

THE CENTER & CLARK NEWSLETTER

UCLA CENTER FOR 17TH- & 18TH-CENTURY STUDIES
WILLIAM ANDREWS CLARK MEMORIAL LIBRARY

Number 45

SPRING 2007

The Clark Library (Finally) to Re-Open

BRUCE WHITEMAN, *Head Librarian*

Readers of the *Newsletter* will recall from the last issue that we were hoping to re-open the Clark Library in the spring of 2007, after almost eighteen months and more than one postponement. Unfortunately, this was not possible. Despite the fact that the original construction project had gone relatively well and was close to being on schedule, other difficulties and delays made it imperative that the Clark remain closed for a longer period of time. Although the construction project was planned and carried out mainly in order to improve temperature and humidity conditions in the book stacks, and to install a fire suppression system (gaseous for the stacks, water-based for the public areas in the basement), water intrusion was discovered and proved formidably difficult to solve. Part of the patio area to the north and east of the building had to be excavated to get to the original copper-lined roof over the stacks area, and water-proofing materials were injected both from above ground and from below, through the ceiling. Small leaks continued to occur, but fortunately we did not have to dig up the entire area over the stacks, and eventually the leaking was stopped. A small leak in the water suppression system also proved annoyingly unsolvable for weeks, but it too was finally fixed.

As I write today, May 4, a crew is almost finished installing the shelving (compact and fixed) in the two book annexes. Their job has been to put back together a 25,000-piece jigsaw puzzle – five tractor-trailer loads of shelving, struts, wires, and hardware – and to have it all work, the electric-assist compact shelving providing the main challenge. Although almost every phase of this project has taken longer than estimated, the re-installation of the shelving has gone well and is on time. (We have our fingers crossed that the motorized movable shelving, which is now more than twenty-five years old and has always been very dependable, will continue to be so after its eighteen-month sleep in pieces.) In another week or so, we will be ready to clean and paint the cubicles and adjoining areas. Before the

end of May, the arduous process of bringing the Clark's books back from storage will begin.

We will be bringing 7,000 boxes of books back to the library – roughly 70,000 books, as well as archives, journals, and so on. We will take the opportunity this move affords us to rationalize the order in which the various collections are housed in the stacks, and we will also be leaving some large archival collections at the Southern Region Library Facility on campus in order to give us some extra space for books. Clark readers know only too well that the library does not have an elevator, so all of those books will have to be carried by hand back inside, down a flight of stairs. A chute is being designed to help bring the boxes downstairs, at least those holding books that are not especially valuable. All the same, we expect that it will take at least three months to get everything back in place. Readers will not notice any difference, apart from the fact that the Lounge will be substantially smaller. (We had to give up some space to an extended machine room.) But the books, could they speak, will be cooing – not just to be back, but to be resting on shelves that are in a much improved atmosphere.

We expect to re-open on Wednesday, August 1, but please check our website (www.humnet.ucla.edu/humnet/clarklib) for updates. Not everything will be back by then, but the majority of the most used collections should be available for use. We also expect to be mobbed, and we fervently look forward to it.

View of the new air system delivering continuous flow to the shelving even when closed. The high-tech yellow fabric-covered steel coils are connected to vents at one end and steel boxes mounted on the shelf ends at the other end. Air blows through the side vents of the boxes in a steady stream that ensures constantly circulating air delivery to the shelves of books.



Fellows' Research

[Essays by three Ahmanson-Getty fellows and two exchange fellows.]

