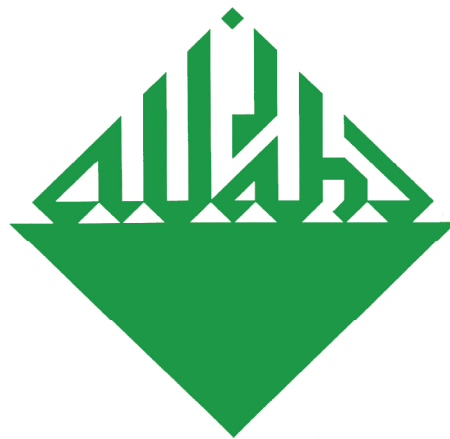


STUDIA ISLAMIKA

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Book Review

Some Notes on Catalogue of Southeast Asian Kitabs of Sophia University

Nicholas Heer

A Provisional Catalogue of Southeast Asian Kitabs of Sophia University compiled by Kawashima Midori, Arai Kazuhiro, Oman Fathurahman, Ervan Nurtawab, Sugahara Yumi and Yanagiya Ayumi, Tokyo: Institute of Asian Cultures - Center for Islamic Studies, Sophia University, 2010.

Abstrak: *Buku ini adalah katalog dari kitab-kitab cetak atau buku-buku Islam yang ditulis dalam bahasa Arab dan beragam bahasa di Asia Tenggara, serta dicetak di Asia Tenggara, Timur Tengah, dan Asia Selatan dengan menggunakan aksara Arab. Kitab-kitab itu dikumpulkan dalam periode Februari 2007 sampai Maret 2010 oleh para peneliti yang menjadi bagian dari proyek studi kawasan Islam yang disponsori oleh National Institutes of the Humanities di Jepang dan melibatkan lima institusi: Institute of Islamic Area Studies di Universitas Waseda, Fakultas Humaniora dan Sosiologi Universitas Tokyo, Institute of Asian Cultures di Universitas Sophia, The Toyo Bunko (Oriental Library), dan Fakultas Studi Kawasan Asia dan Afrika Universitas Kyoto.*

Katalog ini diawali oleh pengantar yang terdiri dari tujuh bagian, setiap bagian ditulis oleh salah seorang penyusun. Bagian pertama, ditulis oleh Kawashima Midori, ketua editor katalog, yang mengemukakan latar belakang proyek ini serta kriteria pemilihan kitab yang dikatalogkan. Fokus studi ini adalah produksi, publikasi, dan sirkulasi kitab-kitab di kalangan Muslim di Asia Tenggara. Kawashima juga membuat definisi atas sejumlah istilah yang digunakan dalam katalog. Kitab dalam katalog ini didefinisikan sebagai buku yang dicetak dalam aksara Arab dalam salah satu bahasa di Asia

Tenggara dan Arab.

Dalam bagian kedua, Oman Fathurahman mengemukakan sejarah singkat kitab-kitab cetak tersebut di Asia Tenggara. Sementara di bagian ketiga, Sugahara Yumi menguraikan tentang perkembangan penerbitan Islam di Asia Tenggara. Lalu, pada bagian keempat, juga oleh Fathurahman, dikemukakan tentang metode pembuatan daftar kitab dalam katalog ini. Dia mengatakan bahwa kitab-kitab itu pertama-tama dikategorisasikan berdasarkan subjek, dan pada masing-masing subjek disusun berdasarkan judul secara alfabetis. Pada bagian kelima, Arai Kazuhiro, membuat analisis statistik atas kitab-kitab tersebut. Terdapat total 2569 volume yang dikumpulkan, meliputi 1929 judul yang berbeda yang dibagi ke dalam 13 kategori. Selain bahasa Arab, buku-buku yang dikumpulkan juga berbahasa Melayu, Jawa, Madura, Sunda, Iran, dan Tausug.

