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Some Participants of the Sufi Shrines Workshop in August 2014

Sufi Shrines Workshop Held in Aurangabad by Philip Lutgendorf

On August 1-4 2014, fourteen scholars from eight countries met near Aurangabad, Maharashtra, in a workshop sponsored by six American Overseas Research Centers (AORCs), organized and hosted by AIIS. The theme of the workshop, "The Practice, Performance, and Politics of Sufi Shrines in South Asia and Beyond," was collaboratively conceived by four South Asian AORCs (the American Institute of Bangladesh Studies, American Institute of Pakistan Studies, and American Institute of Sri Lanka Studies, continued on page four

The American Institute of Indian Studies is pleased to announce that the following scholars and artists have been awarded fellowships to carry out their projects in India in 2014-2015:

David Atwill, an associate professor in the Department of History at Pennsylvania State University, was awarded a senior scholarly development fellowship to carry out his project, "Islamic Shangri-la: Tibetan Muslim Identity, Hybridity and Assimilation." Professor Atwill's fellowship is funded by the National Endowment for the Humanities.

Lalit Batra, a graduate student in the Department of Geography, Environment and Society at the University of Minnesota, was awarded a junior fellowship to carry out his project, "Caste Subalterns and Urban Infrastructure: The Spatial Politics of Sewers in Delhi." Mr. Batra is the recipient of the Thomas W. Simons Fellowship.

Poulomi Chakrabarti, a graduate student in the Department of Political Science at Brown University, was awarded a junior fellowship to carry out her project, "One Nation, Many Worlds: Varieties of Developmental Regimes in India."

Manish Chalana, an assistant professor in the Department of Urban Design and Planning at the University of Washington, was awarded a senior fellowship to carry out his project, "History, Theory and Practice of Historic Preservation in India."

Soundarya Chidambaram, a postdoctoral fellow in the Department of Political Science at Johns Hopkins University, was awarded a senior fellowship to carry out her project, "Neoliberalism, Hindu Nationalism and Political Resistance in Urban Slums."

Emmerich Davies, a graduate student in the Department of Political Science at the University of Pennsylvania, was awarded a junior fellowship to carry out his project, "The State and its Shadow: The Individual Level Consequences of Private Welfare Provision in India."

Ankur Desai, a graduate student in the Department of History of Art at Ohio State University, was awarded a junior fellowship to carry out his project, "Creating Abodes: The Forms and Meanings of Svaminarayana Temples."

Kyle Gardner, a graduate student in the Department of History at the University of Chicago, was awarded a junior fellowship to carry out his project, "The Frontier Complex: Environmental, Technology and Law in the Northwestern Himalayas."

Chithra Jeyaram, a film maker, was awarded a performing/creative arts fellowship to carry out her project, "1001 Breast Cancer Nights."

Rajbir Judge, a graduate student in the History Department at the University of California, Davis, was awarded a junior fellowship to carry out his project, "Occult Intrigue: Rebellion and the Theosophical Society."

Samira Junaid, a graduate student in the Department of South Asia Studies at the University of Pennsylvania, was awarded a junior fellowship to carry out her project, "Situating Tamil Islam: Materializing the History of the Nagore Dargah, c. 1650-1850." Ms Junaid is the recipient of the Metcalf Fellowship in Indian History.

Rehanna Kheshgi, a graduate student in the Department of Music at the University of Chicago, was awarded a junior fellowship to carry out her project, "Crowning the Bihu Queen: Rural Youth Culture, Media and Gender in Liberalizing Northeast India."

Ateya Khorakiwala, a graduate student in the Department of Architecture, Landscape and Urbanism at Harvard University, was awarded a junior fellowship to carry out her project, "The Well-Fed Subject: Modern Architecture in the Quantitative State."

Padma Maitland, a graduate student in the Department of South and Southeast Asian Studies at the University of California, Berkeley, was awarded a junior fellowship to carry out his project, "The Birth of the Religious Commons: Public Temples in Modern India."

Leya Mathew, a graduate student in the Graduate School of Education at the University of Pennsylvania, was awarded a junior fellowship to carry out her project, "Consumer Citizenship, School Choice and Enduring Inequalities in Kerala."

Dennis McGilvray, an emeritus professor in the Department of Anthropology at the University of Colorado, was awarded a senior short-term fellowship to carry out his project, "Matrilocal Marriage on the South Indian Coast."

Cristin McKnight Sethi, a graduate student in the Department of History of Art at the University of

California, Berkeley, was awarded a junior fellowship to carry out her project, "Producing, Collecting and Display: Phulkari Embroidery from Punjab." Ms McKnight Sethi is the recipient of the Asher Family Fellowship.

Kartik Nair, a graduate student in the Department of Cinema Studies at New York University, was awarded a junior fellowship to carry out his project, "Cheap Thrills: Bombay Horror in the Long 1980s."

Neeti Nair, an associate professor in the Department of History at the University of Virginia, was awarded a senior short-term fellowship to carry out her project, "Higher Education: An Indian History."

Shakthi Nataraj, a graduate student in the Department of Anthropology at the University of California, Berkeley, was awarded a junior fellowship to carry out her project, "Cowdis, Kothis, and Colonial Ethnographies: LGBT Identity in Tamil Activist Narratives."

Amit Prasad, an associate professor in the Department of Sociology at the University of Missouri, was awarded a senior short-term fellowship to carry out his project, "Selling a Miracle or Life-Changing Innovation: Stem Cell Therapy in a Clinic in India." Professor Prasad's fellowship is funded by the National Endowment for the Humanities.

Sumathi Ramaswamy, a professor in the Department of History at Duke University, was awarded a senior short-term fellowship to carry out her project, "Dying to Give: The Life and Afterlives of Pachaiyappa Mudaliar."

Jay Ramesh, a graduate student in the Department of Religion at Columbia University, was awarded a junior fellowship to carry out his project, "Representing Sacred Space in Medieval South India." Mr. Ramesh is the recipient of the Daniel H. H. Ingalls Memorial Fellowship.

Eva Natanya Rolf, a graduate student in the Department of Religious Studies at the University of Virginia, was awarded a junior fellowship to carry out her project, "Rediscovering Indian Buddhist Philosophy of Tantra through the Works of Je Tsongkhapa." Ms Rolf is the recipient of the Ludo and Rosane Rocher Research Fellowship in Sanskrit Studies.

