### Revues

**South East Asia Research, vol. 25, n° 3, September 2017**  
*Special issue : Value transfers in Southeast Asia : Religion, Charity, and Subjectivity in an era of Neoliberal Reform*

**Guest editor : Konstantinos Retsikas**

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Voir : [http://journals.sagepub.com/toc/ser/current](http://journals.sagepub.com/toc/ser/current)

### Journal of Vietnamese Studies, vol. 12, n° 3 (Summer 2017)

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Hue-Tam Ho Tai: List of Publications

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Thai cosmic politics: locating power in a diverse kingdom

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Buddhism, often described as an austere religion that condemns desire, promotes denial, and idealizes the contemplative life, actually has a thriving leisure culture in Asia. Creative religious improvisations designed by Buddhists have been produced both within and outside of monasteries across the region—in Nepal, Japan, Korea, Macau, Hong Kong, Singapore, Laos, Thailand, and Vietnam. Justin McDaniel looks at the growth of Asia’s culture of Buddhist leisure—what he calls “socially disengaged Buddhism”—through a study of architects responsible for monuments, museums, amusement parks, and other sites. In conversation with noted theorists of material and visual culture and anthropologists of art, McDaniel argues that such sites highlight the importance of public, leisure, and spectacle culture from a Buddhist perspective and illustrate how “secular” and “religious,” “public” and “private,” are in many ways false binaries. Moreover, places like Lek Wiriyaphan’s Sanctuary of Truth in Thailand, Suôi Tiên Amusement Park in Saigon, and Shi Fa Zhao’s multilevel museum/ritual space/tea house in Singapore reflect a growing Buddhist ecumenism built through repetitive affective encounters instead of didactic sermons and sectarian developments. They present different Buddhist traditions, images, and aesthetic expressions as united but not uniform, collected but not concise: together they form a gathering, not a movement.

Despite the ingenuity of lay and ordained visionaries like Wiriyaphan and Zhao and their colleagues Kenzo Tange, Chan-soo Park, Tadao Ando, and others discussed in this book, creators of Buddhist leisure sites often face problems along the way. Parks and museums are complex adaptive systems that are changed and influenced by budgets, available materials, local and global economic conditions, and visitors. Architects must often compromise and settle at local optima, and no matter what they intend, their buildings will develop lives of their own. Provocative and theoretically innovative, *Architects of Buddhist Leisure* asks readers to question the very category of “religious” architecture. It challenges current methodological approaches in religious studies and speaks to a broad audience interested in modern art, architecture, religion, anthropology, and material culture.


*Hearing Allah’s Call* changes the way we think about Islamic communication. In the city of Bandung in Indonesia, sermons are not reserved for mosques and sites for Friday prayers. Muslim speakers are in demand for all kinds of events, from rites of passage to motivational speeches for companies and other organizations. Julian Millie spent fourteen months sitting among listeners at such events, and he provides detailed contextual description of the everyday realities of Muslim listening as well as preaching. In describing the venues, the audience, and preachers—many of whom are women—he reveals tensions between entertainment and traditional expressions of faith and moral rectitude.

The sermonizers use in-jokes, double entendres, and mimicry in their expositions, playing on their audiences’ emotions, triggering reactions from critics who accuse them of neglecting listeners’ intellects. Millie focused specifically on the listening routines that enliven everyday life for Muslims in all social spaces—imagine the hardworking preachers who make Sunday worship enjoyable for rural as well as urban Americans—and who captivate audiences with skills that attract criticism from more formal interpreters of Islam. The ethnography is rich and full of insightful observations and details. *Hearing Allah’s Call* will appeal to students of the practice of anthropology as well as all those intrigued by contemporary Islam.


Reimar Schefold, *Toys for the souls: life and art on the Mentawai Islands*, PRIMEDIA Editions, 2017

This book presents a detailed and inspiring picture of the traditional ways of life and the impressive art of the Mentawai archipelago located off the west coast of Sumatra in Indonesia. This shamanistic culture, most notably found on the northernmost island of Siberut, maintains an ancient relationship between man and the spiritual world. Within this worldview, everything is animated. Not only do humans have souls, but so do animals, plants and objects. To please these souls and to create harmony, alluring artifacts have been created for generations. In this way life, art, ritual and esthetics are intertwined: a notion reflected in the field photographs and in the beautiful and rare objects that are described and illustrated here. *Toys for the Souls* reveals for the first time the richness and creative power of an artistic imagination, deeply rooted in Southeast Asian prehistory.


