



TEXTUALITY ... IMAGES AND
VERBAL ART
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I am writing this entry somewhat beyond the hoped-for date of completion, and that is some cause for regret. However, it also means that I am able to write from the perspective of life in Bali/Indonesia, the location of my day-to-day work and research for more than fifteen years and the background for the work that I carried out while in Berlin and hope to carry forward in the years to come.

Working on a day-to-day basis with American undergraduates on a Study Abroad Program of The School for International Training (SIT) has meant a continuing commitment to promoting cross-cultural understanding, and to identifying and conveying to students the elements of an unfamiliar culture and so enhance their ability to achieve an experience of cultural immersion that can bring with it a deeper understanding of the nature of human social life – what it is that we all share as members of a single species, and what is unique in each of our own cultures. My work in this area has also meant a continuing effort to produce curriculum and published work that can situate insights gained in the field within the context of current academic research and writing, I am fortunate that in these efforts I can share perceptions and ideas with local friends, with educational partners at Udayana University in Denpasar, and with my wife and co-worker, Ni Wayan Aryati, who is completing her dissertation work on a comparative study of representations of the goddess Durga in India, Java and Bali.

With life in Indonesia as a background, the opportunity to live and work at the Wissenschaftskolleg brought with it special benefits all too rarely available in the context of a developing nation facing daunting economic challenges. Library resources for works of contemporary scholarship and the sciences are almost non-existent in Indonesia, while access to works available via the internet is limited by the slow speed of transmission. Participation in local intellectual discourses is less limited so long as one has a mastery of the Indonesian language, but here one must often contend with the uneven development of an understanding of the history of Western intellectual and scientific discourses. Thus, for example, one can easily encounter discussions of *posmo* (post-modernity) among artists and intellectuals, but all too often one finds that they belie a lack of background in the history of modernity itself or why claims can be advanced arguing that de-centred, post-modernist discourses might offer more promising solutions to local problems than the master narratives of modernity.

On the other hand, being a resident in Indonesia brings with it access to a rich history of textual production in the classical languages of the archipelago, as well as to semiotic systems with a long history of development in ritual contexts and traditions of the performing arts. These have proven to be a fertile ground for the explorations of Western researchers, and have thereby taken their place in the Western archive, albeit in a form that might rightly be said to have been originally produced under the sign of colonialism – and arguably not yet free from that stigma.

In my research and writing efforts I have endeavoured to overcome the effects of marginality that are a condition of intellectual life in Indonesia by working in translation and critical theory produced with the intention of uncovering the roots of local epistemologies that have guided textual processes in the Malay-Indonesian archipelago that were once central to state formation and have continued to play a vital role in the framing of meaningful political and social action. A year spent at the Institute of Advanced Study in Jerusalem (2003–04) working on a group project on the subject of “points of innovation and change in the history of Indian lyrical verse (*kāvya*)” brought with it the opportunity to deepen my knowledge of the traditions of Sanskrit verse and poetics that had a profound effect on the development of the *ḱaḱawin* genre of Old Javanese literature. My stay there led during my year at the Wiko to the completion of two book chapters detailing a history of literary innovation in Old Javanese. This represented a major step towards a larger work on textuality in the archipelago, in this case focusing on the influence of Indian models of language, literature and philosophy and the effects these had on the development of literary genres, performing arts and diglossic forms of linguistic expression in the archipelago.

My year at the Wiko offered an unprecedented opportunity to delve much more deeply into comparative questions arising from my work on textuality, to build a greatly expanded library of textual and theoretical resources and thus to lay the groundwork for a volume that I would now describe in terms of “textuality, images and verbal art”. In speaking in terms of three realms of communicative practice and so expanding on my original focus on textuality, I believe it will be more possible to flesh out the development of intellectual, ritual and artistic realms of discourse in the archipelago and so make possible a broader basis for critical analysis of the ways communicative practices have informed social, political and cultural modes of activity. The expansion of the focus of my work grows directly out of the challenge of formulating my presentation for the *Dienstagskolloquium*. The lively intellectual and scientific debate and discussion that I experienced at the Colloquium presentations of other Fellows and the daily interchange of ideas at Wiko lunches and dinners inspired me to attempt the most daring possible formulation of my ideas for my colloquium presentations, leading to an attempt to find common ground between non-Saussurean models of linguistic structure developed by Indian analysts like Bhartrhari, the evolution of religious icons in India and Southeast Asia and the development of Indian and Javano-Balinese models of poetic praxis, aesthetic philosophy and political action. Responses to my presentation were especially valuable to me in that they prompted me to look more closely at a number of weak points in my arguments, for example leading me to un-

derstand the need to account for textuality, visual images and verbal art as three independent streams of discourse that conditioned each other in significant ways over a period of nearly two millennia, yet need to be described in separate accounts sensitive to the nuances of each of their modes of cultural reproduction.

