

STRIKING A NEW BALANCE

The position of Pakistan in the international arena, and therefore also of Pakistan Studies in academia, has continued to change. New difficulties have emerged for the longstanding AIPS programs that involve travel between Pakistan and the U.S. In addition to the two-year-old embargo on the use of U.S. funds for travel to Pakistan, it has become increasingly more difficult to obtain visas for Pakistanis to visit the U.S. In February for this reason we were forced to cancel an ambitious series of seminars and performances with Pakistani scholars and musicians, organized by Richard Wolf (who now represents Harvard University on the AIPS Board), for which planning had begun nearly a year ago. Despite the frustration, it is important to keep clearly in mind that our overall objective is to serve the field, to build interest in it and to attract young scholars—whatever the obstacles. If one program ceases to be feasible, we must develop another. So far it has been possible to come up with new programs to replace and balance the old in the short term. But in the longer term, however the political situation of the region works out over the next decade or so, it is likely to be necessary to strike a new balance in the overall AIPS effort to support Pakistan Studies. Given careful attention and planning there could be important longterm benefits in this process.

Our main effort since the traumatic changes forced on us in the fall of 2001 has focused on reopening fellowship opportunities for work in Pakistan. We know that in the 1950s Chinese studies died back when access to China was denied with little hope that the ban would soon be lifted. More recently in

*continued on p. 7***LIBRARY PROJECT MOVES AHEAD****REPORT ON THE PRIVATE LIBRARY AND ARCHIVAL SURVEY PROJECT (PLASP)**

In the summer of 2003, AIPS launched a new project aimed at making Pakistan's rich private library holdings better known and more accessible to the research community. The project, led by Dr. Nomanul Haq (University of Pennsylvania) and called "The Private Library and Archival Survey Project" (PLASP), has the additional aim of supporting Pakistan's participation in the activities of the newly established Center for South Asia Libraries (CSAL).

PLASP has been conceived as a three-phase undertaking and is currently moving forward in its first phase—that of identifying Pakistan's private libraries, and collecting initial data on the nature of holdings in terms of the four bibliographic entities of archives, periodicals, manuscripts, and published volumes; their numbers; their languages; physical condition; mechanical arrangement; and their catalogue records. A first report of this work was given by Dr. Nomanul Haq at the Madison South Asia Conference in October last year. The second phase of PLASP is to find ways of cataloguing these private holdings in the MARC system and making the resulting catalogues available globally to scholars. The final phase is ambitious: to make agreements with private owners for some degree of open accessibility to the collections in return for the provision of some human, technical, and possibly financial resources.

The current phase of PLASP has three components. The task of establishing a set of selection criteria, and the identification of private holdings that meet these criteria, constitutes the first of the three components. To this end, over three hundred private collections have already been identified in Sindh, Punjab, Baluchistan, and the Frontier provinces, and the process continues. The selection criteria were discussed and agreed upon by the PLASP's Pakistani Advisory Committee which

continued on p. 4

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AIPS

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Report on Workshop on Languages in and around Afghanistan (WOLPIAA)

Harold Schiffman, Director,
Pedagogical Materials Project, SALRC

The third SALRC workshop sponsored by the Pedagogical Materials Project at Penn was held for scholars, teachers and other researchers interested in the languages of Afghanistan and its neighbors, on the weekend of December 12th & 14th, 2003. The workshop was funded by the Pedagogical Materials Project of the South Asia Language Resource Center; the South Asia Center of the University of Pennsylvania; the Consortium for Language Policy and Planning; and the Consortium for Language Teaching and Learning.

The goals of the workshop were to establish the need for teaching materials for languages of the area (which includes not only Afghanistan but Pakistan, Iran, Uzbekistan, Tajikistan, and Kazakhstan in Central Asia) but also guidelines and priorities for the development of these materials. Since this is an area that overlaps the boundaries of traditional area centers, we need to collaborate with Central Asia centers, Middle East Centers, and any others interested in the newly emergent nations of the post-Soviet era.

Interest in the workshop began slowly at first, but by the time participation was finalized, almost 40 participants had registered and it was necessary to turn away another half dozen potential attendees due to limited space. Participants came from South Asia Language and Area Centers, from Central Asia centers, the Consortium for Language Teaching and Learning, the DLI, the FSI, the SIL, and also from Europe and South Asia. Two main panels operated simultaneously—one for materials development and assessment, and another on language policy in the area. Some participants floated back and forth and presented reports in both panels. Steve Poulos, Director of the SALRC, chaired the Materials session, and Hal Schiffman, director of the Pedagogical Materials Project chaired the policy session.

Many people helped to make the workshop a success—Maggie Ronkin, who prepared bibliographies for both materials and policy in advance of the workshop, Tamara Warhol and Harry Wilson, who acted as recorders for the two sessions, Deb Vanikar, our program assistant, and all the participants who worked hard to contribute to the reports.

CSAL Update: South Asian Union Catalogue

CSAL, the Center for South Asian Libraries, is an American overseas research center designed to facilitate scholarly research and teaching on South Asia in all academic disciplines through improved preservation of and access to the heritage of India, Pakistan, Bangladesh, Bhutan, Nepal, and Sri Lanka, as embodied in their intellectual and artistic output in all forms. It functions as a research support facility for American scholars in the region by providing infrastructures and facilities to enhance research effectiveness and the exchange of scholarly information. These aims are accomplished through current and planned activities of the Center operating in conjunction with several organizations and institutions in South Asia holding similar objectives.

Currently, CSAL amongst other projects is working to compile the South Asia Union catalogue program. In early November the Library of Congress delivered 311,128 catalog records (more than a quarter gigabyte of data) for use of the South Asia Union Catalogue program. The set includes all of the catalog data in the Library of Congress system for imprints from the subcontinent. More specifically, these are the counts:

Arabic, Hebrew, and Persian — 314
(in Perso-Arabic and Hebrew scripts)
Books — 282,665
Computer files — 6
Maps — 2,868
Music — 4,950
Serials — 19,881
Videos — 444

In addition, CSAL already has in hand 201,180 records from several projects and programs at the South Asia Microform Project, the Digital South Asia Library, the Roja Muthiah Research Library, and other sources. In total, they have more than a half million bibliographic records with which to seed the South Asia Union Catalogue.

**For more information on the
Center for South Asia Libraries
please contact:**

David Magier 212-854-8046 magier@columbia.edu
James Nye 773-702-8430 jnye@midway.uchicago.edu

continued on page 25

SECOND BIENNIAL INTERNATIONAL PAKISTAN STUDIES CONFERENCE

PAKISTAN IN WORLD-HISTORICAL CONTEXT

April 29 to May 1, 2005

University of Pennsylvania Museum
3260 South Street
Philadelphia, PA 19104

CALL FOR PAPERS

The American Institute of Pakistan Studies is organizing the second conference in the new series that was launched at Columbia University in April 2003. It will be held from noon Friday April 29 through noon Sunday May 1, 2005, in the University of Pennsylvania Museum for Archaeology and Anthropology, 3260 South Street, Philadelphia PA 19104.

