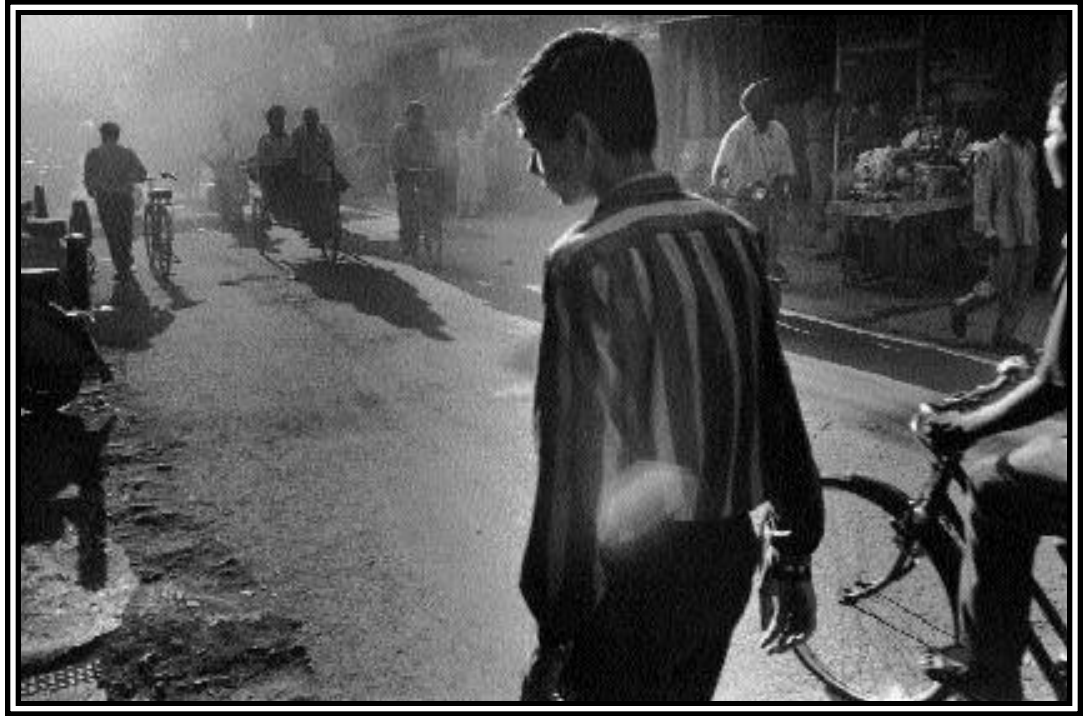
So now thanks to the support of South Asia Outreach, this series is exposed to public viewing, for everyone's (dis)pleasure. Every (un)imaginative understanding brought by the viewer can now don these photographs' essential nakedness, for they are inevitably open to each and every interpretation and value. "Chacun son gout, quoi!"

But before ceding them to your imaginative deformations, I wish to take this opportunity to uncover something of these photographs' history and to explain the locutions "place and shadow" and "personal location" making up the series' title. As alluded already, I began this series amidst growing up with a camera in hand. Many were taken in the off-time of more real subjects, absentmindedly exposed in living room or repair shop boredom. Others became possible on a family trip to India, numerous wedding attendances and so forth. Here as an ensemble, these pictures bring into view a certain cultural geography that might be called "diasporic," but in any case might have something to do with questions of place and identity in our contemporary world.

The phenomena of place and identity may have always been enmeshed in distinct ways. Now a sign of our times is a certain phantasmagoric sense of place—a sense that it is haunted by some place else: the signs of the foreign or distant social mechanisms brought forth by excessive migration, travel and other headaches of

globalization. No place is whole or unique anymore, if any ever were in the first place. Yet in our contemporary economy of cultural identities, there is a deep demand for place. Everyone needs to be from somewhere, especially if one bears the signs of foreignness. So there is a lovely paradox here: Identity needs a place when the latter is no longer itself, when there is no real there there. Maybe that is why everyone, and not just those from far away, has identity problems these days.

These photographs raise this paradox and many others, depending on the viewer's gaze. In any case, I leave all that to you, and resist my dad's exhortations, who insists that I provide information on every



Ludhiana, Punjab, 1998

photograph as if it were a laboratory specimen. He says, looking at one of my photographs, "Tell them that these buildings are empty because so many have gone abroad." For him these photographs leave a shadow, an intimation of depth, something personal and historical, but mysterious. That shadow may be an ineluctable and ineffable element in the phenomena of place and identity today some how or other. So it may be best to stop speaking and just look at the images.

Bali Sahota

University of Chicago

"Place and Shadow" will be on display at
the University of Chicago, Foster Hall
until May 2000.

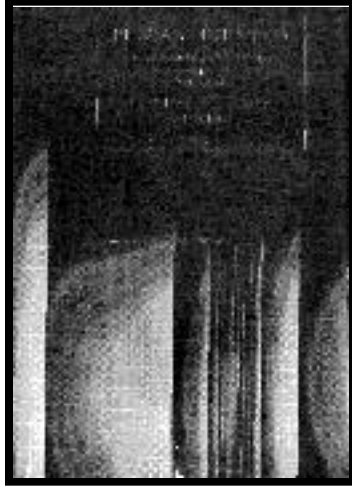
Punjabi Identity: Continuity and Change. edited by Gurharpal Singh and Ian Talbot.