Andrew Rotman, an associate professor in the Department of Religion at Smith College, was awarded a senior fellowship to carry out his project,

"Bazaar Religion: Marketing and Moral Economics in Modern India."

Akira Shimada, an assistant professor in the Department of History at SUNY, New Paltz, was awarded a senior short-term fellowship to carry out his project, "Buddhism, Hinduized South India and Indian Ocean World."

John Stavrellis, a graduate student in the Department of Languages and Cultures of Asia at the University of Wisconsin, was awarded a junior fellowship to carry out his project, "Deep Criminality in Modern India: From Dharmasastra to the Criminal Tribes Act."

Emma Natalya Stein, a graduate student in the Department of History of Art at Yale University, was awarded a junior fellowship to carry out her project, "Kanchipuram as Temple-City: The Local and the Global, ca. 8th-12th Centuries AD." Ms Stein is the recipient of the Rachel F. and Scott McDermott Fellowship.

Elizabeth Thelen, a graduate student in the Department of History at the University of California, Berkeley, was awarded a junior fellowship to carry out her project, "Intersected Communities: Urban Histories of Rajasthan, 1500-1800." Ms Thelen is the recipient of the Thomas R. Trautmann Fellowship.

Andrew Willford, an associate professor in the Department of Anthropology at Cornell University, was awarded a senior fellowship to carry out his project, "Sacred Groves, Urban Depression, and Biomedicalizing Mental Health Care in South Asia."

Chitrallekha Zutshi, an associate professor in the Department of History at the College of William and Mary, was awarded a senior fellowship to carry out her project, "Between India and Pakistan: The Life and Times of Sheikh Mohammad Abdullah." Professor Zutshi's fellowship is funded by the National Endowment for the Humanities.

Kathryn Zyskowski, a graduate student in the Department of Anthropology at the University of Washington, was awarded a junior fellowship to carry out her project, "New Muslim Identities: Student Migration, Indian Universities, and Transnationalism."

(continued from page one)
 together with AIIS), and its proposal was written by Carl Ernst, noted Islamic studies scholar at UNC Chapel Hill. The Centers provided modest seed money from their Council of American Overseas Research Centers programming budgets, which was then supplemented by a generous grant from the Cultural Affairs Section of the US Embassy in Delhi, whose Cultural Counselor, David Mees, took enthusiastic interest in the workshop, eventually attending it in its entirety. In planning the workshop and inviting presenters, Prof. Ernst was assisted by two other organizing committee members, Dennis McGilvray (University of Colorado, Boulder) and Scott Kugle (Emory University). Participants included scholars from Bangladesh, India, Pakistan, and Sri Lanka, as well as five South Asia specialists based in the US and Canada. A welcome comparative perspective was offered by scholars from Morocco and Senegal, whose participation was sponsored by the American Institute of Maghrib Studies and the West African Research Association.

Conceived as an intimate workshop for the exchange of new research, the event was held at the small Hotel Kailas, a group of cottages set in a garden and located near the entrance to the Ellora Caves, one of India's UNESCO World Heritage Sites, and the workshop schedule offered time for attendees to visit its extraordinary Buddhist, Hindu, and Jain rock-cut shrines created between the sixth and twelfth centuries. (As a generous gesture, the Archaeological Survey of India waived the foreigner's admission fee for all workshop participants during the four days.) But equally important, the ridge into which these shrines are carved is topped by hundreds of Sufi tombs, hospices, and mosques that constitute Khuldabad, also known as the "valley of the saints," for the reputedly fourteen hundred Sufis who came here in the early fourteenth century. Their shrines represent a number of spiritual lineages, but particularly document the spread of the Chishtis, India's most influential order, into the Deccan and South. Since the history of the Khuldabad Sufis was the subject of a book by Prof. Ernst (*Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center*, 1992), an August 3rd tour of some of its holiest shrines, guided by Ernst, was an additional highlight of the workshop. The tremendous respect and affection shown to Prof. Ernst, and, as his

companions, to the whole group, by the *dargah* committees and shrine-keepers, was a striking demonstration of how much impact the work of a single foreign scholar can have on a local community on the other side of the world. The tour was followed by a late-night and high-energy *qawwali* performance in the shrine of Zaynuddin Shirazi (d. 1369 AD) by the famed Warsi Brothers Party from Hyderabad, arranged by Prof. Kugle, who is currently conducting research on this Sufi musical genre. The fact that recent monsoon showers had turned the usually arid Deccan landscape verdant green (Islam's color of life) and made Ellora's streams and waterfalls flow, contributed to an atmosphere that, participants agreed, was not just intellectually stimulating, but aesthetically and emotionally rich.

Although several presentations invoked Sufism's rich history and multiple contributions to South Asian and African cultures, the majority had a contemporary focus and drew attention to the often contested nature of Sufi authority and sacred sites, which, despite enduring popularity and patronage, have recently come under attack both by advocates of a puritanical, "reformist Islam" and by firebrand activists of other religious traditions—such as the Bodu Bala Sena ("Buddhist Strength Army") in Sri Lanka, whose extremist monks preach hatred of Muslims and seek to demolish shrines and mosques that they claim were built on Buddhist sites. Another recurring theme was of the varied roles of women—at times, either comparatively empowered or disenfranchised—in the Islamic teaching and practice of both Sufis and their critics. A generous schedule that allotted fifty-minute blocks of time to each presenter (with 25 minutes each for presentation and then discussion) as well as ample opportunities to interact over tea and coffee breaks and family-style buffet meals, encouraged rich and stimulating exchange, and participants and organizers are now considering a possible publication of workshop-generated essays.

The AIIS thanks its collaborating AORCs and the US Embassy for their financial support, the Archeological Survey of India for its courtesy to participants, and the tomb-shrines of Burhan ud-Din Gharib and Zaynuddin Shirazi in Khuldabad for their generous hospitality. All participants expressed their warm thanks to the Director-General, Purnima Mehta, and her staff in Delhi,



Senegalese Professor Penda Mbow at the tomb-shrine of Zaynuddin Shirazi, Khuldabad

to Elise Auerbach at AIIS Chicago, and to Mr. Anil Inamdar of the AIIS Pune office, for excellent advance planning, assistance with visas and travel, and thoughtful arrangements for the workshop. Mrs. Surekha Shah, owner and manager of Hotel Kailas, and her staff provided good service, delicious meals, and homey and heartwarming Indian hospitality.

