In the millennia old history of Sanskrit, a hundred years is but a fleeting moment. For Berkeley it is an epoch. The ancient, classical language of Sanskrit is alive and thriving in Berkeley. This year marks 101 years since the launch of Sanskrit studies at UC Berkeley.

The early beginnings of Sanskrit at UC Berkeley can be traced as far back as the late 19th century when Professor Benjamin Ide Wheeler arrived on the scene to serve as the Chancellor of the young University. Wheeler, a linguist and student of the Classics, had undoubtedly studied Sanskrit at Heidelberg during his student days and, as far as one can tell, began to offer instruction in it informally as early as 1897. However, the official history of Sanskrit in the Berkeley curriculum must be dated to January of 1906 when Arthur W. Ryder was appointed Professor of Classics and began to teach Sanskrit along with his other duties. He taught here until his death in 1938.

Though Sanskrit had been offered since 1897, with Ryder’s arrival the courses were expanded into a full program for Sanskrit language and literature. Ryder was a pioneering and dynamic promoter of Sanskrit studies not only in Berkeley but in the U.S. as well. Ryder translated many Sanskrit works including “Little Clay Cart,” “Shakuntala,” and the “Cloud Messenger.” In describing Arthur Ryder, one Italian Sanskritist said “Ten men like him would make a civilization.” “The Little Clay Cart” (Mrchakatika) was anything but little. Attributed to King Shudraka of India, this ten-act Hindu epic was first staged around the year 600 in its original Sanskrit. Thirteen hundred years later, the play finally found its way to the California coast and UC Berkeley’s Greek Theater. There, in 1907 it became the first major production of a Sanskrit or indeed any Indian drama on U.S. soil. The text for the performance came from Ryder’s own 1905 translation for the Harvard Oriental Series.

Photographs show off the production’s sumptuous costumes, which reflect the era’s Orientalist fascination with the cultural exotica of Asia. The elaborate sets displayed the interiors and exteriors of buildings simultaneously, an avant-garde innovation to American audiences still accustomed to the realist conventions of Victorian drama. In the final act, throngs of revelers, a troupe of dancing girls, a Brahmin priest, and an executioner were all upstaged by the appearance of two live zebras and two live elephants!

The next Sanskrit epic appeared at the Greek in 1914. Ryder's translation of Shakuntala was the text for a performance that included bear cubs, a fawn, peacocks, and an onstage lotus pool with two real waterfalls. This show was anticipated throughout the state, as evidenced by a preview in the Los Angeles Times.

Ryder translated Shakuntala into English from Kalidasa’s Sanskrit original and then created an “acting version” in collaboration with Garnet Holme. The production was staged at the Greek Theater in Berkeley in 1914.

Perhaps Ryder’s best known student was the famous Physicist and “Father of the Atom Bomb” J. Robert Oppenheimer. Already as an undergraduate at Harvard, Oppenheimer was conversant with classical Sanskrit literature. In 1933 Oppenheimer began taking lessons from Professor Ryder, who had translated the Gita, and studied the Gita with him. He later called the Gita the most beautiful philosophical song existing in any known tongue and quoted from it at singular, extraordinary moments. Thus, as is well known, upon witnessing the Trinity fireball in August 1945, Oppenheimer later claimed that the line from the Gita “I am become Death, the destroyer of worlds” burst in his consciousness. Undoubtedly, Oppenheimer’s affinity to the Gita and its philosophy played a role in shaping his views and actions.

(cont’d p. 3)
Dear Colleagues and Friends,

I write as the Fall semester is in full swing, on a bright and beautiful Berkeley November afternoon.

Spring 2007 saw us celebrating 101 years of Sanskrit at Berkeley with a panel discussion that showcased both the depth and breadth of Sanskrit teaching at Berkeley over the past century. From Arthur Ryder’s first classes in 1906 to Robert Goldman’s classes today, the Sanskrit program in Berkeley remains one of the best in the US, if not the world.

CSAS has entered into a new era of community partnerships. This spring, we worked with the Foundation for Democratic Reforms in India to create a highly successful and acclaimed conference on Governance and Empowerment in India. The conference was attended by the Union Minister of Panchayat Affairs, Mr. Mani Shankar Aiyar, and several other politicians, journalists, NGO activists and scholars. With this conference we inaugurate an annual series on Indian Democracy at Berkeley.

Other major events include the third annual Tamil Conference, a film series featuring some of India’s finest women documentary film makers, and the Amrit Kaur Ahluwalia Memorial Grant Program celebration where student recipients of the grant presented their work to both the academic and the Sikh community of Berkeley and the Bay Area. In the summer, we welcomed R. Gopalakrishnan of Tata as well as Rajeev Lochan, Director of the National Gallery of Modern Art in Delhi. The fall began with a film retrospective (with the Pacific Film Archives) of Shyam Benegal films and talks by Sudha Murty, Chairperson of Infosys Foundation, poet, scholar and archivist, Khwaja Ahmed Salim, and Siddharth Virdarajan, Associate Editor of The Hindu.

This fall, we are particularly pleased to be able to launch two new classes. The Indian Diaspora in Silicon Valley, taught by popular instructor Darren Zook, turns a sociological eye on the Indian entrepreneurs in Silicon Valley. This innovative course, which will result in a documentary and the beginning of an archive of this particular generation of Indian immigrants, has been made possible by the generosity of Narpat and Chandra Bhandari. We have also launched our first Telugu course which has been made possible by the enthusiasm and generosity of the Telugu community. As of today, we are proud to offer on an annual basis, Hindi, Sanskrit, Urdu, Punjabi, Tamil, Telugu and Bengali, and a total of 38 South Asia related courses this semester alone.

