Dr. Ray Lum served as Chair of CORMOSEA from 1999 to 2009. Well before assuming the position of Chair, however, Ray was an influential force in East and Southeast Asian Studies and particularly within the small community of CORMOSEA Librarians. Throughout the rapidly-changing landscape of library automation and the digital revolution beginning in the 1990s, Ray pro-

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**As the Malays say, “Apa boleh buat? [So what can you do about it anyway?]” Quoted in an email from Ray Lum, 2009.**

**Special Issue on Chinese Diaspora Materials in Southeast Asia. In Honor of Ray Lum, Asian Bibliographer at Harvard University’s Widener Library**
vided a steady and always humorous corrective to the frantic pace of change. He was wise, innovative and a conspicuous advocate for the marginalized world of Southeast Asian bibliography. In part because of the inter-regional reach of his professional responsibilities at Harvard, he was one of the first librarians to have fruitfully promoted cross-regional approaches to the problems of Asian librarianship. But more important than his cross-

A Tribute to Raymond David Lum (1944-2015)

A scholar librarian,
A role model for your colleagues,
A radiant meteor...
A legacy for CORMOSEA,
Eternally grateful for all you had done!
Your wit and wisdom remains...
With a cup of translucent wine,
You are here with us in the sky...
Let’s cherish what eternity gains...

Berkeley, March 27, 2016
Image credit: http://images.metmuseum.org/CRDImages/as/web-large/DT1587.jpg
"Apa boleh buat? (Cont.)

regional responsibilities was Ray’s personal passion for understanding Southeast Asia through the perspective of its Chinese diasporic communities. This passion resulted in the Asian Librarians Liaison Committee (ALL), which he created as a means to formalize these relationships. Beyond CORMOSEA, Ray worked closely with the Southeast Asia Materials Project (SEAM) at the Center for Research Libraries to advance access to archival and research collections, particularly advocating for the preservation of Chinese language materials in the region. He was an important mentor for younger librarians in the CORMOSEA group, and for librarians within Southeast Asia. Through his committee work and writings, he was an inspiration and guide for a new generation of librarians. In Ray’s memory, we are dedicating this issue of the Bulletin to the work that he loved: the pursuit of bibliographic resources on Chinese diaspora in Southeast Asia.

What is to be done? Only to honor the memory of Ray’s good cheer and professional camaraderie. He will be greatly missed by CORMOSEA and beyond.
Ray Lum, In Memoriam 林希文，1944-2015 *

Raymond David Lum was born on January 29, 1944, and died on November 14, 2015, at Dana-Farber/Brigham and Women’s Hospital in Boston of complications during treatment for Acute Myeloid Leukemia.

Ray was born in Springfield, Illinois, and as a young boy moved with his older brother Frank and their father, an immigrant from Xinhui County in Guangdong Province, to Chicago’s Chinatown, where he attended St. Therese School, a Maryknoll missionary school for Chinese children. He received his B.A. in Chinese from Washington University, St. Louis in 1968. While an undergraduate, he spent a year in Taiwan studying Chinese and teaching English. From 1968 to 1970 he was a Peace Corps Volunteer in Sarawak, Malaysia on the island of Borneo, where he worked with the Department of Education to improve instruction in rural schools, at the same time learning Malay. Before embarking for Sarawak, while in Peace Corps training in Hawaii, he met his future wife Susan McEneaney, and they were later married in Sarawak. Following his Peace Corps service, Ray attended Taiwan Normal University for ten months and then enrolled at Harvard, where he obtained an M.A. degree in East Asian Languages & Civilizations in 1973. He then moved on to the corresponding Ph.D. Program, at the same time working as a graduate student assistant at the Harvard-Yenching Library. There he met Dr. Kaiming Chiu, the retired head of the library, who encouraged Ray to take a leave from his Ph.D. studies and apply to the University of Michigan for a Masters of Library Science degree, which he received in 1975. Upon his return to Harvard in 1976, he was appointed Librarian for the Western Languages Collection at Harvard-Yenching Library and East Asian Specialist at Widener Library. This position was later renamed Asian Bibliographer with collection responsibility for

Ray Lum, In Memoriam (Cont.)

East, South and Southeast Asia at Widener Library. In 1985 he received his Ph.D. in Chinese History from Harvard with a dissertation entitled “Philanthropy and Public Welfare in Late Imperial China,” in which he examined relief activities of the Chinese state and private philanthropies in the nineteenth century, with a focus on Canton.

In his role at the Harvard libraries Ray was responsible for the acquisition of Western language publications from East, South, and Southeast Asia. Over the years he took on additional responsibilities such as overseeing the collections for Tibetan studies and Sanskrit studies and served as curator of the historic photograph collections at the Harvard-Yenching Library. He served as liaison for various departments and classes at the university and co-authored Harvard’s “Research Guide for East Asian Studies.” He worked to increase access to all types of resources and implement them in teaching regardless of format. These projects included initiatives to digitize, catalog and create finding aids for some of the photos and ephemera in the collection, allowing anyone in the world to view them. In January 1999 Ray successfully applied for Harvard Library’s first Library Digital Initiative Grant to catalog, digitize, and make available online the nearly five thousand images in the albums of photographs taken by Hedda Hammer Morrison (1908-1991) while she was resident in Beijing from 1933-1946 and later bequeathed to Harvard. (An introduction to the contents of the album and the publications of Hedda Morrison in addition to access to all of the images can be found online.)

Ray curated photography exhibitions, wrote articles on using photos as historical documentation and encouraged the library to embrace technology to promote the collections of the Harvard-Yenching Library. His much-appreciated and used column “Asia Resources on the World Wide Web” appeared in the Asian Studies Newsletter of the Association for Asian Studies beginning in summer 1996, covering online resources such as journals, newspapers, dictionaries, videos, and dias-
Ray Lum, In Memoriam (Cont.)

poras topics for East Asia, South Asia, Southeast, and the Asian diaspora. Ray served in many leadership roles in the Committee on South Asian Libraries and Documentation (CONSALD) and the Committee on Research Materials on Southeast Asia (CORMOSEA), both affiliates of the Association for Asian Studies. He served on the Executive Committee of CONSALD from 1997-2000 and as Chair from 1992-1994 of the CONSALD Subcommittee on Revision of By-Laws. He was Chair of CORMOSEA from 1998-2004. For three decades he was engaged in significant projects related to the improvement of Southeast Asia librarianship in collection development, technical processes, production of research tools, and microfilming. Ray served as the Harvard representative to both the Southeast Asia Microform Project (SEAM) and the South Asia Microform Project (SAMP) of the Center for Research Libraries. He also served as the Harvard representative to the South Asia Consortium-East from 1995 until his retirement. He was a longtime member of the Council on East Asian Libraries and was the founder of the Asian Librarians Liaison Committee of AAS and served as its Chair from 1992-1995.

Ray retired from Harvard University in 2014 after forty-one years of service. During these years he worked under all three Librarians of the Harvard-Yenching Library: Kaiming Chiu, Eugene Wu, and James K. M. Cheng, and in 2007 he wrote the article, “East Meets East: A History of the Harvard-Yenching Library” (in Collecting Asia: East Asian Libraries in North America, 1868-2008. Ed. Peter X. Zhou. Ann Arbor, MI: Association for Asian Studies, 2010, pp. 32-53), which details the history of the library since the first Chinese books were donated to Harvard in 1879. In addition to his many contributions to the Harvard libraries, Ray also taught Chinese at the Harvard Extension School from 1976-2007. In 1999 he received the Carmen S. Bonanno Award for Excellence in Foreign Language Teaching from the Harvard Extension School. In 2004 he was awarded the Carol Ishimoto Award for
Ray Lum, In Memoriam (Cont.)

Distinguished Service, Harvard College Library.