Pada bagian keenam, Ervan Nurtawab mengemukakan karya-karya yang paling populer atau paling penting dalam katalog ini, yaitu teks-teks Arab yang paling banyak dikomentari atau diterjemahkan oleh para sarjana Muslim Asia Tenggara ke dalam bahasa-bahasa di wilayah itu. Dan dalam bagian terakhir, Yanagiya Ayumi memaparkan aturan-aturan yang diikuti dalam menyiapkan katalog, seperti bibliografi yang merujuk pada *Anglo-American Cataloguing Rules, 2nd edition (AACR2)*, sementara transliterasi Arab dan Melayu (Jawi) diadopsi dari *American Library Association-Library of Congress system of Romanization*.

Meski katalog ini hanyalah katalog sementara, tak dapat dimungkiri bahwa katalog ini menjadi sumber yang penting bagi siapapun yang ingin mengkaji sejarah dan perkembangan Islam di Asia Tenggara. Diharapkan versi berikutnya akan dilengkapi indeks, setidaknya nama pengarang dan judul. Selain itu, diharapkan juga memasukkan kitab-kitab tambahan dalam salah satu bahasa Asia Tenggara. Sebagai contoh, kitab-kitab yang ditulis dalam bahasa Cham, bahasa Austronesia yang digunakan oleh Muslim di Vietnam dan Kamboja dan ditulis dalam aksara Jawi dan Romawi. Kitab-kitab ini dapat dibeli di Phnom Penh, bahkan beberapa tersedia online di dua situs internet di Amerika Serikat.

Some Notes on Catalogue of Southeast Asian Kitabs of Sophia University

Nicholas Heer

الخلاصة: هذا الكتاب معجم للكتب المطبوعة والمؤلفات الإسلامية التي كتبت بالعربية واللغات المتعددة في الأرخيبيل، وطبعت بالخط العربي الجاوي والشرق الأوسط وآسيا جنوب. وتلك الكتب جمعت منذ فبراير ٢٠٠٧ م إلى مارس ٢٠١٠، وذلك كما أجمعها الباحثون من مشروع البحث على المناطق الإسلامية التي مولتها جمعية وطنية للإنسانية (National Institutes of the Humanities) في اليابان وتشترك فيها خمسة جمعيات منها جمعية البحوث عن المناطق الإسلامية وجمعية البحوث عن التقاليد الآسية في جامعة صافيا ومكتبة تويو بنكا (The Toyo Bunko) للمكتبة الشرقية وكلية الدراسة عن المناطق الآسية والإفريقية في جامعة طوكيو.

هذا المعجم مبتدأ بالتقديم عن المحقق على سبعة أقسام، وكل قسم كتبه أحد من لجنة المحررين. والقسم الأول كتبه كواشيما ميدوري (Kawashima Midori) وهو رئيس التحرير الذي شرح عن خلفية من هذا المشروع واتصاف الكتب التي جمعت في المعجم. وهذا البحث مرتكز على الإنتاج والنشر والانتشار من هذه الكتب عند المسلمين في الأرخيبيل. أتى كواشيما بتعريف عن بعض المصطلحات المستعملة في هذا المعجم. الكتب في هذا المعجم هي الكتب المطبوعة بالخط العربي في اللغة من اللغات الموجودة في الأرخيبيل.

وفي القسم الثاني، ذكر عمان فتح الرحمن نبذة من تاريخ الكتب المطبوعة في

الأرخبيل. وفي القسم الثالث، قدم سوجاراهارا (Sujarahara) عن تطور المطبعة الإسلامية في الأرخبيل. وفي القسم الرابع، أيضا لعمان فتح الرحمن الذي قدم عن منهج كتابة دفتر الكتب المذكورة في هذا المعجم. وقال أن الكتب المذكورة فيه قسمت حسب الموضوع، وفي كل موضوع يرتب على ترتيب الأبجدية. وفي القسم الخامس وضع آراي كازوهيرو (Arai Kazuhiro) البحث الإحصائي على الكتب المذكورة فيه. وجملة الكتب المجموعة كلها ٢٥٦٩، و١٩٢٩ من الكتب المختلفة منقسمة إلى ثلاثة عشر نوعا. وسوى الكتب العربية، جمعت أيضا الكتب الملاوية والجاوية والماذورية والسنداوية والفارسية والتوسوغية.