Proposals are invited for panels and individual papers relating to new research and new syntheses in this area-studies field. Preference will be given to proposals that relate work on Pakistan and the cultural history of its people and territory to a larger regional, continental or global context, whether in the historical past or the globalizing present. Proposals will be reviewed on a rolling basis from August 1 through November 30, 2004. Proposals involving travel from Pakistan should be submitted early in order to ensure timely issuance of U.S. visas.

UNDERGRADUATE ESSAY CONTEST

The American Institute of Pakistan Studies announces a college undergraduate essay contest for the year 2004. Prizes of \$100 each will be awarded for the two best essays on topics concerning Pakistan. A 500-word abstract of each winning essay will be published in Pakistan Studies News.

Essays may deal with any appropriate topic, e.g., history, culture, economy, government, archaeology, biography. Essays may be of any length, preferably 10-20 pages. They should be properly documented and should include the author's year in college and the name of his or her American undergraduate institution.

The contest will be judged by trustees of the American Institute of Pakistan Studies. Essays should be submitted before December 1, 2004 to:

Professor Russell Blackwood
Hamilton College
Clinton, NY 13323

Receipts of essays will be acknowledged. Essays will be returned only if accompanied by a self-addressed, stamped envelope.

South Asia Summer Language Institute (SASLI)

University of Wisconsin-Madison

<http://www.wisc.edu/sasli/>

SASLI will be offering intensive courses in Urdu and other South Asian languages during Summer 2004. Registration, fellowship, housing and other information is available on the SASLI website.



To submit news of interest relating to Pakistan Studies please contact AIPS at Info@PakistanStudies-AIPS.org

now has as a seventh member the well-known short story writer and the Editor/Publisher of the Urdu periodical *Dunyâ-Zâd*, Mr. Asif Farrukhi. As it was reported in the preceding issue of this Newsletter, Dr. Zafar Ishaq Ansari (Islamabad), Professor Nasim Fatima (Karachi), Dr. Jamil Jalibi (Karachi), Dr. Kalim Lashari (Karachi/Urban Sindh), Professor Nawaz Ali Shauq (Karachi/Interior Sindh), and Dr. Suheyl Umar (Lahore/Punjab) are the other six members of the Committee. Brief biographical information on these members is to be found in the last issue.

The second component of the PLASP's current phase is initial data collection—a task that is well under way. The data for Karachi are at hand and those for the Interior Sindh region are being collected by Dr. Nawaz Ali Shauq of the University of Karachi, a member of the Advisory Committee. Among the collections surveyed in Karachi is the extensive private library of the veteran scholar Mushfiq Khwaja: in terms of its holdings of Urdu literary archives, this library is unique in the whole of South Asia and considered to be the largest in the region. For the Punjab and Frontier area the data collection is being coordinated by the Director of Iqbal Academy in Lahore, Dr. Suheyl Umar, an Advisory Committee member. The work for Baluchistan is yet to be assigned.

Pakistan has a fairly extensive corpus of literature on archives, archive management, descriptive surveys of some private holdings, bibliographic lists, and catalogues: but this corpus is generally scattered and frequently unrecorded. In view of the tremendous value of such literature, a comprehensive bibliographic survey has been made an integral third component of the first phase of PLASP. This work has been undertaken by Dr. Nomanul Haq himself who is preparing an annotated bibliography of both published and unpublished Pakistani literature on private libraries, archives, and family holdings. Written in English, Urdu, or any of the regional languages, the corpus being surveyed includes graduate theses, doctoral dissertations, in-house library survey reports, as well as the publications of Pakistan's Library Promotion Bureau.

In early January this year, Dr. Haq visited Pakistan in connection with the Project and met Ameena Saiyid of Oxford University Pakistan (OUP) during this visit. He reports that OUP is keen to participate in the Project, first by publishing the PLASP data and related material, and secondly by publishing promptly any novel material

that is found during our survey of private collections and recommended for publication by PLASP. Ameena Saiyid is expected to visit Philadelphia in April for further discussions with Dr. Brian Spooner, AIPS President, in order to formalize OUP's participation.

In another development, Dr. Zafar Ishaq Ansari of the Islamic Research Institute in Islamabad, another member of the PLASP committee, has offered to provide human resources for the Project. After a series of discussions, Dr. Ansari has agreed to identify one scholar from among his research colleagues who will coordinate the PLASP data collection work centrally from Islamabad. This individual will also assist in the process of data entry for eventual publication.

Dr. Haq will be working on PLASP exclusively in July and August this year and will be visiting Lahore, Karachi, and Islamabad. The work in Baluchistan is to be completed during this period too. As the plans stand at this juncture, the first phase of the Project will be complete by August, including all data entry. The manuscript for the publication of the PLASP material is expected to be ready by the end of the current calendar year.

Finally, PLASP notes with much grief the recent death of the well-known lawyer and a distinguished member of Pakistan's citizenry, Mr. Khalid Ishaq. But it would be remembered that last summer he personally received Dr. Haq at his famous—and by far Karachi's largest—private library, despite his serious illness. He gave Dr. Haq a tour of the library, and provided him all the data needed for the Project. Our material on the unique Khalid Ishaq collections takes on a new meaning now.

NOMANUL HAQ

ANNOUNCEMENT

A Memorial Service for
EDWARD W. SAID

Wednesday, March 3, 2004
at 2:00 PM

St. Paul's Chapel
Columbia University
Amsterdam Avenue at 117th
New York, New York

All are cordially invited to attend.

University of Pennsylvania and Columbia University jointly present

The Urdu Marsiyah in Text and Performance

Urdu marsiyah poems commemorate the martyrdom of the Prophet Muhammad's grandson, Husain, and hold a prominent place in both Urdu literature and in religious performances. Melodic and declamatory marsiyah recitations have been traditions in South Asia since the sixteenth century, and became a highly refined art form in the nineteenth century.

“The Art of the Urdu ‘Marsiyah’: An Evening with Yavar Abbas”

University of Pennsylvania

Friday, February 27, 2004

6:00-9:00pm

Hamilton Rooftop Lounge

An evening with Yavar Abbas, writer, broadcaster, journalist, film-maker, who hails from the home of Urdu - Lucknow in U.P. India. Yavar, who is now settled in London, was fortunate to have been exposed to the poetry of one of the greatest practitioners of that art, Meer Babar Ali ANEES, whose epic Marsiyahs were part of his staple diet from a very early age. Brought up in a devout and cultured Shia family, Yavar heard his father recite ANEES with passion and panache every year during the month of Muharram. Having learnt to appreciate and recite ANEES as part of his inheritance, Yavar has augmented and fine-tuned his own practice of the art of dramatic recitation (Taht-ul-lafz) over the years with his skills as a broadcaster and film-maker.

