A Cutting-Edge Manual for Spoken Tibetan

In the past few years, spoken Tibetan has become increasingly popular in the Western world. More and more tourists, students, and scholars are traveling across the cultural areas both in China and in other Tibetan territories in order to experience the unique lifestyle. It is rare to see Western tourists enjoying a walk around the Barkhor market in Lhasa trying to speak or utter some memorized Tibetan words and phrases to smiling shopkeepers and amused pilgrims. A well-written and all-round practical textbook is what we were all waiting for.

Central Tibet for business, work, or pilgrimage. However, as far as I know, most Tibetans hardly use this term to refer to any ‘common Tibetan’. ‘Skya' skol is one of the many common names that characterize different regions in Tibet (e.g., Chinese, and specifications translates the term ‘pOm dbyung chos, or common speech (the Chinese language). While the people of Lhasa, for instance, usually refer to their spoken language as Lhasa's 'k'ha’k'ha’k'ha’, using the same term borrowed from the Chinese (kha mdpjig rgyal), most Khampas (northeastern Tibetans) still refer to it as skol, or Tibetan language. The second part of the textbook (pp. 55–561) is divided into forty-one lessons reflecting a quadrupartite scheme: dialogue, new words, commentary, and exercises. The dialogues have been tailored to a true-life situation that I find essential in learning a spoken language. Situational dialogues such as ‘com- ing for dinner’, ‘on pilgrimage’, ‘at the football match’, ‘the opening of a festival’, ‘in the kitchen’, in addition to test readings such as ‘A kha ston pa’i gru (The Tale of Aku ston pa), lead the reader step-by-step into the world of spoken Tibetan and the richness of its language. The authors have included occasional but clever sidebars, called civilization, which give a very concise but practical overview of some features of the Tibetan way of life. The third section is devoted to the description of the distinct characteristics of classical Tibetan, and spoken Tibetan. Here the student will find rubrics dedicated to Tibetan literature (p. 357), the ‘song of separation’ (pp. 479–549), both of which are short and present everyday terms.

Indianization of Modernity
On the Relation between Culture and Development

By Antonia Tonne

A book not about Asia, not even about the Pacific Rim, Culture and Sustainable Development in the Pacific is instead about the Pacific region in the strict sense of the term. The strategic importance of the Pacific for Asia and, of course, for America has been best exemplified by the Japanese invasion of Pearl Harbor during World War II. The central importance of the Pacific for Asia and, of course, for America has been abundantly clear since the Japanese invasion of Pearl Harbor during World War II. The central importance of the Pacific for Asia and, of course, for America has been abundantly clear since the Pacific is based on the assumption that culture and development is addressed in this interesting volume

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The plurality of Tibetan dialects is well known, and is itself a hindrance to communication not only between Western travel- lers and Tibetans, but often even among Tibetans from different regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has become a sort of lingua franca for Tibetans transiting through Tibet. a.terrone@let.leidenuniv.nl

The Indigenization of Modernity
On the Relation between Culture and Development

By Teun van Meijl

Foreign investments in the Pacific, however, have not yielded the returns anticipated and expected. Since many Asians have recently decided to settle permanently in the Pacific, par- ticularly in Australia, New Zealand, and Hawai’i, and since even more Asians are visiting the Pacific as tourists, Asian businesses have broken all investment records in the Pacific from the mid-1980s onwards. Asian business in the Pacific is based on the assumption that the Asian model of development can be expanded easily into the Pacific. It is believed that the growth of Asian economies can be emulated by Pacific island countries by getting people out of the subsistence economy, by introduc- ing Western technology, and by simply emigrating (Paris VIII University, CNRS) and Malagasy language. Culture and Sus- tainable Development in the Pacific, how- ever, aims to demonstrate that this assumption is false, since Pacific island countries are different from their large Asian counterparts, not only in their scale and resources, but also in their cultural make-up, as culture in the Pacific region is constructed in ways that are quite distinct from that which is prevalent in the debate on Asian values. Nowadays, it seems to have become a truism that the relationship between culture and development as it is conceived in the West and, recently, in many Asian countries, is unprob- lematized. For that reason, culture was placed on the development agenda of the United Nations, which proclaimed the years between 1988 and 1997 as the ‘culture development’.

The responsibility for implement- ing the Decade was given to UNESCO. The response of Pacific member states to UNESCO was formulated in a project entitled ‘Vaka Maona’. ‘Maona’ is the common word for ‘ocean’ in the languages of the Pacific and, true to its reference to ‘sea’, refers only to the body of water, but also to the sense of a social group linked by, migration, descent, and traditions. This is the title of a recently published book by the Melbourne-based anthropologist Epa Hau'ofa in his contri- bution to this volume, the sea is a wonderful metaphor for the common

mea Meleisea, Marshall Sahlin, and Jodie Vestyacy. UNESCO experts include Richard Engelhardt, Russell Marshall, Edna Tait, and Mali Voi. Most eloquent- ly, Marshall Sahlin expresses the view that culture does not necessarily disap- pear under the impact of development and modernization, as has been pre- dicted and proclaimed by what he labels the ‘Deepening Theory’. Instead, as he shows, in the Pacific, global homon- genity and local differentiation are developing together. The process of what Sahlin characterizes as the ‘indigenization of modernity’ echoes close- ly the distinction made by Kavalki in his call for the modernization of local lifestyles as against homogenization and disabling westernization. He articulates this vision in terms of a beautiful image of Pacific societies as loks: small fish in a large ocean, which move between the sea at tidal lows, but periodically replen- ished by ocean waters.

The common denominator of the contributors is a strong belief in the importance of culture that plays a much more sig- nificant role in national economies and national life in Pacific countries than it