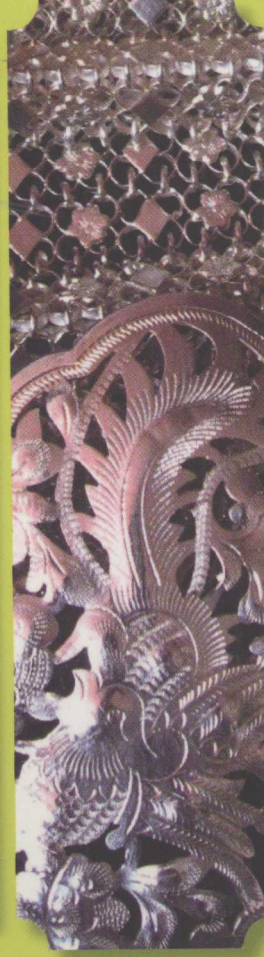


# A BABA BIBLIOGRAPHY:

*A select annotated listing of sources on  
the Peranakan Chinese in Singapore and Malaysia*



**Compiled by:** Bonny Tan  
**Edited by:** Ang Seow Leng & Noryati A. Samad



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## PREFACE

This bibliography is one in a series of bibliographies published by the National Library. It highlights the richness of the collections on Baba culture, many of which are located at the Lee Kong Chian Reference Library, National Library of Singapore. It brings together both Baba past and Baba present – a wide-spectrum of socio-cultural perspectives – which will complement existing studies on the community, particularly those on the Chinese classics translated into Baba Malay, Peranakan material culture, and their unique social and linguistic characteristics.

The Babas or the Peranakan Chinese of the Straits represent a unique hybrid culture in Southeast Asia. Marrying aspects of Chinese and Malay, as well as European and Indian elements, the Babas display a rich ritual heritage and a colourful material culture. They trace their beginnings to the immigration of the Southern Chinese to Malacca in the 15th century, who through intermarriage with the locals, led to a blending of cultures. Their migration to Penang and later Singapore saw the Baba culture take root in the Straits Settlements.

The Babas were one of the few local communities conversant in the English language in the late 19th century – a significant reason for their rise in standing as they mediated between the locals and the ruling British colony. Babas were in the forefront of politics, leading both Malaysians and Singaporeans to independence.

As the tight-knit Baba community unraveled in post-war Malaya and its material treasures spilled out into the public sphere, ordinary Singaporeans and Malaysians began to appreciate their beauty and uniqueness. Many in their search for a new identity saw in the Babas the unifying racial harmony and cultural singularity they had sought. The 1980s saw Baba plays, publications and a renewed interest in Baba crafts bloom in Singapore and Malaysia. Supporters saw this as a revival of the Baba culture although detractors believe that the culture had long passed and these were its dying throes.

I wish to thank Ms Bonny Tan for compiling and writing the introduction of this bibliography as well as to the team of Lee Kong Chian Reference Library staff who provided valuable assistance towards the compilation of this bibliography.

We hope that this annotated bibliography will be a useful resource for further research so that the collection itself will be further enhanced by such research. We also welcome donations of old publications related to the Babas community in Singapore and the region so that future Babas and all Singaporeans may benefit from its richness.

Judy Ng  
Deputy Director  
Lee Kong Chian Reference Library  
National Library

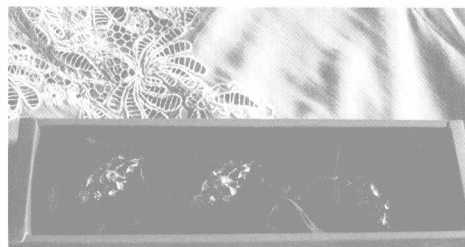
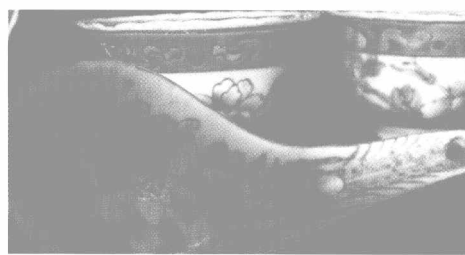
## INTRODUCTION

### Background

Almost 20 years ago, in October 1986, more than 100 titles in Baba Malay and on local Babas were donated to the National Museum on Heritage Week by Linda Lim<sup>1</sup>. Many of these titles have since been transferred to the National Library. Lim's donation along with the existing holdings of Baba Malay titles reflect a unique aspect of Singapore's community – the language and customs of a localised Chinese community that has developed its own hybrid culture.

