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Director's Column

Last year had been an eventful one. With the global economy still in the doldrums, we had to battle the H1N1 influenza virus which has killed thousands worldwide, while devastating typhoons swept through Taiwan and the Philippines and an earthquake levelled much of Padang, Indonesia. As we usher in the new year with new beginnings and new hopes, let us not forget those who have suffered from the virus and the natural disasters.

Singapore's association with the Arabs can be traced as far back as 1819 when they first arrived. Most of the Arabs who settled in Southeast Asia were from Hadhramaut located at the southern end of the Arabic Peninsula (present-day Yemen), and are known as Hadhramis. The influence of Arabic culture and customs on the local Malays has been significant. Many Malays are also descendants of the Arab migrants who came during Raffles' time. The "Spotlight" article in Malay highlights the contributions of several Arab immigrants in the literary fields of Malay journalism, publishing and printing from the 1900s to the 1960s. They include prominent Arab personalities such as Syed Sheikh Ahmad al-Hadi, Syed Alwi al-Hadi, Syed Hussein Ali Alsagoff, Syed Abdullah bin Abdul Hamid al-Edrus (Ahmad Lutfi) and Syed Omar Alsagoff. We applaud their efforts in inculcating a love for reading in the Malay community through their writings and works.

In recognition of the close ties between Southeast Asia and the Arab community, the National Library will be staging an exhibition *Rihlah – Arabs in Southeast Asia* (Rihlah means journey in Arabic) from April to October. The exhibition aims to introduce visitors to Hadhramaut, and the history and culture of the Arabs in Southeast Asia. Supporting activities include a conference, a business seminar, heritage trails, drama performances and a Middle Eastern bazaar. Please make a note to register and attend these events which will be held from April to August. Before that, please enjoy Cheryl-Ann Low's article as she takes you on an interesting journey to Hadhramaut and reveals her experience eating camel meat.

Our Lee Kong Chian Research Fellow Desmond Wee has published his research findings in this issue. He considers how tourist practice is assimilated in the context of the every day through "local" consumption, which transforms into tourist identities and vice versa.

We are pleased to present three of our donor collections in this issue – the Singapore Stock Exchange (SGX) Collection, the Jamshed & Parvati Fozdar Collection and the Lee Kim Long Collection. The SGX Collection is the largest single donation in terms of volume in recent years, comprising 13,000 print publications and 8,000 CD-Roms of annual reports and circulars. The Jamshed & Parvati Fozdar Collection is a compilation of the personal memoirs and chronicles of the Fozdar family. The late Mrs Shirin Fozdar founded the Singapore Council of Women's Organisations and was instrumental to the establishment of the Syariah Court and the Women's Charter. The late Chinese physician Professor Lee Kim Long specialised in acupuncture and was a respected physician in the medical circle. A total of 300 titles from his collection is available for public viewing at the Donors' Gallery on Level 10 of the National Library.

Happy reading! We look forward to receiving your comments and feedback.

Ms Ngian Lek Choh
Director
National Library

Sumbangan Cendekiawan Peranakan Arab Dalam Persuratan Melayu: 1900-an hingga 1960-an

by SUNDUSIA ROSDI

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DARI HADHRAMAUT DAN MEKAH KE NUSANTARA

Sebahagian besar pendatang-pendatang Arab ke rantau ini berasal dari Hadhramaut, Yemen atau Mekah, Saudi Arabia. Mereka telah dahulu merantau ke kepulauan Indonesia sebelum ke Singapura. Antara yang terawal tiba dari Palembang, Sumatra ialah dua orang pedagang kaya; Syed Mohamed bin Harun Aljunied dan anak saudaranya, Syed Omar bin Ali Aljunied.[1]

Kedua-duanya kemudian menjadi peniaga-peniaga terkemuka dan dihormati masyarakat tempatan dan pemerintah Inggeris. Sir Stamford Raffles sendiri, yang tiba di Singapura pada 1819, telah menggalak pendatang Arab yang mahir berdagang untuk meneruskan kegiatan mereka di Singapura.

Di samping ahli keluarga suku Aljunied, suku-suku lain seperti Syed Mohammed Alkaff, Syed Abdul Rahman Alsagoff dan Syed Massim Aljufrie turut menyumbang di bidang ekonomi Singapura dengan menguasai khidmat urusan "Syaikh

Antara buku-buku rujukan mengenai pendatang-pendatang Arab di Nusantara.

atau Broker Haji" dan dagangan runcit kain batik termasuk mengimpot barangan Arab Saudi, selain dari di sektor perkapalan, hartanah serta pinjam-meminjam wang yang menjadikan mereka hartawan-hartawan terkenal. Status perniagaan masyarakat Arab Singapura terserlah dengan terlantiknya ahli keluarga Aljunied menganggotai Dewan Perniagaan (ditubuhkan pada 1837) yang selama ini dikuasai oleh golongan berbangsa Eropah.[2]

Masyarakat Arab yang mewah mampu menghantar anak-anak mereka belajar di luar negara terutama ke Mekah atau ke Yemen, sedang ulama-ulama dari negara Arab dibawa ke sini untuk mengajar di madrasah-madrasah di serata Malaya.[3] Golongan pelajar yang pulang dari luar negara inilah yang

kemudiannya memegang jawatan penting di jabatan pemerintah selain menjadi guru-guru agama.

PENERBITAN SEBAGAI PEMANGKIN KESEDARAN MASYARAKAT MELAYU

Sumbangan masyarakat Arab pada kemajuan ekonomi Singapura amnya dan pada masyarakat Melayu khususnya adalah sangat ketara. Dari aspek mengongsi dan mengagihkan (wakaf) harta, golongan ini bersifat dermawan dengan menaungi banyak pertubuhan-pertubuhan kebajikan dan membiayai pembinaan masjid-masjid, sekolah-sekolah serta lain-lain kemudahan awam untuk masyarakat Melayu / Islam setempat.

Menjelang abad ke 20, ramai orang-orang Arab telah dapat bergaul dengan masyarakat Melayu dan mereka telah menerima serta menganggap Malaya sebagai negara mereka seperti yang diakui oleh Syeikh Mohd. Salim Al-Kalali dalam akhbar *Al-*

Rujukan tentang akhbar Al-Imam.

Imam, 23 Julai 1906 : " *…sudah minum kami akan air susunya dan telah tumbuh daripadanya daging darah kami dan telah terbit daripadanya nikmat perhatian kesenangan kami. Tidakkah jadi terhutang kami kepada negerinya dan anak-anaknya? …*"[4][5]

Hakikat ini menyebabkan, golongan cendekiawan Arab merasa bertanggung jawab untuk membangunkan masyarakat Melayu yang dikatakan mundur berbanding masyarakat lain. Mereka melihat keperluan menyediakan satu media untuk penyebaran idea reformasi dan sebagai wadah bagi tuntutan-tuntutan kepada pemerintah British. Justeru bertujuan untuk membimbing dan memberi petunjuk kepada orang Melayu, Syed Sheikh al-Hadi bersama-sama beberapa cendekiawan

Arab dan reformis Melayu telah mengasaskan akhbar *Al-Imam* (1906 - 1908) sebagai medan untuk melaungkan aspirasi masyarakat Melayu.