Eka Kurniawan, *Vengeance is mine, all others pay cash* by Tim Hannigan, 14/09/2017, Asian Review of Books

Eka Kurniawan is the Quentin Tarantino of Indonesian literature: a brash wunderkind, delivering gleeful references to pulp fiction, lashings of stylized violence, and an array of characters and scenarios that far surpass the tropes and clichés which inspire them. But as with Quentin Tarantino,
one might occasionally wonder just how much substance lies beneath the indisputably stylish surface. *Vengeance is Mine, All Others Pay Cash* (a peculiar rendering of the Indonesian title, *Seperti Dendam, Rindu Harus Dibayar Tuntas*, which might be better translated as “like revenge, longing must be paid in full”) is Kurniawan’s third novel to be translated into English. It follows his acclaimed debut, the surreal historical epic, *Beauty is a Wound*, and the short, sharp *Man Tiger*. As with the previous books there is plenty of sex, brutality and outrageous humor. But this time around there is no direct engagement with Indonesian history and few overtly supernatural elements. What we have instead is the violently quixotic odyssey of a man who can’t get an erection.

The book begins with the protagonist—street thug and sometime assassin Ajo Kawir—sitting on the edge of his bed, staring forlornly at his flaccid penis, “nestling like a newly hatched baby bird—curled into itself, looking hungry and cold”. And the opening dialogue is the first of Ajo Kawir’s many one-sided conversations with his unresponsive member: *He whispered to it, get up, Bird. Get up, you Wretch. You can’t just sleep forever. You have to get up. But that damn little bird didn’t want to get up.*

Lire la suite sur : [http://asianreviewofbooks.com/content/vengeance-is-mine-all-others-pay-cash-by-eka-kurniawan/](http://asianreviewofbooks.com/content/vengeance-is-mine-all-others-pay-cash-by-eka-kurniawan/)

### Sélection d’articles

« Will democracy in the Philippines go the way of Thailand? » by Michael Vatikiotis, 14/09/2017, The Economist

*Rodrigo Duterte bears many similarities to Thaksin Shinawatra*

When Filipinos attempt to explain the political success of their tough-guy president, Rodrigo Duterte, they tend to point to local precursors. Joseph Estrada, a former matinée idol who had often played Robin Hood types, rose to the presidency by promising to be hard on bad guys and good to the poor. And then there is Ferdinand Marcos, who cultivated an image as a war hero to win election before assuming dictatorial powers, and whose reputation Mr Duterte is doing his best to restore.

Both these comparisons make Mr Duterte’s knack of casting himself as a friend of the people while giving short shrift to the niceties of democracy seem like a function of Philippine politics, in which populists occasionally attempt to stir up resentment against the hereditary caste of landowners who dominate government and the economy. After all, despite regular elections and much talk of reform, the 40 best-connected families still control about three-quarters of the Philippines’ wealth. Poverty is equally entrenched, as a visit to Manila’s slums or the southern, partly Muslim island of Mindanao makes clear.

But the Philippines is not the only country in South-East Asia with an entrenched establishment presiding over profound inequality. Most are blighted by single-party rule, or by a political churn which does not seem to have much impact on local power structures. Thailand, with a monarchy
manipulated by the elites, is a case in point. The purpose of 12 military coups, two in the past 12 years, has been, as Michael Vatikiotis argues in *Blood and Silk*, a perceptive new book on the region, to maintain “an imposing if arcane edifice of power and [cultivate] a conservative mindset that has prevented the devolution of power and autonomy to ordinary people.”


**Dossier Myanmar/Birmanie : Sélection d’articles et d’entretiens**

« *Rohingya identity and the limits to history* » by Jonathan Saha, 17/09/2017, New Mandala

Public discussions around Rohingya people currently fleeing violence in Rakhine state, Myanmar, have often involved arguments about history. While critical historical analysis is useful in offering insights into conflicts, *History*—if treated as a single, knowable past—is not. This is especially true when dealing with ethnicity. Whatever the past was, no amount of historical research can justify the current violence against Rohingya people.

The debate around Rohingya ethnicity lacks awareness of wider historiography (the history of historical research). On the one side, those denying that this is ethnic cleansing argue that there is no such thing as a Rohingya ethnic group. It is claimed that these people are actually Bengali Muslim migrants. The writings of historians such as Jacques Lieder have been used, by some, to support this position. He argues that the use of the term Rohingya to connote this Muslim population, although noted by eighteenth-century European travelers, is a modern one. For him, Rohingya is primarily a political identity. On the other side, Rohingya activists have resisted this characterisation. They have countered that there is evidence of Muslims living in the Rakhine region for centuries, and that these groups have periodically been called Rohingya.

