



SOUTHEAST ASIA LIBRARY GROUP

NEWSLETTER

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Editorial

A warm welcome to this new issue of the SEALG Newsletter! Another busy year has passed, and we received many exciting news like the opening of the new Asian Library in Leiden as well as our successful panel at the 9th EUROSEAS Conference and our annual meeting at the Buddha Vihara in Oxford. Detailed information on both the conference panel and the annual meeting can be found in this issue, which also contains articles on special collections, projects and initiatives. SEALG is now entering its 50th year of existence, therefore being one of the longest standing associations in Europe dedicated to the study and collection of resources in native languages of Southeast Asia. This is an achievement we all can be very proud of!

Jana Igunma, Editor

SEALG Annual Meeting 2017, Oxford

Report by Holger Warnk (Frankfurt)

The Annual General Meeting of the Southeast Asia Library Group took place on Saturday, 19th August 2017, at the library of the Oxford Buddha Vihara, following our group's panel with the theme 'Collecting, Preserving, Showcasing: Cultural Pasts of Southeast Asia' at the 9th EUROSEAS Conference at Oxford University, on 18th August 2017.

Participants of the AGM:

Per Hansen (Royal Library, Copenhagen, Denmark)
Jana Igunma (British Library, London, UK)
Cristina Juan (SOAS, London, UK)
Jotika Khur-Yearn (SOAS Library, London, UK)
Laura Muldowney (Chester Beatty Library, Dublin, Ireland)
Marije Plomp (Asian Library, Leiden University, Netherlands)
Holger Warnk (Library of Southeast Asian Studies, Goethe University Frankfurt, Germany)

Apologies:

Christophe Caudron (Aix-Marseille University Library, France)
Sud Chonchirdsin (British Library, London, UK)
Annabel Teh Gallop (British Library, London, UK)
Claudia Götze-Sam (Staatsbibliothek Berlin, Germany)
Lim Peng Han (University of Malaya, Kuala Lumpur, Malaysia)
Doris Jedamski (Asian Library, Leiden University, Netherlands)
Rahadi Karni (Leiden, Netherlands)
San San May (British Library, London, UK)
Margaret Nicholson (Hull, UK)
Louise Pichard-Bertaux (Aix-Marseille University, France)
Stella Schmidt (Hamburg University Library, Germany)
Prachark Wattananusit (Thai Library Association, Bangkok, Thailand)

The SEALG organised the panel "Collecting, Preserving, Showcasing: Cultural Pasts of Southeast Asia" at the 9th EUROSEAS Conference at the University of Oxford on 18 August 2017. Five papers were presented on Friday afternoon between 1.30-4.30 pm, with more than 30 participants in the plenum.

The first paper was delivered by Monica Janowski (SOAS, University of London) on "*Re-building the Sarawak Museum: Exploring the Role of Research*". Monica spoke on the recent activities on the renovation of the well-known Sarawak Museum in Kuching and its displays. She explained the role of the museum in general as well as the role of

researchers and curators who will be involved in the creation of new displays as well as in the cooperation with current museum staff.

Kathryn Robinson (Australian National University, Canberra) highlighted in her presentation "*Rediscovering Cultural Identity in a Digital Age*" how in the mining town of Sorowako (South Sulawesi, Indonesia) the young adult generation is tapping into digital museum collections to look for expressions of their "lost" cultural identity. They also use the findings for solidifying their moral claims for recognition or for preparing their community for an anticipated economy based on tourism.

At the end of the first session Analyn V. Salvador-Amores (Museo Kordilyera & University of the Philippines, Baguio) spoke on "*Anthropological Perspectives on the Philippine Collection of the Field Museum: Material Culture, Collection and Igorot Identity*". She emphasised how important museum collections like those at the Field Museum of Chicago are for the cultural and social identity of indigenous groups in Southeast Asia. The access to those collections through digitisation again plays a crucial role here.

The second session opened with the paper "*Preserving God amid Globalisation: The Fauna, Flora, and Mineral in the Oldest Cabinet of Curiosity and Conversion in the Philippines*" by Pearlie Rose S. Baluyut (State University of New York, Oneonta/NY). Pearlie showed many examples from the University of Santo Tomas Museum of Arts and Sciences and how they were inventoried in the 19th century against the background of the conflict between the Catholic Church and Darwinist theories of evolution.

The last presentation by Holger Warnk (Goethe-University Frankfurt) on "*Worlds of Arts and Wonders: Artefacts from Southeast Asia in the 'Wunderkammern' of Early Modern Europe*" showed how and why artefacts from Southeast Asia ended up in European collections since the 16th century. He chose as examples exhibits of exotic birds like cockatoos, birds of paradise or cassowaries (both stuffed as well as alive) and Asian manuscripts written on palm leaves, paper or bark.

SEALG Business Meeting

On Saturday morning we had the honour to be hosted by the Oxford Buddha Vihara and were welcomed by its abbot, the Venerable Dr. Khammai Dhammasami.

After receiving the apologies for absences, the committee sent its greetings and well wishes to their chair Doris Jedamski who could not attend the meeting for health reasons. Then the minutes of the last meeting in Copenhagen in 2016 had been presented and approved by the present members of the group. The financial report by our treasurer Margaret Nicholson was discussed shortly and was accepted with a warm thank you to Margaret.

Holger Warnk (Goethe University Frankfurt) started the reports from the members of the group by summarising the EUROSEAS panel and mentioning the possibility of applications for grants for small workshops at EUROSEAS. Then he read the report from the Staatsbibliothek in Berlin written by Claudia Götze-Sam. She mentioned that

the library had two new supplier contacts in Cambodia and Thailand and is planning to establish new contacts in Burma. Recently the library had added 500 titles in Burmese from the library of Dr. Annemarie Esche from the 1960s to the 1990s in the fields of language, literature, Buddhism, history, ethnology, arts and architecture. In cooperation with various specialists from Indonesia and other countries the library recently published a "*Catalogue of Indonesian manuscripts. Collection Staatsbibliothek zu Berlin, Preußischer Kulturbesitz*". Furthermore, the Staatsbibliothek in Berlin is improving the training for users of the Southeast Asian collection. A conference of the Specialised Information Service Asia is planned for January 2018.

Then Holger Warnk informed the group about the cataloguing of several thousand books from the former KIT-Library in Amsterdam as well as the beginning of the cataloguing of the collection of Prof. Ulrich Kratz at the Library of Southeast Asian Studies at Goethe-University Frankfurt. Recent acquisitions were the papers of the late Prof. Teuku Iskandar (Leiden), including several books and theses from Brunei and Malaysia on traditional Malay literature as well as the library of Prof. Wilfried Lulei (Humboldt-Universität Berlin) which consists of books on Vietnam. Holger also reported about his visit to Malay-Muslim bookshops at Patani in Southern Thailand where he bought several books in Jawi script, many of them Islamic text books for education at religious schools in Southern Thailand.

Jotika Khur-Yearn (SOAS Library London) elaborated on the recent collection development policies with a priority on e-resources. Less used books will be relocated to an off-site store, while books published before 1905 will be reclassified and transferred from the open shelves to the special collections. The following workshops had been carried out at SOAS Library: Weeding programme workshop (January 2017), a manuscript workshop (June 2017), an RDA workshop (July 2017) and a CCM Tools workshop (July 2017). In September 2016 the Senate House North Block was opened, marking the SOAS centenary.

Jana Igunma provided a summary of the latest developments at the British Library, London. She mentioned the ongoing digitisation projects of Southeast Asian manuscripts and some technical challenges with the online presentation of the huge amount of digitised material. Jana also reported about her attendance of the 13th Thai Studies Conference at Chiang Mai in July 2017 and her visit of the EFEO Library there.

Next Laura Muldowney reported on the big push towards digitisation at Chester Beatty Library at Dublin, with the aim of improving the visibility of Southeast Asia in its collections. The Chester Beatty Library has holdings of Thai books and manuscripts from the period of early European contacts with Siam.

Marije Plomp (Asian Library, Leiden University) informed about the latest developments in Leiden. She mentioned the great opening of the Asian Library in September 2017. The conversion of various old digital catalogues into the OPAC of the Asian Studies Library created some challenges in regard of the transfer of data. Copyright issues led to closing down of about half of the digital materials from the Aceh database. Digitisation projects (e.g. of early Indonesian newspapers) will be carried out, partly in

cooperation with Google Books, and will be made available via Google Books and in the online catalogue of the Asian Library.

Per Hansen (Royal Danish Library, Copenhagen) announced the merger of the collection of physical books from the NIAS Library with the National Library as well as the takeover of the services of the Roskilde University Libraries. The curator of Asian manuscripts in Copenhagen, Bengt Pedersen retired in February 2017 and will not be replaced. The Copenhagen University institutional libraries will be reorganised in faculty libraries. The funding for the Nordic Institute of Asian Studies is safe for 2017 and 2018.

Marije Plomp proposed to invite the SEALG to hold our 2018 Annual Meeting at the Asian Library in Leiden. As many members could not attend the meeting in Oxford due to school holidays in August it was agreed to organise the meeting earlier in July 2018.

Jana Igunma announced that the deadline for the SEALG Newsletter is 30 November 2017. Contributions are very much welcome. She also asked for contributions to the SEALG blog, which should be at least 300 words long and include illustrations.

We would like to express our gratitude to the Oxford Buddha Vihara, in particular to Venerable Dr. Khammai Dhammasami and his assistant, but also to the lay people who prepared the delicious lunch for their hospitality and generosity. We also thank Dr. Jotika Khur-Yearn for helping to organise the meeting at this wonderful and calm location. In the afternoon the SEALG Committee visited the Ashmolean Museum with its temporary exhibition "*Collecting the past: scholar's taste in Chinese art*". The day ended around 4 pm with coffee and tea at the roof café of the museum.



Welcome speech by Venerable Dr. Khammai Dhammasami and presentation of books to the librarians at the Oxford Buddha Vihara

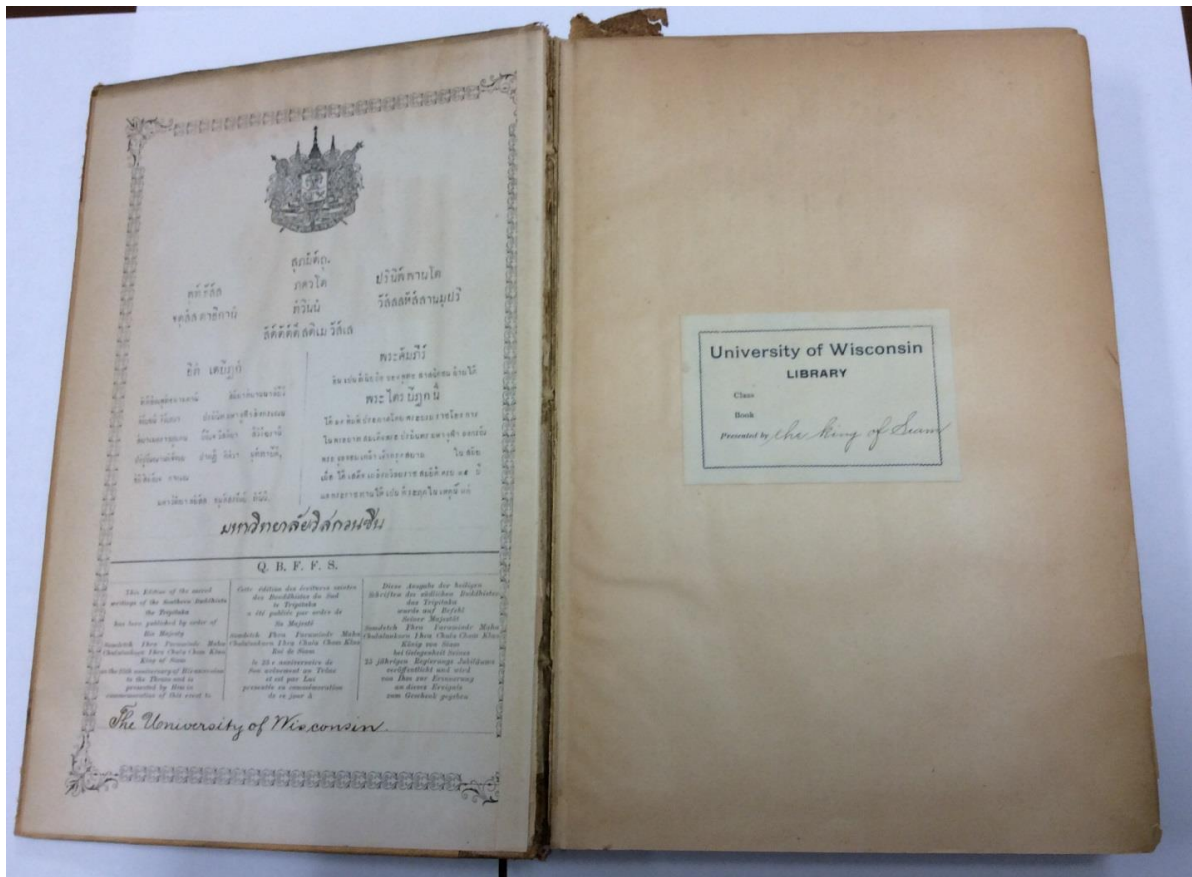
The King of Siam's Edition of the Buddhist Scriptures : The Beginnings of a Thai Buddhist Studies Collection at the University of Wisconsin-Madison and Other American Libraries

Larry Ashmun, University of Wisconsin-Madison Libraries, Madison, Wisconsin

In 1895, King Chulalongkorn, or King Rama V, directed that copies of the newly revised – in 1893 – Tripitaka, the Buddhist scriptures, be sent to many libraries around the world, including 49 in the U.S., ranging from the Library of Congress to primarily academic libraries. Among the recipients was the University of Wisconsin-Madison. Unbeknownst at the time, the “surprise” arrival of the 39-volume set – commonly referred to as the “*The King of Siam's Edition of the Buddhist Scriptures*” – marked the origins of Thai Buddhist studies at Wisconsin, and undoubtedly also for many of the other 48 American libraries. Online checking of their catalogues indicates that around 20 still list having “*The King of Siam's Edition*”.