Terbitnya akhbar pertama reformis Melayu ini merupakan titik-tolak peranan penting cendekiawan Arab dalam evolusi penyebaran penulisan berkaitan reformasi berpengaruh Islam. Ia diserapi dan dialirkan di kalangan orang-orang celik-huruf Melayu yang mula peka tentang persuratan dan ehwal Melayu. *Al-Imam* turut melahirkan kekesalan pada kedudukan bahasa Melayu yang digunakan ramai orang Islam tetapi masih tidak mempunyai buku tentang sejarah Islam sebagai panduan dan teladan atau rujukan. [6]

Meskipun *Al-Imam* dianggap membosankan kerana bersifat terlalu didaktik membincang kepincangan masyarakat, namun ia telah berjaya mencetus satu fenomena sastera dan kewartawanan dengan penglahiran bibit-bibit daya fikir yang serius tentang isu kemunduran bangsa beserta huraiannya.
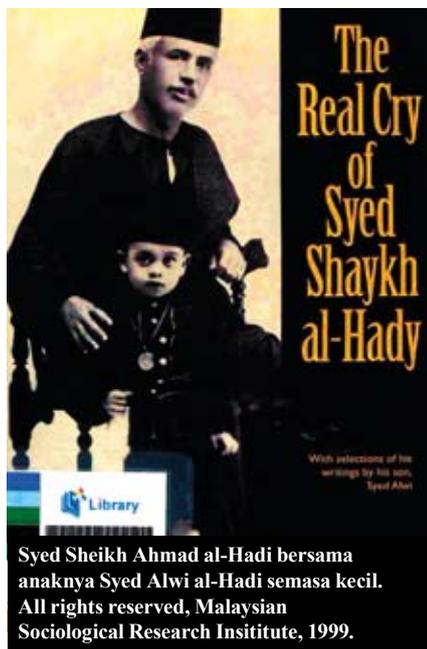
SYED SHEIKH AHMAD AL-HADI (1867 - 1934)

Lahir di Melaka pada 22 November 1867, keluarganya berasal dari Hadhramaut, Yemen. Beliau pernah menuntut di Universiti Al-Azhar, Mesir yang banyak mempengaruhinya dengan idea-idea tokoh reformis Mesir, Muhammad Abduh (1849 - 1905).

Selain menjadi penyunting terawal akhbar *Al-Imam*, Syed Sheikh al-Hadi turut menerajui

penerbitan akhbar, *Al-Ikhwan* (1926 - 1931) yang membicarakan isu Islam, emansipasi wanita serta pendidikan anak-anak. Beliau menubuhkan syarikat percetakannya sendiri *Jelutong Press* di Pulau Pinang (1927 - 1932). Akhbar lain terbitnya; *Saudara* (1928 - 1941) menjurus kepada berita dan komen umum agama. Syed Sheikh al-Hadi juga pernah menjadi pembimbing pada wartawan-wartawan muda seperti Abdul Rahim Kajai dan Ahmad bin Mohamed Rashid Talu. Roff (1993) berpendapat bahawa dalam bidang penulisan sumbangan Syed al-Hadi menerusi akhbar ini telah berupaya membawa pusat reformasi pemikiran, persuratan dan kesusasteraan Melayu dari Singapura beralih ke Pulau Pinang disekitar 1920-an. [7]

Walaupun novel pertamanya, *Hikayat Faridah Hanum (Hikayat Setia Asyik kepada Maashok-nya)* (1926) merupakan karya saduran dari novel Mesir, Zainal Abidin Ahmad (Za'ba) (1941) menganggapnya sebagai perintis Melayu bagi genre novel *"… Syed Syeikh's tales at least point the way for new tales to be written on similar lines or even on more native lines. He was the first Malay writer in the Peninsula to introduce novel, and in consequence the rising generating are taking up story writing, while generally avoiding his Arabisms…"* [8]. Pengkritik sastera, Yahaya Ismail *"… hanya menerima Hikayat Faridah Hanum*

sebagai karya yang menjadi pembuka jalan ke arah penciptaan novel Melayu yang asli, iaitu tidak lagi dalam bentuk saduran ataupun terjemahan." [9]

Pembaca Melayu memberi sambutan hebat kepada novel ini kerana berasa terkesan dengan tema baru yang segar lagi kreatif serta menyimpang dari isu terdahulu tentang agama dan sastera klasik. Maka bermulalah satu tahap penting dalam perkembangan sastera Melayu moden kerana aspek perwatakan yang berlatarbelakangkan kehidupan sebenar masyarakat Islam Mesir. Kepopularan novel ini telah memberangsangkan penulisnya, lantas lahirlah karya-karya lainnya seperti *Hikayat Chinta Berahi* (1928) serta siri *Mata-Mata Gelap Rokambol*.

Sebagai seorang ulama', beliau juga menulis buku-buku agama termasuk *"Al Tarikh al-Islami"* (1922), *Tafsir Juz Amma* (1927) juga beberapa karya terjemahan seperti; *Tafsir al-Fatihah* (1928). Beliau yang prihatin terhadap pendidikan keislaman anak-anak telah mendirikan Madrasah al-Ikbal al-Islamiyyah di Singapura (1908) yang merintis penubuhan *Madrasah al-Mashoor* di Pulau Pinang (1916) dan madrasah-madrasah lain di serata Malaya.

Wajarlah nama Syed Syeikh al-Hadi, yang meninggal dunia pada 20 Februari 1934 dipahat dalam sejarah persuratan Melayu kerana sumbangannya sebagai yang diiktiraf Roff (1993), *"… Though in the course of his long and varied career, he (al-Hadi became a Shariah lawyer, educator, merchant and publisher, it was in journalism and literature that he excelled and for which he is best remembered today. His role in the formation of al-Imam's policy has perhaps been over-estimated, owing largely to his later reputation as a writer, but there is no question that many of the most vigorous and out spoken articles in its column came from his pen…"* [10]

SYED ALWI AL-HADI (1893 - 1970)

Anak Syed Sheikh Ahmad al-Hadi ini adalah seorang wartawan serta penyunting akhbar-akhbar *Saudara* (1930, 1934 - 1935), *Warta Malaya* (1933) dan *Lembaga Malaya* (1936 - 1941). Beliau lahir di Melaka pada tahun 1893 serta mendapat pendidikan Melayu di Riau and Sekolah Kampong Gelam di Singapura dan kemudian melanjutkan pelajarannya di sekolah Inggeris, Victoria Bridge School sebelum menyambung pelajarannya di Beirut dan Syria.

Beliau bukan seorang reformis tetapi meneruskan ideologi ayahandanya. Sebagai penyunting akhbar *Saudara*, pembaca diberi peluang menulis di ruangan *"Halaman Sahabat Pena"* nya untuk bertukar fikiran sambil menambah pengetahuan.

Akhbar *Saudara* telah menubuhkan kumpulan *Sahabat Pena* (7 April 1934) dan kemudian menjadi persatuan *Persaudaraan Sahabat Pena Malaya (PASPAM)* (11 November 1934) yang bertindak meniup semangat kesedaran dan cinta bahasa dan sastera yang menyumbang dalam meningkatkan kadar literasi di kalangan masyarakat Melayu ketika itu. [11] Ahli-ahlinya digalak membaca, menulis serta berkongsi membaca akhbar *Saudara* dengan sesiapa yang tidak mampu membelinya. Melalui aktiviti ini, penggunaan bahasa Melayu menjadi semakin meluas di seluruh Malaya sebagaimana yang dihasratkan oleh ayahandanya Syed Sheikh al-Hadi di ruangan *Sahabat Pena* nya untuk *"membantu bangsa Melayu melalui bahasa dan kebudayaan ke arah yakin diri dan menjadi ahli masyarakat Melayu-Muslim yang moden".* [12]

Ahmat Adam (1994) merumuskan bahawa *"…Syed Alwi al-Hadi memandangnya [Sahabat Pena] sebagai sebuah badan yang dapat menggembeling dan menolong orang Melayu melalui*

bahasa dan kebudayaan untuk menjadi masyarakat yang lebih berkeyakinan diri, tabah dan maju..." [13]. Kamal Shukri (2003) pula berpendapat " *... kesedaran dari penubuhan Sahabat Pena dan PASPAM telah memangkinkan tertubuhnya banyak lagi persatuan persuratan lain seperti Angkatan Sasterawan '50 (ASAS '50) dan Lembaga Bahasa Melayu Singapura yang bertujuan untuk meningkatkan mutu penulisan dan memperkembangkan bahasa dan kesusasteraan Melayu di kalangan masyarakat setempat...* " [14]

Sebagai pencinta bahasa dan budaya Melayu, Syed Alwi al-Hadi turut menghasilkan beberapa buku termasuk *Adat Resam dan 'Adat Istiadat Melayu* (1960) (buku pertama diterbitkan mengenai adat istiadat masyarakat Melayu) serta *Panduan Meshuarat* (1956) dan *Panduan Berucap* (1963).

