



SOUTHEAST ASIA LIBRARY GROUP

NEWSLETTER

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Editorial

This issue of the SEALG Newsletter provides you with the latest information from our group, including the report of our Annual Meeting that took place in Gothenburg in August 2010 as well as conference announcements for 2011. Included are also two presentations that were given at our Annual Meeting and two additional articles. I'd like to use this opportunity to call for papers for our Annual Meeting 2011, which will take place in Cambridge in September. This year's issue again contains a book review and a presentation of an important newly released work.

With this issue, we hope again to provide a useful and interesting information resource for SEA librarians in Europe and worldwide.

Jana Igunma, Chairperson of SEALG

SEALG Annual Meeting 2010, Gothenburg

Report by Jana Igunma

The Annual Meeting 2010 of the SEALG was held on 27-28 August 2010 in Gothenburg, in collaboration with the EUROSEAS Conference 2010. The meeting took place at the Central Library of the Gothenburg University Library, which with about 1.6 million visits per year is one of the most frequented research libraries in Sweden. The library is the national resource library for gender studies, and also houses the Swedish East India Company's Archive.

Participants from Denmark, France, the Netherlands, Sweden, and the United Kingdom attended the meeting this year.



The program on Friday, 27 August, started with a visit to the Central Library, where Siv Tranefeldt took us on a guided tour around the library, including the book storage and office areas. The tour was followed by talks by Monica Tengström and Rebecka Gustafsson concerning the library's e-resources management, the cataloguing system and the library's efforts to increase information literacy.

On Saturday morning, the meeting continued at the Central Library. Jana Igunma welcomed all the participants and presented the minutes for last year's meeting and the financial report of the group for the year 2009, which had been prepared by our Treasurer Margaret Nicholson. She also read out a resignation note from Vice-Chairperson Sergei Kukushkin.

Following this, an election was carried out, and Doris Jedamski was announced new Vice-Chairperson of the SEALG. Louise Pichard-Bertaux was confirmed in her function as Secretary, and Jana Igunma as Chairperson of the group.

Concerning the SEALG Newsletter, the participants agreed that SEALG members will receive a printed copy this year if they wish.

Furthermore, the participants reported about news from their libraries, new and ongoing library projects and co-operations, certain trends in Southeast Asian librarianship, and the challenges related to the increasing importance of e-resources. Rahadi Karni gave a brief summary of an interview with Willem Van Der Molen about current developments at the KITLV's library.

Two papers were presented at the meeting:

First, Inga-Lill Blomkvist (NIAS, Copenhagen) gave a talk about *"The Survey of e-resources for Asian Studies"*. The survey had been initiated at an informal brainstorming meeting on European cooperation at NIAS, Copenhagen, earlier this year. The survey focuses on present conditions for European institutions for Asian studies, e.g. users, budgets, available resources/license agreements, etc, as well as needs and visions for the future regarding e-resources.

Jana Igunma (British Library, London) presented a paper on *"The 'Pa-Po – Chinese glossary' in the Hua-Yi Yi-Yü of the Bureau of Translators"* that is being held in the collections of the British Library. The book gives evidence of the earliest stages of the so-called 'Fak Kham' script that had been in use in the kingdoms of 'Lanna' and 'Lan Sang' from the early 15th century on. The book also sheds light on the culture and society of the Lao during the 15/16th centuries.

For the organisation of next year's meeting, we decided to hold it in collaboration with the ASEASUK Conference, which will take place in Cambridge on 9-11 September 2011.

After the meeting had been closed officially, the participants still had the opportunity to join the EUROSEAS Conference, where Doris Jedamski gave a talk on *"Change and Continuity: Crime and Espionage Novels in (Colonial) Indonesia Before and After 1945"*, and Jotika Khur-Yearn spoke about his latest research on *"Shan Folk Tales in 19th - 20th-century Shan Poetic Literature"*.



A detailed report from the meeting is available on the SEALG homepage at www.sealg.org in the section "Meetings".

I'd like to thank Mrs Siv Tranefeldt from Gothenburg University Library for helping to organise the meeting!

Articles

The following two contributions were presented at the SEALG Annual Meeting 2010 in Gothenburg.



EUROPEAN COOPERATION ON LICENSES TO ASIAN E-RECOURCES

Paper presented at the South East Asia Library Group (SEALG) meeting, Gothenburg University, Gothenburg, 28 August 2010 by

Inga-Lill Blomkvist, Librarian & Webmaster, NIAS – Nordic Institute of Asian Studies, Copenhagen.

Last year a brainstorming meeting with a small number of European librarians on possibilities for initiating a co-operation on a broader European level, primarily on licensing and information on licensed e-resources was initiated by NIAS.

Asian language e-resources can be very expensive, especially as they are used by only a very small number of students/researchers, and license negotiations can be long and complicated. Discussions have been ongoing about the problems within both European Association of Sinological Librarians (EASL) and European Association of Japanese Resource Specialists (EAJRS) for a longer period.

Some of the ideas of potential benefits of a network focusing on cooperation regarding information sharing on e-resources and licensing issues within Asian studies in general which were prompting NIAS to initiate the discussion were

- Enable information sharing among colleagues from different areas
- Ease of access: all information could be made accessible on one platform
- Small libraries could especially benefit from shared information and extended network contacts
- The durability of the built-up knowledge on issues regarding e-resources could be ensured
- Cooperation and information sharing could ensure a more even pricing policy from vendors
- A comprehensive network might have more representative weight and be more influential
- "The more, the stronger"

During the Copenhagen meeting the pros and cons of trying to create an extended cooperation on licensing issues was summarized as:

Positive

- Might create a better financial position
- Political position could be stronger
- Might facilitate for vendors to have less partners to discuss with
- Save time and energy for all
- Wider access for all
- Easier to negotiate
- The more, the stronger

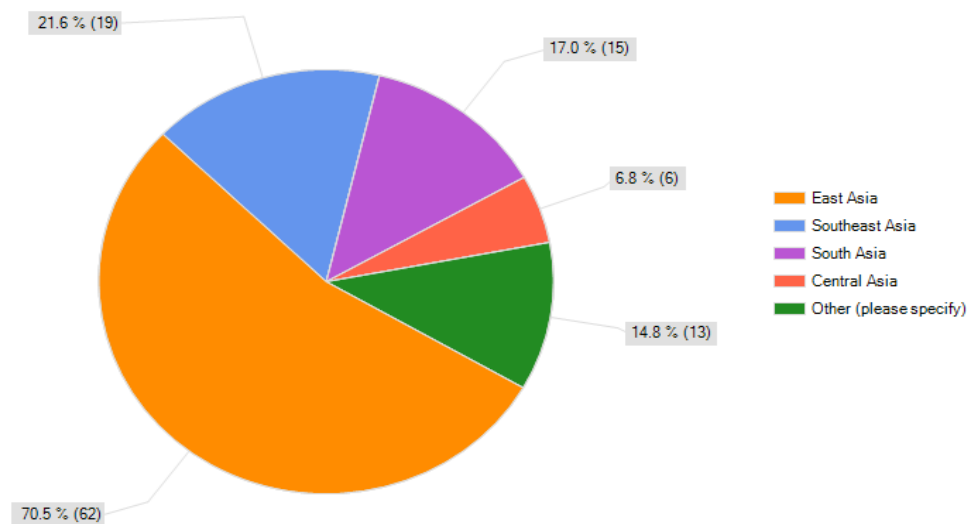
Negative

- Does not result in more money to buy resources
- Harder to negotiate, both with vendors and within consortium
- Licensing agreements would be hard
- Conflicts within the group could arise
- License could become too expensive

In the meeting it was decided that the questions should be suggested as discussion topics for the agenda of the annual meetings of EAJRS, EASL and SEALG. To have some background information a survey on the situation regarding e-resources within Asian studies in European institutions should be conducted.

The content of the survey was prepared by representatives from NIAS, EFEO and Staatsbibliothek zu Berlin and the survey set up by NIAS. Respondents were asked to reply to questions concerning their own and their institution's expertise or areas of interest, their users, the budget situation, and position of e-resources, autonomy as regards license agreements, which e-resources they considered most important, and if they would find another general Asian studies network mainly focusing on e-resources, beyond the already existing ones, useful and to comment on why/why not.

The survey was conducted in late June and spread via the existing networks for Asian studies librarians in Europe. Totally 88 persons responded to the survey from a wide spread of European countries. Of the respondents 71 were librarians and almost all from universities or research institutions. Geographically, the major part of respondents was focusing on East Asian studies with Southeast Asian studies as the second most represented area. Not all respondents answered all questions as this was not mandatory.

Which is/are your area/s of expertise within your institution ?**Some conclusions from the responses**

- Situation for e-resources for Chinese, Japanese, Korean, Southeast Asian studies and South Asian studies are very different from each other.
 - Chinese e-resources market large and complex (49 titles registered in the survey, some overlapping partly)
 - Japanese e-resources more concentrated to a number of major resources (9 titles registered)
 - Southeast Asian studies – no specific e-resources for SEA mentioned
 - South Asian – English language resources
 - Many suggestions for general resources (49 titles)
 - Financial funds are scarce or non-existing
 - Time to spend on new initiatives is also very scarce for colleagues
- 75% out of 56 respondents were positive to the creation of a general Asian studies network and the comments can be summarized as:

Positive

- A need for information/knowledge/experience sharing (e-resources, legal & technical issues, cataloguing)
- Positive to joint negotiations
- Positive to shared licenses
- Wish to break isolation for single librarians
- Many already work “over the borders” of existing networks, with different geographical areas

Negative

- Present networks are sufficient
- No financial funds or manpower for such initiatives

Other

- Crossasia.org resources often mentioned as desirable model
- South Asia: E-resources situation too different but possible cooperation areas could be sustainable storage and documentation of e-docs

Presentation of the survey and conclusions

The results of the survey was presented at the annual meetings of

- SEALG - Southeast Asia Librarians Group in August
- EAJRS – European Association of Japanese Resource Specialists and
EASL – European Association of Sinological Librarians, both
in September

The survey and the ideas of some form of cooperation beyond the existing networks regarding primarily e-resources were discussed at all meetings but no conclusive decisions were taken at either SEALG or EAJRS meetings.

At the EASL meeting it was concluded that funding of e-resources must be the responsibility of the individual institution. A suggestion was accepted to see if it would be possible to create a comprehensive license package to all the Chinese language resources in Crossasia.org which European institutions could subscribe to.

Follow-up meeting

In October a follow-up meeting was held in Berlin where it was concluded that

- if the package solution for the Chinese e-resources proved successful a similar solution for the Japanese resources might be considered
- in order to concentrate information in one place Crossasia.org could also be used as a platform for a forum on e-resources for Asian studies in general. Staatsbibliothek zu Berlin has developed a function which allows commenting on their licensed resources, and will investigate if this function can be extended to allow listing of and commenting on e-resources not included in Crossasia.org by external users.

For more information on the survey results please visit

<http://www.niaslinc.dk/news/documents/SurveypresentationEASL.pdf>

A NOTE ON THE "PA PO - CHINESE GLOSSARY" OF THE HUA YI YI YU

Paper presented at the South East Asia Library Group (SEALG) meeting, Gothenburg University, Gothenburg, 28 August 2010 by

Jana Igunma, Henry Ginsburg Curator for Thai, Lao and Cambodian, British Library, London¹

Introduction

Six volumes of the Chinese multi-lingual work known as the *Hua Yi yi yu* were acquired by the British Museum library on 7 August, 1885. The set had been brought to the British Museum by Joseph Edkins, a British protestant missionary and sinologist who had spent over 50 years in China.

Each volume was originally bound in the traditional Chinese way. However, these bindings were replaced by European hardcover bindings for conservational reasons. On the spine of the book that is the subject of this article we find the shelfmark 15344.d.10 and the following information: Hua I I Yü vol. 6 Pa Po–Chinese glossary.