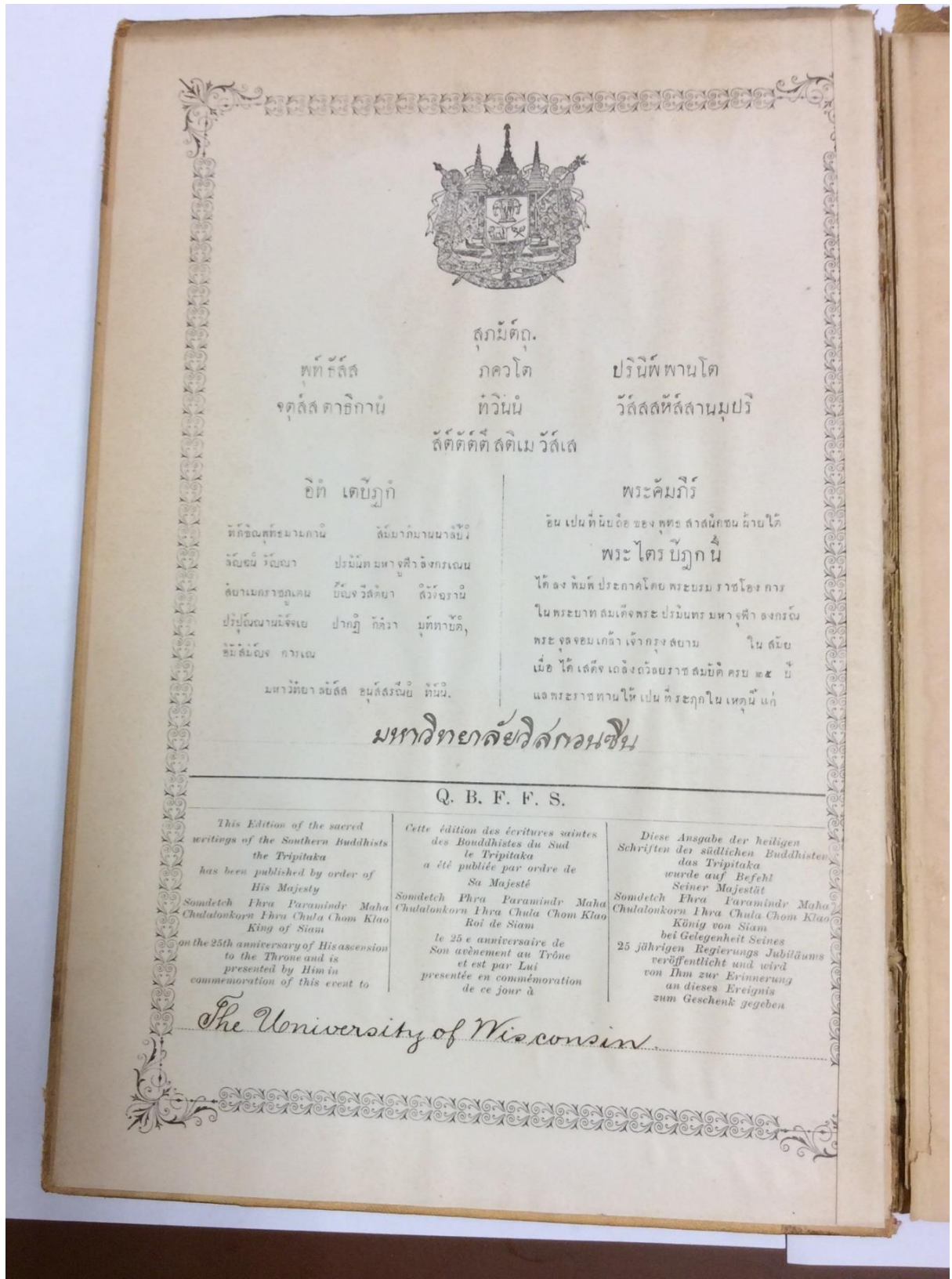
*1893 “The King of Siam's Edition of the Buddhist Scriptures”
at the University of Wisconsin-Madison*



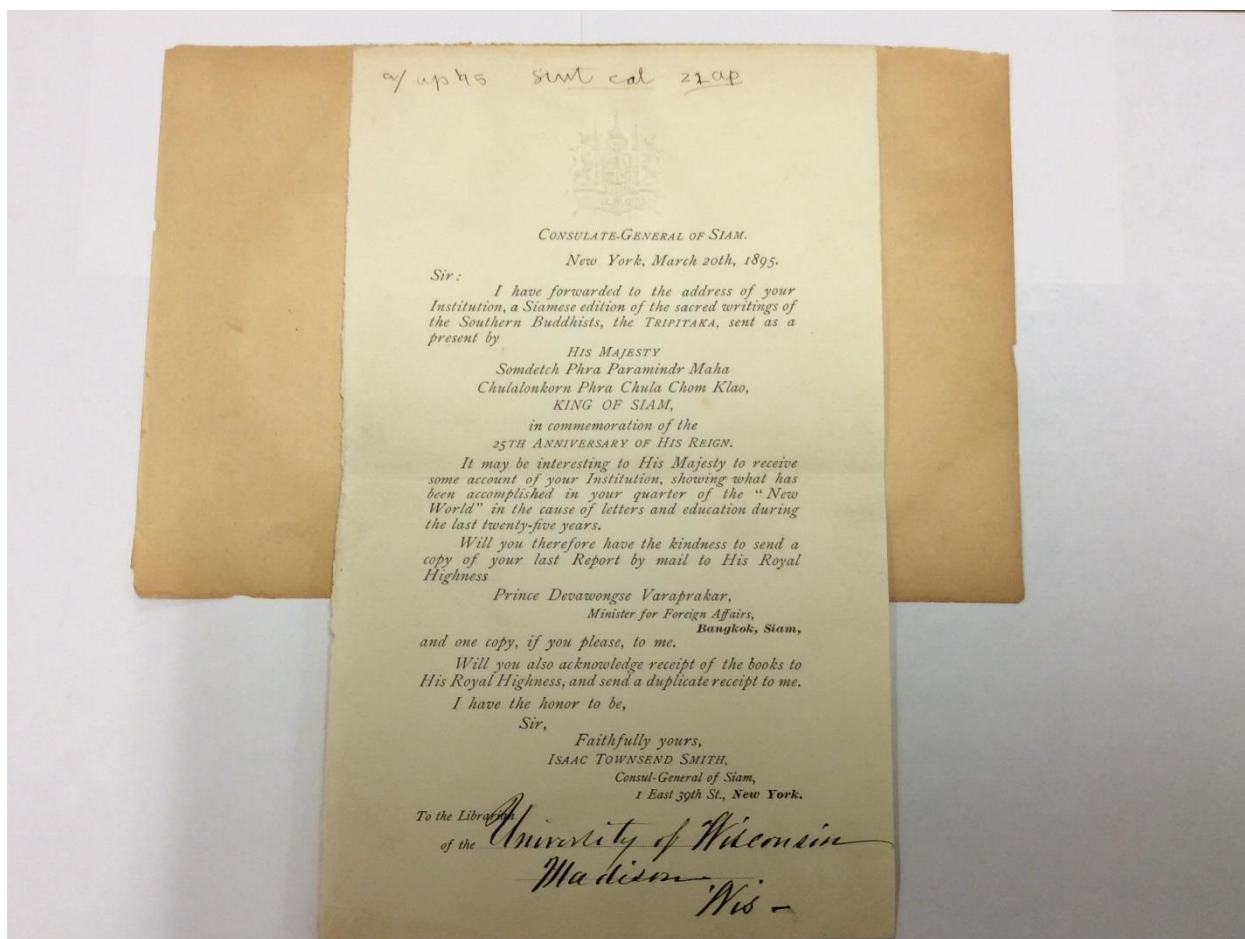
Affixed donation documentation, noting the gift for the University of Wisconsin from the King of Siam



Image of Rama V (in every volume of the Tripitaka)



Close-up image of affixed donation documentation



*Affixed donation document from the Consul-General of Siam
to the University of Wisconsin-Madison*

This revised edition of the Tripitaka, done in commemoration of the 25th anniversary of Rama V's reign as noted in the donation documentation, is notable in its lack of books which were, at the time, seen to be full of superstitions or folk practices. Relatedly, a review of the Consul-General of Siam's letter to Wisconsin, a generic copy of which was subsequently published in the American Oriental Society's Proceedings in April 1895 together with a list of all recipients, clearly shows that academic libraries were the primary targeted institutions, 33 in total, out of 49 (see image on p.11). The other recipients ranged from public libraries and theological seminaries, four each, to the following "special" institutions throughout the U.S. – the American Oriental Society, Library of Congress, Smithsonian Institution, Newberry Library, American Antiquarian Society, Astor Library, and two mercantile libraries.

The intent of Siam's donation, it should be noted, was more than a straightforward one-way representation of friendship. The donation letter from the Consul-General of Siam, in New York, wrote "*It may be interesting to His Majesty [Rama V] to receive some account of your Institution, showing what has been accomplished in your quarter of the 'New World' in the cause of letters and education during the last twenty-five years.*" Unfortunately, I have been unsuccessful in determining if Wisconsin did or did not send Siam anything then.

ccxlv *American Oriental Society's Proceedings, April 1895.*

16. The King of Siam's edition of the Buddhist Scriptures ; by Professor C. R. Lanman, of Harvard University, Cambridge, Mass.

It is perhaps not generally known to the present members of the Society that His Majesty, Pawarendr Ramesr, Second King of Siam, was an Honorary Member of the American Oriental Society. A letter from him, acknowledging and returning thanks for his election, was presented in October, 1865 (see Proceedings for that date, Journal, vol. viii., p. lxxxii), and contains the following passage : " It is gratifying to learn, through your Society's published works, of the interest taken in the United States in Oriental learning. Allow me to hope that this interest, as well as the benefit derived from such studies, may continue to increase and result in much good." One of the greatest benefactors of the Society, the Hon. Charles W. Bradley, of New Haven, was deeply interested in Siam. " In 1857, he returned home as bearer of the new treaty with Siam, and, on his outward passage to Ningpo, he took with him its ratification, being invested for the purpose with plenipotentiary powers" (Proceedings for May, 1865, Journal, vol. viii., p. lxi). In his paper On the Kings and the Kingdom of Siam (Proceedings for May, 1859, p. 7, not in the Journal), Mr. Bradley speaks " of the First and Second Kings, their character, their uncommon attainments in European languages and science, their knowledge of and interest in all that takes place in the political and intellectual world of the West, and their especially friendly feeling toward America and Americans." In this connection, attention may be called to the very interesting work of Mrs. A. H. Leonowens, The English Governess at the Siamese Court.

Mr. Lanman laid before the Society one volume of the King of Siam's edition of the Tipiṭaka, in 39 volumes, which had already been mentioned by the Librarian. The books are printed books, and are in the Pāli language and in the Siamese alphabet. Affixed to the fly-leaf of the first volume is the following circular letter :

CONSULATE-GENERAL OF SIAM,
NEW YORK. March 20, 1895.

SIR :

I have forwarded to the address of your Institution, a Siamese edition of the sacred writings of the Southern Buddhists, the Tripitaka, sent as a present by His Majesty, Somdetch Phra Paramindr Maha Chulalonkorn Phra Chula Chom Klao, King of Siam, in commemoration of the 25th anniversary of his reign.

It may be interesting to His Majesty to receive some account of your Institution, showing what has been accomplished in your quarter of the " New World" in the cause of letters and education during the last twenty-five years.

Will you therefore have the kindness to send a copy of your last Report by mail to His Royal Highness, Prince Devawongse Varaprakar, Minister for Foreign Affairs, Bangkok, Siam, and one copy, if you please, to me.

Will you also acknowledge receipt of the books to His Royal Highness, and send a duplicate receipt to me.

I have the honor to be, Sir, Faithfully yours,
ISAAC TOWNSEND SMITH, Consul-General of Siam,
1 East 39th St., New York.

To the Librarian of the — — .

American Oriental Society's announcement in receipt of the Tripitaka donation, including a generic copy of the Consul-General of Siam's letter

Lanman, Siamese Edition of Buddhist Scriptures. cexlv

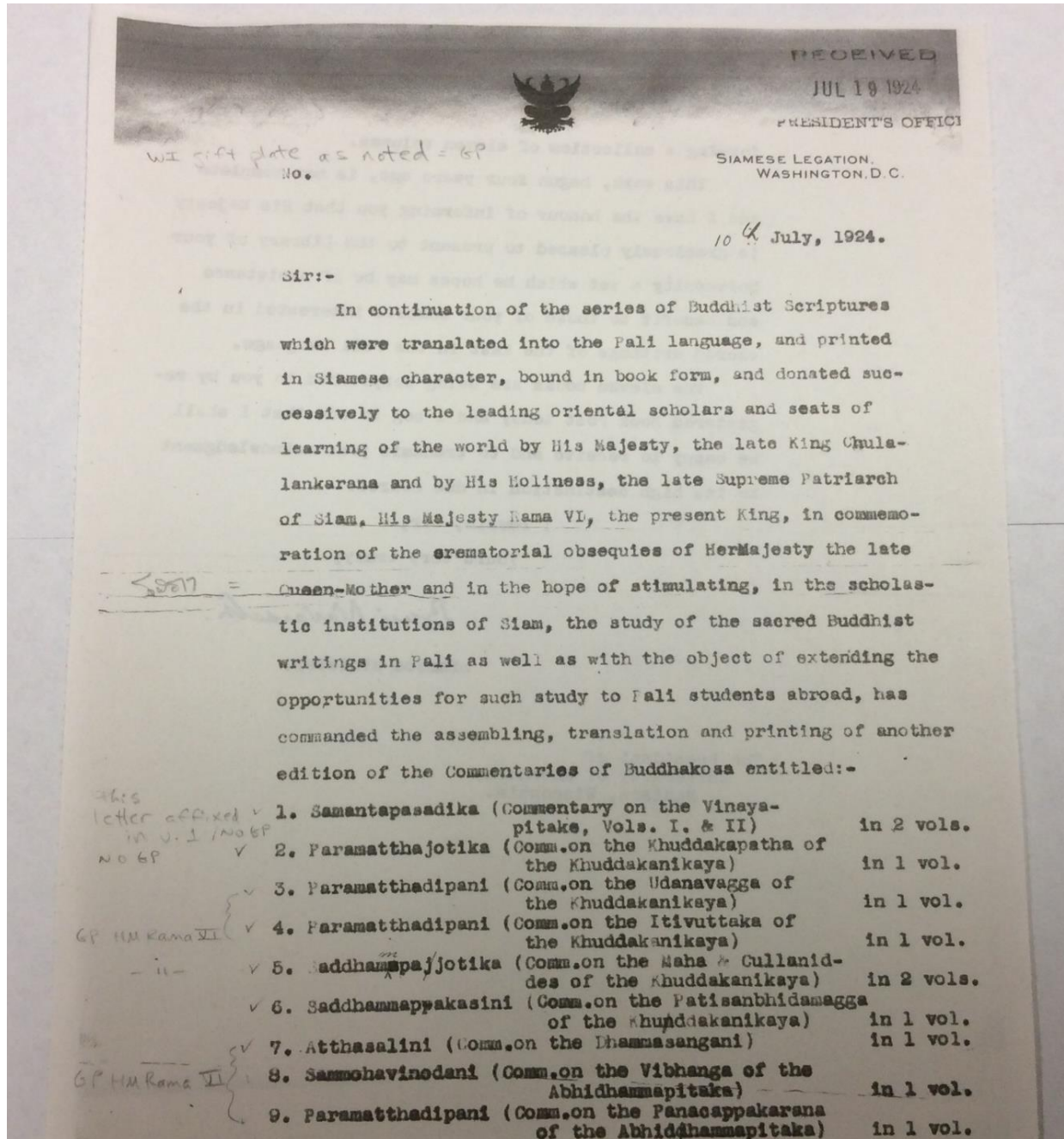
The courtesy of the Consul-General has enabled me to give the following list of public libraries that were chosen to be the fortunate recipients of this royal gift. They are :

- Cal.,...Berkeley,University of California.
 Palo Alto,Leland Stanford Junior University.
 San Francisco, Mercantile Library.
- Conn.,...Hartford,Trinity College.
 New Haven, ..American Oriental Society.
 Yale University.
- D. C.,...Washington,..Catholic University of America.
 Library of Congress.
 Smithsonian Institution.
- Ill.,....Chicago,.....Newberry Library.
 McCormick Theological Seminary.
 University of Chicago.
 Evanston,.....Northwestern University.
- Ind., ..Bloomington, ..Indiana University.
- Kans., ..Lawrence,University of Kansas.
- La., ...New Orleans, ..Tulane University.
- Me., ...Brunswick, ...Bowdoin College.
- Md.,...Baltimore,Johns Hopkins University.
- Mass., ..Amherst,Amherst College.
 Boston,Public Library.
 Boston University.
 Cambridge, ...Harvard University.
 Newton Center, Newton Theological Institution.
- Worcester,American Antiquarian Society.
- Mich., ..Ann Arbor, ...University of Michigan.
 Detroit,Public Library.
- Minn., ..Minneapolis, ..University of Minnesota.
- Mo., ...Columbia,University of the State of Missouri.
 St. Louis,Public Library.
 Washington University.
 Springfield, ...Drury College.
- N. H., ..Hanover,Dartmouth College.
- N. J.,...Madison,.....Drew Theological Seminary.
 Princeton,College of New Jersey.
- N. Y., ..Ithaca,Cornell University.
 New York,.....Astor Library.
 Columbia College.
 Union Theological Seminary.
- Ohio, ..Cincinnati, ...Public Library.
 Oberlin,.....Oberlin College.
- Pa.,...Bryn Mawr, ..Bryn Mawr College.
 Haverford,Haverford College.
 Philadelphia, ..Mercantile Library.
 University of Pennsylvania.
- R. I., ..Providence, ...Brown University.
- Tenn., ..Nashville,Vanderbilt University.
 Sewanee,University of the South.
- Va., ...Charlottesville, University of Virginia.
- Wis., ..Madison,University of Wisconsin. [Total, 49.]

