

Obituary:

BERT VAN DEN HOEK

**In Memoriam Bert van den Hoek
(1951-2001)**

by

Bal Gopal Shrestha and Han F. Vermeulen
University of Leiden

Bert (Albertus Wilhelmus) van den Hoek was a brilliant anthropologist and Indologist from the Netherlands, who had been working on India and Nepal for more than thirty years when he died on December 1st 2001, on his way to a conference in India, aged 50. He left behind numerous scholarly works, three films, and the memory of a gentle, warm, and dedicated man.

Bert was born on September 2 1951 in Apeldoorn as the first son of his parents. He attended high school at Utrecht, completing the Stedelijk Gymnasium in 1969. In the same year he attended courses in cultural anthropology and philosophy at the University of Amsterdam. Then he switched to Leiden, where he studied cultural anthropology at the University of Leiden for his BA and MA degrees from 1970 to 1976. He travelled to India for the first time in the summer of 1970, together with Jan Brouwer. During this period, Bert followed courses in linguistics and the anthropology of Indonesia with Professor P.E. de Josselin de Jong and in the anthropology and sociology of South Asia with Professor J.C. Heesterman, which included studies of Tamil, Sanskrit, and philosophy. Together with Sjoerd Zanen, he carried out fieldwork for his MA thesis in Lebanon (1974). They travelled extensively through the Middle East, Turkey, Syria, Iraq, Iran, Afghanistan, Pakistan, and India (1973-74) and Bert first visited Nepal in 1975. In 1977 he was a postgraduate student of Professor Louis Dumont at the École des Hautes Études en Sciences Sociales, Centre d'Études de l'Inde et de l'Asie du Sud, in Paris. During this period he worked out the research he had undertaken in the spring of 1977 with Zanen in Madurai, south India. 'The Goddess of the Northern Gate: Cellattamman as the "Divine Warrior" of Madurai' (1979) was one of his earliest papers based on his research in South Asia. For a short period (January-March 1978), he worked in southern Sudan in a mission for the Foreign Ministry of the Netherlands with Zanen and Philip Leek Deng, which resulted in several publications on Dinka religion and culture (1978, 1985, 1987).



From 1 September 1978 until January 1st 1981 he was a PhD student at the University of Leiden under the supervision of P.E. de Josselin de Jong and J.C. Heesterman carrying out research on ‘The Religious, Social and Political Significance of the Goddess Kālī (Devī Durgā) in Hindu-Buddhist Society’. For this purpose, he conducted fieldwork in Kathmandu, Nepal, together with Sjoerd Zanen in 1979; between 1979 and 1982 he was assisted by Bal Gopal Shrestha and Tirtha Narayan Mali.

Having returned to Leiden in May 1982, he participated regularly in seminars of the CASA (Cognitive Anthropology and Structural Anthropology) research group at Leiden and of the ERASME research group at Paris. From April to July 1985 he was assigned by LIDESCO to prepare the working document for the International Symposium on the Cultural Dimension of Development, sponsored by UNESCO. In addition, he published several articles on the same subject (1985, 1986, 1988), arguing for the importance of including anthropological ideas in the development process.

In 1988 he went back to the University of Leiden to expand his language skills and enrolled in the study of Sanskrit and cultural history of South Asia at the Department of Languages and Cultures of South and Central Asia, where he obtained a BA degree in 1989. During this period, together with Bal Gopal Shrestha, he carried out research on the ‘Sacrifice of Serpents and the Festival of Indrāyaṇī in Northern Kathmandu’ and on ‘Fire Sacrifice in Nepal: the Agnimaṭha in Patan’. For this purpose he was in Nepal during two periods of three months of fieldwork in 1988 and 1989. His knowledge of Sanskrit and Vedic literature is very evident in the published papers from this research.

From 1989 to 1992 he served as the head of the Documentation Centre of South Asia at the University of Leiden. During this period he managed to add a wealth of literature on South Asian to the library of the Kern Institute at Leiden. He was also editor of the *South Asia Newsletter*, published by the Universities of Amsterdam and Leiden for the period 1989-92. He organized the Dutch Asia Conference (KOTA) with Dr Jos D.M. Platenkamp at Leiden in 1989, and at Amsterdam in 1990. He was also a member of the organizing committee of the 11th Conference on Modern South Asian Studies, held in Amsterdam in 1990.

