

---

# Newslink

---

## State Notes

*We are still seeking reliable sleuths on all campuses to collect news about anyone studying religion or religions. Please get in touch if you can help with this vital information link.*

*Eds*

### *From Queensland*

#### **University of Queensland**

Last year the Department of Studies in Religion was reviewed by a committee of both internal and external examiners. It is the standard practice of The University of Queensland to examine each department in the University every ten years. The report commended the Department 'for the high standard of its teaching and research,' which it saw 'reflected in both the high quality of the subjects offered in the undergraduate program and in the first class postgraduate program.'

The health of the Department has been the result of the excellent leadership provided by Dr. Gillman and by Assoc. Prof. Almond as Heads of the Department. Recent initiatives by the Department under the direction of Philip Almond have countered potential problems because of some dramatic changes that have occurred in the last few years at The University of Queensland. The phasing out of external studies and

the decline in the admission of mature age entry students in the B.A. program had the potential of affecting a decline in numbers since a large percentage of our students were drawn from these two groups. Two developments have seen our numbers reach a near record high this year:

(1) Our external subjects have been offered through the University of New England's external centre. These subjects have drawn good numbers and are available to other external centres through cross enrolment procedures.

(2) The addition of a second coursework M.A. in Studies in Religion and of two Post-Graduate Diplomas, one in Studies in Theology and the other in Studies in Religion, have greatly increased our total of post-graduate students. This year there were 23 Ph.D., 4 M.A. research, 13 B.A. Hons., 32 M.A. coursework and 9 Post-Graduate Diploma students. At the undergraduate level there were 632 students.

A new position, initially a fixed term appointment for three years, for a Lecturer in Primal Religions is currently being advertised by the Department. The job description reads, 'The appointee will be responsible for the development of units in Primal Religions with particular emphasis on Australian Aboriginal Religions, and for teaching Introductory World Religions. The appointee would also be expected to undertake research and post-graduate supervision.' The commencement date for the appointment will be 1 May 1992. Additional information about the position may be obtained by writing to the Head of the Department of Studies in Religion.

Staff have continued to be quite active in teaching and research projects as well as administration and community matters. This year the Department welcomed the addition of Dr. Pauline Allen as Honorary Research Consultant. She spends one day a week in the Department supervising post-graduate students and carrying out research. She is on the full time academic staff of the Catholic University of Australia.

Philip Almond was heavily involved last year in administration at University, Group and Departmental levels. He was on three committees of the Academic Board: the Research Committee, the Post-Graduate Studies Committee and the Committee on the status of Women. He has given extensive time to larger community work as a representative on the Council of the Brisbane College of Theology and on the R.E. Curriculum Development Committee of the Department of Education.

Rod Bucknell has returned from a two-week research trip to Tibet. While there he visited most of the important buddhist monasteries gathering data on Tibetan

symbolism and iconography. The findings will be incorporated into a book he is writing, dealing with the problems interpreting Buddhist doctrine, mythology, and symbolism.

Ed Conrad was promoted at the end of last year to Reader (Associate Professor). This summer he was invited by the Consultation on the Formation of Isaiah to read a paper, 'Prophet, Redactor and Audience: The Reception of the Book of Isaiah' at the Society of Biblical Literature Meeting in New Orleans. Next year he has been invited by the same group to respond to a paper by Prof. Rolf Rendtorff of the University of Heidelberg at the annual meeting in Kansas City. In November of 1990 he gave two lectures at the State University of New York as part of their Campus Artists and Lecture Series. In the Department he continues as Director of Post-Graduate Studies. His book *Reading Isaiah* has just been published by Fortress Press in its Overtures to Biblical Theology Series. In his book he makes use of a reader oriented approach to the text growing out of the insights of contemporary literary theory.

Currently all of his subjects are being revised to reflect the paradigm shift in biblical studies from an historical to a literary perspective. Along with Majella Franzmann he is offering a new subject this semester, 'The Bible and Feminist Interpretation.' This year he will complete twelve years of service on the Studies in Religion Subject Advisory Committee for the Queensland Education Department.

Majella Franzmann who completed her Ph.D. last year has joined the department as a research consultant. Her dissertation *The Odes of Solomon: An Analysis of the Poetical Structure and Form* will be published in the series *Novum Testamentum et Orbis Antiquus*. Majella will

leave for the University of Tübingen, Germany, at the end of November to take up a Research Fellowship awarded by the Alexander von Humboldt Foundation, Bonn, Germany.