For more information about this event and the presenter please log on to <http://www.southasia.upenn.edu/home/calendar.html> or contact Haimanti Banerjee at haimanti@sas.upenn.edu (215-898-7475)

Columbia University
Heyman Center for the Humanities
Philosophy Hall
Saturday, February 28, 2004

A one-day literary workshop on the elegiac epic of Shia Islam. Our discussions will be followed by a marsiyah recitation event featuring visiting artists Sibte-e Ja'far Zaidi and Saqlain Naqvi.

PART ONE: Literary Workshop

Heyman Center for the Humanities, 2nd floor

10:00am-12:30pm: Discussion of marsiyah texts

12:30pm-1:30pm: Lunch

1:30pm-3:30pm: Marsiyah in literary and cultural history at the

PART TWO: Marsiyah Recitation

301 Philosophy Hall

4:00 pm

Saqlain Naqvi, marsiyah reciter

Sibte-e Ja'far Zaidi, soz reciter

If you wish to participate, please send your name and mailing address (to receive workshop readings) to ms2660@columbia.edu

The Department of South Asia Studies, University of Pennsylvania presents

Penn Spring Mehfil Series 2004

We are very pleased to hold these events in a "mehfil" style in the Hamilton College House rooftop lounge. The musicians and audience sit on the carpet (chairs provided in back) creating the warm and participatory chamber environment to which this music is so suited. Amplification will be minimized as appropriate to the setting.

Wed. Mar. 3, 7pm Hamilton House Rooftop Lounge
Baluchi epic performers from Pakistan
Ustad Umar and Mulla Saleh Mahmud

Note: the visa status is still uncertain for these performers, so please check SAS website for updates
<http://www.southasia.upenn.edu/>

Ustad Umar, the elder of the two performers, belongs to the Ludi family of professional musicians, singers, blacksmiths and jewellers. He is the best suroz (fiddle) player in Makran and is very famous all over Balochistan. He has played with the best minstrels and for the radio and television in Karachi and Quetta and in cultural programs in Islamabad. Mulla Saleh Mahmud is a school teacher by profession and also a famous minstrel. He is one of the emerging minstrels and is much on demand throughout Makran, invited especially on wedding ceremonies. He has a sweet melodious voice and is an expert in some classical tunes. He has performed for radio, television and for officially sponsored cultural events in Quetta and Islamabad.

Thurs. Mar. 18, 7pm
Hamilton House Rooftop Lounge
North Indian Classical Music
Pandit Manilal Nag,
with Mita Nag, sitar duet
Subhen Chatterjee on Tabla

Born in Bengal in 1939, Pandit Manilal Nag represents the revered Visnupur lineage and is one of India's senior and most highly regarded sitarists. He studied from childhood with his father, Pandit Gokul Nag. The Visnupur style was known both for its traditionalism and its openness to experimentation. Manilal Nag has played in all of India's top classical venues. His daughter Mita is now highly regarded in her own right and maintains the disciplined but innovative approach of the line. Subhen Chatterjee bases his style of tabla playing on the Lucknow gharana that he learned from his Guru, tabla maestro Pandit Swapan Chowdhury. Not restricting himself to one *gharana*, Subhen went on to learn the intricacies & beauty of other *gharanas* that he introduced in his playing and which has made his style unique and distinctive.

Thursday April 15, 7pm
Hamilton House Rooftop Lounge
The Gundecha Brothers, Dhrupad vocal music
with a Surbahar performance by Subha Shankaran

Umakant and Ramakant Gundecha are leading exponents of the dhrupad style of music. Born in Ujjai, both were initiated into music by their parents. They received conventional university educations and studied dhrupad vocal under Ustad Zia Fariduddin Dagar and Ustad Zia Mohiuddin Dagar (performer on the rare Rudra Veena) in the Dhrupad Kendra Bhopal. They have sung Hindi poetry by Tulsidas, Kabir, Padmakar, Nirala in dhrupad style and have also composed music for several documentaries. They have recorded and performed all over the world and are regularly featured in all of India's prestigious music festivals. Subha Shankaran studied instrumental music with Ustad Imrat Khan, master of the surbahar, and vocal music with the late Pandit Shrikant Bakre. Ms. Shankaran has performed throughout the United States, including at Lincoln Center in New York and the National Museum for Women in the Arts in Washington, and in concert and radio and television broadcasts in India, Pakistan, Bangladesh, Morocco, and Central and South America. She appears on a CD of "Gandhara" released by Sound Science Recording.

[*President's Column continued from page 1*]

Iran between 1979 and the election of President Khatami in 1998 Iranian Studies suffered in the same way.

Since Pakistan Studies is a smaller academic community, which does not draw comparable strength from a long established academic tradition, it is even more difficult to sustain without local access for training and research. The experience of the past two and a half years has shown (as we should have remembered from similar problems in the past) that there was little we could do to alleviate the restrictions except to find alternative channels for Pakistanist activity. While remaining ready to reopen the fellowship program immediately the ban is lifted, we have therefore opened up other programs for exchange and interaction. For example, we have increased funding for Pakistani scholars to lecture and teach in America. We have intensified our efforts to facilitate the flow of information over the World Wide Web.

We have introduced new programs of bibliographical research and library development. And we have added to our program of conferences and workshops. In the coming year we hope to add video-conferencing opportunities to this list, as well as opportunities for American and Pakistani scholars to work together outside both Pakistan and the U.S.

In the meantime we hope the new visa requirements and procedures will have evolved into a workable routine in time for the workshop on recent research in the Salt Range, which is scheduled to take place at the University of Pennsylvania April 23-24, and to be continued at the University of Wisconsin at Madison on April 27.

On other fronts Pakistan's relationship with both the U.S. on the one hand, and India on the other, continues to evolve in ways that bear on AIPS programs and are generally difficult to predict in advance. The recent adverse publicity surrounding Pakistan's nuclear program has had the effect of further polarizing international opinion. On the other hand, the decision of Vajpayee to engage in general talks has opened up new possibilities. The first of these was the biennial CAORC meeting for directors, which this year was held in New Delhi, January 5-6, 2004. Our Islamabad Center Director, Nadeem Akbar, received his Indian visa just in time to get a seat on the first flight out of Karachi to Delhi. These meetings (the last, which Nadeem also attended, was in Morocco in June 2002) are particularly useful in helping us to evaluate our activities, resources and services in relation to those of our sister institutions in other countries. (The constituent members of CAORC, The Council of American Overseas Research Centers, currently have centers in Senegal, Morocco, Tunisia, Egypt, Yemen, Italy,

PAKISTAN STUDIES NEWS, NUMBER 12 SPRING 2004

Greece, Cyprus, Turkey, Israel, Jordan, Iran, Bangladesh, Sri Lanka, and Cambodia, besides India and Pakistan.) We are still working on the possibility of a regional seminar and workshop in Hyderabad, A.P., next winter, which would bring together scholars not only from Pakistan and India but also from other countries in the region.