New Delhi: Manohar Publishers, 1996.

This edited volume, a collection of nine papers given at the 1994 Toulouse Conference, is "intended to be suggestive rather than exhaustive about Punjab[i] identity." The first article by Ian Talbot examines the dual impact of colonial state on the urban and rural traditions of Punjab. The urban tradition, under the modernizing tendencies unleashed by the colonial state, created essentialised religious identities while the rural tradition focussed on the Punjabi-ness of various communities and was much more fluid, permeable and accommodating. Although rural tradition dominated Punjabi politics until the mid-1940s, communal processes gathered momentum under "the political changes wrought by the Second World War" and urban tradition came to the fore by the time of partition.

In a similar vein, Denis Matringe examines the colonial impact in his study of Bhai Vir Singh's poetry. He persuasively argues that Bhai Vir Singh's poetry is completely "cut off from popular culture" and that it reflects the creation of a new poetical idiom under the European influence. Although at times Matringe's translations do not match the original beauty of Punjabi verse, he nevertheless stresses Bhai Vir Singh's role in the creation of a reformed Sikh identity and laments on the "lost Punjab" of popular poetry.

The issue of Punjabi identity in Pakistan is examined in two closely related articles by Yunus Samad and Sarah Ansari. Samad maintains that the establishment of Punjabi hegemony led to the disintegration of Pakistan with the formation of Bangladesh and has resulted in regional and ethnic tensions. Ironically, the Punjabi domination in Pakistan has not benefited all Punjabis: the rewards have gone mainly to elite groups such as landlords, bureaucrats, and coopted peasantry. In her discussion of Punjabi settlers in Sindh, Ansari relates to the process in which Punjabis were suddenly made aware of their "group consciousness" by the anxieties and fears of local Sindhis. She argues that "a heightened sense of Punjabi-ness has simply followed on from the development of ethnic politics in Sindh." As a result of native policies, the Punjabis have become "outsiders" in the province.



The recent developments in the politics of East Punjab are addressed by Gurharpal Singh, Joyce Pettigrew and Shinder Thandi from three different perspectives. Arguing that conventional approaches to understanding the "Punjab Problem" are inadequate, Gurharpal Singh traces the conflict between the emerging Sikh sense of ethno-nationalism with the tendencies of hegemonic control by the central government. Only if the Indian government reassesses its assumptions and addresses concerns from a variety of groups and interests can legitimate ethnic claims be resolved. As a social anthropologist Pettigrew examines the strategies adopted by pro-Khalistan guerilla groups. She provides first-hand information about the organizational problems and infighting among different groups that made the movement vulnerable to infiltration, counter-insurgency and eventual destruction by the security forces. Thandi examines the contribution of counter-insurgency in controlling Sikh militancy in Punjab. From a comparative perspective he draws attention to the "low intensity conflict" conducted in Punjab. "Low intensity conflict," he argues, "ranges from subversion to the use of armed force." Thandi concludes: "If the government is seriously interested in establishing lasting peace then it must start new political and economic initiatives to restore its badly wounded credibility."

The final two chapters are devoted to the Punjabi diaspora. In a lengthy discussion of theoretical issues, Arvind-pal Singh makes the case for a critical evaluation of cultural identity "in the wake of recent developments in post-structuralist theory." Arguing against the recent preoccupation with a politics of identity that has dominated the Indian and Punjab politics, he pleads for a radical reassessment of colonial experience in terms of "what remains unthought in the process of cultural translation." The last contribution, by Nasreen Ali, Pat Ellis and Zafar Khan, relates to the study of Kashmiris in Britain. The three authors call for a separation of Punjabi and Kashmiri ethnic identification in Great Britain, a separation which is not only the outcome of a growing group consciousness among Kashmiris against Punjabi hegemony, but is also part of the complex process of globalization that is creating opportunities for the emergence of micro-ethnicities.

My only criticism is that some of the articles are heavily loaded with theoretical jargon making reading boring. Nevertheless, this volume appears at an opportune time. It will serve as a reliable source in the field of Punjab Studies.
Pashaura Singh University of Michigan, Ann Arbor



ਮਿੱਠਰ ਅਭਿਆਸ ਰਾਜਸਥਾਨੀ ਟੈਕਸਟ ਬੁਕ ਡਿਵੀਜ਼ਨ

A DIALOGUE

First I must thank Jeffrey Gore for his kind words [Fall 1999] about my book's exegesis of the Pratyabhijna writings of Utpaladeva and Abhinavagupta, and some of the comparisons it makes. I acknowledge that the book ideally would have given Jacques Derrida a more elaborate treatment. I largely disagree with Gore's principal criticism, that the work is amiss in considering the value of interpretational modesty. It takes this judgment as a reflection of a common though waning proclivity to view transcendental and metaphysical arguments as unwarranted speculation. I believe that such a bias has prevented Gore from understanding key aspects of my work.

It is in my effort to formulate a model for philosophical discourse as an appropriately modest approach to cross-cultural dialogue that I first address the problem of interpretive reference. In this I explain the problem in terms of broadly post-modern considerations about the plurality of interpretations of the world. Along with various proponents of cultural relativism, I maintain that such considerations preclude the privileging of any interpretation over others. On the other hand, I adduce transcendental arguments that making some claims about reality is unavoidable. Strong cultural relativism's skeptical denial of all interpretive reference is therefore incoherent and insidiously closed. According to my model, philosophy is a quest to determine which of a plurality of alternative claims are justified by deeper or universal criteria--a quest that is paradoxically both foundationalist, and dialogical and open-ended.