I. "The Ghazi Sultans and Frontiers of Islam"

ALI ANOOSHAHR, *UCLA*

During the 2006-07 academic year, while I have had the honor of being an Ahmanson-Getty fellow at the Clark Library, I have been revising extensively my dissertation manuscript and preparing it for publication. In my manuscript, entitled "The Ghazi Sultans and the Frontiers of Islam", I have argued that the sources chronicling the deeds of Muslim princes in Anatolia and the Indian frontier regions (*ghazis* or holy warriors) do not merely reflect the actions of these individuals. Rather, the behavior of these men was already pre-scripted by earlier epic histories. So for example, when prince Babur (founder of the Mughal empire, d. 1530) lost his kingdom in Central Asia and sought his fortunes in India, he had entered a place that he had never seen before. He needed signs by which he might orient himself in his new environment. For this he turned to works of history. But these works did not merely identify a locality, say, a river, for Babur. They also described it as the site of a battle by a previous Muslim ruler. Therefore Babur too would want to fight a battle there. In other words, the epic-like compositions describing the invasions of older *ghazis* (especially, even archetypally, Mahmud of Ghazna, an eleventh-century ruler in today's eastern Iran and Afghanistan) determined the behavior of later Muslim invaders of South Asia. A comparative analysis of the early Ottoman sultans in Anatolia (especially Murad II, d. 1451) showed a similar phenomenon. The dissertation is therefore structured around three major axes—the analysis of the formation of the ideal type of the *ghazi* king (11th-century), two instances of imitation thereof (15th/early 16th century Anatolia and India), and the process of transmission of the relevant texts (11th to the 15th centuries). All in all, by focusing on the philosophical question of 'becoming' and 'modeling', I have attempted to circumvent as much as possible the many intellectual dead-ends that beset the study of Persian, Arabic, and Turkic sources from this period—viz. Orientalism, positivism, state-fetishism, essentialism, nationalism, and even historiographic approaches that only find ideology and legitimation in these texts.

My methodology has been as follows. On the one hand the entire assortment of relevant sources had to be read as belonging to a specific discourse. There was a certain repetitive way of writing about *ghazis* in these texts. The image of the *ghazi* king was not a stand-alone theme in these works. Rather, it was part of a triad of royal images commonly used in Islamic historiography of the later medieval period to portray the rise and fall of states. The first stage of the dynasty was represented by a humble [Turkic] soldier of the frontier who would do *ghaza* and perform justice. The second was embodied by a mighty and glori-

ous king enforcing security and prosperity. The third was exemplified by a corrupt ruler who had fallen into debauchery and would eventually lose his throne to a new austere Turkic frontier soldier. Thus, the issues of *ghaza* in Islamic historiography often involved a quarrel over the nature of a particular dynasty as well as its stage in the cycle of kingship. But beyond this, there were the princes themselves who were exposed to these narratives and played a central role in creating their own self-image, drawing on available historical and epic role models, accessible to them in contemporary literature. Heeding this interplay between history as "rhetorical discourse" and history as "possibility" has been quite fruitful.



Conducting the revisions on this manuscript would not have been possible without the generous financial support of this fellowship, the access gained to the relevant library holdings (particularly the Near Eastern manuscripts at the Department of Special Collections of UCLA), the opportunity of presenting a portion of my research at the Clark core program conference, and most of all, the invaluable experience of sharing my ideas with the other fellows as well as the program directors.

The Near Eastern manuscripts were particularly helpful for the revisions undertaken in the parts of my text dealing with the Ottoman Empire. Several copies of early fifteenth-century titles of an ethico-political nature were crucial for understanding the diplomatic maneuverings of the early Ottoman sultans vis-à-vis their counterparts in the Balkans as well as Central Asia. The parts of my text dealing with the Mughal Empire received great benefit when I presented a chapter on the Mughal emperor Babur at the conference entitled "Imperial Translations" in November of 2006. I have incorporated much of the feedback received from the participants. Moreover, through conversations with one of the directors, professor Subrahmanyam, as well Clark fellow Dr. Corinne Lefèvre-Agrati, I have been expanding my enquiries into the early seventeenth century. The results of these cooperations will appear not only in the revised book manuscript, but also in a number of articles that I hope will be forthcoming.

II. "The Fragility of Empires: Comparing Portuguese and South Asian Statehood in the Early Modern Period"

ZOLTÁN BIEDERMANN, *New University of Lisbon*

The development of European and Asian empires is often analysed by historians with reference to an archetypal contrast between territorial and maritime rule. While the former would ideally follow the classical Roman model, the latter would be closer to the Phoenician one. This antithesis seems to apply fairly well to the opposition between Spanish and Portuguese expansion in the Early

Modern period. As a Spanish author in the Philippines put it in a letter to Phillip III in 1607, “the Portuguese are content with outposts where they have their commerce, like Goa and Hormuz, without giving Your Majesty any vassals or converts. In contrast, the Castilians have it as their first duty to prepare the land for its submission to the Crown.”