Just before leaving Australia on his final period of study leave in February Ian Gillman completed his entry on R. A. Barndon for the *Australian Dictionary of Biography*. The period overseas was spent in London and Bonn, completing the manuscript on which he and his colleague Prof. H.-J. Klimkeit have been at work for several years. Entitled *East from the Jordan* it deals, in some 500 pages, with the history of Christians in Asia before the arrival in India of Vasco da Gama. Work was begun also on a supplementary volume of primary source documents, and both volumes are to appear in English and German editions. Having returned from overseas he recently attended the launch of a book edited by Prof. John Henningham, entitled *Institutions in Australian Society*, to which Ian contributed the chapter on Religion. He received news of the publication at long last, by Baker Book House of the supplementary volume to the Schaff-Herzog Encyclopedia. Edited by J. D. Douglas it is entitled *New Twentieth Century Encyclopedia of Religion*. Ian wrote the entries on Australia, New Zealand, Papua-New Guinea, and the Pacific Islands. He also awaits the publication later this year of the Queensland state atlas, called *Reef, Range and Red Dust*, to which he contributed another chapter on Religion.

Richard Hutch returned in January from a Special Studies Programme in the United States, where he was Visiting Research Professor, History Department, University of Massachusetts, Amherst, Massachusetts. His work concentrated on biography, sacred biography and hagiog-

raphy in contemporary culture. This took place in conjunction with the notable Civil War historian and biographer, Professor Stephen B. Oates. Richard is the convenor of the 'Brisbane Biography Group,' which meets monthly to discuss publications in process and methods of life-writing. His publications of the past year include two periodical articles, and a review of biographies about 'Carl Gustav Jung,' Richard was invited to write a lead article for comment for the inaugural volume of *The International Journal for Psychology of Religion*. His third book, *Religious Leadership: Personality, History and Sacred Authority*, was published by Peter Lang Publishing as part of their Toronto Studies in Religion Series. He continues on as Deputy Dean, Faculty of Arts, The University of Queensland.

Michael Latke has continued to work closely with the Central Library of the University to secure publications to enhance our research holdings. Last year four students (Elaine Wainwright, Greg Jenks, Majella Franzmann and Charles Rigma) successfully finished their doctorates under his supervision. Currently he is supervising 4 Ph.D., 1 M.A. and 1 B.A. Hons. students. His 500 page book, *Hymnus: Materialien zu einer Geschichte der antiken Hymnologie*, which started out as an encyclopedia article several years ago, has been published in the series *Novum Testamentum et Orbis Antiquus* by Vandenhoeck & Ruprecht.

Ross Reat's book, *Origins of Indian Psychology*, has recently been published by Asian Humanities Press. He is currently on Study Leave and will spend his time at several centres in the United Kingdom and the Continent.

Edgar W. Conrad

*From Victoria*

**Australian Catholic University**

The major news from Victoria concerns the new Catholic University. Rod Lacey from the Aquinas Campus reports that Religious Studies will be a part of the B.A. to be taught from 1992. A range of subjects dealing with Biblical Studies and Contemporary Christianity are presently being offered as part of the B.Ed. These subjects can also be taken in Elective Studies, Liberal Studies and Curriculum Studies. It is difficult to give an idea in a brief space of the richness of the offerings being proposed.

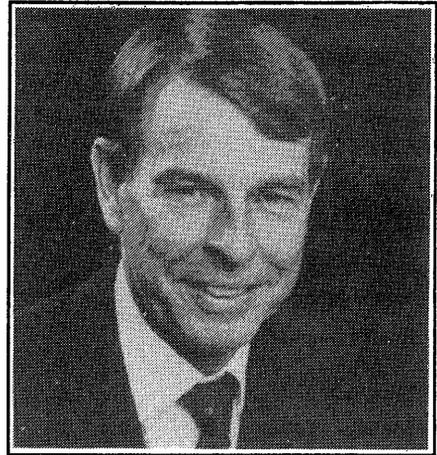
In addition, it is likely that there will be co-operation between the Division of Religious Studies at La Trobe and the Aquinas Campus of the Catholic University in holding joint seminars, colloquia and so on.

In staff news, Dr D.J McClaren has been appointed to a Lectureship in Religious Studies at the Mercy Campus of the University.

