

NEWS, EVENTS, NOTICES, INQUIRIES

A NUMBER OF URDU WRITERS and patrons left us since *AUS* #11 (October 1996), among them: (1996) Athar Mubarakpuri, Ziaul Hasan Faruqi, Dileep Singh, Sheen Muzaffarpuri, Bashiruddin, Mahmud Sarosh, Muzaffar Saleem, Ram Lall, Shuja'at Ali Sandelvi, Sarwat Husain, Wajahat Ali Sandelvi, Wahid Akhtar, Raz Ilahabadi; (1997) Begum Mumtaz Mirza, Pandit Anand Narain Mulla, Farigh Bukhari, Shakil Jamali, Manzar Imkani, Mahmood Ayaz, Ilyas Ahmad Gaddi, Shafaq Shahani Lakhnavi, Mehdi Abbas Husaini, Mahzar Lakhnavi, Akbar Ali Khan Arshizadah, Hasan Shaheer, Khaliq Ahmad Nizami, and Zahin Naqvi.

I

Shamsur Rahman Faruqi, eminent Urdu critic and poet, received the 1996 Saraswati Samman, India's most prestigious award given by the K.K. Birla Foundation, for his four-volume study of poet Mīr (*She'r-e Shōr-Angēz*). He is the first Urdu scholar so far to receive this award. He has been the recipient of another honor: the Khan Abdul Ghaffar Khan Visiting Professorship at Jamia Millia University. He was offered the presidentship of the Uttar Pradesh Urdu Academy, but he turned it down, stating that since the academy was not allowed to advise the Government in matters effecting its Urdu policy, he saw the role of the Academy's president as purely ceremonial.

*

Kishwar Naheed, noted feminist Urdu poet from Pakistan, received the South Africa Goodwill Award from the Government of South Africa, "for promotion of bilateral relations through arts and culture between Pakistan and South Africa."

*

Urdu gay poet Ifti Nasim was inducted into the 1996 Chicago Gay and Lesbian Hall of Fame and has received both an honorary doctorate from the World Peace Academy and the R.N. Tagore Award.

*

Progressive poet Ali Sardar Jafri was the recipient of the Jnanipath Award.

*

Gyan Singh Shatir received the 1998 Sahitya Akademi Award for Urdu.

*

Naiyer Masud received the "Presidential Certificate of Honour" for his "outstanding contribution to Persian."

*

Ralph Russell has accepted a visiting fellowship at Jamia Millia Islamia, Delhi,

and will spend February and March there.

*

O T H E R A W A R D S :

- Ramkrishan J. Dayal Harmony Award to poet Nida Fazili (1996)
- Iqbal Saman to novelist Hayatullah Ansari (1996)
- Sahitya Akademi Award to fiction writer Ilyas Ahmad Gaddi for his novel *Fāyar Ēriyā* (Fire Area)
- Faiz Award to Quarterly *Āj* (1996)

II

The following is an inventory of scholars and the papers which they presented at conferences, seminars, and symposia:

Abdul Azim (University of Virginia, Charlottesville): “The Phonology of Vocalic Systems of Modern Standard Urdu,” at the Fifth International Columbia School Conference on Linguistics, held at Rutgers University (15–17 February 1997).

Aditya Behl (University of California–Berkeley): “Rasa and Romance: The Mediated Worlds of Maulana Daud’s *Candayan*,” at the 1996 Annual Meeting of the Association of Asian Studies (Honolulu, April 1996).

Karni Pal Bhati (University of Notre Dame): “Gender and Community in Qurratulain Hyder’s Fiction,” at the 25th (Anniversary) Annual Conference on South Asia (Madison, 17–20 October 1996).

Thomas de Bruijn (free-lance researcher on languages and literatures of India): “Visions of the Unseen: Rhetorical Strategies in Bhakti and Sufi Poetry,” at the Seventh International Conference on Early Literature in New Indo-Aryan Languages (University of Venice, 6–8 August 1997).

Griffith A. Chaussée (University of Virginia, Charlottesville): “*Ab-e Hayat* 1880: The Appropriation of Modernity in Urdu Literary Culture,” in the panel on “Indigenous Critiques and Reformulated Idioms in South Asian Literatures,” at the 26th Annual Conference on South Asia (Madison, 16–19 October 1997).

Estelle Dryland (Macquarie University, Australia): “The Urdu Ghazal: Cultural Artifact or Symbol of Ethnicity?” in a colloquium in the Dept. of Anthropology, Macquarie University (23 October 1997).