Resigning his post as head of the Documentation Centre of South Asia in 1992, he took up a position as research assistant (AiO) to write a PhD thesis on 'The Ritual Structure of Kathmandu, Nepal'. For this purpose he was in Kathmandu to carry out fieldwork with Bal Gopal Shrestha from June 15 1992 to July 14 1994. During this period, he took lessons in Nepālbhāṣā (Newari) with Subarna Man Tuladhar. In November 1992 Dr Dirk J. Nijland of Leiden University joined them to shoot an ethnographic video-film on their earlier research, 'Sacrifice of Serpents'. During this period, Bert participated in a number of conferences and wrote several research papers such as 'The Death of the Divine Dancers: The Conclusion of Bhadrakālī' (1992), 'Guardians of the Royal Goddess: Daitya and Kumār as the Protectors of Taleju Bhavānī of Kathmandu' (1992), 'Kathmandu as a Sacrificial Arena' (1993), and 'Caste and Gender in the Perfect Buddhist Gift: The Samyak Mahādān in Kathmandu, Nepal' (1994). His genius is to be seen in all these writings, which provide penetrating insights into Newar cultural and ritual life.

In July 1994 Bert was back in Leiden to write up his PhD thesis at the Centre of Non-Western Studies (CNWS) under the supervision of Professor Heesterman. He was one of the most talented students of Heesterman and took his comments and criticisms seriously. Accordingly, he tried to revise all chapters in accordance with his guru's suggestions, and, more often than not, he was a perfectionist. He finished a draft version of the text, but was compelled to leave his office at the CNWS in December 1996, before being able to finalize it. This situation was aggravated by personal problems, including financial constraints, which never stopped haunting him.

Nevertheless, he remained active academically and in 1997 completed the editing of the documentary film 'Sacrifice of Serpents', together with Dirk Nijland and Bal Gopal Shrestha. The film deals with the annual Newar festival of Indrāyaṇī in the northern part of Kathmandu city and was first screened at the opening of the festival of South Asian documentaries 'Film South Asia 1997' in Kathmandu, October 26-28 1997. It was selected for the seventh Bilan du Film Ethnographique in Paris,

March 23-28 1998, the Ethnographic Film Festival 'Beeld voor Beeld 1998' in Amsterdam, June 4-7 1998, and the Film Festival of the Society for Visual Anthropology during the Annual Meeting of the American Anthropological Association (AAA) in Philadelphia, December 2-4 1998. On the latter occasion the AAA honoured the film with an 'Award of Commendation' for making

a thorough documentation of a multi-day festival which is slow paced with spare narration and 'time to see'. A depth of Vedic scholarship and many years of fieldwork by the anthropologist are combined with Nepalese team assistants who were community members to make an informed film record of the event.

Earlier in 1998, in the wake of the annual meeting of Asian Scholars in Washington, Bert and Bal Gopal had been invited to show the film at Cornell, Princeton, and Harvard Universities, as well as in Washington at a meeting of the Newar community in the USA. The audience in Nepal and in all other countries where the film was shown appreciated it for presenting an inside view of the rituals performed during the *Indrāyaṇī* festival.

Many scholars in Nepal greatly appreciated Bert for his scholarly talents. Professor Tirtha Prasad Mishra, Director of the Centre for Nepal and Asian Studies (CNAS) at Tribhuvan University in Kathmandu, to which Bert was affiliated until his death, stated a few weeks before he died that Bert was one of the most talented foreign scholars working on Nepal. Professor Kamal Prakash Malla, a prominent Nepalese scholar from Tribhuvan University, had the following to say on Bert's sudden departure:

His death is, indeed, a great loss to the world of Indian Studies in general and Nepal Studies in particular. His work and keen insight into the culture of the Kathmandu Valley, particularly its festivals and ritual structure, have always been deep and penetrating, often ending in brilliant conclusions, synthesizing Indology with anthropological perspectives. Personally, it is a great loss to me and my colleagues in the academic community in Nepal, committed to the cause of the promotion of Newar studies.