Ray had a personal passion for documenting and researching the history of Chinese Americans. He sought out and researched all aspects of the Chinese experience and was in the process of writing a history of Chicago’s Chinatown where he grew up. In addition, he served as Reviews & Resources Editor for TransAsia Photography Review, which he cofounded, from its inaugural issue, and was a frequent contributor to China Insight. TAP: TransAsia Photography Review honored Ray in their Spring 2016 issue. Most recently he was a co-author of The Chinese Photobook: From the 1900s to the Present (Martin Parr and Wassink Lundgren, compilers, New York, N.Y.: Aperture Press, 2015). His most recent publication was contributing to the catalog of an exhibition at the U.S. Embassy in Beijing, Path to Harmony: The United States and China, 1784-1979 (Washington, DC: Meridian International Center, 2015).

Ray was an active resident of Arlington, Massachusetts, served on the Arlington Historical Commission, and at the time of his death was the President of the Board of Directors of the Old Schwamb Mill. Ray was witty, loved art and music, especially jazz, gardening, summers on Cape Cod, and international travel.

Raymond David Lum is survived by his wife of 45 years, Susan, his son Christian and three grandchildren, his brothers Frank Lum and Glenn McGeath, a large extended family of nieces, nephews, brothers-in-law and sisters-in-law and a community of friends and colleagues around the world. He was predeceased by his parents, a sister, and a brother, Tsiu Yean Lum. A memorial service honoring him was held at 12:30 p.m. on March 12, 2016 at the Arlington Town Hall, 730 Mass Avenue, Arlington, MA. Donations can be made to The Old Schwamb Mill, 17 Mill Lane, Arlington, MA 02476 or the Maryknoll Sisters, Box 311, Maryknoll, NY 10545.

This article is an early effort to identify Confucian periodicals in Indonesia, starting from 1920s until present time. It also discusses the functions of the periodicals in creating a sense of belonging among the Confucian communities in Indonesia and survival under the New Order’s repressive policies against the Chinese-Indonesians.

Undocumented Bulletins

In late July 2010, I went to Surabaya to begin my fieldwork in Boen Bio (文庙, Wen Miao, the Temple of Literature), where one of the most vibrant Confucian communities in Indonesia gathers and conducts their rituals. After visiting the temple several times, staff brought me to a small library room of around 130 square feet, behind the main building. The room has a simple altar with a small statue of Confucius on it. He explained that the library room was the original temple before the renovation took place in 1907. There are three shelves of old books. Half of them are in Malay language and the rest are in Chinese. The Malay language books were mainly the translations of Su Shi, Confucian religious textbooks (buku agama Konghucu) and periodicals published by the Boen Bio community since 1920s and by other Confucian communities in Java. According to him, the Chinese language books were donated by the Chinese government in 1920s to support the temple library and to provide textbooks for the Chinese schools. The Boen Bio, indeed, hosted the first Chinese school organized by Tiong Hoa Hwe Koan (The Chinese Association) in East Java (Siauw, 1981, p. 11).
the books are abandoned and their condition pathetic. They are dusty, moldy and fragile. Some were destroyed by rats and termites. He explained with a regretful feeling that the library was once an essential part of the temple since it carried the element of Wen (文), the literature. The miserable situation of the collection was the result of repressive political situation against the Chinese Indonesians under Soeharto’s New Order regime. Assuming the Indonesian citizens of Chinese descent were strongly influenced by Chinese culture and possibly the communist ideology of People’s Republic of China, the regime applied assimilation policies. It banned Chinese schools, newspapers and publications. Chinese language, cultural and religious events were prohibited in public. The Boen Bio had to close the library. In the early 1980s, when the regime became more oppressive and stricter towards Confucian communities, they hid the collection in the temple’s attic to avoid confiscation by the state. The bad situation of this hiding place made the books’ condition even worse. After the Reformation period (1998 – now), the temple management restored the books to the shelves, but the younger generations seem not interested in reading or preserving these precious historical treasures.

After searching and checking through the Worldcat catalogue, I found out that many of these periodicals have not been collected by any libraries. Considering the critical situation of the collection, the Southeast Asian section of the University of Washington libraries provided funding
Forgotten Confucian Periodicals (Cont.)

to digitize the Malay language collection. They are now displayed as open access in the University of Washington’s library website: [https://digital.lib.washington.edu/researchworks/handle/1773/21474](https://digital.lib.washington.edu/researchworks/handle/1773/21474).

Early Confucian Bulletins (1920s – 1942)

Among the collection, I ran across several Confucian bulletins. Some of them had been published regularly for more than three decades. Since the temple’s collection was not complete, I searched and found some of the missing volumes in several personal collections of the Chinese-Indonesians in Surabaya. One of the oldest periodicals, *Djiep Tik Tjie Boen - Pemimpin ka Djalan Kabedjikan*, (Guidance to the Way of Virtue), was published by Khong Kauw Hwe (the Confucian Association) of Boen Bio in 1922. It provides the translation of *Si Shu* (Four Classics) in three languages: Chinese, Fujian dialect and Malay. The latest publication found is volume 56, published in 1935. The *Djiep Tik Tjie Boen* has a predecessor, *Koempoelan Peroendingan* (The Collection of Ideas), published by the same organization in 1921.²

The Confucian communities in Bandung (West Java) and Solo (Central Java) also published bulletins. They were *Khong Kauw Goat Po* (Confucian Association Monthly) in 1924 and *Maandblad Pembangoen Kebedjikan* (The Promotor of Virtue Monthly) in 1933 respectively. They publish

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² I would like to thank Sutrisno Murtiyoso, a scholar of Chinese-Indonesian studies, who made me aware of this periodical and shared it with me in 2014.
Forgotten Confucian Periodicals (Cont.)

articles, opinions and updates of religious issues.

These publications demonstrate that the Confucian communities have made use the recent printing technology of their time to promote and circulate religious ideas. By sharing, updating and collecting the publications of various places, the Confucian communities in Java were connected and developed a sense of belonging.

Confucian Bulletins During the Soekarno Era (1945-1965)

Most Confucian periodicals ceased to publish during the Japanese occupation (1942-1945) and continued to be inactive for another decade. In December 1954, the Confucian communities in Java held a national congress to find a national committee and to revitalize their religious life. In April 1955, Perserikatan Khung Chiao Hui Indonesia (PKCHI - The Confucian Association in Indonesia) was founded. It published its first official bulletin, Suara Kung Chiao (The Voice of Confucian Teaching) in 1956.

In 1964, the bulletin changed its name into Suara Agama Khonghutju (The Voice of Confucian Religion). The reason behind the name changing was possibly related to the Indonesian government’s policy that impels its citizens to embrace a monotheistic religion (Kipp & Rogers, 1987, p. 17).

In comparison to Kung Chiao, which was interpreted as ‘Confucian teaching or philosophy’, the new name, ‘agama Khonghutju’ (Confucian religion), was in accordance with the government’s policy and was derived from Indonesian language. In its first volume, the editor mentioned that as an official bulletin it functioned as a tool to promote the leadership of the PKCHI and to consoli-
date the Confucian clusters in various places of Indonesia.

During Soekarno’s era, the PKCHI negotiated with the Indonesian government to acquire an official recognition as a religion. In 1965, the Indonesian government acknowledged Confucianism as a religion in Indonesia together with Islam, Catholicism, Protestantism, Hinduism and Buddhism.


During the New Order regime (1966-1998), the Confucian communities experienced the darkest phase of their religious life. Although they had complied with the state’s assimilationist regulation and restrained themselves from religious celebrations in the public sphere, nevertheless, they experienced oppression. Confucianism, which was once acknowledged as a religion by the Indonesian government in 1965 was declared as a ‘sect’ in 1971. The PKCHI, which had changed its name to *Majelis Tinggi Agama Konghucu Indonesia* (MATAKIN – The Highest Council of Confucian Religion in Indonesia) in 1967, maintained its official bulletin, *Gentrika* and, subsequently, *Seri Genta Suci Konfuciani* (The Confucian Sacred Bell Serial).

