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



**Opera house and boat yard in Gothenburg, Sweden
Burma Studies Conference, 2002**

Number 69 - 70

March - September 2002

Bulletin of the Burma Studies Group

Southeast Asia Council
Association for Asian Studies
Number 69-70, March-September, 2002

Editor

Ward Keeler
Department of Anthropology
University of Texas at Austin
Austin, TX 78712
tel: (512) 471-8520
fax: (512) 471-6535
email: ward.keeler@mail.utexas.edu

Assistant Editor

Jason Carbine
University of Chicago Divinity School
email: jacarbin@midway.uchicago.edu

Book Review Editor

Leedom Lefferts
Department of Anthropology
Drew University
Madison, NJ 07940-4000
tel: (202) 547-4868
email: lleffert@drew.edu

Subscription Manager

Catherine Raymond
The Center for Burma Studies
Northern Illinois University
DeKalb, IL 60115-2854
office: (815) 753-0512
fax: (815) 753-1776
email: craymond@niu.edu
web: www.grad.niu.edu/burma

Subscriptions

Individuals and Institutions: \$25 a year
(Includes *Journal of Burma Studies*)
Send checks, payable to The Center for
Burma Studies or email Beth Bjorneby
at bbjorn@niu.edu (Visa and Mastercard
accepted only).

Next Issue

March 2003
(Submissions due February 1, 2003)

CONTENTS

Introduction	2
In Memoriam	2
May Kyi Win Memorial Endowment	3
New Director for Center for Burma Studies	3
Burma Studies Conference	4
Burma Studies Conference Discussions, Lectures, and Papers	6
Burma Archives Project	17
Online Burma/Myanmar Library	19
"Living" Bibliography of Secondary Research on Burma	21
Asia Pacific Studies Network	22
A Letter From Burma	23
Reviews	30
Dissertation Abstract	33

Introduction

It is with some sorrow that I take on the position of editor of the Bulletin, since it is a post that Daw May Kyi Win filled so well for six years. Her untimely passing is a blow to all of us who came to rely on her expert skills in tracking down additions to the literature on Burma—and came to treasure her inexhaustible energy, generosity and charm. Taking over from her but lacking her bibliographical expertise, I am obliged to give the Bulletin a somewhat different cast. I will try to provide information about useful databases for Burma scholars and to include other notices about recent academic work. But I would also like to invite subscribers to this bulletin to send along news of new or ongoing research projects and other activities of interest to our membership. As the recent conference in Gothenburg made clear, the field of Burma studies is enjoying something of a boom, and it would be a benefit for all of us to know what people are up to.

I should apologize for the long hiatus between the last issue of the Bulletin and this one. In collaboration with Jake Carbine, who has kindly offered to take charge of formatting each issue, I hope to get the Bulletin back on a regular semi-annual schedule. I welcome suggestions about the Bulletin's content and form, as well as communications about new or on-going projects.

Ward Keeler

In Memoriam

Daw May Kyi Win was an associate professor and curator of the Donn V. Hart Southeast Asia Collection in the Northern Illinois University Libraries. May Kyi Win died on February 23, 2002 at the age of 54.

A member of the library faculty from 1990 until her death, May Kyi Win was the only native Burmese curator in the United States. During her tenure at the University Libraries, she contributed to the Burmese collection and the Mainland Southeast Asia collection through her linguistic expertise and her knowledge of the literature of the region. The Burmese collection is considered one of the world's largest and best collections outside of Burma. Besides performing duties involving collection development and serving as reference librarian in the Southeast Asia collection, May Kyi Win was the chief cataloguer of Burmese language materials.

In addition to her professional work, Win adopted her niece and brought her to the United States from Burma for proper schooling. She also opened her home for lodging and provided food for participants in Burma Studies Conferences.

May Kyi Win is remembered for her tireless work to improve the Burmese collection, to secure additional funding and to provide first-rate service. She was also known for her selfless service to others as a "user-centered" reference librarian, for her kindness and willingness to serve as mentor to students, for a deep sense of charity

extended to all things great and small, and as a person of strong faith and high moral character. The library that she so loved will forever miss her expert assistance, warm presence and charitable spirit.

May Kyi Win was the author of two books: *Historical Dictionary of Thailand* (with Harold E. Smith) and *Historical Dictionary of the Philippines* (with Artemio R. Guillermo). She was working on a revised edition of the Thai dictionary at the time of her death.

May Kyi Win Memorial Endowment

May Kyi Win served continuously for six years as editor of the Bulletin of the Burma Studies Group. One of her innovations as editor was to compile the Annual Bibliography of Burma Studies for publication in the Bulletin. An endowment in her name has been set up to continue that work. The endowment will allow us to appoint an individual to compile an annual English-language bibliography of academic publications on Burma. We also hope to maintain the unique collection of books and maps May Kyi Win helped to collect and catalogue at the Northern Illinois University library.

Thanks to everyone who has already donated to the May Kyi Win Memorial Endowment. So far, we have raised \$7000. Our goal is to reach \$10,000.00. We continue to welcome donations to the endowment. Please mail donations to:

May Kyi Win Memorial Endowment
Center for Burma Studies
Northern Illinois University
Adams Hall Rm. 410
DeKalb, IL 60115

make checks payable to the May Kyi Win Memorial Endowment, or send donations by e-mail to: bbjorn@niu.edu, providing your credit card number and expiration date. (We can only accept Visa and Mastercard.)

New Director Appointed for the Center for Burma Studies at NIU

On August 16, 2002, Dr. Catherine Raymond was appointed the new Director of the Center for Burma Studies at Northern Illinois University. She replaces Dr. Richard Cooler on his retirement. Dr. Raymond earned a Ph.D. in Art and Archaeology from La Sorbonne, Paris III in 1987. She also studied Burmese at the School of Oriental Languages and Civilizations (INaLCO), in Paris, and at Yangon University. She is currently focusing on Buddhist iconography in Theravada Buddhist countries in mainland Southeast Asia, especially in the former Buddhist kingdom of Arakan. Recently, she has been researching the Burmese influence in Lao art and architecture.

Dr. Raymond has also worked with art museums in Laos, where she continues to lead a project creating a database and catalogue of the items housed in the Temple - museum of Vat Sisaket. In February, 2002, she hosted an international conference in

Vientiane concerning the conservation and interpretation of art objects. At Northern Illinois University, Dr. Raymond will curate the Burma Collection.

Since 1985, Dr. Raymond has taught graduate and undergraduate courses in Art History and Theravada Buddhism in Southeast Asia. In addition to her role as Director of the Center for Burma Studies, she will be an associate professor in Southeast Asian art history in the School of Art at Northern Illinois University.

Editor's note: Many of us had the opportunity to meet Dr. Raymond for the first time at the recent Burma Studies Conference in Gothenburg. All of us were impressed with her great energy and commitment to the cause of Burma studies, and delighted by her radiant friendliness. I am sure that she will prove a great boon to Burma studies in her capacity as Director of the Center at NIU; it is a pleasure to welcome her to America's academic shores.
Ward Keeler

Big Bang-Up Burma Conference in Staid Scandinavian City

Burma-Myanma(r) Research and its Future:
Implications for Scholars and Policymakers

When I arrived, exhausted and disoriented, at the Hotel Excelsior in Gothenburg late in the morning of Saturday, September 21, shortly before the start of the Burma Studies Conference, I was disappointed to learn that my room would not be ready until later in the day. I had no energy to think up

alternative plans, so I went to the small lobby, sat myself down on a sofa and closed my eyes, hoping that a brief rest would reinvigorate me. I was just beginning to relax when a swarm of people started coming into the room and taking seats. I was startled to find myself suddenly surrounded by people speaking Burmese, and all the more startled when I opened my eyes and discovered that among them was a Burmese historian now teaching in Singapore, two Russian teachers of Burmese from St. Petersburg, a Chinese historian of Burma now teaching in California in the company of Burma scholars from the People's Republic of China. We were soon joined by more Americans, Danes, French academics—in sum, an amazingly cosmopolitan array of people, all interested in Burma and all excited to be meeting up with each other in the little lobby of an old-fashioned hotel in, of all places, a beautiful city in southwestern Sweden! Rest was out of the question, and remained hard to schedule for the duration of the conference. But the excitement was terrific.

The conference took place in a beautiful building on the Gothenburg University campus. Panels were held in two light, airy halls with comfortable chairs and good sight lines. Lunches and snacks were tasty and generous. Indeed, the convenience and physical comfort the organizers assured us all had much to do with the consistent level of intellectual excitement participants experienced.

The conference was truly an embarrassment of riches. There were simply too many papers to hear, too many new acquaintances to make, too many old friends to catch up with, and too many interesting debates to enter into. Unlike the vast professional meetings that some of us are fated to attend, where hordes of people participate and

everything turns into a blur, at this conference it was hard not to regret every choice one had to make. How to choose between a set of papers concerning contemporary Buddhism going on downstairs, and another set about studies of the Burmese language upstairs? Should one show loyalty to friends whose work is always intriguing, or see what some person one has only just met has to say? The answer was never obvious.

There was, as there had to be, contentiousness. We all know that the situation in Burma today is grave. None of us knows what will happen in future, and none of us knows what the consequences of any actions taken now will turn out to be, whether on our own part, on that of our governments, or on the part of people in Burma. Contrasting views were expressed, sometimes heatedly—but always respectfully. The passion and the restraint spoke equally for the concern everyone felt for the well being of Burma's people.

Many of us will look back on this conference years from now as the moment when we stopped thinking of ourselves as a small number of people scattered about the globe, pondering Burma in relative isolation, and came to see just how many of us there are and how vibrant scholarship and activism concerning Burma has become. It is due to the immense efforts that Gustaaf Houtman, with the assistance of Per Lundberg and others, put in to the planning of the conference that it went so smoothly. More importantly, it is due to their efforts that many of us were made aware of what a large, energetic and enthusiastic community of Burma specialists and activists we are. For that we must all be extremely grateful.

