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Budiman, Michaela
Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

The comparison of traditional and modern Toraja weddings

The presentation introduces research that I carried out in the region of Tana Toraja in Sulawesi, Indonesia. It discusses how in recent decades Christianity has influenced Toraja weddings from simple affairs to significant and complex rituals that are rather costly.

The presented material is the result of two fieldtrips totaling seven months. Among the research methods that I applied were participant observation and interviews with selected informants from the family hosting the given ritual, priests, and the last living expert on *Aluk Todolo* (autochthonous Toraja religion), Mr. Tato" Dena".

Present-day Toraja weddings are a syncretic phenomenon, combining the elements of *Aluk Todolo* and the customary law *adat* with various denominations of Christianity, which play a major role in shaping the contemporary forms of rituals, as well as of the society at large. Mr. Tato" Dena" provided rare and valuable insight into the almost extinct traditional Toraja weddings by recounting to me his first-hand knowledge of these ceremonies. In the presentation I will introduce issues such as courting, the reasons for refusing the potential spouse, the choice of the appropriate partner (based on exogamic criteria, social background, or age), the actual wedding celebration, postmarital residence and divorce. Some of the data that I was able to collect I obtained from Mr. Paulus Pasang Kanan, a former teacher of Indonesian language and literature at the Catholic junior high school and a respected local figure in the area of Balik who is interested in studying Toraja history and culture. Information provided by him is a good complement to the interviews with Mr. Tato' Dena'. Mr. Paulus Pasang Kanan shared his perspective about distinctions between the traditional and the modern forms of Toraja weddings. These differences include former courting using *pantuns* (traditional oral Malay poetic form) versus modern courting using cell phones, announcing the existence of the potential spouse to the parents (in the past, most of the weddings were arranged), family preparations for the contemporary weddings that, unlike in the past are rather complicated because contemporary weddings consist of three parts: religious ritual in the church, civil ritual led by the representative of the Indonesian government and an informal celebration afterwards with hundreds of relatives and friends. The latter highly resembles the contemporary feasts which are held during modern Toraja funeral rituals. These funerals have hundreds of guests present, and many of the traditionally important Toraja animals – such as buffalos and pigs – are slaughtered and afterwards consumed at the place of the ritual.

In conclusion, the contemporary Toraja weddings have gone through considerable changes, while preserving some elements from the original rituals. The importance of weddings has risen and currently they play a vital role in the Toraja culture.

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Casas Ruiz, Roger
Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

Virtual Scripts: New Technologies and the Self-fashioning of Monastic Identities in Contemporary Sipsong Panna

Sipsong Panna (Yunnan Province, P.R. China) has long been part of the "cultural region of the *tham* script" (Iijima 2009) in mainland Southeast Asia. Nevertheless, since the state-led development of a reformed, simplified alphabet for Tai Lue language in the 1950s circumscribed the use of *tham* texts to Buddhist temples, sacred and vernacular books in the ancient script, and with them temple education as a whole, have struggled to find their relevance among contemporary Tai Lue. Furthermore, and while textual knowledge is still valued by individuals and groups connected to monastic circles, the temporary nature of ordination accounts for the little interest most Tai Lue novices and young monks show toward the scholarly study of texts. These idiosyncratic religious specialists seem instead to attach more value to the mastering of contemporary mediums of communication such as mobile phones or the internet – whose main language of communication is Mandarin.

Based on long-term ethnographic fieldwork among monastic communities in Sipsong Panna, this paper explores the role that language politics and different kinds of texts play in the configuration of contemporary monastic identities among the Tai-speaking populations in this region. Without forgetting the importance of the visual and of self-display in virtual interactions, the paper pays special attention to the recent production of a *tham* script Unicode, which has made it possible to use the script in mobile phones and other electronic devices, and speculates about the potential effect that this development may have in the "production of locality" (Appadurai 1996) among Tai Lue communities, monastic and otherwise.

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Chuenchat, Pantipa
Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

Amulets and Mediumship: the beliefs in the supernatural power and spirit of Queen Chamathewi of Hariphunchai (Northern Thailand)

Thai religion is considered to be an amalgam of Theravada Buddhism, folk Brahmanism, and animism or supernaturalism. Like other animistic beliefs, Thai animist has its hypothesis as an immaterial force animates the universe. Thai animists also have faith in the existence of individual spirits and spiritual beings. Moreover, Buddhist magic and rituals constitute a dominant paradigm of Thai popular religion as well.

