
***BULLETIN OF THE
BURMA
STUDIES GROUP***



December 1995

Number 56

EDITOR'S NOTE

After *Bulletin* number 55 was distributed, I received a great deal of encouragement and many requests to compile, and publish articles in the *Bulletins* that would follow. However, I need contributions from the readers to accomplish this task. Please send those items you deem worthy of publishing to me.

Future issues of *Bulletin* will continue to contain more information concerning Myanmar. There is increased scholarly interaction in the world on Myanmar today and the *Bulletin* looks forward to playing a supportive role in facilitating and promoting this process. As such, your contributions are invaluable. Finally, I would like to thank all those who have given their valuable time to contribute to the *Bulletin*. I hope that our readers will find these contributions informative and useful for the furtherance of their own interests in the study of Myanmar.

May Kyi Win

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Table of Contents

| | |
|---|----|
| Editor's note | 1 |
| The Burma Studies Colloquium for 1996 | 3 |
| Exhibition at Northern Illinois University | 3 |
| The Hensley 1628 Buddha at Denison University | 4 |
| Jane Terry Bailey and the Buddha with Two Attendants | 7 |
| Relic of the Buddha Added to Art Exhibition | 8 |
| Internet Sources on Burma | 9 |
| Book Reviews | 9 |
| News from U.S. | 12 |
| News Abroad | 14 |
| Bibliography on Burma (8) | 15 |

HEAR YE, HEAR YE
THE BURMA STUDIES COLLOQUIUM FOR 1996
will be held
OCTOBER 25 - 27 (FRI. EVE TO SUN. AFTERNOON)
AT
NORTHERN ILLINOIS UNIVERSITY

FORMS FOR PROGRAM PROPOSALS ARE INCLUDED WITH THIS *BULLETIN*

Please submit abstract by March 11, 1996.

EXHIBITION AT NORTHERN ILLINOIS UNIVERSITY

The "stolen image" is the focus of

TURNING THE WHEEL OF THE LAW: KYANZITTHA'S IMAGE RECOVERED

The Burma Gallery, NIU Art Museum

September 21, 1995 - October 30, 1996

Museum Hours: M.T.W.F. 10-5, Th. 10-7, Sat. 12-4.

*THE HENSLEY 1628 BUDDHA
AT DENISON UNIVERSITY*

Leedom Lefferts
Drew University

Few superb collections of Burmese art exist in the United States. One of them, which may not be visited as often as warranted, is at Denison University, in Granville, Ohio. Because of the accidents of history - a background as a Baptist school and personal relationships formed from that background - a substantial collection of significant Burmese material is available here. Also, because of the requirements of the trust which brought some of the most important pieces to Denison, this material must be kept on permanent exhibition.

In 1989 William A. Hensley of Santa Rosa, California, gave his collection of 80 objects of Asian Art (mainly Thai and Burmese) to Denison. The most important of these is a bronze Buddha dated to 1629 (see cover photo). This article gathers together information available on the acquisition and significance of this piece so that it can receive the attention it deserves.

The "Hensley Buddha" was originally the purchase of Mrs. Sue Muriel De Gas Uphill. Mrs. Uphill was the wife of Mr. Frederick Lindsay Uphill (known as "Uppy") who worked for the New Zealand Insurance Company, first in Calcutta, then Shanghai, and, after a temporary posting to Rangoon for 6 months, was permanently posted there in 1933. The couple met in Shanghai, where Miss De Gas had gone to work in a law firm, and married in 1930.

Much later, after World War II, the death of her husband, and the turmoil of post-war Burma, Mrs. Uphill wrote an engaging memoir which details her life, especially of her relationship with Burma. The following extensive selection appears in this typescript (pp 92-94):

(The couple had motored from Rangoon to Mandalay by way of Pegu. They stayed several nights in the home of friends in Mandalay. The first day Mrs. Uphill and her friend went shopping.)

In the afternoon we browsed through the antique shop. The owner was a courtly old Frenchman. His frail, slender frame was stooped, and his shoulders sagged with the weight of many years. He wore a maroon velvet jacket and a small black skull cap partially covered his thick, silvery white hair. His deep set black eyes glowed with pride in his parchment-like face, as he told us the history of each piece.