**Deakin University**

Emeritus Professor Max Charlesworth was honoured in the Queen's Birthday Honours with an Order of Australia (AO) award for his services to philosophy, bioethics and education. He remains a figure of continuing significance in the study of religions.

Purusottama Bilimoria had been offered a Senior Fellowship with the Center for Study of World Religions in Harvard University, and Research Associateship with the Institute for Philosophy and Religion in Boston University. He will be taking these up in conjunction with an



Professor Charlesworth

OSP Leave in the later half of 1991, after spending some time in the Sanskrit University in Varanasi, India, where he will be reading classical texts with pandits.

Peter Fenner is developing a certificate course on Values and Business Ethics for professional in-training. Aspects of Buddhist ethical practice and therapeutic orientation will be drawn upon for the programme. His book on the ontology of Mahayana Buddhism has come out, and he is completing a monograph on Buddhist analytical meditation.

Ian Weeks is completing his work on love and on Leo Strauss and he is also working on an archival project on church history in Australia supported by a Deakin University grant. He has also successfully chaired a course development on 'The Self in its Destiny' in various religious systems of the world.

All above jointly share the editorial responsibility for *Sophia* which is now in its second generation. Short discursive ar-

ticles on any aspect of philosophical theology, philosophy of religion and critical comparative religion are welcomed, addressed to *Sophia*, Faculty of Humanities, Deakin University, Geelong 3217.

*Purusottama Bilimoria*

## La Trobe University

Three members of the Division are on leave in the second semester, 1991. John Painter is spending time at conferences in Europe and undertaking field work in Turkey. Paul Rule is undertaking research in San Francisco and will be lecturing in Australian Studies at East China Normal University in Shanghai. Dr Greg Horsley will be travelling to Turkey to continue his work on the inscriptions of Ephesos and his revision of the Moulton and Milligan Dictionary. Anne Gardner has been appointed to a tenured lectureship in Religious Studies.

The Division of Religious Studies hosted a one-day seminar entitled 'Ephesos and the World of St. Paul' in April. It was attended by about one hundred and twenty people and its success foreshadows the hosting of other such seminars.

It is likely that an M.Rel.Studs will be on offer from 1992. Details of this were reported in a previous issue of the Review and it only needs to be noted that a third subject on Humanistic Traditions in India is to be included in the subjects offered.

## Monash University

Since 1990, there has been within the Arts Faculty a Minor Sequence in Religious Studies available as part of the B.A. degree. This consists of two

semester courses in second year - the core course - and a choice of units dealing with religious subjects from different departments (such as Sociology, Anthropology and Philosophy) in third year. The core course is an introductory survey of religions, offered in the History Department, with the first semester on Eastern Religions (primarily Hinduism and Buddhism) and the second on Judaism, Christianity and Islam.

There have been further developments in 1991. A major sequence has now been approved, so that students can count units towards a Religious Studies sequence in all three years, and, most particularly, a Centre for Studies in Religion and Theology has been established, with the Revd Ass. Prof. Gary Bouma as its Director. This centre will oversee undergraduate and postgraduate studies in religious subjects; among other things it will co-ordinate a new B.A./B.Theol. degree course in which students can take a combination of units over four years from Monash and from constituent colleges of the Melbourne College of Divinity.

In 1992, there will be available a fourth-year Honours course in Religious Studies, with a core course (run by Drs C. Mews, K. Hart and I. Mabbett) surveying European and Indian traditions of meditation and enlightenment (first semester) and developments in European religious thought and culture since the eighteenth century (second semester), along with a choice of other units at different departments.

The Centre will be able to draw upon the resources of staff in various Arts departments and in the colleges of the M.C.D. to supervise research at postgraduate level.

*I.W. Mabbett*

*From Western Australia*

**Edith Cowan University**

In 1991 the Religious Studies Department is consolidating its programme on a new campus (Mount Lawley, WA, 6050), and under a new institutional designation. The move to Mount Lawley is enabling the department to forge links with the other Humanities and Social Science disciplines already based there, leading to a stronger programme incorporating new units particularly in the History and Anthropology of Religion. Consequently, this year has seen a notable increase in

the number of students taking minors and electives in Religious Studies.