Although Bert's chief interest in Nepal was the study of rituals and religious festivals he was also interested in Nepalese politics, ethnicity, and the situation of human rights. He published several articles on Nepalese politics, language issues, and social problems in *Nepal Nieuws*, a bulletin published in the Netherlands by a group of activists, of which he was one of the editors in the 1990s.

In addition to his academic interest in Nepal, Bert was active in social work and in

heritage conservation. His idea was that scholars working on Nepal should not only work in their own interests but must also reciprocate by supporting Nepalese traditions and cultures. His involvement in fund raising for the restoration of temples and monuments in Nepal was proof of this. For this reason Bert will be remembered especially in Sankhu, a small town near Kathmandu, where the renovation of a number of religious monuments was begun with his active support.

He was a member of several organizations in the Netherlands working in Nepal and India, such as Vereniging Nepal Samaj Nederland (NSN), Vereniging Nederland Nepal (VNN), International Council for Friends of Nepal (ICFON), and Vereniging Nederland India. He was active in establishing a relationship based on equality between Nepal and the Netherlands. He was of the view that Nepal has rich traditions of culture, arts, and architecture, which fully deserve the attention of countries like the Netherlands. For this purpose he wished to establish a cultural agreement between the Netherlands and Nepal at the governmental level. In 1992–94, when he was in Nepal, he met Ishor Baral, then Vice-Chancellor of the Royal Nepal Academy, and drafted a memorandum for the agreement that was not followed up for financial reasons. Bert not only wanted Nepal to be studied by foreign scholars, but also wanted Nepalese scholars to be given the chance to study the cultural traditions of Western societies. This led to the appointment of Bal Gopal Shrestha as a PhD student at the CNWS, University of Leiden, in September 1996. That same year, Bert drafted a Memorandum of Understanding for co-operation between the University of Leiden and Tribhuvan University. The director of the Research School CNWS, Professor D.H.A. Kolff, played a key role in getting this memorandum signed in January 1997. Bert continued to work on restoration projects in Sankhu, and in July 2000 established a foundation for cultural and scientific exchange between Nepal and the Netherlands (Stichting Culturele en Wetenschappelijke Samenwerking Nepal-Nederland). Its immediate aim was to build a Nepalese-style pagoda temple to Ganesh in Leiden; its long-term aims were to spread Nepalese art and culture in the Netherlands and to contribute to the preservation of the cultural heritage and infrastructure of the Kathmandu Valley.

Intending to finalize his dissertation and add to his research data, he went to Nepal in August 2000, only to return to the Netherlands for a month towards the end of May in 2001. He again returned to Nepal on July 13 2001 to continue his research on rituals in Kathmandu. He was very concerned about the political developments in Nepal, including the ‘palace massacres’ of June 1st 2001 and the government struggle against the Maoist movement. Ironically, his departure for India, to participate in an international seminar in Pune, coincided with the declaration of the state of emergency in Nepal on November 26. In Pune he was expected to present a paper titled ‘Lingua

Franca in Nepal: The Pre-Nationalist, the Nationalist, and the Ethnic Discourse' in an international seminar on November 28 2001. Unfortunately, he never reached the conference venue. On his way to Pune he was hit by a motortrailer in Mumbai (Bombay) on the early morning of November 27. He was admitted to the King Edward Memorial Hospital where he died without regaining consciousness on December 1st, the full-moon day (*Sakimilā punhi*).

This was the tragic end of a brilliant man. He has left behind three films and a corpus of published and unpublished papers, including his incomplete PhD dissertation, which he retitled *Caturmāsa: Celebrations of Death in Kathmandu*.

Bert took a lively interest in the cultural traditions of the Newar of Kathmandu Valley. Newars combine Hindu and Buddhist beliefs and practices, which fascinated him. Shortly before the fatal accident, Bert stopped in Lumbini, the birthplace of Buddha in southern Nepal, for a few days. There he was initiated by His Holiness 17th Gyalwa Karmapa on November 22, one week before he died. During Bert's cremation at Rijswijk, the Netherlands, on December 14 2001, Kalsang Norbu Gurung, a Tibetan-Nepali monk studying in Leiden, was invited to carry out a recitation of Buddhist texts and to pray for the eternal peace of Bert's departed soul. On the same occasion Bal Gopal Shrestha and his family performed a *pūjā* or farewell worship to pay respect to Bert van den Hoek and his long association with Newar rituals and traditions, which he admired so much and which he knew much better than most Newars today.