His father had been a merchant at the Court of Thibaw, and he had been reared in the atmosphere of the Court. He was still a youth at the time of the fall of the monarchy and the annexation of Burma by the British.

"We had to live, madam". He smiled shyly and a little sadly. "So I collected relics of Burma - of the things I knew and loved. I have earned a living among my treasures".

"But who can afford these lovely things? You don't have many tourists coming to Mandalay?" He gave me a

quizzical smile. "I deal almost entirely with museums in foreign countries."

I could well believe it. Each object he showed appeared to be a museum piece. My eyes fell upon a most unusual and outstanding image of the Buddha. "It is from the Court of Ava," he said. "I knew your Ann Judson and her husband, Adoniram. They were martyrs to their religion during the war. You must go to Ava and see the memorial to them there."

A single casting of black bronze, the statue is about sixteen inches square and two feet tall. On a terraced plinth, guarded at each corner by a chinthe, the Buddha sits with hand pointing downward. A woman kneels before him, her long hair parted and held in each hand. On each side of the Buddha are two effigies of students seeking knowledge. On the back of the image is an inscription in Pali, and a support to hold a white silk umbrella over the Buddha.

"Can you give me its history?" I asked.

"Yes, it came from a monastery of the Tee-Hline-Paya pagoda, believed to have been erected in 1085 A.D. by a king of Pagan. The woman is Ma-thon-da-yea, the personification of Mother Earth. The Buddhist Scriptures relate that when Mara, the tempter, claimed the throne, the Buddha sat cross-legged with his right hand pointing downward. He touched the Earth and beseeched Ma-thon-da-yea to declare his right to the throne. In adoration she

kneelt before the Buddha, her parted hair hanging over her shoulders. As she wrung her heavy tresses raindrops fell to earth in recognition of the Buddha's act of charity when he sprinkled water on his followers. The perfume of flowers pervaded the air and the heavens glowed with a rosy light, the earth quaked and the Buddha passed into the ecstasy of Enlightenment."

That evening we sat on the veranda discussing the events of the day. The men had had an eventful shoot and the larder was well stocked with duck and snipe.

"How come, you didn't purchase that Buddha?" Uppy asked when I'd described our visit to the curio dealer. "Too expensive. He wanted one hundred and fifty rupees - that's over fifty dollars. And he wouldn't bargain."

The following morning Uppy left, ostensibly on a business trip, but returned with the Buddha. "That's your birthday present," he grinned.

Several years later I came across a description of my Buddha in the *Journal of the Burma Research Society*. "In this court there was also an image of Ma-thon-da-yea . . ." perhaps Uppy had not paid too much for my treasure after all.

Interestingly, no further mention is made of this Buddha until much later. In Chapter 59, evidently as she writes this manuscript, she notes (pg. 266):

Through my picture window in a tiny apartment atop Nob Hill

I see great ships riding at anchor in the bay . . .

The room is warm and simply furnished. . . On a high pedestal the Buddha sits in rapt contemplation . . .

Mrs. Upfill had lost almost all of her possessions as she escaped from Rangoon on 2 February 1942. In the manuscript, she notes that, in the haste of departure, she "gathered a few boxes of pictures in a Shan bag" and boarded the ship *Day Star* for the trip to Calcutta.

Mrs. Upfill was a noted photographer and motion picture aficionado and had taken numerous movies of Burmese and minority rituals. All of this was lost in the evacuation from Rangoon.

It is interesting to speculate on how the Buddha may have gotten out of Burma. Mrs. Upfill notes that, prior to Spring 1938, she returned to the United States for nine months of restorative home leave. Could this and other objects have returned with her then, to her home in Willows, California?

In any case, Mr. William Hensley, who had become a friend of Mrs. Upfill's in San Francisco in 1952, purchased this and many of the other objects which came to Denison from her. These were bequeathed to Denison as part of his will. Hensley knew that Miss Helen Hunt, daughter of Emory Hunt (President of Denison from 1901-1913) and a major donor of Burmese material to Denison, had been friends together in Rangoon. Hensley is quoted as saying that, by sending these items to Denison, he was "bringing Helen and Muriel together again."

Before his death, Mr. Hensley asked Prof. F. K. Lehman to date this

Buddha. A letter from Prof. Lehman to Mr. Hensley, dated 2 May 1985, details these findings. In short, Prof. Lehman writes

The inscription reads . . . 'made [in] the month of Nayon, in the [year of the] Burmese Era 990' (i.e., A. D. 1628).