As the state’s surveillance grew stricter and the number of Confucian followers was decreasing, several Confucian adherents and activists tried to maintain their communities by publishing internally circulated bulletins. Although the number of copies was small and some bulletins were manually typed and illustrated, they demonstrated the struggles to exist.
Forgotten Confucian Periodicals (Cont.)

Confucian Bulletins during Reformation Period (1998-2010)

After Soeharto stepped down, Abdurrahman Wahid, the Indonesian fourth president (2000-2002), decided to lift the ban on Chinese-Indonesians celebrating their cultural and religious events in public. Furthermore, he recognized Confucianism as a formal religion in Indonesia. While the state’s re-acknowledgement brings back religious freedom to Confucian adherents, it does not necessarily make the publication of bulletins flourish again. At a national level, the MATAKIN published its official bulletin, *Genta Harmoni* (the Harmonizing Bell), which similarly functions as its predecessors did. In local clusters, there were only a few short-lived bulletins, such as *Widya Karya* of Malang (East Java) and LIAMS of Sampit (Central Kalimantan). The media revolution which transforms print publication to internet-based versions is one of the possible reasons behind the ceasing of the printing Confucian periodicals.

Unfortunately, it was not easy to find complete volumes of these periodicals. For *Genius* and *Tripusaka*, which were published in Surabaya, I was able to approach their former editors and found several volumes. This was not the case for bulletins published in other cities.

Cited Works

Evi Sutrisno is a Ph.D. student whose dissertation topic covers the genealogy of Confucian religion and the struggles and survival of the Confucian communities in Indonesia. She can be reached through email: evis@uw.edu
Preliminary List of Confucian Periodicals (1920s – Present)

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921 - ?</td>
<td>Koempoelan Peroendingan-Peroendingan</td>
<td>Khong Kauw Hwee Soerabaija</td>
</tr>
<tr>
<td>1922 - 1935?</td>
<td>Djiep Tik Tjie Boen Pemimpin ka Djalan Kabelijikan</td>
<td>Khong Kauw Hwee Soerabaija</td>
</tr>
<tr>
<td>1924 - 1925?</td>
<td>Khong Kauw Goat Po</td>
<td>Khong Kauw Tjong Hwee Bandoeng</td>
</tr>
<tr>
<td>1926 - 1927?</td>
<td>Khong Kauw Goat Po</td>
<td>Khong Kauw Tjong Hwee Solo</td>
</tr>
<tr>
<td>1933 - 1941?</td>
<td>Bok Tok Gwat Kan atawa Pembangoen Kabelijikan</td>
<td>Khong Kauw Tjong Hwee – it consisted of Khong Kauw Tjong Hwee Soerabaja, Pekalongan, Buitenzorg, Grissee, Cheribon, Poerworedjo, Semarang, Indramajoe, Koeoardojo, Solo dan Makassar</td>
</tr>
<tr>
<td>1934</td>
<td>Orgaan Khong Kauw Soerabaia</td>
<td>Khong Hoe Tjoe Bio, Soerabaia</td>
</tr>
<tr>
<td>1938-1940</td>
<td>See Yoe Tijen Tjwan atawa Kasadjatiannja See Jyo</td>
<td>Auw Ing Kiong, Solo</td>
</tr>
<tr>
<td>1941 - ?</td>
<td>Siauw Bok Tok Gwat Khan</td>
<td>Auw Ing Kiong, Solo</td>
</tr>
<tr>
<td>1953 - ?</td>
<td>Penjuluh Khong Kauw</td>
<td>Khong Kauw Hwee Bandung</td>
</tr>
<tr>
<td>1956-1964</td>
<td>Suara K’ung Chiao</td>
<td>Perserikatan Khung Chiao Hui Indonesia (in 1964 became Gabungan Perhimpunan Agama Khonghutju Indonesia (GAPAKSI))</td>
</tr>
<tr>
<td>1965-1976?</td>
<td>Suara Agama Khonghutju</td>
<td>MATAKIN</td>
</tr>
<tr>
<td>1974 - ?</td>
<td>Gentrika (Genta Tripusaka)</td>
<td>MATAKIN</td>
</tr>
<tr>
<td>1982-2011</td>
<td>Seri Genta Suci Konfusiani</td>
<td>MATAKIN</td>
</tr>
<tr>
<td>1986 - 2006</td>
<td>Tripusaka-Majalah Konfusiani Indonesia</td>
<td>MAKIN Jagalan Surabaya</td>
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<tr>
<td>1988 - ?</td>
<td>Sinar Kebajikan</td>
<td>MAKIN Semarang</td>
</tr>
<tr>
<td>1988 - ?</td>
<td>Warta</td>
<td>MAKIN Boen Bio</td>
</tr>
<tr>
<td>1995-1999</td>
<td>Media Konfusiani</td>
<td>MAKIN Tangerang</td>
</tr>
<tr>
<td>1995 - 1997?</td>
<td>Tepasarira</td>
<td>MAKIN Kemang</td>
</tr>
<tr>
<td>1996 - 1997?</td>
<td>Media Sinar Konfusiani</td>
<td>MAKIN Tangerang</td>
</tr>
<tr>
<td>2000 - ?</td>
<td>Widya Karya</td>
<td>MAKIN Malang</td>
</tr>
<tr>
<td>2002 - ?</td>
<td>LIAMS (Lembar Informasi &amp; Aktivitas MAKIN Sampit)</td>
<td>MAKIN Sampit</td>
</tr>
<tr>
<td>2003-2011(?)</td>
<td>Genta Harmoni</td>
<td>MATAKIN-Solo &amp; Jakarta</td>
</tr>
</tbody>
</table>
The local Peranakan Chinese community\(^1\) has a social history that is as fascinating as their material culture is colourful. The Peranakans\(^1\) are an acculturated community of Southern Chinese domiciled in the colonial Straits Settlements since they first settled in Malacca in the 18\(^{th}\) century. Their long residence in the Malayan Peninsula saw the primarily Hokkien community adopting cultural elements from the Indonesians, Malays, Indians and colonial British and developing a unique cultural tapestry seen in their use of Baba Malay language, nonya attire and cuisine. Yet, defining a Peranakan and his community remains a complex task both for the researcher and community member, as the community continues to adapt across different eras. While ferreting through books in the National Library’s Singapore and Southeast Asian collections, new-old materials were uncovered that

1. The Peranakans actually refer to hybridized communities arising from the intermarriage of the local Malays with various ethnic communities that took residence in the Straits Settlements. Thus there are the Peranakan Chinese and the Peranakan Indians. In this essay, the Peranakans reference the Peranakan Chinese.

Peranakan Chinese in Singapore (Cont.)

shed more light on the complex study of the Peranakan identity. These books by the Peranakans and about the Peranakans serve as a window into the community, providing a peek into their lives, stories and values. With the publication of *A Baba Bibliography*, more than 1,500 citations of books, chapters in books, magazine and newspaper articles, websites and audiovisual resources on the subject were brought together in a single publication. They span almost 200 years of writing, from the early 19th century to publications in the 21st century.

Most studies on the Peranakans focus on specific subjects such as literature and language, material culture, social history and identity. This bibliography, however, brings together these disparate subjects, capturing both popular perspectives as well as more obscure academic studies in the hope that new insights and a more integrative concept of the Peranakans can be articulated.

Stories From Long ago

When discussing Peranakan writings, the traditional stories of the Peranakans, known in short as *Chrita dahulu-kala* or “Stories from long ago”, published between the late 19th century and the early 20th century, come to mind. These publications are translations of the Chinese classics into Baba Malay.