The first catalogue entry for the set of all six volumes reads as follows:

Hwa E. Hwa E yih yu. "Chinese and Barbarian vocabularies," viz.: the Pih e, Burmese, Tibetan, Ouigur, Pa-pih kwan [?Shan], and Kaou-ch'ang. [1700?] 8° 15344.d.10.²

Keeper of Oriental printed books and manuscripts at the British Museum library at that time was Robert K. Douglas, a renowned Sinologist during this time, who would have catalogued the book. The differences between the information on the spine and the catalogue entry are most probably a result of the accession practice in which a book is being given a shelfmark and a pro forma catalogue entry for administrative purposes. The title from the pro forma catalogue entry would then appear on the spine of a rebound book. This pro forma catalogue entry can sometimes be copied from external library catalogues or the information can be taken from secondary sources. There is no doubt that Douglas was familiar with the works of the German sinologists Friedrich Hirth and F. W. K. Müller, who carried out research on the *Hua Yi yi yu* and coined the designations "Pa Pai" and "Pa Poh".³

Another catalogue entry was produced sometime in the 1960ies and reads: 15344.d.10 Hua-I I-Yü. Hua-i i-yü. [Series of Chinese-foreign dictionaries,

¹ I am very grateful to Graham Hutt, Curator for Chinese at the British Library, for his invaluable expertise on Chinese language and the historical context of book making in China.

² Douglas 1903

³ Hirth 1887, and Müller 1892

compiled by the Ming board of interpreters.] 6 vols. [17th cent. print with MS additions.] [Mounted with Ta-Ch'ing lü-li and the Manchu works Singli jing-I and Guwen yuwan giyan.]

Similar copies of the *Hua Yi yi yu* are known to be held at the Bibliothèque Nationale de France, the Staatsbibliothek zu Berlin, the Toyo Bunko in Tokyo, the National Library of Russia in St Petersburg, and one copy could still be in Hanoi.¹

Historical background

The 14th century brought about remarkable changes in the northern part of mainland Southeast Asia. Whereas Khubilai Khan had made several unsuccessful attempts to conquer the areas south of Yunnan, Ming records from the second half of the 14th century indicate that the reign of the first Ming emperor saw the encouragement of formal tributary relations with the "Shan-Lao-Tai"² states with the aim to obtain their symbolic acknowledgement of China's cosmological centrality. Normal relations were resumed, it was claimed, and the Ming court's method of conducting foreign policy included the use of an established, conventional rhetoric and the restoration of proper rituals including the presentation of tributary gifts, the bestowal of imperial gifts in return, the enfeoffment of foreign rulers, and the sending of envoys as a form of symbolic submission to the Ming court.

By the end of the 14th century, the Ming court had established pacification offices (*dusi*) in Yunnan and the Tai polities sharing a border with Yunnan, through which the emperor claimed to govern those states. In practice, local rulers or chiefs were confirmed as imperial commissioners of various grades, and ruled, at least nominally, on the emperor's behalf.³ Any activities relating to those pacification offices, including the exchange of messages, reception of envoys, and military actions, were recorded in the "Veritable Records of the Ming" (*Ming shi lu*) during the period from 1368 to 1644 A.D. According to the *Ming shi lu*, the pacification offices which involved "Shan-Lao-Tai" peoples were Che li (Müang Chae, Sipsong Panna), Babai/Dadian, which during the course of the Ming dynasty were integrated and referred to Chiang Mai/Lan Na and Kengtung, Lao wo or Lao zhua (Müang Swa that is Luang Prabang, Laos), as well as Luchuan/Pingmian (both referring to Tai Mao/Shan polities). The pacification offices were under the supervision of the Great Defender of Yunnan.⁴

¹ Ross 1908, p. 691; Hirth 1887, p. 360; and Kane 1989, p. 96

² See: The Cambridge History of China 1998, Vol. 8, pt. 2, p. 303, footnote 2: "Shan-Lao-Tai" is being used for Tai speaking peoples in what is today Yunnan, Burma, Laos and Northern Thailand. "Thai" or "Siamese" refers to the people of "Ayuthia".

³ According to this system, the rulers of the Shan-Lao-Tai polities were regarded as pacification commissioners, whereas the king of what the Chinese called Hsien-Lo (Ayuthia) was regarded as a foreign ruler.

⁴ Liew 1998, vol. 1, p. 47

In order to make communication with the pacification offices possible, the *Hua Yi yi yu*, a multilingual multi-volume dictionary was being published from 1407 A.D. on by the *Si yi guan*, the Bureau of Translators, which was the first office to occupy itself with the translation of documents from tributary polities. However, work on glossaries is believed to have begun years or decades earlier. A Mongol-Chinese glossary, for example, had been started in 1382 A.D. and was brought out in 1389 A.D. already.¹ This shows that the linguistic studies and the compilation of the glossaries, as well as the carving of the printing blocks would have started years before the formal publishing of the work and the opening of the offices of the *Si yi guan*.

In 1511 A.D. the *Pa pai* (Babai) Bureau officially started as the ninth office studying foreign Asian languages, following offices for Mongol, Jurchen, Tibetan, Sanskrit, Persian, *Pai I* (Dehong Tai/Chinese Shan), Uighur, and Burmese. The *Hsien Lo* (Thai or Siamese) office started its work in 1579 A.D.²

Pa pai is an alternative romanisation mode instead of Babai for Babai-Dadian. It is usually associated with the polity of the former kingdom of Lan Na, which often is believed to be more or less equal with Northern Thailand. However, according to the "Veritable records of the Ming" (*Ming shi lu*) Babai-Dadian refers to a polity much larger than what we nowadays know as Northern Thailand. The *Ming shi lu* gives several hints that Babai-Dadian extended east to Che li (Sipsong Panna or Xishuangbanna), south to Bo le (possibly Phrae or Sukhothai), west to Da gu la (possibly a pre-Ahom polity), and north to Meng gen (Prefecture of Yunnan/Kengtung).³ Surprisingly, there is a rather small number of records concerning Babai-Dadian in the *Ming shi lu*. In contrast, at least 97 records in the *Ming shi lu* refer to Laos (Lao zhua/Luang Prabang), dating from 1402 to 1627, whose territory was said to extend east to Shui wei (Tonking?), south to Jiao zhi (Annam), west to Babai, and north to Che li.

The "Pa Po – Chinese glossary" held at the British Library

Physical description

The book that was rebound at the British Museum has 109 folios (218 pages) with a width of 160 mm and a length of 252 mm. The original Chinese stitched binding on the right side was replaced by European hardcover binding, on the right side as well.

The largest part of the original text was produced using woodblock printing technique on very thin cream coloured paper with traces of brownish fibres. This extremely thin paper adheres to a somewhat stronger sheet of white

¹ Wild 1945, p. 619; Lewicki 1949, p. 11/12; and Goodrich 1976, p. 1125

² Wild 1945, p. 618

³ Comp. Wade, <http://www.epress.nus.edu.sg/msl/> (retrieved 01.12.2010)

“recycled” paper, which has on its back a legal code from the Ching dynasty (1644 -1912 A.D.) known as the *Da Qing lü li*. These sheets of paper are interleaved with additional sheets of “recycled” paper that bears the Manchu works *Singli ying I* and *Guwen yuwan giyan*. This method was used to reinforce and preserve the very thin printing paper, a method that was mainly in use when Chinese printed books were repaired during the 18th and 19th centuries.

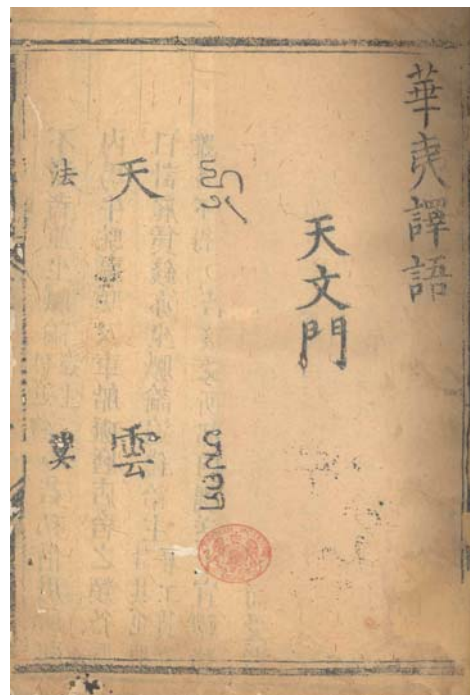
Folios 69-76 and 85-88 contain not printed text, but pages showing original calligraphy made on plain single sheets of white paper, without interleaves. The calligraphic text without doubt was copied from an earlier print to fill in gaps where the original printing blocks were missing. This fact suggests that the volume we are dealing with is a reprint or at least a second edition.

The Chinese text is vertical, and reads from right to the left. To read the “Pa Po” text, one has to turn the book 90 degree to the left. The text in “Pa Po” is horizontal and reads from left to right.

Yu wei along the vertical folds of the sheets give the titles of sections in the book.



The hardcover binding of the rebound volume



First page of the glossary

Content

On the first folio, which functions as a title page, only *Hua Yi yi yu* is mentioned as the title for the whole work, literally meaning “Glossary of the pronunciation of foreign words”. The name of the language that is the subject of the glossary is not mentioned anywhere in the volume.

The book title is followed by the title of the first chapter, and the first two word entries in this chapter.

There are usually four word entries per page, first the word is represented in "Pa Po" letters, followed by its translation into Chinese. The pronunciation of the "Pa Po" word is then given in Chinese characters.

The book contains 16 sections altogether, which very much reflect the Chinese world view during the Ming dynasty. The sections are dedicated to the following subjects:

- 1) Astronomy & astrology (fols. 1-8)
- 2) Geography (fols. 9-17)
- 3) Seasons & time (fols. 18-23)
- 4) World of plants (flora) (fols. 24-31)
- 5) World of animals (fauna) (fols. 32-39)
- 6) World of men (human society) (fols. 40-47)
- 7) Human body (fols. 48-54)
- 8) Dwellings (fols. 55-57)
- 9) Implements & tools (fols. 58-63)
- 10) Garments (fols. 64-68)
- 11) Valuables (fols. 69-72)
- 12) Food (fols. 73-76)
- 13) Words of orientation (fols. 77-79)
- 14) Sounds & colours (fols. 80-82)
- 15) Numbers & trade (fols. 83-84)
- 16) Affairs of man (verbs and adjectives) (fols. 85-96)
- 17) Phrases of general use (97-109)

In principle, all existing volumes of the *Hua Yi yi yu* in different languages follow this same structure, although some volumes contain a different number of word entries, or sometimes the order of the sections is different, which probably is due to binding and rebinding.