In analyzing the Pratyabhijna discourse, I endeavor to show how it pursues such a project of extra-traditional justification at the same time as it conceives this project intra-traditionally. Gore believes that I thereby wish to make religious "self-confirmation... [the] foundation for a truly Cross-Cultural dialogue." The purpose of this analysis is rather to illustrate the hermeneutic boundedness of philosophical discourse. All varieties of intellectual expression exhibit a self-confirmation between discursive assumptions and practices. It is just through the reflexive and dialogical confrontation with otherness, and the attempt to mediate between alternatives, that a logically vitiating circularity may be transformed into a cognitively-advancing hermeneutic one.

Throughout my exposition of the debates I observe analogies (similarities in differences) to the arguments of both the Pratyabhijna and its Buddhist opponents in Western thought. I neither point out the former, as Gore asserts, "to prove universality," nor the latter as he suggests to create a "straw man." As explained, I observe such analogies to facilitate my own dialogical effort to translate the Pratyabhijna siddhanta and purvapaksa positions in terms that will make sense to Western academics. I align the siddhanta in certain respects with the transcendental arguments for reference adduced in my earlier methodological discussion. I align the purvapaksa

in certain respects with the denial of interpretive reference in the Western skeptical tradition.

I am aware that more could have been done in this comparative interpretation of the Pratyabhijna dispute with the Buddhists. Nevertheless, I believe that I have made cogent philosophical arguments for the siddhanta. Of course my claims are still debatable. Perhaps it is circular to argue that intelligibility requires a foundational intelligibility, or that we could not recognize anything without recognition. Would this circularity be vitiating or hermeneutic? On the other hand, can the denial of recognition and intelligibility be anything other than nonsense?

My book does not propound deconstructionism, scientific theories of unknowability or Rabbinic hermeneutics. I invite Gore, in the spirit of friendly debate, and in the interest of the interpretive modesty which we both advocate, to adduce those or any other matters.

David Lawrence Hong Kong Univ. Science and Tech

Accepting Lawrence's invitation, I wish to address a few of the issues and reiterate that I found Lawrence's book informative and interesting. I do not assert that he "wish[es] to make religious 'self confirmation... [the] foundation for a truly Cross-Cultural dialogue,'" an assertion one can only read into my review by removing the quote from context and adding the ellipses. The metaphysics of my own argument that parts of experience and reality exceed recognition can best be understood by referring to one more misquotation. I do not argue that Lawrence observes analogies between Buddhists and modern thinkers so as to create a "straw man." I argue, however, that he creates a "straw man" out of Derrida to support his analogies. Lawrence gives little rigorous attention to Derrida's words but knocks him down as "incoherent." Lawrence makes the lucid observation that Derrida's work "may function as an agent of intellectual modesty." Is it not possible that we might draw positive connections between skepticism (or more accurately Derrida's deferral of the desire for universal criteria) and modesty? Might Derrida's writing, by its difficulty and deferral, compare to how tantric practices teach, training us in the skills of modesty?

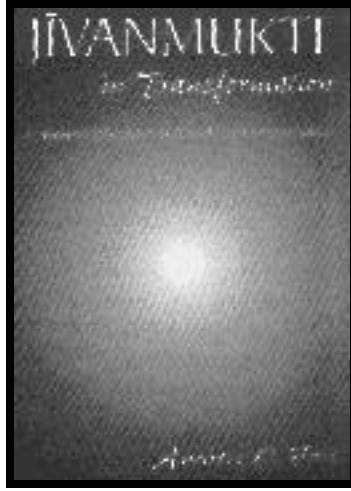
The desire for universal criteria and transcendental arguments often cause broad generalizations and misrecognitions. Does Lawrence's admitted failure to discuss Derrida in a substantial fashion indicate a lack of deep consideration between the modesty he cites favorably and all its potential implications? We can see in Derrida's writing, and in responses to his writing, the difficulty with everyday experiences that exceed our ability to cognize, recognize or name. Our relationship with this misrecognition, within "issues such as technology, gender or globalization," is truly a contemporary problem of interpretive reference that deserves our deep consideration.

Jeffrey Gore

Columbia College

Jivanmukti in Transformation: Embodied Liberation in Advaita and Neo-Vedanta.

by Andrew Fort.
SUNY Press, 1998.



Students of Advaita Vedanta are almost always asking about the behavior of the *jivanmukta*, one who has obtained liberation while living. What becomes of their body when they discover that all they see is a result of *maya*, illusion? If the body continues to apparently exist and the liberated one realizes the apparent existence of all,

then why would or should that one act dharmically? Most fundamentally, why would he continue to follow the prescriptions according to *varnasrama-dharma*?

Not surprisingly, these questions are ones asked by scholars and opponents of Advaita Vedanta, the seventh century school founded by Shankaracarya. Fort's *Jivanmukti in Transformation* is a close examination of these issues and its resolutions. His in-depth analysis an excellent (and much needed) treatment of a central controversy within the Vedanta and Hindu world: the possibility of liberation in life, while embodied.