Studies of these publications often focus on their holdings in various libraries in Asia and the West. Salmon & Destenay’s (1977) *Writings in Romanized Malay by the Chinese of Malaya* was one of the earliest to detail the holdings of these titles in various libraries, including the British Library, the National Library in Singapore and the Dewan Bahasa Library in Kuala Lumpur. This was followed by analysis by Tan (1981) and Proudfoot (1989, March) with added information on publishing trends. More recent studies by Yoong

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2. Salmon’s article has been republished in *Literary migrations: Traditional Chinese fiction in Asia (17th – 20th centuries)* (2013) with corrections by Destenay and a fully revised listing of works.
The Peranakan Chinese in Singapore (Cont.)

The Peranakan Chinese in Singapore (Cont.)

Chinese classics for the community.

Besides the stories themselves, the publishers often added promotional introductions which describe in detail the effort put into the production of the title and often suggesting that the price of the book remained a reasonable fee in light of the effort put into its translation. The advertisements and appended short essays are also useful as insights to the social life of the community at the turn of the century. Publishers such as D. T. Lim were also involved in the sales of consumables such as face lotions, diabetic cures and sambal spices which they gamely advertised in their books.

Besides these tales, the bibliography also lists works that analyse these early translations as well as Peranakan poetry (pantun and syair), and Peranakan performances of the 19th and 20th centuries. Language use and structure, word-lists and dictionaries concerning Baba Malay and the challenges in language acquisition are also listed in the bibliography.

Material Culture

The bibliography attempts to capture all material aspects of the Peranakans, from architecture to interior furnishing, kitchenware and porcelain, silver and jewellery, attire and dress sense.

In the 1980s, there was a revival of interest in the Peranakan community as families divested of their family heirlooms and their material culture spilled into the open market, attracting the interest of discerning buyers and the curious. Fuelled by this influx of material culture, museums in Singapore began to focus on exhibitions solely on the Peranakans. The National Museum in Singapore began with a showcase of domestic items, beadwork and jewellery commonly owned by the Peranakans. Then in 1997, the Asian Civilisation Museum opened its first wing off Armenian Street, where a large part of the space was dedicated to displays of Peranakan material culture.6

Philosophy lecturer, Ho Wing Meng, published

6. Today, this location has been fully dedicated to the exhibition of the Peranakan community and culture and is known as the Peranakan Museum.
The Peranakan Chinese in Singapore (Cont.)

four books which arose from his hobby of collecting Straits Chinese material. Released in the 1980s, they analyse the Peranakan material culture with detailed photographs. Adding to these popular books are a number of exhibition guides and auction brochures published around the same period and likely increasing interest in the Peranakan’s material wealth.

Material culture was often reflected in wearable culture, with the pink-blue and yellow-green colours of their porcelain found in the kebaya and kasut manek of the ladies. The late Datin Seri Endon Mahmood’s patronage of the nonya kebaya encouraged a revival in the making and use of these delicately embroidered dresses. Interestingly, defining the unique Peranakan style, whether wearable, architectural or furnishings, remains vague. Often the mish-mash of styles reflecting the best of the Chinese, British or Malay as used by wealthy Straits Chinese have been acknowledged as typical of Baba taste. The styles continue to evolve today as modern Peranakans reinterpret traditional dress and design.

Social Life

7. At least three of his publications were published in the 1980s while the fourth was published in the 1990s – Straits Chinese porcelain (1983), Straits Chinese silver (1984), Straits Chinese beadwork and embroidery (1987), Straits Chinese furniture (1994).
8. The Nonya kebaya and kasut manek are seen as the typical dress and shoes respectively of a well-to-do Peranakan lady.
9. She published two books on the nonya kebaya, namely The nyonya kebaya: A showcase of nyonya kebayas from the collection of Datin Seri Endon mohamm (2002) and The nyonya kebaya: A century of Straits Chinese costume (2004). Her collection was exhibited in both Malaysia’s and Singapore’s museums.
The Peranakan Chinese in Singapore (Cont.)

Early studies of the community focus on descriptions of the early Chinese settlement in the coastal city of Malacca. Malacca-born De Eredia (1613)\(^1\), a navigator and explorer, made some of the earliest observations of the community. However, it was later colonials and adventurers who captured the unique expressions and style of the Peranakans. Isabella Bird described the Anglo-Chinese and their peculiarities in some detail in her famed publication The Golden Chersonese (1883). While Vaughan had written notes on the Penang Chinese,\(^2\) it is Vaughan's Manners and customs of the Chinese (1879) that provided one of the earliest analyses of the Straits Chinese.

Victor Purcell who served in the Malayan Civil Service between 1921 and 1946 continued an in-depth description of the Chinese from the Occupation to the post-war period based on research conducted in the 1930s.

In post-independent Singapore and Malaysia, the notion of being Peranakan no longer carried political connotations and instead its cultural aspects gained more prominence as seen in publications on ritual events such as wedding ceremonies as well as autobiographies of various Peranakans which describe kinship ties and the lifestyle of the Peranakans in the early 20th century through to the Japanese Occupation.

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12. In Singapore, Lee Kuan Yew and Goh Keng Swee were some individual Babas who took on the mantle of political leadership while in Malaysia the Malaccan Baba, Tan Cheng Lock and thereafter his son, Tan Siew Sin, reigned as heads of the Chinese political party and as Finance Ministers.
Books in all shapes and forms make up libraries, and since language makes up books, then libraries are built on the limitless expanse of language. Wandering around shelves, one feels caught in a linguistic maze where there is only an entrance but no exit. One apprehends more than one can comprehend, as one book leads to another, referencing and cross-referencing authors and topics, indexing moments and movements. A sublime simulacrum of babel, the library, as Borges once pointed out, is the materialization of the power of language to create vast worlds, not merely signify them. One goes to the library and one plunges into a roiling ocean from which there is potentially no escape. Libraries are aporetic sites that entreat only to entrap the unsuspecting reader.

But that experience of sublime overcoming is held in check by a very simple devise: the Library of Congress classification system. A grid guides you from one collection of books to another, pointing the way out of a bibliographic babel. Classification systems impose order that allows you to surf the waves of books and find your way to safer shores: back at your desk, or out in the café, recuperating that part of yourself that got tangled up and lost in the bookshelves.

Such is the strange thing that is the library. It is as much a place for containing, in all senses of that word, collections of books and papers, as it is a structure of feeling that stirs the senses and mobilizes thought towards uncharted directions. Lost in the library, one needs a guide. And librarians of course play that role. Every collection requires a collector who can tenderly accumulate yet rigorously organize what would otherwise be a hopeless heap of unrelated things into sets of historically coherent and aesthetically rec-
Thinking about the crucial importance of libraries in any kind of civilized life, I’m led to think of my own life with libraries, indeed of how my life was shaped by libraries. Growing up in Manila in the 1960s, my father was the first librarian I knew. He taught freshman English and composition at night at a local university but for his day job worked as an accountant for a large construction company. He had always harbored dreams of becoming a journalist or a novelist and for this reason kept a very modest collection of books. It was from this tiny library that I first discovered modernist literature, reading Hemmingway, Steinbeck, Fitzgerald, D.H. Lawrence, Edna St. 

Babel of Books (Cont.)

Similarly, libraries need librarians to guide us through the forest of stacks, across the seas of special collections, into the caves of diaries, periodicals, and letters. And inasmuch as reading requires communing with authors who are absent and in many cases, dead, librarians are the caretakers of the remains and relics of writers, modern shamans able to locate their wandering spirits. It is for this reason that librarians as collectors par excellence, as expert guides, caretakers and modern day shamans exercise considerable power over the production of knowledge. For without libraries, there would be no hope of saying anything more, anything new, or anything different. Without the archiving power of libraries, the past would simply pass, lost to memory and thus lost to the future. And without librarians, libraries would cease to exist. All we would be left with would be the barbarians of glibness: the advertisers and the late night TV hosts, the know-nothing politicians of hate and the religious fundamentalists, the gun nuts and the ayatollahs of real estate, the gurus and the slimy shysters with pyramid schemes and reality shows substituting for reality itself. This would be the hell from which only libraries and their vast collection of books offer escape.