Some Facts and Figures

The conference lasted five days, and close to two hundred people participated. Four keynote lectures were presented, along with an astonishing one hundred and forty other papers. So the scale of this Burma conference was unprecedented. Also unprecedented was the high participation of Asian scholars among the presenters: sixty-two of the papers were given by Asians, many of them Burmese. Many of these Asian scholars benefited from the great effort made to raise funds to defray their costs, and to help them obtain Swedish visas. (In light of the terrible obstacles U.S. Embassies are putting in the way of anyone from outside the West trying to travel to the U.S. these days, it was lucky that the conference was held in neutral Sweden.) It has often been noted, and bewailed, that Southeast Asian scholars have neglected to concern themselves with their neighbors. It was therefore heartening to see so many Southeast Asian scholars from outside Burma working on Burmese topics. (Sunait Chutintanarond is a tireless proponent of the view that greater communication among Southeast Asian nations will promote mutual understanding and cooperation. His showing of clips from Thai films dramatizing Burmese and Thai warfare, followed by the Burmese film *Never shall we be enslaved*, was a late-night media extravaganza but one intended to foster insight, not hostility.) It was also gratifying to see scholars from India and China specializing in Burma present at the conference, since the fates of all three of these nations are necessarily linked.

The conference was very much a collaborative effort. Put on by the Burma Studies Group in conjunction with the Centre for Asian Studies (CEAS) at Gothenburg University, it was funded by

Gothenburg University (the Faculty of Social Science and Vice-Chancellor's Office), the International Institute for Asian Studies (IIAS), the Southeast Asia

Committee of the Association for Asian Studies (AAS), the Nordic Institute of Asian Studies (NIAS), the Swedish International Development Cooperation Agency (SIDA), the Nordic Academy for Advanced Studies (NorFA – Nordisk Forskerutdanningsakademi) and the Centre of East and Southeast Asian Studies, Lund University. This list of funding sources shows how widespread interest in Burma has become. It also shows, of course, how diligent Gustaaf Houtman and his colleagues were in seeking out sponsors for the conference. In this as in a number of ways, the conference set a very high standard for all future Burma conferences. Surely we should try to maintain as high a level of international participation as possible, so that none of us becomes isolated from the great current of Burma studies that this conference has demonstrated the field to be.

One event that will probably prove very difficult to repeat was the reception held in our collective honor at the Gothenburg City Hall the last night of the conference. Tables piled high with food, and waiters serving Swedish champagne (?) in a big fancy room overlooking the city square: ah, the pleasures of Europe. I have told my colleagues back home in Texas that it must be due to the accumulated demerit of my past lives that I wasn't born in Scandinavia.

Ward Keeler

Burma Studies Conference Discussion Sessions, Keynote Lectures, and Paper Panels

Note from the Editor: Where possible, we have made efforts to incorporate appropriate changes. Please send any additions or corrections to the Editor. We will include updates in the next issue of the Bulletin.

I. Discussion Sessions

Half a Century of Burma Studies, involving academics active before 1962. Coordinated by Dr. Dorothy Guyot. dguyot@aya.yale.edu

Panel included: Anna Allott, John Badgley, F.K. Lehman, June Nash, Frank Reynolds, James Guyot and David Steinberg.

Diplomacy: The Nature of Dialogue and Reconciliation. Coordinated by Professor David Steinberg (Georgetown University), Dr Kyi May Kaung (Sr. Research Associate, The Burma Fund, Washington DC). steinbdi@georgetown.edu
kolorama@yahoo.com

II. Keynote Lectures

Between Scholarship and Activism. Dr Chao-Tzang Yawnghwe, University of British Columbia; program team director of the National Reconciliation Program (NRP).

Between Scholarship and Involvement.
Professor F.K. Lehman, University
of Illinois, Urbana-Champaign.

Hill-Valley Relations in Mainland Southeast
Asia, Especially Burma: Why
Civilizations Can't Climb Hills.
Professor James C. Scott, Yale
University.

III. Paper Panels

"Open Academic" Papers

Dr Gustaaf Houtman
at@therai.org.uk

Orthopraxis and messianism: S. N.
Goenka's international vipassana
family and its Burmese legacy.
Katarina Plank (PhD Candidate,
History of Religions, Lund
University).
katarina@plank.se

Civilian Military Leadership Dynamics prior
to '62. Tun Kyaw Nyein (Assistant
Dean, University College and
Assistant Director Assistant Director
of Distance Education, North
Carolina Central University).
tnyein@wpo.nccu.edu

The Architecture of Burmese Buddhist
Monasteries in Upper Burma, The
Biographies of Trees. Chotima
Chaturawong (PhD candidate,
Cornell University).
cc133@cornell.edu

State and Sangha in Burma : a cooperation
mutually fruitful. Guy Lubeigt
(CNRS, Laboratoire PACIFICA-
PRODIG, Institut de Géographie,
Paris).
guy.lubeigt@wanadoo.fr

State patronage and the transformation of
Burmese traditional music. Gavin
Douglas (PhD Ethnomusicology).
douglas_gavin@hotmail.com

Reconciliation and the Politics of Justice:
Indonesia and Burma in Comparative
Perspective. Dr. Priyambudi
Sulistyanto(Fellow, Southeast Asian
Studies Programme, National
University of Singapore).
seasp@nus.edu.sg

Burma and Singapore: Some Research
Questions and Obstacles. Alfred
Oehlers (Dept of Commerce, Massey
University (Albany)).
A.L.Oehlers@massey.ac.nz

Loyalty of Rangoon and Dishonour of
Mandalay under Military rule (1962-
88). Dr. Koung Nyunt (Department
of Architecture, University of
Auckland).
k.nyunt@auckland.ac.nz

Muslims of Burma: Their past, present and
future. 'Thurein.'
thurein_yazar@yahoo.co.uk

The Border Areas and National Races
Development Programme. Curtis
Lambrecht. (PhD candidate, Yale
University).
Curtis.lambrecht@yale.edu

From fieldwork to bilateral cooperation,
from Burma to Europe through
ASEAN: the MAP-RAID Project
example (on the Moken Sea
Gypsies). Professor Jacques Ivanoff
in collaboration with M. Cartolano
and T. Lejard (L'Institut de
Recherche sur le Sud-Est Asiatique
(IRSEA), CNRS). (absent)
jacquesivanoff@yahoo.com

Kachin Territorial Place vs. Social Space: Constructing, Contesting and Crossing Boundaries. Karin Dean (PhD Candidate, Geography, National University, Singapore).
karindean@hotmail.com

Forest resource degradation in Myanmar. San Thwin, MSc Forest Policy (PhD Candidate, Institute of Forest Policy, University of Göttingen).
san_thwin@yahoo.com

How the Role of Women Developed Amongst the Christian Anglican Community of the Khumi-Chin of the Upper Kaladan River, Western Burma. Annie Nason: khumi-Chin (PhD Candidate, Birmingham University, UK).
AnnieNason@aol.com

Performing gender in Mandalay. Prof. Ward Keeler (Dept of Anthropology, Univ. of Texas at Austin).
ward.keeler@mail.utexas.edu

The myth of a unified Burma and prospects for a national reconciliation process. Toe Zaw Latt (MA Asian Studies candidate, Monash University).
zawlatt@jeack.com.au

The Impact of Democratisation on inter-ethnic relations in Burma. Camilla Buzzi (MA Student, University of Oslo).
camillab@stv.uio.no

The meditation system of U Ba Khin and its relation to the notion of the *kalapas*. Erik Braun (PhD Candidate, Dept of Sanskrit and Indian Studies, Harvard University).
ebraun@fas.harvard.edu

Research, Education And Human Resource Management

Pat Herbert
Thein Lwin
patriciaherbert@onetel.net.uk
nhec_edu@cm.ksc.co.th

Issues surrounding Curriculum Development in the Ethnic Nationality Areas of Burma. Dr Thein Lwin (Burmese National Health and Education Committee).
nhec_edu@cm.ksc.co.th

On the need to developing human capital by adjusting policies. John Brandon (Associate Director, Asia Foundation, Washington Office).
jbrandon@dc.asiafound.org

Capacity building for the education sector in Burma: Challenges for schooling and teacher education. Professor Elwyn Thomas (formerly Head of the Department of Education and International Development, University of London Institute of Education).
etomsk3@hotmail.com

Ethnic Diversity

Professor Mikael Gravers;
Chair: Dr Magnus Fiskesjö.
magnus.fiskesjo@ostasiatiska.se
etnomg@moes.hum.au.dk

Dynamics of Group Identity in Ethnic Conflict: the Kachin Context. David Tegenfeldt (MA, Conflict Transformation Program, Eastern Mennonite University, USA).
dtegenfeldt@vaix.net

Constructive Responses to Conflict - Traditional Kachin Systems. Carol J.

Gowler (MA, Conflict Transformation Program, Eastern Mennonite University, USA).
cgowler@vaix.net

Ceasefires and Civil Society: The Case of the Mon. Ashley South (MA, SOAS, London; working in Thailand).
lerdoh@yahoo.co.uk

Self-other dynamics and the concept of autonomy in the Wa context. Dr Magnus Fiskesjö (Museum of Far Eastern Antiquities, Stockholm).
magnus.fiskesjo@ostasiatiska.se

The Role of Religion in the Formation of Ethnic Identity - the case of the Karen. Dr Mikael Gravers (Associate Professor, Department of Ethnography and Social Anthropology, University of Aarhus, Denmark).
etnomg@moes.hum.au.dk

Christianity and Chin identity: A study in religion, politics and national identity in Burma. Dr Lian H. Sakhong (Uppsala University, Sweden; Research Director of the National Reconciliation Program (NRP)).
liansakhong@hotmail.com

Water, Environment And Sustainable Development

Dr Khin Ni Ni Thein
wrtc@wrtcburma.org

The New Paradigm in Integrated Water Resources Management (IWRM). Prof. Dr. M.B. Abbott (Emeritus professor of Hydroinformatics, IHE Delft, The Netherlands).
knowledge.engineering@skynet.be

New and Renewable Energy Technologies for Sustainable Development in Myanmar. Shwe Shwe Sein Latt (Senior Researcher), Prof. Thierry Lefevre (Director) (Center for Energy-Environment Research and Development (CEERD), Bangkok).
l.shwe@ceerd.net
ssslatt@yahoo.com

The Salween Water Partnership. Dr Khin Ni Ni Thein (Water Research and Training Centre for a new Burma (WRTC)).
wrtc@wrtcburma.org

Solid Waste Management: Toward environmental Management in Burma-Myanmar. Mar Mar Aye (Manager, Air Pollution Control, Bangkok).
mar2aye@yahoo.com

Striving for food security in Burma-Myanmar: Evaluation of existing freshwater fish seed production in Yangon Division. Htin Aung Kyaw (Research associate, Aquaculture and Aquatic Resources Management Program).
htin6468@hotmail.com