An attempt to determine the National Library's holdings of the popular *Chrita dahulu-kala*, the Chinese classics translated into Baba Malay, led to an appreciation of the greater wealth of resources on the Babas. Thus, the original exercise became a larger undertaking of providing a more comprehensive listing of resources on the Babas available in the National Library. The annotated listing was to include not only familiar texts but also elusive articles in dailies, serials and ephemera. Besides print resources, non-print format have also been listed. Theses and unique items in the National University Library were also included to assist the more serious researcher.

The most challenging aspect of developing the Baba bibliography was defining the concept of a Baba. Secondly, was defining the subject category for the bibliography by which the articles should be categorised.



1 Hoe, I. (1986, October 6). Linda Lim's name is found stamped in many copies of the Library's Baba Malay translations of the Chinese classical tales.

## Definition

The Baba<sup>2</sup> community can be defined by ethnic, cultural, geographical and historical parameters. In essence, the Babas are an acculturated Chinese community, originally resident in the Straits Settlements.

Historically, the earliest Chinese settlement along the Straits of Malacca took root in Malacca around the 15th century. The legendary marriage of a Chinese consort, Hang Li Po and a Malay prince, Sultan Mansur Shah often serves as the genesis mythology for the Baba community suggesting an imperial bloodline. In reality, the community evolved out of an interaction with Malays from the archipelago and immigrant Chinese who had long settled there. Their versatility in adapting to the local culture helped them grow wealthy through business and trading activities. Following tin mining enterprises in Penang and trade in Singapore, the acculturated Chinese community fanned out to the newly colonised islands.

Culturally, the Babas are known for their unique Sino-Malay culture. Some of its expressions are seen in the Baba Malay patois, the brightly coloured attire and flavourful cuisine. More importantly, evidence of intermarriage with local women within one's bloodline is seen as a critical criteria for determining a pure Baba. These are the commonly accepted cultural elements of a Baba.

Academic study of the community reveals however, that the Baba identity is not so simply defined. They looked back to a Chinese past but turned to colonial Britain for their future, while aligning themselves with the local Malay for their present life and business. To succeed in periods of political turmoil and population change, the Babas have had to take on various identities, adopting new colours like an adept chameleon. Their multi-cultural values meant that the community often was divided



<sup>2</sup> In this bibliography, 'Baba' refers to the generic community identity and includes both men and women unless otherwise stated. Culturally, the term Baba is used to refer to the men of the community while Nyonya is for the women. Babas in the later half of the 20th century were familiarly known as Peranakans especially in Singapore. This term can be confused with studies of the Indonesian Peranakans, the acculturated Chinese of Indonesia, but is still used in the abstracts as long as the author refers to the community as such.



by diverse loyalties. The Babas themselves were ethnically not homogeneous due to the fluidity of membership through marriage and relations with the wider society. This distinction is even more apparent when comparing the Babas of Singapore and Malacca with the Penang Babas. The latter are more strongly influenced by the immigrant Chinese culture<sup>3</sup> and today speak a Hokkien with Malay adoptive terms rather than a Baba Malay as practiced traditionally by Malaccan and Singaporean Babas. Their dress and food also have their own distinctive Nyonya style.

For this bibliography, the perspectives of both the community and that of the academic world studying the community were taken as guidelines for the Baba identity and thus for source inclusions.

### Scope

Based on the definitions above, resources which mention a uniquely acculturated Chinese community within the Straits Settlement that was recognised as Baba or that the Baba community identified as their own were added to the list. The focus is on the Straits Chinese living in Malacca, Singapore and Penang, and to an acculturated Chinese-Malay culture that grew out of the community. The Peranakans of Indonesia and the Chinese Mestizos of the Philippines were thus excluded unless comparisons were made between these acculturated Chinese and the Babas.