Writing in *The Diplomat* last year, one commentator attempted to disentangle these debates by arguing that “the Rohingya are not an ethnic, but rather a political construction. [emphasis in original]”. This is wrong. Not only wrong in the sense of it being inaccurate, but wrong in two other ways: 1) in that it relies on a false division between the categories “political” and “ethnic”, and then treats the two as if they are mutually exclusive; and 2) in that it assumes that we can definitively know people’s ethnic identification in the past.

Lire la suite sur : http://www.newmandala.org/rohingya-limits-history/

**Podcast : intervention d’Alexandra de Mersan sur RFI – samedi 16 sept. 20h10 - Géopolitique, le débat : « La transition démocratique et la stabilité de la Birmanie sont-elles menacées ? » par Marie-France Chatin**

Le cap des 350.000 musulmans Rohingyas réfugiés au Bangladesh pour fuir les violences a été franchi. L’ONU évoque ce qui semble être un exemple classique de nettoyage ethnique. Que veut
l’armée birmane ? Aung Saan Suu Kyi à la tête de l’État birman est-elle impuissante ou indifférente ?


Alexandra de Mersan : « Retour en Arakan ou comment comprendre la lente exclusion des Rohingyas », 14/09/2017, The Conversation

Le 25 août dernier, des membres d’une organisation armée dénommée l’Armée de libération des Rohingyas de l’Arakan (ARSA) ont mené une série d’attaques contre des postes de police dans l’État d’Arakan (ou Rakhine), à l’ouest de la Birmanie, afin de « défendre et de protéger la communauté musulmane d’Arakan ».

En octobre 2016, ce groupe avait déjà attaqué trois postes frontière dans la région. La réponse de l’armée birmane et les affrontements qui ont suivi ont provoqué en l’espace de deux semaines, un nouvel exode de musulmans dans le Bangladesh voisin. Quelques 300 000 réfugiés sont alors venus s’ajouter à d’autres dizaines de milliers, installés dans des camps, ou alentours, près de la frontière, tandis que les autres populations civiles d’Arakan non musulmanes, bouddhistes et hindoues surtout, se réfugiaient vers le sud de la région.

Podcast : intervention de Bénédicte Brac de la Perrière sur France Culture – 13 septembre 7h40

Depuis le 25 août, environ 370 000 rohingyas se sont réfugiés au Bangladesh pour fuir les violences en Birmanie. L’ONU réunit ce mercredi son Conseil de Sécurité au sujet des persécutions de la minorité musulmane en Birmanie.

« L’armée birmane participe de cette idéologie de défense du Bouddhisme face à l’islam [...] Il y a une démocratisation en Birmanie mais Aung San Suu Kyi est prisonnière de sa constitution. Impossible de savoir ce qu’elle sait ou pense vraiment [...] La désinformation est très active en Birmanie, les Birmans croient que les musulmans incendient eux mêmes leurs maisons. La situation actuelle menace la stabilité de la Birmanie, cela ne fait aucun doute. » Bénédicte Brac de la Perrière, ethnologue.

Putting Myanmar’s “Buddhist Extremism” in an International Context

Aye Thein argues that the international influences on “Buddhist extremism” have been overlooked.

This article further develops an idea I had briefly discussed in an earlier piece written for New Mandala in February 2017. A recent phenomenon in Myanmar, which has been called by different names by commentators depending on their preference, has put the country in the international spotlight. It has been characterised, among others terms, as “Buddhist nationalist”, “ultra-nationalist”, “militant Buddhist” and “Buddhist extremist”, the latter being used in the title of this article. Ma BaTha or the Organisation for the Protection of Race and Religion, being the largest of the groups described by these various terms, has triggered a good deal of scholarly and journalistic attention.

What is problematic with the articles such as the ones using the terms quoted above is that most of them overemphasise the role of these groups as promoters of Islamophobia. In order to advance our understanding of this worrying trend, I will make the case here that more attention needs to be given to another role Buddhist nationalist groups play, which has hitherto been glossed over or commented on only in passing: that is, that they are in fact voracious consumers, albeit uncritical and selective, of global media coverage on Islam. This is where the international factor comes in.

Based on my reading of recent literature of the Buddhist nationalists in the Burmese language, I have observed at least three ways in which the international factor feeds into Islamophobia, as consumed and purveyed by these groups in Myanmar.