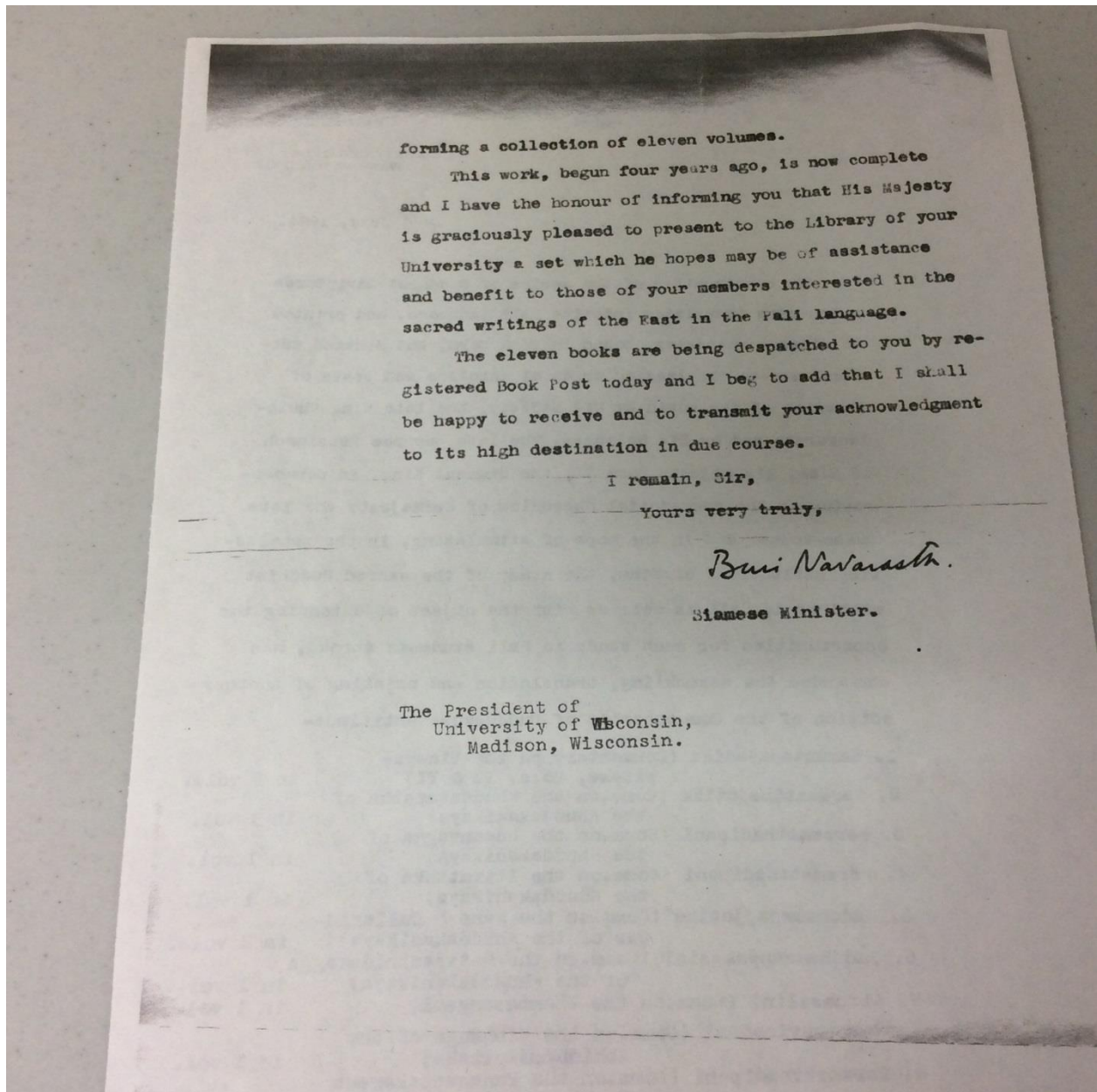
These volumes of the Tipiṭaka have no duplicate title-pages in English; and, in the absence of experts at many or most of the above-mentioned libraries, it is probable that the books will fail to be properly catalogued and will thus also fail to attract possible students and to be made known to those already interested. Accordingly, for the practi-

American Oriental Society's listing of the 49 American recipient libraries

For Wisconsin, subsequent donations of more Buddhist scriptures by Siam in the 1920s up through 1931 created the foundation on which later generations of scholars and students – both at the University and from elsewhere – would study Buddhism in the Siamese/Thai context as well as comparatively.

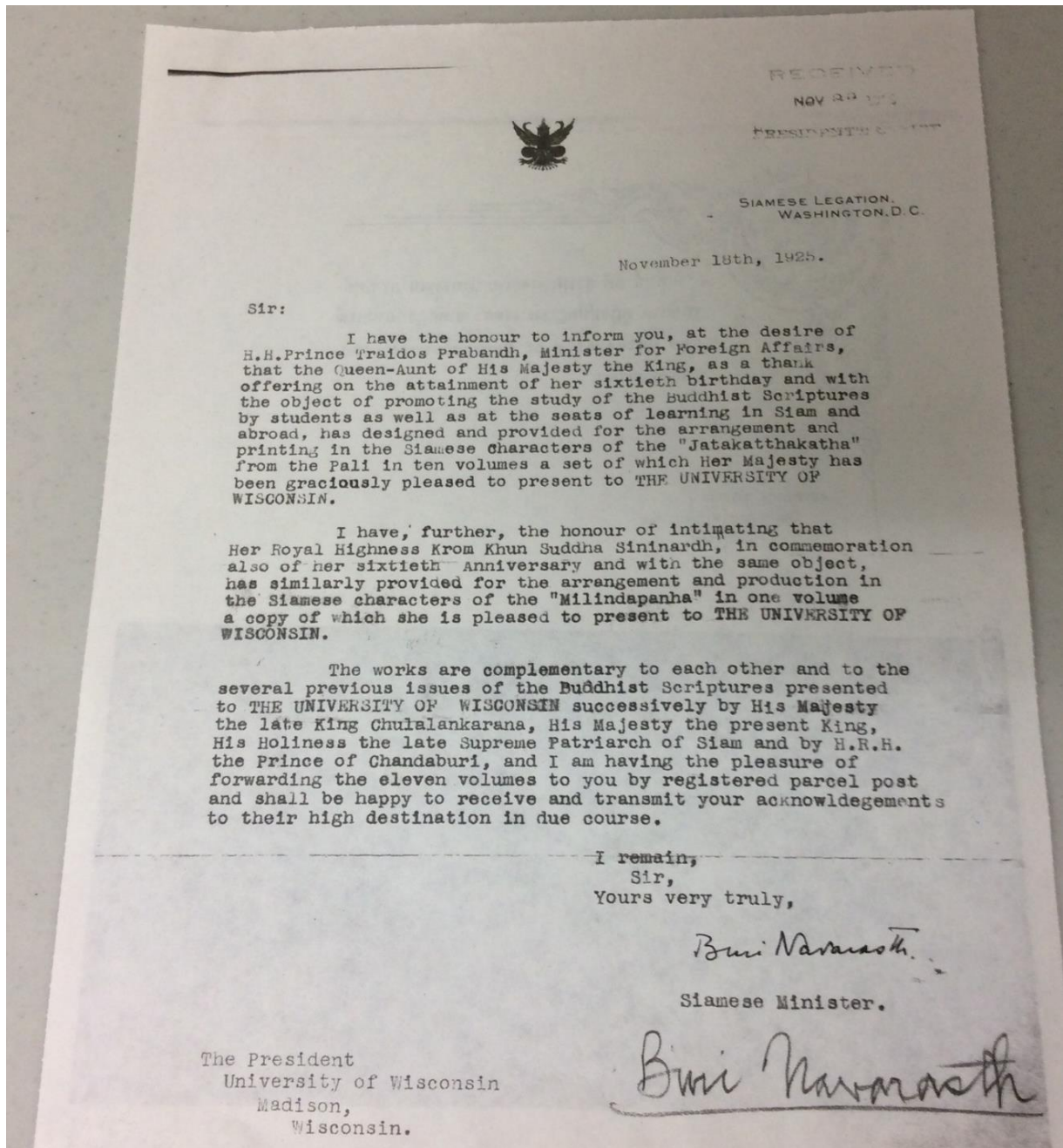


Affixed, 10 July 1924 donation letter, first page



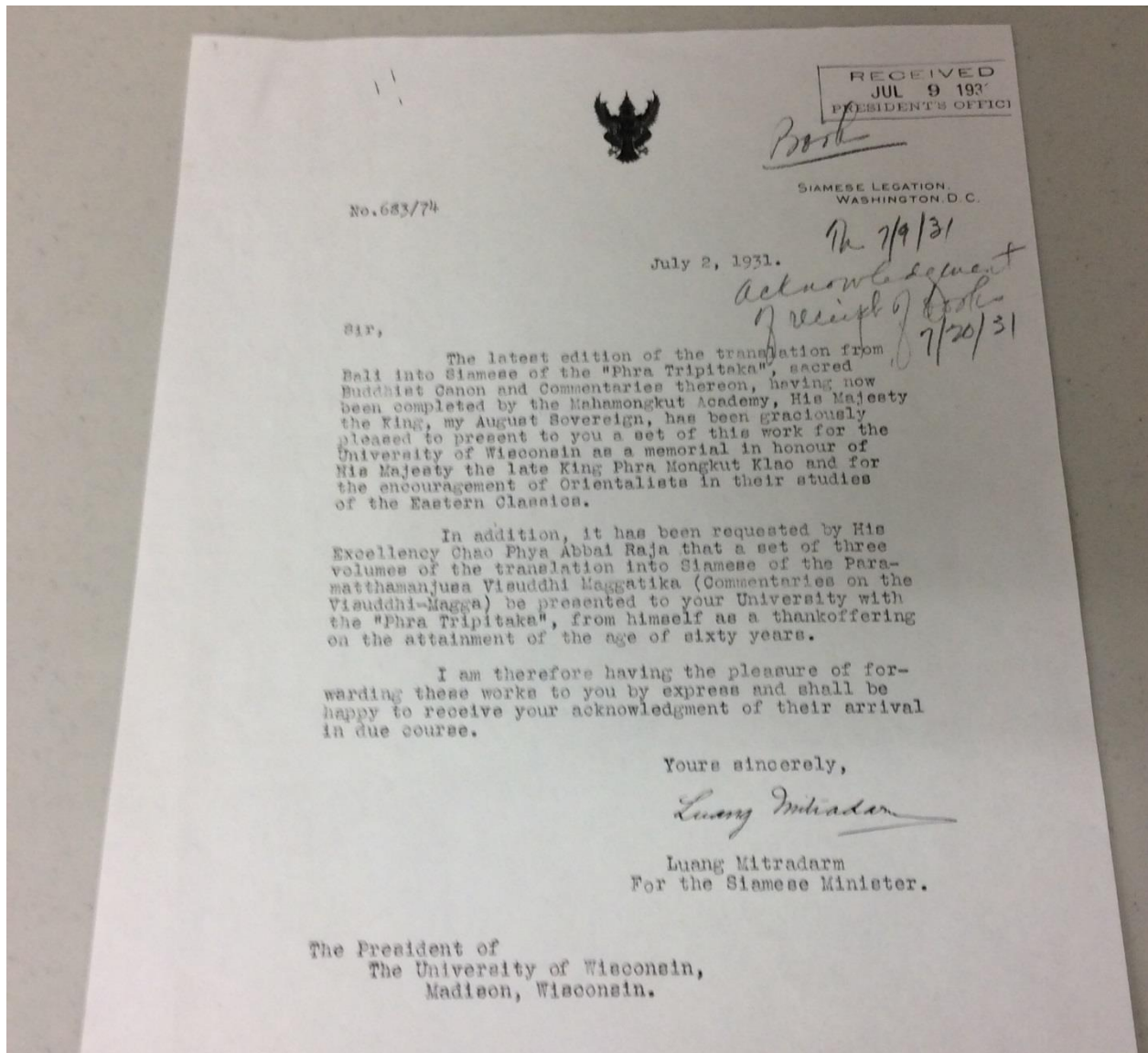
Affixed, 10 July 1924 donation letter, second page

Wisconsin's second recorded donation from Siam was in July 1924. The donation letter from the Siamese Legation in Washington, D.C. – affixed to the first volume – noted, first, that the donation was a continuation of Buddhist scriptures as previously donated by “His Majesty, the late King Chulalankarana and by His Holiness, the late Supreme Patriarch of Siam”. Secondly, “His Majesty Rama VI, the present King, in commemoration of the crematorial obsequies of Her Majesty the late Queen-Mother [Saowapha] and in the hope of stimulating, in the scholastic institutions of Siam, the study of the sacred Buddhist writings in Pali as well as with the object of extending the opportunities for such study to Pali students abroad, has commanded the assembling, translation and printing of another edition of the Commentaries of Buddhakosa . . . [totalling 11 volumes]”.



Affixed, November 18, 1925 donation letter

Siam's next recorded donation to Wisconsin was in November 1925. The donation letter from the Siamese Legation in Washington, D.C. – affixed to the first volume – noted that the first part of the donation, namely a 10-volume set of the *Jatakathakatha*, was “as a thank offering on the attainment of [the Queen-Aunt of His Majesty the King’s] sixtieth birthday and with the object of promoting the study of the Buddhist Scriptures by students as well as at the seats of learning in Siam and abroad...” The donation’s second part, the *Milindapanha* in one volume, was similarly intended, in this case in commemoration of Her Royal Highness Krom Khun Suddha Sininardh’s sixtieth anniversary.



Affixed, July 2, 1931 donation letter

Siam's last recorded donation of Buddhist scriptures to Wisconsin was in July 1931. The donation consisted of two components: (a) A new set of the *Phra Tripitaka* completed by the Mahamongkut Academy "as a memorial in honour of His Majesty the late King Phra Mongkut Klao [Rama VI] and for the encouragement of Orientalists in their studies of the Eastern Classics"; and, (b) A 3-volume set of the Paramatthamanjusa Visuddhi Maggastika "as a thank offering" by His Excellency Chao Phya Abbai Raja on his "attainment" of age 60.

Overall, between 1895 and 1931, the Siamese government donated a large quantity of Pali texts to over 230 libraries worldwide. Foremost among these was the 1893 revision of the Buddhist Tripitaka done by order of King Chulalongkorn and in association with Prince Wachirayan, then the the Supreme Patriarch of the Siamese Sangha.

Exhibitions in Mandalay and Rangoon

San San May, British Library, London

Two small facsimile exhibitions of the British Library's collection were displayed at two venues in Burma in February 2014: the Irrawaddy Literary Festival in Mandalay from 14 to 16 February, and the Universities' Central Library, Rangoon, from 19 to 28 February. It was the first time for many years that the British Library made its Burmese collections more visible and accessible to people in Burma. One display featured books about Burmese language and grammar, with images of some of the earliest publications printed in Burma in the early 19th century. The other tracked the early development of photography in Burma, from the 1850s to the early 20th century, and included many beautiful images of landscapes, architecture, and people.

The exhibition was first held at the second International Irrawaddy Literary Festival at the Mandalay Hill Resort Hotel which is located at the foot of Mandalay Hill. Mandalay was the former capital city of the Burmese Kingdom. The first International Irrawaddy Literary Festival was held from 1 to 3 February 2013 in the Inya Lake Hotel in Yangon and it was the first event of its kind in decades in Burma. The festival organisers said that the festival's aim was to provide a catalyst for the exchange of ideas across cultures and literary genres. The festival presented three days of discussion panels, workshops and individual talks with Burmese and non-Burmese authors. Local businesses joined the three-day event by setting up book, food and handicraft stalls. Entry to the event was completely free of charge.



The British Library photo exhibition at Mandalay literary festival

The photo exhibition highlighted a small selection from the extensive Burma-related holdings. The display of early printing in Burma included some examples of early printing, and books about language and grammar whereas the display of early photography in Burma included photographs from the diplomatic mission sent by the British authorities in India to the court of King Mindon at Amarapura, pictures taken by professional photographers in the late 19th century, as well as photographs by an amateur photographer in the early 20th century, Sir James George Scott.



The opening day of the exhibition in Rangoon

Three days after the first exhibition at Mandalay Irrawaddy Literary Festival, the second exhibition was held at the Universities' Central Library in Rangoon. The Universities' Central Library acts as the central library for all Burmese universities, and is based on the campus of the University of Rangoon. With the permission of the Ministry of Higher Education, the displays were installed and the opening ceremony was held on 18 February. It was the first time for several decades that the British Library had the opportunity to work with professional colleagues in Burma. The Universities' Central Library was founded in 1929 and it is one of the best libraries in Southeast Asia with Burmese language holdings. It is located on the Main Campus of University of Yangon and it serves as the main reference and research library.