Despite the continuing decrease this year in the representation of South Asian Studies at the meetings of the Association of Asian Studies (San Diego March 4-7, 2004), the attention to Pakistan and Pakistan Studies in both regional and international forums has been on the rise. The current issue of the Asian Studies Newsletter (Volume 49, Number 1) contains a listing of South Asian networks, projects, institutions, associations, databases, online collections and other resources, in which Pakistan is well represented, and the latest issue of the Journal of Asian Studies (Volume 62, Number 4) includes reviews of several books relating to Pakistan Studies. (Some of this information is summarized elsewhere in these pages.)

Our most important current project continues to be the AIPS survey of private libraries and archival collections in Pakistan (PLASP). Dr. Nomanul Haq's latest report starts on the front page. This project not only provides a valuable service to scholarship on both modern and historical Pakistan, but also helps us to interrelate Pakistan Studies more actively with the study of the region as a whole. Apart from enabling both Pakistan and AIPS to participate in the programs of the Center for South Asia Libraries and the American Overseas Digital Library, it promises to make available a wealth of previously inaccessible material to the larger community of scholars of South and Central, and even Western Asia. The first phase of this project will be completed by the end of the coming summer. But it is anticipated now that the final report will provide the basis for an expansion of activities in a second stage next year.

In similar vein we decided to mark the passing of three particularly well-known scholars of Pakistan with a listing of their works. An obituary for Annemarie Schimmel appeared in PNS no. 10. Obituaries for Hamza Alavi and F. A. Durrani appear elsewhere in these pages. Since we have not seen their bibliographies collected together in any other publication so far, we hope that including them here will be a useful service to PSN readers. Since together they cover Islamic studies and archaeology as well as social science they will comprise a comprehensive resource for the field. As with all bibliographies, despite our best efforts they are probably not exhaustive, and we would be grateful for notification of any omissions.

continued on page 8

[*President's Column continued from page 7*]

Otherwise, we are making progress on the website. It was moved to a T1 line in January, which should improve reliability. The Urdu version is in preparation and will appear later this season. We are working on making the bibliography and directories searchable, and adding new information. We would be grateful for notification of any mistakes or omissions, as well as suggestions for additional material.

Elsewhere in these pages you will find a call for papers for the Second Biennial International Conference on Pakistan Studies, which will be held at the University of Pennsylvania Museum April 2 to May 1, 2005. (Publication of the proceedings of the first conference is under preparation.) There is also a notice for an Undergraduate Essay Competition, which will be the first AIPS program specifically for undergraduates.

Despite the travel restrictions the AIPS Islamabad Center continues to be busy. Seven American scholars and many Pakistanis have used the Center's facilities since our last issue. Apart from processing visa applications and making travel arrangements for Pakistani scholars invited to lecture and attend conferences in the U.S., the Center also provides support for various projects that are either sponsored by the Institute or affiliated to it, such as the Digital Dictionary, which was described in PSN no. 10.

Finally, we hope to introduce one entirely new and innovative program next year. Language study is a particular concern. The Berkeley Urdu Language Program in Pakistan (BULPIP) has for thirty years been the main resource for advanced study of modern Urdu. The facility in Lahore continues to be maintained by the South Asia Center at the University of California, Berkeley, but so long as we are unable to send American students to Pakistan its future and more importantly that of its staff becomes less and less predictable. We are therefore hoping now that AIPS will be able to facilitate videoconferencing hookups that will both support the continued maintenance of this crucial resource, and make it accessible to Urdu programs in the U.S. Watch these pages for more news in the Fall.

The spring is also the time to plan panels for meetings in the Fall. We encourage you to help us make Pakistan visible on the program not only at the Madison meeting in October, but also at the annual meeting of the Middle East Studies Association in San Francisco in November, and of course at the AAS in 2005. Remember that if you present work for which funding was approved by AIPS you will be eligible for

some assistance towards your expenses.

I think you will agree that all this represents a new balance among the various possibilities for supporting and promoting Pakistan Studies. As we continue to try to keep one step ahead of the effects of international developments on our activities, it will be necessary to continue to reconfigure our programs. Please communicate to us your ideas and suggestions.

In closing let me draw your attention to the staff changes that you will notice on the back page. Since the last issue of this newsletter Dr. Nancy Nalbandian who was assistant editor of the last three issues has left the AIPS office. We are grateful to her for her eighteen-months' service to the Institute, and wish her success in her new endeavors. In her place we are happy to welcome Sakina Rizvi, who joins us from Amideast in Washington. In case you noticed a familiar name, it is not a coincidence. We also continue to be indebted to Uzma Rizvi, who held this position from 1999 to 2002, for continued contribution to both PSN and AIPS.

BRIAN SPOONER
PRESIDENT

WORKSHOP ON RECENT RESEARCH IN THE SALT RANGE

The American Institute of Pakistan Studies will host a three-day workshop on the Salt Range Culture Zone, Pakistan, at the University of Pennsylvania, Philadelphia, on 24-25 April 2004, with an additional program at the University of Wisconsin, Madison, on 27 April.

The Workshop will cover topics in archaeology, geology, history and wildlife conservation. Future work will be planned and a Handbook on the area will be drafted for publication by AIPS.

Participants invited from Pakistan include Dr. Syed Rafiqul Hassan Baqri (Pakistan Museum of Natural History), Dr. Abdur Rahman (Punjab University), Dr. Shahbaz Khan (Director of Antiquities, Punjab), Dr. Anis ur-Rahman (Himalayan Wildlife Foundation), Dr. S. Zulfiqar Gilani (former Vice Chancellor, Peshawar University), and Dr. Adam Nayyar (Lok Virsa).

For further information contact:
Professor Michael Meister (mmeister@sas.upenn.edu) or
Randall Law (rwlaw@wisc.edu).

Pakistan Studies in North America: 1947-1989

The following is the sixth in our series of excerpts from Maureen Patterson's unpublished work on the history of Pakistan Studies in the US.

Organizational Developments in North America: Approaches to the Study of Pakistan

At the February 1961 conference on resources for South Asian area studies held in New York, Keith Callard, the McGill University political scientist who was a pioneer in Pakistan studies, presented his ideas on how the study of Pakistan needs to be distinguished from that of neighboring parts of the subcontinent, primarily that of India. It is worth noting his views here before we proceed to look at the development of an institutional infrastructure for Pakistan studies. In his paper on "Pakistan Studies in North America"--one of the last essays he prepared before his sudden death in September 1961--Callard wrote:

Pakistan is the product of the impact of Islam on India conditioned by the fact of British occupation and control. Thus the history of Muslims in the U.P. or Hyderabad has a direct bearing on modern Pakistan; so, for that matter, does the history involved of Hindu revivalism. Pakistan is inextricably involved in Indian history but it cannot be understood merely as an episode in Indian history.