It is a fact that, unlike Habsburg Spain, Safavid Persia, Mughal India or Ming China, Portugal, a small country with only a million and a half people in the sixteenth century, had little potential for imperial expansion. Its greatest asset was the naval technology developed in the Atlantic during the explorations of the fifteenth century. When the Portuguese entered the Indian Ocean in 1498, the best way they found to exert pressure upon East African and Asian sovereigns and peoples was not by invading countries, but rather by establishing hegemony on the seas. Conquests on the land were made with reluctance and only to guarantee the functioning of the maritime network. Most Portuguese strongholds in the East were insular or peninsular positions such as Mozambique, Hormuz, Diu, Goa, Cochin, Malacca or Macao. Some of these were held until the late twentieth century.

This however was not a definitive state of affairs. As the Portuguese network expanded, it also became increasingly hybrid, taking up different characters in different places. By the second half of the sixteenth century the Portuguese, still essentially backed by their naval might, were also developing a considerable appetite for territorial control over the rural hinterlands of their port cities, and even over some larger empires. Adventurers and missionaries called for sustained military action against heathen lords in order to establish a wider hegemony in the region. Simultaneously, the central authorities in Lisbon and Goa grew increasingly receptive to imperialist arguments. But why did this happen? And, crucially: what did the Portuguese imagine their empire in Asia to be at a time when they could hardly put in the field more than two or three thousand men of European birth?

The fundamental point is that the Portuguese empire was a fragile entity. It grew during a period of transition marked by the first direct contacts between European and Asian polities. It had to reinvent itself continuously in order to survive. A rigid set of political, administrative and cultural patterns such as those followed by the Spanish in the New World would hardly have worked in the Indian Ocean region. This brittle nature has only come up as a historiographical theme in recent decades, but it has by now substantially transformed our vision of the Portuguese empire and its relations with non-European peoples. The Portuguese, most historians today agree, had

to rely very heavily on diplomacy and on the cooperation with local elites in order to impose themselves. Many of the areas under their control were ruled indirectly through local sovereigns who would pay tribute and acknowledge the suzerainty of Lisbon and Goa.

But how can all this help us understand Asian empires or even, in a vaster perspective, the genesis of early modern states? One point that I am trying to explore is that to a certain extent the Portuguese empire in Asia was also an Asian one. Not only did it adapt to local conditions in manifold ways, it also absorbed Asian political traditions and put them into practice after blending them with Western elements. Hence the empire combined distinct political traditions which in turn can be revealing for the historian in the way they interacted within a single political structure.

The other point that I am interested in is that many states and empires in Asia, although generally based on the land rather than on the seas, were of an equally fissiparous and fragmented nature as the Portuguese one. This, too, is a relatively recent discovery. But it takes us directly to the core of early modern statehood and the conditions of political sovereignty and centralization in sixteenth-century Eurasia. If the Portuguese relied on various forms of indirect rule to control local political and economic con-



Bartolomeu Velho, *Portolan atlas: f. 7, India, Arabia, and portion of eastern Africa*. c.1560. Reproduced by permission of the Huntington Library, San Marino, California.

texts, many Asian kings and emperors did so too. At a time when bureaucratic techniques were still incipient and sovereigns had little chances to exert power directly at the local level in most of their realms, indirect control was the standard. Imperial power had to be renegotiated periodically and then put on display with great exuberance in order to be acknowledged.