Workshop participants included:

- Golam Dastagir (University of Toronto, Canada, and Jahangirnagar University, Bangladesh), “Controversies over Forms and Practices Centered at Sufi Shrines in Bangladesh: Sifting the ‘Pure’ from the Traditional Folk Islamic Tradition”
- Carl W. Ernst (University of North Carolina, Chapel Hill, USA), “The Localization of Spirituality: Critical Themes and Issues Relating to Sufi Shrines”
- Kashshaf Ghani (Nalanda University, Bihar, India), Discussant
- Farzana Haniffa (University of Colombo, Sri Lanka), “Maintaining Difference: Varied Orientations to Religious Practices among Middle-Class Muslim Women in Urban Sri Lanka”
- Aditya Kapoor (University of Hyderabad, India), “Beyond Discourses and identities: Ambivalence, Contestation, and Accommodation in a Sufi Shrine”
- Frank Korom (Boston University, USA), Discussant
- Scott Kugle (Emory University, USA), “Spirituality of Qawwali: Lyrics and Ritual in Dargah Music”
- Penda Mbow (Université Cheikh Anta Diop, Dakar, Senegal), “The Tomb of the Saint: A Place of Pilgrimage and Commemoration for Muslims in West Africa”
- Dennis McGilvray (University of Colorado, Boulder, USA), “Daftar Jailani: A Sufi Shrine in Sri Lanka Confronting the Threat of Militant Buddhism”
- Afsar Mohammad (University of Texas, Austin, USA), “Mapping a ‘Classical’ Pilgrim Network: Urban Muslims Search for a ‘True Sufism’”
- Atia Nizami (co-written with Mumtaz Khan, Jamia Millia University, Delhi, India), “The Role of Mythologization in the Sacredscape of Ajmer Sharif: A Geographical Interpretation”
- Rukhsana Qamber and Rubina Qamber (Quaid-i-Azam University, Islamabad, Pakistan), “Seeking Solace at the Shrine”
- Hassan Rachik (University Hassan II, Casablanca, Morocco), “Saint Shrines, Ideology, and Public Policy in Morocco”

The Guesthouse is Back (and Sometimes a Concert Hall!)

by Philip Lutgendorf and Shubha Chaudhuri

The AIIS Guesthouse at C-133 Defence Colony in New Delhi has recently reopened on a limited basis, with two newly-repainted guestrooms available to visiting scholars (two others are presently rented out, for daytime use only, as offices for an Institute-affiliated study-abroad program). Wi-fi, a resident cook, and laundry service remain available and the facility is only a short walk from our D-31 Delhi office, the Defence Colony market, and the Lajpatnagar station of the Delhi Metro. For reservations, please contact aiisdelhi@aiis.org.in

On the evening of 23rd July 2014, the Guesthouse resounded with a dazzling musical recital by master folk musicians from western Rajasthan, performing without amplification in the intimate setting of its dining and sitting rooms. The performance was in honor of three students of the “Business Hindi”

program run by AIIS for the Lauder Institute, Wharton School of the University of Pennsylvania. The students had just completed eight weeks of intensive Hindi language instruction (delivered at D-31) and were preparing to head home. Their final cultural program offered them not only a superb concert, but an opportunity to interact in Hindi with the musicians—all widely-traveled performers from Jaisalmer who had consented to come to Delhi on short notice because of their special and long-time relationship with the AIIS Archive and Research Center for Ethnomusicology (ARCE) and its Director, Shubha Chaudhuri. As I (Philip) happened to be in Delhi, I got to tag along with the students, their teachers, and local AIIS staff—and be astonished and delighted by a virtuosic performance, which was also professionally recorded for archiving at ARCE.



Manganiar musicians in concert photo credit: Lee J. Redfield

The Manganiars are a hereditary musician caste of western Rajasthan and are part of the traditional patronage or *jajmani* system, which involves providing musical services to a patron clan, usually of Rajput caste, and reciting the clan's *shubhraj* or genealogy as well as accounts of heroic deeds in war. Thus the Manganiars who are Muslim are musicians for Hindu families, and their repertoire also includes *bhajans* of Krishna and Radha and ballads such as the *Dhola Maru*. They are expected to attend birth and death rituals of their patron families, and especially their weddings, where the musicians are involved at every stage of the

ceremonies. Some Manganiars have Sindhi Muslim patrons and a repertoire that includes songs of Sufi saint poets, which are much in demand today on the urban stage. For their services, Manganiars get horses and camels, clothes, and even gold at weddings, as well as a share of the harvest, fodder, and dairy produce such as ghee and buttermilk. Their homes are also often built on land owned by a patron. This relationship, still largely intact, is a vivid expression of India's pluralistic traditions, and has resulted in a community of several thousand who live as full-time exponents of a sophisticated musical system.

Through the efforts of the late Komal Kothari, founder of the “Rupayan Sansthan” folklore institute in Jodhpur, the extraordinary musicianship of the Manganiars and Langas of Rajasthan came to international notice from the 1970s onward, resulting in concerts at the Royal Albert Hall, Lincoln Center, and other prestigious venues. Today a number of these musicians are regulars at international festivals of “World Music,” “Sufi Music,” etc., both overseas and within India, and this has increased the financial and social stature of a small but significant portion of the community, though they continue to maintain their village homes and relationship with their patrons. But increased urban touring and reliance on tourism is affecting the repertoire and performance style and there are concerns that some of what we hear now may soon no longer be performed.

The AIIS concert featured Ghevar Khan on *kamaicha*, an unfretted bowed lute played only by Manganiars and that probably originated in the Middle East, and Firoz Khan on *dholak* or double-headed drum. Both are sons of Sakar Khan, the eminent *kamaicha* player who was honoured with a “Padma Shri” shortly before he passed away last year. Their cousin Kheta Khan performed on the *kartal*—a pair of castanet-like wooden slats capable of producing complicated rhythmic accompaniment. Also performing was Barkat Khan, a senior vocalist who exemplifies a very traditional Manganiar style of voice production.