Burma-Myanmar In The World: Refugees, Migrants And Transnationalism

Dr Sandra Dudley; Per Lundberg
sandra@dudleygill.freeseve.co.uk
per.lundberg@sant.gu.se

Mechanisms for access to basic social services in northwestern Thailand: A case study of one community of Shan Burmese Refugees. Celina Su (PhD Candidate, Massachusetts Institute of Technology) & P. Muennig (Sophie Davis Medical

School at City University of New York).

celinasu@mit.edu,

celinasu@yahoo.com

petermuennig@yahoo.com

Media, human rights and refugees. Lisa Brooten (PhD Candidate, School of Telecommunications; Assistant Professor, College of Mass Communication and Media Arts, Department of Radio-TV, Southern Illinois University, Carbondale).
lb252689@ohiou.edu

Resistance, mobility and/as agency among Burmese dissidents in Thai exile. Per Lundberg (PhD Candidate, Dept. of Social Anthropology, Göteborg University).
per.lundberg@sant.gu.se

Beyond the camps: Karenni refugees, nationalism and the world. Dr Sandra Dudley (Research Officer, Queen Elizabeth House, University of Oxford).
sandra@dudleygill.freemove.co.uk

From the Outside Looking In: Burmese Exiles on the Changing Politics of Humanitarian and Development Assistance. Ken Maclean (Ph.D. candidate in Anthropology and a M.S. candidate at the School for Natural Resources and Environment, University of Michigan Ann Arbor, USA).
maclean@umich.edu

Democracy movement Internet strategies. Cecilia Strand (Ph.D. candidate, Dept. of Information Science, Uppsala University).
cecilia.strand@dis.uu.se,
ceciliastrand@hotmail.com

Law And The Constitution

Myint Zan

Zan_M@Vanuatu.usp.ac.fj

Heritage law as applicable to Burma. Dr Graeme Wiffen (Senior Lecturer, Centre for Environmental Law, Macquarie University).
gwiffen@hotmail.com

State And Society

Dr Kyaw Yin Hlaing

Professor Robert H. Taylor

Discussant: Robert Taylor

polkyh@nus.edu.sg

r_h_taylor@btopenworld.com

State, Christian Church and Generation Gap in Ethnic Identity Formation: A Case Study of Insein Karen Community. Oh Yoon Ah (Department of Political Science, National University of Singapore).
artp1297@nus.edu.sg

Burma's Changing Urban Landscapes: Politics and the 'New' Rangoon and Mandalay. Prof. Donald M. Seekins. (College of International Studies, International Meijo University, Okinawa, Japan).
kenchan@ii-okinawa.ne.jp

Patron-Client Ties and the Process of Political Legitimization in Burmese State-Society Relations. Dr Ingrid Jordt. (Dept. of Anthropology, University of Wisconsin-Milwaukee).
jordt@uwm.edu

Linguistics

Dr Justin Watkins

Kenneth van Bik

justin.watkins@soas.ac.uk

vanbik@socrates.Berkeley.edu

Some aspects of the Mon language today. Dr Emmanuel Guillon (INALCO, Paris).

guillon@club-internet.fr

Topicalization in Burmese expository discourse. Paulette Hopple (PhD Candidate, Summer Institute of Linguistics).

Paulette_Hopple@sil.org

The syntactic markers of written Burmese: are they really optional? Professor Vadim B. Kassevitch (Vice President, Univ. of St. Petersburg; Professor of Burmese and General Linguistics; Director, Laboratory for Computer Application in the Humanities).

kasevich@vbk.usr.pu.ru

Peak marking features in Daai folktales. Helga So-Hartmann (PhD Candidate, SOAS, London University).

helga_so-hartmann-uk@kastanet.org

Subgrouping in Kuki-Chin. Kenneth Van Bik (PhD Candidate in Linguistics, University of California, Berkeley).

vanbik@socrates.Berkeley.edu

The tonal characteristics of functional particles in Burmese. Dr Justin Watkins (Lecturer in Burmese, SOAS, London University).

justin.watkins@soas.ac.uk

On the role of the medial palatal sonant in the history of the Burmese language. Professor Rudolf Yanson (Head of Department of Letters of China, Korea and South-East Asia, St Petersburg University).

Yanson@RY1703.spb.edu

Orality And Alternative Resources – Oral History And Oral Traditions Research In Burma Studies

Mandy Sadan, SOAS, London

mandy.sadan@talk21.com

Our environment in your language: People on the Thai / Burma border talk to a dictionary writer about their environment. Glenda Kupczyk-Romanczuk.

gkupczyk@metz.une.edu.au

Daai Chin Folktales. Helga So-Hartmann (PhD candidate, Linguistics, SOAS, London).

helga_so-hartmann-uk@kastanet.org

Kachin textile project. Lisa Maddigan (Green Centre for World Art, Brighton Museum).

lisamaddigan@hotmail.com

Reading History as Storytelling: Some thoughts on the oral elements of written texts and the challenges they pose for historical interpretation. Will Womack (PhD candidate, History, SOAS, London).

nancyandwill@netscape.net

Development of alternative historical resources in Kachin State. Mandy Sadan (PhD candidate, History, SOAS, London).

mandy.sadan@talk21.com

From Fact To Fiction: A History Of Thai-Myanmar Relations In A Cultural Context

Professor Sunait Chutintaranond

sunait.c@chula.ac.th

Lessons from the historical relationship between Thailand and Myanmar-Burma. Professor Sunait

Chutintaranond (Director, Thai and Southeast Asian Studies Centre, Faculty of Arts, Chulalongkorn University, Bangkok).

May Chew (ex-member of Laboratoire Péninsule Indochinoise, Paris).

Anne.Chew@wanadoo.fr

Movie: *Never shall we be enslaved* (produced by Myat Mihkin Foundation), a film about kingship in Myanmar, directed by Myo Thant Tyn.

Partial Screening: *Suriyothai*, a large production Thai film dealing with the Thai-Burmese war.

Pictorial Art

Sylvia Lu Frazer
sylvialu@his.com

The Ananda Temple Sculptures: Buddhist Texts as Sources of Iconography. Charlotte Galloway (Assistant Curator of Asian Art, National Gallery of Australia).
Charlotte.Galloway@nga.gov.au

Word and Image: Texts Used in the Preparation of Seventeenth and Eighteenth Century Burmese Wall Paintings. Dr Alexandra Green (Lecturer, Dept of Art and Archaeology, SOAS).
106351.416@compuserve.com

Formulaic Depictions and Original Compositions in Burmese Narrative Illustrations with Special Reference to an Early Twentieth Century Lacquer Manuscript in the New York Public Library. Sylvia Frazer-Lu (independent scholar).
sylvialu@his.com

The Rock-cut Temples of Po Win Taung in Central Burma: Architecture, Sculpture and Mural Paintings. Anne

Gender, Society And Development

Dr Hiroko Kawanami
HKawanami@aol.com

Religious Ideology, Representation, and Social Realities: the case of Burmese Buddhist Womanhood. Dr Hiroko Kawanami (Lecturer, Dept of Religious Studies, Lancaster University).

HKawanami@aol.com

Recolonizing Gender: Representation of Burmese women through popular literature of novels, poems, songs and cartoons by the colonizers and colonized. Khin Mar Mar Kyi (MA, Australian National University).

ma_mar@hotmail.com

Gender inclusion in the information age. Dr Khin Ni Ni Thein (Water Research and Training Centre for a new Burma (WRTC)).

wrtc@wrtcburma.org

Health And HIV

Professor Tun Kyaw Nyein
tnyein@wpo.nccu.edu

The Politics of HIV and AIDS in Burma. Professor Tun Kyaw Nyein (Assistant Dean, University College and Assistant Director Assistant Director of Distance Education at North Carolina Central University).

tnyein@wpo.nccu.edu

Health as human right, HIV/AIDS problems of migrants from Burma in Thailand, a consequence of human rights

violations. Dr. Alice Khin Saw Win (Faculty Lecturer, Faculty of Nursing, Medicine and Dentistry, University of Alberta).
alice.khin@ualberta.ca

Assessment of the HIV/AIDS epidemic and its potential consequences on future development of Burma. Dr. Myat Htoo Razak (Department of Epidemiology, Johns Hopkins University).
mhrazak@jhsph.edu

The Poor Cousins of Burma's Biomedical Sector: Psychiatry and Traditional Medicine. Dr. Monique Skidmore (Lecturer, Anthropology and Development studies, University of Melbourne).
mksid@unimelb.edu.au

Buddhism And The Nat Cults

Dr Bénédicte Brac de la Perriere
Dr Hiroko Kawanami
brac@ext.jussieu.fr
HKawanami@aol.com

Transmission, Change and Reproduction in the Burmese Cult of the 37 Lords. Dr Bénédicte Brac de la Perrière (CNRS-LASEMA, Paris).
brac@ext.jussieu.fr

Reciprocity and redistribution in the quest for sainthood in Burma: Thamanya Hsayadaw's birthday. Dr Guillaume Rozenberg (recently completed PhD in Ethnology at the Ecole des Hautes Etudes en Sciences Sociales, Paris).
rozenberg_guilla@hotmail.com

Weikza: the case of Tamanya Taung Hsayadaw. Dr Keiko Tosa (Anthropology Hiroshima University).
ktosa@kobe-u.ac.jp

Upasampada and the Making of a Rahan. Jason Carbine (PhD Candidate, History of Religions, University of Chicago).
jacarbin@midway.uchicago.edu

Dagò, Cosmogony and Politics: religion and power in Burmese society. Dr Naoko Kumada (Fellow, Stanford Center for Buddhist Studies).
nkumada@hotmail.com

A new palace for Mra Souin Devi. Changes in spirit cults in Rakhine State. Alexandra de Mersan (Master in Ethnology, Ecole des Hautes Etudes en Sciences Sociales, Paris).
alexdemersan@yahoo.fr

Sending back the soul amongst the Christian Kachin in Burma. Dr François Robinne (Institute for Research on Southeast Asia, CNRS Marseille).
robinne@romarin.univ-aix.fr

20th Century History

Prof. Kei Nemoto, ILCAA, Tokyo University of Foreign Studies
knemoto@aa.tufs.ac.jp

Linking Burma to the East: Antecedents of the Burma Road and the Burma-Siam Railway. Dr Paul H. Kratoska (Editor, Journal of Southeast Asian Studies, Dept of History, National University of Singapore).
hispaulk@nus.edu.sg

The Glittering East: British romantic notions of Burma's past during the twentieth century. Alyssa Phillips (PhD Candidate in History, Monash University, Australia).
Alyssa.Phillips@arts.monash.edu.au