The Indian and Thai Peranakans are, however, included along with studies of the Peranakan-like Kelantan and Terengganu Chinese. These studies often make references to the Baba community and, except for the Chetty Melaka, are germinal investigations with a smaller pool of data.

Descriptions recognised as uniquely Baba were included whereas those that involved Babas but did not reflect a uniquely Baba culture were not necessarily included. For example the religious publications in Baba Malay for the Straits Chinese churches in Singapore were included. However, while temple buildings and ceremonies strongly associated with the Babas were included such as the Cheng Hoon Teng Temple and the Wakang festival in Malacca, materials on the traditional Chinese worship practiced were not necessarily listed as they did not depict uniquely Baba expressions.

3 Png, P. S. (1969) even categorised the Penang Babas as being in an outer concentric circle of Baba identity which he termed "Straits Chinese" as they were Hokkien-speaking rather than Malay-speaking.

Articles on famed Babas such as Lim Boon Keng have also been set aside for a separate, more comprehensive listing on the subject and only those that significantly refer to the Baba community are included.

In the search for resources for the bibliography, the various names used of the Baba community were considered – Straits Chinese, Straits-born Chinese, local-born Chinese, Peranakan Chinese or Peranakan Cina, and Babas and Nyonyas. These were terms identified with or by the Babas<sup>4</sup>. The term Peranakan<sup>5</sup>, though commonly used today to refer to the community in Singapore and Malacca, is academically used as a reference to the ethnic Indonesian Chinese. Thus, resources solely on the Indonesian Peranakans were not included. Research on the Baba community can also be found under studies of domiciled Chinese, the ethnic Chinese and the overseas Chinese. However, studies that have too broad an overview of the overseas Chinese community without distinguishing between newly immigrant Chinese and the Babas were excluded.

Studies of the community can also be found in publications in both Chinese and Malay, as well as the various Western languages – French, German and Dutch. Resources in Japanese have also made mention of this community. However, although several sources in Malay were included, only selective Chinese sources were added due to the compiler's language limitations. Similarly, those in other languages were not thoroughly sought out. Frequently cited French articles, however, such as those by Salmon have been included.

Many of the journal and newspaper articles listed are taken from existing bibliographies. These include the extensive bibliographies found in Clammer, J. R. (1980), Tan C. B. (1988) and Rudolph, J. (1998) with the latter forming the backbone of the section on socio-cultural identity. Only *The Straits Chinese Magazine* (1897 – 1907) and *The Peranakan Association* (1995 – 2006), the Singapore Association's newsletter, was scanned thoroughly for relevant articles. The magazine titles were selected because of their completeness, length of publication, close association with the Baba community and their availability in the Library. All items included were reviewed by examining either the actual copy or its digital or microfilm surrogates.



### Audience

Those studying the acculturated Chinese in the Straits can benefit from this listing as well as those conducting broader studies on overseas Chinese or comparative analysis of aspects of Southeast Asian material culture. Both the veteran researcher and those new to the subject such as hobbyists and

4 Rudolph, J. (1998, pp. 38 - 44) gives a good overview of the etymology and use of the terms Baba, Nyonya and Embok, Peranakan, Straits Chinese and Straits-born Chinese.

5 Tan, C. B (1988, pp. 14 – 15) defines the various meanings of Peranakan, a Malay word. With reference to ethnicity, Peranakan refers to the local-born of any race, Indian, Chinese or Eurasians. It also extends to those beyond the Straits Settlements such as the Indonesian ethnic Chinese (Khoo, J. E. 1996). Thus there can be Indian Peranakans as well as Chinese Peranakans. However, a Baba specifically refers to a local-born Chinese.

students have been considered in the design of this bibliography. A wide range of topics are thus covered from specific area studies exploring the Baba history, culture, language and community to resources for culinary research such as recipes and restaurant reviews.

### Resources

Citations are of books, chapters in books, journal and newspaper articles, websites, and audio-visual media.