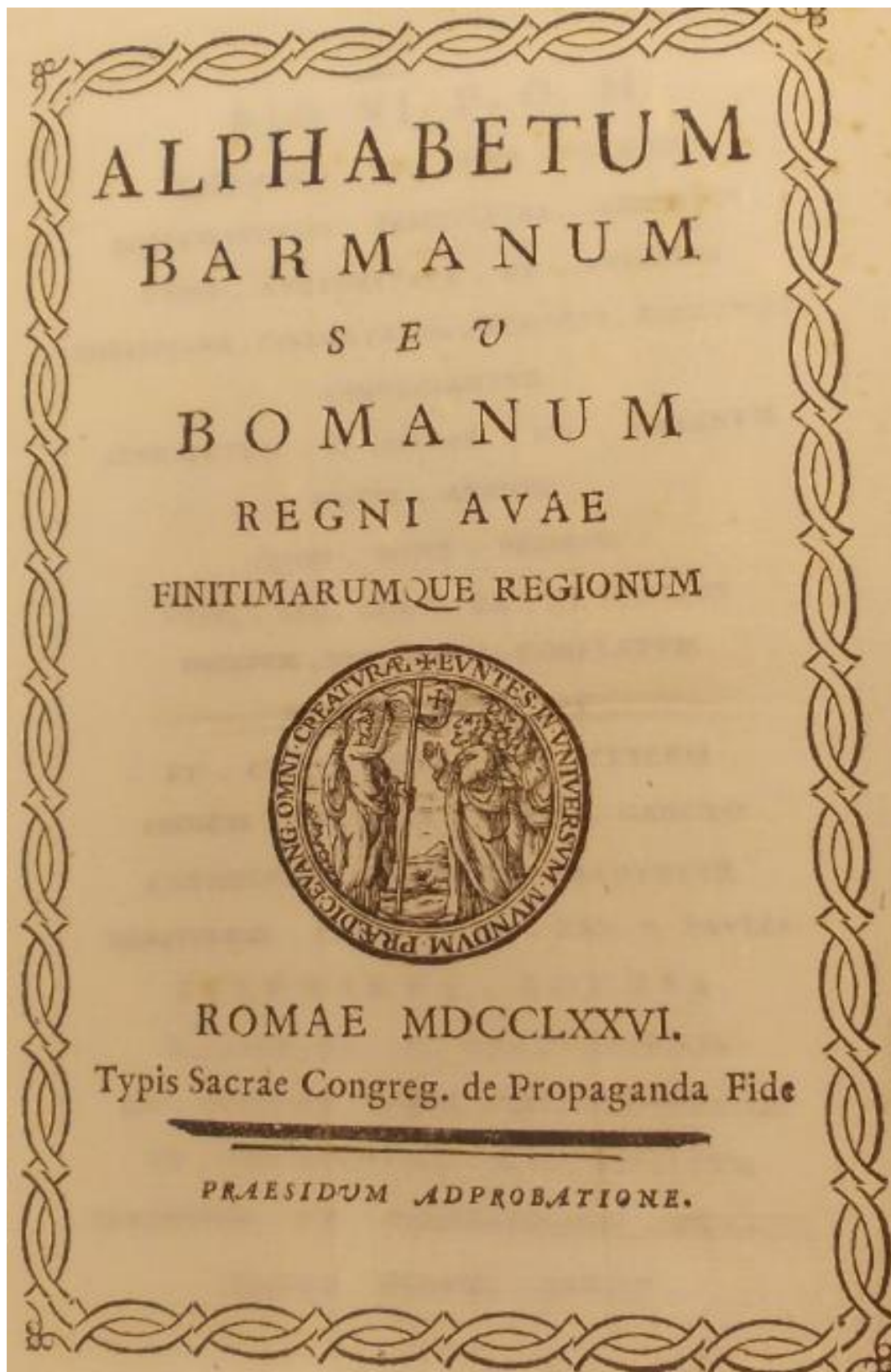


The exhibition hall at the Universities' Central Library

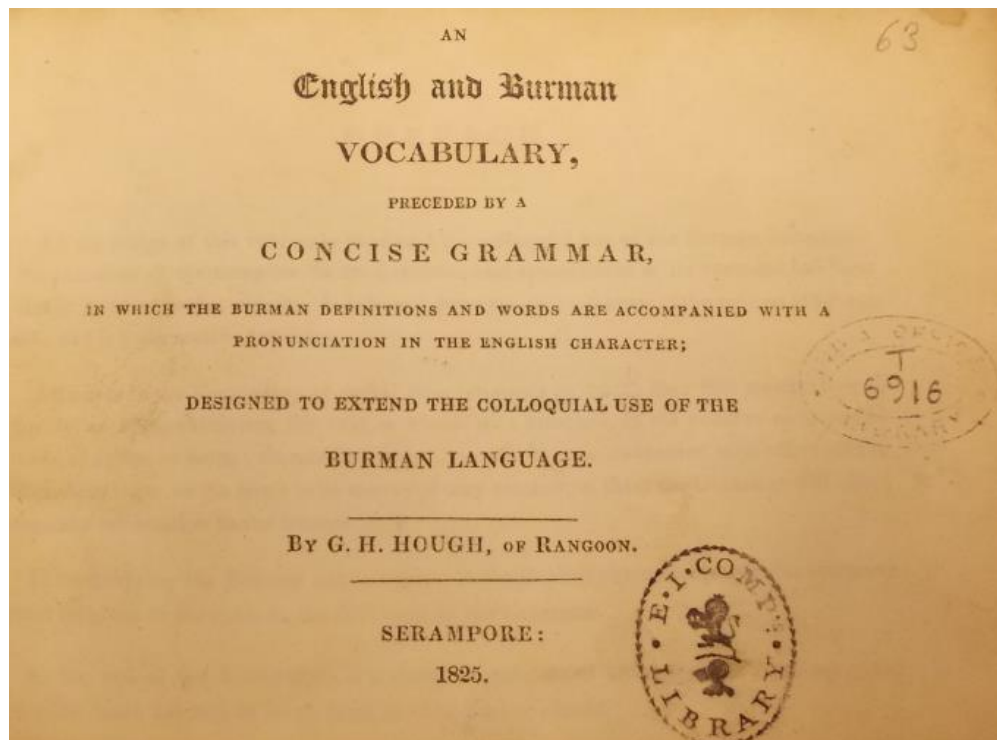
Early printing in Burma

The introduction and development of European printing technology in Burma was initially driven by the need of Christian missionaries for texts in local languages to support their work. Translations of religious texts and the compilation of dictionaries were first produced by Italian priests in Burma in the early 18th century, but all these manuscripts were lost when their base at Syriam was destroyed in 1756. In the second half of the 18th century, however, several religious and grammatical works in Burmese were published in Rome. The first of these, Melchiorre Carpani's *Alphabetum Barmanum*, appeared in 1776.

The photo exhibition of early printing included an image of the cover of the first book ever printed in the Burmese script, printed in Rome in 1776. This work was the first attempt at casting Burmese types made by the Society for the Propagating of the Faith in Rome, and is the first printed book in the Burmese language. It covers the history, geography and religions of Burma and includes examples of the Burmese alphabet and Christian prayers in Burmese. Carpani had arrived in Burma in 1767 and was sent to Rome to procure a printing press and Burmese fonts in 1773.



Melchior Carpani, Alphabetum Barmanum seu Bomanum regni Avae, finitimarumque regionum. Rome, 1776. British Library, T41804(a)

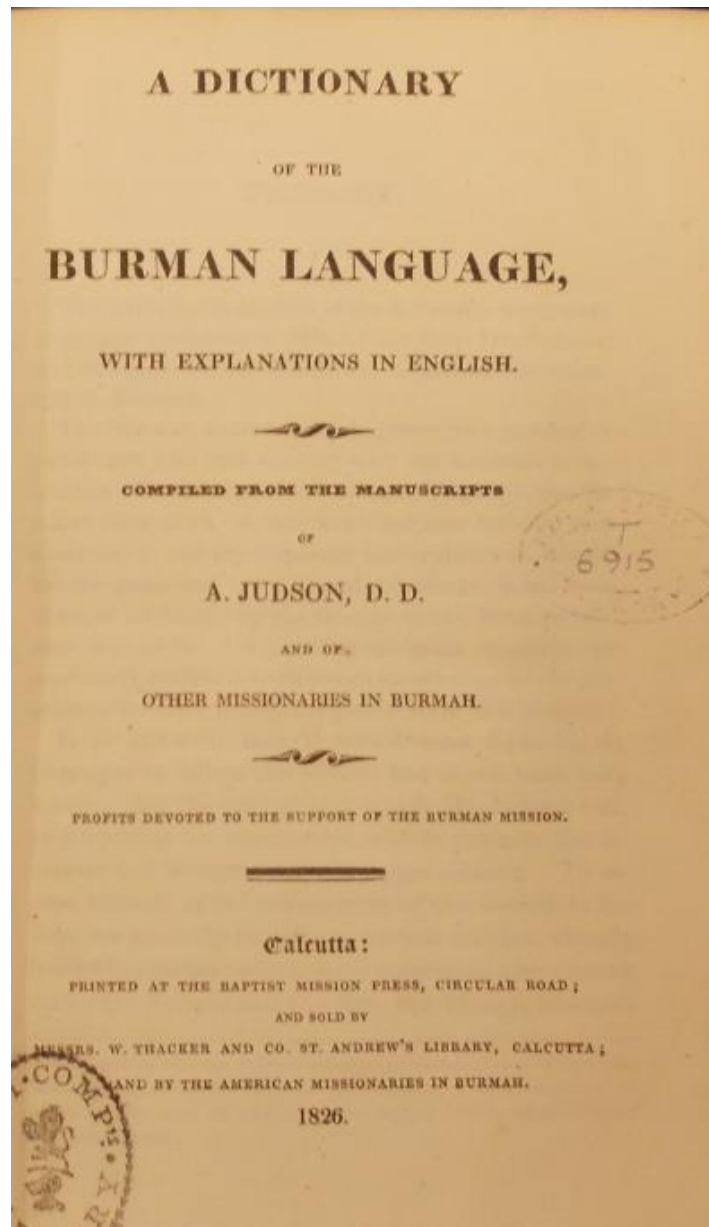


George Henry Hough, *An English and Burman Vocabulary*. Serampore, 1825.
British Library, T6916

The Serampore Printing Office, the first printing press in Asia to use movable metal type, was established at the Danish enclave near Calcutta by Baptist missionaries in 1799 and a number of works in Burmese were produced there in the following decades. In 1816 the American Baptist missionary Rev. George Henry Hough—who was also a trained printer—brought the first printing press together with Burmese fonts to Rangoon. The press of the American Baptist Mission Press, however, was returned to Calcutta with the outbreak of the Anglo-Burmese War of 1824–26 and it was not until 1830 that the mission restarted its printing work, then based at Moulmein.

The American Baptist missionary Adoniram Judson came to Burma in 1813 and served there for nearly forty years. In his preface, J. Wade notes that this work, the first Burmese-English dictionary, was prepared ‘*to promote the interests and designs of the mission.*’ The dictionary also includes Pali words.

The printing activities of the mission expanded with the arrival of further presses from America in the early 1830s and in the following decade a second printing establishment was set up at Tavoy. By the 1840s the mission was operating seven presses at Moulmein (with fonts for printing in Burmese, Peguan and English) and two at Tavoy (with fonts for Karen, Burmese and English). The first newspaper in Burma, *The Maulmain Chronicle*, appeared in 1836 and the developing newspaper industry stimulated the growth of publishing in Burma. The devotional and educational range of the mission presses was further increased by the opening of these and other commercial presses in Rangoon, Mandalay and other centres in the second half of the 19th century.



Adoniram Judson, A Dictionary of the Burman Language. Calcutta: The Baptist Mission Press, 1826. British Library, T6915

Early Photography in Burma

The invention of photography was announced in Europe in 1839 and the new medium swiftly spread to Asia. While the new technology was quickly taken up in India, with its large European population, it was slower to reach Burma and the earliest known photographs from the country date to the early 1850s. In 1855 the British authorities in India sent a diplomatic mission to the court of King Mindon at Amarapura. A British officer named Linnaeus Tripe was attached to the mission as photographer and during his time in Burma produced over 200 photographs of landscape and architecture. These views form the earliest extensive photographic survey of the country and provide a unique visual record of the country and its architecture.



*Visitors getting up close to see the photographic reproductions
at the Universities' Central Library*

A few professional photographers attempted to establish themselves in Burma in the 1860s, the most prominent being the studio of J. Jackson, a former soldier who opened a studio in Rangoon in the mid-1860s and who remained in business for the rest of the century. Linnaeus Tripe (1822-1902) is known for his photographs of India and Burma taken in the 1850s. The European population of Burma grew substantially after the British invasion of Upper Burma in 1885 and this in turn created a growing market for photographers. Among those attracted to the country was the veteran war photographer Felice Beato, who arrived in Mandalay in 1887 and established a successful business both in photography and the sale of curios and traditional furniture. In Rangoon, the market was dominated by Philip Adolphe Klier, a photographer of German extraction whose studio produced a wide range of topographical views and portraits of Burmese types. Both these photographers prospered until the early years of the 20th century.

Philip Adolphe Klier was interested in portraying images of glass mosaics, woodcarving and other crafts of Burma. He was well known as a specialist in art photography. The photograph below was taken in 1890s and shows the helmsman seated in the steering chair in the raised stern of an Irrawaddy River paddy boat. The stern quarters are decorated with elaborate wood carving, showing the outstanding technical and aesthetical skills of Burmese artisans.



Stern of Burmese paddy boat, taken by Philip Adolphe Klier (c.1845-1911) in the 1890s. British Library, Photo 88/1 (24)



Thatbyinnyu Temple at Pagan, British Library, Photo 61/1 (15)

Thatbyinnyu Temple was built in the mid-12th century during the reign of King Alaungsithu (r.1113-1163). It is one of the earliest double-storeyed temples. With a height of over 60 metres, it is the tallest monument of Pagan. The photograph of the temple was taken by Linnaeus Tripe in 1855. Linnaeus Tripe was best known for his photographs of India and Burma. Most of his photographs are views of the landscape and architecture. Pagan, capital of the first kingdom of Burma from the 11th to the 14th century, is one of the most important archaeological sites in Southeast Asia, with the remains of over 2000 stupas, temples and monasteries.



*View of Rangoon, taken by J. Jackson from the ferry jetty on the Dala bank of the river.
British Library, Photo 1099 (1)*

This view looks north-eastwards to the wharves and imposing colonial architecture on Strand Road. Beyond are the spires of the Sule Pagoda, the Alanpya Pagoda (known to the British as the Signal Pagoda), with the Shwe Dagon Pagoda on the skyline in the distance. Dala, a small township is located on the southern bank of Rangoon River. J. Jackson, a commercial photographer was in Burma from 1865 until 1915.

From the 1890s onwards, the advancement of camera technology began to make photographers less reliant on the services of professional studios. One of the most distinguished of the new breed of amateur photographers was Sir James George Scott, a colonial administrator in the Shan States from the 1880s until 1910. During his time in Burma, Scott produced a valuable record of his travels and activities, including a unique series of studies of the cultural and ethnic diversity of Burma.

The British Library holds some of the most important Burmese collections outside of the country, including books, manuscripts, photographs, sound recordings and the records of the Burma Office. Although the British Library photo exhibition highlighted only a small selection from the Burmese collection of the British Library most of the photographs and books in the pictures had not been seen in Burma in recent decades. The display stand attracted interest from all audiences: undergraduate and postgraduate students, professors, lecturers of all universities and colleges of Burma, researchers, journalists and the general public including tourists. All of the visitors said that they were very grateful to the British Library for such a rare exhibition. It was a welcome opportunity for them to see invaluable Burmese culture and heritage. They wished they could see more items from the British Library's Burmese collection in the future. All photographs of the exhibition were given to the Universities' Central Library for future research and reference.