The Nagani-Project. Dr Hans-Bernd Zöllner (University of Hamburg, Germany, Hans-Bernd Zoellner).
bazett@t-online.de

Aspects of the 'left' and 'right' and their 'conversions' in Modern 'elite' Burmese Politics. Myint Zan (School of Law, University of the South Pacific, Emalus Campus, Port Vila, Vanuatu).
Zan_M@vanuatu.usp.ac.fj

Life as Myth: Aung San and the Cultural Reproduction of Burmese Political Ideas. Dr Susanne Prager (South Asian Institute, University of Heidelberg).
pragers@gmx.de

Gandhi, Aung San Suu Kyi and Burma's Democratic Movement. Dr Rajshekhar (Jawaharlal Nehru University, New Delhi).
dr_rajshekhar@rediffmail.com

Returning To Nineteenth-Century Burma: Towards A New Research Agenda

Will Womack
nancyandwill@netscape.net

How judges used the Dhammathats in the courts of Eighteenth Century Myanmar (Burma), with special reference to Yezajyo Hkondaw Pyathton. Professor Ryuji Okudaira (Researcher on Myanmar (Burmese) History and Culture, Tokyo University of Foreign Studies).
okudaira@theia.ocn.ne.jp

Environmental imagination and the emergence of 'Kachin' in early 19th century British archives. Mandy

Sadan (PhD candidate, History, SOAS, London).
mandy.sadan@talk21.com

The Origins of Eastern Pwo Karen Writing: Monks, Myths, and Manuscripts. Will Womack (PhD candidate, History, SOAS, London).
nancyandwill@netscape.net

Burma's Cotton Exports in the Nineteenth Century. Joerg Schendel (PhD candidate, University of Berlin).
joerg.schendel@student.hu-berlin.de

Hpo Hlaing's Yazadhamma-thingaha. L. E. Bagshawe (Independent Scholar and Translator).
lebagshawe@vance.net

Language And Literature

Prof. Julian Wheatley
wheatley@mit.edu

A Glimpse of Five (Modern) Existential Burmese Poems. Myint Zan (School of Law, University of the South Pacific, Emalus Campus, Port Vila, Vanuatu).
Zan_M@vanuatu.usp.ac.fj

Teaching and learning of Myanmar language for scholars of Myanmar. San San Hnin Tun (Cornell University, New York).
sht3@cornell.edu

The Japanese occupation of Burma seen through Japanese and Burmese writing. Chie Ikeya (PhD candidate, History, Cornell University).
ci14@cornell.edu

Linguistic and social aspects of word play in Burmese. Dr Julian Wheatley

(Senior Lecturer in Chinese, MIT).
wheatley@mit.edu

An examination of the present status of colloquial Burmese. Saw Tun (Assistant Professor, Burmese Language and Literature, Dept of Foreign Languages and Literatures, Northern Illinois University).
sawtun@niu.edu

Librarians And Library Resources

Professor John Badgley
badg.ley@verizon.net

From riches to rags: an examination of library provision in Burma. Liz Curach (University Librarian, University of Western Sydney).
l.curach@uws.edu.au

Burmese Libraries, and Research Since 1962. John Badgley (University of Washington).
badg.ley@verizon.net

Burmese library facilities at the INALCO institute (Institute of Oriental Languages and Civilizations) in Paris. Alexandra de Mersan (Master in Ethnology, Ecole des Hautes Etudes en Sciences Sociales, Paris).
alexdemersan@yahoo.fr

Very brief introduction to the Online Burma-Myanmar library. Longer presentation in 'Open panel'. David Arnott. (Burma Online Library).
darnott@iprolink.ch

The Economy In Transition

Zaw Oo, Hurst Fellow, the School of International Service, American University; director of Policy and Research Programs, Burma Fund.
Zawoo@american.edu

The World Bank stabilization and structural change "standard package" and its likely effect in Burma, if used. Dr Kyi May Kaung (Sr. Research Associate, The Burma Fund, Washington DC).
kolorama@yahoo.com

Is Burma a development disaster? Some thoughts on the economy at the turn of the millennium. Prof. Anne E. Booth (Dept of Economics, SOAS, London).
ab10@soas.ac.uk

Reforming Burma's Banking System: An Overview of the Problems and Possibilities. Dr Sean Turnell (Economics, Macquarie University, Sydney).
sturnell@efs.mq.edu.au

Archaeology

Dr Janice Stargardt, Cambridge University.

Reading Epigraphs and Architecture: Monasteries in Early Burma. Dr Tilman Frasch (South Asia Institute, Heidelberg University).
frasch@sai.uni-heidelberg.de

The Creation of an Archaeological Landscape: Upper Burma from the Neolithic to Pagan. Bob Hudson (PhD candidate, Dept of Archaeology, Sydney University).
hudson@acl.archaeology.usyd.edu.au

The City as Symbol in Early Pyu Buddhism: Defining Sacred Space. Dr Janice Stargardt (Director Cambridge Project on Ancient

Civilization in South East Asia, Cambridge).
js119@cam.ac.uk

Relationships With China

Dr Laichen Sun
lsun@Exchange.fullerton.edu

Studies of Burmese History in China: Retrospect and Prospect. He Shengda (Professor, Vice President, Academy of Social Sciences, Yunnan). Professor Shengda is translator of Maung Tin Aung's *History of Burma* into Chinese.

Chinese Literature in Burma and Burmese Literature in China. Li Mou (Professor, Peking University), Professor Li Mou is translator of *the Glass Palace Chronicle* into Chinese.

Traffic: Re-routing Sino-Burmese encounters, 1840 –1940. Penny Edwards (Centre for Cross-Cultural Research, Australian National University).
pedwards@nla.gov.au,
Penny.Edwards@anu.edu.au

Burmo-Chinese Frontier in 1869. Dr Sun Laichen (California State University, Fullerton).
lsun@Exchange.fullerton.edu

Yunnanese and Arakanese Muslim links. Jean Berlie (Centre for Asian Studies, University of Hong Kong).
berliej@hotmail.com

NOBUS

(Nordic Burma Studies Network)
Per Lundberg
per.lundberg@sant.gu.se

Additional Papers

(not presented at the conference)

Sonethu Chin Cultural Preservation Project. Mai Ni Ni Aung (MA Candidate in International Peace Studies, KROC Institute, University of Notre Dame).
maung@nd.edu

Berlin Pyu Numismatics. Dr Dietrich Mahlo (Chairman, Friends of the Museum of Indian Art).

Addressing illegal migrant worker issues in Thailand. Dr. Minn Minn Soe (Rollins School of Public Health, Emory University).
msoe@sph.emory.edu

Burma's Colonial Legacy-Unfinished Political Business-No Constitutional Settlement. The Hon. Janelle Saffin (Member of Parliament, New South Wales; Honorary Secretary Burma Lawyers Council, Australian Section; International Co-ordinator of the NCUB's Constitutional Drafting Committee).
janelle.saffin@parliament.nsw.gov.au

The separation of powers and federalism in the constitutions of Burma. Ngun Cung Lian (Andrew). (PhD Candidate, School of Law, Indiana University).
nclian@indiana.edu

The Right to Health: International and Constitutional Law Focus with Analysis on the Principle of Progressive Realization (ICESCR). Naw May Oo (Snyder Research Fellow, Lauterpacht Research Centre for International Law, Cambridge University).
moaye@yahoo.com

The Italians in Myanmar. Oscar Torretta (Fondazione G. Rumor , St Vincent, Italy).

torretta@genie.it

Burma, political transition, an institutional approach. Myo Nyunt (Edith Cowan University, Mount Lawley, WA).

burmavision@hotmail.com

Long distance identities: Burmese asylum seekers in France. Michel Diricq.

Burmese relations with the Tai states (Shan, Lan Na, Lü, etc.). Professor Volker Grabowski (Institut für Ethnologie, Muenster University).

grabowsk@uni-muenster.de

Brain-Drain Train to Gain: Study of Myanmar Human Resource Management in Singapore. Khin Maung Phone Ko (formerly lecturer at Rangoon Institute of Technology , lecturer at MARA Institute of Technology, Shah Alam, Malaysia, and senior lecturer at Nanyang Technological University; consultant to Kyoso Myanmar Business, Singapore).

phoneko@yahoo.com

Some Changes in religious activities in village life in Upper Burma. Professor Katsumi Tamura (Department of Social Research, National Museum of Ethnology, Osaka).

sweett@idc.minpaku.ac.jp

Burmese Buddhist nuns in the Theravada tradition and their attitudes towards social work. Me Me Khine (MPhil student, English Dept, Assumption University, Bangkok).

imemymine2002@yahoo.com

Overlapping identities: Mons, Burmans and the persistence of ethnic conflict. Patrick McCormick (Ph.D. candidate, Political Science, University of Washington).

pamcc@u.washington.edu

An historical overview of Burma's development as an export economy. Prof. Ronald Findlay (Ragnar Nurkse Professor of Economics, Columbia University).

ref2@columbia.edu

Burma Archives Project (BAP)

The Burma Archives Project was established in 1997 at the initiative of Professor Willem van Schendel of the International Institute of Social History (IISH) in The Netherlands and a small group of librarians and Burma scholars. It was decided that the IISH offered ideal archival storage, preservation and research facilities for the Burma Archives Project. IISH was founded in 1935 and is one of the world's largest documentary and research institutions in the field of social history, with approximately 2,000 archival collections, some 1 million printed volumes and about as many audio-visual items. Its collections focus particularly on emancipation movements, labor and trade union archives, new social movements, human rights, women and ethnic nationalisms. It has an impeccable record of rescuing and safekeeping endangered collections and papers of persecuted individuals and organizations. In recent years, IISH has extended its collection development and research focus to Asia and has established offices and/or

correspondents in Pakistan, Bangladesh, Indonesia and Thailand.

BAP's primary objective is to support and actively encourage the compilation, collection and safe preservation of documentation in written and audiovisual form - particularly, but not exclusively, of material on Burma deriving from the 1980s onwards. Although some major libraries such as the British Library in London have unparalleled manuscript and archival collections on Burma, these relate predominantly to the colonial period. A researcher today would be hard put to find in Western library collections an up-to-date run of even one national newspaper from Burma, let alone a comprehensive coverage of current Burmese publications. Given this fact, it is not surprising that the publications and unpublished documents - by their nature rare and ephemeral - of dissident, ethnic minority and opposition groups and individuals are not systematically collected by libraries. Rigid censorship within Burma together with the production of official histories promoting the SLORC/SPDC version of events and the role of the Burma Army has virtually suppressed all independent views and source materials. For example, the pro-democracy publications that appeared briefly in late August and early September 1988 are now all banned in Burma and in 1998 a student who had compiled a history of the student movement and of education in Burma was reportedly sentenced to 17 years' imprisonment.