Peter Gaeffke (University of Pennsylvania): “Manjhan and Nusrati: A Question of Originality,” at the Seventh International Conference on Early Lit-

erature in New Indo-Aryan Languages (University of Venice, 6–8 August 1997).

Kathryn Hansen (independent scholar): “Heteroglossia in Amānat’s *Indar-Sabhā*,” at the Seventh International Conference on Early Literature in New Indo-Aryan Languages (University of Venice, 6–8 August 1997).

Peter Hook and Tahsin Siddiqi (University of Michigan): “Diverging Roads: Urdu Since Independence in India and Pakistan,” at the 25th (Anniversary) Annual Conference on South Asia (Madison, 17–20 October 1996).

Mir Ali Hussain (University of Massachusetts, Amherst): “Prescriptions for Faith: Urdu Poetry and the Radicalization of the Cultural Space,” at the 26th Annual Conference on South Asia (Madison, 16–19 October 1997).

Omar Khalidi (Massachusetts Institute of Technology): “Urdu Literacy in Maharashtra,” at the 25th (Anniversary) Annual Conference on South Asia (Madison, 17–20 October 1996).

Shuchi Kothari: “Urdu Drama Serials and Women’s Culture in Pakistan,” in “Pakistan at 50,” a conference organized by the American Institute of Pakistan Studies at Wake Forest University, Winston–Salem, North Carolina (28–31 August 1997).

David Lelyveld (Cornell University): “Words as Deeds: Gandhi on Language,” at the 26th Annual Conference on South Asia (Madison, 16–19 October 1997).

Muhammad Umar Memon (University of Wisconsin, Madison): “Urdu Creative Writing in India and Pakistan—1990s: An Assessment,” in a seminar at the Center for South Asian Studies, University of Virginia, Charlottesville (11 October 1996); and, “Urdu Fiction on Partition—An Assessment,” at the Center for South Asia, University of Texas, Austin (6 November 1997).

Urdu gay poet Ifti Nasim (Chicago) presented “Gay and Lesbian Poetry in Contemporary American Literature,” at Jawaharlal Nehru University, Delhi (October 1997).

Christina Oesterheld (University of Heidelberg): “*Qiṣṣa-e Mihrfrōz-o-Dilbar*: A Prose Narrative from the Eighteenth Century,” at the Seventh International Conference on Early Literature in New Indo-Aryan Languages (University of Venice, 6–8 August 1997).

Mariola Offredi (University of Venice): “Jayasi’s *Chitrarēkhā*,” at the Seventh International Conference on Early Literature in New Indo-Aryan Languages (University of Venice, 6–8 August 1997).

Carla Petievich (Montclair State University): “The Urdu Ghazal and It’s Place in Indo-Muslim Cultures,” at the South Asia Program Seminar Series at Cornell University (11 November 1996); “Idolatrous Imagery in Dakani Poetry,” at the Seventh International Conference on Early Literature in New Indo-Aryan Languages (University of Venice, 6–8 August 1997); “Urdu Poets as Suffering Mistresses: Radha-Krishna Imagery in Dakani Verse,” at the 26th Annual Conference on South Asia (Madison, 16–19 October 1997).

Shantanu Phukan (The University of Chicago): “Muslims as Hindus: Hindi Language of ‘Conversion’ in Mughal Lyric Poetry,” at the 26th Annual Conference on South Asia (Madison, 16–19 October 1997).

Frances W. Pritchett (Columbia University): “Lahore and the Urdu Canon: The Making of a Heritage,” at the mini-conference “The State of Pakistan Studies” sponsored by the American Institute of Pakistan Studies at Sackler Gallery, Smithsonian Institution, Washington, D.C. (19–22 September 1996).

III

Michael Jauch received an M.Phil. from the University of Heidelberg in 1997. Thesis title: “The Partition of India (1947) as Traumatic Event: The Short Stories of Sa’adat Hasan Manto, Intizar Husain and Rajinder Singh Bedi from the Viewpoint of Ethnography of Social Suffering.”

*

Yousuf Amer successfully defended his Ph.D. dissertation, “A Comparison of Modern Urdu and Arabic Poetry,” at Jamia Millia Islamia, New Delhi, in March 1997.

*

Rebecca Darmon finished her Ph.D. program at Oklahoma State University in the English Department in 1997. Her major area of study is linguistics and her dissertation topic: “Prosody and Syntax in Conversational Urdu.”