SYED HUSSEIN ALI ALSAGOFF (1903 - 1976)

Era 1920-an menyaksikan kesinambungan peranan penting yang diterajui oleh golongan cendekiawan Arab dalam bidang penerbitan dan persuratan Melayu. Mengimbau pencapaian mereka di Singapura ketika itu, Turnbull (2009) mengulas *"... during the 1930s Singapore's Malay-language press was controlled by the Arab community. The Alsagoff family launched the Warta Malaya, which was published daily from 1930 to 1941 and initially edited by Onn bin Jaafar. In 1934, Onn with Arab financial backing founded and edited Lembaga Malaya, which was published in Singapore until 1937, after which it moved to Johor Bahru..."* [15] Roff (2009) menganggarkan antara tahun 1925 hingga 1939 sebanyak 16 akhbar Melayu telah dipimpin oleh golongan Arab. [16]

Nama Syed Hussain Ali Alsagoff, penguasa *Anglo-Asiatic Press* (1930) dan *Warta Malaya Press Limited* (1934) yang juga pengasas harian *Warta Malaya* tidak harus dipinggirkan bila memperkatakan tentang akhbar Melayu. Beliau lahir di Mekah pada Oktober 1903 dan berhijrah ke Singapura ketika berumur tujuh tahun. Pendidikan Arab, Melayu dan Inggeris dari Madrasah Alsagoff dan Raffles Institution, Singapura melayakkan beliau memegang jawatan-jawatan penting sebagai ketua pengarang akhbar-akhbar terbitan
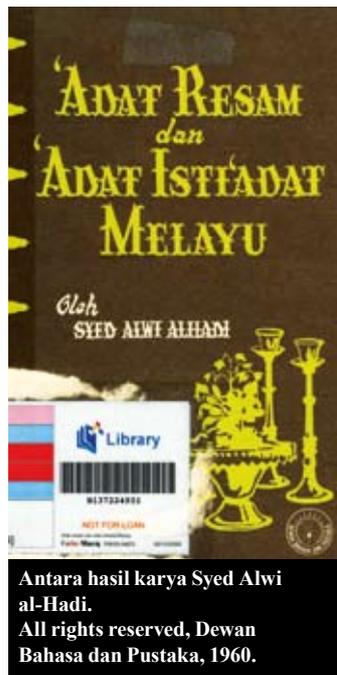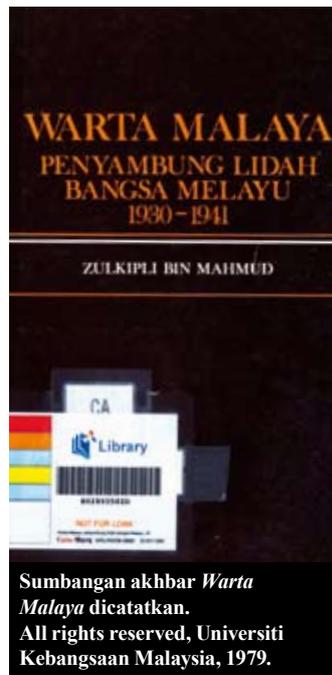
syarikatnya; *Warta Malaya* (1938 - 1941), *Warta Ahad* (1935) dan *Warta Jenaka* (1936).

Warta Malaya (Januari 1930 hingga 1941) yang memperjuangkan pengembalian kekuasaan politik Melayu telah menyokong tuntutan agar Melayu diberi tempat dalam kerusi pemerintahan. Menurut Samat Buang (1993) *"...orang Melayu melihat kelahiran akhbar ini sebagai satu detik baru dalam kegiatan akhbar Melayu kerana ia merupakan akhbar pertama yang bebas daripada pengaruh kerajaan penjajah Inggeris ..."* [17]

Persaingan antara akhbar dan majalah begitu hebat ketika itu dan penggunaan bahasa kewartawanan menjadi urusan persendirian. Masing-masing membentuk kata istilah dan ungkapan baru untuk memodenkan bahasa Melayu menerusi penerbitan mereka. Kepelbagaian bahasa ini telah mengelirukan pembaca dan atas inisiatif akhbar *Warta Malaya*, beberapa wartawan terkemuka antaranya Za'ba, telah membentuk senarai daftar istilah sebagai usaha penyelarasan kerja-kerja penterjemahan kekata asing ke bahasa Melayu. Disinilah timbulnya istilah 'kapal perang penjelajah' bagi *destroyer*, 'tetuang udara' bagi *radio*, 'kereta kebal' bagi *tank* dan lain-lain lagi. [18]

Hubungan sesama wartawan Melayu pula diteruskan dengan *Warta Malaya* mempengerusikan satu pertemuan pertama di Singapura dalam pertengahan tahun 1938. Sungguhpun kongres ini tidak berjaya melahirkan sebuah persatuan wartawan, ia telah memberi peluang dan ruang bagi wartawan-wartawan Malaya untuk bertemu serta bertukar-tukar fikiran. [19]

Sementara itu syarikat penerbitan Syed Hussain Ali Alsagoff, *Warta Malaya Limited Press* turut menerbitkan hasil-hasil tulisan terjemahan dari bahasa Inggeris ke bahasa Melayu ataupun sebaliknya dan mengambil upah menjilid kitab-kitab agama disamping menerbitkan akhbar-akhbar. [20]

Pendudukan tentera Jepun telah menamatkan penerbitan *Warta Malaya*. Syed Hussain Ali Alsagoff kemudiannya berkhidmat bersama *Qalam Press Limited* (1953) sebelum terlibat dalam penerbitan akhbar *Melayu Semenanjung* (1958) dan majalah *Lembaga Islam* terbitan S.I.O Alsagoff. Pengalamannya yang luas, menjadikannya seperti seorang "mentor" kepada wartawan-wartawan muda kerana *"...hasil bimbingan dan tunjuk ajar beliau melalui penerbitan-penerbitan tadi, berjaya melahirkan ramai wartawan Melayu terkemuka kemudiannya. Kebanyakan pula yang memegang berbagai jawatan penting dalam perkembangan bahasa dan persuratan Melayu dan jabatan-jabatan pemerintah..."* [21]

Sebagai menghargai sumbangan Syed Hussein Ali Alsagoff terhadap persuratan Melayu, Sultan Johor ketika itu, Mejar-General Sir Ibrahim telah menganugerahkan keanggotaan Persatuan Persuratan Melayu Diraja Johor. [22] Syed Hussein Ali Alsagoff yang dikenali dengan gelaran "Cik gu" meninggal dunia di Mekah pada tahun 1976.

SYED ABDULLAH BIN ABDUL HAMID AL-EDRUS (AHMAD LUTFI) (1911 - 1969)

Syed Abdullah bin Abdul Hamid al-Edrus atau Ahmad Lutfi yang lahir 11 Julai 1911 di Banjarmasin, Indonesia ialah pemilik syarikat percetakan *Qalam Press Limited* sebuah syarikat percetakan paling produktif menerbitkan pelbagai genre persuratan Melayu pada akhir tahun 1940-an. Ahmad Lutfi terdorong untuk ke Singapura yang merupakan pusat suratkhabar, komunikasi dan intelektual Melayu waktu itu. Dia bermula sebagai pelatih pengatur huruf dan semasa menjadi penyunting di akhbar *Warta Malaya,* beliau mendalami teknik penulisan dan penerbitan melalui bimbingan wartawan-wartawan veteran seperti Abdul Rahim Kajai, Dato' Onn Jaafar Syed Alwi al-Hadi dan Ishak Haji Muhammad.

Peka dengan isu semasa, Ahmad Lutfi menggarap kepincangan masyarakat melalui karyanya yang menggunakan beberapa nama pena seperti "al-Edrus" dan "Cemeti al-Farouk". Beliau dikatakan pengarang novel yang prolifik dengan menghasilkan 24 buah novel di antara tahun 1948 hingga 1951.[23]

Ahmad Lutfi dianggap pengarang dan penerbit yang pintar kerana menggunakan isu-isu kontemporari dalam karyanya seperti yang berjudul *Malayan Union* (1946) ditulis sewaktu isu Malayan Union hangat

diperkatakan. Dalam pemilihan tema, beliau menepati cita rasa pembaca dengan menggunakan judul-judul sensasi yang berjaya melariskan penjualan.

Novel-novel erotik karyanya yang beberapa kali diulang cetak hanya dalam jangka masa yang singkat telah menjadi sasaran pengkritik misalnya *Geylang Serai Karam* (1949) dan *Pelayan* (1949) yang berlatarkan kejadian sebenar masyarakat tempatan.

