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From the President

The year 2023 is coming with high expectations for the East Asian library community. After three years in the shadow of the COVID-19 pandemic, our community is undergoing recovery and revival with many activities and programs on the horizon.

After three years of online annual conferences from 2020 to 2022, now we are actively planning and preparing the first onsite annual conference since the pandemic in Boston in March 2023. Although the pandemic has not completely subsided, we are moving toward a new normal for the organization. The CEAL Executive Board (EB) initiated the preparation of the 2023 annual conference after the conclusion of the online annual conference in March 2022. On July 18, 2022, EB approved the Plenary Theme of the CEAL 2023 annual conference, Diversity, Equity, Inclusion: the East Asian Library in a Changing World, which states that “On the path to recovery from the COVID-19 global pandemic, the world is facing more challenges from international wars, social unrests to natural disasters, under which the principle of Diversity, Equity, and Inclusion (DEI) become even more crucial to the educational institutions including the East Asian libraries. The plenary session of the 2023 CEAL annual conference is to explore and foster new and creative ways to achieve DEI in resource and service development, as well as in teaching and research, of the East Asian libraries, in response to the changing world. The session is aiming at unveiling new perspectives linked to the emerging domestic and international issues and discovering approaches workable to the East Asian library community and its organization.” We hope the onsite annual conference will start a new page in CEAL history.

In addition to the plenary sessions, all the CEAL committees are planning programs for the first onsite annual conference since the pandemic. I want to especially mention that the Committee for Electronic Resource Metadata Standards and Best Practices (ERMB) will present a program during the regular session for the first time. As my predecessor Hana Kim indicates, ERMB was initiated in March 2013 as a special task force under the supervision of the CEAL Executive Board, under a general charge of investigating best practices for the creation, manipulation, and management of electronic content and metadata for East Asian language resources, as well as in addressing issues as how electronic resources move through their life cycle from selection to user access. In the past eight years, the ERMB Task Force fulfilled its goals by organizing preconference workshops at CEAL annual conferences, initiating international collaborations, and coordinating cataloging projects to facilitate access and discovery. The current EB decided to elevate the ERMB Task Force to a standing committee with an elected chair on June 15, 2022. This decision recognizes the long-term role of ERMB and confirms the collaboration between public services and technical services in e-resource metadata issues, an emerging need during the digital era. We will see the new standing committee’s first regular session program details in a couple of months, along with all other committee programs of the 2023 CEAL annual conference.

Concerning the forthcoming annual conference, I would like to ask everyone’s attention to a unique program, the international conference of The Tools of the Trade: The Way Forward, which is organized by Harvard University and co-sponsored by CEAL. The Conference will have plenary sessions, at which leaders of libraries and research centers in China, Taiwan, Japan, Korea, Vietnam, and Buddhist studies, as well as Europe and North America, will
address their respective strategies for development. The conference expects these sessions will spark comparisons and contrasts, mutual learning, and considerations of improving connectivity across national boundaries. There will be workshops that discuss new technologies, methods, and data sources, as well as exemplary projects to introduce tools, platforms, databases, and platforms. The conference is a rare opportunity for librarians and research faculty to work together, and the EB encourages all East Asian library colleagues to participate.

Besides the annual conference and other official events, the CEAL community organized several activities in the past months, such as celebrating Librarian Emeritus Eugene Wu's 100th birthday. Librarian Emeritus Eugene Wu was a pioneer in the development of research sources for modern and contemporary China studies for four decades. As the Curator of the East Asian collections at Hoover Institute and the Librarian of the Harvard-Yenching Library, he presided over the growth of two outstanding East Asian collections. His career was closely associated with the growth of the CEAL community, which is well presented in his article on CEAL History. At his retirement in 1998, CEAL presented him with an award honoring his extraordinary achievements and leadership in the field of East Asian librarianship and scholarship, and his many contributions to CEAL. Librarian Emeritus Eugene Wu is a legend of the East Asian library community, and his career is revered by the East Asian studies librarians in North America and promises to be an enduring inspiration for generations of East Asian librarians to come. Right before his 100th birthday in July 2022, the CEAL community presents an electronic card to honor Librarian Emeritus Eugene Wu with 100 congratulatory messages and historical photos, which were printed and bound into a birthday gift book. Librarian Emeritus Eugene Wu passed away twenty days after his 100th birthday. He said in his last message to the CEAL community, “The final printed copy arrived a few days ago while I was in the Stanford Hospital. The outpouring of love, care, and friendship was overwhelming, and it touched me deeply. If there is a way to say thank you to all of them, please do so for me.”

As the CEAL Executive Board and committees are intensively preparing for the 2023 annual conference, I hope I can bring you more details about the programs next time. I deeply appreciate the efforts of the EB and committee members, and the support from CEAL members and colleagues. I am looking forward to seeing all of you in Boston.

Hong Cheng, PhD
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A Reflection on the Challenges and Collaborative Potential in Working with Buddhist Studies Materials in East Asian Librarianship

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Introduction

Buddhism began as an oral tradition, but it slowly evolved into an intensely bibliographic one. As Buddhism spread outward from Northern India more than 2,500 years ago, scriptural and commentarial literature proliferated along with new and varied schools, lineages, and discourses that now comprise the tradition in its modern form. Today, this textual evolution continues with new and surprising adaptations to emerging media and digital technologies. In the case of East Asian Buddhism, which typically refers to Mahāyāna schools across China, Japan, and Korea, its textual culture has been historically iterative; scholar-monks and scholar-nuns have built upon authoritative writings from previous centuries, and these writings continue to live on in current discourse as new sites of interpretation, refutation, and expansion.¹

The evolution of the Buddhist studies field has followed a similar trajectory. Like the Buddhist tradition’s intellectual and textual evolution, Buddhist studies is comprised of “lineages” of academic training, each with varying methodological emphases. Academic writing in this field, like academic writing generally, is also largely iterative; scholars build upon and refute one another, but there have also emerged well-regarded, anchoring studies that are privileged for advancing (or challenging) the fieldwide consensus. These parallel trajectories of intellectual and bibliographic production—one from within the Buddhist tradition and one within its scholarly field of study (and some that cut across this boundary altogether)—connect massive corpora of texts with histories that leap and bound across East Asia.

Buddhism tends to find its way into nearly every East Asian cultural expression. This can make very specific demands even of scholars who are not trained Buddhologists: literary scholars may seek to identify passing mentions of the names of buddhas in poetic works, while others may be confounded by a variant gloss of a Buddhist term in a classical text; Japanese art historians may be curious about Buddhism’s connections to ukiyo-e aesthetics and imagery, while anthropologists may investigate the use of temple seal stamps collected in pilgrimage books; linguists focused on Chinese might inquire about early, state-sponsored translation bureaus engaging Buddhist texts from India; contemporary Korean historians might focus on Buddhist writings produced during the colonial period as a way to better understand the relationship between religion and rule. Buddhist ideas and practices have moved throughout East Asia across time and have given rise to interconnected networks of cultural modes of production, identification, and expression (Heirman, et al. 2018). While

¹ Mahāyāna ("Great Vehicle") is a Sanskrit term that refers to a movement of Buddhism that formally emerged roughly four centuries following the death of the Buddha and centers around textual corpora attributed to the Buddha during his lifetime. This form of Buddhism philosophically, textually, and practically distinguishes itself from earlier forms of Buddhism and categorically includes the major schools and lineages that are dominant in East Asia.
these few scholarly scenarios reflect Buddhism’s cultural and social reach across the region, they also implicate Buddhism as an unavoidable part of reference work, research consultation, and collections building expected of East Asian librarians.

These bibliographic, historical, and disciplinary tangles introduce a range of challenges that face librarians engaging Buddhist studies materials. Some challenges may be linguistic, as East Asian Buddhist textual traditions very often share (or purport to share) in a continuity across the region whereby critical editions and their preceding texts are translated across Chinese, Japanese, and Korean.\(^2\) This movement across languages can make discerning textual lineages difficult. This difficulty extends to logistical challenges that emerge in effective collections building because this subject area demands at least some familiarity with not only critical editions, but also the textual lineages from which they culminate. Additionally, the nature of Buddhist linguistic conventions, which differ from colloquial conventions across Chinese, Japanese, and Korean, add a layer of unpredictability when searching for materials by keyword or title. Other challenges may be practical, such as advising graduate students on how to conduct research in Buddhist temple archives, the processes of which differ markedly from using university or municipal libraries or archives abroad.

These interrelated challenges derive as much from the bibliographic and historical qualities of the Buddhist tradition as they do from the Buddhist studies field. That is, centuries of networked translations, publications, and reproductions across three East Asian languages can make single Buddhist works difficult to trace. This is compounded by the work of scholars who seek to situate these individual works within their transregional and linguistically diverse contexts. Likewise, the historically peripheral position of contemporary Buddhist temples vis-à-vis secular society creates unique demands of researchers, who must abide by unwritten or indiscernible social and administrative expectations. For East Asian librarians engaging with Buddhist materials, therefore, taking an expansive view of the bibliographic, linguistic, and historical aspects of both the tradition and the field surrounding it may be an effective way of providing research support.

There exists a disparity between, on the one hand, the pervasiveness of Buddhist themes and motifs in the study of East Asia and, on the other, the lack of a unified toolset for handling these themes and motifs in several aspects of East Asian librarianship.\(^3\) With the hope of

\(^2\) By “critical edition”校勘 (Chn: jiaokan, Jpn: kōkan; Kor: gyogam) I refer mainly to the product of philological comparisons of several versions of a text in order to distill a single, authoritative version. With regard to scripture, these texts derive from Indic originals and were later translated into one of the various East Asian languages. Zhiyi 智顗 (538-597), whose work is mentioned in greater detail below, deploys this term as part of standard practices for taxonomizing doctrine within the Tiantai 天台 (Jpn: Tendai) tradition, and which persisted as standard practice in East Asian Buddhism, generally. See Morohashi (1966, 6011c). Critical editions that emerge within a Buddhist sect can undergo similar processes whereby several versions of a given text written by a major sectarian figure are compared, distilled, and copied, sometimes by the immediate disciples of the author.

\(^3\) While this may be the practical reality, I note here a few historical examples of the relationship between Buddhist studies and East Asian librarianship. Kenneth Tanaka (1935-2021), who was an ordained Buddhist minister and who had earned degrees in Buddhist studies, served as cataloger for the Library of Congress in the 1970s, during which time he conceived of the LC classification system for Buddhist studies. He went on to work as a cataloger in East Asian studies at the University of Chicago and the University of Maryland. Philip Yampolsky (1920-1996), perhaps best known for his
offering some foundational guidance for those who endure the challenges inherent to engaging such materials, this article is meant to provide an initial dialogue for future collaborations across the fields of Buddhist studies and East Asian academic librarianship.\(^4\) Future collaborations might include: workshops bringing both faculty and librarians together to discuss the relationship between Buddhist textual histories and the current state of institutional holdings; the collaborative development and continual maintenance of a field-wide reference guide focused on East Asian Buddhist resources; the public invitation of scholars or scholar-monks to deliver virtual overviews of temple archives, their holdings, and ways to access them; new partnerships with museum curators that highlight the role of bibliographic support for exhibitions and stewardships over Buddhist studies ephemera; new events or initiatives to encourage long-term relationships with vendors specializing in Buddhist textual materials; or perhaps university collection spotlights co-authored by faculty and librarians with an emphasis on research potentials in Buddhist studies.

Toward this end, this article is not intended as a comprehensive guide or as a mere list of resources, nor does it propose monolithic solutions to the challenges outlined here. I take seriously the breadth and diversity of strategies for meeting these challenges in Chinese, Japanese, and Korean languages, as well as the impossibility of covering them all effectively here. Instead, my hope is that a broader, more reflective approach will lay bare how these challenges affect the field at large, and that a preliminary dialogue will widen the scope of conversation among our colleagues moving forward. Likewise, I hope this article prompts subject librarians to think about Buddhism and Buddhist studies as a chance to work between and across the countries that comprise East Asia, and to collaborate with one another with the aim of a richer, fieldwide understanding of how this tradition is so integral to East Asian studies.

Below, I explore challenges in reference work, collections building, and research advising—all of which are interrelated—that tend to emerge for East Asian librarians. At the end of each section, I offer a few suggestions and resources for navigating these challenges and for fostering a broad sense of how to work effectively with these materials. In concluding, I then gesture to a few emerging trends in the field of Buddhist studies and suggest ways that East Asian librarians can support this evolving field in the future.

\(^4\) As Li and Li (2021) have recently shown, collaboration within and across fields has become one among several new cornerstone qualifications for East Asian studies librarianship within the last decade. Their data shows that, in addition to new responsibilities surrounding reference, liaison, and instruction work, open, collaborative relationships are now also key aspects of work in this field and are the byproduct of new expectations for librarians to maintain networks of stakeholders related to major projects, and to engage more publicly in those efforts. In this spirit, this article highlights the imperative to collaborate in meeting challenges that may extend beyond one’s immediate area of specialization and to assume an entrepreneurial role in finding solutions that benefit the entire field.
**Buddhist studies in East Asian collections**

With some variation, Buddhist studies curricula typically occupy one of three roles with regard to East Asian studies at universities within the United States. In one model, Buddhist studies subsumes other aspects of East Asian cultural studies and foregrounds pastoral or chaplaincy training in an otherwise culturally oriented curriculum. One typically finds this model at Buddhist universities or seminaries such as Naropa University, University of the West, Soka University, the Institute of Buddhist Studies, and others. In a second model, Buddhist studies occupies a subdivision of religious studies and it is typically explored, at the graduate level, alongside other traditions though with a focus on a single regional tradition of Buddhism. In these departments, one tends to find Buddhist studies faculty supported by specialists in other, non-Buddhist Asian religions. In a third model, Buddhist studies occupies a subdivision of an East Asian studies department. In this model, students and faculty study Buddhism through a cultural lens, with a regional focus on either China, Japan, or Korea.

The variety of these models means that librarians at these institutions must also approach collections development with a range of foci to meet scholarly and curricular needs. At Buddhist universities and seminaries, collections tend to be pitched heavily in the way of Buddhist studies with a focus on Buddhist training. These libraries can include curricular subjects that are integral to chaplaincy work, such as social justice, environmental studies, leadership studies, or community outreach. In both the religious studies and East Asian studies departmental models, Buddhist studies can, depending on the institution, occupy a considerable portion of the library’s East Asian collection. At universities with robust and well-resourced Buddhist studies programs or with a healthy constituency of faculty working on a particular region, for example, one tends to find comprehensive collections geared to that faculty specialty. In some cases, portions of these collections might be named after a modern, promotional association from within the Buddhist tradition or a notable scholar from within Buddhist studies. Given the variation with which these factors above influence the shape of collections, librarians must also assume a range of approaches in collections development and research consultations that make use of these collections, and all of this depends on the institution, departmental model, and faculty presence. This amounts to the reality that Buddhist studies collections drastically vary in volume, content, and curricular and scholarly purpose, as does their use by East Asian librarians.

The reality of this variation is sharpened further when we consider the relationship between collections and the presence of Buddhist studies faculty through a snapshot of Buddhist studies holdings in the *Ivy Plus* consortium. In Table 1 we can see rough data on holdings in Chinese, Japanese, and Korean vernacular records related to Buddhism across Ivy Plus.

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5 Two examples of these named collections outside of the Ivy Plus consortium include: UC Berkeley’s Numata Collection, named for the Numata Family, who were involved in the early establishment of the Society for the Promotion of Buddhism (Bukkyō Dendō Kyōkai 佛教傳導教会, or “BDK”) and the Stanley Weinstein Collection, named for the late scholar of Chinese and Japanese Buddhism, at the University of Virginia.
Notable among this data is the relationship between Buddhist studies holdings and the presence of faculty directly affiliated with the discipline. There appears to be little correlation between them. On the one hand, we see very little variation with regard to the presence of faculty directly affiliated with the study of East Asian Buddhism. Most institutions host either two or three faculty, which is near or at full coverage for the region. With this in mind, it is also safe to assume that faculty that identify with broader categories of study such as “East Asian religions,” as well as those outside of the study of religion altogether, may also engage these collections from time to time; as I describe at the start of this article, Buddhism has found its way into such a wide range of cultural productions that encounters with it are practically unavoidable for faculty researchers in sub-disciplines of East Asian studies. On the other hand, holdings of Buddhist studies materials at these same institutions range drastically between roughly 800 and 11,000 records. This means that, for example, two institutions could host the same number of faculty and yet hold wildly different volumes of materials; according to the data, there is a roughly eightfold difference between the highest and lowest holdings among institutions with two faculty members. There are

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*Bibliographic data was drawn from WorldCat FirstSearch in May 2022. In order to achieve a narrow but controlled set of results, I used the following parameters: OCLC worldwide search, using the query “Buddhism,” filtered by LC Subject Heading to books only and by language (Chinese, Japanese, and Korean). Each search by language was run separately. Library codes were used to query each institution. Data for faculty constituencies was drawn from current departmental websites and only include faculty who focus narrowly on the study of some aspect of Buddhism within East Asia. An asterisk (*) in the faculty column indicates either the presence of temporary faculty (e.g., one- or two-year postdoctoral appointments) or no presence of faculty directly affiliated with the study of East Asian Buddhism. I note here that departmental websites do not always accurately represent regional and disciplinary focus, though I remained strict about the criteria above so as to maintain control over the data snapshot.*
likely several factors that contribute to this disparity among these institutions, which could comprise a study in and of themselves: varying degrees of access to financial resources; the presence of legacy collections that have grown over more time than others; the continuous presence of an East Asian librarian to develop and expand those collections over time, and so forth. Nevertheless, we can surmise from this data that while faculty needs—signaled here by faculty presence with direct links to the study of East Asian Buddhism—remains generally similar across these institutions, the volume and diversity of institutional holdings varies greatly.

Buddhist studies collections are as more or less voluminous, varied, and diverse as the curricular, departmental, and scholarly demands that give them shape, and yet they serve a similarly sized pool of scholars at Ivy Plus institutions. If this data is any indication of trends beyond this consortium, I expect similarly varied holdings at other institutions across the Unites States. Crucially, the acute demands made of the East Asian librarian in stewarding over and leveraging these materials in day-to-day tasks must be equally varied and diverse. For this reason, it is the materials themselves that warrant a unified approach and it would benefit the field at large to view these materials for their inherent potential for collaboration. We can learn by formalizing and sharing tactics that have been successful in our engagement with these materials, and we can confront the linguistic and bibliographic diversity of these materials by taking stock of approaches that are consistent and replicable.

Of course, the volume and diversity of Buddhist studies holdings comprises only a small portion of this challenge. Just as the curricular, departmental, and scholarly diversity at institutions has given shape to wildly diverse collections, the materials within those collections are multilingual, transhistorical, and equally diverse in their representation of Buddhist communities and practices. These qualities can pose several additional challenges for the East Asian librarian.

Challenges in reference

Taken together, these challenges can emerge from linguistic, bibliographic, and practical aspects of the Buddhist studies field and/or Buddhist tradition and require consideration beyond those that typically occupy the librarian covering one specific East Asian country. While every subject field has its own set of unique aspects that require careful consideration by any librarian, the challenges outlined below differ because they are as much a byproduct of the Buddhist tradition as they are of the field’s scholarly conventions. That is, some of the very systems for organizing and taxonomizing knowledge produced by and for Buddhists are also those used by scholars studying the tradition. This means that a librarian’s engagement with these materials, whether secondary or primary, may likewise be enhanced by working within and across these same systems.

As one example of what I mean, I refer to the Chinese exegete Zhiyi 智顗 (538-597), who developed and systematized commentarial frameworks for analyzing Buddhist scriptures, which became standard practice across East Asia. Part of his system, which came to be referred to as the “five categories of meaning” (wuchong xuanyi 五重玄義), provided scriptural commentators a template for investigating the meaning of a scripture’s title, purpose, essential teaching, social impact, and overall value within the Buddhist tradition. In
turn, textual scholars in Buddhist studies who read these scriptures also read the accompanying commentaries that excavate their “meaning,” and therefore Buddhist frameworks of interpretation also find their way into Buddhist studies scholarship on the textual and social history of a given scripture. Of course, East Asian librarians need not develop a comprehensive knowledge of premodern Buddhist commentarial practices. Rather, a basic understanding that certain aspects of Buddhist scriptures have been privileged, over time, as key sources of interpretation may inform approaches to research consultations and collection development; knowing that a certain text is taxonomically important to the tradition and to the scholars studying it may help to guide bibliographic support.

While Zhiyi’s practices relate to systems of interpretation, the following example focuses on the importance of abiding by some of the linguistic systems that emerged in Buddhist East Asia. Innovative departmental structures established within the library field over the last decade or more may encourage collaboration across languages to some degree, but the general tendency for siloed work within either Chinese, Japanese, or Korean reflects longstanding linguistic divisions expected of the subject librarian profession. The historical co-development of East Asian Buddhism and East Asian linguistic conventions across several centuries have continued, over at least twenty-five years, to throw into sharp relief several reference-based challenges related to language. In his prescient study, Kenneth Tanaka (1997) recognized the inherent problems in working with Japanese Buddhist terminology in subject headings and focused on a lack of Buddhist cross-references in some CJK terms. He also identified the need to provide vernacular readings of Buddhist terms that otherwise do not ideographically communicate their meaning to those unfamiliar with them. Tanaka identified the challenges inherent to Buddhism’s multilingual qualities across terms and titles and encouraged an inclusive approach to Buddhist terminology across CJK by expanding on the linguistic metadata in a given record. And yet, other similar linguistic challenges persist after twenty-five years and the field of librarianship continues to find ways to accommodate the cross-referential systems that are so necessary.