Fort's project has its roots in *Living Liberation in Hindu Thought*, a volume of essays edited by Fort and Mumme in which they lay out a structure within which to inquire about *jivanmukti* across several schools of Hindu thought. His *Jivanmukti* is an expansion on the themes outlined in the earlier compilation. To this end, Fort divides his book into three parts: Embodied Liberation in Traditional Advaita Vedanta; *Jivanmukti* in the *Yogavasistha*; and Embodied Liberation in Neo-Vedanta: Adaptation and Innovation. The first two parts are very dense analyses of the historical development of the idea of *jivanmukti* through "Traditional Advaita" and "Yogic Advaita." "Traditional Advaita" covers Shankaracarya and several of his major disciples including Suresvara, Vimuktatman, and Madhusudana Sarasvati. "Yogic Advaita" includes studies of the *Yogavasistha* and the *Jivanmuktiviveka* with an emphasis on *Samkhya* concepts and *Yoga* practices. In these parts the reader is immersed in classical scholastic Vedanta. Fort summarizes positions, objections, and replies in much the same way the arguments were presented in the Sanskrit texts.

Part Three of Fort's *Jivanmukti*, "Embodied Liberation in Neo-Vedanta: Adaptation and Innovation," concerns the relatively modern Neo-Vedanta view of the idea. In this part, Fort pays homage to Halbfass who examined the interaction between European and Indian thinkers in

India and Europe: An Essay in Understanding. Fort applies and expands on some of Halbfass's methodology to examine the Neo-Vedanta thinkers whose positions on the issues of liberation while embodied show a clear link to the influences and appropriations of Western premises and categories. Fort examines the writings of Ramana Maharishi, Chandrasekharendra Sarasvati, Vivekananda, and Radhakrishnan. These chapters, as well as the introductory section concerning theoretical issues on Orientalism and "understanding," will be digestible for a wide variety of readers, not just for the philosophically minded.

Fort's book is a superb contribution that will surely have an impact on work on the schools of Indian philosophy as well as their interaction with the West. My only problem with Fort's excellent volume may lie with SUNY rather than with Fort's scholarly abilities: I wished that the Sanskrit text and corresponding translations were made available to readers. Though Fort's intended audience is not restricted to Sanskritists, providing the citations verbatim would give his book even more utility.

This flaw, though, is not fatal. As a scholar of Vedanta, I am delighted to find another book written with the same vigor, precision and readability as Clooney's *Theology After Vedanta*. Now that Vedanta is no longer in vogue and has been supplanted by Buddhist studies, it is even more important for Vedanta scholars to offer such challenging and informative works. I encourage other scholars of Indian philosophy --Vedanta and otherwise -- to follow suit. I highly recommend Fort's *Jivanmukti* to the philosophically minded reader and, of course, the *mumukshu* in search of *jivanmukti*!

Deepak Sarma

DePaul University

Srinivas continued from page 1

among families, also of struggles for dominance among both rural and regional caste groups. The father of two daughters, he added feminine perspectives on all these topics, especially in his later work.

Srinivas' informal, personally engaged style of presenting his observations charmed large audiences and should continue to engage the readers of his many writings. Himself a rationalist and skeptical of all dogmata, he nevertheless used his full humanity to develop multiple--ideally holistic--culturally intimate views of every issue. Particularly memorable to this reader are the chapters on rural religion and on the quality of social relations in his monograph, *The Remembered Village*. Polemics surface in only two of his essays, one of them directed against Louis Dumont's narrow 'purity' definition of caste, the other against the bungling authors of the Backward Classes Commission reports.

He leaves India with rising standards of social research. The last three of his books--*Caste: its Twentieth Century Avatar*, *Indian Society through Personal Writings*; and *Village, Caste, Gender and Method*, are all currently in paperback, and contain some of his finest efforts.

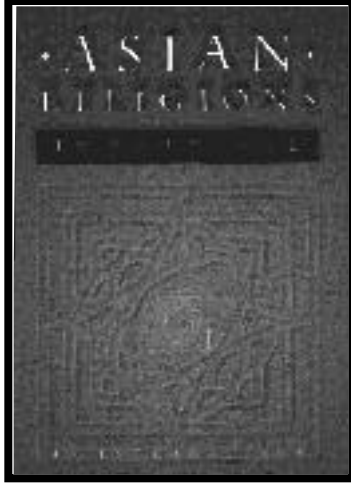
McKim Marriott

University of Chicago

गुरुङ्ग नेपाली, अङ्ग्रेजी, उर्दु, अरु अन्य भाषाहरूमा लेखिएका विभिन्न विषयहरूको अध्ययन

Asian Religions in Practice: An Introduction.

edited by Donald Lopez. Princeton University Press, 1999.



Princeton Readings in Religions is a series of introductory anthologies which attempts to problematize the given conventions in religious studies by providing a more expansive range of reading materials. Rather than placing a heavy

emphasis on "canonical works," the series offers a different configuration of texts so as to capture a wider range of religious practices. So far, five volumes in the series have been published and *Asian Religions* is a compilation of the respective introductory essays.

Each of the essays, with differing degrees of success, attempts to weave the over-all mission of the *Princeton Readings* series into the content of the individual volumes. Richard Davis, in "Religions of India in Practice," writes a historical survey of the challenges and transformations that have occurred in South Asia since 2000 BCE. His essay is not a clear exposition of the religions of India but he problematizes many of the issues currently facing South Asian studies.