Namun dalam karya-karyanya, Ahmad Lutfi turut menyelitkan unsur-unsur agama dalam gaya bersyarah dan komen khusus mengkritik watak-wataknya yang telah melanggar batas-batas kesusilaan dan budaya Timur, dengan maksud agar akhlak pembacanya dapat diperbaiki. Kendatipun demikian pada tahun 1949, dua novelnya; *Janda* (1949) dan *Empat Kali Haram* (1949) telah diharamkan oleh Mufti Johor, Syed Alwi bin Tahir al-Hadad kerana tema yang dipertikaikan. [24]

Terdapat novel-novel dengan tema patriotik dan umum yang dihasilkan seperti *Bangkai Bernyawa* (1949) dan dua buku bimbingan menulis; *Surat Menyurat Jawi* (1958) dan *Surat Menyurat Rumi* (1960).

Shahrom Hussein (1963) pula berpandangan *"…Ahmad Lutfi ialah pengarang, pengurus dan tuan punya syarikat akhbar dan terjumlah sebagai seorang daripada wartawan, pengarang, pengkritik dan ahli kebudayaan Islam yang terkenal dan pujangga kita yang tidak kurang khidmat baktinya terhadap aliran*

perkembangan bahasa dan kesusasteraan Melayu di akhir kurun ke dua puluh ini …" [25]

Ahmad Lutfi juga mengasaskan majalah bulanan, *Qalam* (1950 - 1968) yang menggunakan aksara Jawi. Kandungannya mencakup berbagai tema agama, budaya, sastera serta politik dan penggunaan tulisan Jawi menjadi berkembang di kalangan pembaca Melayu. Penerbitan lain termasuklah akhbar *Warta Masyarakat* (1954), akhbar *Warta* (1953 - 1955) dan majalah *Kanak-Kanak* (1953) yang agak pendek umur penerbitannya di masa itu.

Majalah hiburannya *Aneka Warna* (1954 - 1959) juga men-dapat sambutan. Menurut Kartini Saparudin (2009) *"…due to its popularity, Aneka Warna managed to save Qalam Press from financial troubles. These financial troubles were incurred due to a political disagreement with Tengku Abdul Rahman. The editor, al-Edrus or known by him pen name Ahmad Lutfi reacted critically to the Tengku burning copies of Warta Masyarakat and Qalam in Johor Bahru (both his productions) by writing an angry piece in a December 1953 issue. He had to close his newspapers as a result Aneka Warna saved Qalam Press…"* [26]

Ahmad Lutfi melalui nama samarannya; 'Cemeti al-Farouk' lantang mengkritik atau menyindir isu-isu sosial masyarakat Melayu Islam. Beliau mengupas kepincangan masyarakat serta memerangi pengamal fahaman khurafat melalui majalah *Qalam*. Sebagai pendakwah dan menggunakan nama al-Edrus, buku-buku agamanya: *Cerita-Cerita Sejarah* (1958) dan *Sejarah Ringkas Nabi Muhammad* (1959) diterbitkan tetapi tidak pula mendapat sambutan.
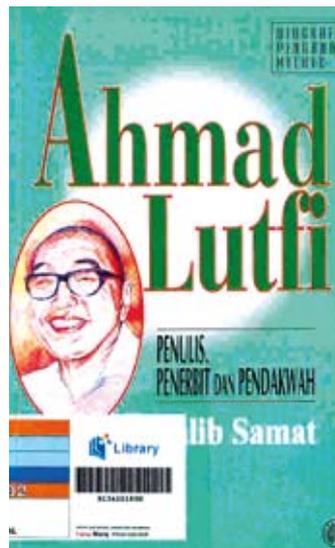
Karya-karya Ahmad Lutfi juga dinilai Taib Samat (2002) sebagai *"…kelihatan Ahmad Lutfi meneruskan usaha Syed Syeikh al-Hadi dalam menerbitkan novel-novel saduran yang bernada romantik. Novel-novel seperti ini mudah mendapat pasaran. Ada persamaan antara perjuangan Ahmad Lutfi dengan Syed Syeikh al-Hadi. Tidak dapat ditolak kemungkinan bahawa Ahmad Lutfi menjadikan Syed Syeikh Al-Hadi sebagai model dalam perjuangannya dalam dunia kesusasteraan Melayu khususnya bidang novel…"* [27]

Ahmad Lutfi meninggal dunia pada 20 Oktober 1969 dan *Qalam Press Limited* terpaksa ditutup.

SYED OMAR ABDUL RAHMAN ALSAGOFF (1932 - 1991)

Seorang lagi cendekiawan yang bergiat dalam persuratan Melayu selepas Perang Dunia Kedua ialah Syed Omar bin Abdul Rahman Alsagoff. Lahir di Singapura pada 8 Oktober 1932 dan terdidik di Madrasah Aljunied serta Sekolah Monk's Hill dan Victoria School, Singapura.

Pada awalnya, beliau menceburi bidang politik dan pernah dilantik sebagai Naib Presiden Parti Liberal Sosial, minatnya beralih ke bidang sastera setelah kalah dalam Pillihan Raya Konsul Bandaran tahun 1957. Syed Muhd. Khairudin (2009) mencatatkan; *"…Umar was, however more known for his*

contribution to literay efforts. His own house at Number 16 Nassim Road, Singapore became an established meeting place for literary activist and organisations in the 1950s and 1960s. Amongst these organisations were Persatuan Penerbit-Penerbit Melayu *(Association of Malay Publishers),* ASAS 50 *and the* Majlis Pelajaran Melayu *(Malay Education Council, also known as the MEC)...".*[28]

Di era 1950-an, menyaksikan masyarakat Melayu Singapura begitu aktifdalam aktiviti persuratan dan budaya di samping agama dan politik. Ini menjadikan Singapura sebagai pusat kegiatan sastera yang juga menjana karya kreatif Malaya seperti tertubuhnya berbagai persatuan-persatuan persuratan. Melalui persatuan-persatuan beginilah Syed Omar menyumbangkan harta, masa dan tenaganya dan selaku seorang cendekiawan yang berkedudukan dalam Dewan Perniagaan Melayu serta dikuatkan lagi oleh jaringan ramai kenalan, beliau sering menjadi Bendahari dalam beberapa persatuan persuratan dan kerap membiayai aktiviti –aktiviti mereka.

Lanjutan daripada minatnya terhadap bahasa dan budaya Melayu, beliau telah menubuhkan syarikat percetakan; *Geliga Press* (1956) yang menerbitkan buku-buku teks, majalah, komik serta novel tulisan kebanyakan penulis Singapura seperti Buyong Adil, Mahmud Ahmad dan anggota-anggota ASAS '50 termasuk Hamzah Hussein, Abdullah Hussein dan Masuri S. N.. *Geliga Press* dianggap syarikat besar di Singapura yang terkenal dalam dunia sastera Melayu-Indonesia di era itu.

Majalah hiburan terbitan *Geliga Press* ternyata sangat popular di kalangan masyarakat Melayu seperti yang dijelaskan Kartini Saparudin (2009); *"... The more popular men's magazines in the 1950s were "Aneka Warna", "Asmara", "Album Asmara" and "Album Bintang". Syed Omar Alsagof published "Album Asmara" on behalf of Geliga Publication Bureau (at 430 Orchard Road). This was a yearly edition for "Asmara". "Album Asmara" saw its inaugural print in 1955 and its final print in 1959..."* [29]

Dermawan yang juga aktif dalam kegiatan kemasyarakatan ini telah kembali ke rahmatullah pada 9 Mei 1991.

RUMUSAN

Selepas Perang Dunia Kedua, generasi muda dari golongan asal Arab dapat menerima Malaya sebagai negara mereka, akibatnya penghayatan terhadap budaya asal Arab semakin meluntur di kalangan mereka . Sebilangan besarnya menganggap diri mereka sebagai kaum Melayu dan lebih selesa berbahasa Melayu serta mengamalkan gaya hidup seharian Melayu. Lebih istimewa bila masyarakat Melayu mempercayai dan menghormati mereka sebagai pemimpin kerana kemurahan hati dan kebijaksanaan golongan peranakan Arab ini.