A major challenge I refer to here relates to historical phonetic conventions, which differ between Buddhist and vernacular uses of the same terms across Chinese, Japanese, and Korean. In the case of Japanese, modern reading conventions emerged from premodern reading conventions originally derived from Chinese (Jpn: on-yomi 音読み), which has three sub-conventions: reading conventions derived from the southern Wu region (Jpn: go-on 呉音, lit. “Wu sound”), reading conventions derived from the Tang era (Jpn: kan-on 漢音), and reading conventions derived from later Tang and Song eras (Jpn: tō-sō-on 唐宋音). Among these three, go-on conventions first arrived in Japan around the sixth century and became the standard for reading both legal and Buddhist texts in Japan. Sino-Korean, too, followed

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7 There are also examples of this convention in non-CJK languages such as Sino-Vietnamese. For example, dictionaries tend to give the vernacular reading of trí tuệ for 智慧 (“wisdom,” Chn: zhihui; Jpn: chie; Kor: jihye), while its reading in a Buddhist context is typically trí huệ. I am grateful to software engineer and non-Anglophone Unicode developer Lee Collins for bringing this example to my attention.

8 See Masayoshi Shibatani (2008, 121-122). While go-on is often the convention used for Buddhist texts across most schools, tō-sō-on is commonly used for texts specific to the Zen 禪 (Chn: Chan; Kor: Seon) school. According to Tranter (2017, 242), this is likely a reflection of the prominence of this
similar conventions regarding go-on, and scholar of Chinese linguistics Ik-sang Eom proposes (2015, 227-228) that these conventions arrived in Japan along with Buddhism from the Baekje kingdom during the sixth century. Some of these conventions remain in Sino-Korean today. By and large, then, one (among many) unifying features of East Asian vernacular culture is that it has historically treated Buddhist textual material differently than it has its colloquial textual material.

Japanese readings of the Sinograph 経 help to illustrate this distinction by example: the native Japanese reading of 経 is heru (経る); the go-on reading is kyō; the kan-on reading is kei; and the tō-sō-on reading is kin. As should be apparent, the reading of this Sinograph changes depending on whether or not it appears in a colloquial context or in a Buddhist context, and readings of the latter may be different depending on the school of Buddhism from which the text emerges. Similar examples appear in the Korean language as well: the Sanskrit term for bodhi ("awakening" or "enlightenment") is rendered and read as bori 보리, rather than boje 보제 in a colloquial context; the Sanskrit place name Grdhṛkūṭa ("Vulture Peak"; Chn: Lingjiu shan 靈鷲山; Jpn: Ryōju sen), or the Northern Indian site at which the Buddha is said to have delivered his Mahāyāna teachings, is read as Yeongchuk san 영축산 rather than the Yeongchwi san 영취산 in a colloquial context. These and many other exceptions to vernacular rulesets have persisted into the modern era, and for librarians who may be unaware of them, they amount to a general unpredictability with regard to reading and, therefore, romanization conventions for many characters that appear in CJK Buddhist contexts.

How might this present a challenge with regard to reference work today? While nearly all university library catalogs provide CJK search support, which means that searching using the original Chinese, Japanese, or Korean should suffice in search queries, some catalogs may treat variant forms of the same characters differently. The MARC-8 character set remains the standard for library information systems and provides a pool of limited but universally integrated CJK characters. While this pool is robust, it does not include each and every variant across CJK and will therefore disallow certain Japanese variants to be processed because some unified ideographs among the pool derive instead from Chinese. This may also extend to other integrated library systems that do not provide equal support across the entirety of CJK. OCLC’s Connexion tool, for example, which provides a centralized network for sharing and managing bibliographic records, is supported by this limited pool of unified

Eom has also published extensively on this topic in Korean (2008) and has also covered related topics in English (1999). I am grateful to him for corresponding with me about this issue.

These examples appear in Susumu (2000, 1658). There are dozens of go-on examples like this in Japanese and many of them appear as parts of titles of texts (e.g. kyō 经, to indicate a scriptural title, as in Dainichikyō 大日經), honorific titles (e.g. myō 明, to indicate the quality of wisdom as part of a pronoun, as in myoo 明王), or as key concepts in the Buddhist tradition (e.g. shinshō 心性 ("nature of the mind") as opposed to the kun-yomi reading shinsei ("mentality"); funbetsu 分別 ("mental discrimination") as opposed to the kun-yomi reading bunbetsu ("separation" or "discretion"), and so forth. For an excellent overview of these and other conventions, along with examples, see Ariga (1989, 5-20), which I also reference at the end of this section.

See https://www.loc.gov/marc/specifications/speccharintro.html.
inevitably, this means that searching using CJK characters alone may not suffice in retrieving helpful results. Yet, the unpredictability of Buddhist romanization conventions means that searching with romanized characters also may not prove effective.

Such romanization conventions may also affect day-to-day browser of physical stacks. For example, in many libraries it is not uncommon for ILL slips to arrive without CJK scripts, which leaves the librarian to discern the correct CJK title using romanization alone. If only the (correct) romanization of a Buddhist title is provided on the slip, this may also prove confusing to a librarian scanning the stacks, unaware of the Sinograph from which the romanization derives. Buddhist linguistic conventions therefore present a set of related challenges to reference workflow and may slow the process of searching for and accurately identifying titles, names, or other key concepts that find their way into one’s bibliographic coverage of a region.

A basic familiarity with Buddhist phonetic conventions across CJK might help to mitigate these challenges, at least initially. In Chinese, Qingzhi Zhu (2009) provides a historical overview, from several linguistic angles, of the impact of Sanskrit on the development of Chinese translations of Buddhist texts. In English, Sinologist Victor Mair (1994) has written on the use of vernacular Chinese and what he calls “Buddhist Hybrid Sinitic,” rather than literary Chinese, to translate texts entering China from India. In Japanese, Ariga Yōen (1989) offers helpful diagrams to explain some of the linguistic origins of reading conventions in Japanese and, as a reference work, his dictionary is an excellent resource for tricky terms that diverge from colloquial readings. While there are technical studies of Sino-Korean, much less exists compared to the volume of studies on Sino-Japanese. As mentioned above, however, Ik-sang Eom (2008; 2015) is a major authority in this area and has written on the historical relationship between Chinese and Korean, especially as it pertains to premodern Buddhist influences. In addition, Yong-ui Pak (2012) provides an excellent source for discerning the correct reading of Buddhist terms in Korean. Of course, these are only a few among many sources that may function similarly. No matter the case, keeping a small collection of handy reference works nearby is one way to confront some of the linguistic challenges outlined above.

Challenges in collections building

There are yet other challenges that derive from two primary historical aspects of Buddhism and Buddhist studies: the Buddhist tradition’s multicultural, multilingual, and chronological reach on the one hand and, on the other, an explosion of Buddhist studies scholarship beginning in North America in the mid-20th century. These historical aspects have shaped

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12 The Japanese glyph 戸 is a good example of this, as OCLC’s Connexion will convert to the Sinograph 戸 without recognizing the former. For a list of unified characters in CJK, see: https://www.unicode.org/charts/PDF/U4E00.pdf. I am very grateful to Order Specialist Sara Biondi and Catalog Librarian Nanako Thomas, both of Duke University, for bringing this example to my attention.

13 In addition to the sources listed here, I note that one of the most distinct features of Charles Muller’s Digital Dictionary of Buddhism, which I describe below (n. 22) in a section on electronic resources, is that it provides Japanese, Korean, Vietnamese, Tibetan, and Sanskrit pronunciations for all queries, and therefore meets several of the linguistic challenges outlined in this article. It also provides direct citations, usually by page number, to reference works for each entry.
the ways that libraries have organized and managed both primary and secondary materials. With regard to this first aspect, it is difficult to overstate the content variability of Buddhist textual corpora; it is comprised of scriptures, commentarial texts, disciplinary and legal texts, verse and poetry, ritual manuals, biographies, and didactic literature, to name only a few. This may seem straightforward in the grand scheme of religious literature generally, but it becomes much more complex when we consider the fact that these corpora have been refracted through every culture with which Buddhism has interacted. These genres assume slightly different form and function depending on whether they emerged within Mainstream Buddhist schools (such as Theravada Buddhism, one major branch of Buddhism that follows the Buddha’s earliest teachings) or Mahāyāna Buddhism (another branch that comprises the vast majority of Buddhism in East Asia and throughout the rest of the world). This variability is heightened even further when we consider the fact that three distinct bodies of canonical literature across at least three languages are acknowledged by the tradition, and each of these canons organize and privilege different subsets of the textual corpora: the Pāli canon, written in a Middle Indo-Aryan language called Pāli, is the scriptural collection in the Mainstream tradition; the Chinese canon, written in Chinese, is the scriptural collection in the East Asian Mahāyāna traditions; and the Tibetan canon, written in Tibetan, is the scriptural collection of Mahāyāna traditions in Tibet, Bhutan, and parts of Central Asia.\footnote{For a concise explanation and taxonomy of the three bodies of canonical literature see: Harvey (2012, Appendix I), pp. 459-462.}

Whereas some other religious traditions, such as Catholicism (barring liturgical distinctions), are anchored by a centralized Church that authenticates, disseminates, and stewards over a monolithic set of texts and ideas, the decentralized nature of the Buddhist tradition makes it difficult to assess its textual culture in monolithic terms. The multicultural and multilingual proliferation of the Buddhist tradition over time has only deepened and complicated its relationship to textual production and this distinguishing quality can present challenges for librarians in collections building.

With regard to the second aspect, an increasing volume of Buddhist studies scholarship during the mid-20th century introduced acute organizational demands to librarianship. Following World War II, there was a boom in research programs focused on East Asia with ties to surveillance and intelligence-gathering at the behest of the United States government. By the 1950s, these efforts were advanced by a growing interest in contextualized studies of the region by humanists, who sought to collect materials related to East Asia. This, in turn, introduced logistical challenges in organizing the materials, especially through centralized cataloging standards. These standards were first introduced as the Harvard-Yenching Classification System by Dr. Alfred Kaiming Chiu, Head of the Harvard-Yenching Institute, in 1943. This system was flexible enough to accommodate East Asian practices of bibliographic organization within an American context, and included new methods for adding romanized titles and authors along with Asian scripts within some records (Gee and Tan 2003, 146). Later, new systems were introduced by the Joint Committee on Oriental Collections sponsored by the predecessor of what is now known as the Association for Asian Studies (AAS) (Wu 2014, 164-165).

At the same time, especially in Chinese and Japanese Buddhist studies, drastic changes in scholarly foci have demanded new ways of confronting the diversity of studies across the
field. In a recent study (Tang, et al. 2020) focused on 135,000 Buddhist studies publications in Chinese, Japanese, and English, scholars have shown that studies published between 1957 and 1986 tended to focus on Chinese Buddhism’s relationship to pre-existing philosophies and religions in China. This comparative focus on pre-existing systems was also generally true of studies in Japanese Buddhism, though there was an additional focus on Japan’s lineages and “founder figures.” From 1987 to 2016, however, studies in Chinese Buddhism assumed a greater focus on areas peripheral to Buddhism such as education, economics, and science. Likewise, in this later period, studies in Japanese Buddhism tended to focus less on textual studies and more on modernity and sociological networks as guiding frameworks. At a basic level, this study reveals a vested interest in Chinese and Japanese Buddhist studies scholarship in diversifying both methods and areas of focus from roughly the mid-20th century.

Due to the dramatic increase and diversification in scholarship during this period, the Library of Congress established subject headings for Buddhism (BQ series) in 1972 to help taxonomize the widening pool of studies that comprised the bibliographic record. Prior to the establishment of these headings, Buddhism had been organized under the Religion subject heading (BM series), which eventually lacked the nuance and granularity necessary to effectively organize Buddhist materials by subject (Foskett 2012, 327). A brief glance at the Library of Congress Subject Headings for Buddhism reveals sixty-six heading and sub-heading groups, which cover topics ranging from histories and scriptures to biographies and ritual practices.15

The multilingual and multicultural aspects of Buddhist primary texts, taken together with the complexity and breadth of secondary bibliographic taxonomies, signals further challenges in collections building, namely, how to assess the importance of works peripheral to critical editions. Holding a single copy of a critical edition of a Buddhist text is indeed important, but often ignored is the vast network of commentarial writings and earlier editions of the text that are equally important to scholars. This also includes secondary scholarship on these same writings. As described above, the largely referential and iterative nature of Buddhist writing means that the textual culture extends both horizontally and vertically; critical editions float to the top as paradigmatic translations in Chinese from the Indic original, or in Japanese and Korean from the Chinese, while a mass of commentarial literature grows outward, which gives rise to its own meta-commentarial traditions, and so forth. Buddhist texts have spent a millennium germinating and producing vast lineages of textual production, which means that, in addition to a critical edition, several iterations or variants of a given text, along with its commentaries, may also be crucial for textual scholars in the field of Buddhist studies.16 There are concrete reasons for this: studying the exchange of Buddhist ideas across geographical regions means that comparing the same text in two or more languages may be necessary; studies on lineal and sectarian teachings in East Asian

15 For a listing of the LC’s current BQ subclass, see: https://www.loc.gov/aba/cataloging/classification/lcco/lcco_b.pdf.
16 The process of collation is now a deep consideration for scholars studying Buddhist textual criticism and compilation across histories, geographies, and languages. See, for example, Bingenheimer (2014) and Buswell (2004). Newer studies have begun to include analyses of the position and value of variant texts in contemporary Buddhist studies. On this, see Long and Chen (2021), mentioned at the end of this section, and Wu and Wilkinson (2017).
Buddhism means a focus on iterative writing within that line or sect over time; and critical editions themselves often reflect culminations of intellectual histories across the tradition’s development.

For these same reasons, there are also challenges in effectively profiling for Buddhist studies through approval plans. Approval profiles tend to be broadly scoped to ensure that general titles on Buddhism arrive and may include principal studies of key Buddhist texts. The majority of niche studies on peripheral texts or variant editions, however, which are often included as chapters in specially themed edited volumes or as part of a running series, and which may be equally crucial for comprehensive research, may not be included. In my experience at Duke University, when approval lists do include works on key Buddhist texts they nearly always cover the critical edition of a text in translation. Scholars must therefore make targeted requests from librarians, as necessary, for peripheral studies of variant editions or commentaries. In these cases, where a librarian already knows of scholars working in a specific sub-area of Buddhist textual studies, relying on approval plans alone is not enough to develop the collection effectively at the point of need. With an understanding that scoping beyond the critical edition is a necessary part of acquisition in this area, hand-selecting peripheral titles may be effective for the horizontal development of a collection.

Effectively hand-selecting titles during collections-building, therefore, can be a difficult process without a consideration of the expansion, contraction, and intersection of textual lines across languages, regional histories, and geographical spaces. Gaining a sense of principal Buddhist texts and their earlier iterations, variants, and commentaries requires the use of several complementary reference works. For the most current collection of critical editions of scriptural literature, one might explore the *Taishō shinshū Daizōkyō sōmokuroku* (2007), which lists titles (and variant titles) of each major scripture within the modern Chinese canon. Of course, a mere list of titles without a content summary does not necessarily communicate scholarly value to librarians. For this reason, one might also engage reference works that provide historical or biographical context by looking up key terms or turns of phrase from within the very title of a text (recall that one part of Zhiyi’s five-part taxonomy mentioned above focuses on the meaning captured by scriptural titles). In Japanese, for example, for each terminological entry in Mochizuki Shinkō’s *Bukkyō daijiten* (1958), the editor provides both a definition and titles of principal works from which the definition of the term derives. Engaging this reference work would allow the librarian to acquire a rough sense of the content of a given scripture. For the current collection of writings by multiple authors or one author within a specific sect or lineage, one might refer to any number of sets of complete works 全集 (Chn: quanjī; Jpn: zenshū; Kor: chounjip), which very often contain important commentarial works. Likewise, many biographical dictionaries also list principal and derivative works at the end of entries for notable Buddhist individuals. In these cases, librarians would also benefit from using Ono Genmyō’s *Bussho kaisetsu daijiten* (1974), which gives titles, authors, and short summaries of key scriptures that comprise the Chinese Buddhist canon and other Buddhist works recognized across East Asia. For a narrower view of Japan only, Shūyū Kanaoka’s *Nihon Bukkyō tenseki daijiten*

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17 Several Buddhist biographical dictionaries cover the three East Asian countries. For China, see Zhenhua (1999); for Japan, see Saitō and Naruse (1992); for Korea, see Yi (1993). Beyond East Asia, see Mitsuyoshi (1987) for coverage of Indian figures (in Japanese).
(1986) focuses on principal, variant, and commentarial works produced by Japanese Buddhists. Finally, Bodiford and Buswell’s (2005) web-based reference guide to East Asian Buddhism offers good coverage for the entire region and across CJK. Using these terminological, biographical, and bibliographic reference sources in tandem should give a sense of what variant or lesser-known texts are important for textual scholars working in East Asian Buddhism. While it is important to know that resources like these provide titles and translations for the most authoritative texts in East Asian Buddhism, it is equally important to bear in mind that variant translations and commentaries do exist and they may be important for scholars working across historical periods or languages.

A familiarity with the historical flows of Buddhist textual knowledge might also be of benefit. Jiang Wu and Lucille Chia (2020) provide an excellent overview of the channels through which the Chinese Buddhist canon traveled over centuries across East Asia with particular focus on the formation and dissemination of the printed canon. Long and Chen (2021) also provide coverage of the printed canon, but introduce compelling studies of canonical and extra-canonical compilation and categorization practices. Historical overviews like these are helpful for giving a sense of the processes of duplication and expansion that were central to the formation of what we now refer to as the Chinese Buddhist canon, but also of the impact of variant or commentarial writings that helped to shape the canon in early centuries. Jan Nattier (2008), who has contributed to paradigmatic shifts in the study of early Chinese Buddhism, also provides a helpful overview of key Indic texts and practices that helped to inform translation practices in China. Since writings peripheral to critical editions of texts are often produced within a sectarian context and, in fact, may sometimes include prefaces that situate the contents of the writing alongside the writer’s own sectarian doctrine, some basic knowledge of Buddhist sectarian divisions may also benefit librarians. Shūyū Kanaoka’s (1979) dictionary might be a good place to start and may lead to other, narrower works that explain sectarian histories and doctrines across East Asia. Of course, journals remain a rich site of information on up-to-date Buddhist textual studies and, among several others, the Journal of Chinese Buddhist Studies (JCBS), the Japanese Journal of Religious Studies (JJRS), and the Korean Journal of Buddhist Studies (KJBS) provide examples of ongoing scholarship focused on several aspects of Buddhist textual production.

**Challenges in consultation and research advising**

At the consultation level, working with researchers in the field of East Asian Buddhist studies can also include challenges. Many librarians assist students and faculty in their preparation for research abroad, which can involve corresponding with in-country libraries, archives, and museums ahead of time and on behalf of the student or researcher, helping to identify appropriate sites for academic research, liaising with East Asian scholars on behalf of the student researcher, and so forth. While these processes vary depending on which East Asian country the researcher intends to visit, the basic approaches to these forms of support remain largely predictable under typical conditions. When it comes to research at a university or municipal library, the entry and affiliation process is generally clear; depending on the country, the foreign researcher will need to present some form of identification, perhaps include an advocacy letter from their librarian or principal investigator at their
home institution and fill out the necessary paperwork to be issued a library identification. Thereafter, the patron can enjoy the use of the stacks, make retrieval requests for titles in the case of closed stacks, make photocopies, and even request digitization, depending on the resources of the library and access to the item itself. This process and the patron’s privileges remain generally similar library to library, including those with religious affiliation. Libraries at Buddhist universities such as Ryūkoku University in Japan, Dongguk University in Korea, and Fo Guang University in Taiwan operate similarly to other university and municipal libraries insofar as clear processes are in place for gaining access to materials.

In the cases of Japan and Korea, many Buddhist universities were first established as seminaries by members of a given sect of Buddhism. This means that the curriculum and library holdings may be pitched more heavily toward that sect. For example, Japan’s Ōtani University was established in 1901 by a Shin Buddhist reformer and is thus affiliated with the Ōtani lineage of Jōdo Shinshū (or “Shin”) Buddhism, while Komazawa University was first established as a Zen (Chn: Chan; Kor: Seon) seminary and is affiliated with the Sōtō subsect. Other universities in Japan, such as Taishō University, are transsectarian, which means they represent a range of Buddhist schools. There are similar universities in Korea, such as Dongguk University, which is affiliated the Chogye subsect of Seon Buddhism, and Wonkwang University, which is affiliated with the modern reformist movement of Won Buddhism. In the case of Taiwan, its major Buddhist universities are affiliated with the Fo Guang Shan monastic order, a non-sectarian order which derives from the teachings of Venerable Master Xing Yun, who himself began his training in the Linji lineage of Chan Buddhism. As modern, degree-granting universities, these institutions often straddle the line between the religious and secular worlds; students attend these universities and fulfill their religious desires as necessary, but also receive training in non-religious courses in mathematics, sciences, and humanities. This dual role makes these universities a convenient entry point for researchers who wish to access temple archives because many of the university faculty members are connected to, or entered the university from, temples associated with a Buddhist school.

For students or faculty who would like to conduct archival research at a Buddhist temple, however, librarians must adopt a different approach in their guidance and support. Unlike university and municipal libraries, contemporary Buddhist temples do not have clear or predictable channels for gaining access to their temple archives. With some exception, and depending on the school of Buddhism with which the temple is affiliated, temples tend to operate on two distinct levels of access. At the public-facing level, people are generally allowed onto temple grounds to tour the landscape and architecture, and to appreciate the artwork and ephemera that is sometimes placed on public display. Likewise, many temples also offer overnight stays, which include meals and, occasionally, the chance to participate in a Buddhist service of some kind. On another, more private level, Buddhist temple archives tend to be much more tightly controlled in terms of access and visibility to the general public. Temple archives are not libraries in the sense that any patron can gain access, browse the holdings, and make requests for specific materials, and are more akin to a repository used to store materials for the purpose of preservation and for the material perpetuity of the temple and its affiliated sect. Of course, this does not mean that materials never see the light of day; occasionally, a temple may “release” or make public a set of important manuscripts or printed materials, but these are generally highly orchestrated, regulated, and strategic
efforts mediated by the temple’s representatives and the press, and sometimes coincide with a major memorial anniversary of a temple or temple founder.