Northern Thailand, also known under its ancient name Lan Na, is an area where historical legends and myths have been used during the last two decades to construct a particular ethno-regional identity. A variety of animist beliefs and movements have prospered in this region as a mental representation of Lan Na Buddhist cults. One major Lan Na animistic faith is the worship of the spirit of Queen Chamathewi, the legendary female-founder of Hariphunchai who is given credit of having introduced Buddhism in present-day Lamphun during the eighth century AD. The spirit of Queen Chamathewi appears in contemporary spirit-mediums who are mostly females. Likewise organized cults of amulets and mediumship of this founder queen promote a sense of Lamphun community among their inhabitants.

This paper analyzes the beliefs in the supernatural power and spirit of Queen Chamathewi. Emphasis is put on amulets and mediumship by studying the specific contexts. The paper also explores the highly sophisticated state of popular Buddhist beliefs and the spirit of Queen Chamathewi as they are practiced in Lamphun Province today.

Hanli, Zhou

Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

Warry's Report on the Tai minority area in Dehong (Yunnan) of 1889: A critcial evaluation against the background of contemporary Chinese historiography

W. Warry was a British intelligence officer who was sent to Upper Burma and Southwest China in 1889. The main purpose of his mission was to investigate the local history/society and, in particularly the Chinese influence in this area. His report was intended to help the British government to devise proper strategies in Upper Burma and to negotiate the Yunnan-Burma frontier with China. The arrival of Warry's mission should be seen against the background of the Chinese *tusi* system of "aboriginal commission" as an effective way for the imperial government to govern the mainly non-Han frontier region in Southwest China which lacked clear borderlines. This eventually became a serious problem after the arrival of western colonial powers who wanted to enter hinterland China via the Indochina Peninsula.

After its victory in the last of three Anglo-Burmese Wars (in 1885), the British government presented a note to the Qing court to sign a treaty. Though Burma became part of British-India, the British were unable to control the whole area, especially the hill tribes; moreover, they were afraid of Chinese interference on the pretext of mutual Chinese-Burmese lordship over a number of Tai principalities along Yunnan's southwestern frontier. Thus, Zeng Jize, the Chinese Minister in London, proposed a solution to the Yunnan-Burma borderlines. Though the British Ministry of Foreign Affairs agreed with this proposal, such a concession was not fixed in the treaty signed in 1886 in Beijing. In this historical context, the British government sent Warry's missionary to investigate the Upper Burma and southwest Yunnan.

As an original archive, however, Warry's report has not been published. Not only the Chinese scholars but also part of western scholars have ignored this English first hand source for a long time. While Warry's report is an important first-hand record for investigating the status quo of Upper Burma and southwest Yunnan in the 1890s, a significant period for Burma and Yunnan, whose modern frontier almost developed its current shape already in the late 19th century. After Warry finished his journey, Britain and the Qing court signed the Yunnan-Burma frontier treaty. Nevertheless, the background and process have remained for researchers. How to approach the historical truth needs to use and compare different original archives from different sides. In this article, Zhou will use critical evaluation to analyze and compare Warry's report to Chinese contemporary historiographies. A conclusion will be discussed after the analysis and comparison.

Ilves, Elizaveta
Panel 28: Manuscript Cultures and Epigraphy in Asia and Africa

Watching the text, hearing the image. Text-image relations in Ṭhākurmār Jhuli (Grandmas bag, the famous 1907 collection of Bengali fairy tales).

The time is the beginning of the twentieth century. Dakhinaranjan Mitra Majumdar is travelling from one village to another of the Mymensingh district. He listens to the popular legends recited to him by the village elders. He listens to them over and over again, at times taking their impressions on wax records with the help of an old-fashioned phonograph.[1] In 1906 Dakshinarajan arrives in Calcutta and establishes contact with the publisher Bhattacharya & Sons. The manuscript of his laborious work ends up in the hands of Rabindranath Tagore, who writes an enthusiastic preface to the book. In 1907, Ṭhākurmār Jhuli is published. The process of transference from the oral tradition to its textual form is thus completed[2] and the continually metamorphic tale of the teller becomes frozen on the pages of the book between the immovable printed words and images.

My presentation will be dedicated to the analysis of the new language that was created within the fellowship of texts and images of Ṭhākurmār Jhuli. Throughout the presentation a comprehensive analysis of different types of relations between text and image will be given. The classification of cases of text-image relationships will be completed through an empirical search based on appropriate theoretical considerations, i.e. when setting out the catalogue of text-image relationships, I will keep in mind already existing categorizations. Finally the broad intellectual and cultural contexts of the text-image units will be demonstrated.

1   Barid Baran ghosh, Dakshinaranjan Mitra Majumdarer Jibanaleksya, in Dkshinaranjan Sahitzasamagra, Vol. 2, Calcutta: Mitra & Ghosh Publishers, 1388 (Bengalli Calender).
2   Sibaji Bandyopadhyay, The Gopal-Rakhal Dialectic. Colonialism and Childrens Literature in Bengal, Tulika Books, 2015.