Some of the most complex systems of tributary and symbolic overlordship existed in South India and Sri Lanka, the latter being the most intriguing case from a historiographical point of view. Reading extensively about statehood and kingship in South India will hopefully allow me to develop the conceptual framework for the comparison of different forms of imperial growth. While there seem to be many parallels between Portuguese and South Asian empires during the sixteenth century, it is also striking how different most of these polities were from the direct rule practiced by another empire that came up simultaneously in the Western hemisphere, Habsburg Spain. When Portugal came under Spanish control in 1580, its imperial policy in Asia began to change and confrontations with Asian polities, most notably in Sri Lanka, became more disruptive.

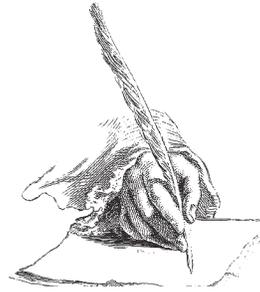
Discussing these issues may help us understand the peculiar developments of South Asian states during the early colonial period – and even in our days. While thousands of peoples get killed in the Sri Lankan civil war each year, the institutional roots of the conflict remain little known. It is my hope that the present project will help uncover some of these roots.

III. “Jahangir (1605-1627): A Mughal ‘World-Seizer’”

CORINNE LEFÈVRE-AGRATI, *École des Hautes Études en Sciences*

Among all the emperors of what has sometimes been termed the Mughal ‘golden age’ (1556-1707), Jahangir (1605-1627) is certainly the one whose political competence has been deemed the weakest. Systematically portrayed as a pale successor of his illustrious predecessor Akbar (1556-1605), he has alternatively been described as a pleasure-seeker lost in alcohol and opium vapours, a savage righter of wrongs given to sudden fits of cruelty, but also as a refined aesthete. However, the image of Jahangir which finally gained the widest currency in collective memory was that of a sovereign who chose to abdicate all political authority following his marriage with the famous Nur Jahan in 1611. From this date onwards until his death, the empire is thus said to have been governed by a ‘junta’ which, besides the empress, also included her father, her brother and, according to some interpretations, the prince Khurram and future Shah Jahan.

However well-entrenched these ideas now are, they should rather be seen as the result of two distinct historiographical traditions: the accounts of the Europeans who visited the empire in the first quarter of the 17th century, and the Mughal chronicles composed during the reign of Shah Jahan (1628-1658), the son and successor of Jahangir. While the negative characterization of the emperor presented by these narratives had actually very little to do with his supposed lack of royal qualities and owed much more to the personal or political programs of their authors, these accounts nonetheless combined to fuel the unflattering judgement most historians of the colonial and postcolonial periods subsequently came to pass on the monarch.



Contrary to the widespread assumption in which Jahangir did not care about things political, a careful re-examination of his reign shows that he was in fact the author of an all-encompassing program of communication. Be it in the spheres of official chronicling, painting, architecture or numismatics, he constantly stressed the universal and quasi divine nature of his rule. This largely accounts for his strong attraction to the Solomonian tradition of kingship and his perpetuating of the royal worship initiated by Akbar, as well as for the formal innovations he introduced—as he artfully borrowed from the Western allegorical manner to sustain Mughal claims. Making his way through every available medium, Jahangir turned the Timurid *imperium* into an unavoidable point of reference, a model compared to which everything was to be assessed.

The efficacy of this discourse may be gauged through a careful examination of the monarch’s relations with the elites of his realm, first among whom were the *umara’* (sg. *amir*)—an ethnically composite body of military and administrative dignitaries. Significantly enough, the texts (chronicles, mirrors for princes, historical poems, etc.) produced by or at the behest of the *umara’* bear no trace of ideological opposition to Mughal domination; rather, they illuminate the political traditions peculiar to these groups and the solutions they crafted in order to justify their cooperation. While taking part in the administration, the *umara’* kept longing for the political autonomy the rules of Mughal *imperium* theoretically denied them: true, no rebellion from the ranks of the nobility came to threaten Jahangir’s authority, but he had to face their latent, yet unceasing, opposition to the process of centralization initiated by Akbar and continued under his rule. The refusal to be transferred, the centralization of provincial powers into the hands of the governor, the

appropriation of provincial resources and, more rarely, the attempts to extend one's influence over a neighbouring region—all these amirid proceedings powerfully testify to the fact that imperial provinces had become, as early as the first quarter of the 17th century, the privileged locus of the nobility's will to autonomy.