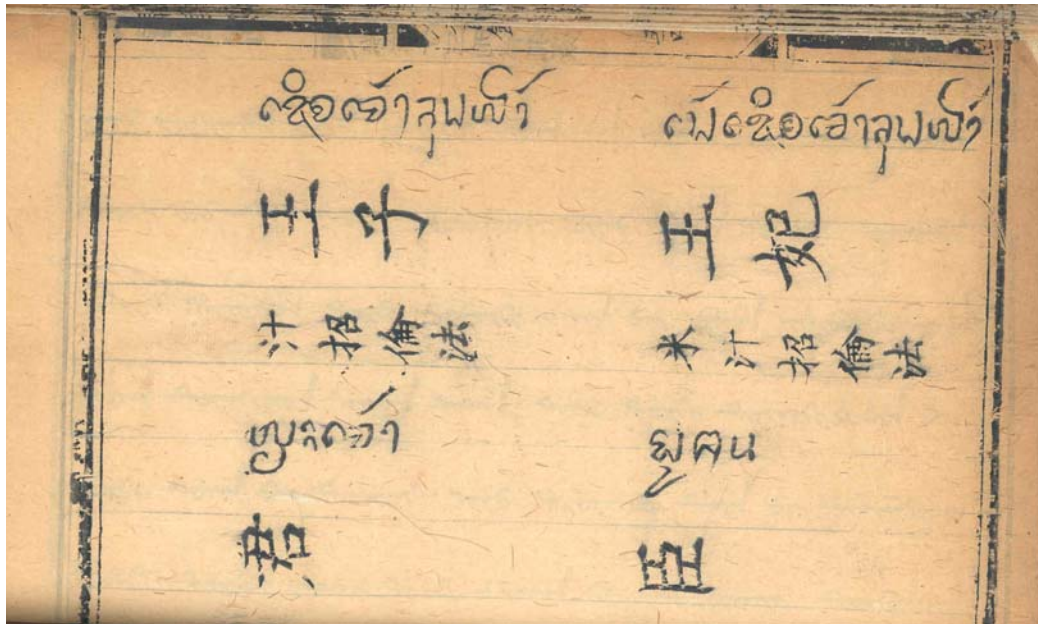
Script

The script that is used throughout the glossary is broadly similar to examples of the *Fak Kham* script, which Kannika Wimonkasem described in a groundbreaking comparison of 72 inscriptions currently kept in Lamphun, Nan, Chiang Mai, Chiang Rai, Phayao, Mae Hong Son, and Lampang, dating from between 1411-1827 A.D.¹ The earliest example of *Fak Kham* script that Wimonkasem investigated is from a stone inscription in the Lamphun Museum (*Ho Phiphitthaphan Lamphun*) dating back to 1411 A.D. The orthography is significantly different from a stone inscription found in Sukhothai, dated 1370 A.D.² According to Wimonkasem, *Fak Kham* script

¹ Wimonkasem 1983

² Wimonkasem 1983, pp. 24-26 and pp.206/7

was not only used in Northern Thailand in the period mentioned above, but also in the areas of Kengtung and Laos (Lan Sang).¹



Example of a page in the glossary

The following table gives a comparative overview of consonants found in the “Pa Po” glossary and examples of *Fak Kham* script found in Wimonkasem’s inscriptions (with equivalents in modern Thai and Lao)²:

“Pa Po”	Fak Kham	Thai / Lao	“Pa Po”	Fak Kham	Thai / Lao
ก	ก ก ก	ก / ກ	ข	ข ข ข	ข / ຂ
	ค ค	ค	ฅ	ฅ ฅ ฅ	ค / ຄ
	ด ด	ด		ฎ ฎ	ฎ
จ	จ จ จ	จ / ຈ	ฉ	ฉ ฉ ฉ	จ / ຈ
	ช ช	ช		ซ ซ	ซ
ข	ข ข ข	ข / ຂ		ฅ ฅ	ฅ
	ค ค	ค		ด ด	ด

¹ Wimonkasem 1983, pp. 31-34; Fak Kham script in Laos and Northeast Thailand is often designated as “Thai Noi” script by Thai researchers.

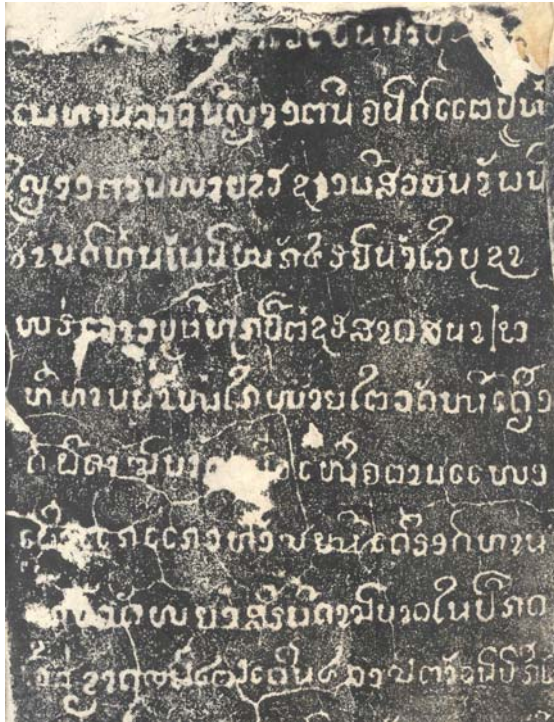
² Where a field is empty, the adequate letter has not been found in the source investigated.

		ຮ			ณ
		ด / ๓			ต / ๓
		ถ / ๓			ท / ๓
		ฐ			น / ๓
		บ / ๓			ป / ๓
		ผ / ๓			ฝ / ๓
		พ / ๓			ฟ / ๓
		ภ			ม / ๓
		ย / ๓			ร / ๓
		ล / ๓			ว / ๓
		๓			๓
		ส / ๓			ห / ๓
		๓			อ / ๓
		หย / ๓			หน / ๓
		หน / ๓			๓ / ๓

There seem to be strong similarities between consonants in the “Pa Po” glossary and in modern Lao script as much as between the “Pa Po” consonants and those from Wimonkasem’s *Fak Kham* script examples. The same accounts for the vowels found in the “Pa Po” glossary. In fact, with the exception of the modern Lao letter and with the peculiarity that both letters and are represented by in the “Pa Po” glossary, the alphabet used in our book almost perfectly represent the modern Lao alphabet.¹ With tone marking appearing sporadically in the glossary, for a fluent reader of modern Lao it is easy to read and interpret the word entries in the “Pa Po” glossary.

¹ There are also clear similarities between the “Pa Po” alphabet and the *Lao buhan* alphabet, out of which modern Lao developed.

Certain similarities can also be found with the alphabets used in 15th century inscriptions that were found ca. 50 km north of Kengtung and in Northern Laos (area of Luang Prabang and Muang Sing)¹.



Example of *Fak Kham* script on a stone rubbing from a stone inscription found 50 km north of Kengtung, British Library, Or.16784

Vocabulary and pronunciation

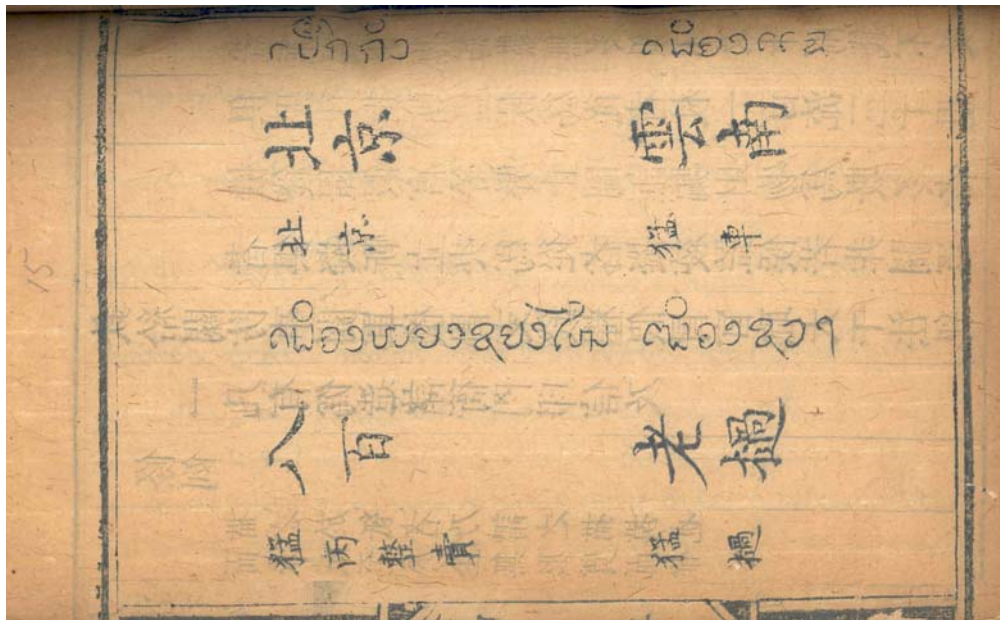
The glossary contains 800 words in the native language “Pa Po”, with their translation into Chinese language, and Chinese characters for their pronunciation.

The vocabulary is determined by the general pattern of the *Hua Yi yi yu*, which obviously had been applied in the creation of glossaries of completely different languages. The peculiarities of the source language were binding in the process of composing the glossaries. However, special or unique terms in the target language were also taken into consideration, like for example the Tai/Lao special term *ban muang* (ບ້ານເມືອງ ອງ used both for political entity or politics) which has been translated into Chinese with *di fang*, meaning “square place”. As a matter of course, the Chinese translation gives always a term that would be understood by the Chinese user of the glossary, therefore the original meaning of the term in the native language sometimes gets lost in translation. Misinterpretations also occur in the case of titles and names. For example, the name Maenam Khong (Mekong) has been translated with the Chinese character for “lake”.

¹ Lorillard 2009, pp. 39-42

The “Pa Po” vocabulary in the book is simple plain Lao, comparable to the vocabulary found in a Lao glossary in manuscript form from the late 18th or early 19th century in the collections of the British Library (Add. 11624)¹. Words of Pali and Sankrit origin appear rarely, as for example *thewada* (devata). Periphrases are extremely rare, which means that in principle for all Chinese terms there is a plain Lao equivalent.

Particularly interesting is section two of the book which deals with geography. On folios 15/16 the following place names are mentioned: Poekking (Peking, also for China), Muang Chae (Che li, also for Sipsong Panna or Yunnan altogether), Muang Phiang Siang Mai (Chiang Mai, also for Lan Na), Muang Swa (Luang Prabang, also for Laos), Muang Lue (Sipsong Panna), Muang Khoen (Kengtung).



Folio 15 showing the names Poekking, Muang Chae, Muang Phiang Siang Mai, Muang Swa

Due to the fact that the pronunciation of each word entry in the native language is represented by Chinese characters in the glossary, it is possible to get a certain idea how the spoken language could have sounded. However, it is not always possible to render the correct pronunciation of a foreign word with Chinese characters. For example, the pronunciation of the letter ສ (r) is usually given as / in the glossary, but there is no certainty if the letter was indeed pronounced as /, or perhaps as *r* or *h* or left silent like in ພສ (pha).

¹ “Dictionary of the Laos or Chan language”, 3 vols., in *Lao buhan* script.

Questions arising

One huge problem is the establishment of a creation date of the glossary. Officially, the first edition of the book would have been printed sometime during the 16th century, on or after the official opening of the Babai Office of the Bureau of Translators in 1511 A.D. However, the compilation of the glossary as well as the production of the printing blocks could be of a much earlier date.

It is said that work on the *Hua Yi yi yu* was first started by Huo Yuanjie (Qoninci, a Mongol scholar who later adopted a Chinese name) in the 14th century, and an important reworked second edition had been edited by Mao Ruizheng at the end of the 16th century (one of the volumes obviously contains a preface dated 1595 A.D.).¹ The volume that actually is in our hands could be part of the second edition of the *Hua Yi yi yu* dating back to 1595 A.D., or less probably an earlier reprint of the first edition.

It is obvious that the printing blocks were relatively worn out already, a sign of frequent use. Some printing blocks were even missing so that some folios had to be replaced by handwritten calligraphic text. It is therefore unlikely that the book in our hands is one of the first prints. However, it is relatively certain that the original printing blocks from the early 16th century (or before) had been used. Therefore the "Pa Po" glossary can be regarded as a unique evidence of the use of the particular script found in the book, which is similar to the *Fak Kham* script according to Wimonkasem.

Another question is how the book has been compiled, how research on the foreign languages has been carried out. It appears that, initially, foreign language instructors who knew the Chinese language to a certain degree were employed by the Bureau of Translators.² It is indeed possible that a language instructor had been invited from Lan Na, respectively Chiang Mai. However, this person could as well have been a learned man originally from Laos, who had settled in Chiang Mai.

Wild suggests that documents like letters or possibly manuscripts had been studied and translated. The Mongol-Chinese glossary, for example, was based on the book *The Secret History of the Mongols*.³ Which text material actually has been used for the compilation of the "Pa Po" glossary is not known.

The most important question that arises is that of the language. Generally, script and language are two different issues and must not be mixed up. However, written evidence of a language can help us to find out more about when and where a certain language was spoken, how this language has been influenced by external factors, and how it developed.