English-language guides for conducting archival research in East Asia are scant, though Brian Ruppert (2006) provides one applicable model for accessing manuscripts at Japanese temples. The first step for researchers is to identify and locate a given text. In the case of Japanese Buddhist manuscripts, the Kokusho sōmokuroku (1989) provides a helpful index of texts published prior to the nineteenth century and gives locations of these texts across over 600 libraries in Japan, some of which are temple archives. For printed works in Japan, one might refer to the Kokubungaku Kenkyū Shiryōkan database, which gives titles, authors, and locations of these works held in municipal, university, and temple libraries and archives. Additionally, several large-scale temples with their own repositories now publish catalogues for their own holdings, which include texts and other ephemera, and these should be consulted before organizing a trip abroad to visit the temple archive. Secondary studies on temple holdings may also serve a similar purpose in identifying and locating materials.

With regard to a visit to the temple, Ruppert’s guidance reflects the realities not only in Japan but elsewhere in East Asia and his model may be replicated with some success at other temples. Generally speaking, access to temple archives is most successfully facilitated through an “introduction” by someone connected to the temple. This individual could be a religious affiliate or a scholar with good standing in the intellectual community. They should vouch for the researcher’s good-faith efforts in exploring and, ultimately, promoting the representatives within a temple are unaware of or cannot discern the scholarly value of items within their holdings, and thus this individual should act as a liaison between the religious and intellectual parties. As Ruppert describes (p. 366), however, unseen divisions and contentions between scholars and clergy can occasionally obstruct efforts to lay the groundwork for these connections. To avoid situations like this, it is best to confer with as many scholars as possible to get the best sense of the stakes of the relationships one intends to begin building. While some researchers may have had success by simply calling and making an appointment during a scheduled period of access during the year, this may only allow for access to very specific parts of a collection. In my experience, unsolicited attempts without a formal introduction tend to be far more inhibitive than beneficial.

In cases where access is granted, the request will usually undergo its own formal paperwork process and the researcher may be asked to pre-select the exact materials to be viewed and to designate a specific date or range of dates for arrival to the temple. Pre-selecting materials will be easier if the temple has cataloged and organized its holdings in a print or electronic database that allows for searching, or if the researcher has previously

18 The Kokubungaku Kenkyū Shiryōkan database can be found at: https://www.niij.ac.jp/en/.
19 Prior to my own archival work at Chishakuin (Kyoto), I consulted the two-volume Chizan shoko shozō mokuroku: sōhonzan Chishakuin (1995). As for other examples in the case of Japan, the Shingon temple Daigoji publishes the four-volume Daigoji monjo seikyo mokuroku (2000); in the case of Taiwan, the Fo Guang Shan Temple Buddhist Research Center has compiled a list of Ming and Qing holdings here: http://120.101.67.49/platform/downloads/file/1090505/2020-05-05.pdf; direct access to temples in China can be difficult, though some modern gazetteer reproductions exist, such as the Zhongguo fosizhi congkan (2006), which provide detailed temple histories, biographies, maps, didactic stories, and artwork. One example of recent secondary studies of temples holdings in Japanese is the twelve-volume series edited by Nakayama (2019).
been able to identify texts using a general database unaffiliated with the temple, such as those listed in the previous section. In cases where the temple has no catalog or resource for searching through the holdings, researchers should expect a brief tour of the space to understand how things are organized and, later, long hours spent looking through materials unrelated to the project. In cases where copies and photographs are not allowed, which is generally the case, researchers should plan to bring notetaking materials and be ready to leave all digital devices behind before they are allowed entry to the archive. In cases where copies are allowed, there is often a limit to the number of copies that can be made and required paperwork to designate the titles to be copied. Researchers should also be prepared to make a “donation” to the temple in exchange for these materials.

Buddhist temples derive their identity not only from their physical architecture, historical presence within a region, and the practices of their followers, but also the texts and ephemera through which they claim historical authority and continuity. Archival holdings, some of which may be directly connected to the very founder figures of a school or lineage, are precious because they materially link the temple to its own history; archival holdings are self-substantiating for an entire school or lineage that stretches back centuries. For this reason, these materials are protected from damage, loss, and theft at great cost, and throttling public access to these materials ensures the temple’s material history remains intact in perpetuity.

**Future support and collaboration**

Buddhist studies materials provide a set of challenges that cut across the field of East Asian librarianship. These challenges are linguistic, bibliographic, and practical, and derive as much from the tradition as they do from the scholarly practices in the field of Buddhist studies. While some librarians may encounter Buddhist studies materials directly in collections development, I expect most will encounter them indirectly through work on peripheral topics in East Asian literary, historical, and art historical studies during consultations. In these cases, too, the same linguistic and bibliographic challenges may arise. I have attempted to outline above only a few solutions that I hope serve as a starting point for a broader dialogue about resources, strategies, and approaches to such materials. Many librarians may have already discovered ways to navigate some of these challenges, and in the spirit of collegial support, I hope they also feel encouraged to vocalize about what has worked for them in the past.

Like many other fields, Buddhist studies is undergoing a generational turnover. Recent PhDs are joining the faculty ranks and many of them have emerged from programs that offer cutting-edge training using new research tools and methodologies. Digital tools that visualize spatial or textual relationships and the use of linked open data that help to establish these relationships are now more common than ever. Platforms like BuddhaNexus, which allows for text-matching across Pāli, Sanskrit, Chinese, and Tibetan from within Buddhist textual corpora, facilitates the identification and visualization of textual connections across a few of the primary Buddhist languages. The movement of print materials to digital spaces over the last two decades, out of which have emerged such paradigmatic platforms as the *Taishō Shinshū Daizōkyō* text database (also known as the “SAT” database) and the Chinese Electronic Tripiṭaka Collection (also known as the “CBETA” database), both of which host
electronic versions of the Chinese Buddhist canon, have also facilitated this type of work.\textsuperscript{20} Image-based infrastructures that allow for archiving and preserving manuscript materials for annotation are also now well-resourced, publicly accessible, and staffed by scholars, librarians, and technologists, such as the Buddhist Digital Archives (\textit{BUDA}). East Asian librarians can support the use of these types of platforms in the same ways that they support digital research in other subfields: they can seek up-to-date studies such as those by Bingenheimer, et al. (2020), Veidlinger (2019), and Grieve and Veidlinger (2015); they can gain or maintain access to important digital dictionaries, encyclopedias, and databases; they can encourage their faculty researchers to leverage university centers and labs that offer the use of necessary software platforms for text-mining and visualization; and they can offer support to faculty through collective grant-writing for programs like the Digital Humanities Advancement Grants (\textit{DHAG}).\textsuperscript{21}

Studies in Buddhist textual culture remain important, though new emphases on the lived experiences of Buddhist followers within and across cultural contexts have emerged. These emphases signal a field-wide recognition of the inter- and transcultural qualities that demarcate Buddhist practices. A recent edited volume by Mitchell and Quli (2019) includes historical, ethnographic, and theoretical methodologies across several regions and time periods. In this same vein, narrower studies have emerged on contemporary issues such as marriage and gender roles (Starling 2020), commerce (Bruntz and Schedneck 2020; Brox and Williams-Oerberg 2020), healthcare (Salguero 2021), consumer practices (Brox and Williams-Oerberg 2022), ecology (Elverskog 2020; Kaza 2019), and relations to the nation-state (McLaughlin 2018) to name only a few. Likewise, just as the history and literary fields have advanced our understanding of transnational and transcultural issues across time, contemporary Buddhist studies scholars are also exploring the diversity of Buddhist communities beyond Asia (Turner, Cox, and Bocking 2020; Starkey 2019). These few studies above reflect emergent trends in narrow humanistic sub-fields, but the field of Buddhist studies at large remains intensely interdisciplinary; scholars continue to approach materials through philology, history, ethnography, and the social sciences, and situate these studies within localized or transregional contexts. Some of these approaches may be enhanced through the use of the digital research tools mentioned here.

In this way, Buddhist studies offers an opportunity for East Asian librarians to work and collaborate across the entire region. This field of study provides inroads to creative solutions to the various linguistic and bibliographic challenges posed by its primary and secondary materials. Of course, this is not always easy: generally speaking, there are often disparities

\textsuperscript{20} The SAT database, which is an electronic version of the Chinese canon based on the canon held at the temple Zōjōji and assembled during the first half of the 20\textsuperscript{th} century (sometimes called the “Taishō canon”), can be visited here: \url{https://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html}. The CBETA database, which is an electronic version of the Chinese canon without the Japanese texts included in the Taishō canon, can be visited here: \url{http://www.cbeta.org/}. I note here that, while these databases generally share in the same corpus, the common scholarly consensus in the field is that CBETA tends to be more reliable as it contains fewer typographical and punctuation errors throughout.

\textsuperscript{21} Charles Muller’s \textit{Digital Dictionary of Buddhism} (1995) remains one of the most easily accessible online dictionaries and is updated monthly by the scholarly community. Buswell and Lopez’s \textit{Princeton Dictionary of Buddhism} (2014), which is published in both print and e-versions, offers perhaps the most comprehensive terminological coverage, across six languages, of any English-language reference work in the field.
in financial support for collections development between Chinese, Japanese, and Korean; there may be varying capacities for collaborative endeavors within institutions and, in some cases, there may be a single librarian covering East Asia at one institution; and students and faculty with a focus on Buddhist studies may only occasionally consult with subject librarians across their geographical divisions. In these instances, it can be difficult to leverage collaborative opportunities effectively and equally.

It is surprising that bibliographic support for East Asian Buddhism tends to remain strictly partitioned according to linguistic or geographical boundaries, as Buddhism is a genuinely global tradition surrounded by a genuinely interdisciplinary field of study. While these boundaries tend to dictate work in East Asian librarianship and can make it difficult to identify and seize the moment for collaboration, this does not mean that librarians cannot work proactively across them. As the field of Buddhist studies continues to evolve, I hope that East Asian subject librarians feel motivated to work in mutually beneficial ways that serve not only the student or researcher, but also the greater community of librarians who all have a stake in the field.

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Book Censorship in Post-Tiananmen China (1989-2019)

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Introduction

Censorship has been a constant element throughout Chinese history. As part of the paternalistic tradition, banning books could be traced back to 213 B.C., with the burning of texts by Qin Shi Huang, the First Emperor of the Qin Dynasty (221–206 B.C.). Since Qin, each dynasty practiced censorship in different ways, with the Qing Dynasty (1644–1911) becoming most notorious for book banning and persecution of writers. Republican China (1912-1949) saw a thaw in rigid censorship. After the founding of the People’s Republic of China (PRC) in 1949, the Chinese Communist Party (CCP) imposed its governing ideology over the whole nation, which required an all-pervasive system of censorship for control and indoctrination.

Censorship, U.S. Supreme Court Justice Potter Stewart once observed, “reflects a society’s lack of confidence in itself.” When the CCP took control of China, the regime’s lack of confidence was on full display. The censorship system was institutionalized with unparalleled sophistication and thoroughness, expanding to domains varying from news media and TV programs to literature, films, and the arts, while obtaining not only prescriptive control but also restrictive control. Ironically, the very idea of censorship was vehemently criticized by Karl Marx, the Father of Communism, who felt that Prussia’s censorship of the press and publications in the 1840s was morally repugnant.

This project examines the different levels of censorship, how they work, and what types of books are censored. It documents how censorship causes books published in mainland China to differ from the same works published in other countries and regions. Based on research on the multiple layers and functions of book banning with political, cultural, social, and religious references, the project assesses Beijing’s efforts at censorship as a response to international politics on the one hand, and as a strategy of political and social control at home on the other. More specifically, the research indicates that censorship has helped the Chinese government maintain a degree of stability while eroding freedom of expression. At the same time, censorship has laid the foundation for discontent inside China as well as outside.

Literature review

Censorship in general

Providing a detailed review of censorship of all types of publications in China, Tian (2018) discussed censorship and authoritarianism from Qin Shi Huang of the Qin Dynasty (221–206 B.C.) to the current regime under Xi Jinping. Miller (2016) reviewed and explained how Chinese censorship affected him as he worked as a magazine editor in Shanghai from 2006 to 2011. Through the scope of censorship, he discussed Chinese media, the government’s
attitude towards history, the Chinese film industry, and how he became a self-censor in a secret system.

In *Media Transparency in China: Rethinking Rhetoric and Reality*, Xie (2014) argued that censorship in China persists through a confluence of the forces of market and state, with the state setting the terms of market competition. Xie pointed out that it was so profitable in the commercial media that its leaders developed a preference for the status quo. King et al. (2013) studied the Chinese censorship of social media and the internal mechanisms of the Chinese censorship apparatus. Hu (2012) discussed thought control and reform in China, especially for intellectuals.

In his Master of Laws thesis, *Roadblock and Roadmap: Circumventing Press Censorship in China in an Era of the New Media*, Zhu (2009) found that the new information and communication technologies had broken down barriers between journalists and the public and created greater space for independent news and information within a society. However, the Chinese government developed legal and technical measures to control the information flows. Zhu’s paper investigated the impact of the new media on press freedom while examining cases of circumventing press censorship in China.

He (2008) conducted a thorough study on how the Chinese government tries to control the media through a system of supervision, publishing permits, and personnel management. He also discussed how new Web technologies strengthened censorship in China. He provided a review of the history of the press and thought control in China, from the making of the “socialist news system” before 1949 to the “thought liberation movement” of the 1980s and the “public opinion guidance” after 1989. The author reviewed different types of laws and regulations on media control. Following a list of notices and statutes, He concluded: “On the surface, the abovementioned laws and regulations might be more concerned with regulation than with political control but combine these with the media control actions of the Communist Party’s propaganda authorities, and you understand that their true purpose is control.”

In his book *討伐中宣部* [The Crusade against the Central Propaganda Department], Jiao (2005) launched a one-man crusade against the CCP Central Propaganda Department (CPD), the most important institution in China’s vast censorship apparatus. Jiao criticized the Chinese system for censoring the news. He called for greater freedom of expression and the abolishment of the CPD.

On the topic of China’s global censorship, He (2019) made an original contribution by going beyond the censorship within to outside China. Diamond et al. (2018) focused on global academic censorship carried out by the Chinese government including limiting access to information for foreign scholars, visa control, censorship over translated works, etc. Olesen (2015) found that foreign authors faced increasingly strengthened censorship in China since 2012 when Xi Jinping became the CCP leader.

**Book censorship**

Censorship of publications since 1949 has been a taboo topic in China. Virtually all of the scholarship on the history of banned books in China has been on the pre-1949 times, as can be seen in Chen (2004), Luo and Wang (1998), Ruan (1995), Hu (1993), and Wang (1992).
Due to academic freedom outside the PRC, scholars have been able to publish their research on book censorship after 1949 in China. In *Drugs for the Mind: Censorship in China*, Sun (2015) studied Chinese censorship in the literary world. She covered censorship in general, forms of censorship, self-censorship, vague laws, and organizations and institutions involved in censorship. The author focused on censorship, and even persecution of authors in three categories, namely, the independent authors: Ye Fu, Ran Yunfei, Mian Mian, and Shi Kang; the exiled authors: Ma Jian, Bei Ling, Liao Yiwu, and Zhou Qing; the state-employed authors: Jia Pingwa, Yan Lianke, and Yu Hua. *Voice of America* (2014) discussed the system and practice of suppressing freedom of publication in China. The book by *Voice of America* (2014) also explored the process of writing and publishing books which had become a mystery to many people. It revealed the risks, hardships, pains, and even thrills that lay beneath the black curtain.


On the topic of control over literary production, Link (2000) found that it was achieved through a system of censorship: Socialist China did not have the kind of formal censorial organs that other autocratic regimes have maintained. Literary control was less mechanical and more psychological than it has been elsewhere. It depended primarily on the private calculation of risks and balances in the minds of writers, editors, and those who supported them.

Talking about thought control and reform through brainwashing in China, Lifton (1989) described the whole atmosphere that discouraged free thinking and the Chinese government’s practice of policing books for inappropriate content and banning books, which limited people’s exposure to great literature.

**Methodology**

While previous academic works on censorship generated some useful insights on the subject, the literature in this respect is still lacking in the field of book censorship. They simply did not capture the complexity of censorship of books in China because the scholarship was more or less concentrated on the censorship of news media and the Internet.

To answer the given research question on the situation of book censorship during the 30 years after the Tiananmen Square Incident of 1989, qualitative methods would be the most appropriate. In contrast with previous scholarship on this topic, which has focused largely on journalism and digital media, this paper will examine different patterns of book banning
and censored content and adds more nuances to the study of Chinese book censorship from 1989 to 2019 in general.

**Background**

Since the founding of the PRC in 1949, the political pendulum in China has always swung back and forth. Book censorship experienced a great transformation in China, reflecting extreme control in Mao Zedong’s era (1949–1976) and a lessening of control attributed to reforms after Mao’s death. The 1980s saw a liberal tide in book publishing when the CCP declared that the Cultural Revolution (1966–1976) led by Mao was a catastrophe and called for the “liberation of thoughts” among writers. After 1976, “Scar Literature” which exposed the evils of the Cultural Revolution, and “Misty Poetry”, a rebellious literary movement against restrictions on art, flourished in China. However, the spring of liberalism was short-lived. Deng Xiaoping, the de facto leader of the CCP at that time, put forward in 1979 the “Four Cardinal Principles”: adherence to the socialist road; adherence to the people’s democratic dictatorship; adherence to the leadership of the CCP; and adherence to Marxism-Leninism and Mao Zedong Thought. These principles laid the foundation for Chinese censorship in post-Mao China.

In September 1986, Deng delivered a speech “against bourgeois liberalization” at the 6th Plenum of the 12th CCP Conference aimed at Hu Yaobang, the then CCP General Secretary who sympathized with students, intellectuals, artists, and CCP cadres of liberal views. Shortly afterward, Hu was dismissed in 1987 for tolerating the so-called “bourgeois liberalization”. However, instead of cracking down on those liberals, Hu’s successor, Zhao Ziyang, the open-minded CCP Secretary-General, allowed a loosening of control over book publishing. Dozens of politically sensitive books saw the light during this period but were arbitrarily banned after the Tiananmen Square Incident in June 1989.

Since the summer of 1989, Beijing has strengthened its thought control system further. In the past thirty years, hundreds of books, especially books on literature, the humanities, and the social sciences, were censored or banned. The mid-1990s to the mid-2000s witnessed a thaw as the government’s propaganda apparatus started to become lax in enforcing the CCP’s writ, culminating in the pro-democracy manifesto movement in 2008. Then the oscillation to the left occurred, with the reins tightened again.

Xi Jinping’s rise as the leader of the Chinese Communist Party in 2012 ushered in greater control of the media and publications as he sought to cement the CCP’s grip on power. Xi had deep-seated doubts about liberal Western values and ideas, as well as political reforms, which he believed would cause the collapse of the Party and state. He openly showed animosity about political reforms attempted by Soviet leader Mikhail Gorbachev in the mid-1980s.

Sensing there was a possibility that CCP members might stray from the Party line, on April 22, 2013, the CCP Central Office under Xi issued “关于当前意识形态领域情况的通报 [Briefing on the Current Situation in the Ideological Realm],” also called, “九号文件 [Document Number Nine].” This document warned Party leaders as well as the rank and file about the dangers of “seven subversive currents” coursing through Chinese society, namely, Western constitutional democracy; universal values of human rights; Western-inspired
notions of media independence and civic participation; pro-market neo-liberalism; nihilist criticisms of the Party's traumatic past; challenges to China's reforms; and doubts about the nature of Chinese socialism. The document promoted ways of coping with these problems, which included "Unwavering adherence to the principle of the Party's control of media." The document has never been openly published, but a version was shown to The New York Times and was verified by sources close to senior CCP officials. The issuing of "Document Number Nine" could be viewed as a turning point in the modern history of censorship in China. After the document came out, suppression followed.

In general, the major subjects and topics that have been censored include Chinese history, CCP history, CCP leaders, Chinese politics, human rights, freedom of expression, Tibet, Xinjiang, Taiwan, Hong Kong, etc. Because these subjects have posed direct challenges to the CCP’s narrative of history and current politics, which in turn threaten the stability of the nation, the CCP has systematically started the campaign to control the publication of books on these topics. As a result, censorship has tightened in recent years.

Authors and scholars considered “rightists” on China's political spectrum or with an independent spirit who criticized the regime were systematically silenced. In 2016, editors with liberal leanings at 炎黄春秋 [China Through the Ages], a journal that examined Chinese political figures and contemporary histories, were pushed out. Also, in 2016, a famed website for public intellectuals, 共识网 [Consensus], was shut down. In January 2017, the authorities closed the Unirule Institute of Economics, a liberal think-tank headed by the renowned economist Mao Yushi.

Press freedom can sometimes serve as a measure of the freedom of book publishing. In its 2020 “Data of Press Freedom Ranking 2020,” the France-based watchdog group Reporters Without Borders ranked China 177 out of 180 nations (China’s ranking in 2013 was 173). That China's ranking in press freedom fell since 2013 indicates that the professions of press and publication began to feel the impact of the crackdown on freedom of speech.

Chinese censorship structures and functions

The Chinese censorship system is intended to block and censor sensitive information from inside as well as from outside of the country. As the censorial system expanded over time, it developed into a three-tiered structure with a preventive function as well as a punitive function. Contents of publications, filtered through the three layers, could become distorted, emasculated, or could simply disappear.