Religious elites constituted another composite body whose support was eagerly sought after by the monarch. Contemporary chronicles, Sufi literature and the archives preserved in shrines and temples offer precious insights into his relations with the numerous religious communities of the empire (Vaishnava and Shaivaite Hindus, Sufi orders, Jains and Sikhs). In this respect, Jahangir made a point of appropriating the celebrated *sulh-i kull* ("universal peace") policy of Akbar, and state pluralism in matters of religious patronage remained the official agenda throughout his reign. Just as in his father's days, this pluralism never resulted in an equal treatment of all religious groups: from the 1560s onwards, the Mughal dynasty actually gave indisputable preference to the Chishti Sufis in the Islamic sphere and to the Krishnaites of the Braj country in the Hindu world. However, Jahangir's non-sectarianism, as well as his political and ideological integration of non-Muslims, elicited resistance from the same Muslim circles which had previously voiced their opposition to Akbar's policy: most of the political writings composed by contemporary ulama or Sufis actually urged Jahangir to withdraw from the 'liberal' course so far followed by the dynasty and to adhere to the juristic tradition of Islam—thereby enforcing the legal inferiority of the non-Muslims.

While the present re-examination of Jahangir's reign has so far focused on the evolution of the Mughal empire in relation to internal factors, the role of external influences—especially those coming from the rival Safavid and Uzbek kingdoms—should be briefly addressed by way of conclusion. True, these neighbouring Muslim kingdoms fiercely competed with each other for territory, resources and prestige, but this intense rivalry went side by side with mutual borrowings even if these were rarely acknowledged by official chroniclers. Elites moved from one court to another in search of an ever more generous patron, and often offered their new benefactor a fresh insight into the political and ideological developments of some rival court. The solutions worked out by the competing dynasties thus came to constitute as many models circulating within the Asian-Islamicate ecumene, which were likely to influence the choices made by one or the other of its centers. As a matter of fact, the state mercantilism inaugurated by Shah 'Abbas (1587-1629) in the Safavid domains was forcefully emulated by Jahangir, the numerous Iranian administrators-cum-merchants settled in Mughal India playing a key role in the process.

IV. "A Woman's Place in the 'Civilizing Process'"

ENIT STEINER, *University of Zurich*

When Rousseau read Molière's *Le Misanthrope*, he was so appalled at the comedian's ridiculing of Alceste that he embarked on a defense of the latter's abandonment of society and retreat into the desert. Although Jane Austen lived in a society by no means less hypocritical and selfish than Molière's, her novels endorse a continual effort to find a balance between individual drives and the limits one encounters in society.

Norbert Elias describes civilization as a process that requires both a recognition of individual drives and involvement in the world around us, an attunement between the exigencies of the self and those of the community. Jane Austen understood the necessity of such an attunement and she considered a woman's place in the civilizing process to be a defining one. In *The Origins of the Distinctions of Ranks*, John Millar makes it clear that there is a direct correlation between a woman's status in society and its degree of civilization. The more women are empowered, the more compassion and empathy will flow through the veins of society. Influenced by Mary Wollstonecraft, Jane Austen elaborated the notion of the civilized female, challenging both the so-



Frontispiece to Jane Austen, *Sense & Sensibility* (London: Richard Bentley, 1833). Courtesy of the UCLA Charles E. Young Research Library Department of Special Collections.

ciety of her time to recognize female power and women to unfold their potential.

Jane Austen's fictional universe is full of versatile female characters, from her most naïve heroine, Catherine Morland, to her most cunning female protagonist, Lady Susan. Such a wide spectrum of women enabled her to bestow them with individualities and to resist the female clichés prevailing in the late eighteenth century according to which women were thought to be delicate, weak, dependent on male guidance, irresponsible and irrational. This description suits neither Catherine, nor Lady Susan. Catherine is a young inexperienced girl whose innocence and empathy uncovers injustice, while Lady Susan embodies what Wollstonecraft called a "tyrant", the female that has learned to play subversively by the rules of her society. Although substantially different, they still have in common a rational capacity that empowers them to find their way in the world without a man's protection.