¹ Goodrich 1976, vol. 2, pp. 1041-42 and 1125-27

² Wild 1945, p. 619

³ Wild 1945, p. 619/20

In my personal opinion, significance should be credited to place names as mentioned in section two of the book. It seems natural that the language of the glossary is the language spoken in the geographical areas emphasized in the book itself. In the historical context, this would cover the area of both the kingdoms of Lan Na and Lan Sang (Laos). This certainly makes sense in the context that, according to the *Ming shi lu*, the contacts and correspondences between China and Laos were as vivid and important as between China and Lan Na.

The main problem with our glossary is that "...During the Ming, the line between the Tai, the Shan, and the Lao was not too clear."¹ The line was still not very clear at the turn of the 20th century, when Western linguists became more and more interested in Tai languages spoken in areas neighbouring what was commonly known as Siam. Whereas the idea of "Thai" and "Siamese" seemed relatively clear (meaning Central Thai), terms like "Shan" (sometimes "Chan" or "Schan"), "Lao" (or "Laos") and "Tai" were mixed up frequently.

Cushing in his *Shan and English dictionary* (1881) suggested that "*The Shan... is employed by the people who inhabit the territory lying between the mountains east of the great Burman plain and the Cambodia River, and between the 19th and 23rd parallels of north latitude... The Laos is spoken throughout the country situated between the Salwen and the Cambodia River and between the 19th parallel of north latitude and the northern boundary of Siam.*"²

The Presbyterian Mission in Chiang Mai, which printed a huge amount of material in "the Laos language" (in Dhamma script) from around 1892 A.D., was officially called the Laos Mission. A textbook with the title *First lessons in the study of the Laos language* by W. A. Briggs was printed at the Laos Mission Press in 1904, followed by an *English Laos dictionary* that was prepared by D. G. Collins and published at the same press in Chiang Mai in 1906 (both in Dhamma script).

At about the same time, researches on the Lao language east of the Mekong which then was written either in Dhamma or in Lao *buan script*, were carried out mainly by French researchers.³

Klaus Wenk, in the introduction to his *Laotische Handschriften* (1975) has pointed out that "*Der Begriff "laotisch", der hier im Zusammenhang mit "Handschriften" verwendet wird, bedarf einer Erläuterung. Keinesfalls werden damit Handschriften bezeichnet, die notwendigerweise aus den Gebieten stammen, die heute im Königreich Laos zusammengefaßt sind. Das*

¹ See The Cambridge History of China, Vol. 8, pt. 2, p. 303, footnote 2.

² Cushing 1881, p. [5]

³ Taupin 1892, Massie 1894, Estrade 1895, Cuaz 1904, Guignard 1912.

laotische Kultur- und Sprachgebiet umfasst auch weite Teile Nord- und Ostthailands, die erst im Zuge der unter äußerem, westlichen Druck stattfindenden Grenzziehung um die Jahrhundertwende endgültig in das thailändische Staatsgebiet integriert wurde".¹ To come back to the main problem, my opinion is that the line between Lao and what nowadays for political reasons is usually called Northern Thai (Lao Yuan or Thai Yuan has been widely abandoned due to its derogatory character) cannot be clear simply because there is no clear line, not linguistically nor culturally, in the historical context.

Conclusion

To create an appropriate cataloguing record for the glossary, there are three possible options.

In order to keep the British Library shelfmark for the volume in our hands, it should be catalogued as part of a multi-volume work:

Main entry corporate name:	Si yi guan (Beijing)
Main title:	Hua yi yi yu.
Varying form of title:	Hua I I Yü.
Imprint:	[Beijing : Si yi guan]
Physical description:	6 v. ; 26 cm.
General note:	Reprint.
General note:	Glossaries, arranged under 17 categories of the Persian, Uighur, Burmese, Tibetan, Shan, and Lao/Northern Thai languages, with meaning and pronunciation in Chinese.
Contents:	v.1. Persian -- v.2. Uighur -- v.3. Burmese -- v.4. Tibetan -- v.5. Shan -- v. 6. Lao.
Subject topical term:	Persian language -- Dictionaries -- Chinese -- Early works to 1800.
Subject topical term:	Uighur language -- Dictionaries -- Chinese -- Early works to 1800.
Subject topical term:	Burmese language -- Dictionaries -- Chinese -- Early works to 1800.
Subject topical term:	Tibetan language -- Dictionaries -- Chinese -- Early works to 1800.
Subject topical term:	Shan language -- Dictionaries -- Chinese -- Early works to 1800.
Subject topical term:	Lao language -- Dictionaries -- Chinese -- Early works to 1800.

¹ Wenk 1975, p. 7

Subject topical term: Northern Thai language -- Dictionaries -- Chinese -- Early works to 1800.

Added entry personal name: Huo, Yuanjie, 14th cent.

Added entry personal name: Mao, Ruizheng, jin shi, 1601.

Alternatively, the book could be treated as a single printed work:

Main entry corporate name: Si yi guan (Beijing)

Uniform title: Hua yi yi yu.

Main title: [Lao – Chinese glossary]

Imprint: [Beijing : Si yi guan, Babai office]

Physical description: [109 leaves] ; 26 cm.

General note: Reprint of first edition from 1511.

Language note: Text in Fak Kham script and Chinese.

Subject topical term: Lao language -- Dictionaries -- Chinese -- Early works to 1800.

Subject topical term: Northern Thai language -- Dictionaries -- Chinese -- Early works to 1800.

Added entry personal name: Mao, Ruizheng, jin shi, 1601.

Since the book contains not only printed, but also handwritten pages, it could as well be catalogued as a manuscript. In this case, a detailed description could be added to the manuscripts catalogue giving additional information on the Babai office of the *Si yi guan*, the editor(s) associated with the book, the script used in the volume, a possible time frame of reprint, provenance and current physical condition.

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WORKSHOP NOTES ON THE CONSERVATION AND STABILIZATION OF PALM LEAF MANUSCRIPTS

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Palm Leaf

Palm leaves were a popular writing support for over two thousand years in South and Southeast Asia. The use of palm leaves for recording literary and scientific texts has been reported from about the fifth century B.C., with the oldest existing documents dating from about the second century A.D.

Palm-leaf manuscripts were produced from two main types of palms: palmyra, and talipot². The palmyra leaf is rather thick and inflexible, inclined towards brittleness over time. The talipot is thinner and more flexible, with excellent lasting qualities, reportedly for as long as 600 years. Although there is often some variation in size in different areas, palm-leaf manuscripts seem to average 48 centimetres in length and 4 centimetres in width. There is a considerable range of "book" thicknesses. Each "book" or bundle of leaves is usually fastened together with braided cords threaded through two holes pierced through the entire body of the manuscripts about 4 centimetres from each end or by the insertion of bamboo splints. The resultant "binding" is finished by the addition of wooden covers at the front and the back, also tied by the braided cords or wrapped with webbing.³

¹ This is a working paper intended for conservators to use as a guidance when working on palm leaf collection items. David Jacobs is Senior Conservator and Conservation Team Leader at the British Library, Scholarship and Collections, Collection Care Conservation Department, St Pancras London NW1 2DB, David.Jacobs@bl.uk.

² There are many varieties of palm trees. However the leaf of only a few has been used for writing. The most widely used were *Borassus Flabellifer* Linn (the palmyra palm), *Corypha Umbraculifera* Linn (talipot palm, fan palm) and *Corypha Faliera* Roxb. The kind of *Borassus Flabellifer* Linn grows in many parts of India, Myanmar, Sri Lanka and native to tropical Africa. The tree attains a height of 15-20m and the trunk is 1-2m in diameter. The leaf stalks grow up to a length of 1m. They are fibrous and initially strong and flexible; however with time the natural flexibility decreases. The leaves of the palmyra palm are rather thick compound to those of the talipot palm. The palmyra palm, *Borassus Flabellifer* Linn, is mostly used in writing letters and notes and not in the writing of important books. They also appear to be more prone to insect attack than the talipot palm are. The talipot palm or fan palm (*Corypha Umbraculifera* Linn) is an erect tall tree that grows to a height of 20-25 m and has a trunk 0.5-1m in diameter. It needs a wet climate and grows abundantly in moist coastal areas. It is found in the forests of Sri Lanka, Myanmar, Thailand, Malaysia and South India. The leaves are soft light coloured when dry and flexible. Practically, all books of value are transcribed on the prepared leaf of the Talipot palm (*Corypha Umbraculifera* L.). *Corypha* is one of the largest of palms and grows in Sri Lanka (seen at the Peradeniya Botanical Garden in Kandy). The time for the full growth of the tree takes from forty to a hundred years. Before the tree dies, it shoots out from its top an inflorescence to a height of over twenty feet.

³ In order to make them suitable for writing, palm leaves had to be processed. Several processing methods were used. Processing differed from area to area. Palm-leaves are found in varying sizes, sometimes as long as 1m. However, the width is almost always small, not more than 8-10cm. This fact imposed a limit on the format of the manuscript. The tender buds are carefully cut from the crown of the palm tree and let down to the ground. The sub sections are separated and the midrib of each leaf is cut off and leaves become flexible stripes, a hole is made at the each of the leaf strips making it easy to hang up later. They are then formed into rolls by winding them in concentric circles.

The leaf rolls are placed in a large clay vessel to form a layer. On top of this, sliced papaw (*Carica Papaya*) nuts and pineapple (*Ananas*) leaves are placed. Thus another layer of leaf rolls are placed and so on alternately, till the pot is

Preparing the palm leaves¹: The first step was to divide each palm leaf into two pieces by cutting out the rib that runs down the centre. The leaves were then pressed flat, trimmed, and sanded smooth.

almost full. The pot is filled with water and Keppetiya (Croton Lacciferus) leaf branches are placed and the vessel is closed tightly with an earthen lid. A cloth is tied to seal it. Then it is placed on three earthen bricks and firewood from the forest is used to heat the pot.

A simple device to measure whether the leaves had boiled to the correct temperature: They opened the vessel and shook the Keppetiya (Croton Lacciferus) branches. If the leaves fell off they considered the palm leaves sufficiently boiled. They came to the same conclusion if sliced papaw nuts are over cooked by boiling. They then took out the leaf rolls and washed them in pure water. The leaves are kept loosely out of doors exposing to breeze and in turn, sun for a day or so in order to dry well.

Next, a cord is hung out in the garden like a clothesline and the strips are placed over the cord to catch the dew in the early morning. Care is taken to see that they do not get mildew. The leaves are exposed to mild sun for several hours and are wound in concentric rolls again in dried condition or they are placed in a collapsible clamp to compress the leaves into a compact block and stored.

The next stage is the polishing of the palm leaf strip. A long round pole of Rukattana (Alstonia Scholaries) trunk is used. This is tied to two rods and placed six feet above the ground. A stone, one pound in weight is tied to one side of the leaf strip. Leaf strip is absorbed in water for several minutes before polishing. The leaf strip is placed over the wooden pole with the stone end hanging down. Next it is rubbed up and down on the pole till the leaf strip get flattened smoothening the wrinkles. Similarly, all the leaf strips are made so.

The forming of palm leaf strips into a bundle is also a special process. The leaf strips are punched with two holes on either side to pass a cord. The leaves are placed one under the other pressing tightly together through two bolts, bolted and are cut into required size putting in a Kitul (Caryota Urens) wooden mould. The four sides of the bundle are signed with a hot iron rod to ensure that the leaf folios are the same size and out of the reach of moth eating. At the same time, the two punched holes are too, burnt with a hot spike.

The scribe, usually a monk or a scholar, uses a stylus for writing. The scribe places the leaf strip on the palm of hand, as it is easier to gauge the pressure needed for writing. The letters are written from left to right and the scribe uses the parallel lines of the veins of the leaf to guide him to write straight. With the left thumb, which is placed on top of the leaf, he guides the quill along the lines. Letters are uniform and evenly spaced. Sometimes two or more leaves were stitched together at the edge to make a broader writing surface. The stitching was done with needle and thread.

¹ Notes on "The Making of Palm-Leaf manuscripts in Siam", by Montgomery Schuyler, J. R., American Embassy, St. Petersburg, Russia, 1908.