Sumbangan mereka dalam menjana sifat berfikir,
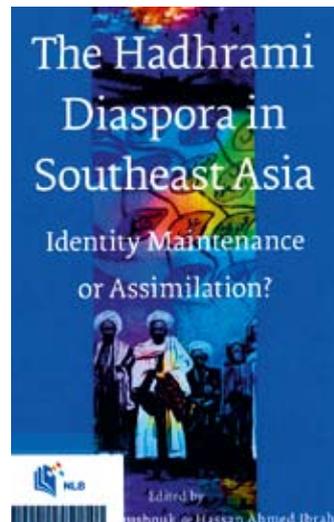
peningkatan intelek serta pemikiran kritikal orang Melayu telah meningkatkan tahap literasi dan kebangkitan semangat sosiopolitik masyarakat Melayu tempatan.

Justeru selama lebih enam dekad, golongan cendekiawan Arab telah mewarnai lanskap persuratan Melayu dengan mempelopori dan menerajui ehwal penerbitan, penulisan serta pembacaan masyarakat Melayu. Selain menyediakan wadah suara orang Melayu, ruang liputan berita dan rekod dokumen ehwal orang Melayu, peranan mereka mendedahkan pemikiran baru serta mengenalkan gaya penulisan moden khususnya, tidak sekali-kali dapat dipertikaikan dan sejarah telah membuktikannya.

Sememangnya masyarakat Melayu Malaya umumnya, amat berhutang budi atas jasa golongan pedagang dan cendekiawan peranakan Arab ini.

CONTRIBUTIONS OF ARAB INTELLECTUALS TO MALAY LITERATURE

This article discusses the great contributions of several Arab immigrants in the literary fields of Malay journalism, publishing and printing from the 1900s to the 1960s. Arabs first came to Singapore in 1819 and had since been playing a prominent role in various trades. Owing to their economic status and educational accomplishments, they were able to start their own printing companies to publish newspapers, magazines, religious books and novels, which helped to develop the Malay language and literature in Malaya. The roles played by five prominent Arab personalities − Syed Sheikh Ahmad al-Hadi, Syed Alwi al-Hadi, Syed Hussein Ali Alsagoff, Syed Abdullah bin Abdul Hamid al-Edrus (Ahmad Lutfi) and Syed Omar Alsagoff − in spurring intellectual thinking of the Malays were significant. Likewise, their efforts in encouraging the reading interest among the Malays through their writings and publications are commendable.

ENDNOTES

1. Turnbull, C. M. (2009), p. 34.
2. Lim Lu Sia. (1987), p. 23.
3. Roff, William R. (1964, November), p. 82.
4. Abdullah bin Haji Jaafar. (1985), p. 86.
5. Sheikh (Syed) Mohd. Salim al-Kalali merupakan teman seperjuangan Syed Sheikh Ahmad al Hadi dan Sheikh Tahir Jalaludin yang menganjurkan dan mendokong penerbitan al-Imam. Mereka digelar "Kaum Muda" dan bergiat menyebarkan fahaman baru tentang Islam.
   Al-Imam diterbitkan dalam tulisan Jawi sebanyak 31 keluaran dari 23 Julai 1906 hingga bulan Disember 1908 di Singapura. Menurut Proudfoot (1992), al-Imam pernah dicetak sebanyak 5,000 naskah iaini jumlah pencapaian percetakan tertinggi oleh akhbar Melayu sebelum Perang Dunia ke Dua.
6. Khoo Kay Kim. (1980), p. 12.
7. Roff, William R. (1993), p. 82.
8. Zainal Abidin Ahmad. (1941, October), p. 262.
9. Sejarah Kesusasteraan Melayu. (2006), p. 138.
10. Roff, William R. , op. cit., p. 63.
11. Li Chuan Siu. (1978), p. 80.

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12. Kamal Shukri Abdullah Sani. (2003), p.150.
13. Ahmat Adam. (1994), p. 53.
14. Kamal Shukri Abdullah Sani, op. cit., p.148.
15. Turnbull, C. M., op. cit., p. 154.
16. Roff, William R. (2009), p. 197.
17. Samat Buang. (1993), p. 43.
18. Li Chuan Siu. (1978), p.101.

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20. Zulkipli Mahmud. (1979), p. 4.
21. Aktivis Melayu/Islam di Singapura. (1997), p. 404.
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25. Shahrom Hussain, (1963), p. 271.
26. Kartini Saparudin. (2009, Januari), p. 29.
27. Talib Samat, op. cit., p. 6-7.
28. Syed Muhd Khairudin Aljunied. (2009), p. 240.
29. Kartini Saparudin, op. cit., p. 29.

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In Touch with My Routes:
Becoming a Tourist in Singapore

by DESMOND WEE

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"To tourists around the world over, the Merlion is the tourism symbol of Singapore. To the architects of independent Singapore, it is the story of a concept that worked. To the travel industry, it is a souvenir spinner and an icon that helps to sell Singapore overseas."
Pamelia Lee (2004: 99)

Picture of the author taken at the Singapore Visitors Centre on Orchard Road.

It struck me when the Merlion was struck, more by the discourses around it than the stroke of lightning that bore a hole in its skull. Forty-five years after its creation, I wonder about the Merlion as an emblem for the Singapore Tourism Board (STB), how Singaporean Fraser Brunner felt when he conceptualised the animal and if that mattered at all. According to the Report of the Tourism Task Force 1984 (in Schoppert 2005: 25), "what Singapore suffers from is an identity problem as there is no landmark or monument which a tourist can easily associate Singapore with". In a paper for a course "Questioning Evolution and Progress" at the National University of Singapore, Devan (2006: 4) related the issue, rather than being about "how tourists identify Singaporeans" it was about the Singaporean "struggle for an identity".

However, the complexities of identity acquisition cannot elude how tourists identify Singaporeans. As described by Lanfant, Allcock & Bruner (1995: ix), it is tourism which "compels local societies to become aware and to question the identities they offer to foreigners as well as the prior images that are imposed upon them." Representations in this sense are not only constituted by embodied practices, but they also constitute the ways in which identities are performed. By the same token, Singaporeans identify tourists as much as tourists identify Singaporeans, and in asking how Singaporeans identify themselves in the fostering of identity, I also ask if it is possible for Singaporeans to identify themselves as *tourists*. Who is the Singaporean under the Merlion?

Minister Mentor Lee Kuan Yew once remarked that economic progress must not undermine the "heartware of Singapore" referring to "our love for the country, our rootedness and our sense of community and nationhood" (The Straits Times, 20 October 1997). The cultivation of identity, as a need and means of survival, has evolved into a "substantial injection of self-definition and national pride" (Chua & Kuo 1990: 6). However, given the birth of active citizenry, contestations across and in between *routes* pertaining to the definition of self come to the fore. Kellner (1992) has suggested the emergence of identity as a "freely chosen game" in a "theatrical presentation of the self". In this sense, our rootedness is also our "routedness", a play in which identities are constituted within and not outside representation, and "relate to the invention of tradition as much as to tradition itself…" (Hall 1996: 4). Instead of the "so-called return to roots", Hall (1996: 4) advocates a "coming-to-terms-with our 'routes'" with which we can relate to cultural identities as fluid and emergent rather than being static. In the same way, Crouch, Aronsson and Wahlström (2001) maintain that the consideration of place and its represented culture "through encounter as 'routes' suggests a much less stable and fixed experienced geography". This framing of text in terms of a *becoming* of identity repositions the performance of self as "the changing same" (Gilroy 1994) and discusses the myriad ways in which knowledge and performances based on their representations are being (re)produced.

That ubiquitous "where are you from?" question which constantly follows tourists becomes variegated within the space of modernity evidenced through a measure of uncertainty as fluid productions of meanings manifest. With emergent hybridities evidenced in the blurring of traditional dichotomies such as subject-object, production-consumption and tourist-local, it becomes increasingly difficult to ascertain a place called "home" and separate images and experiences that shape tourism from the every day. McCabe (2002: 63) reiterates that "tourism is now so pervasive in postmodern society that, rather than conceiving tourism as a 'departure' from the routines and practices of everyday life, tourism has become an established part of everyday life culture and consumption." The "touristification of everyday life" (Lengkeek 2002) is evident in a "spectacular society bombarded by signs and mediatised spaces [where] tourism is increasingly part of everyday worlds" (Edensor 2001). While "everyday sites of activity are redesigned in 'tourist' mode'" (Sheller and Urry 2004: 5), I ask how we deal with *'becoming a tourist'* and *who* becomes the tourist. By contemplating the tourist, tourist place and tourist practice and their concomitant relationships, what are the kinds of dynamics

that (re)produce these spaces and how do these relate to the acquisition of identity?