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The first tier of censorship: Central Propaganda Department and State Administration of Press, Publication, Radio, Film, and Television

At the top of the hierarchy of the censorship system is the Chinese Communist Party Central Propaganda Department (CPD), an internal division of the Party responsible for ideology-related work. It plays an essential part in directing and supervising book publishing and other operations related to media and information production and distribution. Based on the CCP tradition, one of the members of the Standing Committee of the Political Bureau of the CCP Central Committee, the core of the CCP leadership, exercises direction and oversight over the CPD. The person in charge since 2017 is Wang Huning, considered the “New Ideology Czar” by China watchers.³

According to a report from the Freedom House, the CPD is “the most important institution in China for monitoring press and publication personnel and controlling the content of print and visual media.”⁴ It gets directly involved in overseeing editors and journalists via a national registration system and in providing ideological training to the professionals to make sure that they are loyal to the Party. It also intervenes in practical matters of publishing and has the final say in determining the fate of authors and their works. The CPD issues “directives” that have been rigorously carried out by lower-ranking agencies or publishing houses.

State Administration of Press, Publication, Radio, Film, and Television (SAPPRFT) of the PRC, the successor of the General Administration of Press and Publication (GAPP), is the government agency in charge of making policies related to press, publication, and media. One of the guiding documents created by the agency is the “Regulations on Publication Administration.” Article 26 of the document states that no publication shall contain the following contents:

1. Those opposing the basic principles established in the Constitution;
2. Those endangering the unification, sovereignty, and territorial integrity of the State;
3. Those divulging secrets of the State, endangering national security, or damaging the honor or benefits of the State;
4. Those inciting national hatred or discrimination, undermining the solidarity of the nations, or infringing upon national customs and habits;
5. Those propagating evil cults or superstition;
6. Those disturbing the public order or destroying the public stability;
7. Those propagating obscenity, gambling, violence, or instigating crimes;
8. Those insulting or slandering others, or infringing upon the lawful rights or interests of others;
9. Those endangering public ethics or the great national cultural traditions;


10. Other contents prohibited by laws, administrative regulations, or provisions of the State.\(^5\)

Another important document is the “Measures on the Recording of Important Topics of Books, Periodicals, Audio/Visual Productions, and Electronic Publications.” The latest version was issued on October 25, 2019. “Article 3” of this document states that those wishing to publish a book on an “important topic” must submit the manuscript to the SAPPRFT for approval. The important topics include:\(^6\)

1. Topics concerning documents or literature of the Party or the nation;
2. Works and literature concerning any former or current leaders of the Party or the nation, and selections concerning the circumstances of their lives or work;
3. Topics that deal with Party or state secrets;
4. Topics that compile introductions of the structure of government entities or the circumstances of party or state leaders;
5. Topics that deal with nationality or religious problems;
6. Topics that deal with the building of national defense and the battles, combat, work, or lives of important figures of China’s military in any historical period;
7. Topics that deal with the "Cultural Revolution";
8. Topics that deal with significant historical matters or important historical figures in the history of the Chinese Communist Party;
9. Topics that deal with top-level figures in the Republican Party and any other top-level objectives of the united front;
10. Topics that deal with the Soviet Union, Eastern Europe, and all other party brothers, and nationally significant matters and primary leaders;
11. Topics that deal with maps of China’s borders;
12. Topics that deal with books on the Hong Kong Special Administration Zone, Macao, and the Taiwan region;
13. Topics of large-scale translations of ancient texts into modern Chinese (equal to or greater than 5,000,000 characters);
14. Topics of imported animated reading material;
15. Topics that involve directories of institutional names or addresses.

Generally speaking, the two documents prescribed the guidelines by which the policies for publication and distribution throughout the country would be administered. The CPD and SAPPRFT also conduct quality control by randomly checking a limited number of publications and taking punitive actions against anyone who violates the rules or regulations. Punitive or repressive censorship usually entails actions from above after the publication of a book. In some cases, the banning of books has little or no legal or moral basis. Therefore, the censors dare not openly announce the banning. Shortly after the Tiananmen Square Incident in June 1989, the General Administration of Press and Publication issued a directive

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On September 2, 1989, banning books by fourteen liberal intellectuals including Bao Tong, Dai Qing, and Liu Xiaobo, who were believed to have inspired the student protesters. To avoid criticism, “Item Six” in the directive specifically stressed that the document could not be disclosed or reported in the media. Gradually, it has become a general practice that censors use a clandestine approach, usually ordering publishers to censor books orally or by telephone instead of through written orders.

According to Perry Link, Emeritus Professor of East Asian studies at Princeton University, “In the 2000s, explicit instructions went out to provincial officials that they avoid putting any censorship or blacklisting into writing. To kill an article, officials should get on the telephone and instruct editors orally.” This resulted in difficulties tracking down the source of the censorship and promoted a culture of secrecy in the Chinese publishing world.

The punishments or disciplinary actions against “violators” include firing the head of the press or the editors; reducing the number of International Standard Book Numbers (ISBNs), a prerequisite for all books to be published by a press in China; shutting down the business operations of a press for a period for “rectification.” In November 2015, nearly four years after the death of Gao Hua, the author of the banned book 紅太陽是怎樣升起的－延安整風運動的來龍去脈 [How the Red Sun Rose: The Origin and Development of the Yan’an Rectification Movement], Guangxi Normal University Press published another book from Gao Hua, 历史的境界 [The Realm of History], a collection of Gao’s articles, speeches, book reviews, and notes on liberal views about Chinese history. According to a Radio Free Asian report, Guangxi Normal University Press was chastised for this by the CPD and SAPPRFT. As part of the punishment, Liu Ruilin, the Editor-in-Chief, was forced to do self-criticism. Later Liu left the press.

For many years, the State Administration of Press, Publication, Radio, Film, and Television (SAPPRFT), was under the State Council of the PRC. However, things changed in the spring of 2018. That March, the Central Committee of the CCP issued the “Document for Deepening the Reform of Party and State Institutions,” which clearly stated that “to strengthen the Party’s centralized and unified leadership of press and public opinion work, enhance the management of publishing activities, and develop the socialist publishing industry with Chinese characteristics, the press and publishing management responsibilities of the SAPPRFT were transferred to the Central Propaganda Department (CDP).” On April 16, 2018, National Press and Publication Administration (NPPA) was established and put under the direct control of CDP. This reorganization marked the CCP’s efforts in strengthening control over the censorship of the press and publication.

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8 All the books mentioned in the article are listed in the appendix with their original Chinese titles.
In recent years, Chinese customs officials have tightened the control of books brought to China from Hong Kong, Taiwan, and other places. The guides leading tour groups outside mainland China simply told the tourists not to purchase any sensitive books in the local bookstores to avoid trouble with customs. Those who challenged the rules did encounter problems. In July 2019, Zhang Yihe, the author of the controversial book *The Past Is Not Like Smoke* attended the Hong Kong Book Fair. As she passed customs in China, she was detained for three hours, and most of the books she brought from Hong Kong, including the Taiwan edition of *The Past Is Not Like Smoke*, were confiscated.\(^{11}\) As a result of Chinese authorities cracking down on efforts to publish, distribute, or bring sensitive books bought in Hong Kong and Taiwan back to the mainland, the market for books about China in both Hong Kong and Taiwan has been shrinking.\(^{12}\)

As part of repressive censorship, the Chinese law courts exercised judicial punishment. Some of the judiciary’s draconian sentences are an appalling travesty of justice. Dai Xuelin, the marketing editor of Guangxi Normal University Press, was convicted of “illegal business” in 2017 for reselling “illegal publications” such as *How the Red Sun Rose*, which was published in Hong Kong. He was sentenced to five years in prison. It is rumored that Dai had close ties with the bookseller of Causeway Bay Books in Hong Kong before his arrest. Another example involves Tianyi, a Chinese writer of erotic novels. The *New York Times* reported on November 19, 2018, that Tianyi was sentenced to ten and a half years in prison for producing and selling “gay pornography,” an extremely harsh punishment.\(^{13}\)

**The second tier of censorship: provincial or municipal administration of press and publication**

The second tier of censorship is the provincial or municipal administration of press and publication. The censor-official at this level reviews to-be-published books, usually those on “important topics” of history and contemporary politics, which are submitted by publishing houses under their jurisdiction. A book, which goes through this filter, is supposed to be a clean text that conforms entirely to the goals and intentions of the Party. Books deemed politically and culturally unfit for publication are banned.

**The third tier of censorship: state-owned publishing houses**

The third tier of censorship is editorial censorship exercised by Chinese publishers in China, only state-owned presses are allowed to exist, and all heads and editors-in-chief of the presses are CCP members without exception. The editors played a more instrumental role in

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censoring the content of a book. Knowing that they have to abide by strict rules and procedures, they work hard to have the content combed for political correctness. Under their editorship, texts go through rigid ideological purging, and thanks to their meticulous eyes, almost nothing remains overlooked or neglected. The editors monitor for politically sensitive or offensive content and excise all of the “problematic” words, sentences, paragraphs, and even chapters in a book.

Since all the Chinese presses are under the control of the CCP, there is no need to station a dedicated censor in publishing houses to review each of the publications. Ma Xiaoming, who had worked in a Chinese TV station in Xi’an for many years, revealed that in addition to the written rules, censorship is often conducted verbally. Professionals in media organizations or book industries consciously and voluntarily attempt to defend the CCP’s interests. Very few published books are considered to be politically apostate or harmful to the CCP’s rule. These types of books were killed in the cradle.14

All three levels of censorship also lead to self-censorship. Writers self-impose restrictions on the creation or dissemination of their works and accommodate themselves to regulations or policies created by the censoring authorities such as the CPD or SAPPRFT. Professor Perry Link once compared Chinese censorial machinery with “a giant anaconda coiled in an overhead chandelier.” He wrote in the New York Review of Books, “Normally the great snake doesn’t move. It doesn’t have to. It feels no need to be clear about its prohibitions. Its constant silent message is ‘You decide,’ after which, more often than not, everyone in its shadow makes his or her large and small adjustments—all quite ‘naturally’.”15

As a defense mechanism, writers adopt a conformist approach to the rules of the game. Many authors including those abroad, make concessions and learn the technique of survival, known as “dancing with shackles on.” A well-known China expert Professor Minxin Pei of Claremont McKenna College openly confessed to The New Republic that he would avoid difficulties by using a relatively less sensitive word such as “unraveling” than the provoking term “collapse” in predicting the future of the communist system in China.16

**Books censored or banned in China**

In the past three decades, hundreds of books in China were either partially censored or completely banned. Generally speaking, four types of books are censored or banned:

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Books published with contents removed or altered

Many instances occurred when historical research and publications were censored. L.S. Stavrianos’s *A Global History: From Prehistory to the 21st Century* is a good example. As a classic college textbook since the 1970s, it had been published seven times in more than 30 years. In 2006, Peking University Press published the 1999 edition of Stavrianos’s book. The Chinese edition proved quite popular and was well-received in China. By May 2013, the record for a Western textbook was broken with the 30th printing and over two million copies sold. But a browse shows that the book was heavily censored for the Chinese market. Several important historical events had been omitted, which included the North Korean troops’ crossing the 38th parallel to “liberate” South Korea on June 24, 1950; the Soviet invasion of Czechoslovakia in 1968; the Sino-Vietnamese War of 1979; and the Tiananmen Square Incident of 1989.

In 1999, Yuelu Press published the first mainland China edition of 晚清七十年 [The Final Seventy Years of the Qing Dynasty], a collection of historical essays written by Chinese-American scholar Tong Te-kong. Tong’s book was published in Taiwan in 1998. Since the book touched on the late Qing Dynasty, which had many striking similarities with China at the turn of the 21st century, some sensitive content was altered. For example, references to CCP leaders Mao Zedong and Jiang Zemin in Chapter Three were removed in the mainland edition. In this chapter, the author made sarcastic comments about the irony in a news story that the atheist Chinese Communist Party General Secretary Jiang Zeming became interested in 推背图 [Tui bei tu], a superstitious book of prophecy from the 7th century Tang Dynasty. Not only did the editors replace “Mr. Jiang” with “they” to keep the paragraph readable, but they also cut controversial sentences.
三、預言書中的蔣毛與洪楊

最近從香港傳來的大陸故事說，新任國家元首江澤民對中國古老的預言書《推背圖》發生了興趣。此一傳聞可能是好事者所捏造。但是無論實有其事，也不值得大驚小怪。

問秦皇、漢武、唐宗、宋祖乃至我們的蔣總統、毛主席，我國歷來的統治者有哪一個不相信謎讖之學和子平之術？基督教徒的孫中山先生也曾說過他「與佛有緣」。孫公這句話的背後也一定有一大堆類似「切己」「啓示」的故事呢！總結對相信神諭論的人，不能沒有鬼！我們的歷朝統治者，包括最近的江主席，想在預言書中尋找神諭論的證據，是完全可以理解的。

唐德剛, 晚清七十年 [The Final Seventy Years of the Qing Dynasty] (台北: 遠流出版公司, 1998), 59-60.
Another Chinese-American scholar, Hsia Chih-tsing published *A History of Modern Chinese Fiction* in 1961, which was revised and republished three times and had become a classic in the field of the history of Chinese literature. One of the important chapters in the book is on Communist literature since 1958, in which Hsia criticized the CCP for stifling literary expression in China. In 2005, Fudan University Press in Shanghai published the first Chinese edition in China. Numerous sections, including the whole chapter on Communist literature, were removed.

In 2012, the Hainan Publishing House published a translation of U. S. President Richard Nixon’s *Leaders: Profiles and Reminiscences of Men Who Have Shaped the Modern World*. In the chapter about Chinese Premier Zhou Enlai, paragraphs about ruthless killings by Chinese Communists were omitted.

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Figure 3. Original text in Richard Nixon’s Leaders with boxed words removed in the Chinese translation.\textsuperscript{19}

In addition to deliberately cutting paragraphs or sentences, the Chinese censor also attempted to change the meaning of the words to make the content less offensive. For instance, in the sentence “Zhou’s intellectual power and personal magnetism entranced many people who did not realize that these qualities went hand in hand with those of a ruthless political actor,” the phrase “political actor” was translated as “political activist [政治活动家]” or “political action taker [政治实行家].” Actually, from the context, the word “actor” chosen by Nixon means “theatrical performer [演员]” – just as a high-ranking Nationalist official described in the same section, “Finally, I came to recognize that there was not a grain of truth in him (Zhou). ... But in the end, I realized that it’s all acting. He is the greatest actor I have ever seen. He’d laugh one moment and cry the next, and make his audience laugh and cry with him. But it’s all acting!” Since the word “actor” carries a negative connotation for the description of Zhou Enlai, no doubt the translator or the editor tried to use a relatively neutral term.

In 1999, Amartya Sen, winner of the Nobel Prize in Economics, published Development as Freedom. Sen was famous for his work on famine, and especially, for his proposition that famines do not occur in democratic countries. “No famine has ever taken place in the history of the world in a functioning democracy,” he wrote in Development as Freedom. This, he argued, is because democratic governments “have to win elections and face public criticism and have a strong incentive to undertake measures to avert famines and other

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21 尼克松, 领袖们 (北京: 世界知识出版社, 1983), 266.
The book mentions, “Famines have tended to occur in colonial territories…. or one-party states (as in Ukraine in the 1930s, or China during 1958–1961, or Cambodia in the 1970s).” However, in the 2002 Chinese edition of *Development as Freedom*, the reference to the Chinese famines “or China during 1958–1961” was deleted. Also, in his book, phrases such as “multi-party democracy” and “freedom of speech” were either removed or changed.

Figure 5. Original text in *Development as Freedom* with underlined words removed in the Chinese translation.

Figure 6. Corresponding Chinese translation of *以自由看待发展* [*Development as Freedom*].

The events revolving around the censorship of Hillary Clinton’s *Living History* in China in 2003 once again created an uproar in the publishing world. Shortly after the publication of the book in America, Yilin, a Chinese press renowned for publishing foreign language books, obtained the publishing rights. The Chinese version became available in the same year. However, all the criticisms of social controls in China in the book were cut without notifying the author, or Simon & Schuster, the American publisher. For instance, the description of Harry Wu, the Chinese dissident in America, as a “human rights activist who had spent nineteen years as a political prisoner in Chinese labor camps” was removed (Figure 7. and Figure 8.). In a section referencing the Tiananmen Square Incident of 1989, Clinton wrote that she was “haunted by the events at Tiananmen. ... (Former President Clinton) and I debated whether we should attend a ceremony in Tiananmen Square, where Chinese

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24 Ibid., 16.
25 Ibid., 16.
authorities had used tanks to forcibly suppress pro-democracy demonstrations in June of 1989.” This section was also cut from the Chinese translation. Moreover, two sections that mentioned the Chinese governmental suppression of NGOs were deleted.27

After learning about the excisions in the Chinese edition, Hillary Clinton demanded the removal of all copies of the translation from the Chinese bookstores. Meanwhile, she asked the American publisher to post the deleted and altered texts on its website.

![Figure 7. Original text in Hillary Clinton’s Living History with underlined words removed in Chinese translation](image)

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27 希拉里，亲历历史: 希拉里回忆录 (南京: 译林出版社, 2003), 263.
Jonathan D. Spence is one of the leading scholars on China in the West. His *The Search for Modern China* has become a classic text for students of China since 1990. In 2005, a Shanghai press published *追寻现代中国* 1600–1912 [*The Search for Modern China: 1600–1912*]. In 2019, Sichuan People’s Publishing House published a new edition of *The Search for Modern China: 1600–1949*. Both Chinese editions underwent extensive cuttings, with all of the chapters on the post-1949 history of China removed. An examination of the original book shows that Spence provided a critical analysis of Mao Zedong, the Cultural Revolution, Deng Xiaoping, and the Tiananmen Square Incident of 1989, etc., which are vital for the understanding of modern China. Fu Guoyong, a well-known Chinese independent scholar, revealed his disappointment about the poor quality of a scholarly publication by a renowned historian when he read the thin Shanghai edition of *The Search for Modern China: 1600–1949*. He felt cheated when he came across a complete three-volume Taiwan translation at the Hong Kong Book Fair in 2017.

In a similar vein, *The Rise of Modern China* by Immanuel C.Y. Hsü, a professor at the University of California at Santa Barbara, was published in America in 1970. Six editions have since been published, and the book became a standard for American college students of modern Chinese history. In 2013, a heavily censored Chinese edition of Hsü’s book appeared in bookstores. However, chapters on the Cultural Revolution, Lin Biao, Taiwan, Tiananmen Square, and the Chinese model of development, were all deleted.

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29. [希拉里, 亲历历史: 希拉里回忆录](南京: 译林出版社, 2003), 263.
30. [史景迁, 追寻现代中国: 1600-1912 (上海: 上海远东出版社, 2005)].
31. [史景迁, 追寻现代中国: 1600-1949 (成都: 四川人民出版社, 2019)].

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Figure 9. Original text in *The Rise of Modern China* with boxed chapters removed in the Chinese translation.34

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As the founding father of Singapore and the maker of the “Singapore Miracle,” Lee Kuan Yew is considered one of the great leaders of the 20th century. In September 2000, Lee


![Figure 11. Original text in Table of Contents of 李光耀回忆录 1965-2000 [The Memoirs of Lee Kuan Yew 1965-2000] with boxed chapters removed in the 2001 mainland Chinese edition.](image)

Deliberately altering the content of a book by changing the meaning of words so they look “harmless” is another technique used by censors. As a result, the doctored texts could provide readers with misleading information. For instance, in the Chinese version of Henry Kissinger’s 2011 book On China, the “tragedy” of Tiananmen in June 1989 was translated as an “incident,” a distinction that may have been lost on the millions of Chinese readers. Kissinger and Deng Xiaoping’s conversation regarding the Chinese political dissident Fang Lizhi six months after the Tiananmen Square Massacre of June 4, 1989, was also removed from the Chinese translation.

Another example of changes in content in Chinese translation is from Deng Xiaoping and the Transformation of China by Harvard Professor Ezra Vogel. The alteration involved coverage of CCP General Secretary Jiang Zemin and was intended to protect the image of the

leader and thereby place the Party in a positive light. The removed sentences in the figures below are self-explanatory.

Deng’s Finale: The Southern Journey, 1992

from making their way to Beijing, they could not stop copies of the paper reaching audiences throughout China, including in the capital.

By mid-February, several days before Deng returned to Beijing, Jiang Zemin was already saying publicly that he supported Deng’s calls for further reform.51 From the reports he had received from Zhuhai, Jiang realized that Deng was determined to remove him if he did not boldly promote reform and opening. Jiang could see from Deng’s visit to the south that he had attracted a great deal of support from key leaders in Beijing and from local leaders. Later Jiang acknowledged that by then he had concluded that Deng’s views would prevail and that he, Jiang, would be wise to support them.52

Authors such as Vogel caved-in to Chinese publishers’ demands. Having arranged for the publication of Deng Xiaoping and the Transformation of China, in which sections about “Tiananmen Massacre” and Chinese leaders Deng Xiaoping and Jiang Zemin were altered,

39 傅高义. 邓小平时代 (北京: 三联书店, 2013 年), 627.
Vogel responded to critics by arguing that it was better to have ninety percent of the book available than zero.\(^{40}\)

The deals between authors and publishers are varied and depend on the scope of censorship. In 2013, Kim Ghattas, a journalist for the BBC and an author who has covered the U.S. State Department, published *The Secretary: A Journey with Hillary Clinton from Beirut to the Heart of American Power*. In this book, Ghattas wrote about U.S. diplomacy under Hillary Clinton. The book was translated into Chinese in November 2013, with deletions in dozens of places. Instead of cutting content, such as her charge that Beijing was blocking the Internet “to make sure the Chinese didn’t see what people power could do to autocrats in the age of Twitter and twenty-four-hour news,” the Chinese editor did mention the deletions in the footnotes. Both sides likely made compromises regarding the changes. The author gave in on some points of “disputed content,” while the editor, for fear of censure from the above, further sanitized the book before releasing it to the press.