Prof. Lehman then goes on to explain that there are several peculiarities in the inscription, which, he deduces, "since it (the inscription) was written during a period of transition in pronunciation between Old and Modern Burmese, (it therefore can be said to be) i.e., early Middle Burmese." Note that this is not Pali, as Mrs. Upfill had surmised.

Prof. Lehman, even while quoting Luce, *Old Burma, Early Pagan* (1970), helpfully notes, "For the *sakkaraj* era, add 638 to get the Christian era (Gregorian calendar). . ."

He then notes that certain other characteristics tend to confirm the date and add further information to the meaning of the piece.

The un-gilt bronze base is of special interest. The double tenon at the back, above the inscription, shows that this image was intended not as a private shrine piece, but rather to be affixed at a public (or palace? -- no, I think not, for the piece is not fine enough) shrine or temple, or monastic chapter-hall . . .; probably the former, since the carrying poles show it was intended to be carried about. . .

The small . . . squatting figure at the forefront of the base, the one with the breech-clout on and with the long, curving strands coming out from the top-knot of its hair, is a *rukhasou*: (*youkkhazou*: in

Modern Burmese pronunciation); a nature *nat* of the sort that guards, or lives in and 'owns' trees. . . . The reason this figure is here is . . . clear enough: it represents the fact that such a *nat* . . . is understood to have guarded the Bodhi tree, under which the Lord Buddha sat whilst meditating to achieve final enlightenment.

In conclusion, Prof. Lehman gives the reason why this Buddha is so significant and worthy of a small detour on your next trip through Middle America:

I would . . . say virtually without hesitation that the image is genuinely of the date, and certainly of the general period . . . I can assure you, this is now the oldest clearly dated Seventeenth century bronze image from Burma now known . . .

This image (DU 1989.25) is permanently housed at the University Art Gallery at Denison College in the Asian Art Gallery. It resides with other important objects, many of them from the Uphill-Hensley collection, including a Karen frog drum that she collected in 1937 (DU 1989.67) and a carved and lacquered wood chest (DU 1989.49). In addition, in the same space, is material from the Bekker Collection, as well as other important objects. This is but a tiny selection of the over 1,200 pieces in the Burmese collection, which includes significant material from surrounding populations as well as Burmans.

Acknowledgements: I wish to acknowledge the assistance of the President's Office and the Director of the University Art Gallery of Denison University, as well as Dr. Willis B. (Terry) Bailey, former curator of the

Burmese collection at the Gallery, in gathering the material for this article. Thanks are also due to Mrs. Hilda De Gas Cole, who owns the original of the Uphill typescript, for granting permission to quote from it.

HOW TO GET THERE: Denison University is easily accessible to cars travelling through middle Ohio. It is a half-hour north of Interstate 70 as it makes its way from Wheeling, West Virginia, to Columbus, Ohio. Turn north from I-70 onto State Route 37 directly into Granville. The Art Department's phone number, to find out hours for the Museum, is 614-587-6596.

JANE TERRY BAILEY AND THE BUDDHA WITH TWO ATTENDANTS

Richard M. Cooler

It was a pleasure to read of the Denison Collection and be reminded again of the tireless efforts of its Honorary Curator, Jane Terry Bailey. Many old Burma hands have warm memories of Terry generously hosting several of the first Burma Studies Colloquia at Denison and of her special efforts to have the Burma collection displayed for all to appreciate on those occasions. A broad, illustrated description of this collection that she helped assemble and tend can be found in Ursula Roberts, "The Burmese Collection at Denison University" *Arts of Asia*, Vol. 18, no. 1, pp 92-94. Additional pieces from the collection appear in the *Burmese Art Newsletter* that Terry wrote and edited from 1968 onward and in a number of other publications including Sylvia F. Lu's recent publication: Burmese

Crafts; Past and Present (Oxford Univ. Press, 1994).