The Burma Archives Project's role is to make a coordinated effort to seek out material such as posters, cartoons, photographs, pamphlets, diaries, correspondence, memoirs, political and ethnic groups' records. The creation of archives that preserve what has been called

the collective memory of development - material documenting social movements and transformation, minority peoples and other subjects relevant to civil society - is essential to Burma's future development. Ultimately it is hoped that the Burma collections of IISH will be made available in Burma itself, in a future Burmese archive of social history.

If any individual or organization has Burma material, this can be entrusted to IISH as a gift, a deposit or a sale. IISH is willing to make microfilm copies of original material for donors. Much material is "sensitive" and is held under conditions of restricted access, for example the recently acquired archives of the ABSDF, of the DPNS and of the Burma Campaign UK.

Another role of the Burma Archives Project is to promote archival training, documentary research and oral history work. One outcome of such projects has been the recent compilation by Mandy Sadan (a PhD candidate at the School of Oriental & African Studies, University of London) of an oral history manual which includes source material relevant to Burma's ethnic peoples, especially the Kachin. Mandy Sadan has also compiled an invaluable *Guide to sources in the Oriental & India Office Collections, British Library, for the study of minority histories of Burma*. Please note: all enquiries about this forthcoming *Guide* should be made to Gabrielle Galanek at OSI, New York: GGalanek@sorosny.org

Patricia Herbert, former Curator of the Southeast Asia Collections at the British Library, acts as an informal "coordinator" of BAP, while Eef Vermeij of the IISH edits and produces BAP's *Burma Archives Newsletter*. If you would like more information on the Burma Archives Project or think you are able to contribute in some

way, please first contact the Coordinator <patriciaherbert@onetel.net.uk>. The *Burma Archives Newsletter* appears irregularly and if you wish to be put on its mailing list and/or to contribute to it, please contact the Editor <eve@issg.nl>. Inquiries about access (strictly by appointment) to the Burma Collections should be directed to Emile Schwidder <esc@iisg.nl> and to IISH's Asia Department <asia.department@iisg.nl>. For a useful survey, please consult the recent publication: Emile Schwidder & Eef Vermeij, eds., *Guide to the Asian collections at the International Institute of Social History* (IISH, 2001) [ISBN: 90 6861 213 1].

Patricia Herbert

The Online Burma/Myanmar Library: A brief introduction

Summary

The Online Burma/Myanmar Library was launched in October 2001. It is an emerging project designed to make full-text Burma documents and images publicly accessible online in a systematic and easily searchable and navigable form. This involves three main activities:

- 1) Searching the Internet for useful material and making it publicly available. This generally means creating annotated links to the documents which exist on remote sites.
- 2) Seeking out and putting online documents which exist in electronic form but which are not yet on the Internet.

- 3) Scanning important documents which do not exist in electronic form and putting them online.

The Librarian welcomes assistance from specialists, particularly in the sections which contain the fewest documents and whose structure is the least developed.

Interactive imperative

This article provides some background to the Library, but the best introduction is to go online and explore, at:

<http://www.burmalibrary.org>

1) Searching the Internet

In October 2002 I did a Boolean search on the Internet for “Myanmar OR Burma” using three search engines. Google <www.google.com> gave 1,170,000 results, Altavista <www.altavista.com> gave 1,307,260, while Alltheweb <www.alltheweb.com> produced 5,521,912. Of course, some of these will be Burma Shave ads, many will be tourist brochures and other commercial pages, some will be multiple hits for different pages on websites, and some will have just one instance of the word “Burma” or Myanmar”. However, buried in this pile are valuable articles and reports, sitting on the sites of governments, international organizations, academic institutions, news outlets, NGOs, individual researchers and so on. If one adds the articles in the archives of the Burma listservs and other areas of the Internet not reached by search engines, the scale and difficulty of identifying useful documents becomes clear.

The Librarians search through this material, retrieve useful documents, link to them and present them to users with standard metadata in a systematic and easily navigable form. These documents exist on remote sites, and the Library simply links to them (though we

try to make copies of particularly important ones in case they disappear).

2) Seeking out electronic documents and putting them online

Another task is to search out documents not yet on the Internet which exist in electronic form (most reports, theses, periodicals or articles produced in the past few years were done on a computer) and place them online. These may be university dissertations, conference papers, reports, archives, travelogues, translations and so forth. They may be the archives of Burma periodicals which hitherto have only existed in hard copy, but whose publishers have electronic versions. They may also be the archives of Burma listservs -- e.g. we recently archived the Kao Wao News, a news service mainly on the Mon. The Librarian's recent attendance at the Burma scholars' conference in Gothenburg resulted in one or two actual texts, including Chao Tzang Yawngwe's Doctoral thesis, and a fair number of promises, some for substantial documents. Another aspect of this task is to urge librarians who are digitizing their collections to make them publicly available on the Internet. In all these cases, we encourage the owners of documents to place them on their own websites and send us the web address, the URL, so that we can link to them. If, however, they do not have access to websites, or do not have time to do the work of uploading the documents, they can email them and we can place them directly in the Library. The most important of the in-house documents is the (fully searchable) 15MB archive of Hugh MacDougall's "Burma Press Summary" (1987-1996).

3) Scanning important documents

There are important documents which exist on paper but not in electronic form. These may be Burma legislation or historical texts

or translations of important literary works. These can be scanned and placed in the Library. Potentially this is a very large area and we have not yet begun this task.

Copyright issues

For making links to documents already online, there is no copyright problem, but in the case of 2 and 3, above, a major requirement is to obtain permission from the document owners to put material online. "The Journal of Burma Studies" and Don Seekins graciously gave permission for one of Don's articles to go into the Library. We hope that other Burma periodicals will follow.

Institutional and technical structure

The Online Burma/Myanmar Library is generously hosted by biblio, a collaboration of the Center for the Public Domain and the University of North Carolina, Chapel Hill (USA). Its founders' include the Burma Project of the Open Society Institute.

It is organized on a database (using MySQL software, in combination with PHP) into 60 top-level categories based on traditional library classifications, with a hierarchy of some 850 sub-categories. These hold approximately 3000 links (mostly annotated, with keywords and descriptions) to individual documents, and about 500 links to websites which in turn give access to another 100,000 or so documents. The database allows rapid keyword or Boolean searching in all or specific fields -- description/keyword, date, language (we are building up our collection of non-English texts), title, author, source/publisher etc. It can also be browsed through the subject hierarchies. [A third way of finding material is provided by a simple alphabetical list of the 900 categories and sub-categories. We are using the Greenstone digital library software to build the collection of

documents housed on-site. This software allows full-text searching, though at present only the Burma Press Summary uses this feature fully (we would like to hear from people with experience of this software).]

Building the Library

The Library's starting point, historically, was the Burma Peace Foundation's documentation of the human rights situation in Burma, including UN documents from the end of the '80s, and this material still comprises about a third of the total bulk of the material. This ratio is falling as the other sections -- Bibliographies/research, Economy, Geography, Health, History, Military, Politics and Government, Society and Culture, etc. -- are built up. We warmly invite specialists to provide various levels of input in their areas, from commenting on the structure, sending web addresses (URLs) of online items that should be added, emailing documents to be placed directly on the site, to editing whole sections or sub-sections (unfortunately this project does not have sufficient funding to offer any payment, though agreed expenses can be paid). Editing can be done online from any computer with web access. Several scholars have already agreed to work on particular sections. We trust that more will offer their assistance and that these will include people from Burma so that the Library can develop sections in the different languages of Burma.

The principal Librarian is David Arnott, who came to Burma studies through his interest in Buddhism. Ulrike Bey of Asienhaus, Essen, is in charge of the German language material.

David Arnott, Librarian
Email darnott@iprolink.ch
Website <http://www.burmalibrary.org>

"Living" Bibliography of Secondary Research on Burma

The "Living" Bibliography of Secondary Research on Burma is a project that seeks to develop a complete list, sorted by topic, of all published secondary research (though it also includes unpublished M.A. and Ph.D. theses and dissertations) on Burma Studies. All major areas of research on Burma are included and suggestions for new material are always welcome. Entries are arranged by topic and listed only once in the bibliography on the basis of its greatest topical relevance.

This is a "living" bibliography because it is continually updated and reposted electronically on the internet. This list can be accessed through the Burma Online Library <<http://www.ibiblio.org/obl/>>, the Asia Pacific Studies Network <<http://www.asiapacs.net>>, or directly through the SouthEast Asian History Egroup website <<http://www.seastudies.org>>. Access is also available for members of the Asia Pacific Network Egroups through the "files" section of the egroup's website.

Hopefully, this bibliography will be useful for those beginning in the field or veterans looking at new topics of research. It may also be useful for referees of articles/books and reviewers of publications who need a handy reference for what else has been published on a range of subjects. Submissions for inclusion in the bibliography should provide full

bibliographic details according to the following format:

Monographs:

Martin Smith. 1999. *Burma: Insurgency and the Politics of Ethnicity*. 2nd edition. Dhaka: the University Press; Bangkok: White Lotus; London: Zed Books. (ISBN numbers would also be welcome).

Articles:

Michael W. Charney. 2002. "Centralizing Historical Tradition in Pre-colonial Burma: the Abhiraja/Dhajaraja Myth in Early Kon-baung Historical Texts." *South East Asia Research* 10.2 (July): 185-215.

Please note that book reviews will be included, gradually, not as separate listings, but as sub-entries under the listing for the book reviewed. No special formatting is required, but submissions should include full citation details. Annotations for individual entries are also invited, but will be included at the sole discretion of the editor of the bibliography. Authorship of annotations will be recognized at the end of the entry within brackets.