وفي القسم السادس، قدم إرفان نور تواب عن المؤلفات المشتهرة والمهمة في هذا المعجم، وهي الكتب العربية التي كثرت شروحا وتعليقات عنها عند علماء المسلمين في الأرخبيل باللغة المحلية. وفي القسم الآخر، أتى ياناجيا أيومي (Yanagiya Ayumi) ببيان عن المناهج والقواعد المتبوعة في جمع هذا المعجم، مثل المراجع التابعة إلى طبعة ثانية من قواعد معجم أنجلو-أمريكان (Anglo-American Cataloguing Rules) أو (AACR2)، أما في نقل الأحرف العربي والجاوي إلى اللاتية فتابع إلى جمعية المكتبة الأمريكية-مؤتمر المكتبات لمنهج رومانيزيشن (American Library Association-Library of Congress system of Romanization).

وإن كان هذا الكتاب معجما فحسب، لكن أصبح مصدرا ودليلا هاما لمن أراد أن يبحث عن التاريخ وتطور الإسلام في الأرخبيل. ويرجى أن يكون في طبعة ثانية ملحق بالفهرس، على الأقل في ذكر أسماء الأعلام والكتب. ومن جانب، أن تلحق فيه الكتب الأخرى زيادة من اللغة الموجودة في الأرخبيل. وذلك مثل الكتب المؤلفة في اللغة تشامية (Cham) وهي اللغة المستعملة عند المسلمين في فيتنام (Vietnam) وكامبوديا (Kamboja) ومكتوب بالخط العربي الجاوي والتركيا. وجدير أن تشتري هذه الكتب في فنوم فنه (Phnom Penh)، بل في بعض موقع الإنترنت وذلك في موقعين بأمريكا المتحدة.

This is a catalogue of printed kitabs or Islamic books written in Arabic and various Southeast Asian languages and printed in the Arabic script in Southeast Asia as well as in the Middle East and South Asia. They were collected during the period from February 2007 to March 2010 by a group of researchers as part of a project on Islamic area studies sponsored by the National Institutes of the Humanities in Japan and involving the following five institutions: the Institute of Islamic Area Studies at Waseda University, the Graduate School of Humanities and Sociology of the University of Tokyo, the Institute of Asian Cultures at Sophia University, The Toyo Bunko (Oriental Library), and the Graduate School of Asian and African Area Studies at Kyoto University. The kitabs were purchased from bookstores in Indonesia, Malaysia and the Philippines and are now housed in the library of the Center for Islamic Studies in the Institute of Asian Cultures at Sophia University. The catalogue itself is preceded by an introduction comprising seven sections, each section being written by one of the compilers.

The first section, by Kawashima Midori, editor in chief of the catalogue and a professor at Sophia University, deals with the background of the project as well as the criteria for selecting the kitabs to be catalogued. The project, begun in 2006, was carried out by the Center for Islamic Studies of Sophia University in collaboration with the Documentation Center for Islamic Area Studies of the Toyo Bunko (Oriental Library). The focus of the project was on the production, publication and circulation of kitabs by Muslims in Southeast Asia. In the words of Kawashima, "By examining how, why and by whom those kitabs were produced, circulated, and used, we can identify networks of communication, education, and business that are linked together through the medium of kitabs. Moreover, by examining the text of the kitabs and comparing them with those of different times and places, we can further our understanding of the way in which Southeast Asians interpreted and understood Islam, and how they attempted to convey their ideas to others."