It is likely that academic restructuring will further enhance the interdisciplinary approach, although the Religious Studies Department expects to retain its distinctive profile. The university designation is leading to the further development of post graduate and research programmes. In these areas, the Religious Studies Department has always been in the institution's vanguard, and in 1991 we already have over 30 Master's students, and our first Doctoral students begin this year.

*Iain Gardner*

**New Zealand Notes**

*From the Yana*

**University of Canterbury**

Enrolments in Religious Studies courses have remained high with higher numbers than previously in later years. There are 313 enrolments for the three first year courses offered; 5 second year courses averaging 19 students each; 22 third year enrolments in 4 courses; and 9 post-grad students.

Toni Huber was awarded a William and Ina Cartwright scholarship by the University of Canterbury to fund initial field work for a doctoral dissertation on a major mountain pilgrimage cult in south-east Tibet. She spent January and February in north India collecting oral texts from Tibetan refugees in the Darjeeling area and around Dehra Dun in Uttar Pradesh.

Bill Shepard began a long study leave officially on August 25 and hopes to travel widely and profitably during the year.

Bo Sax has just returned from seven months' research in India. Supported by a Senior Fellowship from the American Institute of Indian Studies, he was investigating ritual performances of the Mahabharata in the Garhwal region of the Central Himalayas. Bo's book *Mountain Goddess* (OUP, New York) is scheduled for publication in November.

Professor Lawrence Sullivan, professor of the history of religions at Harvard University, was based in the Department of Philosophy and Religious Studies from 28 June to 11 August. He gave lectures to Arts students on occultism, rationality

and religion; native religions of North and South America; religion and bio-ethics.

### Massey University

Peter Donovan visited the UK in April, attending the Society for the Study of Theology conference in Cambridge, where he had a chapter in the book *The Weight of Glory* (T & T Clark, 1991) launched during the conference.

Brian Colless made a similar quick visit in July, with research interests taking him to London and elsewhere. Part 3 of his series on the origins of the alphabet is appearing as 'The proto-alphabetic inscriptions of Canaan' *Abr-Nahrain* 29 (1991): 18-66.

Meanwhile Bronwyn Elsmore, despite a heavy load of study guide preparation, has found time for a number of talks and articles, including an article on Ratana in *New Zealand Historic Places*, two talks on spiritual aspects of environmental issues to ecology conferences, and a series of three lectures to meetings arranged by the Auckland Council of Christians and Jews.

Paul Harrison attended the Tenth Conference of the International Association of Buddhist Studies held in Paris in July where he gave a paper. He was also invited to deliver a lecture at Stanford on the way to France. At the end of this year Paul has been awarded a three-month Visiting Research Fellowship at the International Institute of Buddhist Studies in Tokyo.

Last year Religious Studies at Massey invited students to contribute items and ideas to be included in a time-capsule-the contents of which may be relevant to students of religion in 2090. A suitable rite-of-passage to mark the 'burial' of the capsule was conducted as part of the NZASR conference celebrations on 24 August.

### University of Otago

Religious Studies has shared in the increased numbers of first year students, resulting in the biggest Stage I class ever: over 150 enrolments; Stage II 20 students; Stage III 9 students: 4th year, combined Hons 4 students.

The University of Otago World Religions Society continues to meet every two months. Speakers have covered a wide variety of topics including 'An Introduction to Islam', 'Quaker - the Positive Negative' and Malcolm McLean on 'India - Politics and Religion'.

### Victoria University of Wellington

Professor Mike Hill of Sociology began a year's study leave in July. He spent two months in Australia giving a number of seminars and lectures in Melbourne and Sydney and researching for a book on religion and deviance. He is presently in Singapore as a Research Scholar at the Institute of South East Asian Studies in Singapore and is working on religion and nationalism. He will complete his leave in the UK and Canada.

## **The 1992 International Congress**

*Including the ASSR Conference 1992  
July 12 - 17, Melbourne*

### **Call for Papers - 1992 International Congress**

Suggestions of special topics are requested and will be considered by the Joint Committee. An open invitation for paper and report proposals from all areas in the study of religion and the Bible will be accepted by a joint committee. Concurrent sessions will be devoted to the specialised areas of biblical and religion studies as well as cross disciplinary and more general studies.