Appels à contributions

Call for papers: Recentering Critical Tourism Studies, 4-6/03/2018, Yogyakarta, Indonesia

Final deadline for abstract and panel submission : 15/10/2017

The Asia Pacific is one of the fastest growing regions in the world for both international and domestic tourism. The growth of this region has radically altered the global tourism landscape and contributed to new modes of tourism practice, while engendering a decentering of Anglo-Western centrism in tourism theory. In this inaugural conference of the Critical Tourism Studies Asia Pacific network (CTS-AP), we seek to draw attention to the multiple modalities and recenterings of critical tourism scholarship.
The aim of this conference is to stimulate new conversations that examine issues across tourism theory, policy and practice. By highlighting perspectives in and beyond the region, we address how the “center” of tourism scholarship is mediated by ongoing shifts in the global political economy, tourism geopolitics and environmental governance.

We seek to re-frame the centers and peripheries of critical tourism studies through focused and critical analyses of tourism ideologies, practices, and policies, bringing a particular interest to how they circulate transnationally, regionally and locally through complex and manifold interconnections within the Asia-Pacific region and beyond.

We welcome papers and presentations from scholars and practitioners that employ a critical approach to tourism studies. We anticipate the participation of practitioners, travel writers and tourism-focused scholars from across a range of disciplines such as anthropology, geography, sociology, political science, and cultural, environmental, women’s, area, and tourism studies.


**Supportive publications**

Our academic journal partners may invite selected papers to be submitted for possible publication subject to the usual peer review process.

Voir la liste des revues : [http://www.criticaltourismstudies.com/call-for-papers.html](http://www.criticaltourismstudies.com/call-for-papers.html)

**Call for papers : Sacred Sites/Sacred Stories: Global Perspectives, 5-7 April 2018, ANU College of Asia & the Pacific, The Australian National University, Canberra, ACT, Australia**

**Abstract Deadline: 15 October 2017**

The study of sacred sites is a prominent feature in a number of disciplines. Sacred sites and stories and pilgrimage are the theme of the conference. Topics of enquiry range from the role of sacred sites in religious traditions, through to how sacred sites form part of the development of modern tourist industries, the role of sacred sites in international relations and the ways in which sacred sites can be the focus for disputes. At a time when many sacred sites and their stories face challenges due to economic development, environmental change and the impact of mass pilgrimage and tourism the conference offers an opportunity for wide-ranging discussions of the past, present and future of sacred sites and stories and their significance in the world today.

The conference will have the following panels

- Pilgrimage and Tourism
- Historical Perspectives
- Visual Arts and Architecture
- Indigenous Tradition
- Competition and Contestation

We welcome proposals for paper presentations that address the theme of one of these panels. Individual papers that are relevant to the main theme but are not aligned with any of the proposed panel streams will also be considered for presentation.

Panel Proposals :
While proposals for individual papers are welcome, applicants are also encouraged to collaborate with peers to propose panels of 3-4 papers that converge on a particular theme.

In view of the major role that Australia and the Asia Pacific region plays in national and international discussions about sacred sites and sacred stories we particularly welcome panels on Asian, Aboriginal and Torres Strait Islander and Pacific perspectives on sacred sites. We also welcome papers covering a range of time frames, from pre-history to the contemporary era, and from all traditions and locations.


**Call for papers: 10th Biennial Association for Southeast Asian Cinemas Conference, July 23-26, 2018, Yogyakarta, Indonesia: The Politics of Faith, Spirituality, and Religion in Southeast Asian Cinemas**

**Deadline for the submission of abstracts : 30/10/2017**

Possible topics include, but are by no means limited to:

- Representation of religion, religious themes, and spirituality in cinema
- Faiths, identity-based politics, sectarianism
- Cinema as a vehicle for the adaptation and continual development of religious or traditional ideologies and systems of thought
- Cinema as a mediator between religious and political authorities and the public
- Cinematic reference to, or quotation of, traditional systems of belief and forms of expression
- Cinema and Institutional investment in defining and promoting tradition
- Faith/religion and reception, exhibition, distribution (ex. themed festivals)
- Films as interventions into religious politics/cultures and sectarian politics
- Faith/religion/spirituality, film, and consumer culture
- Religion and censorship
- Islamic themed films as a contemporary phenomena in Indonesia and Malaysia (and elsewhere)

Please send an abstract (max. 300 words) and short bio (max. 100 words) to: Katinka Van Heeren (cvanheeren@hotmail.com), Patrick Campos (patrick.campos@gmail.com), and Sophia Harvey (soharvey@vassar.edu).