CSAS is proud to announce the establishment of two new scholarship funds, the Hart Family Graduate Student Support Fund for Tamil Studies and the Padmanabh S. Jaini Graduate Student Award in Buddhist Studies. Both were established with the generous contributions of eminent UCB faculty, George and Kausalya Hart and Padmanabh S. Jaini. We, and especially our graduate students, are indeed grateful for their support.

We also launched the CSAS Faculty & Student Colloquia in which students and faculty will get together once a month to discuss work in progress, thus providing a regular opportunity for intellectual exchange.

Some goodbyes: The legendary teacher of Hindi, Usha Jain retired in the Spring. It is hard for us to fully grasp the impact Ushaji’s dedication to teaching Hindi has had. Because of her there are new generations of Hindi speakers, some of whom have gone on to become scholars of Hindi, or PhD scholars in various fields; others who have gone on to become NGO activists or non-profit workers in India, and others are simply able to communicate with their grandparents for the first time. Thank you Ushaji, from all of us at Berkeley.

We also bid Program Director, Mark Elson a fond farewell. He worked at the Center for over four years—starting as a Program Representative and then becoming the Director of Programs. We will miss his warmth, engagement and generosity of spirit. Mark leaves UC Berkeley to join a healthcare consulting company in San Francisco as a Proposal Manager. In his new position he will coordinate the production of proposals for large government contracts and other new business. We wish him all the best in his new career.

We begin this fall with a whole new staff. I am delighted to welcome our Vice-Chair, Sanchita Saxena; Program Representative, Puneeta Kala; Finance Representative, Max Jacobs; and Program Assistant, Veena Hampapur.

As always, we look forward to seeing you at our events and in the Center. Please check our new website: ias.berkeley.edu/southasia/ for lists of events, conferences and other South Asia related activities.

I have had the pleasure of meeting many of you over the last year, and hope to continue to work with all of you in the years to come. You are all an important part of the CSAS community, and it is your continued support that has made the Center flourish. If you have any ideas for programs or would like to chat about giving opportunities, please do drop by the Center or give me a call. Wish you all a very happy, healthy, and productive 2008!

Regards,
Sanchita Saxena, Vice Chair

Clockwise from left: Center Staffers Kishan Barot, Puneeta Kala, Veena Hampapur, Max Jacobs, Sanchita Saxena, and Raka Ray
SANSKRIT AT BERKELEY

(from p. 1)

The somewhat eccentric Professor Ryder figured in fictional form in Anthony Boucher’s 1937 mystery, *The Case of the Seven of Calvary*, featuring International House residents and a professor-turned-gumshoe Professor Ashwin (Sanskrit for Horseman i.e. Rider).

With the death of Ryder, and after a gap of two years, Professor Murray Barnson Emeneau was hired in the Department of Classics at Berkeley, where he arrived in 1940 as an assistant professor of Sanskrit and general linguistics. Emeneau wrote some 21 books in all, over 100 articles, and nearly 100 reviews. He contributed to many areas of linguistics and allied disciplines, but it seems right to single out two fields he helped create—the study of the minority Dravidian languages of India and the study of what he called “language areas”.

Professor Emeneau trained many students, the best known of whom is Dr. R.K. Sharma, the founder and first Vice Chancellor of the Rashtriya Sanskrit Sansthan, an organ of the Government of India.

The 1960’s and 1970’brought a period of great development of Sanskrit Studies at Berkeley. In 1973 under the leadership of J. Frits Staal, Professor of Sanskrit and Philosophy, the Department of South and Southeast Asian Languages and Literatures (later changed to the Department of South and Southeast Asian Studies) was founded. In it were housed the Sanskrit epic scholar and linguist, Professor B.A. van Nooten, Professor of Buddhist Studies, P. S. Jaini, and Professor of Sanskrit and India Studies, Robert P. Goldman. The latter with his wife and colleague, Dr. Sally J. Sutherland Goldman and Professor of Buddhist Studies, Alexander von Rospatt now constitute the core of the program which, we hope will continue to develop and keep knowledge of this precious linguistic heritage of India alive at Berkeley into the new century.

[Report written with the help of Professor Robert Goldman and Dr. Kristi Wiley, South and Southeast Asian Studies, UC Berkeley]

THE RAMAYANA AT BERKELEY

Valmiki’s Ramayana, one of the most popular and influential works of poetic and religious literature ever composed, has been the subject of a quarter-century-long translation project at UC Berkeley. The project, titled the Valmiki Ramayana Translation Project, was started at Berkeley in the mid-1970’s and is being carried out by an international consortium of Sanskrit scholars under the direction of Professors Robert and Sally Goldman. The Project has as its goal the production of a complete, accurate and readable English translation of the critical edition of the Valmiki Ramayana. The critical edition, prepared over a period of fifteen years by scholars at the Oriental Institute of Baroda, represents a scientifically reconstructed text of the great epic based on dozens of manuscripts in all scripts and from all regions of the Indian subcontinent. It has thus been a major contribution to scholarship in all fields concerned with early Indian literature, art, religion and society.

The project took as its mission not only a translation of the critically reconstructed text of the epic but a copious scholarly introduction and a dense annotation of so-called “vulgate” versions of the poem, which are widely known and important to its traditional audiences, as well as a running commentary on more than half a dozen earlier translations of the various recensions of the work in European languages.