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Babel of Books (Cont.)

Vincent Millet, as well as a host of Anglophone Filipino writers such as Jose Garcia Villa and Nick Joaquin. When I was twelve, my father bought us an encyclopedia set—an expensive purchase in those days—that came with a bonus: a 10-volume collection of the History of Western Art. Here was my first archive, where I could dive in and learn about the range of what counted as “art” in the West, from cave paintings to Picasso, from Mategna to Andy Warhol. Looking back on those days, I learned less about art as such as I did about the way it was governed by the rules of art history: the dating, the classification into schools and influences, the ruptures and the charting of innovations. I came to know something of the narrative power of archives to lead you to think in a certain way, while limiting, even repressing other associations and possibilities. All this I sensed, but could not as yet fully understand nor express. But thanks to my father’s library, I began to experience the pleasures of getting lost in a collection, entering into a rabbit hole of texts and then returning to the humid surroundings of our middle class home with other ways of tuning into and deciphering the noise—political, cultural and social—that surrounded that world.

It wasn’t until I went to graduate school in 1979 that I encountered my first major research library. This was the fabulous collection at Cornell Univ. Stuck in the middle of tundra-like conditions in upstate New York amid the solitary splendors of the Finger Lakes region, the libraries at Cornell offered refuge amid the company of books and people. During my first two years, I supplemented by fellowship by working at the acquisitions desk of the Wasson-Echols Collection of Southeast Asia at Olin Library. Under the supervision of a kindly and knowledgeable Indonesian scholar, Giok Po Oey, I spent several hours of my week in his tight small office cataloguing new titles and typing letters to acknowledge gifts. The rest of the time I divided between the bow-
Aside from being a dream world of texts, both actual and possible, the library was also a dense social space. It was a site for meeting classmates, exchanging ideas, discussing assignments, and learning about each other’s projects. Over coffee in the lounge, one gossiped and joked, forging deep friendships, at times even love affairs. The library is thus vibrant center in the intellectual and affective life of the university. You didn’t just go the library, you inhabited it, or better yet, it came to inhabit you. It was not exactly home—though some found sleeping there far more comfortable than in their apartments. It was rather an extension of your mind, or what you

...
wished your mind could become. The library contained an unending feast from which you were invited to eat, nourishing you, yet always leaving you hungry for more. It was a vast space of hospitality, a kind of harbor from which to shelter body and mind but also to launch them anew into the world.

When it was time to do research for my dissertation, I found myself traveling to other libraries. First was the Biblioteca Nacional in Madrid where I camped out in the special collections to pour over sixteenth to nineteenth century Spanish accounts of the conquest and colonization of the Philippines. Located appropriately enough in an avenue called Colon, the Biblioteca had different ways of governing their collection and those who used it. As in most European libraries and as in special collections in the US, the stacks were off limits as librarians zealously guarded access to their books. They were more like clergy keeping watch over the sacred possessions of a vast monastery. You filled out your request for books or boxes of records, then sat patiently as they brought them out. Unable to xerox the pages, I was left to copy passages on my notebooks by hand, tracing out the words on one side of the notebook’s margin while glossing them with extended commentaries on the other side. In this way, I began to develop a style of close reading that was also a form of textual commentary, tracing a hermeneutic circle that began with the pages of the original, then making its way to my handwritten transcription before looping back towards my critical translation and transposition of the text. In this way, I tried to convert the physical constraints of the reading room into a rough methodology for analyzing and writing. Much of this research style, of course, was improvised. It was cumbersome and slow, but no less productive. It forced me to readjust the tempo of my reading and the rhythm of my thinking to follow as closely as possible the syntactic and se-

Babel of Books (Cont.)
Babel of Books (Cont.)

It is this practice of physically visiting and inhabiting libraries that have, of course, changed dramatically over the last decade and a half, if not more. The spread of digital technologies, while it has not totally usurped analogue forms, have transformed the terms in which we encounter the library’s collections and interact with librarians. From just about any place, I can search the libraries catalogues and request books to be delivered to the front desk. This convenience brings with it a certain loss. For one thing, the visit to the stacks now seems to be increasingly a thing of the past. And with that, the chances for accidental encounters with other...
books seems drastically diminished. Librarians themselves have receded from view, reachable by e-mail or phone, but rarely ever by way of face to face conversation. Instead, one deals with mostly student help at the front desk whose well rehearsed cheeriness have absolutely no intellectual connection to the kinds of books they are handling. They could just as well be check out clerks at the grocery totaling up your purchase.

Without doubt, digital access to the library’s collections have been a boon to faculty and students, especially those who may have difficulty coming to campus. As a single graduate student in the 1980s, I had few responsibilities other than my academic work and could afford to spend lots of time inhabiting the library. But the nature of academic work has since changed, and pressures of domestic life and careers have made it more difficult to come to the library. Rather, digital technology has meant that the library now comes to you. Entire stacks of books can be downloaded as e-books, while physical copies can be retrieved by student workers to be picked up the next day like pizza or pad thai. While the role of the library as an archive of knowledge has not changed, its social character has, and so, too, the structure of feeling that it generates among those who use it. Increasingly, the library is something that one goes through, like an airport, rather than a place that one lingers in and inhabits. No doubt, its rooms and lounges continue to be filled with students studying, and its special collections still visited by researchers. But it does not seem to engender the kind of fierce attachment it used to among its patrons. Perhaps, I’m wrong and that I’m merely generalizing from my own experience. More likely, I’ve allowed my memory from my graduate student years to distort the historical realities of libraries, librarians and their patrons. From my own skewed and highly partial perspective, the university library—and let me emphasize that I am talking here only about the gen-
eral collections rather than special collections—something seems to have changed. It has morphed from a kind of sublime space of intellectual immersion into a more corporate and antiseptic setting. It is perhaps a transformation that is consistent with the growing corporatization of higher education at the North American university itself: the budget cut backs, the managerial approach to collections, the customer-service vibe you get at the front desk.

I want to end with a note about the future of libraries, or at least what I hope that future might bring given the conditions of the present. First, with regard to digital technology, the possibilities for expanding the limits of the library seem endless, reaching out to students and faculty who may not have direct access to the physical collection. Just as photography, cinema and radio in the early twentieth century brought distant scenes and far away figures into the midst of the masses to forge new kinds of communities, so digital technology can bring forth new readers and writers around the ready availability of library collections—all of which of course are dependent on good internet connection.

Second, the physical space of the library will increasingly continue, I suspect, to be important sites for staging exhibits and holding events—from academic conferences to community meetings—that draw from the strengths of existing collections. For example, last year, I helped organize and curate a conference commemorating the life and works of the Filipino migrant worker, writer...
Babel of Books (Cont.)

and activist, Carlos Bulosan, on the occasion of his centennial birth. The special collections at Suzallo Library at UW is the repository for his papers and manuscripts, and Judith Henchy, the Southeast Asian librarian, and Conor Casey, the labor archivist there were especially knowledgeable and active in putting together an exhibit of artifacts related to Bulosan’s life as well as those of other Filipino migrant workers. The conference and exhibit brought together academics working on labor history, Filipino American studies and immigration and diaspora studies along with long-time activists and members of the Filipino communities to talk about their various projects and introduce these to university students, faculty and staff. The librarians at UW have also collaborated on similar events dealing with collections of ethnographic films related to Southeast Asia and the history of opium cultivation and trafficking, or conferences related to the politics of storytelling and trauma in post-war Southeast Asia.