Bert van den Hoek made his contributions to South Asian studies by combining his thorough fieldwork-based anthropological research with his profound knowledge of Sanskrit and Vedic literature. This sometimes confused contemporaries as to whether they should consider him an anthropologist or an Indologist. In real life, actually, he was both.

With his departure, a great light has gone out.

Publications of A.W. van den Hoek

- 1974 A.W. van den Hoek & Sj. Zanen, *De bron des gouds: De sociaal-culturele ontsluiting van een Libanees bergdorp (Nahr-ed-Dahab)* [The Fountain of Gold: Socio-cultural incorporation of a Lebanese mountain village]. Report on a field study, 137 pp. ill.
- 1975 'Theater en spel als antropologische modellen [Theatre and Play as Anthropological Models]'. Manuscript, 13 pp.

- 1976a 'Tamilnadu als deel van het Indische studieveld [Tamilnadu as Part of the Indian Field of Study]. Scriptie voor het bijvak Zuid-Azië' (short thesis, University of Leiden).
- 1976b 'Huwelijks-alliantie op Sumatra, gezien in het licht van het Pandji-thema [Marriage Alliance on Sumatra, from the Viewpoint of the Panji Theme]. Scriptie voor het bijvak Zuid-Oost-Azië' (short thesis, University of Leiden).
- 1976c Sjoerd Zanen en Bert van den Hoek, *Netwerk en structuur. Theoretische studie van sociale verandering in een Libanees bergdorp* [Network and Structure: Theoretical study of social change in a Lebanese mountain village]. Leiden: Instituut voor Culturele Antropologie en Sociologie der Niet-Westerse Volken (ICA-Publicaties 14). 47 pp. ill.
- 1976d 'Een kanttekening bij de methode van het structuralisme [A Note on the Method of Structuralism]' *Antro* 6 (5): 7-12.
- 1978 Bert van den Hoek, Sjoerd Zanen & Philip Leek Deng, *Social-anthropological Aspects of the Jonglei Development Projects in South Sudan (field-work report)*. Leiden: Instituut voor Culturele Antropologie en Sociologie der Niet-Westerse Volken. May 1978. 107 pp., maps, ill. Reissued with a new introduction 1985c.
- 1979 'The Goddess of the Northern Gate: Cellattamma as the "Divine Warrior" of Madurai'. In *Asie du Sud: Traditions et changements*, edited by Marc Gaborieau and Alice Thorner, pp. 119-29. Paris: CNRS. Paper presented at the Xth International Congress of Anthropological and Ethnological Sciences, Post-Plenary Session on Religion and Society, Madras, December 19-21 1978.
- 1985a *The Cultural Dimension of Development*. State-of-the-Art document presented at the UNESCO Symposium on the Cultural Dimension of Development at the Peace Palace, The Hague, September 1985.
- 1985b 'De culturele dimensie van ontwikkeling: een sleutelbegrip in UNESCO's toekomstbeeld [The Cultural Dimension of Development: A key concept in UNESCO's policy]' *IMWOO-Bulletin* 13 (3): 12-14.
- 1985c Bert van den Hoek, Sjoerd Zanen & Philip Leek Deng, *Social-anthropological Aspects of the Jonglei Development Projects in South Sudan*. Leiden: Instituut voor Culturele Antropologie en Sociologie der Niet-Westerse Volken (ICA-Publicaties 67). Reprinted from 1978 with a new introduction.
- 1986 'The Cultural Dimension of the Jonglei Development Projects'. In *The*

Cultural Dimension of Development, edited by G.C. Uhlenbeck, pp. 77-87. The Hague: Netherlands National Commission for UNESCO.