The Buddha with two attendants has held a special interest for Terry Bailey and she is solely responsible for the little that has been written on this image type in Burma. The 1628 Image discussed above came to the Denison collection due to her good efforts and was the subject of her article "Addendum: Some Seventeenth Century Images from Burma with an Appendix by F.K. Lehman: The Inscription" *Artibus Asiae* Vol. XLVIII, 1/2, 1987, pp 79 - 88. This should be read as an addition to her earlier publication "Some Seventeenth Century Images from Burma" *Artibus Asiae*, Vol. XXXIII, 1971, pp 219 -227. The developmental background for this image type in Burma well as in Southeast Asia appears in her obscurely published "On the Evolution of the Buddha Image with Two Adorants in India and Burma" *Mitteilungen aus dem Museum fur Volkerkunde*, Hamburg, Neue Folge, Band 1, 1971, pp 119 - 140.*

Terry has been an enthusiastic pioneer for the study of Burmese Art in the U.S. and attempted to have it included in the university curriculum by writing the first "... Syllabus for a Course in Burmese Art at the Undergraduate Level" - including a slide set! (now out of print). I hope this information will enhance your visit to the Denison Collection, the existence of which can be credited almost entirely to Jane Terry Bailey who served as its Honorary Curator (i.e. *pro bono*) for over twenty years!

It will be a fitting acknowledgement of Terry Bailey's contribution to the preservation and study of Burmese Art as well as an acknowledgement of the importance of the collection to Denison University, when resources at Denison are

identified, at long last, to effectively maintain, curate, and promote this remarkable collection.

*(Photocopies available at cost, Center for Burma Studies)

RELIC OF THE BUDDHA ADDED TO ART EXHIBITION

Richard M. Cooler

As reported in the previous issue of the Bulletin, one of the most important images dating from the reign of King Kyanzitttha was stolen and recovered through the efforts of the Director of the Center for Burma Studies and his graduate student, Attorney Jack Daulton (synopsis below with new details). In August 1995, when the Mahasayadaw of Kyauk Ku Umin temple was informed that the image stolen from his temple had been recovered, he presented Cooler with a relic of Gautama Buddha. This relic has now been added to the present exhibition which includes the "stolen" image, a very rare Pagan Period image of Prajnaparamita, votive tablets from the Pagan Period, lacquer ware with Pagan period decorations, and large photo murals of the Kyauk ku Umin and Ananda Temples. This exhibition will be open through our upcoming Colloquium meeting on October 25 - 27.

At the Spring AAS meetings in Honolulu, a paper discussing the seminal art historical significance of the "stolen" image will be part of the panel "Recent Research on Burmese Art" - which will include two additional papers: Robert L. Brown, "Sources, Dates, and Relationships for the Art of the Pyu" and Robert S. Wicks, "Telling Lives: Narrative Allegory on a Burmese Silver Bowl".

A recap: "Richard Cooler played a crucial part in the recovery of a 1,000-year-old piece of stolen Burmese sculpture depicting an image of Buddha. The sculpture had made its way to the United States from Thailand where it was initially sold. It was mysteriously withdrawn from a New York auction at Sotheby's in 1991. In 1994, Richard was asked by the U.S. State's Attorney's office for New York whether the image could be proved to be Burmese property and, if so, whether he might serve as an expert witness in the civil case being pursued as a result of an F.B.I. investigation. Richard had seen the statue on site in 1974-75 while visiting Burma as a special exchange scholar and could trace its identity through library research. Richard also enlisted one of his former graduate students, Jack Daulton, now an attorney with the Chicago law firm of Davidson, Goldstein, Mandell and Menkes and conversant in the history of Burmese art. Daulton joined the case *pro bono*, and with the permission of the Burmese Ambassador, the matter was pursued on behalf of the nation of Myanmar. The case was successfully adjudicated; and by prior agreement, the statue will be on display in the Burma Gallery, NIU Art Museum, for one year before its return to its country of origin..."

(*Artifacts* v. 2, 1995 citation)

The "stolen" image will appear in the next issue of "*Asian Art and Culture*," Sackler Museum, Smithsonian Institution.

INTERNET SOURCES ON BURMA

Pagan (with images) on WWW - in Leiden

<http://www.leidenuniv.nl/pun/ubhtm/mjk>

General Information.