IV

In a letter, dated 31 December 1997, poet, critic, and short story writer Muhammad Salim-ur-Rahman writes:

I wish to draw your attention to a remarkable work of Urdu prose. It may eventually perish if no effort was made now to preserve it.
I refer to Nūru ’d-Dīn Aḥmad Kaifi’s *Nūr Nigār*. It is the longest *dāstān* ever

written in Urdu and I daresay one of the most voluminous works of fiction by a single author anywhere. Its manuscript runs to about twenty thousand large-sized pages.

It is unlikely that at present anyone would care to publish it. In any case, what is important is its preservation, not its publication. You would do an inestimable service to Urdu literature if you can persuade its owner either to sell or donate the manuscript to a reputable library or allow it to be microfilmed. On the whole, it should cost very little, a few thousand dollars perhaps.

Mr. Rahman feels that most likely Naiyer Masud has information about the manuscript's current owner. Please, Naiyer Masud Sahib, let us know.

*

Dr. Christina Oesterheld sent us the following report from Heidelberg:

**Sites of Memory—Spaces of Future
Literature from India and Pakistan**

On the occasion of the 50th anniversary of India's independence and of the creation of Pakistan, the House of World Cultures in Berlin organized a program of readings by authors from India and Pakistan from 11 to 15 June 1997. On the Indian side, representatives of Hindi, Bengali, Marathi and Kannada literature presented prose and poetry. The Pakistani delegation included Urdu writers Fahmida Riaz, Khalida Husain, Intizar Husain, Ahmad Faraz, and Asif Farrukhi, and one Sindhi poet, Attiya Dawood. As the audience included hardly any Sindhi speakers, Attiya Dawood recited only short passages from her poetry in original Sindhi, presenting for the most part Urdu translations of her work done by Fahmida Riaz. All other texts were presented both in the original language and in German translation. The series of readings was inaugurated by poetry from Pakistan, followed the next evening by prose from India. The third evening was devoted to poetry from India and the fourth to prose from Pakistan. Asif Farrukhi read his short story "K^hujli," Khalida Husain read "Savāri," and Intizar Husain "Gōndōñ kā Jañgal." The highlight of the program, however, was the poetry night on 15 June, at which poets from India and Pakistan came together. This event drew the largest audience, mostly of South Asian origin, but also including quite a few Germans. As was to be expected, Urdu poetry had the greatest appeal for the Indo-Pakistani audience, and it was a completely new experience for the non-expert Germans to observe the interaction of poet and audience so typical for the performance of Urdu poetry. The last event in the series was a discussion on the theme of "Violence and the Nation State" centering around the short stories of Sa'adat Hasan Manto.

Following their appearance at Berlin, the authors were able to recite their poetry and short stories in some other German towns also. Some of the Urdu writers presented their works in Hamburg, Bad Homburg, and Bensheim. Finally, all of them met again for a common program organized by the “Urdu-Deutscher Kulturverein” (Urdu-German Cultural Association), led by Irfan Khan in Frankfurt. In his address to the function, Pakistan’s new ambassador to Germany, His Excellency Gul Haneef, stressed the importance of the writer’s commitment to society in view of the serious problems facing Pakistan. Khalida Husain presented a short paper along the same lines. Intizar Husain mentioned in his paper the ties between German and Pakistani literature, underscoring his own indebtedness to the writings of Kafka. Asif Farrukhi read a short story inspired by the situation in Karachi. The poetry session started with recitations in Urdu and Punjabi by poets residing in Germany and neighboring countries, followed then by the guests from Pakistan. An audience of several hundred, almost all of them Pakistanis, had assembled to listen to the Pakistani poets who were cheered enthusiastically by them. Ahmad Faraz, whose popularity among Pakistanis abroad seems to be unsurpassed, was the last to recite his poetry. His beautiful and thought-provoking verses and his mastery in presenting the texts rewarded the audience for long hours of waiting.

Viewed as a whole, this program of prose and poetry readings reveals the sad fact that in Germany there still is only a very limited readership or/and audience for literature from Pakistan and India. Among the Germans who attended one or more of the readings, the majority was either from the academic community dealing with South Asia or had family relations with Indians or Pakistanis. Much more has to be done through translations and public performances or presentation in the media to acquaint the German public with the rich literatures of the Subcontinent among which Urdu literature is one of the richest. Credit goes to the House of World Cultures in Berlin and its dedicated staff for organizing this event which was one step ahead in the right direction.