Publications and media resources listed can be found in the holdings of the Lee Kong Chian Reference Library unless otherwise stated. For print and physical items, they can be located through their respective call numbers. For items labeled RRARE, only the surrogate microfilm copy is to be consulted. The microfilm (MFM) or microfiche (MFC) numbers are given, preceeded with NL, after the call number. Items labeled RCLOS, RSING and RSEA are available at the Library's Singapore and Southeast Asian Collections. Items labeled RUR need to be requested for as they are at the offsite storage. Items indicated without R are available for loan. To check actual availability, patrons are advised to search the online catalogue of the National Library Board.

Websites were checked in November 2006 and found valid.

Thesis and rare items in the National University of Singapore (NUS) Libraries are also included for a wider coverage of resources available on this community. The call numbers of these materials are given preceeded by the label NUS. The respective rules and applications required by the NUS Libraries should be observed in order to access their resources.

### Arrangement

Each citation offers details of the creator, title of item, publisher or producer and library location code. It is followed by an abstract except for selected items in the NUS Libraries. In the abstract, spelling for Baba terms have not been standardised. Instead, the spelling as used by the author of the item is reflected in the abstract.

The listing is organised according to socio-cultural subject headings rather than in chronological order. This is because most of the publications and articles focused on specific aspects that spanned across time.

The subjects are categorised as follows: Literature and Publishing; Language; Social Life; Material Culture; Business and Enterprise; Biographies; Area Studies; Related Studies; Bibliographies, Collection Guides & Resources.

The articles within each subject are listed alphabetically by author and subsequently by dates. The author is the main contributor to the publication and could be an editor, transcriber, illustrator or producer. Where available, translations of the title will be given in square brackets. If another source is used for translations, they would be acknowledged.

An author-title listing follows the main bibliography. All articles by the same author are listed in alphabetical, then chronological order. Titles with unknown authors are listed alphabetically and inserted alongside the author listing. The author-title listing correlates with the main bibliography through the citation numbering in bold.

For example the following item in the author-title listing is citation 555 in the main bibliography:

A. Aziz Deraman. (1992, March). Teladan budaya Baba dan Nyonya [The example of the Baba and Nyonya culture]. *Dewan Budaya*, 14(3), 23 – 25. RUR 301.205 DB. **555**

A listing of all the journal sources referred to is appended along with abbreviations used.

### **Conclusion**

It is hoped that the list, though not exhaustive, will serve as the starting point for further research on the Baba community. More importantly, new knowledge and interdisciplinary studies can emerge where previously studies on the Babas focused only on specific aspects of the community's culture or social framework. Added to this, the knowledge of the wealth of resources in the Library will encourage others from within the community to contribute to the growth of the collection of Baba titles.

### **Acknowledgments**

The support of Mr William Gwee Thian Hock and Mr Tan Chee-Beng in providing the initial guidelines and giving detailed advice has helped add depth to this listing. However, as they did not have a chance to see the final outcome, they are not responsible for any errors or inclusion of mistaken documents in this final publication.

Professional assistance was also given by Mr Tim Yap Fuan and Mdm Noryati A. Samad in delineating essential elements of the bibliography from a librarian's perspective as well as Ms Ang Seow Leng and Ms Lynn Su-Yen Fong for their editorial expertise.

My heartfelt appreciation goes also to the following staff who provided assistance in selecting, reviewing, translating and annotating, including the non-English titles : Mr Mohd Ashif Padili, Ms Yashodha Devi Nadarajan, Ms Gracie Lee, Ms Ang Seow Leng, Ms Jane Wee, Mr Irfan Shafiq Tan and Mr Alex Ong.

Ms Bonny Tan  
Compiler  
Lee Kong Chian Reference Library  
National Library

# LITERATURE & PUBLISHING

A BABA BIBLIOGRAPHY: A select annotated listing of sources on the Peranakan Chinese in Singapore and Malaysia

## 1. LITERATURE & PUBLISHING

The Babas initiated some of the earliest local publishing in Romanised Malay along the Straits of Malacca. Studies of Baba works often focus on the Chinese classics and tales translated into Baba Malay published between the late 19th century and early 20th century. These are listed in the category *translated stories* (1.1). The compilation of this bibliography uncovered at least 44 distinct titles of these unique translations in the holdings of the Lee Kong Chian Reference Library. The *analysis* of the *translated stories* (1.1.1) includes bibliographic studies of the holdings of these titles in various libraries as well as the biographies of prolific Baba translators.