The Library of Southeast Asian Studies at the University Library Johann Christian Senckenberg in Frankfurt/Main

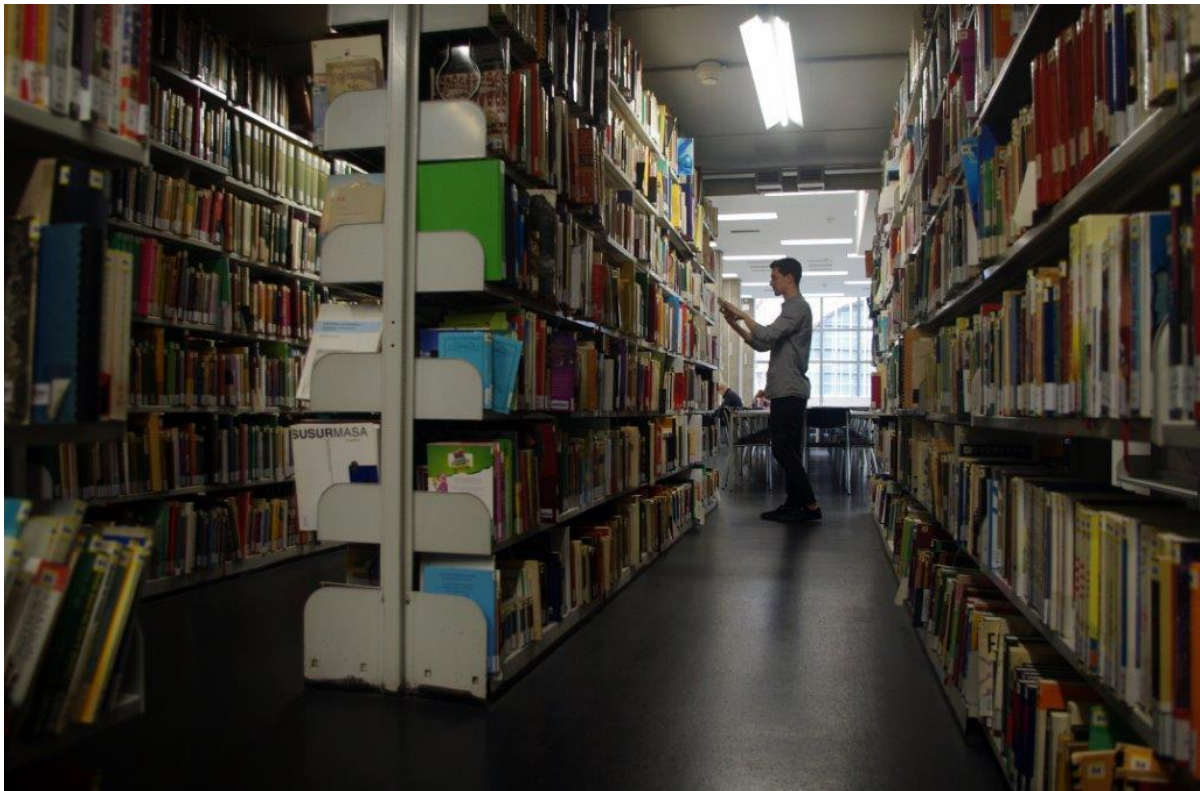
Holger Warnk, Johann Wolfgang Goethe-Universität, Department of Southeast Asian Studies, Frankfurt/Main

Beginnings in the 1960s

The beginnings of the Library of Southeast Asian Studies date back to 1960 with the appointment of Dr Otto Karow as professor of the then newly created East Asian Seminary. Karow was one of the last 'old time scholars' who taught Asian Studies then as a kind of 'living one-man encyclopaedia'. Karow studied Protestant Theology and Oriental Studies at the University of Gießen, but after his move to the University of Leipzig he changed his field of interest to East Asian Studies. In 1935 he received a degree in Japanese and Chinese at the well-known Seminary for Oriental Studies at the University of Berlin and moved to Tokyo in 1937 where he was working as foreign correspondent of the German Press Agency. During World War II Karow served as lecturer for German, English and Indonesian-Malay at the Commercial College in Takamatsu (Shikoku). After the war he returned to Germany and wrote a PhD thesis in Sinology, Japanology and Medical History. When he became professor in Frankfurt in 1960 Karow not only taught East Asian culture and art history but also language courses in Japanese, Chinese, Vietnamese, Indonesian, Korean and Burmese.¹

¹ On the life and works of Otto Karow see Hans A. Dettmer (1991) 'In memoriam Otto Karow 29.9.1913 – 6.8.1992', *Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens* 149-150, 7-8. For a list of Karow's writings see Otto Karow (1978) *Opera Minora: Zum 65. Geburtstag des Verfassers ausgewählt und eingeleitet von Hans Adalbert Dettmer und Gerhild Endreß*, pp. 13-17 (Wiesbaden: Harrassowitz)

Thus, with these wide interests Karow laid the foundations for a unique Southeast Asian library collection. With considerable funds from the Volkswagen Foundation in the 1960s, he was able to purchase rare imprints from the 17th, 18th and 19th centuries: the eight-volume monumental opus by the Dutch clergyman Francois Valentijn *Oud en Nieuw Oost-Indië* (1724-26) about Southeast Asian history, the first scholarly Malay grammar by the Swiss George Henrik Werndly dated 1736 (*Maleische Spraakkunst*) and Abbé de Choisy's contemporary description of Siam *Journal du voyage du Siam* from 1687 are just a few of the rare volumes held at the library. Through the purchase of extensive collections from antiquarian booksellers in Great Britain, the Netherlands, and France in the late 1960s, the library built up a fine collection of literature in Indonesian, Malay and Vietnamese languages. In Great Britain, he managed to obtain several Malay books from the library of Martha Blanche Lewis (1890-1971), a former lecturer at the School of Oriental and African Studies and prominent author of Malay teaching books in the 1950s and 1960s. During the same time, two manuscripts of the Buginese epos *I La Galigo* as well as a manuscript of the Javanese *Panji Jayalengkara Angrèni* narrative were acquired.¹



Interior of the University Library Johann Christian Senckenberg in Frankfurt/Main

¹ For a description of the Javanese manuscript see Edwin Wieringa (2008) 'Eine Handschrift der javanischen *Panji Jayalengkara-Angrèni*-Erzählung in Frankfurt/Main', *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 158 (2), 371-378. Sirtjo Koolhof (formerly KITLV Library, Leiden) kindly prepared a description of the two Bugis manuscripts which is available in the Library of Southeast Asian Studies.

Expansion of the collections between 1980-2005

After Prof. Karow's retirement new professorship posts for Southeast Asian, Chinese and Japanese Studies were created and the library was further expanded. Under Prof. Bernd Nothofer, who held office from 1981 until 2006, the collections were broadened, especially in materials on Austronesian linguistics and Indonesian literature. Among these acquisitions were books from the private library of the Methodist missionary Emil Lüring (1863-1937) who lived in Singapore and Malaysia from 1889 until 1909 and afterwards became a lecturer at the Methodist Seminary in Frankfurt. His collection of 19th-century lithographic Malay prints in Jawi script is unique and of high value for research on the origins of modern Malay literature. Besides other rare Malay titles there is also a Malay manuscript of the well-known book *Bustan as-Salatin* copied by Lüring himself. His collections can be researched in the OPAC with the search function of "provenances".¹

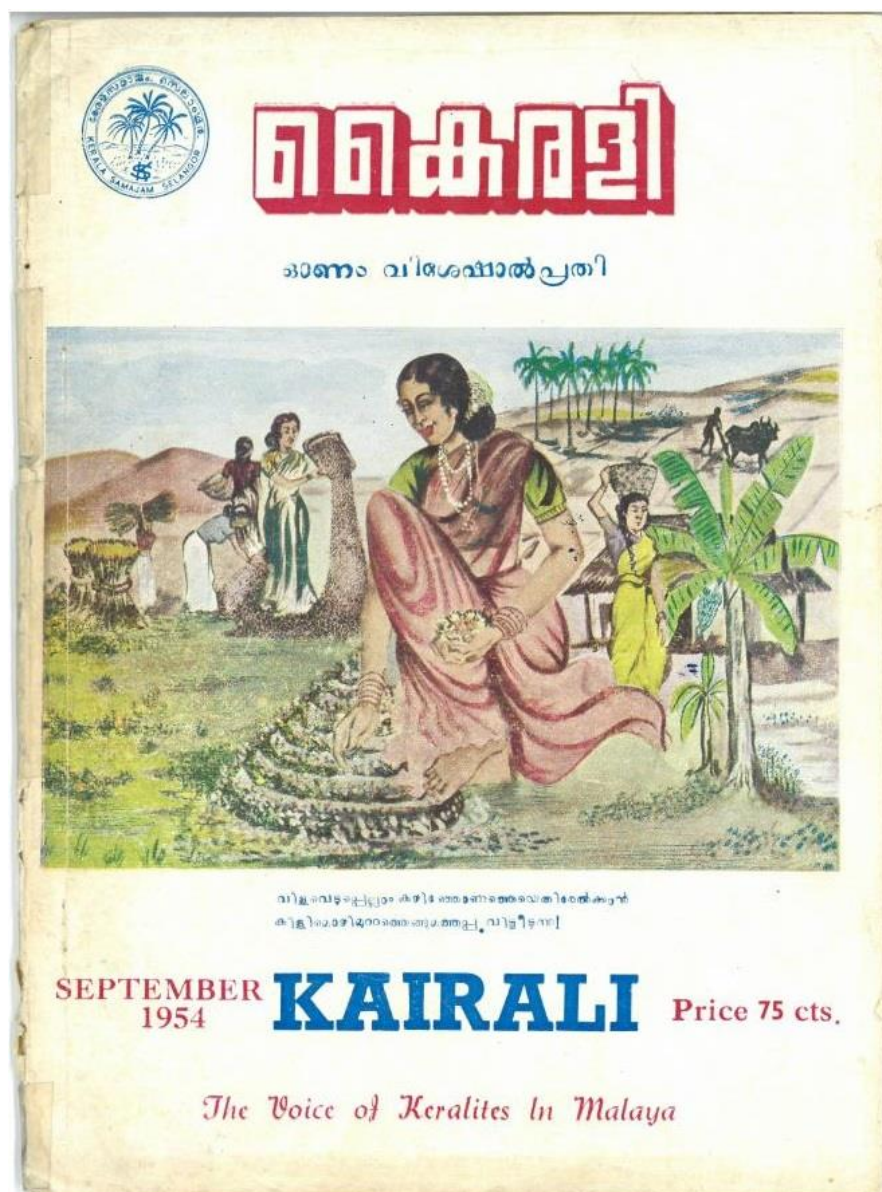


Cermin Mata ('Spectacles'): a mid-19th century Malay missionary journal. A complete set of all 7 volumes is found in the collection of the Methodist missionary Emil Lüring.

¹ On the collection of Emil Lüring, including a description of the Malay manuscript, see Holger Warnk (2010) 'The collection of 19th-century printed Malay books of Emil Lüring', *Sari* 28 (1), 99-128.

Developments since 2006

Currently more than 600 million people live on the sub-continent of Southeast Asia, which is one of the most dynamic regions in Asia. The Government of the State of Hessen took this into consideration and has therefore granted additional financial funds to the Asia departments at Goethe University between 2006 and 2015, which led to a massive expansion of the collections of the Southeast Asian library. Since then the library was enabled to acquire about 1,500 new titles per annum. After his retirement Prof. Nothofer was replaced by Prof. Arndt Graf in 2009 who started additional fund raising campaigns for the extension of the library. This led e.g. to the acquisition of more than 300 books of the private library of the well-known Malaysian historian Prof. Ahmat Adam.



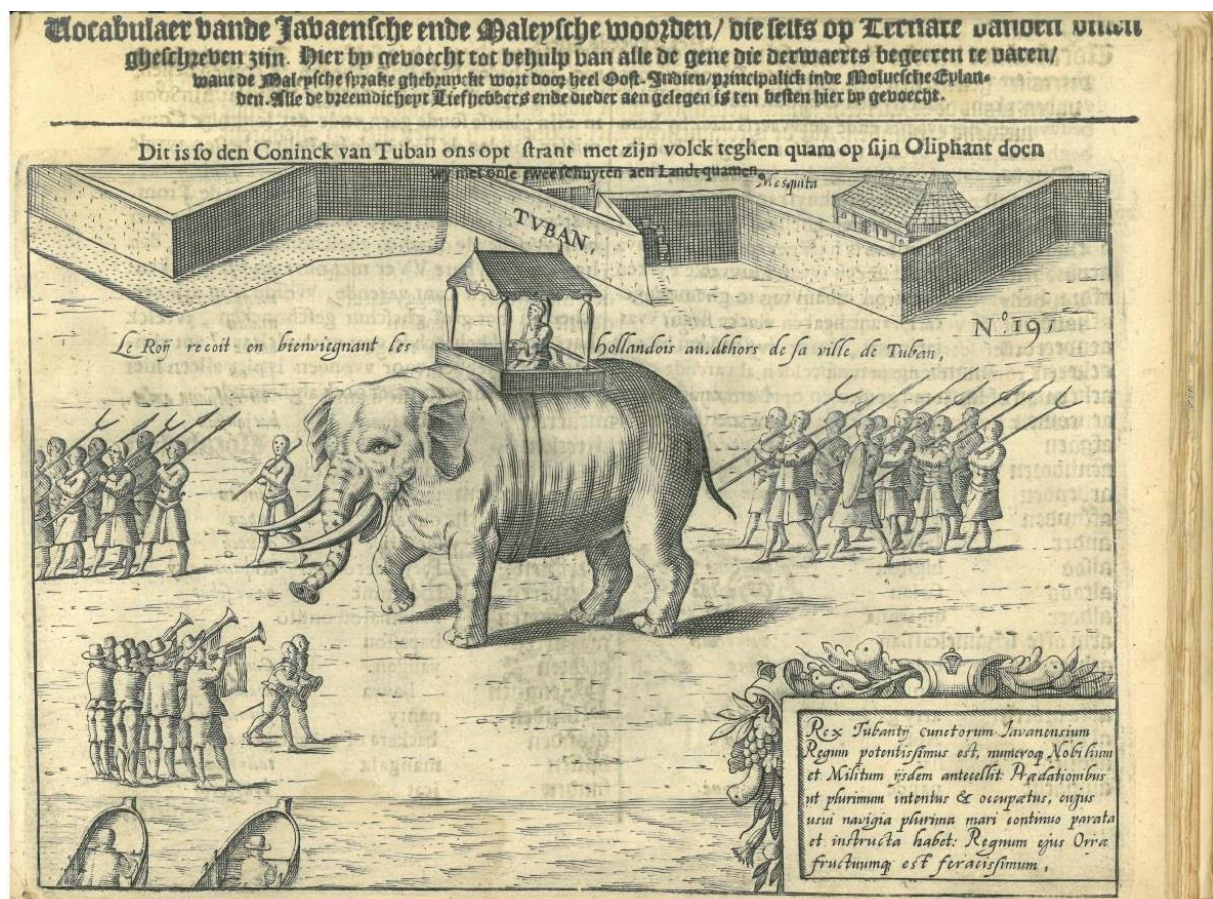
Kairali, an Indian journal in the Malayalam language from Malaysia

Due to the lack of space the Asian Studies Library, including the Library of the Southeast Asian Studies department, was moved to the reading room of the 1st floor of the main building of the University Library Johann Christian Senckenberg in March 2013. Here the collections are located on open-access shelves for the library users. In summer 2015, the University Library completed the electronic conversion of the former card catalogue of the Library of Southeast Asian Studies which now is entirely integrated into the OPAC system and available for online research. This project covered approximately 23,000 titles and was funded by the University Library and the Department of Southeast Asian Studies. More than one third of these volumes are written in Southeast Asian languages, among these more than 7,000 in Indonesian, 4,500 in Malay, 1,100 in Thai and 1,100 in Vietnamese. Furthermore, the library houses rare collections in Southeast Asian national and regional languages such as Burmese, Laotian, Javanese, Filipino, Sundanese, Batak, Minangkabau, Balinese, Cebuano, Tok Pisin, Iban and Khmer.