The bibliography is edited by Dr. Michael W. Charney of the Department of History, School of Oriental and African Studies. He can be contacted at: mc62@soas.ac.uk

The Asia Pacific Studies Network

The Asia Pacific Studies Network <www.asiapacs.net> currently hosts seven major egroups of interest to scholars of South East Asian Studies:

Burmaresearch -- The General Burma Studies Egroup

CSEAH -- Colonial South East Asian History Egroup

Early Burma -- A Specialized Egroup on Burma for those who Specialize on Pre-Twentieth Century Burma

EHSEA -- Economic History of South East Asia Egroup

SEAHTP -- South East Asian Historical Texts Project Egroup

SEAJobs -- South East Asia Jobs, a notification egroup

TAI -- Thai (Thai, Lao, and Shan) Research Egroup

Combined membership amounts to 340 scholars (researchers, academics, and graduate student) whose work focuses on South East Asian Studies. Although membership is currently heavily concentrated in the Humanities, scholars from other fields are also welcome. In order to maintain the scholarly atmosphere of the

egroups, membership is solely at the discretion of the website moderator.

If you have any questions, please contact Dr. Michael W. Charney at mcharney@aol.com

A Letter From Burma

Julian Wheatley was kind enough to give permission to print this wonderfully evocative account of some of his experiences in Burma this past August. WWK

This letter, originally written only for friends and family, recounts parts of a recent visit to Myanmar.

July, 2002:

Yangon

Late in the evening, around 10:30 when the traffic has died down, the crowds at the tea shops have started to disperse, and vendors are settling down for the night next to their stands protected from the worst of the rain by suspended plastic sheets, I am treading my way carefully along one of Rangoon's broad avenues looking for 52nd street, a narrow cross street that leads to the small guest house where I am staying. The government electricity (as it is called) is still off and the only light is from a few businesses on the other side of the street that have their own gasoline-powered generators. I just avoid stepping into a trench that has been dug across the width of the sidewalk, raising my *longyi* to jump across while trying to make out a foothold in the mound of dirt on the other side. I'm already getting blisters between my toes and across the top of my feet from the hard Burmese sandals I

am wearing – I should have worn my velvet 'Mandalay sandals', despite the rain. I step carefully off the edge of the pavement and feel my heel sink into thick slime hidden in the darkness at the edge of the road; better the heel than the toes. Ahead lies a food stand and a few patrons sitting on low stools in the island of light given off by a lantern. In Burmese, I ask a middle-aged, seated woman the number of the cross street, but she looks away uncomprehending, embarrassed. I should have addressed one of the men. The other patrons, coming to their senses, tell me that I'm almost at 52nd street.

Only a few loyal customers stay at my guest house, located on an alley in the heart of Rangoon. The only other guest this time is a portly man from Pakistan, who speaks good English and enough Burmese. He has been at the guesthouse for several months arranging export licenses for containers of raw materials. When he's not meeting with Burmese officials (who seem to change the rules a lot) he watches Pakistani videos, romances with songs and dance mostly. In the morning at breakfast, he watches prayers and sermons on the Pakistan overseas service. We get along fine, though occasionally I wonder how Americans would react to my sharing a hotel with a Pakistani who listens to the Koran in the morning and exports containers during the day.

The rate of exchange has doubled since I was in Burma two years ago. Now I get 840 *kyats* to the dollar for my foreign exchange certificates. Real dollars get about 920. Two years ago, the rate was over 400 for the dollar; thirty years ago it was about 25, if I recall correctly. I suppose the official rate is still around 7 – it was 6.5 for many years. That was in the days that you had to account for the money you spent in the country; tourists would under-declare the amount of

currency they were bringing in, change a few dollars at the official rate, and then change the rest on the black market. Now – if you're a lone traveler at least - you simply have to change \$200 for FEC at the airport, and either pay in FEC as you go (for big purchase like hotel bills and airline tickets), or change FEC into *kyats* at the going rate (available almost anywhere in the center of the bigger cities.) Though there has been 100% inflation or more over the past couple of years, the price for goods in dollar terms has remained more or less the same. So the taxi ride in from the airport is still between two and three dollars, though the *kyat* price has risen enormously. People who don't have access to dollars suffer. A sack of rice, in Burmese measures, is 24 *pyi* and a *pyi* is 8 condensed milk cans; one *pyi* now costs 400 *kyats* versus 140 last year. So a sack of rice has gone up from about 4000 *kyats* to 10,000, and since most people are on fixed incomes, they have to strain even more than before to make up the difference. People at the bottom simply can't get enough to eat.

I ask people why the price of rice has gone up so suddenly, and they respond that it has something to do with the crisis with Thailand. Last month, the Thais and Burmese clashed on the border and the Thais closed the crossings. That might explain a rise in the price of some consumer goods (from soaps to sandals). But as far as I know, Burma doesn't import much rice from Thailand. Other people say that the merchants are hoarding rice waiting for the price to go higher. People living in Burma are used to crises, at least since the 80s: the oil crisis, then food shortages, then demonetization (in which, without notice, certain bills were declared invalid) in 1987, then the suppression of demonstrations in 1988, then the squib election and the subsequent house arrest of Aung San Suu Kyi, and so on. Somehow people seem to

survive, operating several businesses, taking several jobs, living on remittances from abroad, living without. I suppose they will find a way to cope with this one as well.

As I wander, dressed in Burmese clothing, down Mahabandoola Road towards the glittering golden spire of the Sule Pagoda, a foreigner whom I don't quite recognize hails me by name. He turns out to be a former student, now living in Canton and working as a fraud investigator for Procter and Gamble. He has just arrived in Rangoon. I had bumped into him once before, in Nanjing I think it was, three or four years ago. I suppose foreigners just tend to congregate in similar places; but eastern Rangoon, where there is little to attract tourists, seems an unlikely meeting ground.

To Mandalay

There are three ways to get to Mandalay: bus, train and plane. Or you can rent a car and driver, but then the price is high, even in dollar terms. The bus takes about 12 hours if the road is clear from flooding or other obstacles. Many younger tourists take the night bus, hoping to sleep on the way; but they don't realize that the road is as bumpy as a ploughed field, and that just as you start to get used to the bumps and have almost managed to fall asleep, the bus stops for half an hour at a highway cafe with horrendous food and even more frightening toilet facilities. It is also hard for foreigners to accept the Burmese practice of driving without headlights at night to save the generator from wear, and always assuming that drivers will yield to size rather than follow abstract traffic regulations.

The second option, the train, is also scheduled for about 12 hours, but frequently takes longer. Once, it took me the better part of three days to make the train journey from Mandalay back to Rangoon. At that

time, about a third of the way to Rangoon, the line was flooded – in fact the countryside to the south had turned into an inland sea. After sitting in the metal, uncooled carriage for half a day with no sign of activity, two young Burmese, a Chinese and myself formed a little band, and decided to walk across the fields to the highway and try another route. We reached a road, and eventually, a bus appeared, belching black smoke, its roof packed, and its chassis tipped at a crazy angle by the weight of passengers clinging to the doors. Somehow, heads down and bags swinging from our shoulders, we squeezed into the dark interior, and rode with our heads bent against the roof: *Nga-thiqta-lo-beh!* 'Like a tin of sardines!'

The bus lumbered on for some hours, but at midnight, in a heavy downpour, it too was halted by floodwaters. Our fellow passengers rolled up the windows, lit up cigarettes and settled down in near total humidity and darkness, waiting patiently for the water to subside. For us though, once the rain stopped, we got off, and walked back through the pitch-black night until we found a farm hut with a primitive tractor parked outside it. Without hesitation, my comrades beat upon the door. A man appeared, adjusting his *longyi*. We explained our predicament and, for a very reasonable fee, the farmer happily agreed to drive us to a nearby town on his motorcycle tractor. Before long, we were balanced on the mudguards clinging to our luggage and chugging at a brisk pace along a muddy road barely visible under the overcast skies. After half an hour or so, we came to a small town, and found another bus, this one with spare seats. But it only covered a short distance before stopping at a nipa-thatched inn where passengers were to spend the night. At the inn, the facilities consisted of the usual dark, mosquito and roach-infested

concrete bathroom with a cistern of water and a plastic bucket; and for a very small amount of money, one could rent a mat in a dormitory. I was more fortunate: the innkeeper put me in with the rest of his family, and gave me a bed with a mosquito net. It was still far too hot to sleep, but I did manage to doze for a few hours.

We were awakened at 6:00 am and resumed our bus ride just as the sun was coming up. By 8, we were traveling parallel to the Mandalay - Rangoon rail line again. Before 9, a short and decrepit local train appeared in the distance and we jumped off the bus, flagged a wagon and raced ahead to the station just as it pulled in. The stationmaster was hesitant about selling a ticket to me at first, but my comrades, as well as other passengers shamed him into relenting.

The train carriage was sweltering and gloomy. People dozed on low benches, playing cards, or lay on mats amidst shells, peels and cigarette butts. We sat as close to the small window openings cut in the sides of the carriage as we could and dozed as the train swayed slowly along the old tracks towards Rangoon. After a few hours, it came to a halt on a siding just beyond a small station, apparently waiting for another train to pass. None arrived though. Passengers milled about the track or walked back to the station for snacks. Midway through the afternoon, as the temperature began to soar even higher, we were notified that the stationmaster had received a telephone call from a station up the line announcing the passing of the through train to Rangoon. He requested that it stop to pick us up. And so, some time later, we boarded the Mandalay to Rangoon express – the very same train that we had left before – and took our former seats. Some of the passengers smiled when they saw us, but most were too fatigued to react.

The third way to get to Mandalay is rather more expensive, but much more reliable: Air Mandalay turboprops. The guest house crew arranged for tickets. I later learned that a Burmese friend, whom I had known eight years earlier when he was studying in the US, was taking the same flight. So later in the week, at the airport, among groups of Italian, French and Israeli tourists and isolated English and Australian businessmen and NGO workers, I looked for the familiar face of Dr. M. On his return to Burma, Dr. M. had eschewed a government job and now had his own enterprises in Burma. But his real love was history, and that he pursued with a passion.

The new Mandalay airport is so far out of town that it seems closer to Pagan than to Mandalay. I joined Dr. M.'s party for the ride in to town. He was met by a Sino-Burmese man who spoke to me in Yunnanese Chinese (a regional variety of Mandarin), and drove a new Toyota Land Cruiser. Cars in Burma now seem to appreciate in value like houses; you buy an SUV for \$100,000 (US!) and two years later it is worth half that again. Much of that price is for the permit to buy a car in the first place. So in our luxury vehicle, we were transported over bumpy and flooded roads to a factory being constructed on the outskirts of town. After a brief business meeting, the group – now enlarged – drove on to a Shan restaurant in the city. Though the Shan language is historically related to the Thai, Shan food is actually more Yunnanese Chinese than Thai, as far as I can tell.