The category *short stories* (1.2) consists mainly of short tales written by Babas or about the Baba community published in *The Straits Chinese Magazine*. They represent some of the earliest attempts in fiction writing by the Babas. Holden's (2003 – 2004) analytical introduction of an online listing of 11 short stories from *The Straits Chinese Magazine* provides one of the few critical analyses of this literary form of Baba writing.

*Modern writings* (1.3) by recognised Babas bring new insights to Baba creativity and identity. They include novels, short stories and other fiction. Determining what constituted modern Baba writing proved challenging as distinct markers such as the use of Baba Malay was absent and who qualified as a Baba writer remained unclear. The writings selected were by renowned Babas, had been critically analysed as Baba literature, focused on the Baba community or had literary features of and perspectives from the community. They include some modern short stories. Only limited *analysis of modern writings* (1.3.1) has been made.

The category *poetry and performance* (1.4) includes pre-war collections of pantun, syair and poetry in *dondang sayang* performances as well as post-war poetic interpretations of the Baba community. Scores of early *keronchong* music along with original *keronchong* music of the 20th century by the Babas are also included. There is much more *analysis of poetry and performance* (1.4.1) than there are holdings of the poems and performing scripts. The analysis covers studies on the Baba style of *dondang sayang*, Peranakan music and dance, and poetic adaptation by the Babas. It also includes in-depth studies of early *Wayang Peranakan* as these early plays often included musical interludes and were enriched with poetic exchanges.

The *drama and plays* (1.5) category has Baba plays of the late 20th century. The staging of Felix Chia's *Pileh Menantu* in the 1984 Festival of Arts led to a slew of Baba productions for a modern audience, including the ever popular *Emily of Emerald Hill*. The listing of these drama productions includes scripts available at the Lee Kong Chian Reference Library as well as audiovisual media for onsite viewing of the plays. As there is little information on the plays themselves, the *analysis of drama and plays* (1.5.1) consists mainly of play reviews through which the storyline and audience response of these plays can be studied. Articles on female impersonation which first began in traditional *Wayang Peranakan* and continued into modern Baba plays are also included here.

The section on *newspapers and magazines* (1.6) lists only those published by the Babas prior to World War II, with the exceptions of *The Peranakan Association Newsletter* (1995 – ) and *Suara Baba* (1991 – ). Most are English language serials. This is followed by *newspaper and publishing studies* (1.6.1) providing an analysis of these serials along with Baba publishing trends at the turn of the 20th century.