Southeast Asian Monuments: A Selection of 100 slides of Monuments in Mainland Southeast Asia (Burma, Thailand, Cambodia, Vietnam), selected from the collection of Marijke J. Klokke, are presented here. They were made in January and February 1995. They document Hindu and Buddhist structures, dating roughly from the 9th to 15th centuries. Overviews, sculptures, and ornamental details are included. Duplicates of the presented slides are kept in the Oriental Department of the Leiden University Library. Information can be obtained via e-mail from Aad Janson (janson@rulub.leidenuniv.nl), who prepared these pages for WWW, and Marijke J. Klokke (klokke@rulub.leidenuniv.nl), who wrote the texts and made the photographs. They are downloadable.

BOOK REVIEWS

Crozier, Laurie A. *Mawchi: Mining, War and Insurgency in Burma*. (Australians in Asia Series No. 11). Centre for Study of Australian-Asian Relations. Faculty of Asian and International Studies, Griffith University, Queensland Q4111, Australia: 1994. ISBN: 0 86857 453 8, Price: A \$14 + \$ 3 postage.

Paul Sarno
New York City

Laurie Crozier, a mining engineer, came to Mawchi as an underground shift-boss with his new wife in 1940. The tin and wolfram mine there was about 100 miles from both Toungoo and Loikaw and

could be reached by road from either of those cities.

Mr. Crozier spent about two years at Mawchi until the Japanese invaded Burma; he and his wife escaped to India by separate routes. He describes the efficient colonial operation of the mine, that it was not subject to insurgencies, and was supervised by a martinet general manager, a racist South African. The manager had almost dictatorial authority over both area's legal and temporal affairs. In fact, he was the local magistrate. He believed in strict racial separation. For instance, when one of the European wives was x-rayed in the hospital, the x-rays were filed under a fictitious Burmese or Karen name so that "any lecherous, dirty-minded Asian could not gloat over the European woman's bones." Of course, Asians were not permitted to attend social events at the club for the managerial staff. An exception was made for one Indian doctor who, while not allowed to dance with European women, was permitted to attend the weekly cinema. Strangely enough, when the war started and Chinese officers were billeted near the mine, the General Manager treated them to dinner in his palatial residence because, under the logic of apartheid, Chinese were honorary Europeans.

Mr. Crozier was an oddball who liked to converse with local Indian and Karen staff. He developed some fluency in Hindustani and even learned a bit of Burmese. He differed from the General Manager who insisted that the Japanese would never successfully invade Burma. Mr. Crozier's opinion was unpopular though proven true when the entire European community, wives and children first followed by men, was forced to

evacuate the mines slightly ahead of the Japanese advance.

The Japanese operated the mine during the war. Two years after their surrender the mine was restarted, but an insurrection broke out and Karen insurgents took over. They occupied the mine until 1953 although they did not operate it. Finally, the Burmese government regained control and the New Consolidated Gold Fields Company, successor to the pre-war British company, raised sufficient monies by selling promissory notes to reopen the mine in February 1955. It chose Mr. Crozier as the General Manager. However, the company failed to tell him that the security situation in the vicinity of the mine was difficult. He accepted the position and, in March 1955, returned to Mawchi.

Once the agreements were signed, the mine was to be operated as a joint venture between Gold Fields and the Burmese government. However, as these negotiations continued at a snail's pace, Mr. Crozier commenced to organize staff, hire workers, and attempt to re-start operations. The mine had been seriously damaged during the war. For the next three years, he spent his time attempting to persuade the Burmese army, located on the ridge overlooking the mine, not to shoot in a haphazard manner at the lighted staff houses during their frequent gunfire exchanges with the Union Military Police. He attempted to persuade both the army and the police to prevent the various insurgency groups from kidnapping or shooting his staff or mining the road to Loikaw to permit passage of the ore concentrate. At the same time, he bribed some of the more serious insurgent groups to leave the mine alone. At one point he successfully persuaded the army to

withdraw for about three months, insuring comparative peace. At another time, he tried to broker incipient peace negotiations between the Karen, apparently lead by Saw Hunter Tha Hmwe and Saw Theodore Weregaw, and the Caretaker Government. Along the way, he developed real admiration one of the politest insurgent leaders, Boh Special. Special's photograph appears on page 65 of the book, looking like a forty-five year old rock star.