Online access to these collections is via:

<https://lbsopac.rz.uni-frankfurt.de/IMPLAND=Y/SRT=YOP/LNG=DU/DB=30/>

or alternatively: <https://hds.hebis.de/ubffm/Discover/Home>

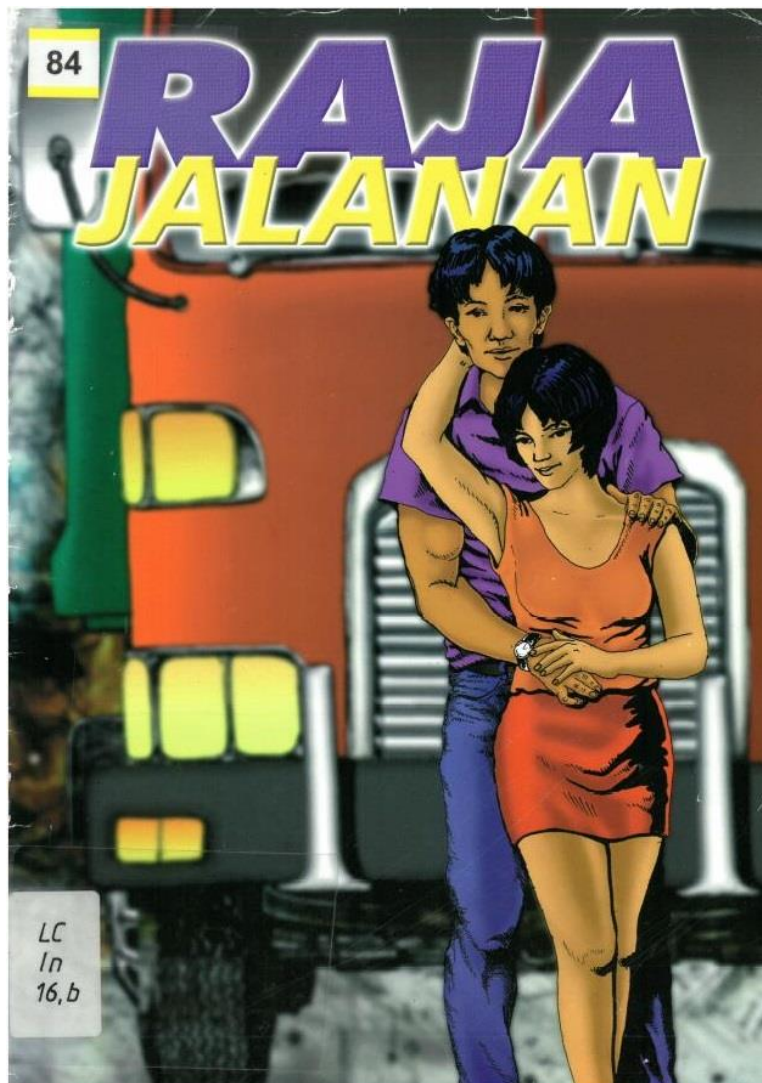


Elephant of the ruler of Tuban, Java. Source: Historiale beschrijvinghe, inhoudende een waerachtich verhael vande reyse ghedaen met acht schepen van Amsterdam, onder't beleydt van den kloeckmoedighen Admirael Iacob Cornelisz. Neck, ende VVybrant van VVarvvijck vice-admirael.. Amsterdam 1619

Other, but smaller treasures are also to be found in the collections of the Southeast Asian library: From exhibitors of the Book Fair Frankfurt the library received over 30 titles of Christian literature in the Chin language (spoken in north-western Myanmar), which the Worldcat.org only lists in Frankfurt. The same applies for about 30 Christian textbooks in Tok Pisin from Papua New Guinea, also received from the Book Fair exhibitors. In the collections are also about 70 volumes of rare Indonesian Kung-Fu stories, which enjoyed great popularity in the 1950s and 1960s. In the last five years, several multi-volume Indonesian and Malaysian Qu'ran commentaries as well as numerous exhibition catalogues of modern Southeast Asian art had been acquired. Due to generous funding from the Frankfurt-based Julianne-Kunigkeit-Foundation many music scores, Southeast Asian audio-CDs and more than 150 books on Southeast Asian music were recently added to the library.

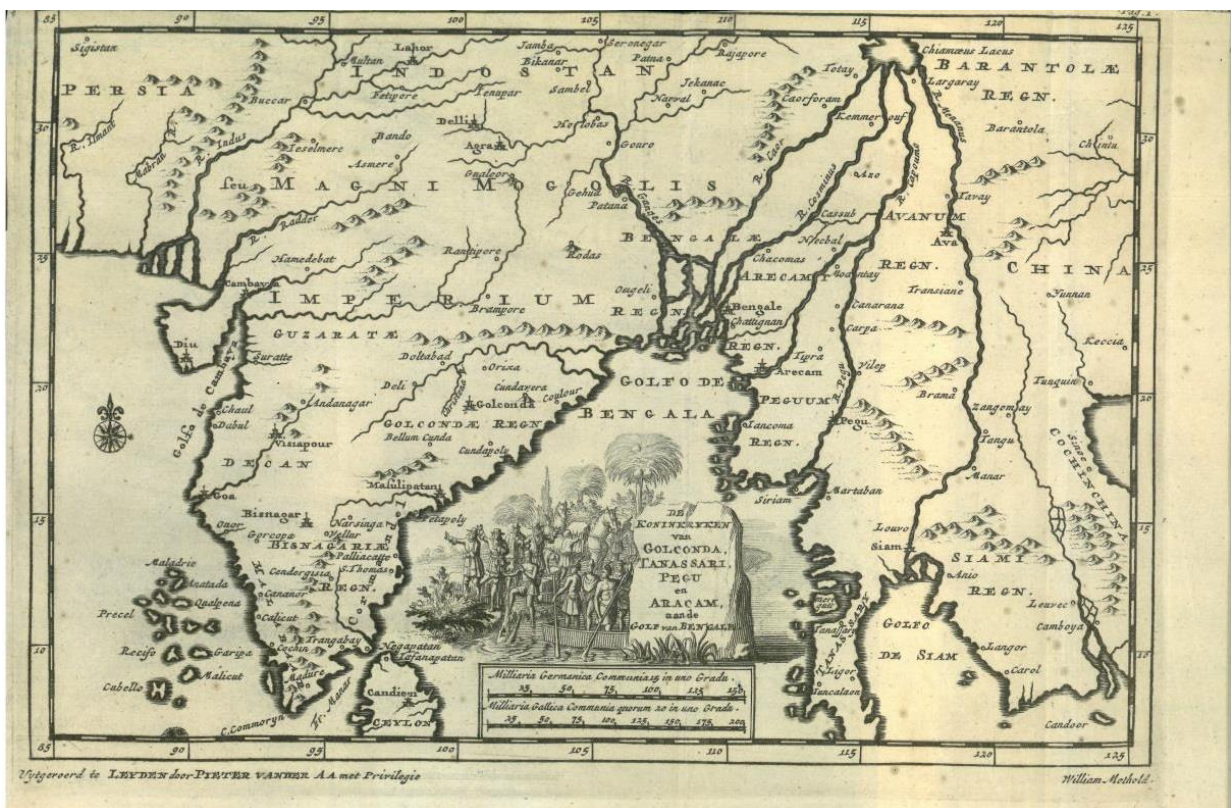
A small printable flyer (in German) with relevant information is available as a PDF-file:

http://www.ub.uni-frankfurt.de/publikationen/fachflyer/suedostasien_flyer.pdf



Raja Jalanan ('King of the Road'): Indonesian comic for truck drivers promoting the use of condoms, published by the condom company Sutra, c. mid-1990s

Future projects of the Library of Southeast Asian Studies will include the integration of the catalogue of the Asienhaus Library in Cologne which had been acquired in 2010, and cataloguing of the private library of Prof. Ulrich Kratz (formerly School of Oriental and African Studies, London) containing mainly Indonesian and Malay literature as well as the Southeast Asian collections of the former library of the Koninklijk Instituut voor de Tropen in Amsterdam.¹ The library also shelters parts of the *Nachlass* of French linguist and EFEO director in Hanoi (Vietnam) Maurice Durand (1914-1966), acquired in 1969, the *Nachlass* of former East German translators Renate und Hansheinrich Lödel, acquired in the early 2000s and the papers of Prof. Teuku Iskandar (1924-2012), acquired in June 2017. In August 2017 the library acquired the library of Prof. Wilfried Lulei, former professor of Vietnamese Studies at Humboldt University in Berlin. For these so far no proper description of the materials exists at this time.



Map of the Bay of Bengal. Source: *Naauw-keurige Aanteekeningen van William Methold, President van de Engelsse Maatschappy, Gehouden op sijn Voyagie, in het jaar 1619. Leyden 1707*

¹ For items in the collections of Emil Lüring, Ulrich Kratz, Ahmat Adam or Martha Blanche Lewis see <https://lbsopac.rz.uni-frankfurt.de/IMPLAND=Y/SRT=YOP/LNG=DU/DB=30/>, enter the relevant name and change the field of 'Allgemeine Suche' in 'Provenienzen'. However, besides the collections of Emil Lüring and Ahmat Adam the cataloguing of other collections has started recently, but is far from complete yet.

Other Southeast Asian holdings in the University Library Johann Christian Senckenberg

Other holdings of materials related to Southeast Asia are found in other departments of the University library, such as the library of the *Deutsche Kolonialgesellschaft* ('German Colonial Society') which was founded in 1887 and was included in 1933 in the *Reichskolonialbund* which was dissolved in 1943. Its collections contain many materials on the former German colonies, but also on the Dutch East Indies in particular. Furthermore, it included a huge collection of contemporary photographs – mainly from the German colonies as well as some from Southeast Asia. The complete photo collection of the *Deutsche Kolonialgesellschaft* is available online via:

<http://www.ub.bildarchiv-dkg.uni-frankfurt.de/>

The University Library has also extensive resources on zoology and botany as they administered the special collections on biology of the *Deutsche Forschungsgemeinschaft* ('German Research Foundation') until 2014. Among them are many rare writings on Indonesia in particular, for example early 17th-century prints authored by the well-known naturalist Carolus Clusius. The Manuscript Department has some holdings of Batak manuscripts both written on bamboo as well as bark books (*pustaha*). Some palmleaf manuscripts (*lontar*) in Javanese script are also found in their collections. So far none of them had been described in the existing catalogues on Southeast Asian manuscripts in Germany.

Preserving Endangered Archives in Southeast Asia

Jana Igunma and Jody Butterworth, British Library, London

The Endangered Archives Programme (EAP) was set up at the British Library in 2004 with a generous grant of £10 million from Arcadia, a charitable fund of Lisbet Rausing and Peter Baldwin. The purpose of the Endangered Archives Programme is to contribute to the preservation of documentary heritage, which is at risk due to neglect, physical deterioration or destruction. The focus is in areas of the world where resources are more limited, such as Africa, Asia, Latin America and parts of Eastern Europe. This is achieved by the annual award of grants enabling applicants to locate relevant endangered archival collections, to arrange their transfer to a suitable local archival home where appropriate, create digital copies of the material and to deposit these with local institutions and at the British Library. To date, it has funded over 330 projects in more than 90 countries. The variety and scope has been astounding. As a result, the programme currently has over six million images and 25 thousand sound recordings

online. The Programme has changed quite dramatically over the past thirteen years. Initially it also received surrogate material in microfilm format as well as digital, with the aim that the surrogates would be housed safely in the basement of the British Library. A review after its first five years changed the Programme and it was decided that all the outputs from the grants had to be made available online for scholarly research. The Endangered Archives Programme tries to continually improve and evolve. This year, the website has undergone a complete transformation. The images are now all IIIF compliant, with a zoom facility, which makes it much easier to read the material, particularly the faint writing on palm leaf manuscripts. There is also a new keyword search function, which helps make the archives so much more discoverable – but of course, this is all dependent on the quality of metadata received from the project teams.

The Endangered Archives Programme has three permanent members of staff who are based at the British Library: the Grants Portfolio Manager, the Curator and the Cataloguer. The assumption is that the staff visit all the wonderful locations where the projects take place, but the reality is, they stay in London and give help, where they can, by email. It makes the success of the projects all the more impressive as the various teams, working in the field, find inventive solutions to problems that sometimes face them. To try and help current and future projects, the Endangered Archives Programme has produced a book entitled *Remote Capture* that gives guidance on every aspect of a project, from the initial stages trying to decide how long a project may take, how to work out a budget, the workings of a camera, collection care issues and the standards that the Programme requires. The book will be available from Open Book Publishers in 2018 in both hard copy and as a freely downloadable PDF file.



Local project staff showing his respect before an initial interview with Venerable Phra Khamchan in Luang Prabang

Staff working with the Endangered Archives Programme projects locally have to be culturally sensitive while inter-acting with the owners of the archives and manuscripts and other local people who help with the interpretation and preservation of the materials. Due to the fact that many materials are of a religious nature, it is also important to respect the religious traditions and to handle the material with appreciation and reverence. Stephen Morey, who worked with Tai Ahom priests in the project 'Documenting, Conserving and Archiving the Tai Ahom manuscripts of Assam' (EAP373) reflects in the book *'From Dust to Digital: Ten Years of the Endangered Archives Programme'*, published in 2015 (DOI: 10.11647/OBP.0052):

'During our photography sessions, the manuscript owners have sometimes asked for a prayer to be performed before the work of photography is commenced. This took various forms, sometimes involving the lighting of an oil lamp... and the offering of money by the project, but also included the recitation of the Ai Seng Lau prayer.'

(in: <http://books.openedition.org/obp/2200>, p.53)

Due to the richness of manuscript collections and archives in the region, as well as the huge variety of local languages, a significant number of projects have been carried out, or are currently under way in Southeast Asian countries:

16 projects in Indonesia

5 projects in Laos

4 projects in Myanmar

1 project in the Philippines

1 project in Thailand

4 projects in Vietnam

In addition, there are eight projects in Yunnan Province, China, involving ethnic groups linguistically related to mainland Southeast Asia, and one project involving Tai Ahom manuscripts in Assam, India.

The **Indonesian** projects include the digitisation and preservation of manuscripts from Minangkabau, of Cirebon manuscripts, Acehnese manuscripts, Sundanese manuscripts, manuscript collections of Sufi brotherhoods in Western Sumatra, Islamic manuscripts of Indonesian Pondok Pesantren, sacred heirloom manuscripts in Kerinci (Sumatra), collections of manuscripts and documents from the Riau Archipelago, the manuscript collections of the Legacy of the Sultanate of Buton (Sulawesi), manuscripts from the island of Ambon, rare old Javanese and Sundanese manuscripts, Makassarese *lontar* manuscripts, manuscripts of the historical maritime kingdom of Bima, and manuscripts from Kampar, Riau Province. Most of these manuscripts were written in the 18th and 19th centuries and are at risk of decay and serious damage

although they are important sources for the study of cultural and religious traditions and languages. Therefore, many of the projects include training on manuscript preservation, archival management, manuscript photography, and creating manuscript catalogues to improve the knowledge and skill of local staff.