## 1.1 TRANSLATED STORIES

1. **Batu Gantong (Chan, Kim Boon).** (1891 – 1892). *Chrita dahulu-kala nama-nya Gnoh Bee Yean (Orang Lima bini) di jaman Beng Teow [Ancient story entitled Five beauties or five wives during the Ming Dynasty]* [microform]. Singapura: Kim Sek Chye Press. 6 vols.  
Notes : Library has books 4 to 6 on microfiche.  
Microfiche No.: RSEA (MFC) 895.134 CHR  
This Qing dynasty novel was one of Chan's earliest Baba translations of Chinese works under the pseudonym Batu Gantong. The 6 books were completed with the assistance of Tan Khean Hock. Tan Phaik Kong was the illustrator and had sketched his self-portrait dressed in a Ming costume, published in book 5. (Translation of the title was taken from Tan, Chee-Beng (1988), Bibliography, *The Baba of Melaka*, p. 265).
2. **Chan, Kim Boon & Tan, Beng Teck.** (1889 – 1893). *Chrita dulu-kala dari pasal Hong Keow sama Lee Tan turonkan dari buku "Hwan Tong" di jaman "Tong Teow" sama "Chew Teow" [The ancient story about Hong Keow and Lee Tan, from the Book "Hwan Tong" during the time of the Tang dynasty and Zhou dynasty]*. Singapura: Poo Wah Hean Press, Kim Sek Chye Press, Lat Pau Press. 8 vols.  
Call No.: RRARE 895.134 HON  
Microfilm Nos.: NL 10313, NL 17311  
Taken from the Qing dynasty historical novel 反唐演义 (*Fan Tang yanyi*) [*Story of the revolt against the Tang dynasty*], the story narrates the story of Huang Ch'ao (黄巢) who led a rebellion against Emperor Li Dan (李旦) and seriously weakened the mighty Tang dynasty. This story in 8 books is one of Chan's earliest translations of Chinese works. It is believed that Chan Kim Boon began translations of Books 4 to 8 (1892 – 1893) after Tan Beng Teck had completed the first three (1889 – 1891) before leaving for Japan. Thus Chan's first three books of this story were published much later. Tan Kheam Hock assisted Chan in Books 6 to 8. Only book 6, a donated item, is physically located at the Library although all 8 books can be accessed through microfilm. Tan Beng Teck's 1889 edition entitled *Chreta dahulu kala dari pasal Hong Keow sama Lee Tan turon-kan dari buku "Whan Tong" di jaman "Tong Teou" sama "Chew Teow"* is available on microfilm (NL 17311). This was published by Poo Wah Hean Press. (Translation of the title was taken from Tan, Chee-Beng (1988), Bibliography, *The Baba of Melaka*, p. 264).
3. **Chan, Kim Boon.** (1892 – 1896). *Chrita dahulu-kala, namanya Sam Kok, atau, Tiga negri berprang: Siok, Gwi, sama Gor di jaman "Han Teow" [Ancient story entitled "The three kingdoms or three kingdoms at war: Siok, Gwi and Gor during the time of the Han dynasty"]*. Singapura: Kim Sek Chye Press. 30 vols.  
Call No.: RRARE 895.135 CHR  
Microfilm No.: NL 10313  
This Chinese classic otherwise known as the *Romance of the Three Kingdoms* describes the Three Kingdoms (三国) during the period of Shu Han (蜀汉), Wei (魏) and Wu (吴). With a total of 30 booklets, this is one of the most voluminous series of Chinese classics translated into Baba Malay. Books 18 and 19 include Chan's views of the Sino-Japanese war accompanied by anti-Japanese cartoons. Several of the later volumes also have wise sayings, anecdotes and moral stories. Chan was assisted by Chia Ann Siang and Than Kheam Hock (Translation of the title was taken from Tan, Chee-Beng (1988), Bibliography, *The Baba of Melaka*, p. 265).

# LITERATURE & PUBLISHING

A BABA BIBLIOGRAPHY: A select annotated listing of sources on the Peranakan Chinese in Singapore and Malaysia

4. **Chan, Kim Boon.** (1899 – 1902). *Chrita dahulu-kala di triak Song kang 108 P'rompak atau Swui Hnoh di zaman "Song Teow" (Shui hu zhuan) [Ancient story called Song Kang or 108 outlaws during the time of the Song dynasty]*. Singapore: Batu Gantong. 19 vols.  
Call No.: RRARE 895.134 SON  
Microfilm No.: NL 8734  

This is the Chinese classic known as 水浒传 (*Shui Hu Zhuan*) [*The Water Margin*]. This translation is in 19 books, with each book having at least 12 leaves of illustrations of the main characters. Each also has a list of terms used, giving the English translations of Baba words. From Book 6 onwards, the introductory text becomes more conversational. (Translations of title taken from Tan, Chee-Beng (1988), *Bibliography, The Baba of Melaka*, p. 265).
5. **Chan, Kim Boon.** (1911 – 1913). *Chrita da-hulu-kala pasal Kou Chey Thian [猴齐天] mangawal-kan Tong Thye Chu [唐太子] pergi di negri Seh Thian C'hu Keng [西天取经] [The story of the Journey to the West about Monkey Chye Thian of the immemorial past and Tong Thye Chu going to the West to acquire the Scriptures, during the time of the Tang dynasty]*. Singapura: Batu Gantong. 9 vols.  
Call No.: RRARE 895.135 CHR  
Microfilm No.: NL 8736  