As I look back today at the materials in printed and electronic media I was able to collect while at the Wiko, I realize exactly how much I owe to the staff of the library and computer services of the Wiko. Frau Bottomley and her staff were ever attentive to my needs and carried out their work with a warmth, friendliness and boundless generosity that I will never forget. The same can be said of the staff of the computer services. A few names – Petra Sonnenberg and Roman Riebow, for example – stand out in terms of their attention to my specific needs and requests, but the entire staff doubtlessly contributed to the overall effort that did so much to ensure the productivity of our group of Fellows and should receive equal thanks for their efforts. I want to particularly note here the fine set of CDs they produced for each of us at the end of our stay. I was able to gather a great deal of information by downloading, digital photography and scanning during my stay at the Wiko and now find all of the fruits of my efforts at my fingertips, in an easily accessible and perfectly organized form, thanks to their efforts.

I work too much with languages of South and Southeast Asia to be adept at absorbing new material from the European languages. Nonetheless I am certain that the teaching efforts of Eva von Kügelgen, Barbara Herrmann and Nadja Fügert during the initial *Deutschunterricht* and Eva's patience with my stumbling efforts throughout the year following have not been without a measure of success. One of my goals while at the Wiko was to gain a reasonable reading knowledge of German and to use that basis in German as a stepping-stone to begin to master the reading of Dutch, the major research language for scholars working with the historical archive for Indonesia. I am happy to say that after several visits to Amsterdam and Leiden during the year, which brought with them the chance to collect written and recorded materials for the study of Dutch, I am beginning to make enough progress towards that goal to feel that my two-pronged approach to gaining some level of skill in Germanic languages is beginning to bear fruit. I should not fail to mention here the debt I owe to Sophia Pick. Sophia worked with me on the translation of several important articles on Old Javanese literature by the late Walter Aichele, as well as the translation of materials on North Indian classical music into German. Her enthusiasm and facility in moving back and forth between English and German made working with her a revelation as well as a pleasure.

Before speaking of some of the ways that the Wiko staff made the life of my family workable and a pleasure during the Wiko year, I want to mention the admiration I have for the way the academic vision and atmosphere of the Wiko are structured to be conducive to the work of all the Fellows and to provide unique opportunities for scholarly and scientific exchange and cross-pollination. I feel particularly enthusiastic about the “mix” that is achieved at the Wiko between the physical and social sciences, the profession of legal scholarship and the arts and humanities. I am sure that I am not alone among the group of social scientists in feeling that we were very fortunate indeed to share the Wiko year with “our biologists” from the Focus Group on “Evolutionary Immunology”. My graduate work began with a fascination with the work of social scientists like Gregory Bateson, who in his later years turned his attention more and more towards the biological sciences, and of ethnologists like Konrad Lorenz, whose influence spread far beyond the boundaries of his own discipline. Being able to work alongside biologists at the cutting edge of their profession during the Wiko year brought with it a constant source of wonder and inspiration that I hope can also be experienced by many future generations of Wiko Fellow. At the same time it brought back to my own consciousness a feeling of kinship between the social and biological sciences that has lain dormant for too long. The daily preoccupations of a social scientist, legal scholar or art historian leave them all too little time to stay current in the kinds of thinking about evolution and adaptation that grow out of scientific endeavour, yet these are areas of human intellectual pursuit whose findings are crucial to the future of our species and deserve our attention as we build our models of social and historical modes of discourse. I feel a similar sense of enthusiasm when I think back on lectures of the Dientagskolloquia that grew out of the Focus Groups in “Image Science” and “Religious Mobility”, as well as the individual lectures in philosophy, political science, history, sociology and anthropology. Each one was an inspiration, while several have triggered new directions in my own work that I could not have dreamed of prior to my time in Berlin.