Proposals for reports (20 minutes without discussion) and papers (30 minutes followed by 10 minute discussions) will be accepted. Reports and papers may be read in German, French or English. The proposals must include a title in the language of the presentation; an abstract in the language of the paper/report not to exceed 200 words; name and institution of the presenter; and indication of whether or not the presenter is a member of one of the cooperating organisations (in the case of ASR and SBL please provide the member number). Since more proposals are made than can be accepted please indicate if you are willing to make the presentation as a report and/or paper.

Reports may be given in any area of biblical and related studies. Papers must be presented in one of the following areas:

### **Biblical and Related Studies**

ANCIENT NEAR EASTERN STUDIES

ARCHAEOLOGY  
METHODS and MATERIALS  
Hebrew Bible  
Early Christianity  
HEBREW BIBLE  
Pentateuch  
Historical Books  
Prophets  
Psalms, Proverbs, Job  
Megillot  
INTERTESTAMENTAL HISTORY AND LITERATURE  
EARLY CHRISTIAN LITERATURE  
Gospels and Acts  
Catholic Epistles  
Revelation  
Pauline Literature  
Johannine Literature  
NEW TESTAMENT APOCRYPHA  
HISTORY OF INTERPRETATION

### **Study of Religion**

GEOGRAPHICAL  
Africa  
Asia  
Europe  
Americas  
Australia  
Oceania  
TRADITIONS  
Buddhism  
Hinduism  
Christianity  
Judaism  
Islam  
Tribal Religions  
APPROACHES

Historical  
 Comparative  
 Theological  
 Social Scientific  
 Phenomenological  
**SUBJECT AREAS**  
 Religion and Literature  
 Religion and Art  
 Religion and Society  
 Women's Studies  
 Ethics  
 Religion and Education

Spiritual Formation  
 Social Justice

### Congress Coordinator

Send suggestions and proposals to:  
 Prof Kent Richards  
 1992 International Congress  
 2201 South University Blvd  
 Denver, Colorado 80210 USA

## Other Australian Conferences

### 9th Biennial Asian Studies Conference.

July 6-9 1992

University of New England  
 Armidale

The South Asia Studies Association is keen on planning panels within the conference. For further details write to the President SASA, Department of History, University of New England, Armidale NSW 2351.

### West-East Philosophy Conference

5-12 July 1992

Brisbane

In conjunction with the Australasian Association of Philosophy (AAP) annual conference, the Philosophy East-West group in Honolulu will in part sponsor the West-East sessions. Four prominent philosophers from North America and other parts of the world (Asia, NZ, UK)

will also be participating. Further details to follow.

### IXth World Sanskrit Conference

International Association for Sanskrit Studies

January 10 - 16, 1994

Venue: International House, University of Melbourne

Call for Papers: Pre-registration with title is due by May 31, 1992. Submission of abstract is January 7, 1993.

Correspondence Address: Secretariat

IXth World Sanskrit Conference

Division of Religious Studies

La Trobe University

Bundoora 3083

Victoria, Australia

Tel: 03 479 2343

Fax: 03 478 5814

## Overseas Conferences Coming Up !

Society for the Scientific Study of  
 Religion  
 1991 Annual Meeting

Pittsburgh, Pennsylvania, November 8-10, 1991

Theme: Religious Marginality

For information contact: Bradley Hertel, Dept. of Sociology, Virginia Polytechnic Institute and State University, Blacksburg, VA 24061-0137, USA.

**Southwestern Sociological Association**  
March 18 - 21, 1992  
Austin, Texas

Theme: 1492 - 1992: New Worlds, New Directions and New Challenges  
Contact: H. Paul Chalfant  
Department of Sociology  
Box 4590, Texas Tech University  
Lubbock, TX 79409-1012, U.S.A.

**IAHR Regional Conference**  
6-10 April, 1992  
Beijing, China

Conference themes:

1. Foreign Religions and Chinese Culture
2. Modernisation and religion.

Contact: Chinese Association for Religious Studies  
Institute for the Study of World Religions  
Chinese Academy of Social Sciences  
5 Jiannai Street  
Beijing, China.  
or Michael Pye, Secretary General IAHR,  
Lancaster University (See IAHR News)

**British Sociological Association**  
**Sociology of Religion Study Group**

**British Association for the Study of Religions**  
**Political Science Association: Religion and Politics Section**

**Joint Conference**  
St Mary's College Twickenham, 8-11  
April 1992

Theme: Religion in the Common European Home

Five plenary sessions: Unity and Diversity; Europe's intellectual roots/ Europe's theological tradition; Europe's Religious Minorities; The State; Where do we go from here?/ Europe and the World