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Malik, Maszlee
Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

The Democrat Muslim Rashid Ghannoushi and His Influence on Malaysias Parti Amanah Negara (AMANAH)

Rashid Ghannouchi was known of its adherence towards the idea of Islamic Democracy, by accepting democracy and its value as part of the Islam. Ghannouchi's non-conventional idea has been seen as a new revised method for a modern democratic age for Muslims around the globe, and recently considered as his epistemological departure from the conventional "Political Islam" to the new paradigm of "Democrat Muslim". Ghannouchi's thoughts have been quoted by few Islamic organizations in Malaysia to legitimize their departure from the initial conventional Political Islamic discourse to move towards a more inclusive approach. Parti Amanah Negara (AMANAH) as an example, have substantiate their departure from conventional legalistic Islamism discourse to the idea of Islamic democracy, freedom, power-sharing and continuous dialogues and engagements with others through Ghannouchi's thoughts. The establishment of this new party on 16 September 2015 by a group of sidelined and outcast progressive leaders and activists of Parti Islam SeMalaysia (PAS) was linked with the effort to save the moderate Islamic political thought that was once embraced by PAS. The new leadership of PAS elected in the 2015 PAS Muktamar (Annual General Assembly) is alleged to have embraced a more conservative position that eventually witnessed PAS' departure from the opposition coalition, Pakatan Rakyat (PR). A study conducted on AMANAH found that the party leaders and members at all level are consistent in their adherent to a new "Democrat Muslims" party approach rather than the conventional "Political Islam" aspiration. This new framework of "Democrat Muslims" is hoped to shape the future discourse of Muslims in Malaysia despite the difficulties the party is facing at its current infancy stage.

Oey, Thomas G.
Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

Translocal Appropriation of Mission: Responses and Representations of Indigenous Actors to German and British missionaries in Dutch Colonial Java, 1814–1847: A Sejarah (Geschichte)

In 2005 Indonesian scholar Prof. Dr. Kuntowijoyo defined and described *sejarah* (history, Geschichte) as a *ilmu* (Wissenschaft, science) about human beings which concerns time under the conditions of development, continuity, repetition and change. I follow interpretations of Chauduri (1990) and Kumar (1997) that the technological breakthrough began in France around 1760 and I identify the 1848 European democratic revolutions as the caesurae for what I call the age of world competing rivalries prior to hierarchalization. As a second-generation member of the Indonesian diaspora, whose father was born in Java, I have chosen Java for my historical case study. Prior to and during the British interrugnum (1811–1816) the German missionaries Johannes Emde (Surabaya, 1811–1859) and Gottlob Brückner (Semarang, 1814–1857) settled on Java. Eventually they formed an alliance with the British missionary Walter Henry Medhurst (Batavia, 1822–1843). Johann Friedrich Carl Gericke served as Javanese Bible translator of the Netherlands Bible Society, educator and linguist (Surakarta, 1826–1856). The four missionary actors and women missionaries enacted European contact zones (M.L. Pratt, 1992, Judith Becker, 2015) within the Malay, Javanese, and Chinese ethno-linguistic spaces of Java between 1814 and 1847.

In order to explain the reponses and representations of indigenous actors, I formulate the hypothesis of translocal appropriation of mission. I define mission in accordance with the time period as a non-formal spatial enactment involving evangelism, tract and Bible translation production and dissemination, reverse productions (European language glossaries, grammars, geographies, and translations of indigenous texts), education and medical work. Appropriation (Aneignung) has been defined by Schuurman (1933) as transsubjective activity of Javanese mysticism in response to mission, Walls (1990, 1996) describes appropriation as response to missionary transmission in the African context and Sanneh (1995, 2016) points to the post-missionary phenomenon of world Christianity and elaborates the mutality and autonomy of Islam and Christianity in the West African context. Appropration can refer to normative and nonnormative adaptation, neutrality, rejection and observation and can potentially extend to all zones within an ethnolinguistic space.

Unlike Freitag and v. Oppen (2010), who generally framed their case studies of translocality within single ethno-linguistic spraces, and Espagne (2003), who identified transfer as monodirectional flow from adjacent spaces of France to Saxony, I define the translocal as open to possibility of bi- and multi-directional flows and as the accumulation of knowledge or empowerment through movement and entwinement of actors and ideas across and within adjacent local cultural spaces.