Lopez's essays on Buddhism and the religions of Tibet also concisely survey the topics and bring to light details that are often overlooked in other source books. "Buddhism in Practice" surveys doctrine and practice by placing them under the rubric of the Three Jewels, or Buddha, dharma and community. In his second essay, "Religions of Tibet in Practice," Lopez discusses the historical progression of Tibetan Bon and Buddhist traditions.

In "Religions of China in Practice," Stephen Teiser outlines some of the problems entailed in organizing Chinese religions under the traditional headings of Confucianism, Taoism and Buddhism. His essay, however, seems at war with itself. It not only suffers from "the tired old category of the three teachings...inflicted on yet another generation of students," but from a hidden attempt to justify this system of categorization.

George Tanabe concentrates on how doctrine and practice are shared and contested among the different traditions of Japan in "Religions of Japan in Practice." His work reflects recent methodological approaches in the study of Japanese religions that call into question essentialist readings, and highlight how meaning is created and how texts are read.

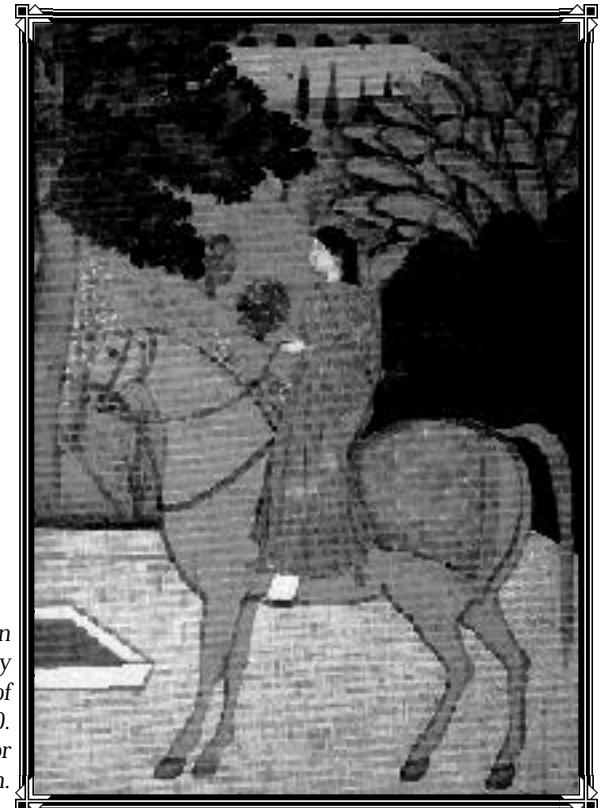
The real question, however, is why publish this book?

For whom is this book written? What should it be used for? What is the role of *Asian Religions in Practice* in practice? There is no doubt that the *Princeton* series is a needed and fresh approach to the religions of the world. I've used *Religions of India in Practice* (1995), *Buddhism in Practice* (1995) and *Religions of Tibet in Practice* (1997) in my own classes with much success. They provide introductory materials which move away from an emphasis on philosophy and elite expression and include ritual texts, folk tales, as well as hagiographical and ethnographic materials.

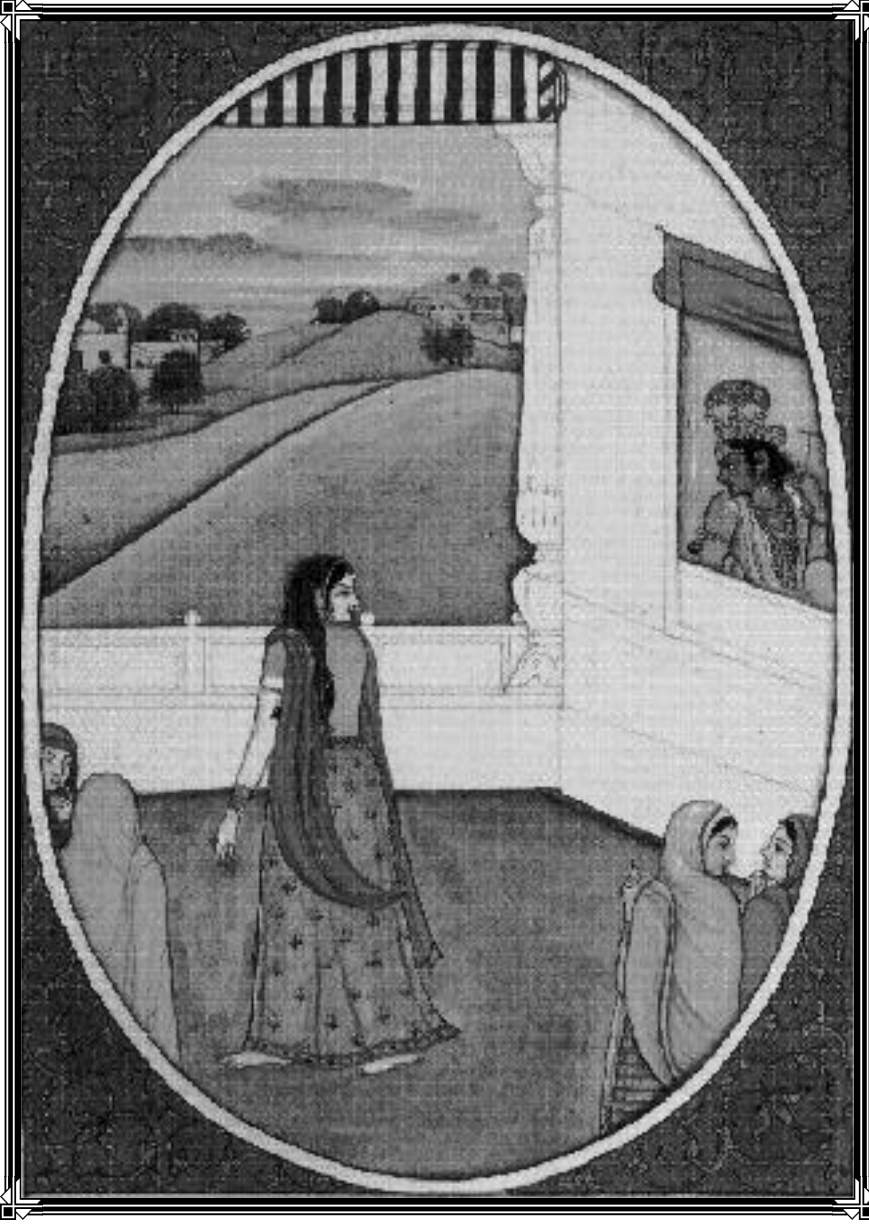
Without the corresponding translations, the introductory essays in *Asian Religions* seem truncated. They are unable to stand alone. On the other hand, no attempt is made in the book to integrate the different essays. Lopez's recent bonanza of publications is a welcome addition to Buddhist, Himalayan, Tibetan and religious studies. However, one senses that this book just offers repackaged old material. The epitome of this repackaging is the introduction to *Asian Religions* which is in all reality an introduction to introductions and offers nothing new in itself. One way to use the book in practice would be in an introduction to world religions course. To make this profitable, however, one of two things would need to happen. Either one would need to supplement the book with further reading (a wily instructor could photocopy essays from the other books in the series), or Princeton University Press could republish *Asian Religions* with the key readings from each volume of the series.