In deference to the season and a heavy shower in Delhi that evening, the music centered on monsoon themes. The concert began with the songs “*Barsalo*” and “*Rim jhim barse megh*” (“the clouds pour down rain”). There was a brilliant instrumental interlude in *Raga soob* (considered suitable for evening) on the *kamaicha*. The other songs were “*Madgar*” and “*Lunagar*”, both

considered *mota geet* or “big songs.” Based on traditional *ragas*, these feature love lyrics that are part of the wedding repertoire and include references to rains. The evening concluded with a short, virtuosic display of *kartal* and *dholak*.

Through a long association with Rupayan Sansthan and Komal Kothari, ARCE carried out a collaborative project led by Daniel Neuman through 1989-91 for the creation of an ethnographic atlas of musical traditions. This culminated in the volume *Bards, Ballads and Boundaries: An Ethnographic Atlas of Music Traditions in West Rajasthan* (Seagull Books and AIIS-ARCE; 2005).

In 2009-2010 another collaborative project with Rupayan Sansthan funded by the India Foundation for the Arts included detailed documentation of the Manganiar repertoire carried out with active involvement of the community and included two children’s workshops. In tandem with this, the project “Archives and Community Partnership” funded by the Ford Foundation between 2009 and 2011, documented the music of the Manganiars, Sarangiya Langas, and Surnaiya Langas.

As part of this project 3 CDs were produced featuring eminent Manganiars: Sakar Khan on the *kamaicha* and a 2-volume set of the famous singer Bhungar Khan. (Please contact AIIS if you are interested in purchasing these recordings.)

A recent series made by ARCE for a community radio station “Gurgaon ki awaz” (“the voice of Gurgaon”), intended in part for Rajasthani construction workers who labor there, consisted of 5 programs of Manganiar music, centered on the rains, on birth, on weddings, on devotional music, and on songs about camels.



The Virtual Museum of Images and Sounds Project

The Virtual Museum of Images and Sounds Project (VMIS) is a virtual museum created by using the resources of two image and sound archives of the AIIS – the Center for Art and Archaeology (CAA) and the Archives and Research Centre for Ethnomusicology (ARCE). Museums in the country and abroad may join. The web site is www.vmis.in. VMIS creates a museum space in virtual reality by providing for digital exhibitions, and an opportunity for digital content to be presented in a curated and interactive manner. The two archives are using their digital content – images, audio and video recordings, to present the holdings in a variety of ways, giving the users a chance to navigate through the collections.

VMIS surpasses the physical boundaries of a traditional museum, allowing visitors to have an all-inclusive experience of virtually exploring the sites and places and studying the museum “objects” in their original context. The images of the CAA are not only of art objects but combine photographs and detailed drawings of monuments, providing access through site and time, all of which will be available on the VMIS website. Likewise the recorded collections of ARCE provide access to musical and performance-recorded samples with

accompanying text and explanation, combined with related images through a geocultural interface, a timeline and a thematic outline. In the case of the ARCE, the website will contain only sample recordings (due to copyright issues), and a fuller and more integrated version will be available through a kiosk at ARCE.

Financially supported by the Ministry of Culture, Government of India, 'Phase I of the development of the Virtual Museum of Images and Sounds' was inaugurated on May 23, 2012 by Mr. Jawhar Sircar, Former Secretary Culture, GOI and currently Chief Executive Officer of Prasar Bharti.

The 'Images' division of the VMIS is built on the archival collections of 200,000 photographs of the CAA documenting South Asian monuments, museums, art objects and archaeological sites, including photographs created by the CAA's research and documentation team, as well as gifts. In the '**Exhibition**' section, four shows are presented: (1) Inner and Outer Worlds: Looking at Temple Architecture; (2) For As Long As the Sun and Moon Exist: Looking at Traces of Ashoka in India; (3) Views of Benares (a photo-album); and (4) River Goddesses in Sculptural Art of India-a Photo Exhibition. The highlights of the '**Monuments**' section are: (1) A sample collection of temples from massive repertoire of the CAA photo-archives available under the title 'Indian Temple Architecture'; (2) Adalaj Vav- a step-well in Adalaj; (3) Monuments in Agra; (4) Architectural Drawings; (5) Banaras Ghats; (6) Indo-Islamic Monuments in Haryana and Punjab; (7) Mauryans and Ashoka; and (8) West Bengal Monuments and Museums.

In an attempt to provide a curatorial experience as a virtual museum the materials and holdings of the ARCE are being projected through three interfaces: Mapping Music where genres are displayed on a map, with text, audio recording samples and/or images; A Timeline shows various recordings or resources such as photographs on a date timeline, where a user can control the period chosen; Music in Context presents various contexts for music making where a fixed number of themes or contexts are displayed, each with musical examples. At this time Raga in Context, Devotional Music, Work Songs, and Oral Narratives are displayed.

While the first phase of development of 'Content Management Software' (CMS) and the 'User Interface' was completed about a year ago, the technical and professional team of the VMIS project continued several rounds of appraisal of the website and the CMS to make them more user-friendly. Various audience groups--art historians, high-school children, college students, teachers, designers, and IT professionals--were assigned the task of analyzing the website features and content in order to meet the requirements of different user groups. The site continues to be developed.



From Milton, FL to Mysore: An Intellectual Odyssey with AIIS

by Caleb Simmons



Coming from a rural Southern farm community (I was born in Jay, near Milton, in the Florida Panhandle), my path to the study of India was not as direct as that of some. After studying Sanskrit and written Hindi while working on my MA at Florida State University, I decided to attend an emerging Religion department with a young doctoral program (University of Florida). While I was growing intellectually through my coursework, the resources at my university were not always sufficient to support my academic needs, particularly in spoken language training. This led me to my initial experience with AIIS when I was funded to participate in the Summer 2010 Hindi program in Jaipur. This experience was indeed eye-opening to the resources that were available through AIIS. I'll always remember everyone's reaction when the group going to Lucknow was introduced, and we learned that the Institute taught not only Urdu but Mughal Persian as well! It was at that moment that I realized AIIS had connected me with like-minded people. As the program continued, I realized that many of the language students were in similar academic situations as myself, and AIIS provided us access to language study that otherwise would have been impossible at our home institutions.