![Figure 15. Original text in The Secretary: A Journey with Hillary Clinton from Beirut to the Heart of American Power with underlined words removed in the Mainland Chinese edition.](image)


Under the Chinese censorship system, books published in Hong Kong, Macau, and Taiwan also undergo strict scrutiny. In 2009, 巨流河 [The Great Flowing River], the autobiography of Taiwan-based author Chi Pang-yuan (Qi Bangyuan), was published in Taiwan, and soon it became a bestseller in the Chinese reading community outside China. Subsequently, the mainland China edition appeared in bookstores. Compared with the Taiwan edition, written in the traditional Chinese writing system and totaling some 250,000 words, the simplified Chinese edition on the mainland only had 220,000 words, a fifteen percent reduction. At first, San lian shu dian, the publisher in Beijing, hoped to delete the chapter on the development of Taiwanese literature. But Chi Pang-yuan insisted that “if that chapter is deleted entirely,

42 金・伽塔丝, 见证 国务卿希拉里・克林顿 (北京: 中国友谊出版公司, 2013), 258.
the book will not be published.” Chi revealed that she wished to promote the understanding and appreciation of Taiwanese literature on the mainland and to have different voices heard.\textsuperscript{43}

For Chi’s book, the censors erased or modified everything likely to be contentious, such as the author’s views on Chinese history and politics, especially, on the Nationalist Party and the Communist Party. For instance, hints of the author’s nostalgia for the glorious days of Yenching University, an elite school in China founded by American missionaries in the 1910s, and her repugnance for the psychological termination of the collective memory of the school by the Chinese Communists after 1949, were altered or removed.

Sentences such as “I believe that in the second half of the 20\textsuperscript{th} century no one dared to openly express his or her feelings to cherish Yenching University.... The political forces had flatly wiped out the collective memories of them!” (Figure. 15) was changed into “I believe that in the second half of the 20\textsuperscript{th} century not many people could openly express his or her feelings to cherish Yenching University.” (Figure. 16). It is apparent that the semantic manipulation by a deliberate rephrasing of “no one dared” into “not many people could” considerably diluted the message the author was conveying.

The castration of Chi’s book in more than fifty places prompted defiance in mainland China. Readers began to seek the Taiwan edition. Some went to great lengths to ensure that censored parts were exposed by putting online comparisons of the unexpurgated Taiwan edition with that of the mainland.\textsuperscript{44}


齊邦媛，巨流河（台北：天下遠見出版公司，2009），571.
It is a general practice for Chinese publishers to compile and republish collections of Chinese rare books and primary source materials. Frequently they encounter issues with government regulations that content that undermines national policies regarding ethnic groups or that hinder national unity must be changed. Due to these regulations, publishers could do nothing but publish abridged versions of primary sources including diaries, travelogues, and genealogies, which resulted in historical denialism.

Chen Da, a well-known Chinese sociologist, published a book in 1946 that documented his observations during his travels in China and abroad in the 1930s. In 2018, Yunnan University Press republished his book under a different title. In a few places, the editor mentioned that some content had been deleted. For example, on page 380, the editor put a footnote: "Sentences describing the customs of headhunting were removed here." A comparison of the original book showed that the editor took off the following words: "Some of the folk customs are noteworthy for social scientists. For instance, the uncivilized ethnic group of Wa took pride in headhunting. They cut off people's heads and put them on tops of wooden poles ranging from a few dozen to two hundred lined up along the road near the entrance to their village." (Figures 19-20).

It appears that the editor deemed the sentences offensive to the ethnic minority group mentioned and deleted them accordingly. However, the revision does more harm than good. In reality, scholars need to draw upon primary sources for the interpretation and presentation of history, and any inaccurate or incomplete recording of historical field observations by social scientists is unscientific in the first place since it destroys the foundation of research. Some of the revised editions may likely become the established

Figure 18. A corresponding part in Chi Pang-yuan’s 巨流河 [Great Flowing River] in the Mainland Chinese edition.\(^{46}\)

\(^{46}\) 齐邦媛, 巨流河 (北京: 三联书店, 2010), 360.
source materials in which generation after generation of scholars and students will engage. As a result, the continued reinterpretation and appraisal of the redacted materials may present a distorted view of history.

Figure 19. The original texts of 浪迹十年 (Travelogues of Ten Years). 47

47 陈达, 浪迹十年 (上海: 商务印书馆, 1946), 373.
Another example can be found in the republication of the book *The Diaries of My Journey West* by Chen Feiran published in 1911. In his diaries, Chen recorded witness accounts of the killings and destruction by Chinese Muslim rebels in the 1870s. Phrases and sentences carrying negative connotations about the Chinese Muslims, such as “Muslims were number one trouble makers under the administrations of Tongzhi and Guangxu (1861-1909),” and “Muslims were incorrigible rebels who started rebellions once every few decades.” (Figure 21). In the republication in 2016, the editors replaced all the sensitive words with ellipses (Figure 22), making it hard for readers to comprehend. Generally, serious research is based on original un-redacted full-text materials. Obscured parts of a text, even for moral reasons, or for reasons of political correctness, present a dilemma for researchers. The whitewashed depictions of Chinese Muslims will result in knowledge of the truth passing away with the people who lived or witnessed it. What is worse, the altered version will be taken as true by future generations.

回　回

回回，唐回纥也。高鼻深目，性喜清洁，衣服言语与汉人、土人略同……盖自同光以来，叛乱相寻，盖为世仇。对西番不敢启衅，畏其强也。其人……善经商，灵秀者为阿浑①，以长乡里，主宗教，即杀鸡宰羊，非阿浑至不敢自专。每逢礼拜，一人登教堂之楼而呼，少长咸集，诵经唪唪，否则惩罚，故其教严肃。及其□□，遍体沐浴，密缠白布，以床舁之。覆诸坑，面仰则喜，以为上天堂；面伏则哭，以为入地狱。其俗然也。又有所谓缠头回子者，部落较大，以蓝布缠头，性尤强悍……左公宗棠疏平后，令回汉杂处……董帅福祥平后，穷


Figures 22. Corresponding page of the republication of “西行日记,” 西域行程: 外三种 (Diaries of My Journey West). 50

50 陈斐然, “西行日记” (宋) 继业, 张国栋点校, 西域行程: 外三种 (兰州: 甘肃文化出版社, 2016), 197.
The policies of China’s State Administration of Press, Publication, Radio, Film, and Television regulate every aspect of imported books, such as the quantity and the content of the publications. The censors will not even let go of imported original reference works, including English dictionaries. The absurdity of this type of censorship often aroused ridicule. In 2009, netizens posted several complaints about the blacking-out of *The Merriam-Webster Dictionary* entries for Taipei, Taiwan, Taiwanese, Formosa, and the Republic of China.\(^{51}\) According to the posts, the censors went to ludicrous lengths to open the plastic wrapping around the books to black out the entries one by one with marker pens before repackaging them to make them look as if they had never been opened. Similarly, in 2016, *The Merriam-Webster Dictionary* sold by Shanghai Foreign Language Bookstore was found to have pages with words such as “Taiwan,” this time, torn.\(^{52}\) In another instance, an entry was covered with a rectangular label.\(^{53}\) For the record, the definition of Taiwan in *The Merriam-Webster Dictionary* is: “island China off SE coast E of Fujian; belonged to Japan 1895–1945; since 1949 seat of (Nationalist) Republic of China (*Taipei*) area 13,807 square miles (35,760 square kilometers), pop 22,300,929.”


\(^{52}\) Ibid.

\(^{53}\) Ibid.
Tibet is also considered a sensitive term. In 2018, it was disclosed that the entry for Tibet in *The Merriam-Webster Dictionary* was covered with white correction fluid. 54

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54 Voice of Tibet, “中共如何审查外文词典西藏台湾词条？贴条、撕毁、涂改 [How the CCP Censored the Entries of Tibet and Taiwan in Foreign Language Dictionaries?],” *Voice of Tibet*, October 10, 2018, accessed, April 1, 2020, https://cn.vot.org/2018/10/10/中共如何审查外文词典西藏台湾词条?
The most recent case of book censorship is that of *Permanent Record*, a book published in 2019 by Edward Snowden, the American whistleblower, who shocked the world by revealing highly classified information from the National Security Agency (NSA) in 2013. Shortly afterward, a Chinese translation 永久记录 [*Permanent Record*] came out in a heavily censored edition. The censor deleted texts about authoritarianism, democracy, freedom of speech, and privacy. In a chapter covering the events of the Arab spring in 2011, the expurgator removed Snowden’s observations on people involved in the protest: “The crowds were calling for an end to oppression, censorship, and precarity. They were declaring that in a truly just society, the people were not answerable to the government; the government was answerable to the people.” The sentence, “Authoritarian states are typically not governments of laws, but governments of leaders, who demand loyalty from their subjects and are hostile to dissent,” was removed, too. Other sensitive sections such as China’s surveillance system, the Great Firewall of China, The Onion Router (free and open-source software for enabling anonymous communication), and the autonomy in Hong Kong were also censored. Snowden’s remark touched the nerves of the censor since it was a real reflection of the situation in China.

Snowden criticized Chinese censors for a violation of his publishing agreement, posted images of the censored pages alongside the original pages, and made pleas to Chinese readers to help find the missing or doctored parts. He said in his post, “Let us compile a correct and unabridged version of #PermanentRecord to publish freely online in Chinese, by

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assembling a cadre of translators to expose every shameful redaction the censors demanded.”

**Books published and then banned**

In 1999 Chinese author Xiao Shu published the book **历史的先声: 半个世纪前的庄严承诺:《新华日报》《解放日报》社论选** [Heralds of History: Solemn Promises Half a Century Ago: A Selection of Editorials of Xinhua Daily and Liberation Daily] by Shantou University Press. The book was a compilation of editorials for the CCP newspapers Xinhua Daily and Liberation Daily published before 1949, which were mainly about the CCP’s claims to build a new constitutional and democratic order in China to promote the common good of the people. A few months after the publication, at an internal meeting, Ding Guangen, head of the CPD, slammed the publisher for publishing the book and for violating publication policies. A subsequent ban on the book took place nationwide, while the authorities suspended Shantou University Press for rectification, and transferred the head of the press out of Shantou University. All inventory books were located and turned into pulp. The authorities in Beijing even dispatched public security officers to search and confiscate copies of the book in bookstores in Beijing. It is worth noting that in 2013 the University of Hong Kong Press republished the book in Hong Kong.

Sexuality, homosexuality, and drugs are literary taboos in China. In 1999, Zhou Weihui (Wei Hui), a Chinese novelist, published **上海宝贝** [Shanghai Baby], a semi-autobiographical novel about the life of the Chinese returnees and cultural elites of Hong Kong in Shanghai. The book reflects the cultural and social phenomena of China’s rejoining the international community and financial markets. **Shanghai Baby** caused a sensation in the whole country after publication, but it was quickly banned for being decadent.

One of the authors censored most is Zhang Yihe, the daughter of Zhang Bojun, the “Number One Rightist” during the Anti-Rightist Campaign of 1957. In 2004, Zhang wrote her first important book **往事并不如烟** [The Past is Not Like Smoke]. The book describes the life experiences of Chinese democracy activists Shi Liang, Chu Anping, Zhang Boju, Kang Tongji, Nie Gannu, Luo Longji, and others during the Anti-Rightist Campaign of 1957 and the Cultural Revolution of 1966–1976. The author’s photographic account of sufferings, persecutions, and people’s unquenchable spirit in the face of unfathomable loss touched the emotional chords of readers and made the book one of the most talked-about publications of 2004. However, the authorities soon banned the book because of the sensitive political topics covered even though the book had undergone censorship before publication.

Another controversial author is Yan Lianke, the winner of the prestigious Lao She Literary Awards in 2004. In 2005, Yan published **为人民服务** [Serve the People], a novelette

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56 Ibid.

57 笑蜀, 历史的先声: 半个世纪前的庄严承诺:《新华日报》《解放日报》社论选 (汕头: 汕头大学出版社, 1999).

in *Huacheng*, an influential literary magazine in China. In this erotic satire set during the Cultural Revolution, Yan told the story of an army commander’s wife seducing a young orderly and becoming sexually excited while breaking statuettes of Chairman Mao Zedong and urinating on the sacred books by Mao. The authorities quickly banned *Serve the People* for vilifying Mao’s ideals of serving the people, the Chinese army, the Chinese revolution, and politics, and for explicit descriptions of sex. The censors believed the novelette had disturbed people’s thinking and propagated Western values. The ban on Yan’s works has been on and off ever since, which serves as a barometer for the Chinese publishing environment.

The year 2015 saw the last publication of *古拉格群岛* [The Gulag Archipelago] by Russian author Aleksandr Solzhenitsyn. The book is about Solzhenitsyn’s own experience as a Gulag prisoner in a forced labor camp in the Soviet Union in the 1940s and 1950s. First published in 1982, the book became popular and was reprinted at least eight times in China. Despite that record, the book was banned in 2018. The report about the banning was confirmed by a Radio Free Asia correspondent who contacted one of the editors of the book. According to the editor, the banning instruction came from above, and no one was allowed to talk about this matter.

In 2015, Tsinghua University professor Qin Hui published *走出帝制：从晚清到民国的历史回望* [Out of Imperialism: A Reflection on the History from the Late Qing to Republican China]. The book covers the history of the transition from Imperial to Republican China, from the mid-19th century to the mid-20th century. Having covered sensitive issues including the failure of constitutionalism and democracy in the nation and reappraisals of the Chinese Communist movement, Qin’s book caught the imagination of serious readers. Even though Qin wrote indirectly, one can easily figure out his central ideas that China is still in a cycle of dynasties. According to Qin, since the Xinhai Revolution of 1911, the Chinese have embraced the universal ideals of democracy and constitutionalism, but those high ideals remain unrealized. Ironically, around December 4, 2015, National Constitution Day in China, *Out of Imperialism* was taken off the shelves in bookstores. Qin confirmed the banning of his book over the phone with a *New York Times* correspondent, but under duress, refused to talk further about the book. Not only did the authorities remove books physically, but they also

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restricted online public discussions about *Out of Imperialism*. On Douban.com, a website focusing on serious talks on popular topics, pages of discussions of the book were deleted.\(^{62}\)

One of the instances of the Chinese government’s banning of books on the politics and history of its leaders occurred in 2019 regarding the publication of 文武北洋 1912-1928 [The Men of Pen and the Men of Sword during the Beiyang Period of Republican China: 1912-1928]. In 2004, Chinese author Li Jie published this two-volume book, with one volume on four intellectuals: Yang Du, Chen Duxiu, Li Dazhao, and Zhang Shizhao, and another on five warlords: Yuan Shikai, Li Yuanhong, Duan Qirui, Wu Peifu, and Zhang Zuolin.\(^{63}\) It was well-received, and three editions were published in 2005 (Taiwan edition), 2006, and 2012. Due to market demands, a Chinese publisher published the fifth revised edition in 2019.\(^{64}\) But because of the current political environment, the critical reappraisals of the four intellectuals, three of whom were veteran Chinese Communist Party members, were deemed politically unfit for publication, thus the volume on the “Men of Pen” was prohibited from going to press, leaving only half of the book published.\(^{65}\)

Through administrative measures, censors also removed non-conformist publications from bookstores and libraries. For example, books by Princeton professor Yu Ying-shih, the 2006 Library of Congress John W. Kluge Prize Winner and critic of the CCP, were removed from Chinese bookstores in 2014, even though most of Yu’s books were about intellectual history in pre-1949 China. Chinese censorial authorities also regulated content in e-book databases. By the beginning of 2020, searches for Yu Ying-shih in Duxiu, a Chinese e-book database, returned zero results.\(^{66}\)

Chinese censorship reached a new level of notoriety in October 2019, when the staff at a public library in Zhenyuan County, Gansu Province, burned “banned books” in front of the library. The library stated it had removed “illegal publications, religious publications, and deviant papers and books, picture books and photographs” in an attempt to “fully exert the library’s role in broadcasting mainstream ideology.” The incident triggered an outcry among the library community and the reading public. Reports about the book-burning were quickly removed.\(^{67}\) Zhang Lifan, a prominent Chinese historian, summarized the angry reaction in his online post: “Frustrations have been building the last seven years over growing

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64 李洁, 文武北洋 1912-1928 (北京: 九州出版社, 2019 年).

65 Telephone interview with Li Jie on March 20, 2020.


repression of intellectuals and freedom of speech,” hinting that Xi Jinping and his government were the targets of the frustrations.68

As time and circumstances changed, the ban on some books already published was lifted without specified reasons, which is a vivid example of the oscillation in Chinese political life. In early 2002, the Institute of Sociology of the Chinese Academy of Social Sciences published a book, 中国当代社会各阶层分析 [The Analytical Report on Contemporary Chinese Social Classes], but it was banned a year later. The banning instruction came directly from senior party officials who by-passed all the government agencies in charge of book publishing. Wei Jianxing, one of the seven members of the elite CCP Politburo Standing Committee and chairman of the National Federation of Trade Unions instructed Li Tieying, the head of the Chinese Academy of Social Sciences, to ban the book because workers in Daqing Oil Field in northeastern China took to the street to protest against the government’s labor policies while quoting a specific section in the book:

“Because of their status and circumstances, workers have radical characteristics in every society and strive to change the status quo. When the goal cannot be achieved through peaceful means, drastic action is taken into consideration. These include strikes, demonstrations, riots, and revolutions. The characteristics of the resources possessed by workers determine that the cost of their radical action is low, and the benefits may be high (All you lose is the chain; what you get is the whole world). Compared with other social classes with lower social status, workers are more organized and disciplined, and their capabilities for fierce action are stronger. Compared with other upper social classes, the provocative activities of the working class are more likely to receive sympathy from the general public.”69

This is a classic example of social turmoil that would trigger the banning of books. The decision was made arbitrarily by one of the top leaders in the country. With the title changed to  A Research Report on Contemporary Chinese Social Structure, a new edition of the book was published fifteen years later in 2018. The paragraph, which had caused trouble, remains intact in the new edition.70

**Books prohibited from being published**

Because of the topics covered, some books are banned entirely in China. One type of publication is those by ousted Chinese Communist leaders and their descendants. In the early 1980s, four high-ranking generals, Huang Yongsheng, Wu Faxian, Li Zuopeng, and Qiu Huizuo were tried and jailed due to their connections with Lin Biao, the alleged usurper of

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70 陆学艺, 当代中国社会结构研究报告 (北京: 社会科学文献出版社, 2018), 112.
the CCP leadership in the early 1970s. In the 2000s, after being released, they published their memoirs one after another in Hong Kong. All of their books were banned in China because the authors’ accounts of history had not been authorized by the Party, and their highly personal renditions of what happened ran counter to the official historical narrative. Other books published in Hong Kong or abroad in the 2000s by purged CCP leaders of prominence included those written by Zhang Chunqiao, Qi Benyu, Chen Xitong, etc.

Publications by retired Chinese Communist leaders and their descendants are also forbidden from being published in China if their books touched sensitive issues. In 2006, Deng Liqun, the former head of the CCP Central Propaganda Department, published his book 鄧力群自述: 十二個春秋 [My Story: Twelve Years from 1975–1987] in Hong Kong. During his tenure, Deng oversaw the CCP’s ideological works and cracked down on numerous publications and authors. Ironically, the top man in the censorship hierarchy was not able to publish his book in the very country where he used to have total control over publishing.

In 2009, New Century Press, a publishing house in Hong Kong well-known for publishing controversial books, planned to publish the diaries of former Chinese Premier Li Peng. Everything was apparently going smoothly, but three days before the launching of the book, New Century Press canceled the plan citing copyright entanglements. But it was believed that Beijing intervened since it viewed the publication of the diaries as an embarrassment for the regime.71 It was also believed that Li made attempts to present his account of events in June 1989, to deny his responsibility for the Tiananmen Square Massacre. Nonetheless, the book was published with the name 李鵬六四日記 [Li Peng Diaries] by West Point Publishing House in the United States in 2010.

Books by political dissidents or authors with unorthodox views are banned in their entirety. For example, Yan Jiaqi, a former director of the Institute of the Political Science of the Chinese Academy of Social Sciences, has published fifteen books. All of his books published after 1989, when he went into exile to the West, are banned. A search for his books in the online catalog of the National Library of China showed only four titles,72 while Peking University Library showed eight titles with fourteen different editions by Yan—all the first editions of which were published before 1989.73 A search for books by Yan Jiaqi in the database Duxiu retrieved none.74

In 1993, China Friendship Press made a contract with Jung Chang to publish the Chinese edition of her book 鴻: 三代中国女人的故事 [Wild Swans: Three Daughters of China], an autobiography that had become an international bestseller. The project went well until the publisher proposed to remove the contents of Mao Zedong. Chang agreed on the condition that there would be notes on the page indicating that “the following xxx words have been cut.” The publisher accepted the terms but never published the book. According to Chang,

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“The version with the cuts eventually appeared—but only as a pirated edition. Even the pirates did not dare to publish the full version.”

In 2000, Gao Hua, a professor at Nanjing University, published 紅太陽是怎樣升起的—延安整風運動的來龍去脈 [How the Red Sun Rose: The Origin and Development of the Yan’an Rectification Movement] in Hong Kong. Gao’s work is a critical history of the CCP before it won power. Widely acclaimed by the academic community as one of the best scholarly books about Mao Zedong in recent years, it had been reprinted dozens of times. But the book crossed the “red” line and was prohibited from publication in China.

In the autumn of 2009, Lung Ying-tai, a prominent author in Taiwan, published a non-fiction book, 大江大海一九四九 [Big River, Big Sea—Untold Stories of 1949]. With over 100,000 copies sold in Taiwan and 10,000 in Hong Kong in its first month of release, the book set off a “River-Sea phenomenon” in the Chinese literary world. Based on the memories of ordinary people in an eventful era, the author provided a vivid account of the great migration of 1949 from the mainland to Taiwan at the end of the Chinese Civil War of 1946-1949. Lung had been a critic of the CCP censorship. In January 2006, Lung published “Please Persuade Me with Civilization—an Open Letter to Mr. Hu Jintao,” to the then CCP leader Hu proposing freedom of speech and ideas. Subsequently, she was put on the list of prohibited authors. A few Chinese publishers approached Lung to talk about the publication of her book, but nothing took place.