Kawashima then proceeds to define some of the terms used in the catalogue and to present the criteria employed in selecting the kitabs for the collection. For the purposes of the collection kitab was defined as any book printed in the Arabic script in any of the languages of Southeast Asia as well as Arabic. This definition excluded manuscripts

from being selected for the collection, but included a few Arabic-script books on non-Islamic subjects. Furthermore only kitabs with a connection to Southeast Asia were selected. These were kitabs that were 1) written, translated, or commented upon by Southeast Asians and published in Southeast Asia, 2) kitabs that were written, translated, or commented upon by Southeast Asians, but published in places outside Southeast Asia such as Mecca and Cairo, and 3) kitabs that were written, translated, or commented upon by non-Southeast Asians, but published in Southeast Asia.

Kitabs for the collection were purchased from publishers, bookstores and book dealers in the following cities: Banda Aceh, Cirebon, Jakarta, Kudus, Medan, Pekalongan, Pontianak, Semarang, Sukabumi, Surabaya, and Yogyakarta in Indonesia; Penang, Kuala Lumpur, Kota Bharu, and Malacca in Malaysia; Manila and Marawi City in the Philippines; in Singapore; and in Bandar Seri Begawan in Brunei. Unfortunately there was not enough time for the books purchased in Penang and Kota Bharu to be included in this provisional catalogue. They will, however, be included in the next revised version of the catalogue.

In the second section Oman Fathurahman, lecturer in the Faculty of Art and Humanities at the Syarif Hidayatullah State Islamic University, Jakarta, gives a brief account of the history of printed kitabs in Southeast Asia. The printing of kitabs began towards the end of the 19th century. Previously kitabs had been copied by hand. Since kitabs were often printed on yellow paper similar to that used in the Middle East, they became known as “yellow books” (*kitab kuning* in Malay, *kutub safrā'* in Arabic). Kitabs were mainly used as textbooks in such Islamic educational institutions as the *pesantren*, *zawiyah* and *pondok*.

Fathurahman then goes on to describe other attempts to list kitabs such as the lists of Bruinessen and this reviewer. He points out that the scope of the present catalogue is wider than these previous lists with respect to both the languages included and the geographical areas covered. For example, Arabic kitabs are included as well as kitabs from the Philippines. In addition, the catalogue contains a detailed description of each volume collected, including the full title, name of the author or scribe, the place and date of publication, the name of the publisher, the size, the language, as well as the physical characteristics of the book, such as the color of the paper and whether the book is bound or unbound. Unfortunately, although over 1900 titles are included in

the catalogue, it was not possible to include kitabs from certain areas that were not visited by the collectors. In addition there was insufficient time to prepare indexes of titles and authors.

Sugahara Yumi, lecturer on the Islamic history of Indonesia at Osaka University, takes up the development of Islamic publishing in Southeast Asia in the next section of the introduction. Singapore became the principal center of Islamic publishing during the latter half of the 19th century. Islamic publishing houses were opened there, many of them by businessmen from Java, especially from Semarang and Surabaya. By the end of the 19th century Bombay had also become an important center for the publication of kitabs. In the 1880's publishing of kitabs in Malay and Javanese began in Mecca and Cairo, and Islamic publishing subsequently declined in Singapore. Publishing of kitabs continued in Cairo until the 1950's. By the 1920's the publishing and selling of kitabs had spread to various cities in Indonesia and presumably Malaysia as well. Kitabs continued to be printed in the Arabic script even though publishing in general was increasingly in the Latin script.

The fourth section, also by Fathurahman, describes the method of listing the kitabs in the catalogue. He states that the kitabs were first of all categorized by subject as explained in the next section of the introduction. Within each subject the kitabs were arranged alphabetically by title except that translations of and commentaries on a text were placed immediately after the title of that text, rather than alphabetically in accord with the title of the translation or commentary itself. This was done to keep related works together in one place in the catalogue.