For information contact: Dr Grace Davie, Department of Sociology, Amory Building, Rennes Drive, Exeter, EX4 4RJ; Dr Kim Knott, Department of Theology and Religious Studies, The University, Leeds, LS2 9JT; Professor Kenneth Medhurst, Department of European Studies, The University, Bradford, BD7 1DP

**Society for the Scientific Study of Religion/1992 Annual Meeting**  
Washington, D.C., October 31 - November 1, 1992.

## **Conference Reports**

*Two Reports from the XVIth IAHR Congress in Rome, September, 1990*

### **1. The Panel on Gender and Religion**

Feminist scholars in the history of religions took a keen interest in the proposed Panel on Gender and Religion in the 1990 IAHR Congress. The experience of 1985 (when the panel on

women and religion was forced outside the Congress program), alerted women to the extent of continuing resistance to separate and public discussion of gender issues in religions.

The 1990 Panel more than made up for the miseries of 1985. Ursula King put an enormous amount of energy into the

protracted negotiations for the panel, as into the organisation of the papers. Unlike most other sections of the congress, papers promised were papers given. Only one scholar was prevented from coming because Norway enforces a ban on scholars attending conferences in which South Africans take part.

Ursula King chaired the panel with verve and panache and during the three full mornings it occupied, it gained a reputation for being the best organised section in the congress with a variety of scholars chairing sub-sections and leading discussion. The open evaluation session after the final paper was a very successful departure from the usual section program.

Eighteen papers were given in areas including anthropology, history of religions, Indology, African religions, Japanese religions, methodology, history, feminist epistemological issues and women's spirituality. Scholars attended from Europe, North America, Australia and South Africa and all proceedings were marked by enthusiastic debate.

Theoretical approaches varied across the spectrum of feminisms in a multi-disciplinary setting, and perhaps in the future, there will need to be more focus. The success of the exchange of views was a reflection of the articulate style and energy of Ursula King who gave the same attention and support to the prominent and successful as to the less well known and younger scholars.

This kind of co-operative community of learning and problem-solving could well become the hallmark of the IAHR if the commitment of scholars to this panel and the style of its organisation became the model for future congresses.

*Morny Joy, University of Calgary and  
Penny Magee, Uni. of South Australia*

## 2. Indian Religions

At the 1990 Congress of the IAHR there were sections devoted to the religions of South Asia and Buddhism. With several papers in the latter overlapping with the former category, there were perhaps 30 papers listed for delivery in each section, but the absentee rate was enormous, up to 70% in some cases. This meant that papers listed for delivery were simply not given and gave the entire proceedings a rather fragmented appearance. Because of the mixed bag of papers that were offered it was difficult to discern any themes in the South Asian section. At 8 months' distance from the conference very few papers remain memorable. Norval Hein's detective hunt in a variety of texts for the origin of a copperplate liturgy was a most welcome departure from normal academic discourse, and raised the academic enterprise to that of intrigue. Richard Gombrich's paper on the dates of the Buddha reminds us once again that there is still some room for questioning unassailable 'facts' of Indian religion. Other papers also made contributions but no longer live in the memory.

My overall impression of the Indian sections at the Congress is one of desuetude. Much more effort needs to be put into making people turn up at the Congress and in channelling their efforts into clearly defined areas of study. Rather than having an overall slather of topics it would be much more appropriate to restrict them to several themes.

*Greg Bailey  
La Trobe university*

*Conference of the Asian and Comparative Philosophy Society of Australasia*

For some years, Dr Purusottama Bilimoria (of the School of Humanities, Deakin University, Geelong, Victoria 3217) has been devotedly running a skeleton society of Asian and Comparative Philosophy with a mailing list and a newsletter. Now it is becoming a corporeal entity, with flesh and sinew, having had an inaugural meeting and a conference which people on all sides agreed marked an auspicious beginning.

The conference, which enjoyed sponsorship from the Asian Studies Council and Deakin University Foundation, was held on September 23 and 24, 1990 at St Mary's College, University of Melbourne. It was felicitously able to follow on from, and partly to share enrolment with, the Phenomenology and Social Philosophy conference, which ran from September 21 to 23; one plenary session was common to both conference delivered by Professor J.N. Mohanty from Temple University in Philadelphia.