*

Dr. Afroz Taj sends the following report from North Carolina:

In honor of the 50th anniversary of the Independence of India and Pakistan, the Hindi-Urdu Program at the Department of Foreign Languages and Literatures, North Carolina State University, and the Triangle South Asia Consortium, presented: “ITIHAAS: A Timeline of Indian History” (a walk through Subcontinental history, with images, photographs, literary texts, and facts and figures, from 2500 B.C. to the present). The Timeline was on display 3–4 November 1997 in the main corridor of the 1911 Building on the North Carolina State University campus. It covered the entire span of India’s history from the Indus Valley Civilization (2500 B.C.) until the pre-

sent. The display emphasized the diversity and richness of Indian and Pakistani culture as well as the contribution of these two great nations to local, U.S., and world culture. The Timeline will soon be available in an on-line Internet version.

*

According to a press release:

Waltham Forest College, London, U.K., hosted the second Europe-wide Conference of Teachers of Urdu 26–28 June 1997. Delegates came from all over the United Kingdom, from universities, colleges and schools, and other educational institutions. Delegates were from both mainstream and the voluntary sector. Also present were delegates from Sweden and France. Professor Annemarie Schimmel, the internationally renowned scholar, sent a message in which she said that it was highly important to continue an intensive study of Urdu and to spread its knowledge in the West. She hoped that the present event would yield good results throughout Europe and that collaboration eventually would extend to Urdu teachers in the United States. Millions of people whose families hail from the Subcontinent would be able to continue to read and speak their ancestral language and rediscover the gems of Urdu literature.

The opening session was chaired by Peter Glasgow, Head of School of General Education, Waltham Forest College, who welcomed the delegates and reported on the progress made since the Europe-wide Conference in 1994. He indicated that the main task of the Conference was to build on the work that had been started with the first Conference in 1994, to agree to a constitution for ENTU, and to identify the issues and strategies that the Network needed to take up on behalf of Urdu teachers across Europe.

Following this brief introduction Cris Fiore led a plenary session where the constitution was discussed, some minor amendments were made, and then the document was agreed upon in total. This was a significant step forward for Urdu teachers since it meant that they now had a practitioners' organization which, as it developed and expanded, would be able to represent their interests at the local, national, and even international level. Asghar Hussain, a representative from UNESCO, who was present at some sessions of the Conference, was also supportive of the moves that were being made by the Conference.

The Conference provided a much-needed opportunity for Urdu teachers to consider common issues and problems. On Friday morning, following a welcoming address by Mike Bourke, Chief Executive of Waltham Forest College, delegates met in small groups and prioritized a number of issues, which were: the status of the language, the potential marginalization of Urdu teaching in state education, the need to make it easily and readily available to Urdu teachers, the production of high quality teaching materials, and

teacher training. Later, the delegates discussed these issues in a series of workshops

In the afternoon papers were read by Dr. Alain Désoulières from the University of Paris; Dr. David Matthews of the School of African and Oriental Studies, the University of London; Ms. Abida Sial from Sweden; and Mr. Syed Ali Zaidi from Rochdale. Dr. Désoulières also read a paper on behalf of his colleague Rahat Naqvi, also from the University of Paris.

Dr. Désoulières stressed the importance of Urdu studies for second-generation immigrants from the Subcontinent and from other former colonies in Africa and Asia. He had carried out a recent investigation as to why students wished to learn Urdu and evinced great enthusiasm about the development of the Urdu Network and its potential for allowing communication between teachers throughout Europe.

Dr. David Matthews talked about the status of Urdu in Europe. He showed how Urdu was one of the most important languages of the Subcontinent and how it had acted as a link language among the peoples and communities of India and Pakistan. He indicated the many reasons why Urdu should be studied, stating that it was highly desirable that children belonging to families from South Asia should have the opportunity of studying the language of their forebears.

Ms. Abida Sial drew the Conference's attention to the fact that there were about 3,000 Urdu-speaking families living in different parts of Sweden, the majority, however, concentrated in Stockholm. Most of these families wished their children to learn Urdu. Urdu teachers in Sweden welcomed the setting-up of a European Network of Teachers of Urdu, especially because Urdu teachers tended to be isolated in their work.

Mr. Syed Ali Zaidi stressed the importance of having the Urdu language treated on a par with other European languages. He discussed the whole question of Urdu teaching and the issue of whether it was a modern "foreign" language, bearing in mind it was also quite clearly a community language for the vast majority of those studying it.

Rahat Naqvi's paper concentrated on the importance of making the Urdu language relevant to students who were operating in modern industrial societies.