The design of the Project called for the serial publication of the translation as each of the seven kandas, or books, of the poem was completed. The project was taken up by the Princeton University Press as the flagship work in its series, the Princeton Library of Asian Translations. The first volume, the Ayodhyakanda, translated by Robert Goldman, appeared in print in 1984 and was followed in 1986 by the Ayodhyakanda (Sheldon Pollock), in 1991 by the Aranyakanda (Sheldon Pollock), in 1994 by the Kishkindhakanda (Rosalind Lefeber), and in 1996 by the Sundarakanda (Robert and Sally Goldman).

The sixth and by far the largest book of the epic, the Yuddhakanda, translated and annotated by Robert and Sally Goldman and B.A. van Nooten, and running to more than 2,600 pages, is in press.

Sanskrit is not the dead and obsolete language of a glorious Indian past that has long vanished and is of no contemporary relevance. By contrast, Sanskrit continues to be of crucial importance for engaging with aspects of Indian culture and civilization that continue to matter also today. To give an example, Sanskrit is, together with closely related forms of early Middle Indic languages, such as Pali, the principle language of Indian Buddhist literature. As such, it is of key importance in our attempts to engage with this world religion, which is not only home to large parts of Asia, but which is—often without being properly understood—becoming ever more present also in the west.

Alexander von Rospatt
Chair, Department of South and Southeast Asian Studies
Support the Center for South Asia Studies

The Friends of CSAS Fund strengthens CSAS by supporting events and research not covered by our federal National Resource Center Award. The Fund provides the faculty director with resources to support various Center priorities, such as:

- Fund student summer research projects in South Asia
- Provide scholarships to students from South Asia to attend graduate programs at UC Berkeley
- Support visiting scholars from South Asia to give talks at UC Berkeley and interact with faculty and students
- Host performances and speakers of interest to the wider Bay Area community
- Develop web-based South Asian language materials for instruction

We welcome major gifts that permanently endow student summer research grants or annual lectures, as well as those that focus on a specific CSAS program or initiative, including:

- **Berkeley India Initiative**
  - The Bill provides opportunities to support research and programmatic development, and collaboration with major Indian institutions under the broad themes of Contemporary India (focusing on India's democracy and emerging economy) and Arts and Culture of India (focusing on the fine arts, music, and theater)
- **Support for South Asian Language Instruction**
  1) Berkeley Bengali Studies Initiative: The Bengali Studies Initiative helps to support the cultivation and development of Bengali literature, humanities, performance and social science outside of India. This initiative seeks to teach the Bengali language at all levels, create new and innovative materials to enhance the study of Bengali, and create a forum for intellectual and cultural exchanges with West Bengal and Bangladesh.
  2) Berkeley Telugu Initiative: This Initiative will support instruction in Telugu language and literature at Berkeley on a permanent basis. The object is to ensure that the Telugu language and its rich heritage are studied by future generations of scholars from all backgrounds, improve business relationships with Andhra Pradesh, and create new and innovative materials to enhance the study of Telugu.
- **Pakistan Studies at UC Berkeley**
  - CSAS will initiate a campaign to broaden and deepen Pakistan Studies at Berkeley. Our first priorities will be to financially strengthen the Urdu program, raise funds for graduate fellowships (and thereby training the next generation of scholars working on Pakistan), and initiate an annual lecture series by prominent scholars working on Pakistan. We also wish to extend our Pakistan-specific programming to engage growing academic and community-based interest in the study of culture, religion, and politics.

Donors will be listed in our newsletter and on our website. For more information please contact CSAS Vice Chair, Sanchita Saxena at sanchita@berkeley.edu.

**Imagining the City: 3 Films on Mumbai**

Three award winning documentary film-makers presented their films in Berkeley, this year. Directors Anjali Monteiro and K.P. Jayasankar screened Saacha (The Loom) and Naata (The Bond) and Madhusree Datta screened her non-fiction feature, Seven Islands and a Metro. All three films explored the strategies adopted and the dilemmas faced by the filmmakers in representing the complexities of Mumbai.

K.P. Jayasankar and UC Berkeley Fulbright visiting lecturer, Anjali Monteiro are professors at the Tata Institute of Social Sciences in Mumbai. They are involved in media production, teaching, and research. Their films have been screened in film festivals worldwide, and they have won thirteen national and international awards for their work. Madhusree Datta is an alumnus of the National School of Drama, India and has been making non-fiction films since 1993. Her work focuses on issues of gender, identity and marginalization. Datta is the executive director of Majlis, a center involved with initiating multicultural projects in Mumbai, campaigning for youth cultural literacy, mobilizing artists around contemporary issues and producing plays, films and multidisciplinary art works. Datta has received several citizens' honors including the Salaam Mumbai award, Bharat Nirman award and Stree Shakti Samman.
**AN AFTERNOON WITH RAJEV LOCHAN**

T he Arts component of the UC Berkeley India initiative was launched this summer with a talk by Rajeev Lochan, Director of the National Gallery of Modern Art, New Delhi, at the Aicon Gallery in Palo Alto. Professor Lochan described the diversity in Modern and Contemporary Indian art. Supplementing his discussion with slides, he led the audience through a 150-year long visual journey of the evolution of the Indian pictorial language and its transposition to contemporary art practices. The audience included a wide range of deeply interested connoisseurs of Indian art including eminent art historian of U.C. Berkeley, Prof. Joanna Williams and collector, Mr. Sridar Iyengar just to name a few.