Some critics have argued for a rather conservative Jane Austen and compared her heroines' debut in society with the initiation ritual, a test at the end of which the heroines are proven worthy and integrated into society. It seems that the opposite is more accurate: it is the society that is tested by and proven unworthy of her heroines. No other female protagonist could better illustrate this statement than Marianne Dashwood. If she spends most of her time mourning, it is because society and its monetary interests have failed her. In her case, Austen comes nearest to an embittered retreat from community, represented by Marianne's life-threatening condition, but she regenerates her through the bonds of sisterhood. The sensitivity and empathy with which Austen imbues Marianne show her transformation into a truly civilized woman – a woman with a civil mind and a feeling heart.

Similarly, in *Pride and Prejudice*, Pemberley and her master are rewarded with a mistress and companion whose presence will promote their well-being. Instead of allowing some other Lady Catherine to acquire power, Jane Austen promotes a different female model; she affirms merits of character beyond the shallow female accomplishments. It is only after Elizabeth has claimed her ground and acknowledged her right to respect in a heated dialogue with Lady Catherine that she can make a difference in the community she will enter as the mistress of Pemberley. This novel in particular heralds what becomes clear in *Persuasion*: Austen's suggestion that it is time for England to move from a civilization based on superficial accomplishments and vain propriety to a civilization of merits.

Jane Austen is quite aware that the negotiations between individuals and community seldom run smoothly, which is pointed out in the novel with the fateful title of *Mansfield Park*. Fanny Price, whose ambiguous station among the Bertrams comes curiously close to that of a slave, has been considered the least appealing of all Austen's heroines,

mostly, I would argue, because of both her lack of participation and self-awareness. With Fanny, Austen explores the long and lonely process of the civilization of a slave's mind-set, which requires both liberation of the self and involvement in the community. Fanny has to learn to interact with the people surrounding her while remaining true to herself. Austen seems to suggest that the self can be defined only in relation to a community and that a community can advance only when it acknowledges the rights of the self.

In *Emma*, the civilizing process takes the shape of individual improvement: Emma attempts to improve Harriet, Mr. Knightley wishes Emma's improvement and Jane Fairfax tries to influence Frank Churchill positively. In this novel the boundaries that separate the self from the community seem sometimes invisible, sometimes insurmountable. This leads to misunderstandings amongst the characters. Here, Austen depicts a micro universe constructed around a woman: Emma is at the center of a net of relationships where individual endeavors, personal involvements, and consequent misinterpretations meet. *Emma* in particular conceives community primarily as a net of relationships and not as a hierarchical structure, which according to Carol Gilligan's *In a Different Voice*, is how women conceptualize society. Jane Austen takes pride in the female capacity of being connected, but she also makes her female audience aware of the responsibility that such a gift carries.

In *Persuasion*, her last published novel, Austen establishes her belief in the role that women could and should play in promoting the civilizing process. Anne Elliot succeeds other female protagonists in accomplishments which include musical skills and fondness of literature. She is Austen's most virtuous female protagonist because she is the most socially involved character, a philanthropist, as well as an aristocrat's daughter who marries a self-made man. With Anne Elliot, Austen achieves a revolution in female manners, because she combines gentle manners with personal responsibility and virtue. Throughout the novel, her initiative connects, helps, and saves those around her. Thus, her gentleness is not the feminine indolence of the cult of sensibility, but the result of true care and empathy. Jane Austen, like Mary Wollstonecraft, believes that women of such qualities are indispensable in the civilizing process.