Much interesting debate and discussion followed these stimulating presentations.

The session on Saturday morning was led by Rukhsana Nawaz of the local Multicultural Support Service. The aim of the session was to look at the use of IT [internet technology] and appropriate software for use in the teaching of Urdu. Ms. Nawaz demonstrated an integrative package that she had developed for the teaching of Urdu, and the Conference delegates were impressed with the potential for further development by the Network in that area. Delegates also had the opportunity to browse in the exhibition of Urdu

books and teaching materials, both organized by Ms. Yasmin Mirza.

At the Friday Cultural Evening, organized by Dr. Zia Shakeb, the Network was presented by Yavar Abbas of the BBC World Service with a previously unreleased videocassette of a *marṣiya* of Mir Anis. The Network was also honored with the distribution rights of the video and a share of royalties. Ms. Durdana Ansari, also of the BBC World Service, sang a number of ghazals and received much appreciation. The Network was also very grateful that she donated an audiocassette of twelve ghazals for use as new exemplary teaching material. (Both the video and audio cassettes are available for a small fee from Waltham Forest College). The evening culminated with a performance of classical ghazals by Mamta Gupta of the BBC World Service who was accompanied by A. Ali and Aftab Malhotra.

Students at Waltham Forest College were present throughout the Conference to help with arrangements and staff the exhibition and book stalls. They included: Anisa Fatima, Tanwir Ahmed, Syed Shah, Maryam Najib, Amina Najib, and Taiyaba. They all showed the strength of support for the Urdu language amongst our younger generation.

*

Dr. Ruth Laila Schmidt, University of Oslo, Norway, sends the following:

Urdu has gained an international status as the cultural language of South Asian Muslims, both in South Asia and in the South Asian diaspora around the globe. I would like to check statistical data on the number of Urdu speakers settled outside South Asia, and the role Urdu plays in the community.

The following data for Urdu has been published by the Summer Institute of Linguistics: "URDU [URD] 10,719,000 mother tongue speakers in Pakistan (1993), 7.57% of the population; 45,773,000 in India (1994 IMA); 600,000 in Bangladesh (1993); 18,500 in Bahrain (1979 WA); 17,800 in Oman (1980 WA); 15,400 in Qatar; 382,000 in Saudi Arabia; 3,562 in Fiji (1980 WA); 23,000 in Germany; 14,000 in Norway; 56,584,000 or more in all countries. Also in Afghanistan, South Africa, Mauritius, United Arab Emirates, Thailand, United Kingdom."

If you receive the *Annual of Urdu Studies* and live outside South Asia in a country where a substantial number of Urdu speakers is settled, and can provide information on the number of Urdu speakers in the country where you live, please send the following information to the *Annual of Urdu Studies* or to me at the address given at the end of this inquiry.

1. If the country you live in is mentioned by the SIL, can you comment on the estimate of the number of Urdu speakers provided in it?
2. If no numbers are provided for the country you live in, do you have data for the number of speakers, or can you get it? Please mention the source of the data (census, government information, estimate made by the community

itself, etc.).

3. Is Urdu primarily a cultural language among these speakers, or is it primarily spoken in the home, or both?
4. Is Urdu taught at any level(s) in your school system?
5. At which level(s) is it taught?
6. Are Urdu-language newspapers or magazines published in your country?
7. How many are published? Dailies? Weeklies? Monthlies?
8. Are radio or television programs in Urdu broadcast in your country?
9. Are they broadcast by private stations, by government stations, or both?
10. Is Urdu used regularly in other cultural performances or events?
11. If you do not have this information, but can tell me where it is available, please let us know.
12. Please provide the name of your country. It would also be very helpful if I had a name and email address where I could reach you.

Thank you. This information, when collated, could be very useful to all of us who must document the importance and global status of Urdu to educationists and public administrators.

Ruth Laila Schmidt / Dept of East European and Oriental Studies / University of Oslo / P.O. Box 1030 Blindern / N-0315 Oslo, Norway. Phone: (47) 22 85 55 86 / Fax: (47) 22 85 41 40 / Email: r.l.schmidt@easteur-orient.uio.no

*

The following report was received from Dr. Brian Spooner, University of Pennsylvania:

Research on Diplomatics: Diplomatics, a branch of textual research that developed mainly within European medieval studies, deals broadly with the study of documents. Major emphases are palaeography and the various ways that information is organized in documents. Little work has yet been done outside the European tradition. Explicit rules for creating documents in Persian are set out in medieval manuals such as *Dastūr-e Dabīrī*, but comparison with European documents raises many questions that can be answered only through careful research and analysis which would bring together the experience of the native reader-writer with the accumulated scholarship of the student of documents. Such research could greatly increase our understanding of both the contents and the “tone” of particular historical documents. Moreover, since until recently documents continually passed through the hands of illiterate individuals, research can clarify what information can be conveyed to ordinary people who did not read. Besides the standard questions of European diplomatics we are interested in the possibility of parallels between the structures that underlie the organization of information in documents on the one hand and patterns of behavior in other dimensions of

social interaction, both private and public, on the other.