In the end, one of the insurgent groups set a massive fire in the mine's storehouse, destroying a vast amount of valuable equipment. That, plus the declining price of the mined minerals, led to the decision by Gold Fields to sell its share in the mine to a new company which, somewhat later, declined to invest further. This led to the cessation of operations and the departure of all the staff, including Mr. Crozier. In the meantime, his wife had survived the explosion of a land mine under her vehicle and he had narrowly avoided an ambush clearly directed at the Landrover in which the insurgents believed he was riding. He later learned that the Kayah State Police had arranged with the insurgent group for that attack.

Finally, he had a great deal of difficulty leaving Burma. His local Burmese superior had failed to pay income taxes on monies withheld from his salary. It was only through the intervention of Ne Win himself that he was able to secure an exit visa in November 1958. Strangely enough, the Ne Win government invited him to return briefly when John Taylor and Sons, another London mining company, investigated the possibility of cooperating with the Burmese government in the

management of the reopened mine. Apparently, because his former employees had spread the word that the collapse of the mine was his responsibility, this company objected to Crozier becoming General Manager. Ultimately, the London company lost interest and the Burmese government assumed ownership. Yet again, Crozier was refused an exit visa, this time by Minister of Mines, Brigadier Tin Pe. Crozier's protests that he had agreed to come to Burma for one month and now two months had passed and he would like to go home were, at first, of little avail. However, again, apparently through the intervention of Ne Win, he was permitted to leave Burma. He never worked there again.

The book is a personal narrative with all the biases of a savvy Australian who possessed a great deal of Asian working experience. Naively, Crozier held out hope for a Karen-Burmese peace although he later admits that Burma was actually seeking a total rebel surrender. In retrospect, it is clear that there were at least three separate types of insurgency in the Karen states: ideological, nationalistic, and freelance. Scholars generally agree that the instability and changing alliances among the rebels led to their downfall. In reviewing these events one wonders whether the relative calm prevailing in Burma today, now that approximately fourteen groups have settled with SLORC, will reverse the general economic decline that Burma has experienced since 1962.

Confirming what this reviewer heard from several sources, when Mr. Crozier explained to Ne Win the history of his three post-war years in Burma, the difficulties he had experienced in operating the mine, and the contacts that

he had with the Karen while attempting to arrange peace negotiations, Number One listened intently and was remarkably well informed. Ne Win even supplemented Crozier's narrative with accurate information apparently gathered by MIS.

Despite his travails, Crozier comes across as a man with a sense of humor. One of the book's more humorous vignettes (there are more than several) is his meeting and friendship during World War II in India with George Yeh, whom he describes as a right-hand man for Chiang Kai-Shek who was, at one-time, ambassador to the Court of St. James. Years later, when Crozier was in Taiwan, he had an interesting lunch with Mr. Yeh, his two mistresses, and a rich Chinese banker. After lunch, Mr. Crozier recounts how Mr. Yeh surprised him by taking out his upper and lower dental plates, rinsing them in the finger bowl, and putting them on the table to drain. All this from a man Mr. Crozier describes as a renowned scholar and one of China's best calligraphers.

NEWS FROM U.S.

MEETINGS AND PANELS ON BURMA will be held at The Association for Asian Studies at Hilton Hawaiian Village in Honolulu, Hawaii in April 1996.

April 11, Thursday 7-9 p.m.

Panel on History on Burma

Images of the Past, Realities of the Present: The Use of History in Burma Today, by Maureen Aung-Thwin.

April 12, Friday 10.30 a.m.-12.30 p.m.

Panel on Recent Research on Burmese Art.

Kyanzittha's Standing Image of the Buddha, by Richard Cooler.

Telling Lines: Narrative Allegory on a Burmese Silver Bowl, by Robert S. Wicks.

Sources, Dates, and Relationships for the Art of the Pyu, by Robert L. Brown.

April 12, Friday 7-9 p.m.

Burma Studies Group and Burma Studies Foundation meetings.

LIBRARY FELLOWS PROGRAM

Funded by the United States Information Agency (USIA) and administered by the American Library Association (ALA), the Library Fellows Program was initiated in October 1986. The program has two components.

The first places U.S. library professionals in institutions overseas for periods of several months to one year. USIA solicits the proposals and provides the funds for ALA to administer the project. ALA recruits fellows according to project specifications from USIA's overseas posts (United States Information Service -- USIS); assists in arranging assignments to host-country institutions; arranges travel and transportation; dispenses salaries for fellows; monitors the progress of fellowship projects and secures evaluations of the program.