My intellectual interest, however, grew toward medieval Karnataka, and I realized that it was imperative for me to learn Kannada. After a year of self-study, I knew that I could not achieve my goals on my own; so once again

I turned to AIIS for support and received fellowships to study Kannada in Mysore during Summer 2012 and the 2012-13 academic year. My time in Mysore showed me the variety of opportunities that AIIS provides. While the Jaipur program had over 50 students, the summer Kannada program had only three, myself included, and the AYL program would only have two. The Kannada program provided an intimate course of study through which I formed adamant bonds with my fellow students that continue to affect my personal and academic life. It also gave me deeper insight into the mission of AIIS that includes understudied languages and regions. While these smaller programs pose their own set of difficulties, the experiences reaffirmed that AIIS was committed to the smaller regional centers and the students who studied there. I was also extremely fortunate because the AIIS Kannada Center is located in Mysore, the site of my fieldwork; therefore, not only was I able to exponentially grow as a language student but also the immersion experience allowed me to engage with my dissertation topic on a much deeper level. This, of course, was buttressed by the field excursions during the program which for us included the Vijayanagara ruins at Hampi and the Yellamma *jātre* (festival) in Saundatti. The Yellamma *jātre* in particular was such a fascinating experience during which we were introduced to linguistic and ritual forms that were worlds away from life in Mysore.

I am truly a product of the generosity and support of AIIS, without which I could never have come close to realizing my academic and career goals

I then went on to receive an AIIS junior fellowship to carry out my doctoral dissertation research on “Cāmuṇḍēśvari and the Rise of the Wodeyar Dynasty.” The intellectual ferment that accompanied my year of language learning gave me the linguistic and cultural tools needed to fully examine medieval and early modern Mysore. As a result, I was awarded the first ever Daniel H. H. Ingalls Memorial Fellowship to complete my dissertation research in 2013-2014. With the tools provided to me by AIIS, I was able to form deep networks within the Mysore royal and temple communities that included audiences with the (late) Mahārāja of Mysore Śrīkaṇṭhadatta Narasiṃharāja Wodeyar and being asked to accompany the image of

Cāmuṇḍēśvari from her temple to the Mysore Palace on Dasara.

Upon my return to the U.S. from the AIIS fellowship period, I received a tenure-track assistant professor position in the Religious Studies Program at the University of Arizona and am now able to share my passion for Indian Studies with future generations. I am currently working on my book project related to my dissertation on the goddess Cāmuṇḍēśvari and the Wodeyar kings of Mysore, in the beginning phases of co-editing a volume on South Indian *maṭhas* with fellow AIIS Kannada alum Sarah Taylor, and on an article that examines the urban histories of Mysore through folk devotional songs to Cāmuṇḍi tentatively titled “Singing Urban History: Devotional Folk Constructions of Mysore’s Past.” Additionally, I am planning to launch the University of Arizona’s India study abroad program in Mysore in the Summer of 2016. I am truly a product of the generosity and support of AIIS, without which I could never have come close to realizing my academic and career goals.



To Command a Language: Reflections on My Summer as Resident Director for the US Department of State Critical Language Scholarship Program

by Ashveer Pal Singh



For more than a decade, the American Institute of Indian Studies Punjabi Language Program in Chandigarh has trained over 150 students in the language. Though the bulk of these students are undergraduates in the U.S. Department of State Critical Language Scholarship Program (CLS), the Institute has been a critical resource for the small, but growing, number of graduate students whose training requires Punjabi language competency. Punjabi language courses in the United State are offered regularly at the elementary and intermediate levels at many National Area Resource Centers for South Asia, including the longest-running program at UC Berkeley; newer courses are

being offered at various Sikh and Punjab Studies programs currently being established at various colleges and universities, most recently at UC Santa Cruz. The AIIS Punjabi program is unique in its ability to train students at the advanced level, especially those students whose dissertation projects might require more technical competency in subjects such as law or theology. I myself benefitted from this training in the summer of 2013 when I was provided with funding by AIIS to study advanced Punjabi, alongside students from the CLS program. It was then that I learned of the Resident Director position, for which I applied and was selected for the summer of 2014.

CLS was established in 2006 by the US Department of State's Bureau of Educational and Cultural Affairs in order to increase the number of American students learning languages that are critical to American interests. American Councils for International Education manages the program on behalf of the State Department, and AIIS operates the programs in Hindi, Urdu, and Punjabi. My responsibilities as Resident Director this past summer included monitoring students' academic progress, health and safety, cultural adjustment, and organizing field trips in collaboration with AIIS staff. As an AIIS alum, it was a pleasure and a privilege to work alongside Rinku Rani and Seema Miglani, the Institute Director and senior teacher respectively, to ensure that the students were making the most of their time in Chandigarh. Back home, I often find myself explaining my 'field site' to classmates, students, and teachers, describing Le Corbusier's city by its lines, architecture, and the mall that has replaced the city plaza as the place in the city for young adults to look their absolute best and do anything but shop. I wind up defining the Punjab and its people with terms like Green Revolution, disappearances, Diaspora, and certainly can't give up a fleeting reference to Bhangra.



enjoying Bhangra

As Resident Director for CLS, I didn't define Punjab for the students, but rather helped illustrate it: the assault of flavor in one's mouth with the crunch of a golgappa on a blistering summer afternoon; the whirl of a tube well flooding a field for paddy; the adoption of a Punjabi nickname in a host family; the few seconds of a power cut at the Golden Temple in Amritsar, when the full moon shone brightly on the black water of the sarovar and illuminated the complex as it was on those fateful days 30 June ago. The students were remarkable in their intellectual curiosity and willingness to explore the unknown. By having ticked 'Punjabi' on their CLS applications, they catapulted themselves to a small town in Northern India for eight weeks to learn a lesser-known Indian language. It was a wonderful opportunity to work with these students and a welcome reminder of the rewards that teaching can bring.

The CLS Resident Director position is a great option for graduate students to get experience in leading a study program, to fine tune their language skills during down time with AIIS staff, and to meet students interested in their same language. The position also allows some time to do research, whether ethnographic or archival, as well as to connect with local scholars who live and work in the area. This program has been shaped by a long history of American interests in knowing languages, peoples, and places, a history that is important to AIIS itself. Complicated as it may be, I am grateful for it, the CLS program, and the tireless efforts of the many individuals around the world who make AIIS go round.

Ashveer Pal Singh is a PhD student in the Department of Anthropology at Stanford, researching bureaucracy, welfare distribution, and Aadhaar in Punjab.