In an indispensable relationship between tourism and identity in which one informs the other, my research in Singapore induces the questioning of identity in terms of the spatial and embodied practices of tourism and the (re)production of representations and discourses which are performed every day. Identities rather than being rooted by place, are re-emerging with new meanings and attributions. What is home? Who is a tourist? Can I be a

Plate 1. Singapore, 22 May 2007. A bumboat carrying tourists on a sight-seeing cruise along the mouth of the Singapore River. This area used to be the old port of Singapore where the city's first settlements were. Back in the colonial days, the river mouth was the centre of entrepot trade, commerce and finance. To this day, it remains the most expensive and economically important district in Singapore. © Edgar Su/OnAsia.com.

tourist at home? When does that liminal transition happen and when it does, how do I perform tourism? This paper considers how tourist practice is assimilated in the context of the every day through "local" consumption, its translation into tourist identities and vice versa. In contextualising the city and juxtaposing my three-pronged reflexivities as researcher, tourist and local in Singapore, I explore how Singaporeans perform tourism *en route home* through institutional attempts to "rediscover" and "love" the city and the local reiteration of place and identity.

REPRESENTING TOURIST

After a visit to the Singapore Visitors Centre, I was armed with things to do around Singapore. From the "topless" Hippo Bus tours which gave me an overview of the city, I ventured into the four ethnic quarters in the name of cultural tourism. I visited Chinatown, Little India, Kampong Glam and the colonial district;

I took a bumboat ride along the Singapore River to marvel at the waterfall spouting out of the Merlion's mouth. Since I was travelling alone and could not take photographs of myself and my experience on the boat, I sought postcards like any tourist would. I also consulted the National Library educational e-resource, *OnAsia* (http://www.onasia.com/nlb) which consisted of "high-quality copyrighted images created by some of Asia's finest photojournalists and photographers…" featuring "photographic essays, stock photographs and conceptual images that represent a unique visual description of Asia, offering online access to a comprehensive collection of historical, political, social, and cultural images." By using two search criteria: "tourism" and "tourist", I extracted and sought an analysis of visual imagery and descriptions which determined *place* in a tourist setting.

Upon viewing both images and attached descriptions in plates 1 and 2, I realised that through an *other* perception, I became *by default*, a tourist the moment I was in the boat. My choice to engage in a tourist activity in a designated tourist area afforded a tourist practice that made anyone who sat in the boat a tourist. In plate 3 and within the same area, Duggleby likewise captured yet another tourist, this time taking a photograph. Without a priori knowledge, one would become a tourist while indulging in tourist practice within a tourist place. But at which point did I become a tourist? How do we determine the confines of what constitutes a tourist place and the reciprocity of practice in place?

Plate 2. Singapore, 26 May 2006. A boat carrying tourists along the Singapore River near Clarke Quay. © Erick Danzer/OnAsia.com.

Plate 3. Marina Bay, Singapore, 16 April 2006. On a bridge crossing the Singapore River in the Marina Bay district, tourists walk along to view the skyline in the distance. © Luke duggleby/OnAsia.com.

Still within sight of the Singapore River, Plate 4 demonstrates what one might "mistake" for passers-by or pedestrians, tourists walking on the waterfront. In fact, I was a tourist even before I arrived at the ticketing booth. The sense of place and what constitutes identifiable tourist space remain arbitrary depending on the kinds of performances delineated by embodied practice.

Plate 4. Marina Bay, Singapore, 16 April 2006. On the waterfront at Singapore's Marina Bay district, tourists walk along its many paths to view the skyline across the Singapore River. © Luke Duggleby/OnAsia.com.

In Plate 5, there is a total reversal in which the Caucasian man carrying a camera in a place of worship frequented by tourists, is suddenly acknowledged as a Buddhist devotee, rather than as a tourist. Perhaps the man was, or at least considered himself to be, a devotee or a local, rather than a tourist. If not, at least the photographer thought so. The issue is an epistemological one, delving into the knowledge produced and reproduced in order to sustain performance, perhaps also incorporating other roles such as tourist Buddhist devotee, expatriate Buddhist devotee or local Buddhist devotee.

Plate 5. China Town, Singapore, 16 January 2009. A Buddhist devotee prepares to offer incense in the Buddha Tooth Relic Temple and Museum in Singapore. Buddhist devotees flock to the temple to offer their prayers for the upcoming Chinese New Year. © Joel Boh/OnAsia.com.

Both tourist practice and the emphasis on place invite interpretations which seem to disclose the "increasing difficulty of drawing boundaries between the tourist and people who are not tourists" (Clifford 1997) in which distinguishing a tourist becomes "more difficult in circumstances of more complex tourist practices" (Crouch, Aronsson and Wahlström 2001). The performance of place seems to elicit emerging definitions of tourist and how tourism is performed. In other words, all the photographers of the images reproduced above were also tourists doing tourism as they were indulging in taking photographs of tourists and tourism. It is within this context that creative spaces are developed in terms of social practice, in which the place determines the performance of tourists.

IDENTIFYING THE TOURIST

One definition of the tourist in cultural tourism is a "temporarily leisured person who voluntarily visits a place away from home for the purpose of experiencing a change" (Smith 1977). Since then there have been definitions in terms of typology (Cohen 1979), performance (Edensor 2001) and even ambiguities (McCabe 2002) whose author advocates an investigation into the forms of touristic experience rather than the concept of the tourist as a stable category within tourism discourses. In an e-mail correspondence with a representative of the STB, in my capacity as a tourism researcher, I asked how the STB would define the tourist, and received this:

The STB looks at more than tourists. We welcome visitors (non-residents) who visit Singapore for all kinds of purposes, be it Leisure, Business, Healthcare or Education.

How would residents fit into this broad, welcoming definition? The current *Beyond Words* concept, which is part of the greater *Uniquely Singapore* campaign, "moves beyond promoting the destination through product attributes and strives to bring out the depth of the Singapore experience" (STB, 18 July 2006), illustrated in the article entitled *'Beyond Words', The Next Phase Of Uniquely Singapore Brand Campaign, Breaks New Ground*.

ON-GROUND CREATIVE APPROACH

Plate 6. Public Registration Sheet for the International Tourist Guide Day 2009 free walking tour.

The new creative experience for the on-ground component of the new campaign *Beyond Words* strikes a deep chord with locals (and local families, businesses, retailers and hospitality agents) as well as generates multiple layers of local and international (ASEAN) publicity. It is designed to promote direct interaction between locals and tourists to enhance the "personal experience" element that is beyond words. Refreshing and vibrant bus wraps, taxi wraps, personalised bus hangers with information on various attractions, mobile display units, banners and standees – all combine to make the brand personable and accessible to both locals and visitors in Singapore.

The depiction of various modes of visual paraphernalia with the aim of personalising experience is perhaps less convincing and creative than the point that tourists and, especially, locals are targeted as part of this direct interaction. Indeed the STB welcomes more than "non-residents", but how would residents or locals consume this *new creative experience* and would this consumption be any different from that by tourists?

It was International Tourist Guide Day on 21 February 2009 and in commemoration of the event through collaboration with the STB, free walking tours of three designated heritage areas were conducted by more than 80 Singaporean tour guides.

Registration and assembling of tours were coordinated on the grounds of the National Library where excited participants gathered. What was revealing was an interesting question posed on the registration sheet, "Tourists?", of which all the participants answered in the negative, with the exception of "No. 12" who seemed unable to answer the question. In my subsequent hunt for "obvious" tourists, I found a German who would not consider himself a tourist as he was married to a Singaporean, and a Polish woman who asked the person at the registration desk to re-circle the "N" instead of the "Y" because she considered herself an expatriate in Singapore. At the end of the day, I finally found an American couple who said explicitly that they were tourists and were elated to have chanced on the occasion while walking by.

I wonder what kind of statistic could be obtained from the curious question posed to the thousands of locals who thronged there. The event was conceived by the tourism board for locals, but the intrusion of touristic concepts in terms of the activity and the purveyors of tourism were not central to the discourse. In an ironic way, it was ostensibly a tour which did not constitute tourism, nor was it meant for tourists. Yet, it is also in this respect of ambiguity that challenges notions of tourism beyond the commonly agreed borders and the nuanced practices of the actors at play.