Voir : http://www.cseashawaii.org/deadlines/conferences/

**Request for workshop proposals : Conference on InterAsian Connections VI: Hanoi, 4-7/12/2018, hosted by the Vietnam Academy of Social Sciences**

**Organized by**: Social Science Research Council InterAsia Program, Duke University Global Asia Initiative, Göttingen University Global and Transregional Studies Platform, the Hong Kong Institute for the Humanities and Social Sciences at the University of Hong Kong, Asia Research
Institute at the National University of Singapore, Seoul National University Asia Center, Vietnam Academy of Social Sciences, and Yale University – collectively the Organizers.

**Request for Workshop Proposals**

The deadline for application submissions is 31 October 2017.

InterAsian Connections VI: Hanoi is the sixth in a series of conferences showcasing innovative research from across the social sciences and related disciplines that explores themes that transform conventional understandings of Asia. Crossing traditional area studies boundaries and creating international and interdisciplinary networks of scholars working to theorize the intersection of the “global” and the “regional” in a variety of contexts, Asia is reconceptualized as a dynamic and interconnected historical, geographical, and cultural formation stretching from West Asia through Eurasia, South Asia and Southeast Asia, to East Asia.

The 2018 Hanoi conference—comprised of both closed, director-led thematic workshops and plenary sessions open across workshops and to the general public—will be structured to enable intensive “working group” interactions on specific research themes as well as broader interactions on topics of mutual interest and concern. Each workshop will have two directors with different institutional affiliations, preferably representing different disciplines.

Joint proposals are invited from faculty members at accredited universities and colleges in any world region who are interested in co-organizing and co-directing a thematic workshop that addresses one of the following broadly conceived workshop themes (click here to see full description of workshop themes):

- Sites of InterAsian Interaction
- Territorial Sovereignties and Historical Identities
- Transregional Religious Networks
- Environmental Humanities in Asia
- Rethinking Conceptual Frameworks for the Rise of Asian Cities
- Infrastructures and Networks


**Call for papers : Asian Studies Association of Australia Conference 2018, 3-5 July 2018, Sydney Southeast Asia Centre**

We are proud to host the 22nd biennial conference of the Asian Studies Association of Australia (ASAA).

Co-organised by the Sydney Southeast Asia Centre, the China Studies Centre and the School of Languages and Culture, this conference will bring together academics from across the disciplines with a shared interest in Asia. The conference is open to scholars, students and community members wishing to share their research and hear about the latest developments in Asian Studies. The theme for 2018, Area studies and beyond, builds upon the traditional interdisciplinary fields
of research within Asian Studies and seeks to move beyond them, to celebrate the full breadth and depth of interest in Asia across all fields of research.

Call for papers

Proposal submissions are now open for panels, individual papers and workshops. The deadline for submissions is 1 November 2017.

We strongly encourage multi-country or multi-disciplinary representation, as well as gender balance and the inclusion of a combination of junior and senior scholars, in all proposals.


Postes/Bourses

Academic Position Assistant Professor In Asian Religions Dartmouth College

Deadline: 15 October 2017

Web announcement: https://apply.interfolio.com/43693

The Department of Religion at Dartmouth College invites applications for a full-time, tenure-track position in Asian Religions. Appointment to begin as early as July 1, 2018. Applications from candidates who specialize in Japanese, Tibetan/Himalayan, or Southeast Asian religions, whose academic specialization lies in religion or in an academic discipline relating to the study of religion are encouraged. The successful candidate will be grounded in both theoretical and methodological approaches to the study of religion, as well as the relevant primary languages.

Postdoctoral fellowship in Southeast Asian Studies, Chao Center for Asian Studies, Rice University, Houston, Texas

The Chao Center for Asian Studies (CCAS) at Rice University is currently accepting applications for the Henry Luce Foundation Postdoctoral Fellowship in Southeast Asian Studies to begin January 1, 2018 (pending funding approval). The search is open to any aspects of academic research in Southeast Asia with a transnational orientation. By “transnational,” we mean an approach that devotes particular attention to the movement of people, products, ideas, beliefs, ethics, technologies, etc. across established borders and boundaries. Expectation is to teach one course a year and contribute to the Chao Center intellectual community.