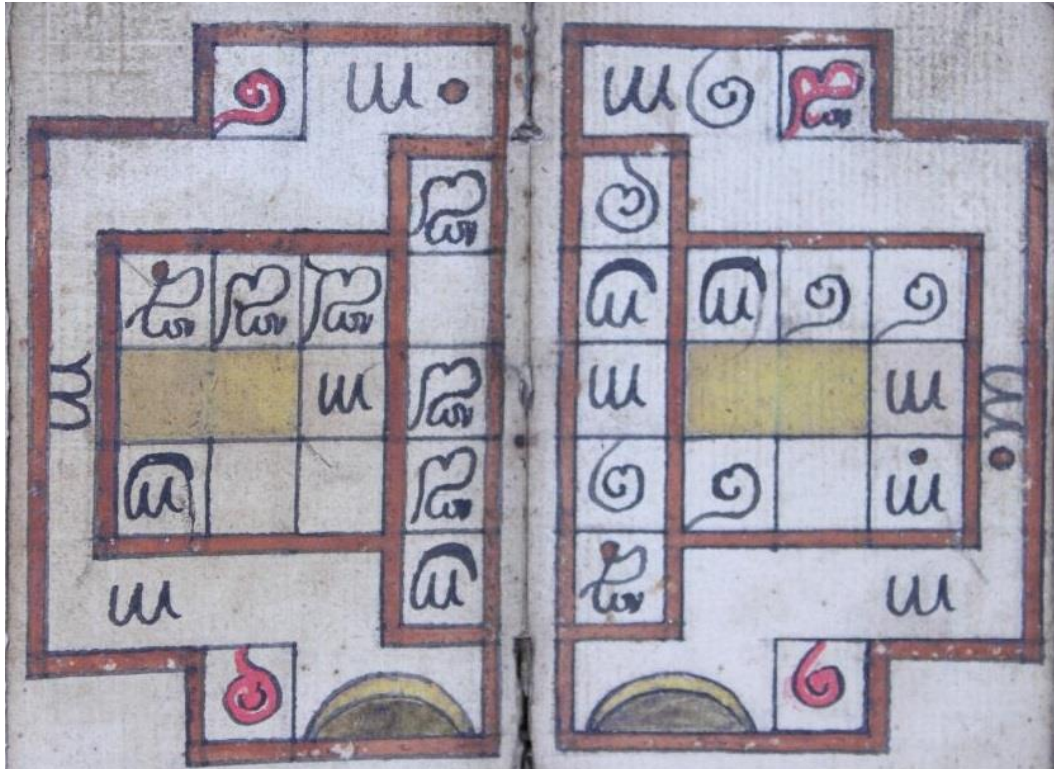


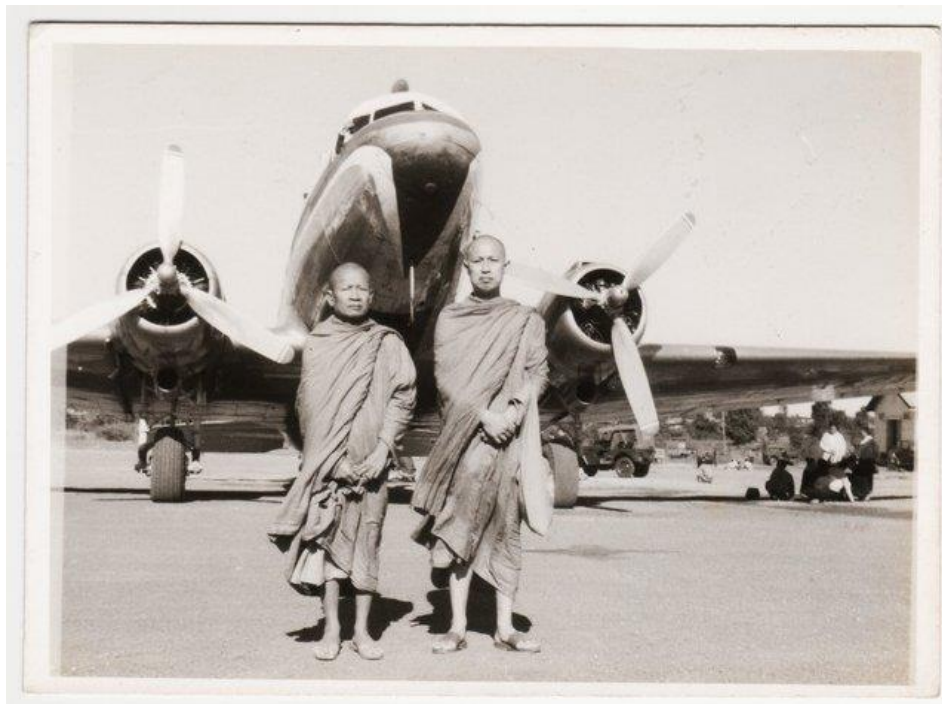
Table of time according to Javanese calender (Paldina/waktu) in Arabic and Javanese scripts, 16th century. EAP211/1/2/26

One project that was carried out in 2009/10 was the *Digitising Cirebon Manuscripts* project (EAP211) with the aim to preserve the manuscripts of Cirebon, one of the important former Islamic Sultanates in Java. Cirebon had been a centre for Islamic education and the dissemination of Islamic teachings in West Java. It was also considered to be one of the cultural centres in the Indonesian archipelago. Although some Cirebon manuscripts can be found in collections in France, the Netherlands and the UK, the largest number is held in traditional Islamic schools, by Cirebon sultans, and the private collections of sultan descendants. The scope of these manuscripts reaches from Qur'an and religious manuscripts to puppet shadow theatre (*wayang*), genealogies of Cirebon sultans, traditional medicine, Cirebon traditional chronicles and literatures, Javanese Islamic mysticism written as poetry (*Suluk*), divination manuals and talismanic manuscripts. Approximately 13,000 folios of these endangered manuscripts have been digitised and made available online at <https://eap.bl.uk/project/EAP211>.

The projects carried out in **Laos** include the preservation and digitisation of photographs from Luang Prabang (in three phases), rare manuscripts of great Buddhist thinkers of Laos, and of Lanten textual heritage.

Although some of the Lanten manuscripts date back to 17th-century China where they are of potential interest to Daoist and Yao scholarship, their preservation in Laos is seriously endangered. The mostly fragile manuscripts have become the target of illicit trading as they currently fetch very high prices at the international art and antiques markets. Hence the urgency to salvage these cultural treasures.

The digitisation and preservation of rare manuscripts of great Buddhist thinkers of Laos involves three major manuscript collections of monks in Luang Prabang consisting of approximately 2,000 paper folding books and palm leaf manuscripts. After conservation work and digitisation has been carried out, the collections are being stored under improved and safer conditions.



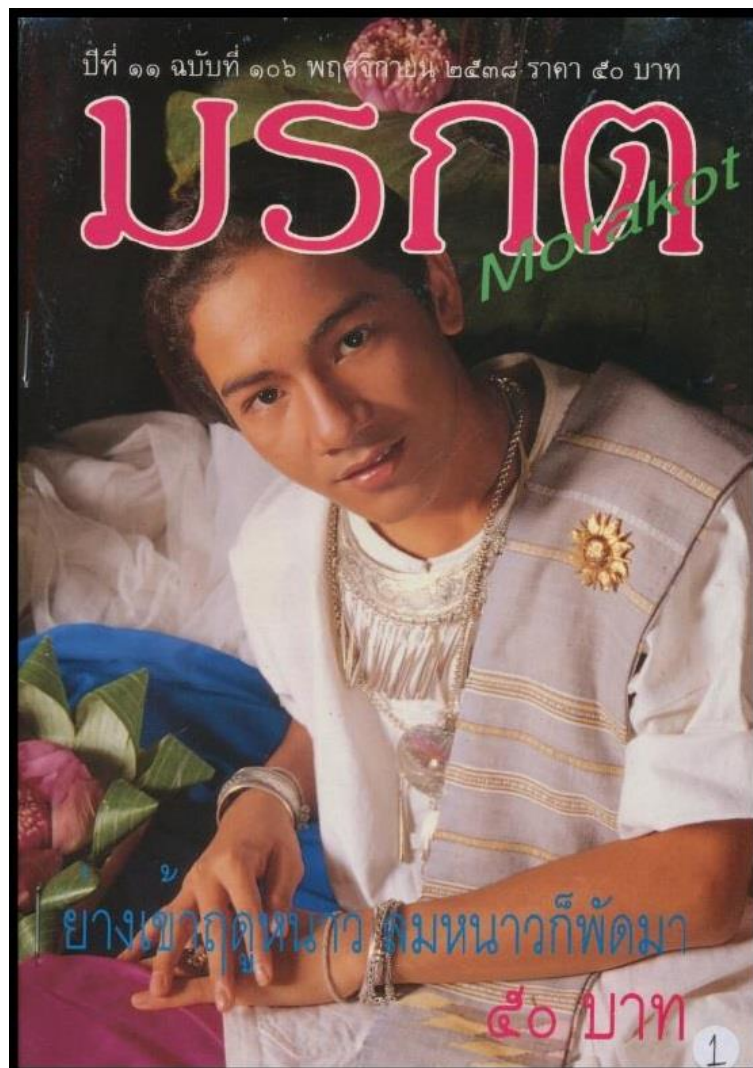
Historic photograph of Ven. Phra Khamchanh Virachittathera (right) and a fellow monk at the airport of Savannakhet, Laos, in 1960. EAP177/1/1/21

The archives of photographs taken and collected by Buddhist monks in Luang Prabang, a UNESCO World Heritage site, cover more than 120 years of monastic life and ritual, pilgrimage, history, monarchy, as well as social and cultural life in Laos, including the years after the 1975 revolution. Well over 30,000 photographs and negatives have been treated in three project phases of the Endangered Archives Programme (EAP086, EAP177, EAP326). The aim was to fully digitise, identify and secure all Buddhist photographs of Luang Prabang, and to make them accessible online for research, but also to enhance the ability of the Buddhist communities to preserve, safely store and manage their cultural heritage in the future. Identification of the photographs has proven to be one of the trickiest and, at the same time, most important parts of the project. Venerable Phra Khamchanh Virachittathera was one of the main collectors and the only person able to identify many photographs. Without his passion and knowledge it would

have been impossible to describe the photographs. The digitised photographs are accessible via <https://eap.bl.uk/project/EAP177> and <https://eap.bl.uk/project/EAP326>.

Due to the rarity and significance of the photo archive a proposal was made to nominate the archive to the UNESCO Memory of the World Programme. A nomination workshop will be held in January 2018 in Luang Prabang with all national agencies that need to be involved.

Thailand so far had only one EAP project, the Thai Rainbow Archives Project (EAP128). Its aim was to preserve and to provide easy online access to the large quantities of Thai language publications produced by the Thai gay, lesbian and transgender (GLT) communities since the 1970s. Although Thailand's capital Bangkok is home to some of the oldest and largest Asian GLT communities, GLT studies were neglected for decades and their publications were not collected in research libraries.



Front cover of the Morakot magazine, no. 11 issue 106, November 1995.
EAP128/1/17/106

Several thousand items, including multi-issue periodicals, magazines and community organisation newsletters document the history of one of the world's most important non-Western homosexual/transgender cultures and constitute an academic resource of genuine international importance. The uniqueness of this project is the fact that these materials have never previously been collected in one location, and that some local authorities viewed the materials as deserving of destruction rather than long term preservation.

The project resulted in the digitisation and cataloguing of 648 issues of Thai gay, lesbian and transgender community organisations publications and commercial magazines from 32 different series. Whereas the original materials have been transferred to the Princess Maha Chakri Sirindhorn Anthropology Centre (SAC), Bangkok, the digitised copies have been made available via the Endangered Archives Programme website at <https://eap.bl.uk/project/EAP128> and via a website hosted by the Australian National University.

Three of the four projects carried out in **Vietnam** involve endangered manuscripts of the Cham people (EAP531, EAP698, EAP1005). These are mostly on palm leaves and paper to record Cham religion, literature, and history. In general, Cham manuscripts are not well preserved although some institutions in France and Vietnam have collected about 600 Cham manuscripts. However, it is estimated that up to 3,000 manuscripts are held in private collections in Vietnam. A short report on the initial phase of the "*Preservation project for Cham manuscripts in Vietnam*" was published in the SEALG Newsletter no. 46, December 2014, pp.61/2.

Another major project in Vietnam concerns the assessment and preservation of the old Vietnamese École Française d'Extrême Orient archive in ancient Nôm script (EAP219). Nôm is the ideographic national script that was used in Vietnam for over one millennium following the country's independence from China in 939 AD. The archive was left behind in 1954 by the École Française d'Extrême Orient and is now held at the Institute of Social Science Information (ISSI) in Hanoi. Unfortunately, it includes many documents that have deteriorated beyond repair. The project has created an inventory of the archive in international standard protocol, and volumes in the most vulnerable section of the archive have been digitised and made accessible online at <https://eap.bl.uk/project/EAP219>. Over 1,000 of the most vulnerable documents have been transferred to a secure, isolated, climate-controlled storage facility in the new ISSI building.



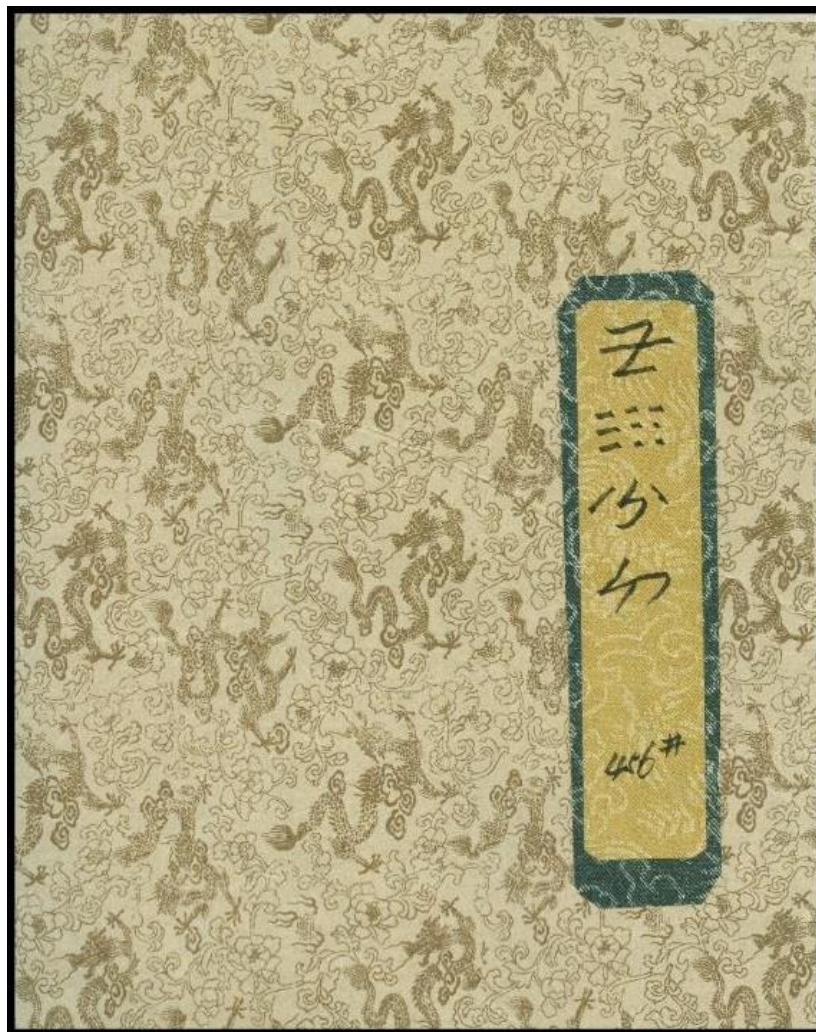
Folio 3 from the *Đại báo phụ mẫu ân trọng kinh* (Sutra of the Great Parental Kindness Repayment), dated 1847. EAP219/1/12/5

The archive comprises of handwritten and block-printed materials, including village and district records of families, land ownership, real estate and property exchanges, contacts with the royal courts, decrees by various emperors, maps, names of inhabitants, but also Buddhist scriptures, medical treatises, philosophical discourses and so on. Since Nôm was the national script used in Vietnam, the archives have an inestimable historical value providing, together with Han-Viet records, the main written record of the history and culture of Vietnam for over 1,000 years.

This project was a cooperative effort between the Center for Vietnamese Philosophy, Culture, and Society at Temple University and the ISSI in Hanoi, a research unit of the Vietnamese Academy of Social Science (VASS). The digitised material has been made available via <https://eap.bl.uk/project/EAP219>.

Although several projects in the Endangered Archives Programme are geographically outside Southeast Asia, they are linguistically and culturally relevant to Southeast Asian Studies, such as Tai Ahom manuscripts in Assam, India, or manuscripts in Yi language from Yunnan, China.

The project dedicated to the preservation and digitisation of Yi archives in public and private collections in **Yunnan**, China (EAP081) is one such project geographically outside, but culturally and linguistically related to Southeast Asia. Yi is the native language of an ethnic group located in Southwest China, Vietnam, Laos, Thailand and Myanmar. Yi manuscripts and archives have been historically ignored and marginalised by the mainstream Han culture of China since they are a writing tradition in the peripheral area, culturally and geographically. In addition to that, social and political revolutions in the past century brought large-scale deconstruction of both the archives and the Yi language. The small number of Yi language collections that survived in Yunnan, either public or private, are facing further serious preservation challenges due to lack of funding and safe storage facilities.



Front cover of Sang zang ji jing (Sutra used in funeral), date unknown. EAP081/1/49

The largest public collection and most of the private collections are located in Yunnan, especially in the Chuxiong Autonomous Prefecture of Yi People. Besides 1,400 volumes in public collections formed since the 1980s, approximately 900 more volumes are held in private archives, especially those owned by descendants of ritual priests.

Traditionally, Yi manuscripts and documents were written, kept and disseminated by *bimo*, the ritual priests, scribes and intellectuals in the Yi society. The Yi archives are therefore also referred to as the *Bimo Sutra*. Their scope reaches from epic literature, chronology, philosophy, politics, geography, and history to ritual, calendars and time recording, divination, literature, music etc. These archives are regarded as the encyclopaedia of Yi people and culture.

In this project, over 700 collections of Yi manuscripts, rubbings and prints were digitised and made accessible online via <https://eap.bl.uk/project/EAP081>. Sound recordings of texts in Yi language and video recordings of rituals were added as well.