**FILM DIRECTOR SHYAM BENEGAL VISITS UC BERKELEY**

C elebrated film director and recipient of this year’s Dadasaheb Phalke Award, Shyam Benegal was recently invited by the Center for South Asia Studies and the Pacific Film Archive as it screened three of his films, “Ankur,” “Bhumika” and “Zubeida” as part of a film festival titled “Fearless Females: Three Films by Shyam Benegal.” A few Cal students caught up with the famous film-maker while he was at Berkeley. He shared with them his views on a wide variety of themes ranging from the state of India’s cinema to the plight of India’s women.

Anupama Kapse, a doctoral candidate in Film Studies, interviewed the great film-maker. Below is an excerpt from her interview: “A Conversation with Shyam Benegal.”

AK. Do you think audiences have become smaller?

SB. When you think of financial success, you look for a magic ingredient. You want to put it in your film. Karan Johar is making big, sweet films. That’s the cinema business. Why should that change? It won’t. We are simply not concerned with it. What we are concerned about is whether the multiplex allows the space for other filmmakers, filmmakers of different persuasions to make films. It does!

AK. What advice do you have for young filmmakers?

SB. Those who are convinced will continue to make films. It’s like any other profession – you have to be fully committed.

[NB: A complete transcript of the interview may be viewed at: southasia.berkeley.edu/2fmon/Anupama-Benegal-Interview.pdf]

**“PALAM” (“BRIDGES”): THIRD ANNUAL U.C. BERKELEY TAMIL CONFERENCE**

O n April 21 and 22, 2007, CSAS and the U.C. Berkeley Tamil Chair, along with the Department of South and Southeast Asian Studies, hosted the third annual U.C. Berkeley Tamil Conference on “Palam” or “Bridges.” This conference brought together scholars from various disciplines to look at the relationships of history, language, literature, politics and religion between Tamil Nadu and other regions in order to understand Tamil culture not as an isolated phenomenon, but in relation to other cultures, from Andhra Pradesh to ancient Rome. The conference began with a roundtable discussion on translating classical Tamil poetry, with graduate students from around the country sharing their original translations (see back page). The next day, faculty and graduate students from over ten universities participated in a day of panels that drew a diverse audience from both the university and the Bay Area Tamil community. A close reading of a Malayalam ritual text revealed points of contact between not only Tamil and Kerala-based cultural/religious groups, but also between high-caste and low-caste practitioners, while a comparison of depictions of Vishnu’s conch in Tamil, Sanskrit and Telugu bhakti poetry pointed out interesting differences in literary cultural attitudes towards the representation of the divine. Evidence for cross-cultural influence lay not only in literary texts, but also in Keralite temple architecture, and in inscriptions recording donations throughout South India. The bridging of cultural production presented by this conference also extended temporally, with papers that looked at the relationship between different Tamil literary periods and the manner in which classical idioms, literary genres and structures of patronage have been interpreted and/or appropriated in both the medieval and the modern period. In looking at the bridges between Tamil Nadu and other regions, the papers in this conference explored the diversity of Tamil culture itself, drawing from literary, archaeological, art historical and archival sources and providing an important step forward in the kind of comparative approach needed in the study of South Asia.

Participants included Professors E. Annamalai (Yale), Bernard Batie (Yale), Sascha Ebeling (U of Chicago), Richardson Freeman (U of Michigan), Indira Peterson (Mt. Holyoke), Sumathi Ramaswamy (U of Michigan), Martha Selby (UT Austin), Archana Venkatesan (Lawrence), and graduate students Jennifer Clare (UC Berkeley), Michael Linderman (UPenn), Harshita Murthinti (Emory), and Simri Reddy (UC Berkeley), Panel moderators were Lawrence Cohen (UC Berkeley), George Hart (UC Berkeley), Eugene Irshick (UC Berkeley), Vijaya Nagarajan (USF), and Radhakrishnan (UT Austin).

During the Tamil Conference, Professor A. Veluppillai was presented with a Lifetime Achievement Award for his contribution to Tamil studies. Prof. Veluppillai is well-known in the field of Tamil studies for his extensive knowledge of medival Tamil literature, religion, linguistics, and epigraphy in South India and Sri Lanka.

For more detailed information on the panelists and the individual papers, please see: tamil.berkeley.edu.

[Report by Jennifer Clare, Ph.D. candidate, South & Southeast Asian Studies, UC Berkeley]
The Center for South Asia Studies, University of California, Berkeley is delighted to announce the launching of the Bhandari Program on Indian Entrepreneurship in the Silicon Valley with a new, yearlong course titled "The Indian Diaspora in the Silicon Valley." Indian entrepreneurs have contributed significantly to the rise of the Silicon Valley, helping to establish the region as a critical node in the global economy. Their accomplishments in purely business terms have been staggering and well documented. Now, for the first time, with the establishment of this program, the largely neglected sociological side of this revolutionary history will be examined.

The Bhandari Program, an oral history project about the life and experience of pioneering entrepreneurs, will promote research on the professional and personal trajectories of pioneering Indian entrepreneurs in the Silicon Valley. "The research will identify salient patterns in the personal backgrounds, education, intellectual orientations, social networks, organizational struggles, and achievements of those Indian pioneers of the Silicon Valley," said Mr. Narpat Bhandari. He hopes that through pursuing such an agenda, the Bhandari Program will cast the economic success of Indian entrepreneurs in a much more nuanced and compelling light than do the simplistic stereotypes about Indian technologists that are dominant in the media today.