PERFORMING TOURIST

In an article in the Straits Times on 18 April 2009 entitled "Rediscover Singapore, says URA", the Urban Redevelopment Authority (URA) as "Singapore's master planning agency… is kicking off a string of initiatives to plan for the eventual recovery and to expand its own role locally and globally. It is also hoping to reacquaint Singaporeans with the city and renew their love for it, National Development Minister Mah Bow Tan said…." He added,

"So let's do what we would like to do overseas — let's do shopping, our eating, our sightseeing — let's travel around Singapore, revisit the places we have not visited for a long time, maybe even discover some new surprises."

"Rediscover Singapore" is also the name of a compact booklet highlighting places of interest for Singaporeans to venture to. In the introduction of the publication, Jason Hahn (2003) writes,

"(I)n our rush to explore the world, all too often, we overlook the fact that we are strangers to our own backyard. In some ways, it's almost trendy to trumpet the fact that we don't even know what's beyond Orchard Road or our block of flats. As phenomena go, this is nothing new. There are born and bred New Yorkers who've never been to the Statue of Liberty, while millions of tourists travel around the globe to visit her. But, if you ask us, that's a shame. As the Chinese writer, Han Suyin, once observed, the tree is known by its roots…. And while it may seem odd, at first blush, to be producing a publication such as this, it became very clear right at the beginning that Singaporeans are very unfamiliar with many of these places. In a quixotic sense then, this magazine is about Singapore for Singaporeans."

The institutional attempt and discursive implement of identity building seem rather apparent. It is about the consumption of place (and practice) as identity, but it is also about consumption *of* identity *in* place, evidenced in a coordinated planting of human roots into spaces of familiarity and belonging. However, the kinds of identities that are being determined in terms of inclusionary and exclusionary space bring to the fore the complexities of "love" for the city. Relph (1976:49) in *Place and Placelessness* elaborates on "insideness" and "outsideness" in terms of human experience of place wherein "(t)o be inside a place is to belong to it and identify with it, and the more profoundly inside you are the stronger is the identity with the place." Why is there a pride in being putatively oblivious to the outskirts of downtown and cultivating an inside-outside confusion? And what is this quixotic sense: the ideal, the romantic or the delusional? More than being about Singapore for Singaporeans, the discourse is laden with how to be "authentically" Singaporean and how to perform Singaporean identity within compressible spaces. It is specifically the renewal of love and the rediscovery of the modern city which are becoming tourism and identity simultaneously.

Plate 7. Image of a walking map produced by the Urban Redevelopment Authority (2005). © Urban Redevelopment Authority. All rights reserved.
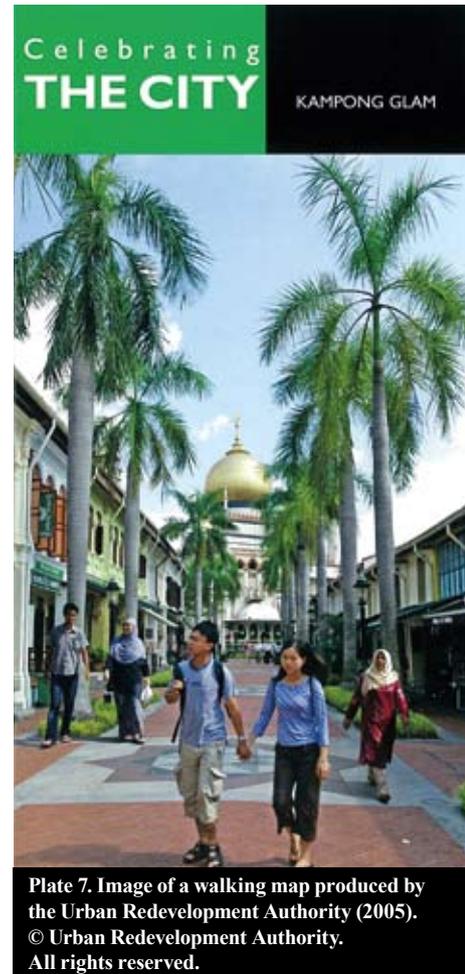
Plate 7 is a walking tour map and guide of the "Malay ethnic" area known as Kampong Glam. It is one of four ethnic enclaves demarcated both in terms of national rhetoric to mark multiculturalism as a melange of Chinese, Malay, Indian and Other, as well as supporting tourism place designation. Unlike other guides similar to this one published by STB, the URA version has a significantly Singaporean appeal. In the foreground is a young "Chinese" couple exploring the "traditional" Malay place exemplified by three "Malays" in the background flanked by two rows of shop houses, the women wearing *baju kurung* and donning *tudungs* over their heads. The ethnicities in question are crucial to highlight the inherent representations of Chinese as Singaporeans performing tourism within a systematic, *othered* Malay space. But what if the Malays in the background were also performing tourist rather than performing local? Would there be a difference in comprehending the loci of a contextualised Singaporean space? I suppose the ideal place performance envisaged for the audience of this pamphlet would comprise the initial will to be there, the (re)discovery process of an exotic culture and a consequential

knowledge fulfilment by way of experience which produces a greater place identity. The quest for identity is revealingly its acquisition at once, with the performance constituting the thing it is performed for. In a "quixotic" sense, Singaporean identity is seemingly about performing Singaporeanness through tourist practice.

SINGAPOREAN UNDER THE MERLION

For a while I stood under the Merlion doing a vox pop, trying to understand what Singaporeans thought of the Merlion. I realised the answers were standardised depending on whether I was a tourist or a local. As a tourist, it was portrayed the way Thumboo's (1979) Ulysses would describe it, "This lion of the sea/This image of themselves" in multicolour splendour and as a local, it was closer to the Merlion of Sa'at (2005), "how its own jaws clamp open in self-doubt", "so eager to reinvent itself". In answer to the "where are you from?" question, I would like to say after some contemplation, that I am a *tourist from here*. I have written elsewhere (Wee 2009) that, on the one hand, it would seem that the determined national imperative to acquire a particular identity has seen ramifications that question its very construction, but, on the other, the same national ideology that expends its energies in producing contrived identities is also capable of producing other forms of ironic and even affectionate identifications. The modern Merlion, albeit filled with conflicts and uncertainties and somewhat depressing, is also more real and aware of the incessant search for identity embedded as everyday discourse within itself. The Singaporean under the Merlion taunts the reflexive self as person, concept, feeling and, most crucially, the becoming of each or all given the locality.

In the same way through performance, tourism and its actors are constantly in states or conditions of becoming, re-evaluating and repossessing particular jurisdictions of space and cultivating emergent forms of identity through meaningful contestations. If we look at everyday life as "the starting point of inquiry and the rationale for touristic behaviour", (McCabe 2002: 66-67), then the place performance of Singapore as a tourist city through its branding confounds identity in terms of how we identify tourists and how tourists identify themselves. Tourism is being incorporated into the every day and vice versa in ways which they are being reproduced through embodied practices. The positioning of "experience" in Singapore as creative space for local consumption through the *Uniquely Singapore* and the *Rediscover Singapore* campaigns provoke the collapsible nature (Simpson 2001) of tourism and the every day. This reproduction of space through the lens of the tourist and the local confuses the localities of consumption and acknowledges *routes* as performance.

By looking at how tourist performance "affords" local performance, this paper acknowledges a deeper enquiry into the agency of tourism rather than producing answers. It also investigates the bigger question, if the nomenclature of tourist-local is not already coalesced into a tourism-scape of buzzing practices. Baerenholdt et al. (2004) suggest the possibility "(t)o leave behind the tourist as such and to focus rather upon the contingent networked performances and production of places that are to be toured and get remade as they are so toured". The emphasis on tourist practice instead of dealing with the fuzzy tourist, rather than an eschewal of definition, is a reception of a multi-coded performance of place, unceasingly sprouting *routes*. In this respect, "becoming tourist" is also about "becoming local", which is also about "becoming tourist". They are about performances amalgamated in multiform, mystifying each other and reinforcing the sense of place as they are being defined.

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Hadhramaut: Encountering the Familiar in a Far Away Place

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Most Singaporean Arabs originated from, or had close family ties with, Hadhramaut[1] at the southern part of the Arabian Peninsula, in present-day Yemen. In March this year, my colleague Zahra Aljunied and I visited Hadhramaut with the purpose of finding materials alluding to the links between Hadhramaut and Southeast Asia, particularly Singapore.