Greg Grieve

University of Chicago



"Lady on Horseback" by Nainsukh of Guler, 1745-50. See page 4 for citation.



*Speaking, refusing,
delighting, angering,
meeting, blooming,
blushing,*

*In a crowded hall, the eyes
do all the talking.*

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மின்ற அன்பு ராஜஸ்தானி தேவனு இன்றிப்புகின்

Book Reviews

Mr Dimock Explores the Mysteries of the East.

by Edward Cameron Dimock.

Chapel Hill, NC: Algonquin Books, 1999.

Mysteries fits somewhere within the categories of autobiography, travelogue, philosophy and humor. Loosely framed within a discussion of *The Laws of Manu*, it is a delightful collection of Dimock's observations gleaned from over 40 years of traveling to India and interspersed with bits from scholarly accounts and Hindu tales. Some of the richness of the book lies in the author's ability to create vivid pictures of the people he meets, like the *gilli-gilli* man, and places, like the Grand Hotel in Calcutta. His portrayal of the first rains of the monsoon leave a lasting impression. For those familiar with the sights and sounds of India, Dimock's musings inspire personal memories and streams of associations.

It is hard to keep a straight face while reading some of the passages, such as the one recounting a visit to the remains of St. Francis Xavier in Goa, "...a small, wizened person 490 years young and, I am sorry to say, looking it." Similarly, it is difficult not to feel stirred by Dimock's experience while gazing into an elephant's eye, "...most animals' eyes register generalized emotions...but Gopal's eye showed intelligence, a sad wisdom, a kind of mild curiosity, and a knowing humor that I have come to associate with older people who have seen a good deal of life and loved some of it and hated some of it but don't want to talk about any of it anymore. The elephant seemed very much, in fact, like my father."

Like fairy tales and myths, this book contains deep truths which may be disguised, as an ogre or a Deputy Collector from Kichuinagar District, but which nonetheless lead to greater self-awareness. In case the reader has missed the point while strolling down the author's meandering memory lanes, Dimock subtitles his last chapter, "In which the author relaxes, puts his feet up, and reflects on his wanderings." I did the same. I was prepared to like this book, but I didn't expect to learn so much about myself.

Emily Bloch

Karishma ke Paramparaagat Aadhaar translated by Chitaranjan Dutt from Gandhi: The Traditional Roots of Charisma by Lloyd I. Rudolph and Susanne Hoeber Rudolph.
New Delhi: Orient Longman, 1999.

Lloyd and Susanne Rudolph's book *Gandhi: The Traditional Roots of Charisma* it was part of a larger book entitled *The Modernity of Tradition* and was published in 1967. In this book they argued that in India, modernization came about by processes of adaptation and synthesis rather than outright rejection of tradition. Gandhi was analyzed as an example of this process.

The title of the Hindi translation is a little strange. Charisma is translated as 'karishma'. The happy similarity of the word sounds must have led the translator to this particular word choice but in Hindi its meaning is closer to 'appealing.' My confusion grew as I began reading the Hindi text and noticed that the translator was making an extreme effort to stay close to the English original. Many long sentences which are acceptable in the high academic register of the Rudolph's original English are torturous or even incomprehensible attempts at word-for-word translation.

