ACKNOWLEDGEMENT

An international workshop on the RECIPROCAL PERCEPTIONS AMONG DIFFERENT CULTURES IN SOUTH ASIA took its pattern from the main project “Transformation of European expansion from 15th to 20th century. Enquiries into the cognitive interaction of European and non-European cultures” financed by the German Science Foundation (DFG) and also the research project “Islamic scholarly culture between qasbah and colonial power: Khairabad from 1800 to 1900” affiliated to it. The workshop took place in December 1996 at Bonn and was organised with the logistic and financial support of the Oriental Seminar at Bonn, the Center for International Cooperation in Advanced Education and Research at the University of Bonn (CICERO), and the DFG. I am pleased to thank them for their generous support, particularly Hartmut Ihne, I am also deeply grateful to the members of the staff of the Oriental Seminar for the cooperation they extended to me in planning and organising the international workshop. Special thanks go to Melanie Miehl for her enduring work before, during and after the workshop and to Shobna Nijhawan who assisted in arranging the final draft. Finally, I also would like to thank Reinhard Schulze who constantly showed great interest in the topic and who encouraged me to publish this volume in the SEPSME series.

This edited volume presents some of the revised papers of this workshop in which a variety of subjects were raised and problematised, from theoretical as well as from empirical perspectives, and from different approaches and disciplines, including history, comparative religion, social anthropology, Indology, and Islamic studies. Most papers, though, concentrated on the 19th century, when the notion of colonializer and colonialized was first emerging yet was already developing its respective stereotypes.

As far as the system of transliteration is concerned, Urdu, Arabic, Persian, Hindi, and Sanskrit words which have become part of the English language (such as Mughal, Munshi, Pandit) have been written without diacritical marks. The various systems of transliteration employed by the individual authors have been standardized. Proper names have been transliterated using a slightly altered...
version of the format in *The Encyclopaedia of Islam* (New Edition), omitting the symbols under certain consonants and indicating long vowels with "^". When citing from secondary sources, their authors’ usage has been retained.

Bonn, February 2000

Jamal Malik