The instructor for this course is Darren Zook. Dr. Zook has a long tradition of teaching South Asia related courses to both graduate and undergraduate students. He is a very popular teacher and was recently awarded UC Berkeley's "Outstanding Teacher Award" - the only award given by the students of the university.

Student enrollment for this inaugural course has been capped at eleven so that each student is able to experience individualized attention and one-on-one tutoring. The first semester of the course will consist of research and training in social science research methodology, possibly with some initial interviews. The second semester will consist of multiple interviews, analysis of the interviews, and the creation of the final product, which we envision as a set of short documentary films and supporting written and multimedia materials.

This program has been established with generous support from the Bhandari Foundation, a charitable trust founded in 1994 by Narpat and Chandra Bhandari of Los Gatos, California. The Bhandari Foundation has supported a number of projects in the fields of education and medicine, most notably the establishment of a school near Jodhpur, India and the Dr Willard Fee Lectureship Chair in Medical Research on Cancer at Stanford University. Chandra Bhandari is an educator with a long-standing interest in the study of create an awareness of nonviolence as well as art, history, politics, and the culture of India. Narpat Bhandari is a private venture capitalist and a founding member of The Indus Entrepreneurs (TiE).

The Bhandari Program on Indian Entrepreneurship in the Silicon Valley

The course is led by Siddharth van Datta, a journalist who has covered India extensively. He is the author of "Covering India," a new year-long course being offered by UC Berkeley's School of Journalism, will provide UC students with a framework for addressing the complexities of reporting on India and the contemporary Indian experience. For the first time, future journalists at UC Berkeley will be introduced to the major developments that have shaped modern India and be trained in reporting on specific issues that form the news agenda. A special focus of the course will be understanding the manner in which a multicultural society like India attempts to address the legacy of caste- and religion-based inequalities. The aim of the course is to prepare the student for a reporting trip to India in Spring semester of 2008.

The course is led by Siddharth Varadarajan, Associate Editor of The Hindu newspaper in New Delhi. In the more than 10 years he has worked as a journalist, he has reported on the crisis in... (cont'd next page)
A C A D E M I C  N E W S  a t  B E R K E L E Y


CSAS is proud to announce the establishment of two new scholarship funds, the Hart Family Graduate Student Support Fund for Tamil Studies and the Padmanabhan S. Jaini Graduate Student Award in Buddhist Studies. Both were established with the generous contributions of eminent UCB faculty, George and Kausalya Hart and Padmanabhan S. Jaini.

The Hart Family Graduate Student Support Fund for Tamil Studies was established with the generous contribution of George and Kausalya Hart, cornerstones of Tamil Studies at the University of California, Berkeley. George Hart currently holds the Chair for Tamil Studies at UC Berkeley. He has taught courses on Tamil literature and civilization, literature, and religion. His scholarship on premodern Tamil and its relationship to classical Sanskrit as well as on South Indian religion and culture is renowned. He has also translated several important works from Tamil, and his work was nominated for The American Book Award. Kausalya Hart has written Tamil for Beginners, which is used at many universities, as well as several Tamil plays that have been performed by UC Berkeley students. She has written about Tamil literature, including papers on the Tamil Ramayana and early Christian literature.

The Padmanabhan S. Jaini Graduate Student Award in Buddhist Studies was established with a generous gift from Padmanabhan S. Jaini. Professor Jaini is Professor emeritus of Buddhist Studies and co-founder of the Group in Buddhist Studies. Before joining UC Berkeley in 1972, he taught at the School of Oriental and African Studies, London and at the University of Michigan, Ann Arbor. He is the author of numerous monographs and articles on both Buddhism and Jainism. In the field of Buddhist studies, he is particularly well known for his work on Abhidharma and for his critical editions of the Abhidhammapa (a Vaibhasika treatise), the Sanatan (a commentary on the Asutoshakuraka Prajnaparamita), and a collection of apocryphal Jatakas, the Parinama-Jataka, that appeared in four volumes (text and translation). His collected essays have appeared in two volumes, and, recently, he has been honored by a Festschrift (2003) with contributions on early Buddhism and Jainism.

Both awards will support high-achieving graduate students in Tamil and Buddhist Studies at UC Berkeley. You can make an on-line contribution to the Jaini fund at https://giving.berkeley.edu/giving/mainform.aspGifts made by active or retired UC faculty and staff or current students will be matched by the Chancellor’s Challenge Matching Gift program through June 2012. [Report written with the help of Veena Ham paper, CSAS Program Assistant]

FACULTY AND GRADUATE STUDENT NEWS

JENNIFER CLARE (Graduate Student, South & Southeast Asian Studies) has received a Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship. She is currently in Chennai working on her dissertation, “Interpreting the Flawless Story: The Tamil Commentarial Tradition.”

NEIL JOECK (CSAS Research Associate) published “The US-India ‘Global Partnership’: The Impact on Non-proliferation” in Nuclear Cooperation with India: New Challenges, New Opportunities, Eds. Wade L. Huntley and Karthika Sasikumar (Vancouver: Simons Centre for Disarmament and Non-Proliferation Research, 2006). He also wrote “Nuclear World Order and Non-proliferation” in Strategic Insights, Center for Contemporary Conflict On-line Journal, Naval Postgraduate School, May 2007. Over the past several months he was invited to speak, inter alia, on Indo-Pakistani issues on forum with Michael Krasny, KQED Radio, at the UCLA Burke Center.