There are other areas where one can see libraries playing increasingly important roles—for example, the development of on-line classes which I’ve been involved in for the last two years, providing digital readings, streaming videos, and other resources for research. Such efforts will, I hope, allow us, especially in public universities, to reach non-traditional students, who are anxious to complete their degrees. As I alluded to above, digital technologies have been indispensable in making library materials accessible to on-line classes, benefitting non-traditional students such as returning veteran, the stay-at-home mom, the caregivers and full-time workers, and many others who otherwise would not be able to pursue a college education. But these are matters for another, longer discussion.

Vince Rafael is prof. of history at the University of Washington. His most recent work Motherless tongues: the insurgency of language amid wars of translation, was published by Duke University press in 2016. His previous work includes The promise of the foreign: nationalism and the technics of translation in the Spanish Philippines published in 2005; White love: and other events in Filipino history, 2000; and Contracting colonialism: translation and Christian conversion in Tagalog society under early Spanish rule, 1993. He is the author of many articles on questions of translation, language and empire.
CORMOSEA Libraries News

Librarian Training and Development

Arizona State, Northern Illinois and University of Washington received a grant of $112,000 from the Henry Luce Foundation to continue their Myanmar Library Training Consortium. The 2 year grant will fund 3 workshops in Yangon and Mandalay in summer and fall 2016 on Subject Librarianship and Information Literacy (University of Washington), Digitization (Northern Illinois), and Preservation and Conservation (Arizona State). In 2017, 7 librarians will come to the U.S. (2 at UW, 2 at NIU, and 3 at ASU. The third ASU Myanmar librarian will be a 4 month internship in Preservation and Conservation). The training in Yangon will be held at University Central Library and Yangon University Library while the Mandalay training will be at Yadanabon University. This grant follows a successful pilot project in 2014 that brought 8 librarians from Myanmar to UW, NIU, ASU and Rutgers.

Larry Ashmun, University of Wisconsin, Madison was contracted as a consultant and trainer for the Center for Khmer Studies in Cambodia. He led a workshop on “Building the Capacity of Cambodian Librarians,” Aug. 26-28, in Phnom Penh, with 14 Cambodian attendees (information specialists/librarians from, mostly, Phnom Penh, including one from the U.S. Embassy, plus 3 from outlying “American Corners” libraries). Larry continued consultation with CKS on their information services/library program, following up on the Oct. 2014 and early 2015 visits to UW-Madison of Daraneth Oum, CKS’s Head Librarian, and Krisna Uk, CKS’s Executive Director. Larry also was “mentor” for a U. of Texas-Austin library school graduate who attended the ’15 CORMOSEA meetings, and worked with Larry during the summer while she studied Thai in SEASSI.

Fie Susan Go, University of Michigan, was a recipient of the first “Michigan Library Scholars” award -- an engaged learning opportunity designed to allow un-
CORMOSEA Libraries News (Cont.)

Several large donations. Larry reported finalizing the cataloging of the "book" component of the unique Father Yves Bertrais Collection on Hmong Studies, and continuing to develop UW-Madison's leading academic Hmong Studies collection. Larry also arranged the donation of pre-1975 Hmong & other Laotian hilltribe textiles (and artifacts) to the University's Helen Louis Allen Textile Collection.

Acquisitions and Collections

Hao Phan, NIU made an acquisitions trip to Myanmar, Thailand, and Cambodia in June 2015.

Larry Ashmun, U. Wisconsin took advantage of his work with CKS in Cambodia to do some collection development/networking in both Cambodia & Thailand. He also added materials, especially on Thai Buddhism, from several large donations.

Judith Henchy reported that the University of Washington received the final gift of books and research files from former Vietnamese language professor, Nguyen Dinh Hoa. The papers include a trove of photocopied Han Nom...
manuscripts, unpublished papers and translations. The UW Libraries is also accessioning the final research notes and interview materials from the collection of the late Daniel S. Lev.

Cornell University reported that their vendor for monographs and catalog records from Thailand are working well. A similar arrangement for Cambodia seems to have failed, however.

Exhibits and Conferences

Virginia Shih reported on activities of the Southeast Asia Center at U.C. Berkeley, including an unprecedented comprehensive Buddhist studies exhibition on Dharmakosavivarana: Revealing the Treasures of Buddhist Studies, spring 2015. Co-curated by faculty, a graduate student, and library staff, the exhibition highlighted the intellectual contributions, as well as the global impact and legacy, of UCB’s unique interdisciplinary program in Buddhist studies and showcased exemplary UCB samples of Buddhist studies special collections in Asian and European languages.

UCB also hosted a number of events in memory of Benedict Anderson, who died unexpectedly on December 13th, 2015 in Indonesia:

Remembering Benedict Anderson:

Thinking Beyond Boundaries: Around the Work of Benedict Anderson

Conference/Symposium, February 19, 2016

In spring 2016, a small collection of Benedict Anderson’s most insightful and enduring works was assembled for a library exhibit entitled Thinking
Comparatively: Celebrating Benedict Anderson’s Scholarship in honor of his widely admired scholarship.3

Judith Henchy reported that the University of Washington Libraries held a film festival and conference highlighting the Adrian Cowell Film Archive, in May 2015. Entitled "Fifty Years of Opium and Conflict in the Shan State of Burma: A Visual Retrospective," the conference included keynote addresses by UW Madison historian Alfred McCoy and journalist Bertil Lintner. Other speakers included Anthropologist specializing in Shan State, Jane Ferguson (ANU) and UW Political Science graduate student John Buchanan, who was a co-organizer of the event. Patricia Zimmermann, Prof., Media Arts, Sciences and Studies, Ithaca College, helped contextualize Cowell’s work within a wider history of film and documentary journalism. James Bradford, Babson College, compared U.S. opium policy in Burma with contemporary policy in Afghanistan. UW ISchool students Andrew Weaver and Libby Hopfauf, who have been helping work on the collection, presented their paper: "Odds and Sods: The Hidden Music of the Adrian Cowell Films and Research Collection. The
CORMOSEA Libraries News (Cont.)

Outline of Alfred McCoy’s presentation can be found on the conference website.

Digital Projects

NIU reported the completion of a preservation project, funded by the Endangered Archives Programme of the British Library that digitized 504 Cham manuscripts in Vietnam.

A SU finished digitizing most of the William Sage Laos collection. The content includes mem-

The University of Washington Libraries is continuing to digitize the research notes of the late Dan Lev, including materials on human rights that he acquired from the personal archive of Chinese-Indonesian lawyer Yap Thiam Hien.

Larry Ashmun reported working on a new, still to be added, SEaIT Collection of pre-1975, primarily
Laotian and Hmong-related images, including in a Peace Corps village in Thailand, totaling about 2100 images.

**SEApapers Archive:**

Work on the SEApapers Serials Archive is progressing slowly, requiring a major rebuild in December 2015, which took up the IT staff time I had hoped to use to add to the minimal functionality the site had at the start. We have now rebuilt the site and are adding in journals that have agreed to be part of the archive. We have contacted around a dozen journals as a pilot to see how they responded to our request to archive their files, and then as a test of how well the system ingests and displays new serials, especially journals. Each journal is set up with its own IP recognition so we can manage who sees them. So far we have received only positive responses from the journals we contacted. As of now, the site should look fairly empty because we have not yet added the IP sets to any of the journals. This year the site will begin to build up content quite quickly. We have attempted to set up representatives in several countries to look for new serials to add to the archive, but have put that on pause until the site is up and running so that they have something to show publishers.