To some extent, Chinese writers nowadays live under circumstances similar to those of Aleksandr Solzhenitsyn in the Soviet Union, and Václav Havel in Czechoslovakia lived under. Censors not only censor and ban books, but they also repress authors by blacklisting them. For example, Wang Lixiong, author of the 1991 controversial book 黄祸 [Yellow Peril], an apocalyptic scenario in which a civil war breaks out between Northern China and Southern China, was banned from publishing any books in mainland China for two decades. Chinese authors such as 2010 Nobel laureate Liu Xiaobo, who frequently wrote books or articles about China and openly challenged the authority of the CCP, ended up in prison. Other challengers including Yan Jiaqi, Gao Xingjian, Zheng Yi, Liao Yiwu, Su Xiaokang, Wang Juntao, Yu Jie, and He Qinglian were forced into exile abroad.

Overseas Chinese authors also face issues of censorship in China. Ha Jin, Yiyun Li, and a few other writers outside China chose to write in English so they could write as they wished. Ha Jin did have his books In the Pond, Waiting, and Nanjing Requiem published in China, but his other books were banned because they crossed the “bottom” line. Among those banned are 戰廢品 [War Trash], a novel about the Chinese POWs during the Korean War, and 背叛指南 [A Map of Betrayal], a book about a Chinese Communist spy in America, in which the protagonist mentioned that “Mao ‘sees China not as his responsibility but as his property.’”

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**Chinese censorship overseas**

Chinese censorship extends beyond books published in mainland China. There is increasing evidence of Beijing’s attempts to exert its political and ideological influence outside China. It has encroached on the freedom of speech people in democratic societies have taken for granted for a long time.

According to the basic laws of Hong Kong, drafted after the handover of the British colony to China in 1997, Hong Kong is allowed to maintain the freedom of press and publication as it enjoyed before. Despite the agreement, a breach of law by the Chinese authorities occurred in late 2013 when Yao Wentian, Editor-in-Chief of Morning Bell Press in Hong Kong, was arrested and held in Shenzhen, China. Yao was accused of carrying contraband. But most believed that Yao’s arrest was related to the publication of a book, 中國教父習近平 [Xi Jinping: China’s Godfather], by Yu Jie, an exiled author and dissident living in the United States.77

As shocking as the arrest of Yao was, other arrests made went beyond Chinese borders. In 2015, Gui Minhai (Michael Gui), a Chinese-born Swedish publisher, was abducted in Thailand by Chinese agents for writing, publishing, and distributing books about Chinese politics and political figures. As a writer and publisher, Gui wrote and supervised the publication of books in Hong Kong that cast a critical, sometimes, sensational light on the upper echelons of the Chinese political apparatus. Around the same time, a few book dealers such as Causeway Bay Books who were selling similar books in Hong Kong vanished from the public eye. Later they were reported to have been arrested by Chinese authorities for the same charges. On February 24, 2020, Gui was sentenced to ten years in prison for illegally providing intelligence to people outside China. The sentence drew criticism from international human rights advocates. Dr. Sophie Richardson, China Director at Human Rights Watch, expressed her anger over the ruling: “Today’s sentence of Gui Minhai is an indictment not of him but of the Chinese government’s bottomless hostility towards critics and shameless misuse of its legal system.”78

As an economic and political superpower, China is not only exporting material goods but also exporting censorship. Beijing has made efforts to extend the CCP’s influence over discourse and behavior around the globe. For example, the PRC authorities attempted to infiltrate Australian life from politics to culture, business to social life, real estate to agriculture, academic institutions to unions, and even primary and high schools. In 2017, Allen & Unwin, an Australian publisher, planned to release Silent Invasion: China’s Influence in Australia by Clive Hamilton, a professor of Public Ethics at Charles Sturt University. The book was about the influence on Australian politics exerted by rich Chinese-Australian

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business donors with connections to the CCP. However, the publisher canceled the contract due to fears of "retaliation" by the Chinese government or its local proxies under the auspices of the CCP’s United Front Work Department.\(^7^9\) Eventually, the book was published by Hardie Grant on February 22, 2018.

Printing of foreign books in China has become the latest front in Beijing’s censorship campaign since all books that are printed in China are censored even though they are not supposed to be distributed in the country. On February 23, 2019, The Sydney Morning Herald reported that Chinese censors are “reading Australian publishers’ books and, in some cases, refusing to allow them to be printed in China if they fail to comply with a long list of restrictions.” According to the report, the Australian office of a Chinese printer created a list of “keywords to be alerted” for their publishing clients.\(^8^0\) The list included “anything relating to Chinese political icons in recent history” such as political movements: the 1989 Tiananmen Square protests, the 2011 pro-democracy protests, and the 2014 Umbrella Movement in Hong Kong. CCP leaders Mao Zedong, Xi Jinping, and current members of the Politburo Standing Committee were all labeled as sensitive keywords. Chinese dissidents such as Ai Weiwei, the Tibetan independence movement, Uighur nationalism, and Falun Gong were also on the list.\(^8^1\)

Books with maps are under meticulous scrutiny by the censors. For example, the Chinese authorities requested that New Zealand’s leading scholarly publisher Victoria University Press change “Mount Everest” to the Chinese equivalent “Mount Qomolangma” in its book Fifteen Million Years in Antarctica because “Everest” could be interpreted as a way of “humiliating Mount Qomolangma with English-language hegemonism.”\(^8^2\) Because of the stringent censorship rules, some publishers planned to have their books printed in Vietnam or other countries.

**Reactions to censorship**

According to an age-old Chinese proverb, “Prohibiting people from speaking their minds is more dangerous than blocking rivers.” As the proverb implies, reactions to censorship are eroding the dam of thought control. There are various types of resistance. Some authors stood up firmly to the censors. On January 19, 2007, Zhang Yihe published an open letter online to Wu Shulin, the Deputy Director of the General Administration of Press and Publication, demanding Wu explain why he had given secret orders to ban her book 伶人往


\(^8^1\) Ibid.

事 [Reminiscences on Peking Opera Performers]. The letter was the first one from a Chinese author questioning the authorities in the history of book publishing in China since 1949. Going viral on the web, Zhang’s courage and defiance prompted support and solidarity from fellow authors.\textsuperscript{83} In reality, the deliberate leaking of Wu’s banning orders by officials within the establishment showed the unpopularity of Wu’s actions among the very people in charge of publication and censorship in the regime.

Writers whose books are banned in China try to publish their works outside the country. Sheng Keyi wrote the novel \textit{Death Fugue} using allegories to write about the 1989 Tiananmen Square Massacre. And she also wrote in her book about the “Swan Valley,” the imagined one-party utopia, where impulses and feelings are put under control, and all aspects of life are regulated. For obvious reasons, the Chinese version was banned, but Sheng eventually managed to have the book published in English in Australia in 2014.

Facing the choice of publishing or not publishing on the condition of content changes, some authors refuse to compromise. To maintain their intellectual integrity, they would rather lose opportunities to sell books in China. Qiu Xiaolong, a St. Louis-based Chinese novelist, is famous for his crime thrillers set in Shanghai, his birthplace. Qiu had some upsetting experiences with the Chinese editors who rewrote plot lines considered unflattering to China. The novelist revealed that they even tried to change Shanghai, the setting of one novel, to “H City” in the Chinese translation, for fear of “tarnishing the image of the city as well as of local authorities.” In 2013, Qiu rejected a Chinese publisher’s proposal to publish his \textit{A Case of Two Cities} set in St. Louis and Shanghai. He argued that “it would be completely absurd for the Chinese translation to have one real city and one fictional, H City, in the text.”\textsuperscript{84}

In addition to smuggling banned books from Hong Kong, Taiwan, and abroad, readers got around censors by purchasing or downloading banned books online with the use of special VPN software to jump “the Great Firewall.” Those who were able to visit foreign countries also made efforts to access books unavailable in China.

For content distribution, some authors came up with ideas to spread information by creating new channels and platforms. On December 31, 2019, Wang Lixiong, a well-known writer and dissident, announced that he would set up an online platform on which he would read his book section by section.\textsuperscript{85}

In the face of adversity, Western presses reacted strongly. In October 2015, twenty prominent publishers including Macmillan, Penguin Random House, and W.W. Norton,
signed a PEN American Center pledge to “monitor and address incidents of censorship in Chinese translations of books by foreign authors.”\textsuperscript{86} In the fall of 2017, Cambridge University Press (CUP) removed 300 articles from an online version of China Quarterly in China upon the request from Beijing (a similar request was made of the British publisher in the spring of 2017 regarding more than one thousand e-books). According to Cambridge University Press, the list of articles removed included topics ranging from the 1989 Tiananmen Square Incident, the Cultural Revolution, Tibet, Xinjiang, and Taiwan.\textsuperscript{87} Due to the academic community’s outcry accusing the publisher of “selling its soul” over Chinese censorship, CUP reversed its decision several days later. At the time of this writing, there is no news about the Chinese government’s further blocking of the content of China Quarterly in China.

In 2018, editors of the Transcultural Research book series stopped publishing with Springer Nature to protest its acquiescence to Chinese censorship demands. Springer Nature defended the decision to restrict access to sensitive content in China for the reason that otherwise it would “run the very real risk of customers [in China] not being able to access any of our content.” But the editors of the book series were adamant that they would not accept standards that were lower than what is desirable, arguing that “For a scholarly publisher, this is an unacceptable breach of trust both with the authors and the international scholarly community.”\textsuperscript{88}

Conclusion

In the past three decades, the Chinese central government’s policies on censorship have swung back and forth. With Xi coming to power as the CCP leader, books among all forms of media have become increasingly censored as China retrogressed to a paternalistic and restrictive past. The country as a whole has entered a period of an even colder season due to Beijing’s more vigorous attempts to constrain ideas and impose opinions, which seriously debilitated and inhibited many authors and scholars. As a result, China is suffering a society-wide deterioration in intellectual and artistic creativity as well as academic prowess. It is easy to see that Chinese scholarship, especially in the field of social sciences, has stalled for years. Because of the blocking of free information, the Chinese perception of the outside world is distorted. The detrimental and negative effects of the pervasive censorship of books and all kinds of media content will be felt for years to come.

Generally, Chinese censorship has been effective on the surface, and it has helped the CCP keep a degree of stability. However, the censors’ suppression of authors and pursuit of


ideas by the Orwellian “Thought Police” have rebounded adversely on the originators. The censorial system with global ambitions has created discontent both inside and outside China and sparked a conscious reaction. With the development of Internet technologies, it is becoming increasingly difficult for Chinese censors to control the spread of ideas. The resistance of authors, readers, and publishers against censorship eventually will prove that the CCP’s attempts to control people’s minds, in the long run, will be futile, and the backfire might play a part in triggering the decline of the authoritarian political structure. As He Weifang, a famed Chinese law scholar and political dissident, put it, “They can slit the throats of every rooster in the world, but the sky will still brighten. Let’s just sit and wait for the dawn!”

Bibliography


**Appendix: A selected list of banned or censored books in China**

*Books under pre-publication influence with content removed or altered*


Ghattas, Kim. 2013. *Jian zheng: guo wu qing Xilali Kelindun*. Beijing: Zhongguo you yi chu ban she (金·伽塔丝. 见证 国务卿希拉里·克林顿 (北京: 中国友谊出版公司)).


Sen, Amartya. 2002. *Yi zi you kan dai fa zhan*. Beijing: Zhongguo ren min da xue chu ban she (阿马蒂亚·森. 以自由看待发展 (北京: 中国人民大学出版社)).


**Books banned after publication**


**Books prohibited from publication**


Gao, Hua. 2000. *Hong tai yang shi zen yang sheng qi de: Yan’an zheng feng yun dong de lai long qu mai*. Hong Kong: The Chinese University of Hong Kong Press (高華. 紅太陽是如何升起的－延安整風運動的來龍去脈. 香港: 香港中文大學出版社).


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Li, Zuo peng. 2011. Li Zuo peng hui yi lu. Hong Kong: Bei xing chu ban she (李作鵬. 李作鵬回憶. 香港: 北星出版社).


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Xiao, Jiansheng. 2009. *Zhongguo wen ming de fan si.* Hong Kong: Xin shi ji chu ban she (萧建生. 中國文明的反思. 香港: 新世紀出版社).


Yuan, Ying. 2006. *Feng yun ce ji: wo zai ren min ri bao fu kan de sui yue*. Hong Kong: Ming bao chu ban she you xian gong si (袁鷹. 風雲側記: 我在人民日報副刊的歲月. 香港: 明報出版社有限公司).


The Pinyin Conversion Project and the Challenge of Cleaning up Afterward

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Library of Congress (ret.)

It has been more than 20 years since the beginning of the Pinyin Conversion Project. At the time, this massive cooperative effort was the largest library data conversion following the adoption of AACR2 in 1981 and the conversion of LC’s entire set of databases to load into the new ILS in 1999. I served as coordinator of the project at the Library of Congress (LC). This paper gives an outline of the project, from my point of view at LC. These are my own views and not a representation of LC policy.

Overview of the American conversion

Here is a brief overview of the project.

• In 1996, the National Library of Australia used a machine program to convert its roughly 500,000 Chinese bib records.
• In November 1997, LC announced that it intended to convert to pinyin Romanization within the next several years. The bibliographic utilities OCLC and RLG agreed to conduct the conversion itself.
• Moratoriums on Chinese language authority work and the cataloging of Chinese material were called in August 2000, to prevent work on records undergoing conversion.
• In September 2000, just prior to the official changeover to pinyin, OCLC converted 158,368 name authority records. By November 2000, LC had completed the conversion of roughly 500 subject authority records that included romanized Chinese.
• Day 1 for pinyin occurred on October 1, 2000. After that date, pinyin became the standard for Chinese Romanization in American libraries.
• OCLC completed the conversion of approximately 700,000 Chinese master records in June 2001, including roughly 9000 LC serial records.
• RLG began converting Chinese bib records in November 2000 and completed the conversion of over 2,500,000 records by December 2001, including 172,487 LC Chinese language bib records.
• Later, OCLC converted ca. 25,000 non-Chinese bib records in November 2001.
• Between 2000 and 2005, LC staff manually reviewed or converted several thousand name authorities and approximately 45,000-50,000 bib records.

What romanization is

One of the first, and most vital steps in the project, was to come to a common understanding of what romanization is, and what it is not.
Romanization is the representation of non-roman languages in roman letters, which seeks to represent the sound of the language, as spoken, or how the language is written, or a combination of the two. It is a representation of a non-roman script, and not the language itself. Even though we have included certain non-roman scripts in bibliographic records for many years, we still rely on Romanization to make it possible to file and retrieve non-roman data in our roman-letter-based bibliographic and authority files.

Romanization schemes used by libraries are developed by LC, or by other institutions or individuals who have linguistic expertise that LC lacks. Tables are prepared, discussed, and evaluated by LC, the Committee on African and Asian Material (CC:AAM) of the American Library Association (ALA), or language and subject experts. Finally, they are then approved by LC and CC:AAM. The compendium of Romanization tables is the ALA-LC Romanization tables, available on the LC website: https://www.loc.gov/catdir/cpso/roman.html

Here is an example of an RLIN Chinese bib record, updated in 2004. Most of the romanized fields are followed by parallel fields with corresponding non-roman data.

<table>
<thead>
<tr>
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<th>Books</th>
<th>FUL/BIB</th>
<th>DCLP02-B3632</th>
<th>Cat Maintenance</th>
<th>DCLP-PM</th>
</tr>
</thead>
<tbody>
<tr>
<td>FIN ID: DCLP02-B3632</td>
<td>RTYP:c</td>
<td>ST:p</td>
<td>FRN:</td>
<td>MS:</td>
<td>EL:</td>
</tr>
<tr>
<td>CP:cc</td>
<td>Lichi</td>
<td>INT:</td>
<td>GPC:</td>
<td>BIO:</td>
<td>FIC:0</td>
</tr>
<tr>
<td>PC:s</td>
<td>Pd:2000/</td>
<td>REP:</td>
<td>CPI:0</td>
<td>FSI:0</td>
<td>ILC:af</td>
</tr>
<tr>
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<td>020</td>
<td>7211038047</td>
<td>040</td>
<td>MDUicMUKidNICHidDLC-R</td>
</tr>
<tr>
<td>043</td>
<td>a-cc-fu</td>
<td>050</td>
<td>000</td>
<td>DS797.26.F89bF89S 2000</td>
<td>245</td>
</tr>
<tr>
<td>245</td>
<td>00</td>
<td>Fuzhou Minosu wenshu hua congshu</td>
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<td>0</td>
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</tr>
<tr>
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<td>Dheolaban.</td>
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<td>0</td>
</tr>
<tr>
<td>440</td>
<td>0</td>
<td>Fuzhou Minosu wenshu hua congshu</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pinyin romanization

Between the 1950s and October 1, 2000, the standard for Chinese Romanization in the U.S. and other countries was a system called Wade-Giles. A different system called pinyin became the standard Romanization scheme in China in the late 1950s, and gradually became the scheme that was used and accepted internationally. LC wanted to convert to pinyin at the same time it began creating East Asian cataloging records online, in 1980. However, the East
Asian library community did not support the conversion at that time, as reflected in a vote on the matter at the Committee on East Asian Libraries (CEAL, later the Council on East Asian Libraries). As a result, LC did not convert or move to adopt pinyin. By 1984, pinyin had been adopted by the Federal government as the standard for romanizing Chinese, but the East Asian library community still did not show its support. In 1990, LC decided that it would have to convert to pinyin when technology made it possible to do so comprehensively and accurately. Several more years were to pass before this became a reality.

Pinyin has several advantages over Wade-Giles. Because of its worldwide acceptance and use, library patrons were familiar with it, and it facilitated the international exchange of data.

**Pinyin makes clearer distinctions between syllables than Wade-Giles**

<table>
<thead>
<tr>
<th>character</th>
<th>Wade-Giles</th>
<th>Pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>图</td>
<td>t‘u</td>
<td>tu</td>
</tr>
<tr>
<td>读</td>
<td>tu</td>
<td>du</td>
</tr>
<tr>
<td>出</td>
<td>ch‘u</td>
<td>chu</td>
</tr>
<tr>
<td>朱</td>
<td>chu</td>
<td>zhu</td>
</tr>
<tr>
<td>去</td>
<td>ch‘ü</td>
<td>qu</td>
</tr>
<tr>
<td>句</td>
<td>chū</td>
<td>ju</td>
</tr>
</tbody>
</table>

Wade-Giles frequently used the same letters to represent different sounds, while pinyin makes more distinctions and presents few ambiguities by using all the letters of the roman alphabet. Wade-Giles used diacritic marks frequently; pinyin uses only the umlaut, on 4 syllables—making pinyin easier to input, easier to read, and less likely to involve typographical error.

**The Australian conversion**

In 1995, we at LC learned that the National Library of Australia (NLA) intended to convert its bibliographic records to pinyin. We got in touch and were invited to review the test file before their conversion, and then converted records afterward. In 1996, NLA began to use a computer program to convert, in the end, over 500,000 bib records, including all the Chinese, Japanese and Korean (CJK) records made available by the LC’s Cataloging Distribution Service (CDS). Their program analyzed fields by MARC tags. About 12% of the converted records were set aside for manual review. The high quality of their conversion demonstrated that machine conversion was possible and gave us hope that we too might be able to convert our records.
Early planning

Encouraged by the accomplishments in Australia, in 1997 LC staff began meeting with staff from the two major bibliographic utilities, OCLC and RLG, to discuss how we could cooperate and convert to pinyin. We agreed that such a task would be risky and complicated: the conversion would affect libraries throughout the country; and would involve changing hundreds of thousands of records in the same manner in our very interconnected files.

Nevertheless, in November 1997, LC announced that it believed it was now feasible to convert to pinyin and would do so in the following several years. RLG, and then OCLC, agreed to convert the romanized portions of the Chinese records in their files. OCLC generously agreed to convert name authority records. The agreement on the part of the utilities was absolutely necessary for this national effort and had the effect of bringing other institutions along.

A cooperative effort between LC, the major bibliographic utilities, major libraries, and library organizations

Gradually there was recognition that the conversion project was going to affect everyone. Even small collections and public libraries had romanized Chinese in their catalogs - headings for Chinese people, place names, and subjects. Through public forums and programs at professional meetings, LC and the utilities attempted to reach beyond the East Asian community to prepare everyone for the conversion and to seek buy-in from the larger library community.

By the summer of 1999, the mechanics of the conversion itself were taking shape, but many aspects of the project had not been worked out. How would the project coordinate efforts between institutions? In what order would conversions of authority and bib records occur? How would converted records be identified? Would this lead to split files?

On September 7, 1999, a planning meeting was convened at LC at the behest of Jeffrey Horrell and Dale Flecker of Harvard University. Representatives of six major collections, OCLC, RLG, and LC attended. A consensus was reached on desired outcomes, and on a collective plan of action. Several milestones were agreed upon: Day 1 would constitute the official changeover to pinyin for all library operations at LC. The conversion of authorities would be completed on that day, and the conversion of bib records would begin as soon after as possible. The second milestone would occur when an individual library's records had been converted; this would be a different date for each library. The third milestone would be declared when it was no longer necessary to add a pinyin marker to records.
A general timeline was worked out. Before Day 1, there would be agreement on markers for authorities and bib records. After Day 1, new authorities would be established in pinyin form. Converted subject authorities would be released as soon after Day 1 as possible. LC's Beacher Wiggins, then LC Director for Cataloging, declared that Day 1 would take place on October 1, 2000, providing a target for everyone to work toward. Issues related to cleanup were set aside. The utilities agreed to convert the Chinese records in their files, to convert other files that were sent in by member libraries, and return snapshots of converted records to the library of origin. Standards for accuracy, cost of services, and cataloging moratoriums were discussed. LC and the utilities were urged to publicize the conversion timeline and communicate as much about the project with the library community as possible.