In the second component, non-U.S. librarians are placed in U.S. libraries for four to ten months as library fellows to

gain expertise and enhance professional experience in a specific area of librarianship. This part of the program is designed for mid-level librarians who show potential of rising to positions of professional leadership in their countries. USIA solicits the nominations and provides the funds for ALA to administer the project. ALA recruits the U.S. host institutions according to project specifications from USIS posts; arranges travel; provides orientation; dispenses salaries for fellows; monitors the program of fellowship projects and secures evaluations of the program.

The program's purposes are:

- 1) to increase international understanding through the establishment of professional and personal relationships and the accomplishments of mutual goals;
- 2) to promote international sharing of resources and establish enduring professional and institutional linkages;
- 3) to develop and enhance the fellows' professional expertise to benefit both their home institutions and the development of librarianship in the host countries;
- 4) to reinforce the concept of libraries as essential democratic institutions; and
- 5) for non-U.S. librarians to acquire familiarity with U.S. society and knowledge of contemporary librarianship as practiced in the United States.

U.S. fellows are sent around the globe to work on projects such as developing a university-level library science curriculum, setting up a system for automating library functions, and developing and promoting American studies collections in host countries. Other work has included organizing a national archival collection, and training host-country librarians in traditional and

automated information and retrieval techniques. Non-U.S. fellows are placed in U.S. libraries which have been selected to complement and enhance the fellows interests and areas of expertise.

In 1995-96, Jean A. Poland, head of the Swain Hall Library, Indiana University, Bloomington, will assist with the inventory and assessment of library resources and services at the Universities Central Library of the Department of Higher Education in Rangoon, Burma. Poland will also advise on automation systems and online databases to meet the user needs of the academic community. She will provide information on the acquisition of library software and access to online systems, conduct workshops on library automation and consult with library studies teaching staff on the addition of a library automation component to the curriculum. She will serve four months, February-May 1996.

Also in 1995-96, Khin Mar Aye, head of the Institute of Computer Science and Technology Library at Yangon University, Yangon, Myanmar, has chosen automation as the main area of concentration for her fellowship. She will assist library staff at the Ramapo College of New Jersey in Mahwah during a five-month assignment began in October and will end February 1996.

For more information, interested individuals outside the United States should contact: The U.S. Embassy, U.S. Information Service. Within the United States interested individuals should contact: Robert P. Doyle, Library Fellows Program, American Library Association, 50 East Huron Street, Chicago, IL 60611; Phone: 312-280-3200; 800-545-2433, ext. 3200; Telex: 4909992000 ALA UI; Fax:

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NEWS ABROAD

*THE BRITAIN-BURMA
SOCIETY NEWS*

Contributed by Anna J. Allott

The following talks were given at the Britain Burma Society in London.

Reflections on 75 years in the life of Rangoon University, by Robert Taylor. December 1995.

In the middle of November Prof. Taylor attended a **Conference on Modern Perspective** at Rangoon University, which had been organized by the Historical Research Committee, headed by Daw Ni Ni Myint. The conference forms part of the Diamond Jubilee (1920-1995) celebrations of the university which reached a climax in December, 1995. It is taking place at a critical moment in Burma's political history and Professor Taylor had the opportunity to learn from many of those most involved how the present government of Myanmar Naing-ngan views the future role of the universities. The speaker is Professor of Politics at the School of Oriental and African Studies and author of many books and articles on Burma.

The Gem Industry in Burma and S.E. Asia, by Alan Jobbins. November 1995.

In 1967-1968, Alan Jobbins set up in Rangoon the first gemmological laboratory in South East Asia and began training his first batch of students. In subsequent years he has advised on the assessment

and working of gemstones deposits in Brazil, Guyana, Sri Lanka, India, Cambodia and elsewhere. In 1992 he was a member of a small party of geologists and gemmologists invited by the government of Myanmar Naing ngan to visit the famous ruby mines at Mogok. He spoke from close personal experience of the gem industry in Burma and South East Asia, and his talk was accompanied by numerous colour slides.

Alan Jobbins hold the post of Curator of Minerals and Gemstones at the Geological Museum in South Kensington for over 30 years. He was also editor of the Journal of Gemmology and, until recently, chief examiner of the Gemmological Association of Great Britain.