This raises once more the question of how the Westerner may seek to prepare to learn about Pakistan. There are several ways, none of which lay claim to exclusiveness:

- (1) Pakistan as an outgrowth of Indian history. Muslims in the northwest; the northeast, central and southern India; Muslim-Hindu relations.
- (2) Pakistan as a geographical extension of Islamic culture. The nature of Islamic civilization; its character in and impact upon India.
- (3) The application of various academic disciplines to Pakistan problems. Economic growth; public administration; the legal system; political forces; cultural interpenetration and cultural change.

For certain of these lines of approach knowledge of some local language or languages is essential. All that has been said above is designed to show that for those who simply wish to study Pakistan in general, there can be no simple language qualifications. [pp. 157-158]

Callard goes on to suggest:

It is at the level of graduate studies and research that concentrated attention upon Pakistan is desirable. This is not to argue that for any person or institution

Pakistan should be studied exclusively. It is worth

repeating that Pakistan is inextricably related to both India and the Muslim world. The present difficulty [i.e., in 1960] is that the graduate student enrolled in a South Asian program will learn little about Islam and a student in a Middle East area program will learn little about India.

I do not believe that the solution to this difficulty is the establishment of schools or sub-sections of schools of Pakistan studies. Rather it is that existing South Asia and Middle East and Islamic studies programs should ensure that they have among their staffs a due portion whose current research interest relates directly to Pakistan. [p. 162]

We would do well to bear Callard's approaches in mind as we proceed to review the major components of the infrastructure for Pakistan studies in North America.

Center for Pakistan Studies at Columbia University, 1951

While the study of Pakistan has been incorporated into two of the University of Pennsylvania's earliest summer schools on South Asia (1948 and 1949), and was included in several of the earliest yearly seminars at Penn, it was only in 1951 that Pakistan received institutional recognition as a major American university. This came about after Sir Zafrullah Khan, Pakistan's ambassador to the United Nations since 1948, realizing that most American academic interest in the subcontinent concentrated on India, in 1950 made overtures to nearby Columbia University's School of International and Public Affairs to promote the study of Pakistan. Columbia, which already had considerable interest in the Islamic Middle East, welcomed Zafrullah Khan's idea, and after the visit of Pakistani Prime Minister Liaquat Ali Khan who was in the US in May 1950, the University prepared to establish a Center for Pakistan Studies within the School of International Affairs. The Government of Pakistan thereupon, pledged an annual subvention of \$25,000 and undertook to support the costs of a Chair for a Visiting Professor from Pakistan. Among the scholars who have occupied this Chair are Sir Zafrullah Khan himself, I. H. Qureshi, S. M. Ikram, and Manzoor Ahmed. A Ford foundation study in 1951 described this development, and included a cautionary note:

A center for Pakistan studies has recently been established at Columbia, and it is expected that this center will ultimately fuse with Iranian, Turkish, and Israeli centers into a Middle East Institute paralleling the East Asian Institute. These centers are being financed by grants from the governments concerned; **the problems raised by this type of support are obvious.** [emphasis mine] Pakistan is here oriented towards its Middle

Eastern neighbors rather than towards South Asia. The program offers "specialized training in contemporary political, economic, and social problems of Pakistan..." for which the student is expected to have a broad knowledge of the Islamic world and the Near and Middle East...The faculty is largely composed of scholars from Asia coming on short-time appointments. [p. 56]

The Center for Pakistan Studies did, in fact, merge with other area entities to form a Middle East Institute in 1954, and it remained there until 1966 when the Southern Asia Institute was established and took it under its wing. The Visiting Professor Chair was renamed the "Quaid-e-Azam Professorship" in September 1973, in honor of Pakistan's founder Mohamed Ali Jinnah, on the occasion of the visit to Columbia University of Prime Minister Zulfikar Ali Bhutto.

Columbia may have established the first Pakistan Studies center, but it seems to have functioned in the early years more to receive distinguished Pakistani scholars for short stints to give lectures or to do research and writing, than to serve as the training ground for more than a handful of Americans as specialists on Pakistan. As suggested above, conditions in Pakistan were not conducive to field research by American students, so that may account for the paucity of American study. Another factor may have been the Center for Pakistan Studies' tilt toward the Middle East with consequent lack of participation in mainstream South Asian affairs in North America that began within the Far Eastern Association with the formation of the Committee on South Asia in 1955, and that saw great expansion when the FEA became the Association for Asian Studies in 1957. And while Columbia may lay claim to have had the largest experience with Pakistan studies of any North American university, and with its Center might have been thought to be the strongest, it is strange that Columbia was not represented at the first conference on the subject that was held in 1955. It is to this event that we now turn.

McGill University & the First Conference on Pakistan Studies

McGill University in Montreal, Canada, is the site of the Centre for Islamic Studies which was established within the Faculty of Religious Studies. The Centre's founder and long-time Director was Wilfred Cantwell Smith, a scholar of Islam, who had lived and taught in pre-partition India, and published his important Modern Islam in India in Lahore in 1943. In 1943, Smith was Lecturer in Islamic History at Forman Christian College in Lahore, as well as Extension Work Associate at the Henry Martyn School of Islamic Studies in Aligarh. After Independence in 1947, Smith returned to Canada and joined the McGill faculty. In 1949-

50, he offered the first courses on South Asia at McGill in the Centre for Islamic Studies. [Moulton, ed. *Indian Studies in Canada*] Smith's interest led him to convene the first conference on Pakistan Studies in North America in November 1955. It was funded by the Rockefeller Foundation, chaired by Wilfred Cantwell Smith, and attended by Keith Callard (McGill), Freeland Abbott (Tufts), and Stanley Maron (UC-Berkely); Chadbourne Gilpatric attended on behalf of the Rockefeller Foundation.

The first report of this conference, published in the *South Asia Studies Newsletter* (#6, Oct/Nov 1955, pp. 4-5) related that:

The first order of business was a review of research in progress, facilities for research and/or teaching, and persons interested in Pakistan. It became apparent that there were two developing centers of Pakistan at McGill and the University of California at Berkeley, and that some attention was being given at Columbia and the University of Pennsylvania. Scholars at McGill tend to approach the area of Pakistan as one of the major developments in Islam, and because of this tend to think of Pakistan as part of the Middle East. At Berkeley, where there is a more extensive South Asia studies program, Pakistan is regarded as belonging to the subcontinent, and less stress is given to the religious aspect. [The reporter was Stanley Maron, from Berkeley]. There was also a discussion of the relative importance for research purposes of West and East Pakistan. One of the participants maintained that Bengal is now the more dynamic part of Pakistan, and that there is evidence of a cultural renaissance there which may well lead the Bengalis to outdistance their countrymen of the western wing. After considerable discussion, it was agreed that one of the most important research problems at the present time is to ascertain whether or not such a renaissance is taking place, and what the implication will be as regards West Pakistan...