"There is no more common sight in any of the temples or "wats " in Bangkok, or indeed in any part of Siam, than that of one or more Buddhist students or priests squatting on the floor of the balcony of their houses and engaged more or less busily in preparing palm-leaf manuscripts of some of the sacred books of Siam. Printing has of late years made a little headway in displacing hand work for the reproduction of the sacred books of the priests, but it is still looked upon with some disfavour by the more conservative members of the priesthood, and is moreover much more expensive than the writing on palm leaves, which costs nothing at all unless it be a great deal of time. Of that, however, Siamese, like other Buddhist priests, have a great deal to spare. A few words on the method and materials employed in the manufacture of palm-leaf manuscripts among the Siamese may not be without interest to those who have never been in a Buddhist land. The process is about as follows: The leaves of the palm tree are brought in from the country in large bundles, each leaf being about eighteen inches long and doubled in the middle. These leaves are given to the priests by the peasants as a means of "making merit." The first operation in converting the leaves into the finished manuscript is to divide them by cutting out the midrib, thus making two leaves of each leaf of the tree. These leaves are then made up into bundles of some hundred pieces each and are then placed between boards tightly tied up and wedged in a press. Sometimes, the preliminary operations just described are done by persons outside the "wats" and then the products are sold or given to the priests. It was from such outside persons that I used to obtain the leaves which my scribe needed in his copying of manuscripts.

Leaves are trimmed smoothly with a semi-circular knife which is in a handle some two feet long. After sanding the leaves to give them a smooth surface for writing or rather inscribing, the bundles are then ready for the next stage in the book-making process. After the surface of the leaves has been sanded and made in good condition for receiving the strokes of the scribe's stylus, the actual copying of the books can begin. Each copyist has in front of him, as he squats on the floor of the temple, a frame about eighteen inches in height somewhat resembling an artist's easel, on one ledge of which rests the manuscript to be copied and on the other ledge the blank leaves for the new volume. The pen or rather stylus is a needle point like the needle of a sewing machine, inserted in a wooden handle like an enormous cigar about eight inches in length. Before doing any writing the scribe marks lines, usually five in number, on each leaf by means of strings which are placed in a frame with the ends tied and the rest loose. These strings are then blackened with soot from the bottom of a rice pot and the strings are placed in position over the palm leaf and then snapped. The result is a series of lightly marked black lines on the leaf which serves the writer as a guide for his stylus. The copyist then holds the blank leaf in his hand and with the needle point scratches the letters of the text on

Inking: There are generally two techniques used for writing on the palm leaf manuscripts, the main method was incising the leaf then inking. Direct application of ink by brush and pen was also used. Before incising the leaves are marked with text guidelines are applied using a simple tool made from two bamboo sticks joined by lengths of threads of equal length. The thread is coated in ink and Erythrina leaf extract and brought into contact with the palm leaf. After incising the script along the guidelines the ink can be wiped off the Erythrina extract stops the ink becoming permanent.

The text or image was etched with the stylus into the surface of the leaf. The incised writing is made visible by the application of various mixtures of lamp black and aromatic oils (such as turmeric) chosen for their insect repellent qualities. Other materials have been used, notably mixtures of bean plant juice and oil, pulverized burnt candlenut and coconut oil.

In Sri Lanka Gaduma (Trema Orientalis) charcoal powder is used. It is mixed with Dummala (resinous) oil and Kakuna (Kakoona Zeylanika) oil. Here the leaf surface is rubbed with a wad of soft cotton cloth dipped in the resinous oil and Kakoona Zeylanika oil mixed with charcoal. Resinous oil or dummala tel in turn, helps to increase flexibility of the palm-leaf and to deter attack by insects. It is left to dry and then the leaf surface is cleaned with Kurakkan (Elusine Coracana) powder. This powder absorbs the excess moisture and the excess black colouring. The letters on the palm leaf then appears dark black and the words are distinct and easy to read.

the prepared surface of the leaf. It is remarkable how the writer holds the leaf in his hand and does not rest it upon any surface for steadiness. The letters when scratched are of course almost invisible unless carefully examined, as no colouring matter is put on the pen point. In order to render the writing clearer the entire surface of the leaf is smeared with soot and then wiped off and scoured with clean sand. The black adheres to the scratches and is removed from the rest of the surface by the sand. When a sufficient number of pages are ready they are placed in a press and the edges trimmed off and sometimes gilded. The leaves are formed into volumes by being tied together by a string running through holes in the middle of the leaf. Each leaf is usually written on both sides, so that there are two pages of five lines each on every palm leaf. A book almost always consists of twelve, and a double book of twenty-four leaves.

During my stay in Siam I nearly always had a scribe working at copying Siamese Pali manuscripts of the chief works of the modern Buddhism of Siam. The manuscripts in the possession of the priests or temples in Siam are considered so holy that it is only with the greatest difficulty that the priests can be induced to part with them. The result is that it is necessary to copy nearly everything that is desired for purposes of study and research. I was particularly favored in obtaining, through the kind offices of H.R.H. Prince Damrong, himself a very keen student of the antiquities of Siam, the loan of a number of rare and beautiful manuscripts of Buddhist works. I was also fortunate in receiving from several missionary friends copies of old and valuable Shan and Laos manuscripts and one fragment of a Peguan text. The script employed in these is very similar to that used in the Siamese manuscripts proper, but varies from them to the degree to be expected in a writing which has suffered such vicissitudes of fortune as the Shan and Peguan scripts. It is to be hoped that the project of establishing a national library at Bangkok for the purpose of preserving the ancient manuscripts, which was taken up just before my departure from Siam in the early part of 1906, will not be allowed to drop. If the library is established, it will be a worthy complement to the Wang Nah Museum in Bangkok, where through Prince Damrong's influence a most creditable collection of inscriptions, cylinders, and other archaeological specimens of ancient Siam are gathered together and suitably exhibited. A systematic search through the temples scattered so plentifully over Siam would doubtless reveal the presence of many manuscripts of great value for the scientific study of Siamese Buddhism and might even bring to light some works altogether unknown to scholars. This search should be made by properly accredited agents of the Ministry of the Interior, and the manuscripts when found should be loaned by the priests to the national library in Bangkok, where they would be accessible to all students. If necessary, copies could be made and left with the temples whence the originals had been taken."

In the past temple authorities ensured that the oldest manuscripts were ritually disposed only after they had been copied onto new palm-leaves. This age old cycle was broken in the 19th century when Western influence started to erode the use of traditional materials and European institutions and individuals started to collect palm leaf manuscripts. The knowledge contained in the manuscripts and the traditional methods for used preserving them began to be lost. A survey by the Institute of Asian Studies, Chennai, India indicates that there are still about a hundred thousand palm leaf manuscripts surviving in South Indian repositories alone with many more scattered across India, Nepal, Myanmar, Laos, Thailand, Cambodia and other Southeast Asian Countries. These manuscripts contain religious texts and treatises on a host of subjects such as astronomy, astrology, architecture, law, medicine and music.

Colours used and their Traditional Composition

- Black: Lamp (carbon) mixed with wood apple gum¹.
- Vermillion as a red pigment: (Ground Cinnabar (iron oxide) known in India as Hingula.)
- Red lead mixed with plant gum (gum arabic)
- Red Ochre mixed with plant gum
- White²: Burnt conch shell, oyster shells powdered mixed with plant gum.
- Yellow: Orpiment³ (arsenic sulphide) and Realgar. It is commonly held that after a long period of exposure to light Realgar changes from to a yellow pigment known as Pararelgar ($\beta\text{-As}_4\text{S}_4$). It was once thought that this was the yellow sulfide orpiment, but has been recently shown to be a distinct chemical compound.
- Yellow prepared out of the adhesive of wood apple mixed with Turmeric powder.
- Blue: Ground juice of Indigo plant leaves mixed with some plant gum.
- Green: mixture of indigo and orpiment, with plant gum
- Green: Ground bean leaves, mixed with plant gum

¹ Wood apple gum; the tree exudes a gum from its trunk and branches. This gum resembles gum Arabic in properties. The exudation is profuse after the rainy season. This gum is considered to be good substitute for gum Arabic. Ferronia gum occurs in irregular semi transparent tears varying in colour from reddish brown to pale yellow or colourless. The gum dissolves in water forming tasteless mucilage, more viscous than the gum Arabic.

² White was the most important colour for ancient Indian artists - the ideal medium for practically every colour as also an excellent primer for canvas, wood and panel bases. The white pigment derived from conch shells, oyster shells, or from white clays such as kaolin or gypsum was popular for walls post-plastering. The first two sources were preferred by painters. The Silparatna gives a recipe for lime white : grind the mineral in a stone pestle, mix the lime powder with keravala (probably coconut) juice, regrind, and then levigate the mixture with warm water, stirring constantly.

³ Orpiment is a rare mineral that usually forms with realgar. In fact the two minerals are almost always together. Crystals of orpiment are extremely rare as it usually forms masses and crusts. The masses are sometimes transparent to a degree and have a gemmy quality to them. The yellow colour is special to orpiment and can be confused only with a few other minerals. Orpiment is derived from the latin *auripigmentum*, or golden pigment. Its use as a dye or pigment is limited due to its instability. Over time, orpiment will deteriorate into a powder. The process takes a long time, but exposure to light will accelerate it.

Preservation and Conservation Problems: Damage and deterioration to palm-leaves are usually the result of insect damage, staining, splitting, and cleavage (i.e. separation of the upper from the lower surface), and mechanical damage. Some of the mechanical damage is caused by a traditional binding method that incorporates the threaded cord in a winding system around the edges of the manuscript causing breakage to leaf edges.

Discoloration: The palm leaves often become brown or blacken. Sometimes, only a portion near the edges is so discoloured. The main cause of this defect seems to be oxidation made worse by over oiling.

Insects: A survey on this subject in India revealed that the only insect feeding on palm leaves was *Gastrallus Indicus* this tiny insect bores its way through bundles of manuscripts.

Mould: Mould growth of on palm leaves is not very common it tends to occur particularly during the Sub Tropical climates in the monsoon season. Fungi appear on the surface in greenish black colonies.

Cracks in the surface: longitudinal cracks in the surface layer

Cleavage of the surface layer: the cleavage of the surface from the main body of the leaf. This happens because of the breakdown of the bond between the surface layer and the other parts of the leaves.

Brittleness: Although fresh palm-leaf is flexible, it gradually loses its suppleness and become fragile and brittle. Sometimes it becomes so weak that even slight bending will break the leaf into several pieces. Some conservators attribute this defect to the loss of some essential oil present in the leaf. However, the main reason for brittleness in the leaf is the breakdown of the leaf structure.

Conservation: Water was traditional the solvent for the removal of dirt and other stains from palm-leaf. If palm leaf is kept in water for short duration of 15-30 seconds, there is particularly no absorption of water. This indicates that if the palm-leaf is wiped cleaned with swabs of distilled water without being dipped in the liquid for a long period there is not much likelihood of damage. In Sri Lanka dummala tel is applied to the palm-leaf. This application is periodic and is renewed every 2 or 3 years. The oil is dark brown in colour and is non-dying. This oil it is said can even make brittle leaves flexible

Storage: Traditionally, palm-leaf manuscripts were always kept between two wooden or sometimes metallic, boards tied together with a cord. The boards were slightly bigger than the size of the manuscript. These boards

not only served to keep the manuscript leaves pressed but also protected their edges from damage. Traditional practice for storage was to wrap palm-leaf manuscripts tightly in a cloth that was often dyed a yellow or red colour. A square piece of cloth of the appropriate size is used. A ribbon about 1cm wide is attached to one of the corners of the square. The manuscript is wrapped in the cloth and then finally the ribbon is tightly bound all round the bundle to exert an even pressure on the manuscript. Manuscripts in museums and libraries should also be wrapped in cloth and boxed for storage.

Cleaning¹: There are a number of different techniques used for the removal of surface soil from palm leaves, including some solvents that may have a desiccating effect and cause leaching of some of the important leaf constituents. Use pure water, providing that pre-treatment tests indicate that the writing is incised, and the leaf is not saturated with oil. If the leaf is saturated with old, dried oil, it is very difficult to remove. The old oil must be removed if effective repairs are to be carried out, as water-soluble adhesives will not adhere to an oily surface. If the leaf has surface writing, I use ethyl alcohol to clean the surface, taking care that the water content of the solvent does not move the image in any way.