For those among future Fellows who elect to bring all or part of their family with them to Berlin, I would like to convey my conviction that the staff of the Wiko will continue to provide a sense of community and a highly supportive atmosphere that make the family experience at the Wiko among the best anywhere in the academic world. The fact that spouses are invited – nay encouraged – to take full advantage of the research facilities of the Wiko and an active part in all of its social and academic functions gives it a special place among similar institutions. As I mentioned earlier, my wife is currently working on her dissertation in comparative religion and history. We are both especially grateful to Frau

van Arnim for her efforts in support of Aryati's presenting a report on the current state of her thought and research as one of the Thursday Colloquia, and in a more general sense to the Wiko and all its Fellows for providing the kind of welcoming and supportive atmosphere that makes visiting the Wiko such a special honour and opportunity. While Aryati's duties for our Study Abroad Program in Bali/Indonesia meant that she was not able to spend the full year at the Wiko, she gained an unforgettable experience during her several months with us, through both the congenial atmosphere and the many enriching cultural experiences that we experienced as a family by visiting the museums, historical sites and performance venues of Berlin.

Our daughter, Kadek Jayanti, who celebrated her tenth birthday in Berlin and was able to take her fourth year of elementary school education at the JFK-Schule, also prospered in the supportive atmosphere of the Wiko. In addition to studying with a teacher at the JFK-Schule (Mrs. Gersh), whom she counts as "her best teacher ever", and finding friends among the group of children of the Wiko Fellows, whom she counts as her lifelong friends, she was able to undertake her first year of serious study of the piano under the expert and patient tutelage of Noriko Hosokawa, wife of our esteemed composer in residence, Toshio Hosokawa, and a prominent young composer in her own right. This was a rare and inspiring opportunity that has instilled in Kadek a love of music that was graciously and lovingly supported by the many Fellows who encouraged her in her solo performance for the Final Party and in her duet with Alma Stritt, her close friend and musical partner.

I have just been taking advantage of another of the services of the computer services staff and of our esteemed Fellow, Thomasz Kiszny – the photographic record of the unforgettable final party of 13 July 2007. This brings to mind not only the Fellows' contributions to the success of that event, but also its background – the wonderfully convivial atmosphere and outstanding cuisine provided by Frau Klöhn and her staff that provided the model for the efforts of the Fellows to produce a meal and event that might help to balance out their enormous contributions over the year.

To this I would also add our appreciation for the strategy of the midday meals and other social functions of the Wiko, which no doubt emanates from – or at least has the unflagging support of – the Rector and the other senior Wiko staff members. I am sure I am not the only Fellow who at first felt more than a little awkward as the regime of shared meals began to unfold, caught somewhere between wondering if we could make conversation at a level appropriate to a Wiko Fellow and taking the measure of the other Fellows, wondering if we might not "fade in the glory of their greater existence". How pleasant it was

to find that these feelings rapidly dissipated, replaced in a remarkably short time by the recognition that mealtimes were going to be a time of animated, passionate and enthusiastic discussions on a wide-ranging number of topics and points of debate.

During the Wiko year 2006–07, we were able to enjoy the company of two outstanding directors of the institution as Professor Luca Giuliani took over leadership as Rector from Professor Dieter Grimm. No doubt the shift from a leader whose expertise lies in the field of legal scholarship to one whose focus is on the critical and social sciences will bring some changes of perspective, but from what I have observed this will not in any way lessen the sense of institutional vigour, acumen and civility that is a hallmark of the Wiko and its leadership.

One always risks unfairness in mentioning specific names among a group of people who have provided an unforgettable experience, and so deserve mention one by one. Nonetheless, I would like to add here my special appreciation to Andrea Bergmann and Friederike Greul for the many ways they assisted us throughout the year, to Dr. Nettelbeck for his kind attention to our special needs and finally to Reinhart Meyer-Kalkus for his staunch defence of the values of the Enlightenment and healthy resistance to our claims for a “scientific” aspect to the ritual and mythological systems of Southeast Asia.

Finally I would like to thank all the staff and Fellows who were so supportive of my musical efforts in North Indian classical music. I travelled to Berlin without giving sufficient forewarning of the degree to which this “serious hobby” plays a role in my life. To all those who suffered graciously to the unfamiliar strains of Indian music penetrating their living spaces, and to all the staff and Fellows for their gracious support, I offer both my humble apologies and heartfelt thanks. I am especially grateful to the efforts of Toshio Hosokawa, who made sure that I found venues for performance during the last months of our stay in Berlin, to Frau van Arnim and Sophia Pick for so enthusiastically supporting the work that went into the creation of brochures and posters for those venues, and to Christian Schmitz for his many contributions as an expert, patient and ever-inspiring master of the world of sound engineering.

I close with heartfelt thanks to all the Fellows of the 2006–07 Wiko year and to all the Wiko staff and associates who made our year in Berlin such an unforgettable experience.