Those present decided to constitute themselves as The Group on Pakistan Studies, with the function of maintaining communication between persons interested in Pakistan studies. Meetings of the Group will be held two or three times each year. It is hoped that the next meeting will coincide with the meeting of the Far Eastern Association in Philadelphia next spring [1956].

Given the existence of the Columbia center for Pakistan Studies since 1951, it is odd indeed that no Columbia representative attended this conference or the several follow-up meetings.

(It has unfortunately not been possible to supply full details of some of the sources used--ed.)

In Memory of Hamza Alavi

On December 01, 2003 one of Pakistan's leading social scientists passed away. Had someone who had reached the top of the powerful professions of politics, military, bureaucracy, judiciary, or industry died the state would have lowered the flag or, at least, made headlines in the official media. But Hamza Alavi was a scholar, so he was not showered with awards and plots of land while alive, nor was he given the attention of the state when he died. And yet, he was a man who has influenced generations of social scientists, especially those working in the progressive tradition in Pakistan. He was born in Karachi on 10 April 1921 and he gave up banking to join the academic profession. He taught at some of the world's best universities, British, American and Asian retiring as professor from the University of Manchester. His articles appeared in many books and in scholarly journals and Dr. Mubarak Ali, the well-known historian, got some translated into Urdu. The books comprising his articles are called *Jagirdari aur Samraj* and *Pakistan: Riasat ka Bohran*. They bring the thoughts of this great scholar to those who cannot read English very well. I believe this is an excellent service which Mubarak Ali, another intellectual whom the state does not appreciate despite his being well known to the progressive, Urdu-reading youth, has performed for us.

I wrote an article on Hamza Alavi (the New October 07, 1998) when he was alive. It was meant to honour a scholar who did not believe in the kind of PR, which makes people famous. He was not a TV icon. He did not have a manager to publicize his work. He did not go to the parties of the powerful. He was a dignified scholar who gave lectures when requested to do so by people he appreciated and valued. He hardly ever refused Dr. Jaffar Ahmad of the University of Karachi who told me how kind and gentlemanly professor Alavi had been to him when he was a student in England. But apart from these lectures; Hamza Alavi did not travel much. His health was frail and he could not exert himself too much. In 2002 S. M Naseem and Khalid Nadvi published a book entitled *The Post-Colonial State and Social Transformation in India and Pakistan* as a festschrift to Professor Alavi. And, indeed, he deserves this honour because it comes from people who sincerely feel that they are intellectually indebted to him. For this recognition

Hamza Alavi did not have to sneak into the corridors of power. That is why it is so valuable. For me the pleasure of the event of its launching, at which I was a speaker, was that I got to talk to Professor Hamza Alavi—not the first of my many conversations with him.

But let me remember the first time I met him. That was in London and I remember that glorious summer morning. The clock ticked away and we waited. Outside the windows I could see the greenery of a British summer but inside there was the greyness of the carpet. This was the library of the School of Oriental and African Studies in the University of London in July 1993. The librarian looked at the clock intently. Then it was exactly nine o'clock and we entered. The distinguished looking man in a grey suit started talking to the clerk. The clerk asked his name: "I am Hamza Alavi," he replied. I turned around. At last I had seen him in person—the man whose articles I had read with such appreciation. I introduced myself and we chatted briefly. Hamza Alavi's greatest contribution to political theory is the concept of the salariat. The idea is that the colonial state, which is a modern state, creates a large ubiquitous bureaucracy. Such a bureaucracy is necessary to control people more effectively and tax them more systematically. The state, therefore, becomes the greatest single employer. Most educated people, or at least those who are educated in the educational institutions created by the state, want jobs. These people, who are employed and draw a salary, or who aspire for employment, or their dependents, are the salariat.

Such a salariat, says Hamza Alavi, was the product of the British colonial rule in India. This salariat is not one homogenous whole. Its highest members, in the civil bureaucracy and the military, are extremely powerful. Indeed, they are the rulers, in lieu of elected leaders, in a conquered country. The lowest members can hardly make ends meet. But all live off the salary, which comes from that which the farmers produce from the land, the workers produce in factories, and taxation. This concept helps us understand both the Pakistan movement and the rise of ethnic movements in Pakistan. The Hindu and Muslim salariats competed for jobs and power in pre-partition India. Thus, in Hamza Alavi's view, Pakistan was not obtained for Islam but for Muslims. The difference is crucial and relevant today. If Hamza Alavi is right, and all the evidence supports his point of view, the creation of a theocracy is not what the Quaid-i-Azam would have approved of. He was a liberal democrat who

wanted the Muslim salariat to live without fear of Hindu domination but did not want a theocracy. The rise of Bengali, Sindhi, Pashtun, Balochi ethnicity is because the salariats of these groups aspire for their share in power and goods and services the state provides. They resent Punjabi domination while state functionaries justify it. Hamza Alavi, in common with others in Pakistan and abroad, have developed this line of thinking in several papers.

During the course of this analysis he has referred to major developments in Pakistan's history. He has given an account of how the politicians, because of their weakness and infighting, could not prevent the bureaucracy from consolidating its power. The military also joined a little later and, since then, the military-bureaucratic complex has been the most powerful entity—called the "establishment"—in Pakistan. He also tells us that the bureaucracy dominated in the first two interludes of military rule but, during General Ziaul Haq's days, the military was dominant. Among other things he tells us about the lives of the peasants of the Punjab and, in general, about women in Pakistan's male-dominant society. Although papers about politics and society would appeal to more people, the papers on how the transition from feudalism to colonial capitalism took place in South Asia would repay reading. The latest papers on history, arguing that the communal stridency in Indian Muslims was the result of the Khilafat Movement, are most intriguing. If this is true then Gandhi contributed, however indirectly, towards creating Muslim aggressiveness and assertiveness in India! These are questions, which need to be debated at length. Hamza Alavi has something for everybody. His work should be read and discussed and not ignored as it generally is in our universities. Hamza Alavi is no more with us but his writings are. Pakistani universities hardly make their students read these writings presumably because they question the false myths laboriously constructed by official spin-doctors. The best way to honour this great mind would be to reprint his works, make them known to students and understand our society in the light of the insights they give us.

TARIQ RAHMAN

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CHOWRANGI: NEW MAGAZINE FOCUSING ON PAKISTAN

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THE UNLIKELY SCHOLAR FROM DERI ZARDAD

DR. FARZAND ALI DURRANI

A TRIBUTE

I was shocked and saddened to learn the passage from the scene of my good friend Dr. Farzand Ali Durrani. With his death an important chapter in the history of cultural preservation and archeology has come to an end. For over forty years he dominated the field of archeology in NWFP and without a doubt he was Mr. Archeology in our province. Paradoxically he was also the most unlikely person to have entered that field. The only discernible link between his student days and his chosen field of archeology was the appearance of his room in University Hostel No 1. It always looked like an excavated pit.