Although the Endangered Archive Programme has been operating for just over a decade, several publications in form of articles in scholarly publications have appeared as a result from various projects. The book '*From Dust to Digital: Ten Years of the Endangered Archives Programme*', edited by Maja Kominko, looks back at ten years of the programme. Included are chapters on a number of projects that have been completed, providing details not only on the archives preserved and digitised, but also on the cultural and religious context of the materials and information about people and communities who own these materials. The book is available online for free from <http://books.openedition.org/obp/2200>.

Regular updates about projects under way in the Endangered Archives Programme are being published online at <http://blogs.bl.uk/endangeredarchives/index.html>. Because Endangered Archives Programme staff does not visit any of the locations, the blog posts written by the various project teams are truly welcome. They bring projects alive with photographs of the teams and the situations they work in. It transforms a series of emails saved in a folder, into a live and vibrant project. Perhaps the most extreme example of this was a blog post that included images of a rather elderly camper van driving along a frozen river in Buryat, Siberia, in the hope of finding Buddhist manuscripts (Disappearing book heritage of Siberian Buddhists by Dr Nikolay Tsyrempilov, EAP813). Sometimes, though not very often, an Endangered Archives Programme grant holder may find themselves visiting London, and it is a real pleasure when they visit the British Library.

Of course, things do not always run smoothly, sometimes projects have to be suspended because of natural disasters such as earthquakes or during periods of political instability. Then there is also the risk that some of the digital material is not quite how one would expect - on one occasion a hard drive was sent to the EAP office with 28 viruses on it – thankfully these things are rare.



Map of Endangered Archives Programme projects carried out all over the world
(Source: <https://eap.bl.uk/> 27.12.2017)

In addition to publications directly related to the Endangered Archives Programme, the programme encourages and facilitates research on original manuscripts and archival material by way of digitisation and providing easy and free online access. Oman Fathurahman, Professor of Philology at the Faculty of Arts and Humanities, and Senior Researcher at the Pusat Pengkajian Islam dan Masyarakat (PPIM) Syarif Hidayatullah State Islamic University, Jakarta, reflects about his involvement of many years with the Endangered Archives Programme:

'The Endangered Archives Programme is unquestionably a revolutionary digital project of preserving endangered vulnerable cultural material. In terms of Southeast Asian people, in which the manuscripts reflect the diversity of their ethnic culture, religion, language, and even script, this Programme has the crucial significance to protect and bring this rich culture to the attention of the wider global communities, especially students and researchers.

Since the first establishment of this Programme, I have been frequently using the EAP material as a significant part of my lectures on Indonesian philology and Islamic studies at Syarif Hidayatullah State Islamic University (UIN) Jakarta. My engagement to this Programme has become more intensive since 2015, following the invitation to be one of the EAP Advisory Panel members.

In terms of academia, I do believe the EAP material will develop a new trend and methodology of manuscript studies in the future, while the access to this kind of primary sources was so limited previously. We should thank the owners

of the manuscripts who share their collections for greater cultural and academic benefit.

One of my concerns relating to the EAP material is that we need to work together to boost the development and capacity building of their reader communities, especially students and researchers, for millions of materials without readers would be imperfect!

(email sent to Jody Butterworth, 10.12.2017)

The Endangered Archives Programme is generously supported by Arcadia, a charity that serves humanity by preserving endangered cultural heritage and ecosystems. Co-founders of Arcadia, Lisbet Rausing and Peter Baldwin state on Arcadia's homepage that:

“Innovation and change occur best in already complex systems. Once memories, knowledge, skills, variety, and intricacy disappear – once the old complexities are lost – they are hard to replicate or replace. Arcadia aims to return to people both their memories and their natural surroundings...

Because knowledge should belong to all, we [Arcadia] also promote open access, seeking to make information available without barriers of cost or distance. Charities, businesses, universities, schools, the media, politicians, and citizens all benefit when research and data are no longer locked behind paywalls or reserved for those who live near their repositories. The economy benefits too from better-informed decisions, improved schooling and knowledgeable citizens, from enhanced academic research and innovation based on shared knowledge.”

<https://www.arcadiahfund.org.uk/about-peter-baldwin-lisbet-rausing/>

accessed 20.12.2017)

Arcadia's cultural grants to museums, archives and universities focus on documenting endangered heritage. Projects they fund help to record and to preserve manuscripts and archives, archaeological sites and artefacts, as well as cultural and religious traditions that are at risk of being lost. They also support the development of new technologies for heritage documentation and historical research. The aim is to enable free, online, open access to all these materials. In this context, Arcadia also support projects that challenge barriers to open access, create new legal tools for open access to academic publications, and develop best practices for open access to library collections.

Since 2002 Arcadia have awarded 75 grants to preserve endangered culture, totalling \$207m, and 18 grants to promote open access, totalling \$18m. More detailed information on the charity's work can be found at <https://www.arcadiahfund.org.uk/>.

◆ **Book Review** ◆

Cultural Property and Contested Ownership. The Trafficking of Artefacts and the Quest for Restitution.

Edited by Brigitta Hauser-Schäublin and Lyndel V. Prott. London and New York: Routledge, 2017 (ISBN 978-1-138-18883-9)

Reviewed by Jana Igunma, British Library, London

Historically, environmental conditions, natural disasters and wars were the main causes for the destruction of cultural heritage. This is no longer the case, however, the looting and illicit trafficking of artefacts are now responsible for equally serious damage and loss of cultural heritage. The [1970 UNESCO Convention](#) on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property concerns not only “ancient” works of art or cultural heritage, but also material which could be of a rather recent date. Thus the Convention is not only relevant in regard of collection or acquisition of antiques and artefacts, but also when cultural heritage material is being displayed publicly or made available through digitisation, not least due to the fact that digitisation and easy online access have helped in some cases to identify and locate cultural heritage material that had been illicitly trafficked or was thought to have been lost, and subsequently to return such objects to their lawful owners.

However, there is no straightforward procedure to establish lawful ownership and return of objects. One problem is the lack of clarity between lawful, intellectual and cultural ownership which can cause confusion and misunderstandings. Another problem is that historical events and developments have to be taken into consideration. The biggest challenge, however, is probably the lack of documentation and evidence of provenance of many cultural heritage items.

Current practices of looting and illicit trafficking are vividly described in the [UNESCO study](#) ‘*Illicit trafficking, provenance research and due diligence: the state of the art*’ (2016), on p. 3:

‘Cultural property criminals loot antiquities from archaeological sites and ancient monuments, as they have from 80 or 90 per cent of sites in Mali; 80 per cent of sites in Bulgaria; and, at least in some regions, 90 per cent of sites in Turkey.

Looters target cultural heritage that is underwater as well as underground. Plunder of underwater cultural heritage is exceptionally difficult to identify and prosecute, but it is a serious problem from the Baltic Sea, to the Indian Ocean, to the South China Sea.

Thieves steal architecture from historic buildings and artefacts from excavation stores, galleries, libraries, archives, museums or collections elsewhere. Such theft tends to be a sporadic problem, which is easy to downplay, but the Congolese civil wars of 1997-2003 left many museums 'nearly empty'.

Thieves can also embezzle assets from institutions. Between 1999 and 2014, chief curator Mirfaizi Uzmanov, chief restorer Bakhtiyor Botirov and senior restorer Abdurakhmon Muranov forged copies of exhibits in the Art Museum of Uzbekistan, then sold the original artworks privately.'

The book *Cultural Property and Contested Ownership*, edited by Brigitta Hauser-Schäublin and Lyndel V. Prott provides long awaited insights and experiences by professionals involved and working with cultural heritage material. From an interdisciplinary perspective, the book provides the first comprehensive investigation of the changing behaviours resulting from the effect of the 1970 *UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property*. The contributions by various authors consider the impact of the Convention on the way antiquity dealers, museums/institutions and auction houses, as well as governments/nation states and local communities, address issues of provenance, contested ownership, and the trafficking of cultural property.

The book explores how highly-valued cultural goods are traded and negotiated among diverging parties and their multiple interests. Displaced cultural artefacts, such as those kept and trafficked between art dealers, private collectors and institutions, have become increasingly localised in a so-called 'Bermuda triangle' of (historical) colonialism, looting and the black market. The re-emergence of cultural heritage material often results in disputes of ownership and claims for return, which can turn out difficult to settle if documentation of legal ownership and provenance is lacking. The book contains a range of contributions from anthropologists, lawyers, historians and archaeologists who examine individual cases from a bottom-up perspective and assess various scenarios from the viewpoint of international law in the Epilogue.

The book is divided into three parts. Part one is dedicated to the theme **Plunder, trafficking and return**. The first contribution by Keiko Miura on *Destruction and plunder of Cambodian cultural heritage and their consequences* investigates how war, colonialism, early tourism, exploration and antiques trade led to the displacement and destruction of Khmer cultural heritage sites. However, the focus is on the periods of civil war and the Khmer Rouge regime during and after which the plunder and looting of heritage sites in Cambodia reached a climax. She also mentions Thailand's role in the past years as one of the major transit centres for looted and illicitly traded antiques.

Alper Tasdelen takes a closer look at the role of Thailand as an intermediary for legal as much as illegal distribution of Cambodian cultural heritage in the chapter on *Cambodia's struggle to protect its movable cultural property and Thailand*. He focuses especially on

the period after the end of the civil war(s) from 1991 onwards. Whereas international conventions like the 1954 Hague Convention, the 1970 UNESCO Convention and the 1995 UNIDROIT Convention helped to introduce and implement legal concepts for the protection of Cambodia's cultural heritage, some factors like rural poverty, corruption and Thailand's reluctance to ratify international conventions and to give effect to the Thai-Cambodian Bilateral Agreement affect Cambodia's struggle to protect and to retain its cultural heritage.

Brigitta Hauser-Schäublin then discusses the movements of Cambodian antiquities in her contribution *Looted, trafficked, donated, and returned: the twisted tracks of Cambodian antiquities*. She highlights two cases of successful return of previously stolen or looted antiquities to Cambodia. The fact that two reputable organisations, the Met and Sotheby's, were involved in these cases brought about public discussion about looting, international networks of looters, art dealers, collectors, donors, scholars and renowned institutions. She also shows the high importance of genuine evidence of provenance of items that were moved from their place of origin.

The second part deals with **Profit, authenticity and ethics**, and the first contribution by Mai Lin Tjoa-Bonatz focuses on *Struggles over historic shipwrecks in Indonesia: economic versus preservation interests*. Sea routes in Indonesian waters had been used by local and foreign vessels on their way between China, India, the Middle East and Africa since the early first millennium AD. Although there has been a growing interest in submerged cultural heritage since the 1980s, the 2001 UNESCO Convention on the Protection of the Underwater Cultural Heritage came into force only in 2009, and Indonesia has not ratified it. Tjoa-Bonatz discusses the *Tek Sing* wreck case in detail and shows the complicated issue of establishing legal and/or cultural ownership of cultural heritage salvaged from underwater archaeological sites.

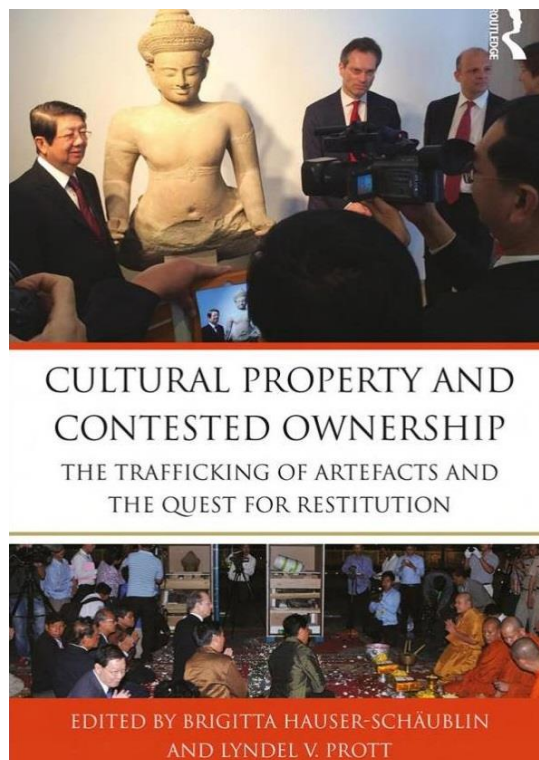
Next is a chapter co-authored by Brigitta Hauser-Schäublin and Sophorn Kim who take a look at *Faked biographies: The remake of antiquities and their sale on the art market*. Starting with two scenarios – theft and sale (with fake documents) – they illustrate ways in which cultural heritage disappears from Cambodia and, through covered tracks mainly via Thailand, enter the international art market. Furthermore they discuss the concepts of provenience and provenance and the manipulation of the biographies of artefacts.

Part three of the book looks at **Negotiating conditions of return**. This section includes Barbara Plankensteiner's research on *The Benin treasures: difficult legacy and contested heritage*. Being a European museum practitioner and scholar responsible for major holdings of cultural heritage seized in 1897 from the royal palace of the historical West African Kingdom of Benin (now part of Nigeria) she gives insight into Benin restitution claims and discourse and highlights decisive moments in the dialogue between European and Nigerian museums in dealing with this difficult legacy.

In the next contribution Anne Splettstößer looks at *Pre-Columbian heritage in contestation: The implementation of the UNESCO 1970 convention on trial in Germany*. She examines the implementation of the 1970 UNESCO Convention in Germany through the example of the Patterson case which finally led to the ratification of the convention in Germany in 2007. She concludes that the implementation of international and national regulations for the protection of cultural heritage and the return of displaced cultural property often faces obstacles.

Finally, Sarah Fründt gives insights in the repatriation of cultural property and human remains in the chapter on *Return logistics – repatriation business: Managing the return of ancestral remains to New Zealand*. She presents and analyses the Karanga Aotearoa Repatriation Programme and discusses its practical implementation and challenges encountered in the process. She also mentions difficulties that result from a lack of documentation and evidence of provenance in the context of human remains.

In addition to these well-researched chapters, there are an introduction by the editors and an epilogue by Lyndel V. Prott. Each article is accompanied by a detailed list of references which are useful for further study of the entire topic. The book is an important contribution to the understanding of the complexity of cultural property and associated rights and will hopefully inspire further research and investigation of illicit trafficking, provenance fraud and destruction of cultural heritage, including manuscripts and archives, and how these can be battled in the future.



Front cover of the book "Cultural Property and Contested Ownership"



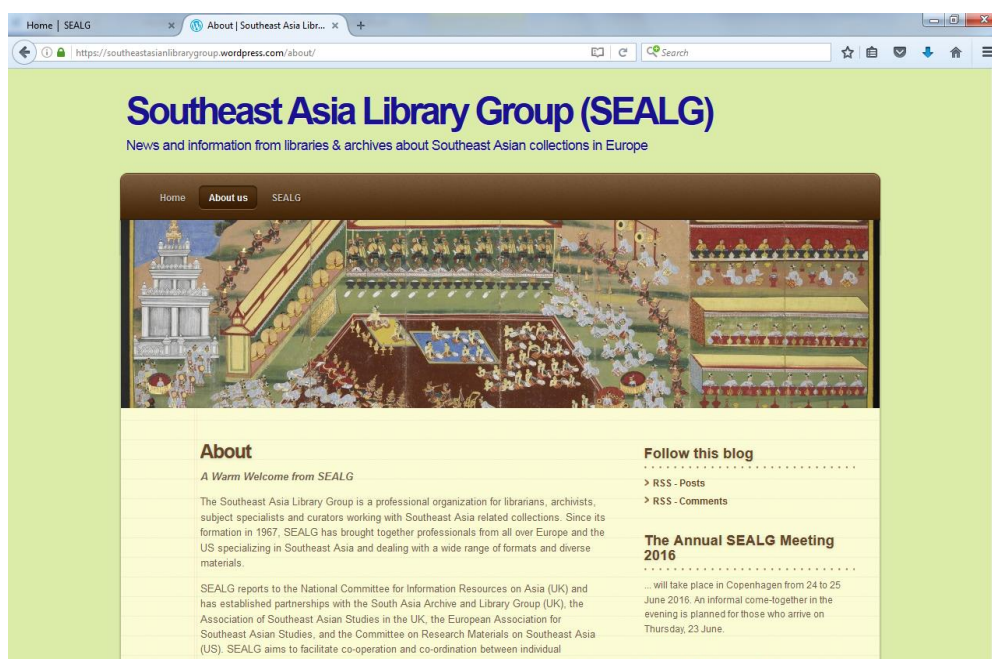
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