SUNITA PURI (UCSF-UC Berkeley Joint MD/MS Program) received the UCSF School of Medicine’s Dean’s Prize for Outstanding Medical Student Research for her thesis, “There is Such A Thing As Too Many Daughters, but Not Too Many Sons”: The Intersection of Son Preference, New Reproductive Technologies, and Sex Selection Among South Asian Immigrants in the United States and Canada.” She also received a PACCTR Clinical and Translational Research Fellowship for this year to take a year off from medical school and continue her thesis research full time. She will be presenting this work at the Indian National Bioethics Conference in Bangalore in December.

SUDEV J. SHETH, who received his B.A. in Political Science and SSEAS in 2007, has been hired by the Archives and Research Center for Ethnomusicology of the American Institute of Indian Studies just outside of Delhi, India. In addition to working as an archivist, he will also assist Dr. Shubha Chaudhuri on a Ford Foundation sponsored project that focuses on the music of Goa and Rajasthan. Suved is also working with Underscore Records, a grass-roots Indian music label, on a video production entitled “From Fusion Music to Confluence Music.”

Ruprekha Chowdhury, a PhD student in the Department of South and Southeast Asian Studies, was interviewed just after she returned from a year of fieldwork in Kolkata, the city where she was born and raised. Her research focuses on elderly women housed in old age homes in and around Kolkata – their religious habits, the society they create, and their interactions with one another. This is an excerpt from the interview about her experience.

What was it like working with these women who were the subject of your research?

I had to walk this fine line between being a researcher and an activist. I hope that my dissertation is a starting point, not just a record about the (women's) pain and suffering, but also (something that) makes these people aware of rights that they don’t know about.

What are their rights?

Hygiene, good food, good nutrition. They are supposed to be given certain types of food, but they don’t get this.

But to play devil’s advocate, isn’t this better than nothing?

Just because they are destitute doesn’t mean that they have to eat this sloppy food. They need to know that they deserve a cleaner bathroom, a cleaner toilet. The bathrooms were so unclean, and these women are prone to catching infections, diseases.

You have a right to ask for things. The women are given sedatives after lunch. I would go in the evenings at 6 or 6:30 when the women woke up. I would ask them why they needed to sleep for four or five hours and they would say that they didn’t know. After some questioning they would tell me “I am being given this pill at lunch, maybe it is a vitamin, whatever, I’m sure it helps.” Later on when I asked one of the supervisors about it, she said casually – that’s what got me, she wasn’t hesitating or being secretive – “it’s a sleeping pill. She talks a lot, so that’s the best way to keep her quiet.” Every day! Everyday for 20 years, now she can’t sleep without it. She doesn’t have to take the pills, but she doesn’t know this. They don’t have to attend the Sai baba bhajans either, but they don’t know this. The administrator reprimands them if they don’t. It makes the institute look good to have these women attend these bhajans.

Has this experience changed your attitude towards research?

I have become protective and possessive of the women and their stories. If I told these stories to someone over coffee, they would say “that’s interesting” and then when I walked out of the coffeehouse, I would think that I had been so unfair to these women. I’ve spent fifteen minutes talking about a life that would be a masala story, an attractive story – for everything that is destitute can be attractively packaged. But for the women, this is their life. In the dissertation, I’ll end up giving out some of these stories, but I will be careful to give them out in the right places and in the right ways.

Also, while people look for interesting events, incidents that give them shivers, ways to express frustration, grief, I learned that apparently uninteresting things can be very interesting. The fact that these women have lived their lives in such institutions for the last 30–35 years simply doing the same thing over and over again – I think it’s fascinating.

Interviewed by Jennifer Clare, Ph.D Candidate, South & Southeast Asian Studies

UCB’S PROFESSOR CHHIBBER CONDUCTS SUMMER WORKSHOP IN INDIA

In July 2007, a two-week Summer School on “Research Methods in Political Science” was organized by Lokniti – the research branch of the Center for Study of Developing Societies (CSDS) and the Indian Institute of Advanced Study (IIAS) in Shimla, India. Several leading political science scholars from India and the U.S., including UC Berkeley’s own Pradeep Chibber, collaborated to design this workshop.

India lacks in a qualitative political data methodology. For that reason, research training for any student of Political Science in India remains one of the weakest aspects of the learning. The mission of this workshop, therefore, was to bring together a group of young and mid-career Indian political scientists and train them in empirical analysis and qualitative political data methodology. The goal of the workshop was not just to produce world class political scientists capable of engaging in international debates but also to create a dialogue on capacity-building in India.

Twenty-four political scientists from all over the country participated in the 15 day program. They analyzed data provided by Lokniti. Lokniti has been conducting large elections surveys since 1996 to study voting patterns and political values. Questions raised ranged from the role of gender in voting, support for economic reform, to politics of economic reform. “It was a blast,” reflected Chibber. “We were teaching nine, ten-hour days, doing the same thing over and over again – I think it’s fascinating.”