- 1987 Sjoerd M. Zanen and A.W. van den Hoek, 'Dinka Dualism and the Nilotic Hierarchy of Values'. In *The Leiden Tradition in Structural Anthropology: Essays in Honour of P.E. de Josselin de Jong*, edited by Rob de Ridder and Jan A.J. Karremans, pp. 170-96. Leiden: E.J. Brill.
- 1988 *Cultural Diversity and the Ideology of Development. UNESCO's role in the international debate on the cultural dimension of development*. Leiden: Faculty of Social Sciences, Leiden Institute of Development Studies and Consultancy Services (LIDESCO R-88/10). ix + 68 pp.
- 1989 'Purity and Progress: Hindu ritual and Western planning'. Paper presented at the IXth KOTA conference, held in Leiden, June 29-30 1989. Published in a Dutch version 1990.
- 1990a 'Hindu ritueel en Westerse planning. Een Nepalees offerfestival in vergelijkend perspectief [Hindu Ritual and Western Planning: A Nepalese sacrificial festival in comparative perspective]' *Antropologische Verkenningen* 9 (3): 16-31.
- 1990b 'Does Divinity Protect the King? Ritual and politics in Nepal' *Contributions to Nepalese Studies* (CNAS, Tribhuvan University) 17 (2): 147-55. Paper presented at the Xth KOTA conference, on 'Ritueel & Politiek in Azië', held at CASA, Amsterdam, June 14-15 1990. French translation 1993b.
- 1990c 'CNAS and CEDA: Two Centres of Asian Studies in Nepal' *South Asia Newsletter* No. 5: 22-4.
- 1990d 'Report on the 11th Conference on Modern South Asian Studies' *CNWS Newsletter* No. 3: 10-11.
- 1990e 'De afkondiging van de Nepalese grondwet 1990 [The Proclamation of the Constitution of Nepal in 1990]' *Nepal Nieuws* No. 3: 2-7.
- 1990f 'Eindelijk een nieuwe grondwet [A New Constitution At Last]' *Nepal Nieuws* No. 4: 2-8.
- 1991a 'Report on the VIIIth World Sanskrit Conference' *South Asia Newsletter* No. 7: 41-2.
- 1991b 'Nepalese verkiezingen brengen politieke duidelijkheid [Elections in Nepal Provide Political Clarity]' *Nepal Nieuws* No. 2: 2-9.
- 1991c 'Hongerstaking sterft een zachte dood [Hunger Strike Dies a Solemn Death]' *Nepal Nieuws* No. 3: 2-5.

- 1991d 'Een kijkje in het parlement [A Look in Parliament]' *Nepal Nieuws* No. 3: 6-7.
- 1991e 'De rituele structuur van de stad Kathmandu, Nepal [The Ritual Structure of Kathmandu City]'. Research proposal submitted to the Centre of Non-Western Studies, University of Leiden. Dated Kathmandu, 1 October.
- 1991f 'Vikāsa va saṃskṛti rakṣya nitāṃ nāpaṃ juimā [Development and the Protection of Culture must be carried out simultaneously]'. Interview by Bal Gopal Shrestha, conducted in English and translated into Nepālbhāṣā (Newari), published in *Ināp*, a Nepālbhāṣā Weekly, 9 (44), November 20, pp. 3 and 7.
- 1991g 'Life and Death at Svanti - The Turn of the Ritual Year in Nepal'. Unpublished paper presented at CASA-ERASME seminar "The Cycle of Life and Death", held in Paris, December 9. 7 pp. Planned as chapter 7 of the dissertation.
- 1992a (with Bal Gopal Shrestha) 'The Sacrifice of Serpents: Exchange and non-Exchange in the *sarpabali* of Indrāyaṇī, Kathmandu' *Bulletin de l'Ecole française d'Extrême Orient* (BEFEO, n.s.) 79 (1): 57-75. Paper presented at the 11th European Conference on Modern South Asian Studies, Amsterdam, July 1990 and at the VIIIth World Sanskrit Conference, Vienna, August 27-September 2 1990.
- 1992b A.W. van den Hoek, D.H.A. Kolff and M.S. Oort (eds) *Ritual, State and History in South Asia. Essays in Honour of J.C. Heesterman*. Leiden/New York/Köln: E.J. Brill 1992. (Memoirs of the Kern Institute 5.) xi + 843 pp. ill.
- 1992c 'Fire Sacrifice in Nepal'. In 1992b, pp. 532-55 + 7 ill. Paper presented at the VIIIth World Sanskrit Conference, Vienna, August 27-September 2 1990.
- 1992d (with Bal Gopal Shrestha) 'Guardians of the Royal Goddess: Daitya and Kumār as the Protectors of Taleju Bhavānī of Kathmandu' *Contributions to Nepalese Studies* (CNAS, Tribhuvan University) 19 (2): 191-222.
- 1992e 'Locale verkiezingen lokaal beschouwd [Local Elections Considered Locally]' *Nepal Nieuws* No. 3: 4-10.
- 1992f 'Nepali, Sanskrit en de etnische talen [Nepali, Sanskrit, and Ethnic Languages]' *Nepal Nieuws* No. 3: 11-18.
- 1992g 'The Sanskrit Language: An outsider's view' *Independent Weekly*, 2 (28) p. 2.