BOOK NEWS:

Old Rangoon-City of the Shwedagon is out at last. Noel Singer and Paul Strachan decided to work together on this fine book before it was too late, before too many of the old buildings and familiar landmarks of Rangoon had vanished under the tide of new hotels and 8-storey concrete blocks. The illustrations (250 of them) are superb: early photographs, rare post-cards, line-drawings from old newspapers; every possible source has been tapped and placed side by side with excellent colour shots (by Paul Strachan) of what remains of Rangoon's impressive colonial architecture. But the work is far more than a book of pictures, it is a full and well-written account of the history of the city's origins and growth from early times until it became one of the most splendid cities in Asia. Noel Singer gives us a text rich in detail, full of enjoyable anecdotes and illuminating insights into both colonial

and Burmese attitudes. Anyone planning to visit Burma this winter should read the book before going, as their eyes will be opened to much that they would otherwise miss. Order from Lavis Marketing, Oxford, Tel. 01865 67575; Fax: 01865 750079. Price £30.

The memories of many members were reawakened by the programmes shown on TV during August at the time of the 50th anniversary of VJ Day. A recently published book on this topic, *Back to Burma - for the love of John*, tells the story of Mary Davey's pilgrimage to find the grave at Thanbyu-zayat of her father's death in December 1943 on the Burma-Siam Railway. As she says, it was a voyage of discovery, the seeking out, 50 years on, of the story from John's surviving comrades of how they came to be captured by the Japanese in Sumatra after having escaped from defeated Singapore, and of how her uncle died at the age of 27. It is a very personal account, at times emotional, at times over-full of detail and comment, but at the same time a moving story of bravery and suffering which her uncle could not tell himself. The book is handsomely produced with maps, and costs £10.95 (p&p extra). Contact the Rathgar Press. Image House, Coombe Avenue, Croydon, Surrey CRO 5SD. For a most powerfully written account of how another British prisoner-of-war, who had been tortured by the Japanese while working on the Burma-Siam Railway, came to meet and, ultimately, to forgive his torturer, read *The Railway Man* by Eric Lomax (pub. by Jonathan Cape, £15.99 from all booksellers).

Burmese Dance and Theatre, by Noel F. Singer, This is an absorbing historical account of the performing arts in Burma

by one who grew up with them, who once himself trained as performer and who has now succeeded brilliantly in compressing into some 100 pages a rich tapestry of facts, drawn from his wide reading of historical and contemporary accounts, both in Burmese and English. The text is greatly enhanced by numerous fascinating illustrations - from Burmese manuscript paintings where needed by the author's own masterly line drawings. The final chapter brings the story right up-to-date with a brief account of spirit shows where the role of nat-kadaw is today being taken over more and more by transvestites. £9.99; O.U.P. Consumer Service Dept., Saxon Way West, Corby, Northants NN18 9ES (P&P £1.75).

*BIBLIOGRAPHY: BOOKS AND
ARTICLES ON BURMA*
Compiled by May Kyi Win

This bibliography is an attempt to bring together all current articles and books on Burma in English and other European languages. The first installment of this bibliography appeared in *Bulletin of Burma Studies Group* no. 48, August 15, 1992, the second in no. 49, January 1993, the third in no. 50, Summer 1993 and so on. This is the seventh installment in the series. Future installments will be numbered consecutively.

The following procedure is being used to compile this bibliography. Articles on Burma are downloaded onto a disk from the CD-ROM Humanities and Social Sciences indices, which are updated monthly. Then, articles from journals published in Southeast Asian countries which are not included in the above

databases are added to the bibliography. Monograph lists are taken from the NIU Southeast Asia Collection development (acquisition) files. The arrangement of entries is alphabetical by author (usually last name) or title (in absence of an author). Burmese and Thai names are alphabetized in direct written order. For example, the Burmese names "Mya Than" and "Aung San Suu Kyi" would be listed under "Mya" and "Aung," respectively; "Kambawza Win" would be under Win, Kambawza; the Thai name, "Sulak Sivaraksa" under "Sulak."

If you have any questions concerning the bibliography, please contact me at the Southeast Asia Collection, Northern Illinois University, DeKalb, IL 60115. Tel: (815) 753-1809 or through e-mail: c60mkw1@corn.cso.niu.edu

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