CSAS EVENTS 2006-2007

February 1
From the Land of the Rajas: Creativity in Rajasthan
Phoebe Hearst Museum of Anthropology
February 16-17
Conference: 22nd Annual South Asia Conference
March 12
Natural Inequality: Conceptualising Justice in Brahmanical Discourses
Kunal Chakrabarti, Centre for Historical Studies, JNU
March 15
Imagining the City: Two Films on Mumbai
Directors: Anjali Monteiro and K.P. Jayasankar
March 26
What are the Lessons of South Asian Secularism?
Rajeev Bhargava, Centre for the Study of Developing Societies, New Delhi
April 4
Film Screening: Seven Islands and a Metro
Director: Madhusree Dutta
April 14
Amrit Kaur Ahluwalia Memorial Grant Program Celebration
April 21 & 22
“Palam” Bridges: Third Annual Berkeley Tamil Conference
April 28
A Celebration of 101 Years of Sanskrit at Berkeley
May 24 & 25
FDRI/Berkeley Seminar on Indian Democracy: Governance and Empowerment
June 13
Mega-Trends in India and Perspectives on What Exactly is Going on in India
R. Gopalakrishnan, Executive Director of Tata Sons, Chairman of Rallis India, and Vice-Chairman of Tata Chemicals
June 14
Yazifu Arokki: The Street
Aicon Gallery, Palo Alto, CA
July 9-13
The Making of Cities
2007 ORIAS Summer Teacher’s Institute
The Center for South Asia Studies would like to congratulate the students awarded the 2007-2008 Qayum Family Foundation Grants.

Gabriel Herland (Sociology) received a $1,000 Research Grant to support exploratory fieldwork in West Bengal, India. His research, “A Comparison of Popular Participation and State Economic Development Policy in West Bengal and Bolivia,” seeks to examine the tensions between democracy, efficiency, and equality in the contemporary state-civil society interaction in West Bengal, India, and Bolivia.

Barbara Haya (Energy and Resources Group) received a $1,000 Research Grant to support exploratory fieldwork. Her research, entitled “The Design of International Institutions to Support Climate Change Mitigation in the South: Insights from Wind and Biomass Power Development in India,” seeks to examine the nature and cause of the problems with current climate aid institutions, and to explore how these institutions can be restructured, or possibly replaced, to effectively support transitions to low-carbon economies (or “decarbonization”) in developing countries.

Clair Null (Agricultural & Resource Economics) received a $1,000 Research Grant to support exploratory fieldwork in Hyderabad, India for her research entitled “Agricultural Marketing in India’s Semi-Arid Tropics: Who Gets the Cash from the Cash Crops?” She plans to augment an already existing and very rich dataset collected by the Institute for Crop Research in the Semi-Arid Tropics (based in Hyderabad) with new survey data from farmers, wholesalers, and retailers in order to better understand who profits from the recent switch to cash crops in this region.

Gita V. Pai (South and Southeast Asian Studies) received a $500 Conference Grant to present her paper “Penwork, Production and Patronage: Re-examining the 17th Century Kalamkari Textiles of the Coromandel Coast” at the College Art Association Annual Conference in Dallas in spring 2008.

The following students received a $500 Conference Grant to present their papers at the 36th Annual Conference on South Asia in the University of Wisconsin, Madison, in October this year.

Shalini Aryagari (Music) presented her paper “Shifting Sands of Patronage: The Reorganization of Institutional Practices among the Mangniyar Musician Community of Western Rajasthan, India.”

Renu Desai (Architecture) presented her paper “Urban Visions and the Urban Protest in a Globalizing Indian City: Interrogating Struggles over the River/Riverfront in Ahmedabad, India.”

Riyad Koya (History) presented his paper “Imperial Citizenship and the Recuperation of Indian Customary Marriage: A Politics of Jurisdiction.”

Sonal Khullar (Art History) chaired a panel titled “Space, Identity and Power in Contemporary Art from India,” and presented her paper “Sites of Secularism.”
Berkeley provides comprehensive language instruction in eight of the major literary and spoken languages of five countries in South Asia: Hindi, Urdu, Tamil, Bengali, Punjabi, Sanskrit, Tibetan and the recently added Telugu. Enrollments in South Asian languages are substantial and have been steadily growing in recent years. We have been able to offer Hindi, Urdu, Sanskrit, Tamil, Punjabi, Bengali and Telugu language instruction because of demand from the student body and overwhelming support from the Bengali, Punjabi and Telugu speaking communities.

Berkeley also runs an intensive summer Hindi program that is open to students from all universities and that provides a full year’s elementary language instruction in eight weeks. In addition to its regular on-campus instructional program, for the last 30 years, CSAS has maintained the Berkeley Urdu Language Fellowship Program (BULFP), a highly regarded in-country program originally located in Lahore, Pakistan, but now temporarily shifted to Lucknow, India due to US State Department imposed travel warnings. [More details on BULFP may be found on page 11.]

Language Publications

One measure of the quality of the language program is certainly the fact that the three lecturers in Hindi (U. Jain), Tamil (K. Hart) and Sanskrit (S. Goldman with R. Goldman) have written the definitive textbooks for the teaching of their respective languages in North America. CSAS’ publishing program publishes all these books.

Library Holdings

Berkeley’s South Asia collection ranks among the four leading South Asia collections in the nation. The South Asia Library boasts the following holdings: subscriptions for about 5,300 serials, 1,750 of which are published in regional languages; 25 journals and newspapers from the South Asia diasporic community; 25 South Asia daily newspapers; more than 450,000 monographs, with around 10,000 new volumes added annually; 3,700 maps; 600 videos and DVDs; numerous special collections thematically or linguistically arranged; extensive special format holdings, such as films, prints, sound recordings, slides and a number of palm leaf manuscripts in Tamil, Sanskrit and Sinhala.