American Institute of Indian Studies

LANGUAGE STUDY IN INDIA

Hindi (Jaipur) Punjabi (Chandigarh) Urdu (Lucknow) Bangla (Kolkata)
Tamil (Madurai) Telugu (Hyderabad) Marathi (Pune)
Gujarati (Ahmedabad) Sanskrit (Pune) Malayalam (Thiruvananthapuram)
Pali/Prakrit (Pune) Kannada (Mysore) Mughal Persian (Lucknow)
Other languages upon request

DEADLINE: Jan. 31, 2015

The American Institute of Indian Studies welcomes applications for its summer 2015 and academic year 2015-2016 intensive language programs. Participants are expected to devote their energies to activities that will increase their proficiency in all skills--speaking, listening, reading, and writing. There will be at least four hours a day of classroom instruction and individual tutorials with regular out-of-class assignments requiring interaction with community members. Attendance is mandatory in class as well as at other activities such as cultural visits, films, and plays. There is special emphasis on connecting with the local speech community and self-management of learning. Participants are encouraged to identify and prioritize their language learning needs and keep track of their language development. Students are encouraged to stay with host families. *Note that this is not a research program.* Participants are expected to devote all their energies to learning the target language. Dependents or friends not enrolled in the program may not accompany students.

Academic year: All academic year applicants should have the equivalent of two years of prior language study. A number of fellowships for academic year students, funded by the U.S. Department of Education's Group Projects Abroad program, will be awarded on a competitive basis, and will include round-trip airfare to India and a maintenance allowance sufficient to cover living expenses. Fellowships are not available for academic year Sanskrit.

Summer: For summer Sanskrit, we require the equivalent of two years of prior study; for summer Bengali, Hindi and Tamil we require the equivalent of one year of prior study. For summer Urdu, we require the equivalent of one year of either Hindi or Urdu. We can offer courses at all levels, including beginning level, in other Indian languages for the summer. Summer students should apply for FLAS fellowships, if available at their institutions, for funding to cover the costs of the program. Funding for Hindi, Punjabi and Urdu may be available through the U.S. State Department's CLS program (see www.clscholarship.org). AIIS has limited funding available for summer students who cannot procure FLAS or CLS funding. This funding is allocated on the basis of the language committee's ranking of the applicants.

Semester: AIIS is also offering a fall semester program. We offer instruction at all levels for the fall; students who successfully complete the fall semester can request to continue in the spring semester.

The application deadline for all programs is January 31, 2015. Applications can be downloaded from the AIIS web site at www.indiastudies.org. For more information: Phone: 773-702-8638. Email: aiis@uchicago.edu.

<http://www.indiastudies.org>

The American Institute of Indian Studies is a cooperative, non-profit organization, whose members are American colleges and universities with a special interest in Indian studies.

More News about Former AIIS Fellows and Language Students



Sapna Thottathil participated in the AIIS summer 2009 Malayalam program in Thiruvananthapuram. An advocate of sustainable food systems, Dr. Thottathil is currently a senior program associate for Health Care Without Harm/Physicians for Social Responsibility, where she promotes sustainable food purchasing by health care institutions and organizes medical professionals around environmental policy. A member of the board of directors for the San Francisco Women's Environmental Network, she earned her PhD from the University of California, Berkeley. Her new book *India's Organic Farming Revolution: What it Means for our Global Food System* was just published by the University of Iowa Press in October 2014. In her book Dr. Thottathil calls on us to rethink the politics of organic food by focusing on what it means for the people who grow and sell it—what it means for their health, the health of their environment, and also their economic and political well-being. Taking readers to the state of Kerala in

southern India, she shows us a place where the so-called “Green Revolution” program of hybrid seeds, synthetic fertilizers, and rising pesticide use had failed to reduce hunger while it caused a cascade of economic, medical, and environmental problems.



Annu Palakunnathu Matthew, a photographer, was a performing and creative arts fellow in 2005-2006. Her latest project is called “To Majority Minority” about the changing face of the U.S. This project received coverage in the media by Monica Campbell of Public Radio International as well as NBC. Some of her work is included in the exhibition called “Blue Sky, The Oregon Center for the Photographic Arts at 40” currently at the Portland (OR) Museum of Art and her solo exhibition *Open Wound* is also currently at the University of Rhode Island. Her exhibition *Annu Palakunnathu Matthew: An Indian from India* just opened on 13 November 2014 at the University Art Gallery at the University of Massachusetts, Dartmouth.

Photo credit: Palakunnathu Matthew/SepiaEYE



Steven Vose participated in the AIIS summer 2006 Gujarati program in Ahmedabad as well as the AIIS Prakrit program in Pune in the summer of 2007. His doctoral dissertation research in India was supported by a Fulbright-Hays fellowship and he earned his Ph.D. from the University of Pennsylvania. He is now Bhagwan Mahavir Assistant Professor of Jain Studies and director of the Jain Studies Program at Florida International University. He teaches courses in the Religions of India, Sacred Image and Sacred Space. His main areas for research are the religious traditions of South Asia, primarily Jainism. He examines the meaning and contexts of community identity formation, religious authority, and the relationships between religious communities and the state in the medieval and early modern periods. He is interested in devotional practices as public religious expressions, especially pilgrimage and temple ritual;

and the place of “tantra” and alchemy in medieval Indian society. Professor Vose also works on the development of vernacular literary traditions, especially in Old Gujarati, and the interaction of Sanskrit, Prakrit and vernacular languages and literatures. More broadly, he is interested in historiography in the study of religion, literary theory and religious reading practices, modern and pre-modern religious identity politics, religious and ethno-nationalism, and conflict and non-violence in South Asia.

Chris Hatchell carried out his research with an AIIS junior fellowship in 2006-2007. He went on to earn his Ph.D. from the University of Virginia and is now an assistant professor in the Department of Philosophy and Religion at Coe College in Cedar Rapids, Iowa. His new book *Naked Seeing: The Great Perfection, the Wheel of Time, and Visionary Buddhism in Renaissance Tibet* was published by Oxford University Press in 2014. He teaches in the field

of Asian religions, with particular interests in Buddhism, Hinduism, and Daoism. His research focuses on Tibet, especially the Bön religion and a system of philosophy and practice called the Great Perfection (*rdzogs chen*). His current project is a translation of a Tibetan text known as the *Zermik (gzer mig)*, which is a biography of the founder of the Bön tradition, Tönpa Shenrab. His other research interests include Indian and Tibetan tantra, Buddhist cosmology, contemporary Tibetan literature and film, digital initiatives in Tibetan Studies, and Tibetan music and games.