British Library Conservation Treatments

Repair of splits, broken edges, and losses are accomplished by the application new palm leaf² or various types of Japanese tissue or thin "sa" paper, applied with a water-soluble mixture of a small amount of soluble EVA and methyl cellulose. The both surfaces of the palm leaves are cleaned with cotton swabs moistened with ethanol, avoiding the text area. All old repairs were removed and residue cleaned mostly with acetone.

Palm leaf repair and infill with new palm leaf if a significant area of the leaf is missing

To repair losses (in-fills) or splits with new palm leaf:

- Make a tracing of the loss on to polyester film, such as Mylar (a light table is a valuable aid in this process).

¹ Traditional cleaning before re-inking was carried out using a cut star fruit, the juice removes the text and leave sheen to their leaves it is also said to deter insects.

² New Palm leaf can be sourced in India, Sri Lanka and South East Asia. Today the main use of the palm leaves is in making handicrafts; fans, mats, umbrellas, baskets, wicker trays and for thatching. White umbrellas made of pieces of talipot leaves and mica is a fine decoration used as the insignia of royalty. But lately it was used as a symbol of prosperity. The *Corypha Taliera* Roxb is a strong palm tree, growing to a height of about 10m and having a trunk less than 1m in diameter. The leaves are slightly brown in colour with black spines. This palm grows mostly in Bengal and some coastal areas of Tamilnadu in India. The leaves of *Corypha Taliera* are thick and not very flexible. They are also prone to eaten by insects. Presently, the Talipot palm (*Corypha Umbraculifera* L.) tree is fast disappearing due to deforestation and urbanization. At the same time, neither commercial value is attributed to the tree and nor an effort is taken to replant it.

- Place the tracing over a new piece of palm leaf mark out the palm leaf and slightly over cut the repair piece (2mm) to the required size.
- Edge pair the repair and carefully apply a small amount of EVA¹ adhesive to the edges of the repair.
- Lay the repair in place into the damage area; support the repair with Mylar gently rubbing the area down with a bone folder through the film.
- Place the repaired leaf with its Mylar support between bondana and allow to dry.
- When dry gently remove the Mylar film and place the repaired leaf between boards to keep flat.
- It is important to allow one repair to fully dry before proceeding with others in case the adhesive is not properly adhere because of residual oil.
- The cracks, vertical folds and creases were also supported with Japanese tissue from the verso. The tissues were toned with Cartasol K dyes (cationic, direct dyes developed especially for predominantly wood-free pulp paper) in various shades.

Palm leaf repair and infill with Japanese tissue

All the tears were repaired using 100% Japanese Kozo papers of different weights or "sa" Japanese tissue. The tissues were toned with Cartasol K dyes (cationic, direct dyes developed especially for toning wood-free pulp paper) in various shades. The dyes have been used in the British Library for some time, have shown good colour fastness and are stable. The repairs were adhered with a water-soluble mixture of a small amount of soluble EVA and methyl cellulose.

- If a significant portion of the leaf is missing, a piece of thick Kozo or "sa" Japanese tissue should be carefully torn or water-cut to match the missing area.
- The repair piece is carefully tipped into place by matching the slightly overlapping edges of the leaf and the repair tissue together.
- When dry, it is supported on both sides of the "fill" by the thin tissue in the manner described above.
- Loose leaf fragments are secured in the same fashion.
- The cracks, vertical folds and creases were also supported with repair paper from the verso.

¹ EVACON-R (EVA) adhesive, is a Water Soluble, Non Plasticised, pH 7.5, Ethylene - Vinylacetate Copolymer Emulsion suitable for laminating papers and boards, boxmaking, envelopes EVA is less susceptible to acid hydrolysis than PVA adhesives which can break down and emit Acetic Acid Vapours. These vapours can be particularly harmful to boxed items trapped in a microclimate. The resistance to hydrolysis of the EVACON-R is probably due to the random blocks of ethylene which affect the stereochemistry of the system.

Oiling

Following repair, the leaves may be oiled to impart flexibility.¹

Traditionally, once a year temple librarians/custodians would take out into the sun the palm leaf manuscripts collections. Unwrap the books, then clean, re-ink and apply new citrus oil to keep the manuscripts flexible, this annual inspection and treatment reduce the risk of infestation. The manuscripts would then be left in the sun for the oil to dry, once dry the manuscripts would be re wrapped in new cloth, the cloth could be dyed with turmeric, turmeric acted as a biocide.

In The British Library oils have been used as part of our collection care programme for palm leaf manuscripts, including camphor² and cedar wood oil in the past. However, recent research on camphor, citronella, castor, lemon grass, cedar wood, mustard, neem, eucalyptus, clove, and sesame, indicates that cedar wood oil has a slower absorption rate than some of the other oils. Related research on neem (maragosa) at Cornell University has demonstrated its insect repellent qualities. If oiling alone is done, the oil can be lightly applied by laying the leaf onto a piece of glass or polyester film, and laid onto the leaf with a soft brush. Leaves should be air-dried in a constant flow of air to avoid moulding.

Although sometimes lampblack is mixed with the oil and applied to the leaf to help clarify the writing after treatment, our experience at the British Library has indicated that minute amounts of surface oil and soil, washed from the leaf surface during cleaning, lodge in the incisions and provide ample clarity of the lettering against the clean surface of the leaf. If detergent is used to remove the old oil however, it may be necessary to mix a small amount of fine powdered lampblack with the oil, and apply it with a soft cloth or cotton wool. The dark residue can be cleaned off with ethyl alcohol. Similarly, it is sometimes the practice to colour repair pieces (tissue, palm-leaf fragments, wood veneer), but I have found that final oiling alone helps the repairs to blend into the leaf without this added colouring.

¹ The inking of manuscripts is a special art. The letters etched with the stylus are colourless and therefore difficult to read. So it has to be 'inked' for this Gaduma (Trema Orientails) charcoal powder is used. It is mixed with Dummala (resinous) oil and Kakuna (Kakoona Zeylanika) oil. Leaf surface is rubbed with a wad of soft cotton cloth dipped in the resinous oil and Kakoona Zeylanika oil mixed with charcoal. Resinous oil or dummala tel in turn, helps to increase flexibility of the palm-leaf and to deter attack by insects. It is left to dry and then the leaf surface is cleaned with Kurakkan (Elusine Coracana).

² In larger quantities it is poisonous when ingested and can cause seizures, confusion, irritability, and neuromuscular hyperactivity. In extreme cases, even topical application of camphor may lead to hepatotoxicity. Lethal doses in adults are in the range 50–500 mg/kg (orally). Generally, 2 g causes serious toxicity and 4 g is potentially lethal. In 1980, the United States Food and Drug Administration set a limit of 11% allowable camphor in consumer products and totally banned products labelled as camphorated oil, camphor oil, camphor liniment, and camphorated liniment (except "white camphor essential oil", which contains no significant amount of camphor).

After cleaning, repair, and oiling, the manuscript should be lightly polished with a soft dry cloth, restrung with cord, wrapped in unbleached cotton cloth and boxed.

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¹ Compiled with assistance from Alison McKay, Bodleian Library and Mark Barnard, British Library.

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EARLY PRINTING IN BURMA

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The arrival of Christian missionaries in Burma made the history of Burmese printing. The first Portuguese Christian missionaries arrived in Burma in early 17th century. Then Italian Catholic missionaries followed them. They studied Burmese language to prepare Burmese grammar books and Burmese dictionaries for teaching to support their missionary work. Father Sigismond Calchi arrived in Pegu in 1721 and he studied Burmese language and prepared a Burmese-Italian dictionary. He died in Ava on 6 March 1728 at the age of 43. Two months after his death Father Gallizia arrived at Ava to carry on the missionary work. He learned Burmese language and left for Rome. But he returned to the mission with Fathers Paolo Nerini, Alexandro Mondelli, John del Conte and, a lay brother Angelo Capello. They arrived at Syriam in June 1743. Father Giovanni Del Conte was in Burma 1743-1745, also prepared a "Catechismo Barmano", and wrote with Father Alexandro Mondelli in the production of "Dizionario Barmano". Father Paolo Nerini revised a Grammar and Dictionary of the Burmese language and composed a catechism and a prayer book. But When Syriam (Thanlyin) was destroyed in 1756 all these works disappeared.

Father Percoto and Avenati arrived in Burma in 1761 to continue the missionary work. Father Percoto learned Burmese and Pali languages. He became thoroughly acquainted with the Burmese language and wrote catechisms in Burmese, a Latin-Portugese-Burmese dictionary and a Burmese grammar. Father Gallizia died of dropsy at Shwebo in 1765 and a few months afterwards, father Avenati died in Rangoon. New Missionary Father Melchiore Carpani arrived in Burma in 1767 and sent to Rome by Father Percoto on a mission to procure a printing press and Burmese fonts in 1773. Father Carpani brought Father Percoto's manuscripts in Burmese with him as they were given by Father Percoto for printing. And then Father Percoto's book was published with an introduction by Carpani. Father Percoto wrote this grammar to assist future missionaries in learning the language. The earliest printing in Burmese was "Alphabetum Barmanum seu Bomanum regni Avae finitimarumque regionum" , published in 1776 by Typis Sacrae Congreg. De Propaganda Fide in Rome. xlv, 51pages. (T 39809i, T41804a, G16835, G16832/4, 68.a.29).

Another book, translated also by Percoto, printed in Rome in 1776, "Compendium doctrinae Christianae idomate Barmano sive Bomano သတကရူသုမှတ်သားချင်ဖြင့်" [A series of Roman Catholic devotions], by Typis Sacrae Congreg. De Propaganda Fide. 42 p. (T41804b and ORB30/5578).

"Preces Christianae : Barmanorum lingua atque litteris editae" was also published in Rome by Typis Sacrae Congreg. De Propaganda Fide in 1785. This book is Christian literature in Burmese. 58 p. (ORB.30/5579).

Another Missionary, Father Gaetano M. Montegazza who was in Burma from 1772 to 1794 also learned Burmese and Pali. In 1784, he returned to Europe to take charge of the second edition of the book by Father Carpani "Alphabetum Barmanorum seu regni avensis, edition altera emendatior", published in 1787 by the same publisher. (T39826f). Numbered 64 pages, text in Pali written in Burmese script with one folding engraved plate, (revised by Cajetanus Mantegatus and the introduction by the editor Johannes Christopher Amaduzzi). When Father Montegazza returned to Europe, he was taking two Burmese men with him. One of them was U Tsaw, a former Buddhist monk, converted to Christianity, who supplied new models of Burmese characters that were used to recast the Burmese font. Father G. Montegazza wrote an "Alphabetum Barmanum, a Catechismus pro Barmanis (Catechismus pro Barmanis eorum lingua primisque nunc litterarum typis excusus)". This work was printed at Rome, in Burmese characters, in 1786, 46p. (ORB.30/5629a). Another book, whose authorship is not stated, "Preces Christianae Barmanorum Lingua atque Litteris editae" was published at Rome in 1785. 58 p. (ORB.30/5579).

Other books were "Catechism pars altera", printed in Rome in 1785. 48 p. (ORB.30/5629b); "Catechismus pro Barmanis eorum lingua primisque nunc litterarum typis excusus", printed in Rome in 1785. 46p. (ORB.30/5629a, 14300.b.6) and "Interpretatio catechismi pro Barmanis". 76p. (ORB.30/5629c), printed in Rome in 1786.

Father Giuseppe D'Amato/Joseph Amato who was born in Naples, arrived in Burma in July 1783. He also learned Burmese and Pali languages. He became a great scholar and he wrote "Elegante ed eccellente spiegazione del Paterostro in Barmano".