His hesitant and reluctant academic journey started in 1957 when after his master's in history he was appointed a lecturer in Islamia College, Peshawar. He transferred to the history department in the university and went to England for another masters in history in the early 1960's. Soon after his return from England he joined the newly established archeology department in the university and soon thereafter left for the United States for Ph.D studies in archeology at the Temple University in Philadelphia.

In deference to his close friendship with my elder brother Nazir Hussain, I called him lala, Pushtu for big brother. Their friendship had started on the soccer field and continued through their hiking and mountaineering expeditions to the Northern Areas. On the soccer field they were a formidable pair of full backs. They played for Islamia College, the University of Peshawar and the NWFP Eleven and at various times alternated as captains. After Nazir's death in 1972 of an untimely heart attack, our friendship continued and matured. Some of my fondest memories are the time we spent in his ancestral village Dheri Zardad on the northern bank of the Kabul River across from Pabbi, visit to his brother Farman's lands in the mera or fishing and hunting on Kheski Lake by his village. He was also a frequent visitor to our ancestral home in Muslim Meena Bazaar in the old walled city. He would continue that tradition during his stay in the United States by spending holidays at our home in Toledo, Ohio.

Farzand was an average student like the rest of us but he tried very hard to excel which in his case meant barely passing the examinations. But once he found his niche in archeology, he did not look back. He combined his study

of history with his newly found passion for archeology and excelled. When he was about to finish his doctorate at Temple University, the university back home demanded that he return to Peshawar to assume chairmanship of the archeology department.

It was a difficult choice for him. To return to Peshawar would have meant leaving the doctorate unfinished. On the other hand by staying back in the US he would miss the opportunity to become the chairman of the department, an opportunity he had coveted more than anything else his entire life. I wanted him to finish the doctorate but he opted to return to Peshawar right away. In my view there was just no way he would be able to break away from professional and family obligations to come back for the unfinished work at Temple University. He surprised us all when within a year or two he came back to Philadelphia to complete and defend his dissertation.

It can be said without reservation or hesitation that Farzand Durrani was responsible for popularising the field of archeology in the Frontier and making the Department of Archeology at the University of Peshawar as one of the most proactive and productive departments in Pakistan. He had followed Dr. Ahmad Hassan Dani as chair of the department and successfully continued the legacy of that world-renowned scholar. And for that matter the legacy of another great scholar-archeologist and the curator of Peshawar Museum DB Spooner who in 1908 had discovered Lord Buddha's ashes in Shah Ji Ki Dheri just outside Gung Gate.

I collaborated with him on a couple of archeology projects. The most significant one was the excavation of Gorkhatree citadel within the old city. It was on one of my periodic visits to Peshawar that he started telling me about the exciting findings in Rahman Dehri near Dera Ismail Khan. Half jokingly I reminded him that my roots lay deep inside the old city of Peshawar and so it was much more important for me to learn about the ancient past of my own city than to connect ill-defined dots between Rahman Dehri and Indus Valley civilisation. With his customary and typical refrain 'kha Bacha' he went on to quiz me about possible sites in Peshawar City that could be excavated. We agreed that Gorkhatree citadel was the most suitable place for an exploratory dig. He promised to get approval and some funding from the government and I promised to raise additional funds from amongst the expatriate Pushtuns in the United States. The initial excavation near the western gate was

fruitful but had to be abandoned due to narrow confines of a small space. Subsequently the excavation was started in northeastern corner of the fortress close to the eastern gate. He continued with the project even after his retirement and now his former student and current Director of Archeology and Museums in the province, the energetic and able Dr. Ihsan Ali is overseeing the project that would at its completion include a handicraft museum on the site as Farzand had proposed.

Farzand Lala leaves behind a rich legacy of service and excellence. His journey from Dehri Zardad to the vice chancellor's office was not easy or smooth. Along the way he served in Islamia, taught at the university, studied abroad, chaired the Department of Archeology, acted as the Dean of Arts, founded the University Museum of Archeology and then in 1993 served for three years as the Vice Chancellor of the University. It was a journey full of challenges and opportunities for the young man from Pukhtun hinterland and he travelled the distance with grace and dignity and along the way touched the lives of many others. I am one such person.

DR. SYED AMJAD HUSSAIN

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THE ANNUAL OF URDU STUDIES
#19 (2004)
TABLE OF CONTENTS

The martyr-mystic Hallaj in Sindhi folk-poetry. Notes on a mystical symbol.

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"Let Them Snuff Out the Moon": Faiz Ahmad Faiz's Prison Lyrics in Dast-e Saba, TED GENOWAYS

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Haramjadi MUHAMMAD HASAN 'ASKARI

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Book Reviews

Bibliographic News

Events, Inquiries, News, Notices, Reports

Notes on Contributors

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Papers and panels relating to Pakistan Studies

Thursday, March 4: 7:00-9:00 pm

Session 8: Translating through Boundaries: An Attempt at Hindu-Muslim Rapprochement in the Works of Dara Shikoh: Sponsored by the South Asian Muslim Studies Association

The Unlikely Commentator: The Hermeneutic Reception of Shankara's Thought in the Interpretive Scholarship of Dara Shikoh, Douglas L. Berger

Dara Shikoh's Intellectual and Mystical Vision and Its Implications for Hindu-Muslim Relations, Irfan A. Omar
Contemporary Pakistani Views of Dara Shikoh and Aurangzeb, David Pinault

Saturday March 6: 2:45-4:45 pm

Session 148: Global Literature, Local Critique: Exploring the Foundation of Modern Critical Vocabularies in Hindi, Urdu, and Bangla

At the Crossroads of Literary Modernity: The Lives and Works of the "Mishrabandhu", Allison R. Busch

Towards Rumanviyat: Altaf Husain Hali and Urdu Romanticism, Guriqbal Sahota

The Two Critical Traditions in Nineteenth-Century Bengali Criticism: A Study in Polarization and Mergers, Abhijeet Paul

Session 167: Technologies of Nationalism and the State: The Limits and Possibilities of Imagined Communities

Celebrity Itineraries: The Postcolonial State in the Making of National Culture, Dard Neuman

Muslim in the Margin: The Making of a Post-Partition National Order in South Asia, Vazira Zamindar

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The Emergence of Bangladesh: Class Struggles in East Pakistan (1947-1958), Badruddin Umar, OUP Karachi 2004, Rs. 695.

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■■■■■■■■■■

The following titles relevant to Pakistan studies have been reviewed in the Journal of Asian Studies, Vol. 62, No. 4, November 2003.