In the fifth section Arai Kazuhiro, associate professor at Keio University, gives a statistical analysis of the kitabs. A total of 2569 volumes were collected for the catalogue including 1929 different titles. These titles can be divided into the following 13 categories: al-Qur'an; Qur'anic exegesis (*tafsīr*); Qur'anic science (primarily *tajwīd*); *ḥadīth*; *ḥadīth* science; theology (*ʿaqā'id*); *fiqh* and *uṣūl al-fiqh*; sufism and ethics; philosophy and logic; language and literature; history, tale and biography; astronomy and medicine; prayer and *primbon*. The four categories containing the largest number of works are theology (296 titles), *fiqh* and *uṣūl al-fiqh* (438 titles), sufism and ethics (330 titles) and language and literature (349 titles).

The collection includes books written in Arabic and the following

Southeast Asian languages: Malay, or, as the compilers prefer to call it, Malay-Indonesian, Javanese, Madurese, Sundanese, Iranon and Tausug. Many of the Arabic works include a translation or commentary in a Southeast Asian language. Of the total number of 1929 titles 1033 (53.5 per cent) are in Arabic, 393 (20.3 per cent) are in Malay, 113 (5.9 per cent) are in Javanese with another 166 (8.6 per cent) in both Arabic and Javanese. The fact that there are more titles in Malay than in Javanese, even though there are many more native speakers of Javanese than native speakers of Malay, indicates to this reviewer, at least, the higher Q-value or communicative value of Malay as opposed to Javanese for Muslims in Southeast Asia.¹

In the sixth section, Ervan Nurtawab, lecturer at Jurai Siwo State Islamic College, Lampung, Indonesia, points out the most popular or most important of the works in the collection. By most popular or most important he means the Arabic texts which were most commented upon or translated into Southeast Asian languages by Muslim scholars in the region. In the field of Shafi'ite law one of the most important was *al-Taqrīb fi al-fiqh* of Abū Shujā' Aḥmad ibn al-Ḥusayn al-Aṣfahānī along with the Arabic commentaries on it.² A number of translations of and commentaries on this work were written by Southeast Asian scholars. Other important works on Shafi'ite law were *Minhāj al-ṭalibīn* by Abū Zakariyā' Yaḥyā ibn Sharaf al-Nawawī,³ *al-Muqaddimah al-ḥadramīyah* by 'Abd Allāh ibn 'Abd al-Karīm Bā Faḍl,⁴ and *Bulūgh al-Marām min Adillat al-aḥkām* by Ibn Ḥajar al-'Asqalānī.⁵ Also popular for Hanafite law was *Qurrat al-'ayn* by Zayn al-Dīn al-Malibārī.⁶

In the field of Arabic grammar, two works were very popular. One was *al-Muqaddimah al-ājurrūmīyah* by Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn Ājurrūm.⁷ The other was the *Alfiyah* of Muḥammad ibn 'Abd Allāh ibn Mālik.⁸

In theology the most important and influential work was *Umm al-Barāhīn* by Muḥammad ibn Yūsuf al-Sanūsī along with its many commentaries.⁹ Many theological works by Southeast Asian scholars were influenced by this work.

In Qur'anic exegesis the most popular work was *Tafsīr al-jalālayn* begun by Jalāl al-Dīn al-Maḥallī¹⁰ and completed by his student, Jalāl al-Dīn al-Suyūṭī.¹¹ A number of translations and commentaries on this work were made by Southeast Asian authors.

In the field of *ḥadīth* one of the most important works was the *Kitāb*

al-arba`in of Yahyā ibn Sharaf al-Nawawī.¹² Another important work on *ḥadīth* was Jalāl al-Dīn al-Suyūṭī's *Lubāb al-ḥadīth*.¹³ Translations of this work were made into a number of Southeast Asian languages and a commentary was written on it by al-Nawawī al-Bantanī.

Finally, in section seven, Yanagiya Ayumi, research fellow, National Institutes for the Humanities/the Toyo Bunko (Oriental Library), describes the rules followed in preparing the catalogue. For the bibliographical information presented in the catalogue the compilers adopted the Anglo-American Cataloguing Rules, 2nd edition (AACR2).¹⁴ For the transliteration of Arabic and Malay (*Jawi*) they adopted the American Library Association-Library of Congress system of Romanization.¹⁵[15] A Romanization table for Arabic and Malay is included in this section. In addition to the bibliographical information required by the AACR2, the compilers included some additional information which they believed might be useful for researchers such as the color of the paper and whether the volume was bound or unbound, that is, unsewn signatures enclosed within a folder.