Urmitapa Dutta was an AIIS junior fellow in 2010 and went on to earn her doctorate from the University of Illinois, Urbana-Champaign. She received the Best Dissertation award from the Society for Community Research & Action of the American Psychological Association. She is now an assistant professor in the Department of Psychology and the Peace and Conflict Studies Program at the University of Massachusetts, Lowell. Professor Dutta has worked with youth to develop innovative, community-based approaches to address everyday violence and to promote ‘everyday peace.’ She presented a paper called “Ethnic Other: Crisis of Citizenship and Belonging in Northeast India” at a panel showcasing the research of former AIIS junior fellows at the Association for Asian Studies meeting in March 2014. Her current research focuses on the intersections of gender, identity politics, and ethnic conflict in the Garo Hills

region of Northeast India



J. Mark Baker, who carried out his AIIS senior fellowship in India in 2012, is an associate professor in the Department of Politics and the graduate coordinator of the Environment and Community Program at Humboldt State University. He studies the multi-faceted relationship between community well-being and the environment and community based irrigation management in the Western Himalaya in India. His piece “Small Hydropower Development in Himachal Pradesh: An Analysis of Socioecological Effects” appeared in the *Economic and Political Weekly* XLIX, 21 in May 2014. It is based on the research he carried out while an AIIS fellow, on the impacts of privatized, small, run-of-the-river hydropower projects in the state.

Professor Baker is also organizing a panel on the Political Ecology of Hydropower Development in the Himalaya for the 2015 annual meeting of the Association of American Geographers.

Adheesh Sathaye, an associate professor in the Department of Asian Studies at the University of British Columbia, held an AIIS senior fellowship in 2011-2012. Professor Sathaye’s new book *Crossing the Lines of Caste: Visvamitra and the Construction of Brahmin Power in Hindu Mythology* will be published by Oxford University Press in early 2015. Courses he currently teaches include: Mythological Literature of Ancient India in Translation; Classical Hindu, Buddhist, and Jain Myths and Legends in Translation; Jain Folklore; and Narrative Theory and South Asian Literature.



Chitralekha Zutshi held an AIIS junior fellowship in 1997-1998, went on to earn her Ph.D. from Tufts University, and is now an associate professor in the Department of History at the College of William and Mary where she recently won a Plumeri Award for Faculty Excellence. Her new book *Kashmir’s Contested Pasts: Narratives, Sacred Geographies, and the Historical Imagination* was published this year by Oxford University Press. Among her many accomplishments, she is an associate editor of *South Asia: Journal of South Asian Studies* and has been co-director of the Asian and Middle Eastern Studies program at the College of William and Mary. She also founded the College’s summer study abroad program in Goa. She teaches a wide range of courses on South Asian history and the British Empire, including: History of South Asia; Islam and Politics in South Asia; Kashmir: Past, Present, and Future; Colonialism, Nationalism, and Modernity in South Asia; Nation, Gender, and Race in British India;

Gandhi: Memory and Representation; Bollywood and the Making of Modern India; Empires and Imperialism; and Transnational Environmental History. She is also currently carrying out an AIIS senior fellowship in India, funded by the National Endowment for the Humanities.

AIIS Holds its Largest Ever Dissertation to Book Workshop in Madison

For the sixth year, AIIS held a “Dissertation into Book” workshop for young scholars at the Madison South Asia conference in October 2014. The program was organized by Professors Susan Wadley of Syracuse University and Brian Hatcher of Tufts University, and was co-sponsored by the American Institute of Pakistan Studies, the American Institute of Bangladesh Studies, and the American Institute of Sri Lankan Studies. Funding for the workshop was provided by a grant from the U.S. State Department, through the Council of American Overseas Research Centers.

Forty-one young scholars of South Asia—all of whom earned their Ph.D. degrees recently—participated in an intensive workshop designed to help them convert their doctoral dissertations into publishable book manuscripts. The list of participants is below. The participants were divided into four groups. Each participant sent in their book prospectus and a chapter for the mentors and other participants to read beforehand. Each participant was then assigned to present another participant's project to the group. They were asked to comment on the strongest points as well as the weakest, and to try to find sites where the project could be pushed to engagement with broader issues and a wide readership. Then the other participants were asked to discuss the project while the author of the project remained silent. During the second session, the project author is invited to speak, to first respond to the more important queries, issues, and suggestions raised in the first session. The respondents were advised to identify two or three ideas/themes that they feel they can implement in rethinking their work. In the next session, the mentors contributed their own suggestions.

Nancy Ellegate, senior acquisitions editor at SUNY Press, addressed the workshop participants on how to work with a scholarly press on the Wednesday evening before Thursday's all-day workshop.

The senior scholar mentors who led the workshop, giving generously of their time and sharing their knowledge, included Professor Wadley and Professor Hatcher, Professor Joyce Flueckiger of Emory University, Professor Geraldine Forbes of SUNY-Oswego, Professor Daniel Gold of Cornell University, Professor Sandya Hewamanne of Wake Forest University, Professor Philip Oldenburg, Professor Henry Schwarz of Georgetown University, Professor Jonathan Spencer of the University of Edinburgh, Professor Mytheli Sreenivas of Ohio

State University, and Professor Anand Yang of the University of Washington.

The 41 workshop participants—many of whom are former AIIS language students and junior fellows--and their projects were:

Group One: Christian Hackett (Centre College) “Revealing Wrongs: A History of Confession in Indian Buddhism”; Shenghai Li (Harvard University) “Candrakīrti's Āgama: A Study of the Concept and Uses of Scripture in Classical Indian Buddhism”; Alyson Prude (University of Wisconsin, Whitewater) “Death, Gender, and Extraordinary Knowing: The Delog (‘das log) Tradition in Nepal and Eastern Tibet”; Steven Vose (Florida International University) “The Making of a Medieval Jain Monk: Language Power, and Authority in the Works of Jinaprabhasuri (c. 1261-1333)”; Chloe Martinez (Haverford College) “The Searching Self: Religious Autobiography in Pre-Colonial South Asia”; Tony Evensen (St. Ignatius College Prep) “Warrior-King, Siva-Bhakta, Deity: Reconsidering Rama at Vijayanagara”; Hamsa Stainton (University of Kansas) “Poetry and Prayer: Stotras in the Religious and Literary History of Kashmir”; Massimo Alessandro Rondolino (Carroll University) “Saints and Yoginis: A Comparative Study in the Hagiographic Traditions of St. Francis and Milarepa”; Peter Allen Roda (New York University) “Resounding Objects: Musical Materialities and the Making of Banarasi Tablas”; Elaine Fisher (University of Wisconsin) “A New Public Theology: Sanskrit and Society in Seventeenth Century South India”; Katherine Kasdorf (Shraman South Asian Museum) “Forming Dōrasamudra: Temples of the Hoysala Capital in Context”; Simone Barretta McCarter (University of Tennessee, Chattanooga) “Tantric Selves: Body, Mind, and Society in the Religious Cultures of Medieval Kashmir.”