There was, from my perspective, harmonious cooperation between LC and the utilities, and generous sharing of information concerning pinyin conversion between the parties. RLG, OCLC, and LC managers and staff held conference calls at least monthly for approximately 2½ years, to agree on courses of action, coordinate activities, and plan the conversion timeline. The project was also supported and aided by well-informed and involved task groups that were formed at LC, OCLC and RLG, and at CEAL. In each of these institutions, smaller teams were formed to plan and accomplish the conversion.
LC established a Pinyin Home Page which was updated frequently with accomplishments and timeline changes. The page included as many documents and as much information about the pinyin conversion project as it was possible to supply, including romanization policies and explanations; FAQs; conversion specifications; and information about markers, subject headings, and classification. Even today the Pinyin Home Page can be viewed in its entirety at: www.loc.gov/catdir/pinyin.

Pinyin romanization guidelines

Pinyin romanization guidelines were drafted in 1998, following Chinese guidelines on most points. The library community was asked for input. The most important - and most emotional - decision was whether or not to aggregate syllables and form lexical units. Because Wade-Giles Romanization separated syllables, it would have been far too complicated to try to determine which syllables should be connected to represent lexical units, especially since records covering all subjects and time periods would be converted, and tens of thousands of records did not include parallel Chinese text. In addition, many institutions had records in their files that employed pre-Wade-Giles Chinese romanization practices. Therefore, although the Chinese guidelines called for the aggregation of syllables, it was decided that the practice of separating syllables would have to continue in the LC-ALA guidelines.

Interestingly, LC staff met with representatives of the National Library of China in the summer of 1998 to discuss NLC’s Chinese romanization and word division practices. That library also used romanization for purposes of filing and retrieval, just like we do, and their practice was to separate all syllables.

After the adoption of pinyin romanization guidelines, and for several years following the conversion, LC took advantage of the opportunity to address all Chinese romanization issues.
and undertake the extensive task of promulgating detailed written procedures and correcting various inconsistencies that had taken hold over the years.

Conversion specifications

Authority records give the authorized form of name for use in headings, cross-references leading to the heading, and sources for this form and variant forms. Headings in the form found on authority records are used on bib records to facilitate searching and the collocation of personal and corporate names, names of meetings, geographic locations, titles, and subjects. They are one of the basic elements of bibliographic control.

Authority data in the National Authority File was shared between LC and the utilities, OCLC and RLG, and the British Library. The data flowed back and forth and was kept up to date on a daily basis. A great deal of effort was expended at each institution to always keep the files in sync. Because authority control was the basis of the interrelationship between authority and bib records, the conversion project had to be coordinated so that the results of the conversions would be the same. An authority record could not be allowed to convert one way, and a corresponding heading on a bib record another.

Conversion specifications (specs) were drafted by a group at LC, working closely with staff at OCLC and RLG, and with an RLG working group made up of librarians with expertise in Chinese materials. The specs had to specify exactly what character strings were to be converted by machine for both authorities and bib records. They were based on assumptions of what one was likely to find in each subfield of each record that was a candidate for conversion. The specs identified and analyzed systematically romanized Chinese syllables so that the computer program knew when and how it should convert, when it should not convert, and when it had to mark a record for review. The specs defined and described in exhaustive detail all exceptional situations (personal names, geographic names, dates, generic terms) and then the fields and subfields in which they would be found. They determined the exact sequence of conversion of each subfield. On top of that, they had to be written in such a way that programmers at RLG and OCLC could use them to create several very different conversion programs that would achieve identical results: one against the RLG Union Catalog, one against the LC/NACO Name Authority File, and a third against the OCLC WorldCat database.

Specifications relied primarily on a combination of data dictionaries and conversion sequences. Data dictionaries included:

- standard conversion
- syllables - definition (WG, PY, same, common, other)
- conventional place names (3)
- personal name exclusion list
- multi-syllable generic terms for jurisdictions
- chronological subdivisions (bib records only)
- subject headings (corporate, geographics (2), topical) (in bib records only)
Conversion sequences included:

- mixed text
- personal names
- single syllable generic terms for jurisdictions
- Taiwan place names (3)
- 2-syllable place names
- references (in converted authorities only)

**Specifications for conversion of name authority records**

The conversion of name authorities was difficult because authorities were not then, and are not now, identified by language. The scanning program had to consider the entire name authority file. Candidates for conversion included headings with one subfield identified as Wade-Giles. Pre-AACR2 headings were not converted. Capitalization and punctuation generally did not change. On authority records that were converted, references for personal names and place names were converted, and the Wade-Giles forms were retained; however, references for corporate bodies, meetings, and uniform titles were converted, but the Wade-Giles forms were not retained. The 13% of the headings that were identified by the program as being ambiguous - that is, they could either be Wade-Giles or pinyin - were assembled in files and sent to LC for review. An example of the procedures for converting just the $a subfield of field 130 is shown here:
The specifications described Wade-Giles romanization in great detail, particularly personal names and geographic names. The basic procedures for conversion were outlined: first, the scanning procedure by which candidates for conversion were identified; then, the order of conversion, field by field. Personal names were run against an exclusion list. Then each subfield was analyzed, and data dictionaries and conversion sequences were run in a certain order for each subfield. At each step in the process, the program was directed to pass, convert, or convert and send to review file, and then de-dup headings.

The following example shows the converted name authority record for Xie Lingyun. The heading was converted, and the former heading (in Wade-Giles form) was retained as a reference. The two see references in Wade-Giles form were converted to pinyin, and the Wade-Giles forms were retained. Non-Wade-Giles references were unchanged.
Name authorities were converted before bib records because authority control is basic to so many library systems and we wanted these authority records to be available for use on Day 1.

Markers

There was general agreement that it would be necessary to mark a record when it was converted, in order to quickly and conveniently distinguish it from a record that had not yet been converted. This was a vital safety feature. The utilities were processing a huge volume of records by machine and wanted to make sure that they would not convert the same record twice. Marked records would also facilitate cleanup tasks.

After wide consultation with the library community and vendors, it was agreed that the 008/07 field would be used by the conversion program to mark whether an authority record had been converted or considered for conversion and passed over. The 987 field was used to mark bib records with information identifying the converting institution, date of conversion, and what if anything in the record needed to be reviewed. 987 fields were used until the year 2008 when the utilities agreed they were no longer needed.

Personal names

Librarians were particularly concerned that a machine program would convert headings for personal names that might appear to be romanized, but were in fact transcribed – and should therefore be left alone. OCLC and LC staff worked together to reduce the likelihood that
personal name headings would be mistakenly converted. After perfecting the identification of personal names in Wade-Giles form, OCLC staff scanned personal name headings on LC records in WorldCat. They analyzed data on both authority and bib records on which the headings appeared. Then, following several menus, they created eight lists of the headings in Wade-Giles form most likely to have been transcribed and not romanized. That information was analyzed to determine whether it was appropriate to convert the heading or not. As I recall, roughly 20,000 authority records were sent to LC and analyzed by hand by Beatrice Ohta and myself. Headings that were not to be converted were then put into a file called the Exclusion List, which ended up including more than 2400 headings.

After collecting candidates for conversion, the first step in the conversion of both authorities and bib records was to run personal name headings against the Exclusion List. If a heading on an authority record matched one on the list, the 008/07 was marked ‘n’ for ‘do not convert’ and the heading was passed. If a heading on a bib record matched one on the exclusion list, it was passed and not converted.

The Exclusion List proved to be very effective. In the 4½ years following the conversion, LC staff encountered at most a few dozen names that had been erroneously converted.

**Conventional place names**

More than 150 headings for Chinese place names, known as “conventional place names” because they were not romanized according to the Wade-Giles scheme, were folded into the project. Hundreds of authority records involving these headings were converted manually at LC, beginning in 1998 in anticipation of pinyin conversion. A few of these headings on authorities were left to be converted by machine. All headings on Chinese bib records were converted by machine. Three data dictionaries were used to convert the names appearing in different forms in different parts of a heading. A chart listing all of the converted conventional names appears on the Pinyin Home Page.
### CONVENTIONAL CHINESE PLACE NAMES

<table>
<thead>
<tr>
<th>Former conventional form</th>
<th>Converted form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peking (China)</td>
<td>Beijing (China)</td>
</tr>
<tr>
<td>Port Arthur (China)</td>
<td>Lushun (China)</td>
</tr>
<tr>
<td>Canton (China)</td>
<td>Guangzhou Shi (China)</td>
</tr>
<tr>
<td>Hupeh Province (China)</td>
<td>Hubei Sheng (China)</td>
</tr>
<tr>
<td>Sinkiang Uighur Autonomous Region (China)</td>
<td>Xinjiang Uygur Zizhiqu (China)</td>
</tr>
</tbody>
</table>

---

**Taiwan place names**

Because at the time of conversion Taiwan continued to use Wade-Giles Romanization, the US Board on Geographic Names (BGN) could not change the official form of place names in Taiwan to pinyin form. Then, in turn, because the Library of Congress was obliged to follow BGN's official forms for naming places, the conversion specs had to describe how to distinguish headings for Taiwan place names from other place names on authority and bib records (in headings, in qualifiers for localities and meetings, in subject subdivisions). In each subfield that could include such a heading, a scan was called for and the conversion programs blocked the Taiwan place name from conversion. This portion of the conversion programs was difficult to put into practice but proved to be highly successful in blocking from conversion the headings that included Taiwan place names.

Here is an RLIN bib record in which all Wade-Giles romanized text converted except for the heading for the Taiwanese city.
Specifications for conversion of bib records

Bibliographic records posed a different challenge than authority records, in that they tended to include many more fields and subfields. All records coded Chinese in the RLG Union Catalog and OCLC Worldcat databases were collected and converted. In addition, libraries sent files of Chinese records to the utilities for them to convert. (Some Chinese records were not sent to be converted – for example, LC’s PREMARC Chinese records.) Conversion specifications included instructions for any subfield that could possibly contain romanized Chinese. Topical subject headings were converted from a list in a data dictionary. Headings for personal names were first run against the exclusion list; if the heading was not excluded, it was converted only if it appeared in full Wade-Giles form. All records were marked with a 987 field.

Mixed text

One of the most vexing problems we dealt with was the fact that, in certain subfields in bib records, romanized Chinese was sometimes mixed in with other non-Chinese syllable strings. How could the machine program be directed to convert as much of it as possible, and then mark the record if some questionable text was left unconverted? How could the conversion of non-Chinese syllables in mixed text best be avoided?
A data dictionary and conversion routines were combined to convert mixed text in certain subfields. First, if possible, the subfield was broken down into smaller units between punctuation marks. Then, syllables in each unit were analyzed against a data dictionary and classified as being 1) unique Wade-Giles, 2) same (Wade-Giles and pinyin use the same letters to represent the same sound), 3) common (Wade-Giles and pinyin use the same letters to represent different sounds), 4) unique pinyin, and 5) other. As you might imagine, the presence of 69 common syllables complicated conversion programming a great deal.

<table>
<thead>
<tr>
<th>Categories</th>
<th>Wade-Giles</th>
<th>pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 same</td>
<td>mang</td>
<td>mang</td>
</tr>
<tr>
<td>2 unique WG</td>
<td>hsün</td>
<td>[zhao]</td>
</tr>
<tr>
<td>3 common</td>
<td>chao</td>
<td>chao</td>
</tr>
<tr>
<td>[ch‘ao]</td>
<td></td>
<td>zhong</td>
</tr>
<tr>
<td>4 unique PY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 other</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The program then ran the syllables against a mixed text conversion sequence to determine whether that unit should 1) be converted; 2) be left unconverted, while marking the record; or 3) be passed.

### MIXED TEXT SCANNING ACTION

1) analyze subfield
2) break into smaller sections
3) analyze each section, converting it if possible
4) analyze entire subfield again
5) take action:
   a) if entire subfield has now converted, move on
   b) if any portion of the subfield is identified as mixture of WG and other, mark and move on
   c) if portions consist of converted sections and non-WG syllables, move on without marking

After analyzing each unit in the subfield, the program analyzed the entire subfield again. If the whole subfield converted, the program moved on; if portions of the subfield were identified as a mixture of Wade-Giles and others, the record was marked; if portions consisted of converted sections and non-Wade-Giles syllables, the program moved on.
without marking the record. By using the mixed text routine, the conversion programs were able to convert thousands of records that would otherwise have been marked for review.

**Testing, testing, testing**

LC compiled test files of approximately 150 authorities and 150 bib records for use by RLG and OCLC. The test records were selected because they would present the conversion programs with ordinary situations as well as exceptions and challenges. OCLC ran 7 tests of authorities, 11 tests of bib records, 3 tests of CONSER records, and 4 tests of non-Chinese bib records. RLG conducted 9 tests of bib records.

A test consisted of running the most recent version of the conversion program against the file of test records. After each test, a file of the converted test records was sent to LC, where results were immediately analyzed by me and Beatrice Ohta. Each letter and word of each record was reviewed. Then, on short turnaround, a detailed report was written—what parts of the program worked, and what parts didn't. Frequently we would then conduct a conference call with RLG or OCLC staff to analyze the results and discuss problems with the specifications and possible program changes. Based on the results, programmers updated their programs and LC adjusted the specs. Then the utility would schedule another test, and the cycle would be repeated. A great deal of daily—indeed hourly—correspondence took place during the testing period. It took a long time to lock down the program and specifications for each conversion.

**Subject headings and classification**

An LC subject cataloger, with help from the Cataloging Policy Office, hunted down subject headings that included terminology in romanized Chinese. He recommended which headings should convert, and which references should be retained. Policy Office staff then made the final decision. That office compiled a list of headings in Wade-Giles and the corresponding converted pinyin form for data dictionaries in the conversion specifications. Shortly before the date of the machine conversion, the Policy Office began manually converting the subject authority records.

Names and terms throughout the printed classification schedule were manually changed to include or convert to pinyin Romanization. Conventional Chinese place names were changed throughout the schedule. Generally, Cutter numbers printed in the class schedule were retained. Then, the rule for the future became: Cutter what you see, even though editions may be separated on the shelf. As you might imagine, this was a major decision with far-reaching consequences.

Several major changes were also made to the class schedules. For example, in class PL, language and literature, the period 1949-2000 was closed for Chinese literary authors and a new chronological period was initiated, beginning with 2001-. The most significant change was made in Class DS, Chinese place names.
Because they followed the Romanization scheme, Cutter numbers for Chinese material under Wade-Giles romanization guidelines tended to accumulate at a few locations in the alphabet. Because LC acquires so much material about Chinese local history, the Cutter numbers for some Chinese localities had reached six and seven numbers. How could this be avoided in the future?

A new class number, DS797, was created for all places smaller than provinces. The number was subdivided artificially by province, rather than sub-classifying strictly alphabetically by the name of the locality. For example, DS797.22 was used for Anhui Province, .24 for Chongqing, .26 for Fujian Province, and so forth. This had the effect of creating space between the numbers for localities from the beginning. The decision to use 3 numbers in Cutters also had the effect of postponing the need for lengthy Cutters.

Consider this example. The book is about Fuzhou Shi, the capital of Fujian Province. DS797 is the class number for Chinese local history; .26 is the sub-class for Fujian Province; .F89 is the sub-classification for Fuzhou Shi; F895 is the Cutter for the title of the book; 2000 is the date of publication.

The establishment of the classification scheme in DS797 proved to be one of the most significant achievements of the conversion because it had the effect of imposing increased orderliness upon an important, crowded, and heavily used portion of the LC collection.
Testing and loading records at LC

Careful and thorough testing was one major way LC managed risk to its operations. The LC database was the primary record of the collections and was used daily by hundreds of LC employees. Therefore, tests were conducted in an environment as close to actual production as possible. The pinyin data loads were a stern test for LC’s new ILS. The conversion, record structure, and data load were first tested in a test database, to simulate all stages of the record transfer process. Records were then loaded into the LC database and reviewed again. Many LC staff had roles in the testing and loading of the test records and the converted records, following complicated testing schedules and meeting stringent deadlines. All converted authority records were successfully loaded over a single long weekend. The loading of converted bib records took many days because of competing priorities, and the huge number and complexity of the bib records.

Cleanup

Pinyin conversion resulted in mixed catalogs, both at the utilities and individual institutions. But it proved difficult to share the burden of many aspects of pinyin cleanup. RLG proved unable to find a way to avoid having many different institutions correct the same record in a cluster. In 2008, OCLC asked the libraries that created marked non-Chinese records to finally call them up and correct them.

On average, between 12% and 15% of each institution’s records were marked for review. More than 21,000 LC bib records were marked, about 13% of the total number. Analysis showed that one-third of the records were marked because of typos in the original record, and another third because of mixed text.

Cleanup at other institutions

Some libraries, such as Michigan and Yale, had integrated systems that enabled updates by machine program after the file of converted pinyin authority records was loaded. But many other institutions were forced to carry out many cleanup activities manually. Princeton, like LC, had tens of thousands of brief roman-only records which were not machine converted because of low quality and non-Wade-Giles romanization schemes.

Initial phase of cleanup at LC

At LC, Chinese language catalogers reviewed and cleaned up converted authority records for several months immediately following their conversion. A special project to clean up some 8400 undifferentiated Chinese name authority headings was assisted by volunteers from eleven NACO libraries; that process took several years to complete.

Bib records that were marked for review were divided by priority—those with possible errors in access points were reviewed and corrected within weeks of the completion of conversion. Because of a shortage of resources, many records with errors in non-access points were either marked “access not affected” or were left alone.

Cleanup of unconverted records

All of the romanized Chinese that could not be found and converted by software applications had to be found and converted manually. There were thousands of unconverted headings on
PREMARC Chinese and non-Chinese records—headings for famous people and place names, uniform titles of translations, subject headings, and chronological subdivisions.

Several different cleanup strategies emerged from meetings of LC staff. Database searches were devised to target clusters of records that probably contained some of the headings with unconverted romanized Chinese strings that were likely to be accessed by users. Some cleanup strategies involved targeting records in certain formats or appearing in certain languages. Because, at the time, LC did not then have a mechanism for handling global heading changes in its database, these cleanup tasks were accomplished manually. In most cases, a search was conducted; records were called up manually from the search results, analyzed, and converted, in part or in full.

A list of the most frequently used Chinese headings in WorldCat, provided by OCLC, was used as the starting point for conversion of the 164 most used headings, on a total of 17,000 LC bib records.

**Conclusion**

In my view, considering the complexity of the task and the number of different institutions involved, the Pinyin Conversion Project was highly successful. In the end, the results were highly accurate. The marker on bib records effectively identified and prioritized the records, and the fields within those records, needing change or review. The percentage of authority and bib records that resulted in conversion errors was, in the end, minuscule when
compared to the vast number that converted correctly. It was recognized from the outset that the conversion project would be difficult and would consume time and resources over a period of several years. Nevertheless, procedures and targets were devised and agreed to, and then the conversion was planned and carried out on a broad, national scale. There was effective and far-sighted leadership; widespread cooperation among institutions; and diligence and professionalism shown by administrators, librarians, IT specialists, and support staff, between and within many institutions. I think that the project showed us at our best.
New Appointments

Sachie Shishido

I’m thrilled to announce that Sachie Shishido has taken the job of Cataloger for Japanese Resources at Harvard Library, Harvard University. Sachie started on April 25, 2022, and will be located at Harvard-Yenching Library. Her preferred pronouns are she/her/hers.

Sachie comes to us from the Reischauer Institute of Japanese Studies, Faculty of Arts and Sciences at Harvard University, where she was the Japan Digital Project Manager. In this position, she gained an in-depth knowledge of cataloging digital collections for Japanese language materials. She also served as the Reference Librarian at Massachusetts Eye and Ear, Harvard Medical School, where she worked extensively with metadata, as well as with patrons. Previously she served as the Librarian at the Art Institute of Portland, where she did a variety of jobs including working with serials, cataloging, reference work, promoting the library, and consulting with faculty. She has also worked as an archivist in Japan. She has an MLIS from Kent State University.

She has a wonderful blend of metadata experience, along with experience consulting with patrons. She has remarked how this has helped her realize how metadata makes our collections accessible to our users. We are very happy to have her at Harvard!

If you have any questions or comments about metadata for Japanese resources at Harvard, please contact Sachie (sshishido@fas.harvard.edu). As she is new to her position, she will confer with her supervisor, Isabel Quintana, for now. You can also feel free to contact Isabel (quintana@fas.harvard.edu) directly.

I hope you will join me in welcoming Sachie to our community of Japanese librarians.

Submitted by Kuniko Yamada McVey on behalf of Isabel Quintana

Jidong Yang

I am very pleased to announce that Dr. Jidong Yang has been appointed to the position of Librarian of Harvard-Yenching Library, which he will assume officially on August 1, 2022. Jidong brings an exceptional blend of experience, knowledge, and abilities to this role, as well as a strong track record of professional leadership on the local, national, and international levels.

Jidong Yang is currently serving as the Head of the East Asia Library at Stanford University. His position has enabled him to work with a large and technologically advanced staff, providing direct experience in the realm of digital scholarship. He has led the move to a new library space, developed new outreach programs, and engaged deeply with collections. Before joining Stanford, Jidong worked at the University of Pennsylvania Libraries as Chinese Studies Librarian, and the University of Michigan as Head, Asia Library.

Jidong has published in the history of East Asian libraries, pre-modern Chinese history and literature, history of Buddhism, and the archaeology and history of the Silk Road. He is the editor of Beyond the Book: Unique and Rare Primary Sources for East Asian Studies Collected in North America, which will soon be published by the Association for Asian Studies. Jidong brings a natural curiosity, depth of thinking, collaborative instinct, and commitment
to equity, diversity, and inclusion that bode well for his success as the Librarian of Harvard-Yenching Library.