Open date : 23 August 2017

Ph.D. degree by December 31, 2017 in one of the following fields: anthropology, art history, Asian studies, Asian American studies, cinema, comparative literature, Sanskrit studies, global health studies, history, political science, religion, sociology, or women’s/gender/sexuality studies.
The annual stipend is $50,000, with an additional $5,000 for research and travel expenses, and a one-time relocation allowance of $3,000 will also be provided. Renewal for the second year will be contingent upon the appointee’s performance in the first year.

Plus d’informations sur : https://jobs.rice.edu/postings/11649

Ressources

Podcast : Talking Indonesia: « Higher education » by Andrew Rosser, 14/09/2017, Indonesia at Melbourne

Indonesia’s tertiary education institutions have long performed poorly in global university rankings. Among the various deficits that are routinely recorded are low teaching and research quality, inadequate levels of knowledge transfer and a lack of an international outlook. The Indonesian government has repeatedly expressed concern about the dismal results in the rankings, but despite a number of initiatives to transform the country’s leading universities into world class institutions, the higher education sector remains riddled with problems. Why do Indonesian universities struggle to deliver better academic programs? What reforms have been attempted and why have they failed? Who are the actors and organisations involved in the politics of higher education in Indonesia?

In this week’s Talking Indonesia podcast, Dr Dirk Tomsa discusses these issues with Andrew Rosser, Professor of Southeast Asian Studies at the University of Melbourne’s Asia Institute.

Look out for a new Talking Indonesia podcast every fortnight. Catch up on previous episodes here, subscribe via iTunes or listen via your favourite podcasting app.

A écouter : http://indonesiaatmelbourne.unimelb.edu.au/talking-indonesia-higher-education/

La Galigo manuscript – UNESCO heritage – digitally available, 27/07/2017, Leiden University

The La Galigo manuscript at Leiden University Libraries (UBL) has been digitized. The manuscript, which was inscribed in 2011 on UNESCO’s ‘Memory of the World’ Register, is now freely available online and can be used for teaching and research. La Galigo is the world’s longest epic, written in the Buginese language and script. The UBL holds one of the most extensive and valuable La Galigo manuscripts. The digitization of the Leiden La Galigo manuscript was made possible with support from Yayasan La Galigo.

Leiden manuscript
The Leiden manuscript (NBG-Boeg 188) consists of twelve parts and includes the first part of the Buginese epic poem. It tells the story about the origins of mankind according to South Sulawesi tradition. It is the longest fragment of the manuscript in existence. It was transcribed in
Makassar, approximately in 1852-1858, by order of Colliq Pujie (Arung Pancana Toa), Queen Mother of Tanete, a small kingdom in South Sulawesi (Indonesia). The manuscript is part of the Makassarese Buginese manuscript collection of the Nederlands Bijbelgenootschap (Dutch Bible Society) and has been on permanent loan since 1905.

World Heritage
The majority of La Galigo manuscripts that have been preserved are located in Indonesia and the Netherlands. Along with one other La Galigo manuscript, which is kept at the La Galigo Museum in Makassar, the Leiden manuscript was inscribed in 2011 on the UNESCO’s ‘Memory of the World’ Register. This entry underlines the global significance and importance of the La Galigo manuscript.

Accessibility
The digitized La Galigo manuscript can be found in Leiden’s digital collections: https://digitalcollections.universiteitleiden.nl/LaGaligo. In addition, transcripts of the Buginese text in Dutch are available, as are relevant documents, maps and images taken from Leiden’s special collections. The digitized text can also be downloaded.

Inspiration
La Galigo is also known as a musical work by the American avant-garde theatre director and artist Robert Wilson. His La Galigo-based performance premiered in Singapore in 2004 and has been performed in many cities worldwide. In the UBL’s online video series World Treasures, Gert Oostindie, director of the Royal Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV) and Professor of History at Leiden University, gives more background and discusses the importance of the Leiden manuscript.

Festive meeting in Makassar
On Saturday 19 August, the digital La Galigo manuscript was officially made available online at the Hasanuddin University in Makassar. This event was combined with the launch of the reprints of Volume 1 and 2 and the new print of Volume 3. The seminar was attended by more than 250 interested participants and representatives of local Indonesian governmental institutions, Hasanuddin University and Leiden University.