When asked what I was doing in Burma, I explained – in my inconsistent Burmese (and occasionally, better Chinese to those who understood) - that I was writing a paper on Burmese language games – pig latins and other forms of disguised speech, riddles, double entendres and such. At first people

felt this was a lost art, that the real linguistic virtuosi lived in the 19th century and before; they racked their brains to think of books and other written sources that might help me. (In fact, I already had books on the subject – what I wanted was current material.) But from time to time, in the course of talking about other things, or between helpings of food, someone would think of a saying, or a child's song, in spoonerism-like reverse speech; or they would recall some sort of disguised speech that their family used to use amongst themselves. --All of which I duly noted down.

Before noon, I was taken to my small hotel on a partially paved road in the northwest part of town, near the Irrawaddy. The place was nicely looked after, with well-manicured grounds and an attentive staff. From the roof, there was a good view of Mandalay Hill, off to the northeast. Parked on the lawn near the small swimming pool was an Austin A60 (c. 1955) in mint condition.

Mid-afternoon, I hailed a trishaw driver resting near the entrance of the hotel, under a tree, and instructed him to take me across town to the Mingalar Market. But I had not gone more than a few hundred yards when I was hailed by the passengers of a passing jeep, and lo and behold, it was the Keeler family, old friends who also have a long interest in Burma, going to check in at the same hotel.

The Mingalar Market was not my destination, but only the closest landmark to a monastery that I was going to visit. When I got there, I noted great changes. A new altar had appeared in the main hall. A residential building with fine teak floors had been constructed on the grounds behind. And across the courtyard, rising tall and splendid,

was a two-story school built in the traditional style: brightly painted, steeply pitched overlapping roofs, and paisley decorative motifs. All had been built with donations from Buddhist benefactors. My friend, the abbot, was still in residence there of course, but the other monks had moved on, and a completely new set of young novices from the Shan states had replaced the old group whom I knew – or rather, who knew me, for I had trouble recognizing individuals among the shaved heads and saffron robes.

I had several more ‘Chinese’ meals with my new business acquaintances. One of them was in a vast restaurant with a stage for karaoke far off at one end, where tipsy singers sang mournful dirges through tinny sound equipment to a virtually empty hall. But my pen and notebook were always at my side, and from time to time, someone recalled an example of speech play for me to jot down.

Monsoon rains come to southern Burma at this time of year, and in August, I am used to flying in to Mingaladoun airport near Rangoon under threatening clouds and above utterly waterlogged countryside. Upper Burma is usually much drier, and hot. But this year in Mandalay, I frequently set out under a broiling sun in the morning and returned in torrential rain in the late afternoon. Much of the eastern part of the city was underwater for hours after these storms; paradoxically, it was not the western suburbs close to the Irrawaddy that flooded, but the eastern parts far from the river, where the ground was lower. Most residents simply ignored the flooding, pulling up their *longyis*, putting packages on their heads and marching down the middle of the street where the water was shallower. They ignored the wake waves of speeding trucks and busses. For me, riding a bike on loan

from the monastery, the water was more of a problem. With only one set of clothes, and with bags of equipment, I was more vulnerable to splashing from SUVs and heavy lorries; I was also less sure about what state the roads were in underneath the water. After several aborted attempts to ride through blocks of flooding, I took all my trips by trishaw. Trishaw drivers knew the roads well but if they were in doubt about whether the small bridges over the drains at the side of the road were intact, they would dismount and feel their way across. Despite the risks from floating snakes and sewage, Mandalay’s children see flooding as a chance to swim, splash around and play football in the mud. Things are a bit grimmer when the water recedes and leaves behind thick black goo, garbage and dead animals between the road and the entrances to homes.

Since Ward is in Mandalay to study the nearly moribund world of traditional Burmese performance, I am offered a rare glimpse of puppet theatre, dance and music. An acquaintance of ours, a great Burmese harpist, died about a year ago, and we were invited to a reception to mark the first year after his death. It took place at his small, traditional house not far from the monastery. Floods had nearly marooned the house, but we managed to enter from a trishaw by walking across a long stretch of stepping-stones. Seated in the upstairs room on mats were many of the master’s musician friends, players and singers, eating *l-p’eq* (a mix of pickled tea leaves and ingredients such as fried shrimp paste, roasted sesame, garlic and beans), and reminiscing about the past. His wife was hostess and served a fine traditional Burmese meal. Later, I followed a group of performers back to the monastery. There they sat on the floor in a semicircle before the seated abbot, chatting, smoking cheroots, chewing betel, and telling

more stories about the past. After an hour or so, the room grew quiet and somber as the friends listened to a recording the harpist made during a visit to London a few years before.

The following day, I had a chance to join the Keelers' at the State School for the Arts in northeast Mandalay. Unfortunately, I chose to make my own way to the school rather than joining them in a van, and when I got there on a trishaw, I found the school, like the monastery before, marooned in an island of water. I tried to find high ground but quickly sank into the soft red mud, shoes and all. I gave up, took off my sandals, hoisted my *longyi* up and walked directly across the flooded field. At the same time, the driver of the Keelers' van had decided to drive through the flood to rescue me. He managed to reach me, but on the way back, the van too got stuck in the deep mud and I had to lower myself into even deeper water while the driver collected up a group of students to help push him out. Though I had missed some of the music practice, I did arrive in time to witness a fine composition for Burmese violin, xylophone, and voice – which if I had had my wits about me, I would have recorded!

Rangoon again

Back in Rangoon at the end of the week, John Badgley (political scientist, librarian, restaurateur, tall, white haired) and his wife Atsuko (Japanese, chef, petite, sensible), who had arrived in Burma the day before, suggested I meet them at their hotel in Rangoon's northern suburbs for breakfast at 7:00 am. Badgley also knew Dr. M. and he too would try to join us. 7:00 for me meant getting up at 6. But at 6, the state power was still out at the guesthouse, which meant no hot water, and because the staff were still asleep, the generator had not been turned on and there was no light either. I felt my way

down the dark passage to the bathroom, and showered and shaved quickly in the gloom. The night watchman heard my footsteps as I descended the stairs, jumped up from his bed across the divan in the lobby, and unlocked the front door so I could leave.

At the hotel, the Badgleys' are having coffee alone in the dining room. Dr. M (back from Mandalay) arrives soon after, and proposes that we all move down the street a few blocks for a breakfast at the office of Mr. L, one of the businessmen whom I had met in Mandalay. So off we go. It is still only quarter to eight. Our new host is Wa. The Wa are a people concentrated in regions near the Chinese border. Their language is distantly related to Mon and Cambodian. It is written in a roman script, created – I believe - by missionaries in the 1930s. The script looks strange to English speakers because some letters are assigned quite idiosyncratic sound values. A compact disk of Wa folksongs that I was given is entitled *Krax Moh Miex*; final X represents simply a 'glottal stop' – an abrupt termination of the vowel. Once you learn the values of the letters, the script becomes quite easy to read.

Mr. L is dressed in a dark suit and tie and seated at a broad, highly polished desk of dark wood – perhaps teak. We join him around the desk, which is completely bare. In fact, the room, and all the other rooms in the suite, don't look as if they are used for anything other than storage. In one corner of the office is a bag of Ping golf clubs and some plastic suit covers. Chinese tea is served to us in glasses. We ask the Mr. L about the lands of the Wa.

Until recently, the Wa, along with numerous other ethnic groups on the peripheries of Burma had been fighting the Burmese army. But a few years ago, the central government managed to get most of the various

insurgent groups to agree to a truce. What was given in return is uncertain. But the Wa seemed to have gained – or retained – control over gem mines in their territory, bus lines in Rangoon, as well as other enterprises. The official name of Mr. L's company only refers to the gem business, but it also extends to factories in Mandalay and Lashio (in the northeast, on the way to China), as well as various enterprises in Wa state itself.

Mr. L is intense and articulate. No drugs activities in Wa state anymore, he says emphatically. People are generally misinformed about the place. Every family has a television. Proximity to China means easy availability of consumer goods. There is even a draught of a constitution. Mr. L responds mostly in Burmese, with Dr. M translating; occasionally he speaks to me in Chinese – Yunnan flavored Chinese. In Wa state, the second language after Wa itself seems to be Chinese; schools are taught in Chinese and Wa. But the Wa speak Burmese fluently as well; perhaps they learn it through channels other than the education system.

We move to another room for breakfast, an elaborate meal consisting of Burmese, Chinese and Wa dishes, all produced in a little kitchen down the hall. Breakfast is the meal that most accentuates cultural differences. So instead of cereals and toast, you have to get used to coconut chicken curry - with raw onions - and boiled soybeans with white rice or chappati. Less sweet stuff. Atsuko wants to write a minority peoples' cookbook, so our hosts write out a recipe for a Wa chicken dish – in Burmese.

By midday, I have returned to my guesthouse, which is still without electricity. I have arranged to meet an old friend, Dr.

W, for a couple of hours. Twenty two years ago, when I came to Burma for 3 months to work on my dissertation (on the Burmese language), I lived with two newly graduated doctors and their families for about a month in a house on the west side of Mandalay. The area burned down in a great conflagration that swept through the crowded wooden hovels in the mid-80s and displaced a good portion of Mandalay's population, but our old residence survived, I've been told. In the evenings as we sat outside in the hot, humid nights trying to keep the mosquitoes away, the doctors would correct my hesitant Burmese. Even now, reviewing my notes allows me to recall a particular situation that elicited some sentence or phrase.

Though the children are all grown now, the doctor and his wife are little changed; and they too remember the phrases that I learned years before: *C-naw p-s'o cuq ca-hma soyein-deh* 'I feared my *longyi* would fall down', to describe my worries as I clambered on to the back of a bus in Mandalay; *Z-dwe c'weh-da pyauq-teh* 'Saliva loses its viscosity' (ie, when you chew betel). Phrases that you can always insinuate into a conversation.

Later I stopped off at Bogyoke Market – still often called by its old name of Scott's Market: hundreds of little shops selling clothing, shoes, basketwork, jewelry, art and handicrafts, and antiques, as well as sweets and savories. I bought an old statue of *Boboji*, an important spirit god in the Burmese pantheon, for about \$9. I also purchased some gold painted lacquer for gifts, and a Burmese oblong pillow woven out of bamboo (which makes a more comfortable pillow in humid climates.) The quality of Burmese handicrafts has deteriorated over the years so that I see less that appeals to me. There is still a brisk trade

in jewelry, though, as well as gold and silver, but I am not well enough informed to shop for such things.