Jidong Yang received a bachelor’s degree in History from Peking University, a doctoral degree in East Asian Studies from the University of Pennsylvania, and a master’s degree in Library and Information Sciences from Rutgers University. In addition to Chinese and English, he has a good command of Russian and Japanese, reading knowledge of French, and basic knowledge of Korean, Tibetan, and Mongolian.

Harvard-Yenching Library is the preeminent academic research library focusing on East Asia in the western world and the third largest repository in the Harvard Library system. Librarians of the Harvard-Yenching Library have built unparalleled collections and developed strong ties with scholarly communities and institutions across East Asia, ties that have supported and enabled Harvard’s strength in Asian scholarship.

This appointment is the result of a thorough search process that identified a strong pool of candidates and finalists. I would like to thank the members of the Search Advisory Committee for their knowledge, commitment, astute observations, and critical engagement throughout the process: Michael Hopper, Sun Joo Kim, Elizabeth Kirk, Hisa Kuriyama, Lee LaFleur, James Robson, Shalimar White, and especially Marybeth Godwin, our senior talent acquisition and human resources specialist. Many thanks to Martha Whitehead, Vice-President for the Harvard Library, University Librarian and Roy E. Larsen Librarian for the Faculty of Arts and Sciences for leading the final steps of this process. Additional thanks to Gloria Cadder and Anna Dunavin who made the logistics of the search process run smoothly. Finally, I would like to thank and recognize everyone who participated in the interviews, particularly the staff of the Harvard-Yenching Library, whose engagement and feedback were critical at all steps of the search process.

Submitted by Ardy Kozbial

Cecilia Liuyi Zhang

On behalf of the University of Kansas Libraries, I am happy to introduce our new Chinese Studies librarian, Cecilia Liuyi Zhang.

Cecilia is from Scarborough, Ontario, Canada. She did her undergraduate and graduate work at the University of Toronto, Ontario, Canada and brings expertise in East Asian Studies and Art History. Cecilia is fluent in Chinese, English, and has a working knowledge of Japanese. She previously worked at the Ontario College Art & Design University Library as a Reference Librarian and before that as an Image services cataloger at the University of Toronto.

Cecilia starts today, Aug. 15. Her e-mail address is: ceciliazh@ku.edu

Not many people are using phones, but in case, you can reach her through this phone number: 785-864-6461

We are very happy to have her here at KU! Please join me to welcome her!

Submitted by Michiko Ito
Elizabeth Carroll

I am very pleased to announce that we have a new archivist joining us at the Cheng Yu Tung East Asian Library of the University of Toronto. Elizabeth Carroll will begin her role at the Cheng Yu Tung East Asian Library as Japanese Canadian Collections Archivist on August 15, 2022, for a one-year term assignment. We are very excited to have her join the EAL team.

Elizabeth is an archivist from Toronto. After graduating from the University of Toronto with a Master of Information in 2017, she has worn many information professional hats including Media Librarian at the CBC, Archival Technician for York Region, and most recently Media Researcher and Archivist at TVO. She has also worked at the U of T Media Commons Archives and is excited to come back to UTL as an Archivist for the Cheng Yu Tung East Asian Library. As a Japanese Canadian Collections Archivist, Elizabeth will be working on organizing and providing access to our growing collection of Japanese Canadian archival materials. This position has been made possible thanks to several very generous donations and grants.

Elizabeth can be reached by email at elizabeth.carroll@utoronto.ca or by phone at 416-978-7691.

Submitted by Hana Kim

Yiyun “Evian” Pan


Evian holds both an M.S. in Library and Information Science (with an Archives focus) and an M.A. in History of Art and Design from Pratt Institute, as well as a B.A. in Anthropology from Skidmore College. She worked as an archival intern at a string of museums, galleries, and other institutions and businesses. Most recently she worked as Archives & Digital Asset Management Assistant at Bjarke Ingels Group NYC. Evian will be responsible for the processing of our growing backlog in Chinese and China-related archives.

We are delighted to have Evian on our team to improve scholarly access to our unique archival collections. She can be reached through email at yp2667@columbia.edu.

Submitted by Jim Cheng

Kristina Dy-Liacco

Kristina Dy-Liacco started as the new Tibetan Studies Librarian in the C.V. Starr East Asian Library, Columbia University Libraries on August 1, 2022, and can be reached through Email: kd2881@columbia.edu.

Kristina comes to us with 20 years of experience in librarianship related to Tibetan Studies, combined with her educational background in both library science (MLS from the University of Wisconsin-Madison) and Tibetan Studies (MA from Indiana University). She is responsible for Tibetan collection development and cataloging and reference services at
Columbia and managing the partnership program in Tibetan Studies at the University of Toronto.

We are thrilled to have Kristina on board to lead our outstanding Tibetan Collection and services, please join me in welcoming her.

Submitted by Jim Cheng
Institutional News

Azusa Tanaka Honored with 2022 Distinguished Librarian Award

The Tateuchi East Asia Library and its staff are proud to celebrate the recognition of one of our own, Japanese Studies Librarian Azusa Tanaka, as the recipient of the University of Washington Libraries’ 2022 Distinguished Librarian Award. Tanaka serves faculty and students across the three UW campuses associated with the Japan Studies Program, centered in the Jackson School of International Studies, and the Japanese program of the Department of Asian Languages and Literature. She is responsible for reference services, library instruction, and the development of Japanese language collections in support of Japanese studies programs.

Tanaka’s expertise and creativity have allowed her to make outstanding accomplishments in several domains. She has led innovative projects aimed at improving access to Japanese language collections, such as the documentation of Gaihōzu (Japanese Imperial Army maps) collections and the creation of finding aids for Japanese multi-volume sets. Described as a “superhero” to the Japan Studies program, she supports teaching, learning, and research by providing orientations, class instruction, and research consultation for students, creating research guides, tracking down sources, and facilitating the Tadoku club for Japanese language students.

Her own scholarship is international in scope, ranging from a Japanese language book about the roles of subject librarians in American academic libraries to the assessment of the research needs of Asian studies faculty.

Congratulations, Azusa!

Submitted by Zhijia Shen
Institutional News

Bibliography of East Asian Periodicals (Colonial Korea 1900-1945)

I am pleased to share the news that the Bibliography of East Asian Periodicals (Colonial Korea 1900-1945) has been created and the site is currently live at https://www.lib.uchicago.edu/collex/collections/bibliography-of-east-asian-periodicals-colonial-korea-1900-1945/

This comprehensive bibliography contains 913 periodicals from the colonial period (1910-1945), pre-colonial period (1896-1910), and post-colonial period from liberation in 1945 to the establishment of the Republic of Korea (ROK) and the Democratic People's Republic of Korea (DPRK) in 1948, covering subjects in every field—politics, economy, industry, society, literature, education, religion, women, children, medicine, science, friendship societies, etc. Through data compilation, organization, and research, the bibliography outlines each journal's identifying information, including region of origin, bibliographic details of publication, regions of distribution, and current accessibility status. Additionally, the bibliography provides a brief description of each publication.

In Korea and its neighboring nations, the period from 1900-1945, known as the modern era, was marked by political transformations and chaos. These changes did not remain limited to the realm of politics but extended into a multitude of efforts to transform culture and society as well. As evidence of these efforts, one of the defining characteristics of the colonial era was the proliferation of modern print media across a number of fields. In particular, periodical publications serve as important primary source materials through which to better grasp the complexities of this era of transformation.

Materials from the modern era pose several difficulties. The most significant reasons are that older materials are scattered sporadically throughout multiple regions and locations, which makes identifying them more challenging; additionally, many sources are written in mixed Chinese-Korean script, which means that even scholars with knowledge of Korean and Classical Chinese must invest significant time to read and understand the texts. Motivated by such challenges, the Bibliography project began with the goal of facilitating the research activities of Korean and East Asian studies scholars in English-speaking regions. It was expected that the bibliography would enable these scholars to more effectively use a vast archive of Korean-, Japanese-, and Chinese-language primary sources, and more easily identify holding institutions of those periodicals and magazines.
The Bibliography of East Asian Periodicals is the culmination of a two-year-long collaborative project supported by the University of Chicago's Provost's Global Faculty Award for FY22. I would like to acknowledge the great efforts of our project team of East Asian subject librarians, Korean studies scholars, and Korea Foundation interns.

Submitted by Jee-Young Park
Institutional News

The University of Hong Kong Celebrates the 90th Anniversary of the Fung Ping Shan Library

To celebrate the Fung Ping Shan Library’s 90th year of service to researchers and students of Chinese studies, we have organized a series of celebration events.

On September 9, the library held a talk by inviting notable alumni writers to share their memories of the School of Chinese, Chinese Society, and Fung Ping Shan Library. On September 30, Professor Nicole Huang of the Department of Comparative Literature gave a talk on “Portrait of the Artist as a Young Woman: Eileen Chang at the University of Hong Kong.” Apart from a physical exhibition of selected manuscripts of Eileen Chang and other HKU alumni, the library also created a virtual exhibition on Chang’s wartime reading experience at the Fung Ping Shan Library with a VR dome. The anniversary celebration also included two talks and an exhibition related to Hong Kong Chinese merchants in the early days which were held in October.

Last but not least, there will be an International Symposium—Engaging the Past, with the Future, for the Future: Emerging Roles of East Asian Libraries on November 11. Librarians and scholars from academic institutions around the world will share insights on the emerging roles of East Asian libraries as well as new ideas and initiatives in engaging users with their collections through unique or innovative approaches. An exhibition of block-printed editions of the Song dynasty in Fung Ping Shan Library collections will also be held from November 14 to December 22 in the Main Library.
Prof. Nicole Huang. Portrait of the Artist as a Young Woman: Eileen Chang at the University of Hong Kong, September 30, 2022

Submitted by Esther Woo
Publication News

Soul 서울: Yuyu 유유, 2021

This book is a compilation of unique stories about 44 selected titles from the Korean special collection at the University of Washington Tateuchi East Asia Library. Hyokyoung worked on researching the Korean special collection during her research leave in 2020-2021, she selected titles and delivered fascinating facts and reflections on each title to make this book interesting and meaningful. The book has been featured as one of the noteworthy new books in major Korean daily newspapers, *Hangyore Sinmun* and *Tonga Ilbo*.

Prof. Seung-Bum Kye, a Korean history professor at Sogan University introduces this book:

“If you read it, you will feel like you are traveling through a bookstore in Kyongsong (the old name of Seoul), transcending 100 years of time. Through the prism of books, you can feel the time and enter an interesting exploration of the humanities. Genres of books include novels, poetry, children’s songs, plays, essays, textbooks, and translations, and more. Themes are like history, literature, Korean language, travel, religion, proverbs, folk songs, independence, nation, enlightenment, science, women, love, cuisine, etc. It's like a department store with so many interesting products on display. The worries and experiences of the intellectuals of Korea 100 years ago, melted in the collection, come to us in the present tense. With only these 44 books, you can feel the breath of the Korean nation in the first half of the 20th century.” *(from the back cover, translated by Hyokyoung Yi)*

*Beyond the Book: Unique and Rare Primary Sources for East Asian Studies Collected in North America* (editor: Jidong Yang) was published by the Association for Asian Studies in June 2022. It is the first ever volume dedicated to the studies of rare East Asian materials collected by individuals and institutions in North America, including those currently held at the University of California, Berkeley; Columbia University; Duke University; Harvard University; Hoover Institution; Library of Congress; Stanford University; University of Toronto; University of Washington; and Yale University. Most of the materials covered by the volume are in a non-book format, such as archives, maps, prints, photographs, motion pictures, sound recordings, diaries, correspondence, posters, and unofficial publications. This book not only reveals many interesting and forgotten stories in the two centuries of cultural exchanges between East Asia and North America, it also provides fresh clues for East Asian studies scholars in their search for important research materials.
In Memoriam

Antony Marr

Antony Marr (馬敬鵬) former curator of the Gest Oriental Library (the previous name of the East Asian Library and the Gest Collection), passed away in Plainsboro, New Jersey, on July 6, 2022, at the age of 89. Mr. Marr began his work with Princeton in 1989 after 20 years of service with the East Asian Collection, Yale University Library where he started in 1969. He was instrumental in restoring the morale of the staff at the Gest Library. An interview conducted at that time, which also gives some background on how he became a librarian, is available at https://library.princeton.edu/eastasian/EALJ/ejPDF.php?aKey=end.EALJ.v03.n03.p082.pdf.

He retired in 2000, to pursue his leisure activities of traveling and reading (and watching movies: he yearly donated all the many DVDs he watched to the EAL.) Many co-workers remember him for his honesty, friendliness, and his dedication to the library and his staff. He, together with his wife Lisa, continued to join the EAL staff for special celebrations, the last one the year before the pandemic, in 2019. In addition to his wife Lisa Marr, he is survived by his son Leon.

Submitted by Martin Heijdra
In Memoriam

Eugene Wu

On August 1, 2022, Eugene Wu (吳文津) passed away at a hospital near his home in Menlo Park, California. Eugene served as Librarian of Harvard-Yenching Library for 32 years.

Eugene was born in Sichuan Province, China, in 1922. He attended the National Central University in Chongqing (Chungking) as an English major in 1941 when World War II was raging. In 1943, he joined the Foreign Affairs Bureau under the National Military Commission of China as Interpreting Officer, serving in the Infantry Training Centers and the General Staff School in cooperation with the U.S. Army. In early 1945, he was sent to the United States to help train Chinese pilots and other Air Force specialty personnel. After the war ended, he entered the University of Washington in Seattle to complete the war-interrupted education.

In 1951, after receiving a master’s in library science from UW, Eugene Wu was hired by the Hoover Institution at Stanford University as a cataloger of Chinese materials. In 1959, he was appointed Curator of the East Asian Collection at Hoover Institution Library and Archives, while enrolled in a Ph.D. program in Chinese studies at Stanford. In 1965, he was recruited by Harvard University as Librarian of Harvard-Yenching Library, a position he would hold until his retirement in 1997.


Submitted by Jidong Yang
In Memoriam

Dr. Shizue Matsuda, 1921-2018

Dr. Shizue Matsuda was born on May 14, 1921, in Honolulu and raised in a traditional Japanese-speaking family. At the age of eleven, she moved back to Japan where she was educated. She received her bachelor's degree in Library Science from Keio University and served for eleven years as Head of the National Research Council’s Atomic Bomb Casualty Commission Library.

In 1960, she received a fellowship from the American Medical Association for travel to the United States to visit fifty-two libraries. In 1962, she returned to America to study at Columbia University. She received a B.S. cum laude in Oriental Studies and Anthropology and an M.S. in Library Service, both in 1966. She worked as a part-time indexer at Columbia's Parkinson's Disease Information Center, indexing Japanese medical articles for input into a computerized information system from 1964 and 1968. During this time, she also began work toward the M.A. and Ph.D. degrees in Chinese literature. She held several fellowships, including a National Defense Foreign Language Fellowship (1966-70) and the Woodrow Wilson Dissertation Fellowship (1970-71). In 1972, Matsuda was appointed as East Asian Studies Area Specialist at Indiana University Libraries. She received a Ph.D. in 1978 in Chinese literature from Columbia University with the dissertation entitled, “Li Yu 李渔: His Life and Moral Philosophy as Reflected in His Fiction.” In 1980, she was promoted to the rank of Full-Librarian at Indiana University in recognition of excellence in her teaching, research, and publications.

She faced a difficult situation in 1972 when she became the East Asian studies librarian at Indiana University Libraries: a large uncatalogued backlog and a shortage of staff. However, she was able to modernize the library’s operations and at the same time develop a substantial Japanese Reference Collection. She expanded the exchange programs with prominent libraries in China and Japan and applied successfully for grants, such as those from the Japan World Exposition Commemorative Association and the Japan-U.S. Friendship Commission for book acquisitions.

During her professional career, she made substantial contributions not only at IU where she was responsible for collection development and reference work in Chinese, Japanese, and Korean studies, and taught courses in Japanese bibliography but also to the field of East Asian librarianship more generally. As one of the few female East Asian studies librarians in the 1970s, Matsuda was genuinely respected by her peers in the community of East Asian libraries and librarians.

Matsuda was a tough-minded, hard-working, and outspoken figure throughout her distinguished career, she has been a proponent and pioneer of cooperation and resource sharing among East Asian libraries. At the 1978 Workshop for Japanese Collection Librarians in American Research Libraries, she gave a presentation on "Resource Sharing: A View from a Smaller Collection." Among the proposals, she put forward in that paper was the compilation of a union list of current subscriptions to Japanese periodicals. With the endorsement of the participants in the workshop, she received funding for the project from the Japan-U.S. Friendship Commission and characteristically completed the project in short
order. The result was published in 1980 as *Current Japanese Serials in the Humanities and Social Sciences Received in American Libraries* (digitized in 2009). Its publication has opened the door to the development and advancement of interlibrary loan activities for Japanese serials publications.

In addition to her many achievements, Matsuda served as a visiting scholar at Tokyo University (1982) and as an exchange professor at Tenri University (1983-84). She served not only as a consultant to some East Asian libraries in North America, including the Ohio State University Libraries but also as a mentor to junior Japanese studies librarians. Outside of her job, Matsuda was a talented practitioner of traditional Japanese origami and calligraphy.

At the time of her retirement, Matsuda received heartfelt tributes from her colleagues. Jurgis S.A. Elisonas (also known as George Elison, Chairman and Professor Emeritus of East Asian Languages and Cultures Department) said “Shizue has been a tireless and wonderfully cooperative worker on behalf of the Asian studies collection in our library. I appreciate the cordiality with which she agreed to teach courses in Japanese reference methods for the Department of East Asian Languages. She is a person of rare qualifications.” Philip West, then Director of the East Asian Studies Center, added "We will miss her dedication, her impressive language skills, and her knowledge of East Asian vernacular materials.” Matsuda herself has been quoted as saying, “I am not going into a hole called retirement, and I am not going to take it easy.”

She remained active in academic pursuits and daily life even after retirement in 1986. She continued to work on writing projects, and published many articles in library journals in Japanese and English, including *Dear General MacArthur: Letters from the Japanese During the American Occupation* (2001), which is an English translation of 拝啓マッカーサー元帥様 : 占領下の日本人の手紙 (1985). She also took Spanish lessons and served as President of an Indiana University-sponsored retirement organization at one point.

Dr. Shizue Matsuda, Librarian Emeritus, East Asian Studies Librarian, Indiana University Libraries passed away peacefully in her sleep on December 16, 2018, in Bloomington, Indiana.

**Notes**

1. For news of her retirement, see *Journal of East Asian Libraries*, no. 81 1987, pp. 29-30.
   [https://scholarsarchive.byu.edu/jeal/vol1987/iss81/10?utm_source=scholarsarchive.byu.edu/jeal/vol1987/iss81/10&utm_medium=PDF&utm_campaign=PDFCoverPages](https://scholarsarchive.byu.edu/jeal/vol1987/iss81/10?utm_source=scholarsarchive.byu.edu/jeal/vol1987/iss81/10&utm_medium=PDF&utm_campaign=PDFCoverPages)

2. An announcement on the passing of Ms. Shizue Matsuda was sent to the Eastlib listserv on March 17, 2019.

*Submitted by Wen-ling Liu*
Kyungmi Chun Retires from Stanford East Asia Library

Kyungmi Chun is retiring after almost sixteen years of service to Stanford Libraries and its users. When she joined Stanford in 2007 as Korean Studies Librarian, the Korean Collection was in its inception, having only been established in 2005. During her time at Stanford, Kyungmi built a world-class collection from the ground-up. Her work has been an integral part in the growth of the Korean studies program at Stanford. She has supported the faculty and students, especially graduate students, in Korean studies. Previously, Kyungmi served as the Korean Studies Librarian at the University of Hawai‘i at Mānoa for over 14 years. Everyone at EAL would agree with Korean Technical Services Librarian, Eunseung Oh, when she says Kyungmi “has been a wonderful colleague to work with.” Eunseung further lauded Kyungmi’s efforts to build the library collection, saying, “She has done truly a great job establishing the new Stanford EAL Korean Collection. She is extremely knowledgeable, resourceful, and detail oriented when it comes to her work.”

I whole-heartedly agree with Eunseung. It has always been a pleasure to work with Kyungmi. Together we have built special collections, we have collaborated to acquire important databases, and consulted with each other to develop MODs metadata categories for unusual ephemeral collections. During meetings and discussions, I have appreciated her frankness, her wit, and her insightful perspectives.

Kyungmi will certainly be missed. The Korean studies faculty wrote to describe the large impact Kyungmi has had on their work. Prof. Gi-Wook Shin said, “Kyungmi is a quiet and humble person who is incredibly capable and professional: she is caring towards students and faculty, always willing to help out. She has been with us almost since the beginning of the Korea Program, and we have her to thank for building a wonderful collection of Korean materials at Stanford. Without such a collection, Stanford’s Korea Program would not be the hub of Korean studies research that it is today. She has made an excellent and lasting contribution to the Korea Program, and we will miss her dearly.”

Prof. Yumi Moon wrote, “It is a shock to me that Kyungmi retires this early. I have been relying on her work on many different levels... She literally built the foundation of the Korea library collection at Stanford from scratch. After she arrived, she purchased a large number of books and materials from the collection of the late James Palais who was one of the most important historians in Korean studies and taught Korean history at the University of Washington in Seattle. To make up for the lack of materials in Korean studies, Kyungmi made various online databases and digitized sources available to Stanford users. With her devotion and competence, she made the Stanford Korea collection suitable for the faculty and students in serious research. She was also committed to helping individual research needs of the faculty and graduate students. Whenever I had questions on my sources, I asked Kyungmi. She never failed to find answers and solutions for me. In retrospect, I have been dependent on Kyungmi’s professionalism and taken it for granted. I am deeply grateful for Kyungmi’s admirable service and very sorry that we cannot see her in the library.”

Kyungmi’s last day at the library will be October 28, 2022. Please join me in wishing her the very best in her well-deserved retirement!

Submitted by Regan Murphy Kao