South Asian Languages at UC Berkeley

South Asian Languages at UCB Teaching Levels

<table>
<thead>
<tr>
<th>Language</th>
<th>Introductory</th>
<th>Intermediate</th>
<th>Readings in Modern Hindi</th>
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<td>Bengali</td>
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<td>Punjabi</td>
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<tr>
<td>Tibetan</td>
<td>Elementary</td>
<td>Intermediate</td>
<td>Advanced Tibetan</td>
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</tbody>
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Berkeley’s first Telugu lecturer, Dr. Hephzibah (Hepsi) Sunkari

NEW CSAS PUBLICATION

The Center for South Asia Studies, is pleased to announce a new publication, Advanced Hindi Grammar by Usha Jain. This is the third book in Usha Jain’s renowned series of Hindi textbooks, following her Introduction to Hindi Grammar and Intermediate Hindi Reader. It is recommended for second- and third-year Hindi students. Usha Jain’s text, divided into twenty-five distinct lessons or chapters, combines detailed explanations of advanced Hindi grammar points with accompanying drills and exercises. The text is written using non-technical language, making it accessible to students of all disciplines.

All our publications are distributed through the Institute for East Asian Studies publications office:

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510.643.7062 (fax)

Website: http://eias.berkeley.edu/publications/ordering.html

NEW HINDI TEACHER

We are very excited to welcome Lila Huettemann to our faculty. She joins us this fall as the new lecturer in Hindi. Lila specializes in Foreign Language Teaching and comes to us with more than ten years of teaching Hindi and German at the presti-
The CSAS is pleased to announce that Christopher Shackle has been chosen as the lecturer for the 2008 Amrit Kaur Ahluwalia Memorial Lectures on Sikhism to be held on April 19, 2008. Shackle is Professor of Modern Languages of South Asia in the School of Oriental and African Studies, University of London, and Member, Centre of South Asian Studies. He is the author of many books and articles on Punjabi literature and the Sikh religion, most recently a co-edited volume, *Teachings of the Sikh Gurus* (2005, with Arvind Mandair). In addition to studies on various aspects of Sikhism, he has published widely on various aspects of Punjabi and Urdu languages and Literature, comparative literature of the Islamic world, and regional languages of Pakistan and North-West India. He is also an expert on Sufism and Islam in South Asia.

In 2000, CSAS established the Amrit Kaur Ahluwalia Memorial Lectures on Sikhism with the generous support of Dr. Joginder Singh Ahluwalia and family. This annual lecture series is designed to bring a well-known scholar to Berkeley to deliver a public address on some aspect of Sikhism: Sikh history, language and literature, religion, culture, art or music. Past speakers have included Dr. Jasbir Singh Ahluwalia (Vice Chancellor, Punjabi University, Patiala), Bhai Baldeep Singh (13th-generation singer of the Sikh Kirtan Marayada), and Dr. Avtar Brah (Birkbeck College, University of London). For more information on the Amrit Kaur Ahluwalia Memorial Program please visit http://ias.berkeley.edu/southasia/ahluwaliagrant.html

**UC Berkeley Urdu Language Fellowship Program (BULFP)**

The U.S. Department of State imposed travel warnings which have restricted travel to Pakistan, the program has been temporarily shifted to Lucknow, India and is being run in conjunction with the American Institute of Indian Studies’ (AIIS) Language Center located there.

BULFP is designed for graduate students and undergraduates at the junior or senior levels and teachers in area studies and is an intensive language program that provides four hours of classroom instruction five days a week. Classes are small and individual tutorials are provided. There is a special emphasis on connecting with the local speech community and self-management of learning. Participants take part in program events, such as attending films, plays and other cultural activities, and they are also encouraged to stay with local host families. The fellowship awards tuition, roundtrip airfare, and a maintenance allowance.

The 2008-09 program will begin in September of 2008. For more information about the Berkeley Urdu Language Fellowship Program, visit http://www.ias.berkeley.edu/southasia/bulpip.html. For information about AIIS language programs, visit http://www.indiastudies.org/AIIS.html.

Six students were awarded the fellowship for the academic year 2007-08.

- Zehra Asghar, Sweet Briar College
- Gregory Bruce, American Institute of Indian Studies
- Aimee Hamilton, Indiana University-Bloomington
- Justin Smolin, University of Chicago
- Stephanie Wavel, University of California-Berkeley
- Brian Wolfe, Indiana University-Bloomington
Kalittokai

“Shaded by an umbrella from the fierce heat of the sun, you walk quickly, your water jug hanging from a rope, and your holy trident resting against your shoulder. Your mind is unwavering, Oh Brahmin, you who perform evening rituals according to custom! You often tread this burning path in the evening – on your way, have you seen my daughter, who is only a young girl, with another’s son, the love they share known only to each other?”

“Oh, respected mother, we can’t say that we haven’t seen them, for we have, here in the dry shrublands. Lady, your daughter exceeds in modesty, decorated with beautiful ornaments, as she thinks of the harsh land all around her, with her noble lover who is handsome beyond compare! So let it be-- Although born on the mountain, what good is the well-mixed fragrant sandalwood to a mountain, if no one smears it on his body?

If you look closely, is it not the same between your daughter and you! Although born in water, what good is the fine white pearl to water, if no one adorns himself with it?

If you reflect on this, is it not the same between your daughter and you? Although born in the yadh, what good are the seven notes to the yadh, if no one plays this sweet music?

Therefore, Do not grieve for your daughter whose chastity is unmarked, for she joins an excellent man on this path, and this way also leads to virtue.

-Palai Patiya Perunkatunko
translated by Jennifer Clare, Ph.D candidate
South & Southeast Asian Studies, UC Berkeley