**Southeast Asian Images and Texts**

Gregg Green, Cornell University, reports submitting a grant proposal to CLIR’s Hidden Collections Digitization program to digitize 39,000 color 35mm slides and 4600 photographs from the Fred B. Eiseman Collection on Bali, Indonesia that was acquired two years ago.
The Dr. Shao You-Bao Overseas Chinese Documentation and Research Center at the Ohio University Libraries, under the supervision of the Center for International Collections, is the only center in the United States dedicated to the research and documentation of Chinese overseas from a global perspective. Initially, the focus of the collection was the Chinese in Southeast Asia, which remains one of the collection’s strengths today. Since its inception in 1993, the center has managed to garner a reputation as a leading institute on Chinese overseas in the global arena, through the creating of online databases and a joint library, augmenting its special collection, offering instructional services to Ohio University students and providing reference service worldwide. The center also organized/co-organized six international conferences on overseas Chinese Studies. The missions of the Shao Center collection are to collect, preserve, and make accessible of the manuscripts, archives, rare books and other published resources by and about Overseas Chinese. The center preserves valuable primary sources 1,415 microfiche copies of Dr Myra Sidharta’s personal collection on Indonesian Peranakan literature (1884 -1976), the complete microfilm set of The Young China Daily (1910-1991), newspaper clippings on Nanyang University, and Overseas Chinese personal papers and records, to just name a few.

The Center recently rediscovered a unique collection, the five reels of microfilms of Kong Koan records. The Kong Koan was an office of the Chinese community in Indonesia during the Dutch colonial administration. The Kong Koan records include materials on charity affairs, immigration records, burial records of Feng Shui Cemetery in Jakarta, minutes of meetings, records of births, marriages, deaths and etc. These records reveal the accounts of Chinese experiences in the former Dutch East Indies and also help scholars today to understand the economy, society and culture of colonial Indonesia.

These records held at Ohio University are the extremely rare. As far as we know, among other major libraries in North American, only the Center for Research Libraries holds four reels of microfilms of Kong Koan records. Yet, they are different from the ones at our center, which include daily bookkeeping, ledger, agenda letter, immigration records, meeting minutes, records of land sale, records of marriage, court records and records of deaths, mostly from 1813-1949. These records are not available anywhere else via Worldcat. Our goal is to make them accessible to readers around the world as soon as possible.
Other Southeast Asia Library News

Library of Congress

Will Truchello Leaves Jakarta

After many years of exemplary service, CORMOSEA bade farewell to Will Truchello as our LC Representative for Southeast Asia in Jakarta. Will left in early 2014, and was replaced by a long-time friend of CORMOSEA and one-time SE Asia Librarian at University of Madison Wisconsin, Carol Mitchell. Jeff Shane expressed the appreciation of CORMOSEA Librarians for Will’s substantial contribution to our field over his many years of service at Library of Congress:

On behalf of CORMOSEA, I would like to take this opportunity to acknowledge Will Tuchrello for his astute leadership, unflagging dedication, and many invaluable contributions to the field of SEA librarianship and SEA studies over the course of a thirty (plus) year career. During his tenure as Field Director of the Southeast Asia Region, Will and his staff have not only played a critical role in shaping and advancing the collection development agenda of the Asia Division of the Library of Congress, but, under the auspices of the CAPSEA program, have been instrumental in helping to strengthen and enrich the SEA holdings of more than a dozen U.S. academic libraries. All of us owe Will and the CAPSEA program a debt gratitude for helping to make our SEA collections some of the finest in the world.

J. Shane

National Library and National Archives of Singapore

Bonny Tan reported on developments in the National Library and National Archives of Singapore:

Tamil Digital Heritage Collection
http://eresources.nlb.gov.sg/printheritage/browse/Tam-
Other Southeast Asia Library News

il_Digital_Heritage_Collection.aspx
A digital collection of Tamil publications published in Singapore between 1965 and 2015, fully readable online. They are mainly literary works in Tamil.

Citizen Archivist
http://www.nas.gov.sg/CitizenArchivist
A project to solicit the public's help in transcribing manuscripts in our archival collection.

Submitted by
Bonny TAN
Senior Librarian | Content & Services
National Library
National Library Board

Southeast Asia Materials Project at CRL

At the AAS SEAM meeting in March 2016, Judy Alspach reported that CRL continues to partnership with LLMC (Law Library Microform Consortium) to provide members with access to materials (primary legal materials with relevant information for humanities and social science researchers) that LLMC has digitized. Of particular interest to CORMOSEA are legal materials from Malaysia, Indonesia, Philippines, Myanmar and some from Vietnam. Concerns were expressed that some members have tried to access but were unsuccessful. Judy would look into it. Materials can be access by CRL members at: www.llmcdigital.org/

Judy noted that the deadline for CRL’s Purchase Proposal Program (https://www.crl.edu/collections/cooperative-collection-building/purchase-proposal-program) is in late September. The proposal in 2015 by Virginia Shih to purchase a number of French language colonial journals published in Vietnam did not receive sufficient votes for outright purchase, but was eventually acquired through the Shared Purchase Program (https://www.crl.edu/collections/cooperative-collection-building/shared-purchase-program).
Recent Dissertations on the Southeast Asian Chinese Diaspora


Seng, Guo-Quan. "Disputed Properties, Contested Identities: Family Law, Social Reform and the Creole Chinese in Dutch Colonial Java (1830-1942)." The University of Chicago, 2015.


Bernards, Brian Christopher. "Writing the South Seas: Postcolonialism and the Nanyang Literary Imagination." University of California, Los Angeles, 2011.

Other Southeast Asia Dissertations of Note


Winkelmann, Marie T. “Dangerous intercourse: Race, gender and interracial relations in the American colonial Philippines, 1898 - 1946,” University of Illinois at Urbana-Champaign, 2015


Pham Van Thuy. "Beyond Political Skin: Convergent Paths to an Independent National Economy in Indonesia and Vietnam (1930-65)." Leiden University, 2014.


Ron Renard, who died in December 2014, was a long-time friend and collaborator with the CORMOSEA Libraries. Many of us relied on his particular instincts as a bibliophile to supply our libraries with materials from Northern Thailand and Laos. Several years ago, before relations with Burma began to normalize, Ron was of great assistance to the University of Washington Libraries, forwarding to the Thai postal system books that we shipped to Chiang Mai across the Burmese border on motorbikes and mules. Ron, and his wife Anchalee were up for this daunting and uncertain task. Most recently, and at the time of his untimely death, he was collaborating with the Southeast Asia Materials Project at the Center for Research Libraries to collect and microfilm regional Thai newspapers. For his many contributions to Southeast Asian Libraries and to the field of scholarship more generally, Ron’s generosity and professional commitment will be greatly missed.

Judith Henchy, University of Washington

Ronald Duane Renard (1947-2014)

Ron Renard, a former Honorary Editor of the Journal of the Siam Society (1999-2001), departed us in Chiang Mai on December 27, 2014. Born in San Jose, California, on February 28, 1947, he became, with patience, work and honor, a bridge between America and Southeast Asia where he passed away after a fight with cancer. In Chiang Mai, he leaves his wife, Dr Anchalee Singhanetra, and in California, one daughter with two grandchildren. In spite of the natural grief of separation, those who have regarded him as a colleague or a friend cannot but celebrate and thank this man for the gifts he left us through his work, his friendship, and his life.

I became a friend of Ron, not because he was a scholar, and a good one, but because he was a normal
Ron Renard (Cont.)

man, dedicated and decent; though, in the end, I was happy to come to appreciate and even love ... the scholar. He was a simple man; he often talked about being the only son of a director of the French Branch of the Bank of America in San Francisco and of a city clerk in San Mateo County. You knew immediately from his conversation that he was a genuine person, holding his parents in very high esteem. I even retain the impression that we could not have a meeting without him telling of, or alluding to, his father or his mother in one way or another. Searching for his roots, he went as far as exploring France for the places where his ancestors lived, testing, in passing, my ability to decipher and read archaic French in ancient legal documents dating to 1695. Alternately, he paid filial homage to his mother Lillian, the “Lily of the Valley” as she was called, by publishing her autobiography.¹

From his father’s French lineage, he inherited the name “Renard” or “Fox”. A fox is often considered a cunning character, whom you should distrust. But there are always two sides to a coin or a person, and Ron actually chose the other nature of the fox, the primary and positive one—a person always curious about everything, never satisfied with what he knew, always on the run, sniffing around for an ever-evasive truth. That natural instinct made a conversation with him so inquisitive, so instructive, often surprising, and always enjoyable. From Sam Kok to the transliteration of Thai, from French literature to indigenous mores, from narcotics gossip to the Karen harp, we leaped, bounced and danced over mysteries, countries, centuries, and parted gratified with some new information, while longing for the next encounter.