V. "Translating Dissent"

RENKO GEFFARTH, *Martin-Luther-Universität, Halle-Wittenberg*

The eighteenth-century German theologian Johann Salomo Semler, known as one of the most influential exponents of that current in enlightened Protestant theology that bears the name of 'Neology', did not have the opportunity to visit the Clark Library. Neverthe-

less, he performed extensive readings of English theological literature some of which has made its way to this eminent collection to be read again by twenty-first-century scholars: Treatises such as the *Scripture Doctrine of the Trinity* by Samuel Clarke, *Essay on the Nature, Design, and Origin of Sacrifices* by Arthur Ashley Sykes, or works by William Whiston and probably John Toland became part of Semler's academic studies. A few of them he had translated into German, as was the case for Clarke's *Scripture Doctrine*, published originally in 1712, that appeared in 1774 entitled *Die Schriftlehre von der Dreyeinigkeit*, augmented with a foreword by Semler. The German theologian, a key figure at the University of Halle during the second half of the eighteenth century, is considered one of the founders of the enlightened concept of a "private religion" that distinguished religion from theology and faith from doctrine. His reading of English nonconformist theological literature that is, at least in part, connected to early eighteenth-century 'Dissent' not only reveals Semler's openness toward other Protestant theologies: It displays the European dimension of scholarly discourse in the age of enlightenment in a nutshell.



Semler, raised in a pietistic milieu, began to read English theological literature well before enrolling as a student at the University of Halle, and referring to contemporary authors of origins other than German was to remain his scholarly practice throughout his academic career. When for instance in 1759 he came across a case of demonic possession in a village near Wittenberg, it was the beginning of three decades of recurrent reading and publishing on demons, demonic possessions, and the calling of spirits in the so-called first and second 'Teufelsstreit' (devil controversy). In 1775, the English priest and writer Hugh Farmer published his *Essay on the Demoniacs of the New Testament*, and only one year later it was Semler again who released a German version along with a preface, thereby fuelling the second 'Teufelsstreit' with an authority from outside the German academic realm. As with all these translations, he was not the translator, but obviously he had either initiated it or at least encouraged its publication. Accompanying it with a preface penned by him rendered Semler in a way formally responsible for and identifiable with the author's rationale and at the same time gave him the opportunity to distance himself from it. This was all the more desirable as the controversy was a polemical one and the opponents did their best to foster their standpoints by personal attacks on each other.

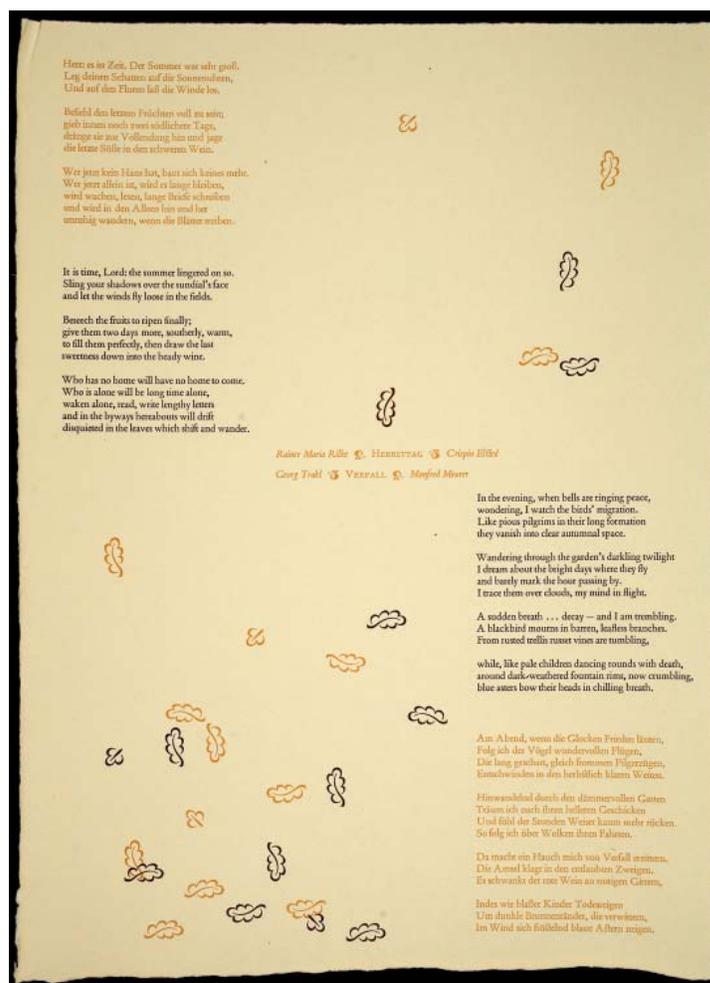
Working on Semler nowadays always requires a closer look at writings that influenced him in one or another direction. Leaving behind the boundaries of language as well as the geographical limitations of a theologian who spent most of his life at one and the same university easily gives the idea to lay a focus on his being a reader and editor of foreign language texts. English authors as specified above apparently played a major role in this.