One instance of this occurs right in the preface where the Rudolphs say "Gandhi, who describes himself in his autobiography as descended from a caste of petty merchants..."(vii). Here the Rudolphs are trying to give an English translation for the caste name 'baniya' which is familiar to any Hindi speaker and was an important element of Gandhi's identity. However, instead of using the common Hindi term, the translator approaches the sentence literally and translates it word by word.

Throughout the book there is an unsettling and confusing usage of painfully literal attempts at word-for-word translation which often miss the nuanced senses of the original sentences. As in American academic writing, the Hindi translator invents new words and presses words into uses they do not usually have. Anyone who is educated enough to read the academic Hindi used in this book could also read the English original and would be far better served by it.

Shreyash Palshikar

University of Chicago

The imagined readership for this translation is advanced students in Indian universities. The effort was to convey via translation the concepts and language of a US version of humanistic social science. Our experience of the language of these students is "Hinglish," with most of the nouns in English and most of the verbs in Hindi. The idea was to try to reach out further to students whose Hindi is better than their English. Hinglish may be a deplorable development but it cannot be wished away.

Lloyd I. Rudolph

University of Chicago

Sumer and 1999-2000 Awards:

Fulbright-Hayes Doctoral Dissertation Research Abroad Fellowship: (from Dept of Education)

Fellowships

Whiting Dissertation-Year Fellowships, University of Chicago, 2000-01. Complete applications include a nomination form, letters of recommendation, proposal and one approved chapter. Nominations from the departments are due March 31, 2000 so contact your department chair for individual deadlines.

Calls for papers

International Conference on Contemporary Views on Indian Civilization is accepting proposals from scholars who are involved with new, original and cutting edge approaches to the study of South Asia for a symposium, "New Approaches to the Study of South Asia." The conference will be held at the Stevens Institute of Technology, in Hoboken, NJ on July 28-30, 2000 and is sponsored by the World Association for Vedic Studies, Inc. (WAVES), A Multidisciplinary Academic Society. Proposals should be 250-300 words and are due May 15, 2000. For more information, contact Frank Morales at 608-288-0266, fmorale1@students.wisc.edu.

The 34th annual Bengal Studies Conference "Hopes and Aspirations at the Threshold of the New Millennium" will be held May 5-7, 2000 at the University of Wisconsin-Oshkosh. In addition to regular panels relating to various aspects of literature, economics, politics, society, etc. of West Bengal and Bangladesh, papers are also being accepted for special panels on Rabindranath Tagore, Ustad Allauddin Khan, Bengali cuisine and handicrafts. Proposals for panels and/or individuals papers should be 150-200 words and are due March 31, 2000 by mail or email. For more information, contact Zillur Khan at khan@uwosh.edu; 920-424-0924 (ph), 920-424-0739 (fax) or Anji Roy at roy@uwosh.edu; 920-424-7273 (ph), 920-424-1043 (fax) or visit the website: <http://freeweb.digiweb.com/education/bengal>

Study Programs

University of Michigan Summer Language Institute. Language study offered in Arabic, Hindi, Tamil and Persian among other languages. Deadline is April 1, 2000. For application or more information, contact the SLI Coordinator at sli00@umich.edu, or write to International Institute, Univ. of Michigan, 1080 S. University, Suite 4668, Ann Arbor, MI 48109; 734-764-8571 (ph), 734-763-4765 (fax).

Antioch College Education Abroad, Buddhist Studies in Bodhi Gaya, India. A program of study and meditation. Deadline for application is March 15, 2000. For more information, contact AEA@antioch-college.edu, Buddhist Studies, Antioch Education Abroad, Antioch College, Yellow Springs, OH 45387; 800-874-7986.

Individuals interested in an **overseas education expedition** may join one of two upcoming escorted visits to India. "Women's Empowerment, Spirituality and Activism," visiting officials and activists in New Delhi, Jaipur, Agra and Bombay, is scheduled for July 28-August 8, 2000. The second visit, scheduled for August 3-15, will focus on "Social Work and Welfare." The group will travel throughout Kerala to learn about development projects. College credits and CEUs are available. For more information, contact Dr. George Palamattam at ContProEd@aol.com or 800-835-7262.

Orientation sessions for people who have an interest in India but limited knowledge. The sessions can cover food, clothing, history or other aspects of Indian culture. For more information, contact Githa Keralavarma at githakv@yahoo.com or 608-831-4749.

Positions

University of Wisconsin, Madison, Professor of Hindi-Urdu language and literature. Must have Ph.D. in South Asian Languages and Literature, be proficient in both Hindi and Urdu, and be familiar with literary traditions (modern/pre-modern), literary theory and post-colonial theory as well as approaches to cultural studies. Send a resume and cover letter, referring to position vacancy #35772, by August 28, 2000 to: Professor Ellen Rafferty, 1240 Van Hise Hall, 1220 Linden Drive, Madison, WI 53706-1557. For more information, contact: fax: 606-265-3538, phone: 608-2623915, e-mail: emraffer@facstaff.wisc.edu.

The Indo-American Center recently hosted tours of the Devon neighborhood for a group of K-12 school teachers from Japan in addition to groups of students and other organizations from around the mid-West. The Center is currently on an India Culture Fair, featuring dance, music and yoga demonstrations, for K-8 students at the Sears School in Kenilworth. Tutoring of neighborhood children continues every Sunday afternoon. To volunteer, contact iactutoring@hotmail.com. For more information about the Indo-American Center, contact R.S. Rajan at 773-973-4444 or Dorothea Shah at 847-485-6853, or visit the website: <http://www.indoamerican.org>.