Over the past three years we have organized three workshops on what Marshall Hodgson might have called Persianate diplomatics, including not only Persian documents but also the other bureaucratic languages of the eastern Islamic world, especially Urdu. In September 1995 the Middle East Center of the University of Pennsylvania hosted the first workshop, which was devoted to assessing the field. The second workshop, which was hosted in August 1996 by the Middle East Center of the University of Arizona, focused on documents which originated in Afghanistan and Central Asia in the early part of this century, and alerted us to the significance of regional variation in bureaucratic usage. The third workshop, which took place in July 1997 in New Hampshire, emphasized the importance of the *munshī*—the organization of the profession, and especially training and recruitment—in the bureaucratic process.

The realization that retired *munshīs* must constitute an invaluable source of information on the general subject of diplomatics, especially in Afghanistan and South Asia has informed our planning for a fourth workshop, which we hope will be held somewhere in South Asia, probably India, in 1998. An effort will be made prior to this meeting to identify *munshīs* in Pakistan (especially Lahore) and India (especially New Delhi and Hyderabad) who may be willing to discuss their training and professional practices. To this end, we appeal to any readers of the *AUS* who might know of retired *munshīs* in America, Europe or South Asia to put us in contact with them. Our address: William L. Hanaway or Brian Spooner / University of Pennsylvania Museum / Philadelphia, PA 19104-6305.

V

“Brothers in Trouble,” a feature film based on Abdullah Hussein’s Urdu novella *Wāpsī kā Safar*, won the Golden Alexander for Best Feature Film at Thessa Ioniki (Greece). Peter Owen (London) will publish this spring an English translation of his his novel *Udās Naslīn*.

*

The Urdu Markaz International (California) held a Mushaira on 14 November 1997 at Buena Park, California. It was presided by the famous music director and poet Naushad Ali Lucknavi. Guest poets included: Hanif Akhgar, Ziaul Haq Qasmi, Shakeel Azad, Abbas Tabish, Zafar Rizvi, Zafar Gorakhpuri, Azhar Javeed, Naseem Garogh, Abdullah, and Sabahat Asim.

*

The Foreign Ministry, Government of India, has appointed Urdu critic and Premchand scholar Qamar Rais as Director, Indian Culture Center, Tashkent.

*

Robert Bly, noted American poet and translator of Kabir and Mira Bai, is now translating Ghalib in collaboration with his son-in-law Sunil Dutta.

*

Tahira Naqvi, translator of Ismat Chughtai's short stories, two novellas, and the novel *Ṭēḥī Lakīr* (*The Crooked Line*), presented a paper on "Translating Ismat Chughtai: Opening Doors on Unspoken Subjects" at a function organized by WADA (Women and Development Association) on 16 January 1998 at the Pakistan American Culture Center, Karachi. In an interview with Muneeza Shamsie, which appeared in the *Dawn Magazine* (18 January), she spoke about her roles as translator of Urdu fiction and as writer of English fiction. *Attar of Roses and other Stories of Pakistan*, her first collection of short stories, was published by Lynne Rienner last year, and her second collection is to appear this year. She is currently writing her first novel and translating two volumes of fiction by Khadija Mastur and Hajira Masroor which will appear in the Oxford University Press's recently launched Pakistan Writers' Series.

*

Alain Désoulières (Maître de Conférences Ourdou, Asie du Sud, Institut National des Langues et Civilisations Orientales, Paris) is currently working on a study of Urdu t.v-drama in Pakistan and has promised to contribute an article to the next issue of the *AUS* provisionally entitled, "The Loser or Anti-Hero in the Urdu TV-Drama: A Study of Kamal Ahmad Rizvi's 'Alif Nūn.' "

*

N O T E : If you have read a paper or published an item or know of a piece of information of interest to Urdu-wallahs, please do not hesitate to send it to us for inclusion in the next issue of the *AUS*. —*Eds.*