- 1993a 'Kathmandu as a Sacrificial Arena' In *Urban Symbolism*, edited by Peter J.M. Nas, pp. 360-77. Leiden/New York/Köln: E.J. Brill.
- 1993b 'Les Divinités protègent-elles le roi? Rituel et politique au Nepal' *L'Ethnographie* 89 (1): 19-28. Translation from the English (1990b) by Xavier Blaisel. [N.B. The title has been rendered incorrectly, distorting the argument significantly, according to the author.]
- 1994 'The Death of the Divine Dancers: The conclusion of the Bhadrakālī pyākhaṃ in Kathmandu' In *The Anthropology of Nepal: Peoples, Problems and Processes*, edited by Michael Allen, pp. 374-404. Kathmandu: Mandala Bookpoint. Paper presented at the conference jointly sponsored by the Centre for Nepal and Asian Studies, Tribhuvan University and the Department of Anthropology, University of Sydney, held in Kathmandu, September 7-14 1992.
- 1995a (with Bal Gopal Shrestha) 'Education in the Mother Tongue. The Case of Nepālbhāṣā (Newari)' *Contributions to Nepalese Studies* 22 (1): 73-86. Paper presented during the 14th Annual Conference of the Linguistic Society of Nepal, Tribhuvan University at Kirtipur, Kathmandu, November 26-27 1993.
- 1995b Presentation of fragments of the Agnimatha film, during the conference 'Film and Ritual' organized by the Centre National de la Recherche Scientifique at Nanterre University, Paris, October 26-28. Showing video material about the Darśapūrṇamāsa ritual in the Agnimatha in Patan, which takes place every fortnight to guarantee the continuation of the cycle of the moon.
- 1996a 'Caste and Gender in the Perfect Buddhist Gift: The Samyak Mahādān in Kathmandu, Nepal' *Contributions to Nepalese Studies* (CNAS, Tribhuvan University) 23 (1): 195-211. Paper presented during the 13th European Conference on Modern South Asian Studies, held in Toulouse, August 31–September 3. Reprinted in 1999.
- 1996b 'The Festival of Indra in Kathmandu: An archaic survival or an 18th century construction?' Unpublished paper presented at the 14th European Conference on Modern South Asian Studies, held in Copenhagen, Denmark, August 21-24. 7 pp.
- 1996c 'Newar Culture and Gorkha Power: The royal rituals of Kathmandu'. Unpublished paper presented at the International Conference on "Asian Minority Cultures in Transition: Diversity, Identities and Encounters."

held at Münster, December 12-15, organised by J.D.M. Platenkamp.