Burmese alphabet "Alphabetum Barmanorum seu regni Avensis" was published in 1787 in Rome and preface signed by Iohannes Christophorus Amadutius. xvi, 64 p. (T39826f)

The first printing press in Asia, Serampore Printing Office was established in 1799 by Reverend William Carey and two fellow Baptist missionaries, Reverend William Ward and Reverend Joshua Marshman. The missionaries of Serampore in India published a book, "A Comparative vocabulary of the Burma, Malayu and Thai languages" [by John Leyden] in 1810. 239 p. (T5411, T7023, 12904.cc.12). In 1814, "A grammar of the Burman language, to which is added, a list of the simple roots from which the language is derived", by Felix Carey was printed and published by the missionaries of Serampore in India. 351 p. (69.b.16). In 1825, another book "An English and Burmese Vocabulary, preceded by a concise grammar, etc.", by George Henry Hough was published in Serampore. (621.a.42, T6916)

Rev. Adoniram Judson (1788-1850), American Baptist Missionary arrived at Calcutta on 18 June 1812 and at Rangoon on 14 July 1813. Rev. George Henry Hough (1788-1859), another American Baptist missionary, who was also a trained printer arrived at Rangoon in 1816 and he brought the first printing press and a font of Burmese type. The printing press was the gift of the Baptist missionaries at Serampore. He established the American Baptist Mission Press in Rangoon.

The press and types were taken back to Calcutta because of the Anglo-Burmese war, 1824-1826. "An English and Burman Vocabulary, preceded by a concise Grammar, in which the Burman definitions and words are accompanied with a pronunciation in the English Character, designed to extend the colloquial use of the Burman language, by George Henry Hough was printed in Serampore, in 1825. pp. ii.37, 424 (T6916, 621.a.42). The New Testament of our Lord and Saviour Jesus Christ, translated into Pali by Samuel Tolfrey, B. Clough and others was published in Colombo by Auxiliary Bible Society in 1835 (14006.d.5). "A Dictionary of the Burman Language; with explanations in English. Compiled from the manuscripts of A. Judson, and of other Missionaries in Burma was published in Calcutta in 1826. This is the first Burmese English dictionary. iv, 411 p. (T6915, 622.f.21). Another dictionary was published in Calcutta in 1841, "A Dictionary-English and Burmese, by Charles Lane, the whole of the Burmese portion revised by His Highness the Prince of Mekhara, Uncle to the then Reigning King of Burma. 468 p. (V4440, 825.kk.7). And also "A Grammar of the Language of Burmah, by Lieut., of the Bengal Army, Thomas Latter" was published in Calcutta in 1845. 203p. (12907.f.8)

Dr Judson moved from Rangoon to Maulmain in May 1827. Rev. Cephas Bennett (1801-1885), American Baptist missionary and a practical printer arrived at Maulmain with a press and types on 14.1.1830 to set up the printing office. This press was sent from America. He superintended the printing of the Bible in Maulmain, and later in Rangoon. Another press came in 1832 with Mr Oliver T. Cutter, a printer. It was the gift of the Oliver Street Baptist Church of New York. Mr R. B. Hancock, a printer arrived at Maulmain on 1.1.1833 with two presses. These are the gifts of Rev. E. Loomis of Boston, and of Mr. J. Carlton of New York. Mr J. H. Chandler was appointed in 1840 as a type founder but he was transferred to the Siam mission in 1843. After his departure Mr Osgood superintended the printing and binding establishment. There were two Printing Establishments connected with the Missions; one at Maulmain and the other at Tavoy. Mr Cephas Bennett took part of the presses and type and set up a Mission Press at Tavoy. In 1843, Mr T. S. Ranney was sent to Maulmain as missionary printer and the Tavoy Press was consolidated with that at Maulmain and placed in charge of Mr Bennett. In the Maulmain Establishment there were seven presses, and fonts of type for printing in Burmese, Peguan, and English. In the Tavoy Establishment there were two presses, and fonts of type for printing in Karen, Burmese and English.

The following is a list of books printed at Maulmain, Tavoy and Rangoon before 1855 which are in the British Library:

1. Bible. Matthew. The Gospel of Matthew, in Burmese. Translated by Dr Adoniram Judson, Rangoon, 1817. 52 p. (14300.aa.1)
2. The Acts of the Apostles = တမန်တော်ဝတ္ထု, translated by A. Judson. Rangoon, 1826. 2 pts, (14300.b.46)
3. The New Testament in Burmese = အရှင်သခင်ယေရှုခရစ်၏ဓမ္မသစ်ကျမ်း။ translated by Adoniram Judson. Maulmain: American Baptist Mission, 1832. 619 p. (ORB.30/5636).
4. The Old Testament in Burmese = ထာဝရဘုရား၏ဓမ္မဟောင်းကျမ်း။ 3 vols. (Vol.I – From Genesis to Ruth. 530 p.; Vol. II – From I. Samuel to Job. 495 p.; Vol. III – From Psalms to Malachi.720 p. Maulmain, 1835. (ORB.30/5569)
5. The New Testament of our Lord and Saviour Jesus Christ...= သခင်ယေရှုခရစ်၏ဓမ္မသစ်ကျမ်း။ translated by Adoniram Judson, 2nd edition . Maulmain: American Baptist Mission,1837. 651 p. (14300.b.42).
6. The golden balance (Peguan) = လိက်သုညောင်ထင်. Maulmain: American Baptist Mission Press, 1837. 23 p. (ORB.30/5867)
7. Questions on the life of Christ: vol. 1 = ခရစ်ဝင်ချုပ်အမေးပုစ္ဆာ၊ ပဌမပိုင်း။ Maulmain: American Baptist Mission Press, 1837. 213 p. (ORB.30/6183)
8. A history of the war of the British with the Burmese in 1824 = မြန်မာနှင့်အင်္ဂလိပ်မင်းတို့သည်စ၍စစ်ဖြစ်ကြသည်အကြောင်း။ Maulmain,1838. 101 p. (ORB.30/5479)
9. Abbott's Little Philosopher = လောကပညာအမေး။ Pts. 1-3, translated into Burmese by G. S. Comstock. Maulmain: American Baptist Mission Press, 1839. 141p. (ORB.30/5619)
10. The two fishers of men = လူကိုများသောတံငါနှစ်ယောက်တို့၏အကြောင်းစာ။ translated into Burmese by Thomas Simons. Maulmain: American Baptist Mission Press, 1839. 12 p. (ORB.30/5868)
11. The Holy Bible containing the Old and New Testament, translated into the Burmese, from the original tongues ... ဓမ္မဟောင်းကျမ်းနှင့်ဓမ္မသစ်ကျမ်းတည်းဟူသောထာဝရဘုရား၏သမ္မာကျမ်း။ translated by Dr Judson, Felix Carey and George H. Hough, 2nd edition. Maulmain: American Baptist Mission Press, 1840. 880, 318 p. (14300.bb.5, BUR.F.1-3, 3068.h.6)

12. Judson, Adoniram. Grammatical notices of the Burmese language. Maulmain: American Baptist Mission Press, 1842. 76p. (12910.aaa.4)
13. Thamma kyan ah me ah phye sar = သမ္မာကျမ်းအမေးအဖြေစာ၊ translated into Burmese by Sarah D. Comstock, Maulmain: American Baptist Mission Press, 1842. 208 p. (ORB. 30/786)
14. The Karens : or memoir of Ko Thah-Byu, the first Karen convert, by A Karen Missionary [F. Mason]. Tavoy, Karen Mission Press, 1842. 202p. (4766.bbb.28)
15. Selection of Psalms and Hymns for the use of the congregation of St. Matthew's Church, Maulmain. Maulmain: Mission Press, 1843. 157p. (3438.ee.39)
16. The Karens: or memoir of Ko Thah-Byu, the first Karen convert, by A Karen Missionary [F. Mason]. Tavoy: Karen Mission Press, 1843. 2nd edition. 221 p. (4985.aa.2)
17. The New Testament in Karen, translated by Francis Mason. Tavoy, 1843. 576 p. (11103.a.90)
18. The house I live in; or the human body = လူခန္ဓာအိမ်၏အကြောင်းစာ၊ translated into Burmese, by Mrs S. K. Bennett. Tavoy: Karen Mission Press, 1843. 222p. (ORB.30/5621)
19. ထိပ်တင်မြတ်-ကုန်းဘောင်သာရဒီပနီကျမ်း၊ Mandalay, 1843. Vol.2. 48 p., Reproduced from microfilm. (MYAN.A.2702)
20. The Maulmain Almanac and Directory, and general commercial and trade list, for 1844: with an appendix. First series. 3 pt. Maulmain: Mission Press, 1844. (P.P.2571b)
21. Wade, Jonathan. Karen Dictionary. Tavoy: Karen Mission Press, 1844. 324 p. (12907.f.16)
22. Hough, George Henry. An Anglo-Burmese Dictionary. Part I. Consisting of monosyllables. (In continuation. Part II. Dissyllables.) Maulmain: American Mission Press, 1845. 3 parts. Pt. I. pp.147. Pt. II. pp.362. Pt. III. Three syllables. Pp. 1-264, 253-299, 200-346. (12907.b.24)
23. Hymns. 1st Sgau Karen edition. Maulmain: American Baptist Mission Press, 1845. 533 p. (11103.a.10)
24. Bullard, E. H. The child's book on natural history. Maulmain: American Baptist Mission Press, 1846. 91 p. (ORB.30/5824)
25. Brayton, D. L. A primer of the Selong language. Maulmain: American Mission Press, 1846. 32 p. (T6851)
26. Bennett, Cephas. An Anglo Karen Vocabulary: monosyllables ... for the use of Karen schools. Tavoy: Karen Mission Press, 1846. 188 p. (12907.b.1)

27. Synopsis of the Grammar of the Karen language, embracing both dialects, Sgau and Pgho or Sho. Tavoy, Karen Mission Press, 1846. 458 p. (12907.f.3)
28. The Damathat, or The Laws of Menoo, translated from the Burmese, by D. Richardson ... XIV. vols complete in one, parallel text in Burmese and English. . Maulmain: American Baptist Mission Press, 1847. 376p. (14300.g.4, 14300.g.5, BUR.D.4).
29. The New Testament of Our Lord and Saviour Jesus Christ, translated into Peguan from the original Greek, by J. M. Haswell. Maulmain: American & Foreign Bible Society, 1847. 576p. (11103.aa.18 & 11103.aa.19)
30. Sau Kau-Too. Thesaurus of Karen knowledge, comprising traditions, legends or fables, poetry, customs, superstitions, demonology, therapeutics, ... alphabetically arranged and forming a complete native dictionary with definitions and examples, illustrating the usages of every word. Compiled by J. Wade.
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32. Mason, F. Materia Medica and Pathology, assisted by E. B. Cross. [In the Karen language]. Tavoy: Karen Mission Press, 1848. 159 p. (11103.c.1)
33. Crisp, May Flower. A treatise on Marine Architecture, elucidating the theory of the resistance of water, etc. Maulmain: American Baptist Mission Press, 1849. (8807.bbb.6)
34. The Psalms in Sgau Karen, translated by F. Mason. Maulmain: American Mission Press, 1849. 150 p. (11103.aa.16)
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57. *The Anglo-Burmese Entertaining Preceptor being a collection of oriental and other stories translated into Burmese*, by Thomas Alexander Mainwaring. Maulmain, American Mission Press, 1853. 151p. (12906.b.40)
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60. *A Digest of Scripture; consisting of extracts from the Old and New Testaments, on the plan of Brown's "Selection of Scripture passages"*. Translated from Burmese by Ko Mam-boke. Revised by J.M.Haswell. 2nd Peguan edition. Maulmain: American Mission Press, 1855. 220 p. (11103.a.84)
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Early Newspapers in Burma

The Maulmain Chronicle (SM114, MC1199E), the first newspaper in Burma appeared on 3 March 1836. It was printed and published in Maulmain (Mawlamyaing). The newspaper in English was published every Wednesday. The monthly Sgau Karen language newspaper, *The Morning Star* (11103.h.1) appeared in September 1842. It was published by the Baptist Mission based in Tavoy (Dawai). In January 1843, the first newspaper in

Burmese language *The Religious Herald* ဓမ္မသတင်းစာ was published by the American Baptist Mission based in Maulmain. It appeared once a month. *The Maulmain Advertiser* (CMISC519) newspaper in English appeared in July 1848. It was published three times a week. A weekly newspaper in English, *Friend of Burmah* appeared in 1849 in Maulmain. The first newspaper appeared in Rangoon was *The Rangoon Chronicle*, published twice a week in January 1853. *The Akyab Commercial Advertiser*, the twice weekly newspaper in English was published in Akyab (Sittwe) in 1853 by Arakan Weekly News Press. The following year, the newspaper changed its name to *the Arakan News*. *Rangoon Times*, newspaper in English was published in 1854, began as a twice weekly. It increased to three times a week and later became a daily. *The Rangoon Gazette* was published twice a week in 1861 and later it became daily. *The Burmah Herald* မြန်မာသံတော်ဆင့်သတင်းစာ (OrMic702/OrMic11072), newspaper in Burmese appeared in Rangoon in 1869. In 1871, *the Burma Gazette*, weekly newspaper in Burmese also appeared in Rangoon. This weekly newspaper altered its name to *the Burma News* (OrMic700) in May 1872. The Worldly Knowledge လောကီသုတပညာသတင်းစာ newspaper appeared in Rangoon in 1873. *Friend of Maulmain*, newspaper in Burmese appeared in Maulmain in 1874. *Mandalay Gazette* ရတနာပုံနေပြည်တော်သတင်းစာ was published weekly on 20 March 1875. The Burmese language *The Tenasserim News* appeared in Maulmain in 1876.