I selected eleven indigenous actors for the study. An anonymous Confucian Chinese wrote tracts against Medhurst. Biracial Dutch-Javanese Carel Friederik Winter (Surakarta) moved from cooperative neutrality to rejection of Gericke. The main indigenous Christian actors were William Young (Batavia), a biracial assistant missionary educator and printer; Malay-speaking Menadonese catechist Lukas Monton (Batavia); Choc Tih-lang (southern China and Batavia) Chinese teacher and Bible translating assistant; Fek [Tek] Suy (Surabaya), a Chinese missionary mediator and member of the Surabaya Dutch church; Mrs. Amarentia Manuel Emde (Surabaya), wife of Johannes Emde, a Javanese woman missionary; her daughter Miss Johanna Wilhelmina Emde (Surabaya), a German-Javanese biracial missionary; Pak Dasimah (Wiyung, eastern Java); the first Javanese convert outside Surabaya; Coenraad Laurens Coolen (Ngoro, eastern Java), a nonnormative biracial Dutch-Javanese religious innovator; and Raden Karolus Wiryoguno, a Javanese-speaking convert in eastern Java of Madurese noble heritage baptized in 1844 and eventual author of *Babat Alas Keracil* [Opening the Keracil Forest].

In order to develope a critical methology of use of sources, I adopt a moderated non-binary post-colonial approach which engages a dialogue of classical and post-colonial interpretations and distinguishes facts from interpretions of original and embedded texts. I am inspired by African-American scholar Albert J. Raboteau (1978, 2004), who from within the same time period reconstructed the experiences of African-American slaves from Western texts. Whenever possible I prefer to utilize the method of *histoire à parts égales* (Bertrand, 2011) or hybrid methodology of utilizing both Western and indigenous primary and secondary sources.

It is hoped the enquiry will contribute to a useful development of world knowledge in and about Java, Indonesia. I point to the need for a comprehensive *sejarah* (historical narrative) of indigenous social transformation and modernization in Indonesia that integrates indigenous values, religious freedom, human rights, democracy, and peaceful social cohesion towards achieving satisfactorily balanced sustainable development.

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Ratana, Pakdeekul

Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

Concepts of Womanhood in Ancient Indian Epics and Their Influence on the Formation of Social Attitudes towards the Women of Southeast Asia

My research has shown that Southeast Asian states drew considerable social influence from the powerful neighbouring civilizations of India. For example, legal concepts from ancient Indian law such as the Laws of Manu and Kautiliyas Arthaśāstra, and the beliefs and religious practices of both Hinduism and Buddhism have exerted their influence over the states. An interesting aspect of this is that the Southeast Asian states absorbed these influences through a form of integration and adaptation, bringing them into line with the indigenous beliefs and traditions. This resulted in the formation of distinctive identities in each of the Southeast Asian social character types. I have also found that the issue of women was treated in various oriental manuscripts and legal texts. The woman as wife and mother is dealt with in the Laws of Manu and the Tipitaka, and women's roles and rights in general are treated in the Arthaśāstra. In addition, the qualities and duties of good and bad women are portrayed in various works of women's instructional literature influenced by ancient Indian epics, for instance Rāmāyana and the Mahābhārata.

This study has already demonstrated that such phenomena have had an effect on the social status and obligations of women and I believe that women's roles in Southeast Asia were also influenced by the civilizations of India. This fact may lead us to understand the gender relations and gender roles that have been continuously present up to the present day. However, this study intends to take only a wide perspective view of the influence of ancient oriental civilizations that is of India, in forming Southeast Asian attitudes towards women's qualities and responsibilities, focusing on the kingdoms of Lan Na from thirteenth to nineteenth centuries.

Presented by Guido Sprenger.

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Sprenger, Guido

Panel 18: Between West and North: Translocal influence on religion, politics and aesthetics in Southeast Asia

Buddhism and coffee: Plural ecologies and the transformation of locality in southern Laos

In many ecologies, at least three different sets of relationships concerning non-humans intersect: relationships with spirits that enable the production of local livelihoods; "world religions" as means to create translocal relationships; and modern economic relationships which treat non-humans as passive, exploitable resources. The tensions this trinity of relationships produces are exemplified by an ethnographic study among Jru' (Loven), an ethnicity in the south of Laos. Currently, Jru' relationships change along two different routes. First, there is a transition from subsistence swiddening to cash cropping, mostly of coffee. Secondly, there is a transition from "spirit religion" (the local term) to Buddhism, with villages that identify as practicing both. These two processes are partially independent, but also reinforce each other. The relationships with spirits of the land and the fields are significantly changing, although they are not entirely abandoned. However, the relations with non-humans cultivated in swiddening have virtually disappeared. While Buddhism reorients local cosmologies towards the state and implicitly to translocality in general, local relationships with spirits and ancestors are still needed to ensure a productive livelihood in which non-humans are not exclusively like resources.