- 1997a (Film, with Dirk J. Nijland and Bal Gopal Shrestha) *Sacrifice of Serpents: The Festival of Indrāyaṇī, Kathmandu, Nepal 1992/94*. An Ethnographic Videofilm. Leiden: Institute of Cultural and Social Studies (108 min., English version, Pal SVHS/Betacam SP).
- 1997b ‘Simplification and Mystification: The Cultural Context of the Development of Nepal Bhasa’. Paper presented during the 18th Annual Meeting of the Linguistic Society of Nepal, Tribhuvan University at Kirtipur, Kathmandu, November 26-27, 7 pp. Published in the Annual Journal of the Linguistic Society of Nepal (1998).
- 1997c ‘Ethnicity and Pre-ethnicity in Nepal: The case of Indrayatra in Kathmandu’. Unpublished paper presented at a special meeting of the Nepal Bhasa Academy in Hotel Vajra, Kathmandu, December 23. (Broad press coverage in the vernacular press, including a first-page headline in the national newspaper *Gorkhapatra*.)
- 1998a (with Erik de Maaker, Dirk Nijland and Bal Gopal Shrestha) ‘Film South Asia 1997’. *IIAS Newsletter* No. 16, p. 16.
- 1998b ‘Sacrifice of Serpents: the festival of Indrāyaṇī’. Presentation of documentary film with a lecture at Cornell University, Ithaca, March 30; Department of Anthropology of Princeton University, NJ, 7 April; Department of Anthropology and Department of Sanskrit of Harvard University, Cambridge, MA, April 16-17; Ethnographic Filmfestival ‘Beeld voor Beeld 1998’ in Amsterdam, June 4-7; International Convention of Asian Scholars (ICAS-I), panel ‘Film South Asia’, Noordwijkerhout, the Netherlands, June 25-28; Film festival of the Society for Visual Anthropology, Annual Meeting of the American Anthropological Association, Philadelphia, December 2-4.
- 1999a ‘Caste and Gender in the Perfect Buddhist Gift: The Samyak Mahādān in Kathmandu, Nepal’. In *The Feminine Sacred in South Asia*, edited by Harald Tambs-Lyche, pp. 46-62. Delhi: Manohar. Originally published as 1996a.
- 1999b ‘De IHI-ceremonie [The Ihi Ceremony]’. *Samachar*, ICFON Newsletter 8(4), June, p. 2.
- 2000 ‘Gathammugah: de uitdrijving van de geesten in Kathmandu [Gathā-mugah: Expulsion of the ghosts in Kathmandu]’. *Samachar*, ICFON Newsletter 9 (3), May, pp. 1-3. Also on the International Council for

Friends of Nepal, The Netherlands, homepage.

- 2001a 'Serpent Sacrifice in Nepal: Vedic lore, tantric lore or folklore?' Unpublished paper presented at the International Conference on Folklore in Kathmandu, organized by the National Nepal Folklore Society, May 2001. Typescript, 27 pp.
- 2001b 'Sadness and Suspicion: A tribute to the late King Birendra' (Amsterdam 10 June 2001). Typescript, 3 pp., sent to Kanak Mani Dixit, editor of *Himal South-Asia*.
- 2001c 'Kathmandu as a Sacrificial Arena: A Study of ritual competition and cooperation in Kathmandu City'. Research proposal submitted to the Centre for Nepal and Asian Studies, Tribhuvan University at Kirtipur, for the period July 15 2001-July 15 2002.
- 2001d 'Alcoholism and Recovery'. Kathmandu, Chetrapati, 3 pp.
- 2001e 'Lingua Franca in Nepal: The Pre-Nationalist, the Nationalist, and the Ethnic Discourse'. Abstract of a paper prepared for the international seminar on 'Language, Modes of Interpretation and the Concepts of Tradition and Modernity', in Pune, India, November 27-29, 2 pp.

In preparation

- n.d.a (with Dirk J. Nijland and Bal Gopal Shrestha) 'Sacrifice of Serpents: Ethnographic Images and Anthropological Interpretation'. Forthcoming in *Evaluating Visual Ethnography: Research, Analysis, Representation, and Culture. In Honour of Dr. Dirk J Nijland*, edited by M. Postma, Proceedings of the International Conference held in Leiden, September 21-24 1999. Typescript, 27 pp. Dated November 2000.
- n.d.b *Caturmāsa: Celebrations of death. Festivals of the Fall in Kathmandu City* (PhD thesis, University of Leiden, incomplete). *Kathmandu as a Sacrificial Arena* (Monograph, volume II).
- n.d.c (Film, with Dirk J. Nijland and Bal Gopal Shrestha) *Agnimaṭha, the Fire Temple in Patan*.
- n.d.d (Film, with Dirk J. Nijland and Rajendra Shrestha) *Pacali Bhairava, the Festival of Liquor and Death*.