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Announcements

SEALG Annual Meeting, 2011

The next Annual Meeting of the *Southeast Asia Library Group* will take place in Cambridge on 9-10 September 2011, in collaboration with the 26th ASEASUK Conference.

For further information, please go to the SEALG homepage www.sealg.org, or contact

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SAALG Conference, January 2011

The next conference of the *South Asia Archive & Library Group* will be held on Friday, 28th January 2011, at the Royal Asiatic Society, London. Further details can be obtained from:

Rachel M. Rowe
Smuts Librarian for South Asian and Commonwealth Studies
University of Cambridge
Centre of South Asian Studies
Laundress Lane
Cambridge, CB2 1SD
Tel: +44 (0)1223 338094
Fax: +44 (0)1223 767094

* * *

AAS-ICAS Joint Conference 2011

Each spring, the *Association for Asian Studies* holds a four-day conference which is devoted to planned programs of scholarly papers, roundtable discussions and panel sessions on a wide range of issues in research and teaching, and on Asian affairs in general.

To celebrate its 70th anniversary, the Association for Asian Studies (AAS) is holding a special joint conference with the International Convention of Asia Scholars (ICAS) in Honolulu, March 31–April 3, 2011 at the Hawai'i Convention Center. For more information and registration, please go to <http://www.asian-studies.org/Conference/>.

* * *

4th SSEASR Conference

The 4th Conference of the *South and Southeast Asian Association for the Study of Culture and Religion* will take place from 30 June to 3 July, 2011, in Thimphu, Kingdom of Bhutan, in collaboration with the royal University of Bhutan.

The conference has the theme "Mountains in the Religions of South and Southeast Asia: Place, Culture, and Power".

More detailed information can be found at www.sseasr.org.

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11th International Conference on Thai Studies

The 11th International Conference on Thai Studies has the theme "Visions of the Future" and takes place at Mahidol University, Salaya, on 26-28 July, 2011.

Mahidol University and the Research Institute for Languages and Cultures of Asia are pleased to invite researchers, students, and activists with an interest in Thailand to participate in the 11th International Conference on Thai Studies on July 26-28, 2011. Held every three years, the International Conference on Thai Studies is a well-established forum for researchers across disciplines to share knowledge and perspectives on Thailand, Thai culture and society and the connection between Thailand and the world. In 2011, the 11th International Conference on Thai Studies marks the 30th Anniversary of two special occasions: first, the inauguration of the Thai Studies Conference, initiated in 1981 in India by a small group of Thai and Indian scholars, and secondly the founding of the Research Institute for Languages and Cultures of Asia, a rigorous unit of Mahidol University devoted to research and studies on diverse linguistic groups and cultures of Asia.

For further information please visit

<http://www.lc.mahidol.ac.th/thaistudies2011/SecondCallForPapers.htm>.

* * *

26th ASEASUK Conference 2011

The 26th **ASEASUK** Conference will take place at Cambridge University, Magdalene College, on 9-11 September 2011.

For detailed information and registration, please go to the website at <http://aseasuk.org.uk/v2/node/15>.

International Conference South East Asia: Art, Cultural Heritage, and Artistic Relations With Europe/Poland

The conference takes place on 29 September – 1 October, 2011, at the Manggha Museum of Japanese Art and Technology.

The Conference will be held at the time of Polish presidency in the European Union and is connected with the activity of the Asia-Europe Meeting (ASEM) organization.

The Conference offers ideal opportunity for scholars from the European Union (including Poland), the countries of the South-East Asia as well as other parts of the world to meet and exchange ideas and results of their research on South-East Asia.

Poland has a long-standing tradition of research in Asian studies, including the region of South-East Asia, and in restoration of art monuments there (especially in Cambodia and Vietnam). Some institutions in Poland have been involved in stimulating the academic interest in South-East Asian culture and art, such as the Faculty of Oriental Studies of the University of Warsaw, the Institute of Oriental Philology of the Jagiellonian University in Krakow and the Institute of Study and Restoration of Artistic Works of the Nicolaus Copernicus University in Torun as well as the Asia and Pacific Museum in Warsaw.

The interest in the culture of this region has been growing among historians of art, art restorers, museologists, orientalist, ethnologists, theatre, dance, music and film researchers.

The proposed main thematic domains of the conference are:

- South-East Asian art in the multi-religious and multi-ethnic contexts;
- cultural role played by courts and royal patronage of art in South-East Asia;
- local cultures of South-East Asia and their artistic traditions;
- modern and contemporary art of South-East Asia;
- artistic relations between Europe and South-East Asia.

More information and registration at <http://www.orient.uw.edu.pl/sea/>.



BOOK REVIEW

Food from Northern Laos. The Boat Landing Cookbook.

By Dorothy Culloty and Kees Sprengers, Te Awamutu : Galangal Press, 2010. – 200 pp., col. ill., index. ISBN 978-0-473-17236-7

Reviewed by Jana Igunma

This is a mouth-watering book and a pleasure for the eyes as well! It is not a cookbook in the conventional sense though. I would rather call it an 'anthropology of Northern Lao food and cuisine', which takes the reader on a picturesque journey into the little known culinary world of Northern Laos.

The authors, Dorothy Culloty (text) and Kees Sprengers (photography), started their journey in 2002, when they first made acquaintance of the Boat Landing Guest House and Restaurant family in Luang Namtha. Their visit to The Boat Landing eventually resulted in close friendships, long-term local involvement, a rich photographic documentation of Northern Lao cultures, and a detailed description of dishes and cooking arts of a scarcely known region. The cooking expertise of The Boat Landing family is well reflected in Culloty and Sprenger's publication.

The first section of the book gives a short introduction to the culturally rich province of Luang Namtha in the far Northwest of Laos. The region has been a crossroads of trade and ethnic migration for hundreds of years, therefore the cultural and linguistic diversity. The main ethnic groups are Akha, Khmu, Tai Lue, Tai Dam, Kalom, Lanten, and Lao. Equally diverse is the local cuisine with influences that were brought from neighbouring peoples and far away kitchens.

The basics of Northern Lao cooking are described in the second section of the book. This includes details about what constitutes a typical Lao meal, the dos and don'ts of dining, essential Lao foodstuffs and possible substitutions, measurements, and then the special ingredients that make Lao dishes so special. On thirty pages the authors provide us with a small encyclopaedia of Northern Lao herbs, vegetables, roots, spices, pastes, mushrooms, noodles, various types of rice, fishes, and special preparations like fermented buffalo skin or grilled giant water beetles.

The third part of the book is dedicated to a description of what one would find in a traditional kitchen, preparation and cooking techniques, and a short description of common northern Lao dishes.

The main section of the book is a collection of recipes, covering 105 pages lavishly illustrated with photographs not only of the various dishes, but also snapshots of kitchen activities, feasts, pick-nicks, village and market scenes, rituals, stunning landscapes, and friendly people. For each and every dish, both English and Lao names are given – the same accounts for the section on ingredients mentioned before. The reader is being introduced to the preparation of noodle dishes, dipping sauces that make Lao cuisine so

unique, stews and soups, stir fried dishes, stuffed – steamed – grilled – fried dishes, salads and light dishes, Lahp and Sa dishes (another typical Lao/Tai speciality), Khmu dishes, rice dishes, sweets, and drinks. The recipes are easy to understand, and following the usual five to ten steps the reader should not have any big problems to get the desired result! The only difficulty I see is that not everyone may have access to the natural bounty of Southeast Asia, and one would often have to draw back on substitutions. However, even for this situation Culloty has a simple solution (p. 31): "*The challenge... is to think like overseas Lao facing the same constraints. They would manage to find an approximation to the needed taste from what is at hand... Seek out Lao or Thai residents in your community and see if they are willing to share their secrets for creating a taste of home. In my experience, talking about food is the next best thing to eating it.*"

Completed with a bibliography including a list of useful websites, and with an index in English and Lao, the book is an outstanding, well researched work on the Northern Lao cooking culture, which will definitely be a useful addition not only to food lovers' book collections, but also to any Southeast Asia related research or museum library.

For more information and Sprenger's photographic documentation visit:

<http://www.foodfromnorthernlaos.com/>

<http://www.pbase.com/kees5>

<http://www.theboatlanding.com/index.htm>

NEW BOOK RELEASE

Fernão Mendes Pinto and the Peregrinação. Studies, restored Portuguese text, notes and indexes.

Directed by Jorge Santos Alvares, Lisbon: Fundação Oriente, 2010. - 4 vols., ISBN 978-972-785-096-9

Excerpts from the book

"The Portuguese expansion witnessed figures who distinguished themselves on account of their feats, their thoughts or their writings. Some of them consecrated their positions a long time ago, others have become well known due to more recent historiography, while others still await the attention of researchers to extol their actions.

Fernão Mendes Pinto cannot be placed in any of these categories. He has always been well known, and there have always been those who have contested the veracity of his works. He is one of those few historical figures whose generalised frame is inextricably linked with an easy but nonetheless

corrosive epigram. However, Mendes Pinto was in the singular position of being an eyewitness to the early phases of the Portuguese presence in Asia. By incorporating the enquiring spirit of the age, the writer and man was able to transcribe onto paper the fabulous experiences of a life filled with physical and spiritual adventures. It is time to do him justice." (*Carlos Augusto Pulido Valente Monjardino in the foreword*)

"There are books that seem trapped on shelves. They are restless and perpetually fidgety books always seeking our attention. They simply do not belong there, neatly arranged on bookshelves. Neatly arranged and trapped, waiting for us to look at them. Waiting for us to reach out and take them down from the shelf to be read. *Peregrinação* by Fernão Mendes Pinto is one such book. At least on my shelves.

But I am sure that my shelves are not the only ones to witness the restlessness of Mendes Pinto and his book. I am sure that this is the case with many other shelves. That is why, after the first edition was published in 1614, generations and generations of scholars and curious readers have read and discussed the book, which has been translated into innumerable languages...

These four volumes essentially seek to provide the public, specialists, and the merely curious with the work tools that will enable them to get better acquainted with Mendes Pinto and his *Peregrinação*. These tools are distributed over the four volumes:

Volume I contains studies that frame Mendes Pinto and his book in a historical context;

Volume II contains the complete text of the *Peregrinação* restored to the original form of its first edition (1614);

Volume III contains annotations to Pinto's work, with up-to-date bibliographic and documental references;

Volume IV contains comprehensive indexes of the *Peregrinação*, with toponyms, homonyms and, above all, thematic entries." (*Jorge Santos Alves in the Introduction, pp. 11-12*)



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