New Millennium Scholarship Essay Contest Year 2000. Students currently enrolled in grades 9-12 are invited to submit essays on "The Legacy of Mahatma Gandhi & Martin Luther King, Jr.: How It Shapes My Life in My Community." Endorsed by the Secretary General of the United Nations and sponsored by the Indo-American Center and the Center for Asian Arts and Media at Columbia College, winners can attend Columbia's high school summer program and will receive five shares of Dell stock. Applications are available at the Indo-American Center or on line (see above). Deadline is March 31, 2000. For more information, contact Taposhi Bentley at 312-467-0767 or Taposhi@aol.com.

Book Review

Rediscovering God with Transcendental Argument: A Contemporary Interpretation of Monistic Kashmiri Saiva Philosophy

by David Peter Lawrence. Albany: SUNY Press, 1999.

Review of David Peter Lawrence's *Rediscovering God with Transcendental Argument: A Contemporary Interpretation of Monistic Kashmiri Saiva Philosophy*. Albany: State U of New York P, 1999. 306 pages.

By Jeffrey Gore

David Peter Lawrence's *Rediscovering God with Transcendental Argument* announces its ambitious task in its introduction: "This book interprets the contemporary significance of the Pratyabhijñā, "Recognition," apologetics for monistic Saivism of the Kashmiri thinkers Utpaladeva (c. 900-950) and Abhinavagupta (c. 975-1025)." *Rediscovering God* succeeds in offering the Western reader who is interested in philosophy but may have no background knowledge of the medieval debates in Kashmir a solid base for understanding the Pratyabhijñā as a Cross-Cultural philosophical text and its relationship with monistic Saivism. As an apologetic itself, *Rediscovering God* also draws important connections between Saivism and the traditions of logocentric Christian and rationalist secular Western philosophy.

Monistic Saivism arose out of a central cosmogonic myth in which the deity Siva divides Himself from his consort Sakti and then, "in sexual union emanates the universe through Her." "As the universe is identical with Siva, Lawrence tells us that liberation "is nothing but the realization of one's true self as Siva." Self-realization can come about as a result of tantric practices such as sexual ritual, visualization and meditation. Along with creating such practices for their own relationship with this myth, the Savists also engaged in Cross-Cultural debates, primarily with the Buddhists and the Hindus. The Pratyabhijñā, then, is collection of philosophical texts designed for the inter-religious discussions of these debates. For Lawrence, the most important accomplishment of the Pratyabhijñā is in constructing a language that is philosophical, but acting on the "effort to formulate one's views or arrive at new views about various issues in such a manner that the views are explicitly justified by deeper or universal criteria."

The most important of these medieval debates for Lawrence's own contemporary purpose is that between the Savists and the Buddhist logicians. Experience for the individual under Saivism is "a single process of recognition by a cosmic subject. It must accordingly be the self-recognition of God/Siva." For the Buddhists, on the other hand, each experience is unique to itself and never part of a unified set of experiences; similarly the subject never becomes a wholly unified or enduring self but remains content to a state of "impermanence" where "the reality of cognition is the flux of experience." Lawrence's book has its major strength in informing the contemporary reader of the role that the Pratyabhijñā played with monistic Saivism. It is indeed fascinating to consider that because Saivism, as a religious belief, is founded upon a mythology of unity and recognition, and because the Pratyabhijñā was designed around a language of universally recognizable terms within Cross-Cultural debates, that the participation in these debates for the Savists was, therefore, both a matter of waging arguments between their culture and others and "a conceptually internalized form of tantric and yogic praxis, which fully [elicited] the student's realization of identity with Siva." Thus, argument acts as a kind of yoga, as "a way of experiencing God," and by arguing, like with the performance of yoga or other traditional ritualistic practices, one confirms one's beliefs. And yet, whereas such a self-confirming practice may be well designed for religious or personal life practice, Lawrence gives us more than enough reason to be skeptical of it as a foundation for a truly Cross-Cultural dialogue.

Lawrence's text aligns the Pratyabhijñā with Christian logocentrism and modern writers such as Jürgen Habermas and Bernard Lonergan. This he does in a matter that draws worthy correspondences between the Saivist apologetics and other traditions. Lawrence would like for such a correspondence to prove universality, as would Habermas and Lonergan. And yet, on the border of this text is an interesting problem. *Rediscovering God* announces itself, in the tradition of the Pratyabhijñā, as a text of Cross-Cultural philosophy. Ultimately, it falls into a problematic relationship with the question whether there is an unknowable, which may very well be a question that draws, as Lawrence's text itself does, as much from religion as it does from philosophy. On the boundary of this text, and perhaps of all the texts with which Lawrence would align himself, is a "modesty" that might have much greater implications than just mere "relativism" or "skepticism." Whereas the scope of Lawrence's research is an immense collection of Eastern and Western texts, he fails to mention Susan Handelman's 1982 *The Slayers of Moses* in which Handelman explores the boundary between Jewish thought, Western logocentrism and the unknowable other in a sometimes playful, sometimes frustrating, but always serious and ultimately modest examination. Certainly, no writer can be held responsible for all the books available, and yet a deeper consideration of the value of critical or interpretational modesty, and all the potential implications of this, might lead to a real Cross-Cultural dialogue for Lawrence and a text yet to come.