Voir : https://www.library.universiteitleiden.nl/news/2017/08/la-galigo-manuscript—unesco-heritage—digitally-available

Center for Patani Studies : Resources for the Study of Patani’s History, Culture, and Society by Francis Bradley

This is an internet center for the study of Patani’s history, culture, and society with a focus on the period prior to its formal inclusion into Siam/Thailand in 1909. Founded in July 2013 by Francis R. Bradley, assistant professor of history in the department of social sciences and cultural studies at the Pratt Institute, the project aims to create a meeting place for people with a scholarly interest in Patani. Current projects include the building of relevant bibliographies and the forging of links between scholars and institutions dedicated to the growth of the field of Patani Studies.
On trouve sur le site des bibliographies : une bibliographie des sources primaires (manuscrits malais) pour les études sur Patani, une autre des sources secondaires (monographies historiques) ainsi qu’une liste des savants musulmans de la région avec quelques données biographiques et la liste de leurs œuvres.

Les chercheurs intéressés sont invités à collaborer au site.

Adresse du site : https://patanistudies.com/

« Malay manuscripts from Patani » by Annabel Teh Gallop, 04/08/2017, Asian and African Studies Blog (British Library)

Patani is a culturally Malay-Muslim region located on the northeast coast of the Malay peninsula, in the southern part of Thailand. It has long been renowned as a cradle of Malay art and culture, and especially as a centre for Islamic learning, with close links with the Holy Cities of Arabia. Patani has produced many notable Islamic scholars, the most prominent being Daud bin Abdullah al-Patani (1769-1847), who lived and wrote in Mecca in the first half of the 19th century scholars, and Wan Ahmad al-Patani (1856-1908), the first Superintendent of the Malay press in Mecca. Patani is one of the great centres of the Malay manuscript tradition, and many manuscripts from Patani are now held in the National Library of Malaysia and the Islamic Arts Museum Malaysia in Kuala Lumpur.

The British Library holds two manuscripts probably from Patani, both of which may have been copied very recently, and which have been fully digitised. One contains a well-known Malay tale, Hikayat Raja Khandak dan Raja Badar (Or.16128), set during the early wars of Islam, in which the eponymous villain, Raja Khandak (known in some versions as Raja Handak or Raja Handik) and his son Raja Badar battle against the forces of the Prophet. It was a very popular story, and is also found in Javanese, Sundanese, Acehnese and Makassar versions.

The second manuscript acquired from the same source, Or. 16129, consists of only 11 folios and contains an unidentified religious work (or fragment of a work) by Imām Aḥmad (the Sunni jurist Aḥmad bin Ḥanbal, 780-855) on the shahādah (profession of faith), set within frames with a commentary written in the margins. The main text has a colophon stating that it was written on 24 Muharam 1[2]60 (14 February 1844) in Mecca. This manuscript is also written in a small neat hand with a ‘modern’ feel, but in this case modern influences are clearly manifest in the use of certain punctuation elements such as brackets and numbered points within the text, indicating a date of production in the 20th century and perhaps even suggesting that the manuscript might have been copied from a printed source.


Aural archipelago : field recordings from around Indonesia

Aural Archipelago is the lovechild of Palmer Keen, an American DIY ethnomusicologist wandering the vast archipelago of Indonesia to find, document, expose and promote little-known
traditional musics around the country. Within a few years, Palmer has travelled from vast islands like Sumatra, Java, and Borneo to small dots in the ocean like Rote and Selayar in search of the diverse and beautiful music that fascinates him. With this project, his hope is to allow unprecedented audiences (local and foreign) free access to music that is often difficult or impossible to hear otherwise.

Palmer can be contacted at mailto:auralarchipelago@gmail.com

Enregistrements à écouter sur : http://www.auralarchipelago.com/

Collection de photographies du Museum fünf Kontinente (Munich) : Eduardo Masferré : People of the Philippine Cordillera

Eduardo Masferré (1909–1995) was a Filippino-Catalan photographer who made important documentary reports about the lifestyle of the people of the Philippine Cordillera in the middle of the 20th century. He is regarded as the Father of Philippine photography.