The journey of Monkey King or Monkey God to the West is a fictionalised tale based on the true pilgrimage of Xuan Zang, a monk who travelled to India during the Tang dynasty. This translation has a total of 9 books. Book 1 of the second edition was published by Y. P. Chan while Book 7 has fan mail from Tan Kheam Hock, a Justice of Peace. The last book has an English letter by Chan Tian Heng, Chan's nephew, commending his uncle for the effort put into these publications and asking that an English translation be done. Book 9 published in 1913 has a variant title *Chrita da-hulu-kala pasal Kou Chey Thian [猴齐天] blakang ter-sabot pasal Tionh Seng dan Eng Eng Sio Chea di dalam masjid Pho Kiu Si [普救世]*. (Translations of title taken from Tan, Chee-Beng (1988), *Bibliography, The Baba of Melaka*, p. 265).
6. **Chek, Swee Liong & Peng Swee & Co.** (1889). *Charita dahulu kala yang bernama "Teong Chiat Ghee" kesah "Pek Lee Hey" dangan anak bininya, disatukan dengan kesah "Sey Oh Sip Wee" Charita "Mai Yeu Long" [This is an ancient story called Teong Chiat Ghee, being the story of Pek Lee Hey and his wife's child, combined with the story of Say Oh Sip Wee, being the story of The Oil Seller] [microform]*. Singapore: Mercantile Press.  
Microfilm No.: R (MFM) 895.135 SHA  

The single volume holds two stories. The first is of Pek Lee Hey and his child. The second is of an oil peddler also known as Mai Yeu Long. The latter is from *New and Old Wonders during the Song Dynasty*, which is a continuation of *Teong Chiat Ghee*. Cheong Guan Boon has a later translation of the story of the oil pedlar published in 1915. This edition includes 8 pages of illustrations. (Details are from Yoong Suan Kui (2001), *A bibliographic survey on Baba literature*, p. 63. Translation of the title was taken from Tan Chee-Beng, (1981), *Baba Chinese publication in Romanized Malay, Journal of Asian and African Studies*, (22), 181)

# LITERATURE & PUBLISHING

A BABA BIBLIOGRAPHY: A select annotated listing of sources on the Peranakan Chinese in Singapore and Malaysia

7. **Chek, Swee Liong & Peng Swee & Co.** (1889). *Ini-lah yang 1 nya punya kisah bijak lahsana dari cherita kesah "Sam Kok" [This is a tale of great wisdom from the story of the Three Kingdoms]* [microform]. Singapore: Mercantile Press.  
Microfilm No.: R (MFM) 895.135 SHA  
In one volume, it analyses the wisdom behind the *Romance of the Three Kingdoms*. It is heavily illustrated with 40 pages of drawings.
8. **Cheong, Guan Boon.** (1915). *Chrita dulu kala bernama "Mai Yew Long" di-salin-kan dari Kin Koh Khi Kwan di-zaman "Song Teow" [Ancient story called the Oil Seller, translated from Kin Koh Khi Kwan, during the time of the Song dynasty]* [microform]. Singapore: What Seck Chye Press.  
Microfilm No.: R (MFM) 895.135 SHA  
Concerns an oil pedlar – Chin Ku Ch'i Kuan. It is a later translation of a similar work by Chek Swee Liong and Peng Swee in 1889. Contains 16 pages of illustrations. (Translations of title taken from Tan, Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 182).
9. **Cheong, Guan Boon.** (1915). *Chrita dulu kala bernama Tiong Chiat Ghee: di-salinkan dari Liok Kok di-zaman Chew Teow [The story called "Tiong Chiat Ghee" copied from Liat Kok during the time of [the] Zhou dynasty]* [microform]. Singapore: What Seck Chye Press.  
Microfiche No.: RSEA (MFC) 895.134 CHR  
Also subtitled "Chung Chieh I" *Zhong Jie Yi* (忠节义). The illustrated tale has pantun interwoven into the story (Translations of title taken from Tan, Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 181).
10. **Cheong, Guan Boon.** (1916). *Cherita dulu-kala bernama Sum Hup Poh Kiam di-jeman Han Teow [Ancient story called Sum Hup Poh Kiam, during the time of the Han dynasty]* [microform]. Singapore: Kim Seck Hean Press.  
Microfiche No.: RSEA (MFC) 895.134 CHE  
This is a translation from the Chinese book "Han Teow" which Yoong (2002, December) considers as a continuation of Lau Kim Lok's (1912) version. Only book 5 is on microfiche with four segments, story 17 to 20, available. Tan (1981) suggests that the title has more than 5 books (Translation of the title was taken from Tan Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 182).
11. **Chew, Tian Sang & Khoo, Peng Yam (Sang & Yam).** (1931 – 1932). *Chrita da-hulu-kala di triak Pat Bee Tor [八美图] di jeman Song Teow [Ancient story entitled "The eight beauties during the time of the Song dynasty"]*. Singapore: Sang & Yam. 4 vols.  
Call No.: RRARE 895.135 CHR  
Microfiche Nos.: NL 0040/095 – 102  
This story was written during the Qing dynasty. The translation is in four books with Books 1 and 2 published in 1931 and Books 3 and 4 the following year. Book 2 includes a short tale *Chrita pendek pasal sorang temahak* while books 3 and 4 have continuing episodes of *Chrita pendek pasal orang suda tua baru naik gey-tek*. The typewritten script often has clarifications in English or Baba Malay. No illustrations in the series. (Translation of the title was taken from Tan Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 180).