A Dedicated Scholar

In his Curriculum Vitae, he defined his areas of expertise thus: “The history of northern Thailand and those Tai areas outside Thailand, hill tribe groups, and narcotic crop cultivation and control.” His training in history began far
Ron Renard (Cont.)

away, in several US universities: Santa Clara, San Jose and Hawaii. In contrast to most members of the academic tribe, and in spite of a short tenure at Assumption College in Bangkok and from 1980 onwards at Chiang Mai and Payap Universities in Chiang Mai, Ron did not build his experience and reputation at a world-famous university or a well-known research institution. Yet these formative years were the soil in which he tested his research tools, sowed fruitful relationships, and harvested first-hand knowledge, soon ripe enough to be widely shared.

Although I cannot remember exactly how we ended up knowing each other, the Informal Northern Thai Group may have been our first meeting place because he was one of the founding team in 1984. I recall that his first visit to my home was related to the preparation of the second edition of his “Southeast Asia Course Outlines”. I was soon seduced by a man who could dedicate so much of his time and energy to work on something that was not directly “useful” for himself, but could instead help younger students. This true, but hidden, Christian virtue of consideration for others, for the deprived, for the forgotten, would be one of his constant traits.

After spending his prime as a researcher, teacher or archivist at the Chiang Mai universities, his professional attention broadened to the whole of continental Southeast Asia when he worked for various Agencies, Foundations, Programs, Projects, Funds, NGOs, and Ministries. As a consultant, manager, teamleader, or evaluator, he proved his ability working with others, analyzing a field or a problem, and proposing practical solutions. Covering agriculture, development, drug control, or opium reduction, his critical mind and knowledge were much in demand throughout Thailand, Laos, Burma, Cambodia, Vietnam and even China.

Space is lacking here to list all his publications. After a dissertation on the history of Thai-Karen relations, his next main work was a homage to Walter Vella,
his greatly appreciated mentor on the history of Thailand. Then, two books stand out on his main fields of research, namely Northern Thailand, Burma and drugs: The Burmese Connection and Opium Reduction in Thailand. His final endeavor that he managed to complete, together with Dr Anchalee, is a book on the Mon-Khmer. He has left us with at least two unfinished projects, one on the oral literature of the Karen and another on Long Fiction of Southeast Asia.

However, these books alone do not allow a proper appreciation of the scope of his work, exploiting history, geography and anthropology, thus making for a tasty cocktail. Beyond the dry and technical reports he had to write for various agencies, we can enjoy many of his articles that reflect the precision of his research as well as the variety of his interests. Buddhism, development, narcotics, ethnicity, food, governance, identities, interrelationships, literature, music, policy—no subject was foreign to him.

In addition, we must not forget his many book reviews. Books are not only the noble fruits of culture, science and fiction, but were the objects of our shared “madness”. David Wyatt understood this “fault” and suggested that Ron send to Cornell University books published in Thailand that were difficult to find in the West. From then on, Ron would come to my house and spend an hour or two screening my duplicates. I had the impression that he was an amazing—almost monstrous—computer, able to remember which books the Library of Congress or American universities had and did not have. He would then appear at my coffee table with one or two dozen old, worn-out, books he would later dispatch to the New World. These book sessions concluded with at least a Singha beer, and sometimes with lunch, prompting a phone call to Anchalee that he was in “safe hands”.

Linking people

Our conversations opened a window for me into the psychology of Americans, as well as to their indigenous customs for which he had a kind of distanced, perhaps Catho-
CORMOSEA Libraries News (Cont.)

lic, and almost French humor. He enlightened me on international academic fauna because he hardly missed a meeting or a conference dealing with Southeast Asia, Thai Studies or hill tribes. His recounting of these meetings was often graced with a twinkle in the eye, some witty remark, or an article in the hand.

A simple man and a dedicated scholar, Ron was also a decent colleague. As an academic, he was the model of the perpetual student whose doctorate had not been the dead end of an inflated ego, but an avenue to the processing of a never-ending quest. As a historian, he was sensitive to the human factor, which is nowadays often obscured by ideological glasses. His empathy and even sympathy with his objects of study, whether Karen, Wa, Mon-Khmer, or others, reflected his deep love for humanity. And as a member of this humanity, as a man, he would never deceive you, which is why one could, with him, always feel firmly on the ground of mutual trust and respect. This was not limited to personal relationships; at the end of the day, I realize he was the impersonation of the connection between alien communities in Southeast Asia on one side, and between Southeast Asia and the world on the other.

In what would be our final visit together last December, I saw him at home for our last book “affair”. I came out of his house emotionally affected by the fact that this conversation had been mainly about death, a death I knew was awaiting him, a death he tried his best to hide from others’ attention, a death we both contemplated, and in a way celebrated that day, communing around our last bottle of wine.

I will end this short piece of perhaps a too personal remembrance by returning to basics as observed by Chief Crowfoot, born not so far from Ron’s own birthplace:

What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset.

Ron, our dear fox, has run away from us, and we do hope he has finally found himself, beyond the
Ron Renard (Cont.)

sunset, in accordance with the faith which, I am sure, shaped the clay from which he was made. This little spark, who crossed our lives, will remain glittering, brilliant and alive in our hearts because he is already—through his works, his words, his assistance, his affection—a part of ourselves. That is why we should celebrate and even rejoice by being more complete from all he has given us.

Louis Gabauade

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1. Lily of Sunshine Valley: The Torre Family of Moss Beach, on the San Mateo County Coastside related by Great-Grandma Lillian Renard (Lily of the Valley) 2008-2013. Printed in 2013 for the celebration of her 100th birthday.


7. Indigenous Oral Literature of the Karen. Preservation of the culture of the Karen people through their hta (traditional verse form), particularly as sung to the music of the Karen harp.

8. A bibliographic study of fiction on Southeast Asia in western languages; in press as an ebook from NUS Press, Singapore.
Abdul Kohar Rony, 1933-2014

Abdul Kohar Rony, son of Abdul Ronie and Siti Fatimah of Palembang, Indonesia; brother of Hindun, Ismail, Rusdy, Romziah, and Zainal Ariffin; husband of Minar Tobing Rony; father of Fatimah Tobing Rony and Dorothy Bintang Fujita-Rony; adored grandfather of Saenah Boch and Theodore Fujita-Rony; beloved uncle of Emile Zen, Elice, Rayendra, and Tota Tobing, Rudi, Daniel, and Adrian Rony; student of the Methodist English School in Palembang, he came to the U.S. on a one year scholarship to Monterey Peninsula College in 1954, B.A., University of California, Berkeley, M.A., Yale University; Indonesian Language Army Instructor; served in the U.S. Army from 1956-1958, Southeast Asia Area Specialist, Asian Division of the Library of Congress, Washington, D.C. from 1962-2002, author of bibliographies, including Unveiling Indonesia: Indonesian Holdings in the Library of Congress, The Portuguese in Southeast Asia: Malacca, Moluccas, East Timor, and Vietnamese Holdings in the Library of Congress, and Indonesian Names; avid reader and memorizer of dictionaries; passionate bibliophile of Southeast Asian Studies; eternally curious, engaged, ebullient, humorous, articulate, and warm -- passed away on September 26, 2014, in Los Angeles, California. He spent his final days and hours with his beloved wife, daughters, grandchildren, other family and friends; he will be remembered, celebrated, and missed beyond measure. Donations in his name to your local public library would be welcome and appreciated.


Kohar and his wife at the library of congress (With permission of the Rony Family)