Group Two: Karen McNamara (Sweet Briar College) “The Herbal Pharmaceutical Business in Bangladesh”; Jessica Namakkal (Duke University) “Transgressing the Boundaries of the Nation: Decolonization, Migration, and Identity in France/India, 1910-1972”; Ian Wilson (Syracuse University) “A Various Understood Past: The Negotiation of Bharatpuri History”; Alexander Rocklin (University of Chicago) “Religion Under Contract: The Regulation of Religion and the Making of Hinduism in Colonial Trinidad”; Jyoti Gulati Balachandran (Colgate University) “Texts, Tombs and Memory: The Migration, Settlement and

Formation of a Learned Muslim Community in Fifteenth Century Gujarat”; Sanjog Rupakheti (Loyola University, New Orleans) “Leviathan or Paper Tiger: State Making in the Himalayas, 1740-1900”; Amna Khalid (Carleton College) “The Colonial Behemoth: The Sanitary Regulation of Pilgrimage Sites in Northern India, c. 1867-1915”; Deonnie Moodie (University of Oklahoma) “Contesting Kālīghāt: Discursive Productions of a Hindu Temple in Colonial and Contemporary Kolkata”; Elliott McCarter (Emory University) “Kurukshetra: Bending the Narrative into Place.”

Group Three: RJ Saul (University of Michigan) “Gods for the Modern Era: The Rise of Miracle Shrines in Northwestern India”; Shankar Ramaswami (Harvard University) “Souls in the Kalyug: Migrant Workers’ Lives and Struggles in Delhi”; Urmitapa Dutta (University of Massachusetts, Lowell) “The Long Way Home: A Critical Ethnography of Youth and Conflict in Northeast India”; Faris Khan (Sarah Lawrence College) “Khawaja Sira: Culture, Identity Politics, and ‘Transgender’ Activism in Pakistan”; Mubbashir Rizvi (Georgetown University) “Masters Not Friends: Land, Labor and Politics of Place in Pakistan”; Usree Bhattacharya (Indiana University) “‘Globalization’ and the English Imperative: A Study of Language Ideologies and Literacy Practices at an Orphanage and Village School in Suburban New Delhi”; Neha Kumar (University of Washington) “Mobiles, Media, and the Agency of Indian Youth”; Sheetal Chhabria (Connecticut College) “Making the Modern Slum: Housing and Poverty in Colonial Bombay”; Alter Zia (University of Northern Colorado) “The Politics of Absence: Women Searching for the Disappeared in Kashmir”; Shreeyash Palshikar “Breaking Bombay: Linguistic States and Democratic Stability in Modern South Asia.”

Group Four: Karoi Hatsumi (Kalamazoo College) “Antigone in Postwar Sri Lanka: The Psychic Cost of Forbidden Mourning”; Diya Mehra “Remaking Urban Worlds: New Delhi in the Age of Economic Liberalization”; Sya Buryn Kedzior (Towson State University) “Geographies of Missing Movements: Anti-Pollution Conflict and the Challenges of Environmental Mobilization in India’s Ganges River Basin”; Michael Baxter “For Subcontinental Political Theory: On the Non-Brahmin Self-Respect Critique of Gandhian Self-Rule”; Yelena Biberman (Skidmore College) “Gambling with Violence: Why States Outsource the Use of Force to Domestic Non-State Actors”; Ben Schonthal “Ruling Religion: Buddhism, Law and Politics in Contemporary Sri Lanka”; Purvi Mehta (Colorado College) “Recasting Caste:

Histories of Dalit Transnationalism and the Internationalization of Caste Discrimination”; Mather George (University of California, Berkeley) “Reckless Occupations: Encroachment and Estrangement among Dogs and Humans in Delhi”; Francesca Jensenius (Norwegian Institute of International Affairs) “Power Performance and Bias: Evaluating the Electoral Quotas for Scheduled Castes in India”; Rodney Ferraro “Absent Homes: Literary Makings of Goans and their Worlds”; Neena Mahadev (Georg-August-Universität Göttingen) “Buddhist Nationalism, Christian Evangelism, and the Rearticulations of Conflict and Belonging in Postwar Sri Lanka.”

Former AIIS junior fellow Hamsa Stainton, now an assistant professor in the Department of Religious Studies at the University of Kansas, noted, “The entire process of the A.I.I.S. dissertation-to-book workshop was beneficial. Preparing my application helped me clarify my project and how I wanted to present it to a broader audience. Participating in the workshop generated a host of new ideas and questions, and gave me new perspective on the process of turning my manuscript into a book. After the workshop, I was motivated to move ahead with new energy, and I have been writing more consistently than I have in years.”

Allen Roda, also a former junior fellow and now an adjunct lecturer at New York University, wrote the following, “The dissertation to book workshop was really helpful for three main reasons: 1) It forced me to go ahead and start my book prospectus in the summer and begin rethinking my dissertation. Now it has officially started transforming and I am over the first, and perhaps most difficult, hurdle; 2) I was able to give the group my introduction, which was my worst chapter and think through whether or not I needed to keep all of the sections that I was unsure about or felt needed a lot of work. The feedback I received was really helpful. [The other participants] helped me figure out what was working and what could be cut; and 3) I was reassured that the process won’t be nearly as daunting as I had imagined. I now think that I can have a manuscript ready to submit for the AIIS subvention prize next year on October 1. These prizes and workshops are great for helping us to impose deadlines on ourselves that motivate us to get the work done. While teaching and applying for jobs, it is easy to put the book project on the back burner and I was really happy for this workshop to help me focus on it again.”



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