12. **Goh, Hood Keng.** (1913). *Si hitam yang chantek [Black Beauty]* [microform]. Singapore: Methodist Publishing House.  
Microfilm No.: NL 18054  
A translation of the English classic *Black Beauty* into Baba Malay.
  
13. *Ini chrita dulu kala dari zaman Tong Teow ber-nama Seeh Jin Quee Cheng Say (pukol negri s'bla barat) [This is an ancient story from the time of the Tang Dynasty entitled "Seeh Jin Quee (薛仁贵) fought in the West"]*. (1921). Singapore: Chinese Directory & Press. 10 vols.  
Notes: Library lacks vol. 8  
Call No.: RRARE 895.135 INI  
Microfilm Nos.: NL 26039 (Vols. 1 – 2, 9 – 10), NL 0040/165 – 177 (Vols. 1 – 7)  
A tale about the famed Tang dynasty General Xue Rengui (薛仁贵) and his military expeditions to Central Asia, commissioned by his overlord the Emperor Tang Taizong (唐太宗). This version is believed to be translated by Seow Chin San or Seow Hay Yam with the story continuing in *Seeh Jin Quee Cheng Tang* (Translation of the title was taken from Tan Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 179).
  
14. *Ini chrita dulu kala dari zaman Tong Teow ber-nama Seeh Jin Quee Cheng Tang (pukol negri s'bla timor) [This is an ancient story from the time of the Tang Dynasty entitled "Seeh Jin Quee fought in the East"]*. (1922). Singapore: Chinese Directory & Press. 7 vols.  
Call No.: RRARE 895.135 INI  
Microfiche Nos.: NL 040/176 – 177  
A continuation of General Xue Rengui's (薛仁贵) military expeditions, this time toward the east against Korea. The author of this edition is uncertain but it is a continuation of *Pukol Negri s'bla barat* by the same publishers. The first translation of this work was published by Kong Guan Hin Press in 1895, translated by Goh Len Joo (Translation of the title was taken from Tan Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 179).
  
15. **Khoo, Peng Yam.** (1935 – 1936). *Chrita dahulu-kala bernama "Khian Leong Koon yew kang lam" di zaman Cheng Teow [乾隆君游江南] (1st ed.) [Ancient story called [Emperor] "Khian Leong Koon toured the Southern provinces" during the time of the Qing dynasty]*. Singapore: Nanyang Romanised Malay Book Co. 27 vols.  
Notes : Library copies donated by Linda Lim.  
Call No.: RRARE 895.135 CHR  
Microfiche Nos.: NL 0017/023 – 36  
The tale depicts the famed Emperor Qianlong's (乾隆皇帝) tour of Jiangnan (江南) or Southern China. Khoo was assisted by Lee Seng Poh. Each booklet is about 30 pages with a new line drawing for each new issue (Translation of the title was taken from Tan Chee-Beng, (1981), Baba Chinese publication in Romanized Malay, *Journal of Asian and African Studies*, (22), 182).