Eduardo was born in Sagada in the Mountain Province of Northern Luzon as the son of Jaime Masferré, a Spanish soldier whose family had emigrated from Spain in the late 19th century. Jaime married Mercedes Langkew, a local woman from Sagada and became a farmer and eventually an Episcopalian priest. From 1914 to 1922 the family went back to Catalonia so that their children could study there, but then they returned to the Philippines and Eduardo finished his studies there. In his early years he became interested in photography, he was a self-taught photographer and when World War II ended, he opened a photographic studio in Bontok. The first exhibitions of his photographs were held in Manila in 1982 and 1983 and subsequently in Europe, Japan and the United States. "Eduardo Masferré is an artist who did the right thing at the right time for the right reasons. A photographer with remarkable foresight, Masferré understood that change is inevitable. So with his camera, his eye and his heart, he kept the Cordillera’s proud, ancient soul visible and timeless amidst the changes. With passion and with dedication, Masferré made a creative record of the life around him, realizing its importance. He is a Filippino who loved Filipinos in their everyday, ordinary setting. This is evident in his photographs, which are intensely felt and imbued with the spiritual element of creativity. The world’s way of gauging civilization and the value placed on Filippino ethnic heritage have only recently caught with the vision Masferré had over fifty years ago", said Felice Sta. Maria, the President and Trustee of the Metropolitan Museum of Manila, in a message to Masferré’s book People of the Philippine Cordillera: Photographs 1934 – 1956 which was published in 1988.

Voir : https://www.facebook.com/pg/museumfuenfkontinente/photos/?tab=album&album_id=781120092013130

Voir les 90 photos d’Eduardo Masferré sur le site du musée : http://www.museum-fuenfkontinente.de/museum/emuseumpplus.html
Expositions


*Passion and procession* brings together painting, sculpture, video and installation works from ten contemporary Filipino artists, revealing their very personal responses to faith, history, politics and life in the Philippines.

The works draw on folk mythology, family archives, nature and religious ceremony to reconsider established narratives of history and nation. The artists have used found as well as ritual objects, plant specimens and symbols of precolonial histories to address the ambiguities of faith and science, social inequality and relationship to place. In doing so, they demonstrate a belief in the potential of art to inspire, heal and effect social change.

The artists include Santiago Bose, Marina Cruz, Alfredo Esquillo Jr, Nona Garcia, Renato Habulan, Geraldine Javier, Mark Justiniani, Alwin Reamillo, Norberto Roldan and Rodel Tapaya.

Accompanying their works is a selection of textiles and sculptural objects from the Philippines given to the Gallery in 2005 by Dr John Yu and Dr George Soutter.

This exhibition is part of the *Bayanihan Philippine Art Project*, a collaboration between the Art Gallery of NSW, Blacktown Arts Centre, Mosman Art Gallery, Peacock Gallery (Auburn) and Campbelltown Arts Centre in association with Museums & Galleries of NSW, to celebrate the art and culture of the Philippines through a series of exhibitions, performances, creative writing and community programs across multiple venues.


An exhibition on contemporary art from the Golden Peninsula. Ranging from different time periods, works of art as well as cultural representations of the « Patani region » from 27 artists have been selected – both locals and those engaged with issues relevant to the area in question.

Philippine Art: Collecting Art, Collecting Memories », 14/07/2017 – 11/03/2018, Asian Art Museum, San Francisco

Landmark exhibition at Asian Art Museum showcases centuries of creativity and cultural exchange.

On view July 14, 2017–March 11, 2018 and presented in the Tateuchi Thematic Gallery, Philippine Art: Collecting Art, Collecting Memories is the result of more than a decade of study and collecting by the museum’s curatorial team — a labor of love to expand the institution’s holdings in this oft-overlooked area.

This is the first exhibition ever mounted in the United States of Philippine art spanning from the precolonial period to today. It explores the Philippines’ diverse artistic practices through twenty-five rare and compelling works: traditional carving and weaving; Islamic metalwork; Christian art from the colonial period; and modern and contemporary painting and mixed-media. This rich variety comes together to tell the sometimes unfamiliar story of how the Philippines — an island nation positioned along ancient trade routes between China and India, and, later, Europe via the Americas — has for centuries been a center for artistic exchange and innovation.

“The artistic culture of the Philippines has been marked by a history of invasion, resistance, accommodation and adaptation,” explains Natasha Reichle, who as the museum’s associate curator of Southeast Asian art spent years acquiring the artworks organized into this exhibition. “What has been fascinating is seeing how contemporary artists draw upon aspects of this complex legacy to create new works, works that are celebrated in the Philippines and valued in a global art market that is beginning to appreciate their beauty, originality and sophistication.”

“Ironically, the Philippines’ colonial history and Christian artistic legacy placed much of its art outside familiar ‘Asian art’ storylines of Hinduism or Buddhism, which may have led to its exclusion from our museum’s original founding collection,” explains Reichle. “Luckily for our visitors, this is a story that wants to be told. We have pieces in this exhibition acquired by donation, given directly from artists and collectors, even from the families of former missionaries and on-the-ground field researchers. The backstory of how we acquired every artwork mirrors the fascinating history of the Philippines.”