I need to keep a number of *kyat* for miscellaneous expenses such as taxi fares, so I pay partly in dollars (at the rate of 900 per), and partly in *kyats*, and even get a \$10 bill in change so I can pay the airport tax. On the way home, I stop off on Pansodan Road to check for books on Burmese language games. It's an unlikely subject and I come away with only a dictionary of Burmese sayings – for about 50 cents.

I take a trishaw back to the guesthouse, hoping to beat the rain, but almost as soon as we start out, the skies open up in torrents. I crouch under an umbrella, trying to keep my feet dry in front and my back dry behind, while the driver puts on a cracked and torn plastic mac. We weave a path along the middle of Anawratha Road as I try to direct my umbrella first to one side then the other in a vain attempt to ward off splashes from the vehicles speeding by.

When it's time to leave, the guest house staff hail a broken down taxi for me and I bid them farewell until next year. My driver is a tall Burman who chews betel and giggles hilariously when he finds out I can talk to him (in a fashion) in Burmese. He has been all over the world as a sailor – Liverpool, Rotterdam, Odessa, Singapore, Manila, Los Angeles. The merchant marine is one of the few ways Burmese can get out of the country and earn a decent wage. Burmese sailors invest their wages in Toyota or Nissan pickup trucks before returning home. In Burmese films, novels and even rock videos, the returned sailor, with his 'sailor car' and Levi's jeans, can lure an innocent village girl away from the paths of virtue until she is rescued by a good village boy with simpler and more enduring

qualities. My driver gave up the peripatetic life some years ago and is now married with two daughters. When he finds out I have four, he screams with laughter and almost wanders off the road. At the airport, the passage through Customs and Immigration is uneventful. I almost miss the special attention that the officers used to give me. Two hours later, I am aboard a Thai airbus over the Gulf of Martaban, sipping a glass of wine, reading the Bangkok Post, and finding out what has been happening in the rest of the world.

Reviews

Fink, Christina. *Living Silence: Burma Under Military Rule*. Bangkok: White Lotus, and New York: Zed Books, 2001. 256 pages. (hb) ISBN: 1-85649-925-1; (pb) 1-85649-926-X.

Relatively few books explore the SLORC-SPDC era in Burma without utilizing a particular discipline's viewpoint. This volume, authored by an anthropologist who served as Editor of BurmaNet News from mid-1995 to 1997, attempts to fill that void. Ms. Fink notes that the book was supported by an Open Society Institute fellowship. Additionally, I believe it is no exaggeration to state that she would prefer to experience a change of government in Burma. However, the book is factually accurate, even while it is selective, making no concerted attempt to analyze the current military regime's positions on economic and security issues.

Be that as it may, after a brief historical chapter and analysis of the Ne Win years, the heart of the exposition is a discussion of current military rule and its effect on

families, communities, university life, political prisoners, the military itself, and artistic and religious communities. The book ends with chapters on international affairs and a six-page conclusion. These are vast subjects to cover in 256 pages.

The strengths of the book are threefold. First, interviews with and quotes from non-governmental officials including students, artists, and monks assist in giving the consequences of the SLORC-SPDC policies a human face. While much of the information has appeared on BurmaNet and elsewhere, the author uses certain quotes and insights which have not, to this reviewer's knowledge, been reported before. For example, Bo Let Ya sent word to all his former military colleagues in 1962 that they should state as a group that the military should not stay in power after the coup. He was promptly arrested and ultimately fled to join one of the insurgent forces.

Second, there are also portraits of and quotes from cultural figures about which the West knows little. These include Maung Tha Ya, a writer; U Sein, a film maker who has striven mightily to placate the censors while preserving his intellectual integrity; Mun Awng, a Kachin singer who inspires wooing young troubadours to serenade their belles with his popular songs, whom the government censors have also reined in; and, finally, Sitt Nyein Aye, a modern artist who ultimately encountered such difficulties with censorship and the advanced schooling curriculum that he now specializes in commercial art. Happily, Sitt Nyein Aye used some of the substantial profits he made to help his village economically.

The author also informs us about U Nandiye, a middle-aged Mandalay monk who has put the sangha's participation in politics into philosophical and historical

perspective. He advances the proposition that while suffering from sickness and desire is unavoidable, suffering from injustice is not. This is included in the chapter on the government's policy on religion, which also presents the thesis that, in the recent past and where possible, many younger monks have participated in attempts to change the political system. Some of them act as advocates for the poor, sharing food contributions with them. However, in Fink's opinion, abbots and senior monks are more likely to support the present regime, having been wooed with perquisites such as specialized hospitals providing adequate care, television sets, automobiles, and honors.

From time to time, the government has also harassed minority religions. For example, the author relates the unsuccessful attempt by the Department of Religious Affairs to have Christians change the name of Proverbs in the Bible because the same word in Burmese, *thonkdan*, is utilized in Buddhist doctrinal texts. The Ministry also tried, again unsuccessfully, to eliminate the caps and gowns used at graduations from divinity colleges on the ground that that garb was already standard at civil graduation ceremonies.

In some instances the author provides too generalized a view. For example, she states that the SLORC had four objectives on assuming power in 1988: to increase the size of the military, to break up the organizational structure of the pro-democracy movement, to neutralize the minorities, and to improve the economy. However, she does not state the obvious conclusion: that SLORC has attained the first three objectives at a terrible cost, including declines in health and education. However, a chapter on the armed forces supplies new material. In the author's

opinion, after 1970, the military concentrated on earning outside money as its standard of living declined. For example, members of the armed forces started appropriating their own supplies and rations and selling them on the black market. Morale declined as non-officers were rarely given leave and were subject to abuse. Today, those in ranks below captain are dissatisfied, middle-rank officers express no opinion concerning governmental reform, and generals are fully committed to the status quo, since they fear retribution for their activities should a non-military government emerge. Members of Military Intelligence are depicted as ideologues who believe without question in the present system. Andrew Seth concurs in a recent article that a democratic government would want to improve the lot of privates, corporals, and sergeants, reduce the size of the armed forces and defense expenditure, and change the focus of the intelligence corps¹.

The third strength of the book is its short concluding chapter which briefly analyzes structural possibilities for balancing the concerns of the ethnic minorities with those of the Burman majority. In this chapter the author questions whether it makes any real sense to continue with seven states and seven administrative divisions. She explores briefly the idea of one Burman state with rights equal to the seven other ethnic minority areas but then properly concludes that it is difficult to apportion power among just seven ethnic minorities. Moreover, the search for a feasible solution is complicated because some ethnic minorities reside

¹Seth, Andrew. "The future of the Burmese Armed Forces." In, *Burma Myanmar: Strong Regime, Weak State?*, M. Pedersen, E. Rudland and R. May, eds. Pp.80-82. Adelaide: Crawford House Publishing Pty Ltd, 2000.

throughout Myanmar and, in some places, smaller minority groups live within areas in which an ethnic minority is a majority. These numerically lesser groups also seek at least local autonomy. Overlying this almost intractable problem are age-old tensions between, on the one hand, the Burmese reliance on rigid thinking, a hierarchical power structure, and a culture of mistrust weighed against, on the other, Buddhist concepts of broad-mindedness, a detached attitude, the search each person must make towards his own enlightenment, and a general tolerance, in the doctrine, for other faiths. Finally, the author opines that those Burmese who have escaped to the West or even, to some degree, those who have fled to Thailand, have absorbed democratic principles which may have altered their initial thinking concerning strict obedience to authority.

One criticism I have seen of the work is justified. The author cites few Burmese or minority language sources. I suspect that knowledge of this material could provide a more thorough analysis of these recent events. Nevertheless, I am gratified to see this analysis and hope that academic political commentators as well as governmental thinkers familiar with Myanmar will give serious and sustained consideration to how its political and economic system can evolve into one more responsive to the desires of the general populace. I have seen virtually nothing of this in print and have heard precious little detailed oral discussion on this matter². Paul Sarno, New York

²Exceptions are David I. Steinberg, "The Burmese Conundrum: Approaching Reformation of the Political Economy," in *Burma Political Economy Under Military Rule*, Robert H. Taylor, ed. London: Hurst & Company, 2001, in which Steinberg

The Map of Yangon, Myanmar, 3rd Edition. Yangon City Development Committee. Distributed by Design Printing Services, 165 35th Street Kyauktada Tsp. Yangon, Myanmar. E-mail: dps@mptmail.net.mm

The Map of Yangon includes a full-color 20" x 30" bi-lingual map of the city and immediate suburbs in addition to an accompanying 320-page book. The volume includes a 128-page index to streets and places and 180 sectional maps ranging in scale from 1:5,000 to 1:80,000. Everything is bi-lingual (Burmese and English). The sectional maps are also full-color and clearly identify the location of pagodas, markets, museums, individual factories, parks, police stations, restaurants, and other important sites. Names are current as of November 2000.

Dr. Robert E. Huke
Professor Emeritus, Geography
Dartmouth College

suggests a feasible transition might provide a substantive role for the NLD in the National Convention in exchange for Aung San Suu Kyi's agreement not to seek political office for five years, and Martin B. Pedersen, "International Policy Burma: Coercion, Persuasion or Cooperation? Assessing the Claims," in *Burma Myanmar: Strong Regime, Weak State?*, M. Pedersen, E. Rudland and R. May, eds. Adelaide: Crawford House, 2000, in which he recommends using inducements for change, followed by dialogue and a measured end to economic sanctions.

Dissertation Abstract

Douglas, Gavin. State Patronage of Burmese Traditional Music. Ph.D. dissertation. Dept. of Ethnomusicology, University of Washington 2001.

In the past decade the ruling junta of the Union of Myanmar has begun several large-scale projects aimed at preserving cultural heritage and forging national unity. These include: the founding of the University of Culture (offering degrees in music, theatre, and sculpture); the genesis of an annual performing arts competition; and the implementation of a standardization project designed to unify and notate a five hundred year old musical tradition, previously transmitted only orally. Each project enjoys ample government funding and receives significant attention in the state press at a time when Burma (Myanmar) is suffering great economic hardship.

Douglas's dissertation examines these cultural projects in light of the present régime's quest for legitimacy. Douglas shows that state patronage is used to further certain national and international political ends and only partially for support of Burma's cultural heritage and its practitioners. Multiple and contradictory perspectives on professional musicians, some of whom benefit from the above projects and some of whom are marginalized by them, reveal a patronage system that is radically changing the traditional music of the country.