Jones, *Politics in Sindh, 1907-1940: Muslim Identity and the Demand for Pakistan*. Reviewer: Charles Lindholm.

Nasr, *Islamic Leviathan: Islam and the Making of State Power*. Reviewer: Charles Lindholm.

Pinault, *Horse of Karbala: Muslim Devotional Life in India*. Reviewer: Megan Reif.

Possehl, *The Indus Civilization: A Contemporary Perspective*. Reviewer: Jonathan Mark Kenoyer.

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AIPS may provide financial support for participation and presentations at the conferences listed. Topics of research must be related to Pakistan/Pakistan studies. Please contact Brian Spooner with requests for conference support.

MIDDLE EAST STUDIES ASSOCIATION

MESA's 38th annual meeting will be held November 20-23 at the Hyatt Regency San Francisco in the Embarcadero Center. Proposals are invited for pre-organized panels, individual papers, roundtables and thematic conversations.

MADISON CONFERENCE

The 33rd Annual Conference on South Asia will be held on October 15-17, 2004 at the Madison Concourse Hotel, 1 West Dayton St, Madison, WI 53703. The Conference is sponsored by the Center for South Asia at the University of Wisconsin-Madison. Proposals will be accepted until April 10. Registration as a non-presenting participant at the Conference is open to the general public.

THE PAKISTANI AMERICAN LEADERSHIP INITIATIVE

(PALI), a nonprofit, dedicated to promoting professionalism and leadership within the Pakistani American community, held a seminar, entitled "The Leaders of Today Meet the Leaders of Tomorrow" on October 18th 2003 at the Embassy of Pakistan in Washington, DC. The panelists consisted of prominent Pakistani-Americans hailing from various spheres of society, including academia, politics, business & finance, public policy and media, including: Raza Bokhari, Lakewood Pathology Associates and Parkway Clinical Laboratories; Asim Ghafoor, AG Consulting Group; Asif Alam, Reuters; Shahid Javaid Burki, EMP-Financial Advisors, LLC; Saghir Tahir, New Hampshire state representative; Zia Chisti, The Resource Group, Haroon Khan, Finance Director, Senator Dianne Feinstein; Amanullah Khan, private practice physician; Faiz Rehman, Pakistan Link; Omar Amanat, Bridges TV; Adnan Kifayat, National Security Council; and Ambassador Shirin Tahir-Kheli, South Asia program at the Paul Nitze School of Advanced International Studies. For more information on PALI visit: <http://www.pali.us> or email contact@pali.us.

[Languages continued from page 1]

One interested facet of the workshop was that while we were meeting, the Loya Jirga was also meeting in Afghanistan, and one of its tasks connected with the drafting of the new Constitution was to make decisions about language policy in Afghanistan. We were also trying to anticipate what the outcome would be, but decided that clearly both Dari (a.k.a. Persian, a.k.a. Tajik) and Pashto would both be needed, and that materials for both languages would have to be prepared. In addition, Baluchi, Nuristani, Uzbek and some other Turkic languages will also be 'semi-official' in regions where these languages are spoken, and those languages will have rights in limited territories. Collaboration with Central Asia centers will be necessary in order for us to meet all these needs.

Participants expressed great appreciation for our work in organizing this workshop, since nothing like it had ever been done; indeed, no official census of Afghanistan has ever been taken, so no official figures for speakers of various languages are available. In addition to the reports on materials needs, interest in the policy papers was high enough to result in a possible publication of those papers as a special of the Kulwer journal *Language Policy*, and work is now ongoing to make that a possibility. H. Schiffman will take on the task of editing that issue.

The following are links to various web pages for the workshop:

Pedagogical Materials:

<http://ccat.sas.upenn.edu/salrc/afghanistan/materials.html>

Policy:

<http://ccat.sas.upenn.edu/salrc/afghanistan/materials.html>

Maps of Afghanistan and Central Asia:

<http://ccat.sas.upenn.edu/salrc/afghanistan/materials/maps.html>



The American Institute of Pakistan Studies

The American Institute of Pakistan Studies is managed by elected officers, an executive committee, and a board of trustees. The incumbent officers are Brian Spooner (President), Wilma Heston (Treasurer), and David Gilmartin (Secretary). The Board of Trustees is composed of representatives from each of the Institutional members, plus one elected trustee to represent every 20 individual members. Individual membership is open to all Pakistanists—all students and scholars of Pakistan and related subjects in whatever discipline. Annual membership dues are \$25.00, payable before the beginning of the academic year. Members receive the Newsletter and participate in the Institute's programs, including panels at the annual meeting of the South Asia Conferences at the University of Wisconsin, Madison, in October, Middle East Studies Association in November, Berkeley in February and the Association of Asian Studies in March.

Funding

In addition to the dues of Institutional members, AIPS currently receives substantial annual funding from the U.S. Department of Education, the Council of American Overseas Research Centers and the Ministry of Education (Government of Pakistan).

Pakistan Studies News

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

AIPS On-line: <http://www.PakistanStudies-AIPS.org>

The AIPS website contains further information on membership and our current programs. Also maintained on-line is a directory of scholars and research that have been associated with AIPS over the past thirty years. We intend to build it further into a directory of all related to Pakistan in the social sciences and the humanities. Our goal is to develop this site as a major resource not only for Pakistan Studies but for related fields in which Pakistan, its component communities and its pre-1947 geographical territories have been significant players. We would like it to ultimately function as a cyber center for the study of Pakistan in the context of the eastern Islamic world. To help us with this endeavour, we would request you to visit the site and offer your comments and suggestions.

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Table of Contents

"Library Project Moves Ahead" by Nomanul Haq	page 1
President's Column	page 1
Report on Workshop on Languages in and around Afghanistan	page 2
CSAL Update	page 2
Second Biennial International Conference on Pakistan Studies	page 3
Workshop on Recent Research in the Salt Range	page 8
"Organization for Pakistan Studies, 1947 to present" by Maureen Patterson	page 9
In Memory of Hamza Alavi by Tariq Rahman	page 11
Works by Hamza Alavi	page 12
"The Unlikely Scholar From Deri Zardad: Dr. Farzand Ali Durrani" by Dr. Syed Amjad Hussain	page 14
F. A. Durrani's Academic Publications	page 15
Contributions of Annemarie Schimmel to Islamic and Pakistan Studies	page 16
Annual of Urdu Studies	page 23
Conferences, Meetings and Publications	page 24

American Institute of Pakistan Studies Welcomes New Members

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Members receive *The Pakistan Studies News* and participate in the Institute's programs, including panels and receptions at the annual meetings of the South Asia Conference at the University of Wisconsin, Madison, in October, the Middle East Studies Association in November, and at the Association for Asian Studies Meetings in March. We welcome you and look forward to your membership in our organization.

Please send check for \$25 annual dues payable to

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