The conference had an international cast, with speakers from New Zealand, India, Canada, and the USA; also there were speakers from the ANU, New England and South Australia as well as around Melbourne. Papers given reflected a considerable diversity of research interest, but at the same time the questions which followed each delivery showed that the divergent interests were not isolated compartments; various themes (particularly the theme of cultural dialogue

between different civilisations) recurred again and again, and the discussion was general.

Though it is a mechanical exercise, a bare listing of the topics of the papers may be as good a way as any to exhibit their variety: truth theory in Neo-Mohist Philosophy (Keruo Ren); the relation between Indian and Western philosophies (J.N. Mohanty); Maori ethical systems (Roy Perrett); self-inquiry in relation to Western philosophy and Sankara's thought (Mishka Jambar); Tamil Saiva Siddhanta philosophy (Raja Jayaraman); the Taoism of Confucius (Paul Rule); technology, multiculturalism and the Third World (Din Ihde); the life of Nagarjuna (Ian Mabbett); the religious background of Buddhist logic (Eli Franco); cross-cultural philosophising (J.G. Arapura), and Hinduism in nineteenth-century Bengal (Ajoy Lahiri). A workshop on integrating Asian philosophy in mainstream curricula was also held.

At a business meeting on the second day, an interim committee was elected to draft a constitution for the society, and there is every prospect that the society will act as host for the next conference of the international Asian and Comparative Philosophy Association with which it is associated. This is likely to be in 1992.

*I W Mabbett*  
*Monash University (Reprinted with permission)*

## Deaths of Scholars of Indian Religions

### Professor Bimal Matilal

Professor Bimal Krishna Matilal, Spalding Professor of Eastern Religions and Ethics at the University of Oxford and Fellow of All Souls since 1976, died in Oxford on June 8 aged 56. He was born in West Bengal on June 1, 1935.

Bimal Matilal was the world's leading authority on classical Indian logic and epistemology. In 1971 he founded the *Journal of Indian Philosophy*. In 1990 the government of India awarded him the Padmabhushan, the equivalent of a knighthood in Britain.

He was educated at the University of Calcutta and read for his BA in Sanskrit at Islamia College. His brilliance attracted the attention of Professor Gaurinath Shastri, head of the Sanskrit College, to which he moved for graduate study. Matilal added to the education he had received in western style the training of a traditional pundit; besides the BA, MA, and many medals and prizes he gained the Sanskrit title of *Tarkatirtha* ('Master of the Dialectics') in 1962.

He was appointed lecturer at the Sanskrit College in 1957. In 1962 Shastri sent him to Harvard to do a doctorate under Professor Daniel Ingalls. Matilal also read voraciously and critically in contemporary western philosophy. He was convinced that ancient and medieval Indian philosophy still had much to say, and though it survives in Sanskrit texts of appalling difficulty he devoted his life to establishing a dialogue between students of those long-dead thinkers (whether Brahmin, Buddhist or Jain) and contemporary philosophers, a dialogue for which he was an irreplaceable interpreter.

On taking his Harvard PhD in 1965, he accepted a post at the University of Toronto where he spent most of the next 11 years. He has left a dozen books and almost 100 learned articles, the majority on the more technical aspects of Indian philosophy.

*from The Times, 12/6/1991*

### Prof. A. Bharati

Agehananda Bharati, a Hindu monk and the Ford-Maxwell Professor of South Asian Studies at Syracuse University died on May 14, aged 68.

He joined the Syracuse faculty in 1961, was chairman of the department of anthropology from 1971 to 1977.

Before coming to Syracuse, he taught linguistics, comparative philosophy, anthropology and South Asian studies at universities and institutions in India, Japan, Thailand and the United States. In 1987, he received a Fulbright scholarship to teach in West Germany.

Born in Vienna on April 20, 1923, as Leopold Fischer, he adopted the name Agehananda Bharati in 1951, when he was ordained in the Dasanami Sannyasi order of Hindu monks. His interest in Indian culture began in his youth when he learned classical Sanskrit and Hindi. He served with the German Army's Free India Legion and after World War II he went to India and entered a monastery.

He became a citizen of the U.S. in 1968. He was the author of four books, including *The Ochre Robe*, his autobiography, Ross-Erickson Press, 1980.

*from The New York Times, 16/5/1991*