Scholars who are familiar with Ian Proudfoot's *Early Malay Printed Books*¹⁶ will probably be interested in knowing how the present Sophia catalogue differs from Proudfoot's catalogue. The main difference between the two catalogues has to do with their scope with respect to the type of books included.

Proudfoot restricted his catalogue to books published up to 1920 in Malaysia, Singapore and a few places in Indonesia, such as Riau, Palembang and Bencoolen. Books printed in other Indonesian cities as well as in Mecca, Cairo, Istanbul or Bombay were not included. The books that were included were mostly in Malay, although a few books in Javanese and other Southeast Asian languages as well as Arabic were also included. Many Islamic kitabs fall within this scope, but so also do many other books on subjects other than Islam. In addition, books in both *Jawi* and Rumi script were included. The catalogue had over 2000 entries representing just under 1000 titles. The information given under each entry included not only the description of the physical volume, but also references to other works and to locations, such as libraries, where the book might be found.

The scope of the Sophia catalogue is restricted to books on Islamic subjects printed in the Arabic script, but encompasses books in most of the Southeast Asian languages including Malay, Javanese, Madurese,

Sundanese, Iranon and Tausig as well as Arabic. Moreover, it includes books published after 1920 and outside of Southeast Asia such as those published in Mecca, Bombay and Cairo. A total of 1929 titles are included. Information about the titles, however, is restricted to a description of the physical volume.

Although this is only a provisional catalogue, it nevertheless constitutes an indispensable resource for anyone wishing to study the history and development of Islam in Southeast Asia. It is to be hoped that the next version will have indexes at least for authors and titles. Inclusion of kitabs in additional Southeast Asian languages would also be welcome. This reviewer, for example, would like to see included in the next version kitabs written in Cham, the Austronesian language used by Muslims in Vietnam and Cambodia and written in both Jawi and Rumi. Cham kitabs could probably be purchased in Phnom Penh. There are even a few available on line at two web sites in the United States.¹⁷

Endnotes

1. On the Q-value of languages see Abram de Swaan, *Words of the World*, Cambridge: Polity Press, 2001, especially Chapter 5 on Indonesia and p. 94 with note 46 on p. 208.
2. See Carl Brockelmann, *Geschichte der arabischen Litteratur*, Leiden, 1937-1949, I, 492 (392), S I, 676.
3. See Brockelmann, *Geschichte*, I, 496 (395), S I, 680.
4. See Brockelmann, *Geschichte*, S II, 555.
5. See Brockelmann, *Geschichte*, I, 82 (69), S I, 73.
6. See Brockelmann, *Geschichte*, II, 549 (417), S II, 604.
7. See Brockelmann, *Geschichte*, II, 308 (237), S II, 332.
8. See Brockelmann, *Geschichte*, I, 359 (298), S I, 521.
9. See Brockelmann, *Geschichte*, II, 323 (250), S II, 352.
10. See Brockelmann, *Geschichte*, II, 138 (114).
11. See Brockelmann, *Geschichte*, II, 182 (145).
12. See Brockelmann, *Geschichte*, I, 496 (394).
13. See Brockelmann, *Geschichte*, S II, 189, no. 169tt.
14. These rules can be found on line at <http://www.aacr2.org>.
15. The Romanization systems for Arabic and Malay may be found on line at <http://www.loc.gov/catdir/cpso/romanization/arabic.pdf> and <http://www.loc.gov/catdir/cpso/romanization/malay.pdf>.
16. Published by the Academy of Malay Studies and the Library of the University of Malaya in 1993.
17. These sites are <http://www.tkip.org/> and <http://www.bangsacham.com/>.

Nicholas Heer is Professor Emeritus, Department of Near Eastern Languages and Civilization University of Washington.