On View at the Clark

June-September: "Under Strange Sail: Translations and Improvisations from Many Hands." This is the title of a recent collection of letterpress broadsides from the Barbarian Press in Mission, British Columbia. Poets featured include Mallarmé, Pindar, Ronsard, and Montale, among others, in translations by Robert Bringhurst, Albert Motrtz, John Pass and other poet-translators.

- Exhibits may be viewed during public programs and during specially arranged tours of the library and grounds.

For information and appointments call 323-731-8529.



A broadside from *Under Strange Sail: Translations and Improvisations from Many Hands* (Mission, BC: Barbarian Press, 2007) with poems by Rilke and Trakl translated respectively by Crispin Elsted and Manfred Meurer.

Music News

THE 2007 HENRY J. BRUMAN SUMMER CHAMBER MUSIC FESTIVAL

The Festival was founded in 1988 by Professor Henry J. Bruman (1913-2005), who sought to introduce new audiences to chamber music at informal concerts on campus. It is made possible by the Henry J. Bruman Trust, by a gift from Wendell E. Jeffrey and Bernice M. Wenzel, by a gift in memory of Raymond E. Johnson, and with the support of the UCLA Center for Seventeenth- and Eighteenth-Century Studies.

The concerts of summer 2007 are being presented on July 16, 19, 23, and 26, at 1:00 p.m., at Korn Convocation Hall in the UCLA Anderson School of Management.

Supplemental gifts to the Henry J. Bruman Trust have allowed us to present additional concerts that we may have otherwise been unable to produce. If you would like to help sustain the Henry J. Bruman Summer Chamber Music Festival, to maintain or increase the high quality of the groups we present, or perhaps allow us to increase the number of concerts we are able to offer, please consider making a gift to expand this fund. For more information, please call Elizabeth Landaw at (310) 825-2050.

16 July (Monday): *Mládí*.

19 July (Thursday): Janaki String Trio.

23 July (Monday): *iPalpiti* Soloists Presented by Young Artists International.

26 July (Thursday): Tamara Chernyak & Susan Rishik, *violins*, Victoria Miskolczyk, *viola*, Andrew Cook, *cello*.

Catherine Benkaim, with Peter Reill, at the Artemis Quartet concert, February 4, 2007. Mrs. Benkaim has pledged to fully endow one concert in our *Chamber Music at the Clark* series indefinitely.

CHAMBER MUSIC AT THE CLARK

The 2006-07 season featured eight concerts, and the 2007-08 season is tentatively set to offer the same. Next year will feature return engagements from the likes of the Ying Quartet and the American String Quartet, and also ensembles new to our series including the St. Lawrence Quartet, the Enso Quartet, and the Gryphon Trio.

As the cost of producing this series continues to grow, we have been able to sustain the high quality of musicians featured thanks in large part to individual and institutional donations. Next year's series has been made possible by generous donations from Catherine Benkaim, Mari and Edmund D. Edelman, Elizabeth and Gunter Herman, Joyce Perry, and the Ahmanson Foundation, as well as the continued support of our Director's Advisory Council members. If you wish to contribute to the endowment fund please request a donor's card from the Center (310-206-8552) or simply send a check, payable to the *UCLA Foundation* ("Chamber Music" should appear in the memo field), to the Center for 17th- and 18th-Century Studies, 310 Royce Hall, UCLA, 405 Hilgard Avenue, Los Angeles, California 90095-1404.



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