Descended from Hadhramis Syed Mohammed Bin Harun Aljunied and his nephew Syed Omar Aljunied who came to Singapore via Palembang in the early 19th Century[2], Zahra's family still has strong ties with Hadhramaut.

We went to Hadhramaut with Zahra's father and his wife who were there to celebrate the festival of Prophet Mohammed's birthday. For most of our time there, we put up at Uncle Aljunied's house in Tarim, which has numerous mosques and is well-known for its religious scholarship.[3]

BROKEN ROADS TO DATE PALMS

On 3 March, we boarded the plane at Sana'a in north Yemen for Seiyun, the town adjacent to Tarim. Due to foggy conditions and poor visibility at Seiyun, however, the flight was re-routed to land at Mukalla which was an approximately four-hour drive from Tarim. This drive introduced me to the landscape and climate of Hadhramaut.

The mountains and valleys formed a grand view which took my breath away even as the sun beat down through the car windows and had me croaking "ma'a!" (water) every so often. However, the broken roads we drove past marked the devastation left by the flash floods of October 2008.[4] Amidst the broken roads and re-building projects, patches of green vegetation had started to grow.

Hadhramaut is an arid environment, isolated by desert and mountains from the rest of the Arabian Peninsula.[5] It has several tributaries and oases of fertile agricultural land, and floodwater and ground water which were used for irrigation.[6] In general, however, the environment is harsh and agriculture difficult due to the extreme heat of long summers, cold winter winds, and sparse, unreliable rainfall.[7]

During a visit to a Hadhrami gentleman, Zahra and I would come across a correspondence relating to the 1940s famine. A drought that started in 1943 (and lasted three years) caused harvest failures in Hadhramaut.[8] The situation was exacerbated by the halting of monetary remittances from relatives in Malaya and Indonesia following the Japanese Occupation, hence leading to the loss of an important source of income to pay for food imports.[9]

It was evening as we neared Tarim; the mountainous views

gave way to stretches of sandy roads punctuated by clusters of angular mud-brick buildings and groves of date palms. The car window framed these scenes, like a pretty series of tableaux as we passed. One could not help but marvel at the stark differences between the landscapes of Hadhramaut and tropical Southeast Asia, and it is no wonder that a Hadhrami migrant in Indonesia lauded in a poem the date palms of his homeland.[10]

The sun had set by the time we arrived at Uncle Aljunied's house. As we entered the house and were warmly greeted by the womenfolk, Zahra managed to explain to me that we would seldom be using that entrance as the menfolk might be around that part of the house. The house was designed such that men and women could live separately from each other. Throughout my stay there, I saw Zahra's gentlemen relatives only once – when we briefly exchanged greetings on the day of our arrival.

HADHRAMI HOSPITALITY – THE HEART'S WELCOME

In Tarim, Zahra was welcomed home with much glee and enthusiasm. Trailing tiredly behind her, I was surprised to be received in the same fashion by her family members – firmly clasped by my shoulders and greeted cheek to cheek, and greetings spoken in Arabic which I did not understand but

The site of the tomb of Sayyid Ahmed bin Isa on the hillside along the road between Tarim and Seiyun.

recognised the warmth and welcome in the tone. I would soon encounter many more instances of hospitality imbued in the practices of Hadhramaut.

The next day, Zahra's relatives came to visit during lunch. I joined the cheery gathering of women and children. Amidst the smiles and friendly gestures, it was hard not to feel at home despite not understanding the conversations. A strikingly beautiful lady who looked to be in her thirties came and spoke to me in simple English. I learned that she had picked up English from Zahra's annual visits. After warmly welcoming me, she introduced me to her daughters and her grandchild. Girls in Hadhramaut typically marry quite young. When she found out that I did not have any children, she warmly wished for me to have them soon. This wish would be constantly repeated by women I met during my stay in Hadhramaut.

On 5 March, en route from Tarim to Seiyun, we visited the tomb of Ahmed bin Isa, known as al-Muhajir, "the Emigrant", which stood on the hillside next to the road. The *sada* (plural for *sayyid*) trace the advent of their lineage in Hadhramaut to the arrival of Sayyid Ahmad bin Isa in Hadhramaut in the 10th century.[11] The *sada* claim descent from Prophet Muhammad through the Prophet's daughter and her husband 'Ali b. Abi Talib.

As we descended the hill via the stairway, we observed a group of merry, laughing girls waving at us through a window of a building at the foot of the hill. They were a family spending a day out and our guide Ahmed Salem Blfakeeh urged us to say hello to them. As the group in the room was composed of ladies and young children, Ahmed waited outside, while we visited the group. A space was made for us to sit down next to the most senior lady in the group. While Zahra conversed with her in Arabic, she cast frequent smiles my way, and the other ladies and children would wander up with shy smiles on their faces. They served us sweet tea in small glasses, cakes and *gilak* seeds. *Gilak* seeds are somewhat similar to sunflower seeds. People there have an amazing way of enjoying these seeds. Popping one or two unshelled seeds between their teeth, they skilfully removed the kernels using only teeth and tongue. They invited me to try, which I did and failed.

Zahra turned to me and told me that the senior lady had enquired if I was married, to which I replied in the affirmative. She then asked if I had children. Informed that I did not, the lady exclaimed (Zahra translated for me): "Oh poor you! Don't you worry, we will pray for you to have children soon!" The family pressingly invited us to stay and lunch with them. As we were due to be in Seiyun, we politely and regretfully declined while thanking them for their hospitality as we took our leave.

The Hadhrami hospitality I experienced went far beyond courtesy and friendliness. A Hadhrami welcomes the guest firmly into his or her house and care. On two occasions when we arrived in the evenings, our hosts invited us to stay the night.

One of these visits was to a family in the coastal town of Shihr, and took place on a Sunday. The daughter of the house was a schoolteacher and spoke some English. She was full of welcome, helping her mother to serve us sweet tea, ginger coffee, orange juice and cakes. She asked questions about our work and where we were from. Beaming broadly, she said that skies had darkened and insisted that we must stay with them for the night, adding that they would like us to stay until at least Wednesday. I learnt that it is customary for Hadhramis to invite guests who were in their houses in the evenings to stay overnight with them.

Another lively visit we had was with a family in Shibam. We sat with the wife of the host, his mother and his daughter in the room upstairs. They served us sweet tea, orange juice, cookies, nuts and melon seeds dyed in various hues. They thought I was from China, and Zahra helped me to explain that while my ancestors were from China, several generations of my family were born in Malacca, while I was born in Singapore. This started comparisons with how Zahra's ancestors were from Tarim and she was also born in Singapore.

Despite the language barrier, we tried to communicate with each other. We talked about how beautiful Shibam was, told them that we also like to eat melon seeds in Singapore, and asked them how they coloured their melon seeds so attractively. The host's daughter was in her early teens, and had a very friendly disposition. We both smiled immediately at each other when we met. At an awkward moment when we ran out of words, I started playing with the colourful melon seed kernels, arranging them into a pattern on the carpeted floor in front of me. The daughter was intrigued and smiled knowingly when she realised what I was trying to represent with the seed kernels – the colourful buildings of Shibam. In response, she arranged her melon seed kernels into a flower and looked at me with a huge grin.

After that, they showed us around their house; we happily scampered up the narrow stairways which opened out to small

Shibam, a UNESCO World Heritage site.

rooms, some of which were unoccupied. A UNESCO World Heritage site, Shibam is famous for its towers of tall houses and is also referred to as "the Manhattan of the desert"[12] and "the New York of Hadhramaut".[13] The tallest house rises 29.15 metres above its entrance on street level, and the average number of storeys is five.[14] We counted seven storeys in this house, atop of which was a cool, airy rooftop.

SPICED RICE, *SAMBAL BELACHAN* AND SARONG

Spiced rice with camel meat and chilli sauce.

The food in Hadhramaut was extremely familiar. The Hadhramis who migrated to Southeast Asia and maintained close links with Hadhramaut introduced some of the dishes of the host country to the motherland. Thus, we had rice, sauted vegetables and gravied meats similar to curry, accompanied by *sambal belachan*. Van der Meulen and Von Wissman noted during their travel through Hadhramaut in 1931 that the cooking in Tarim and Seiyun was very much influenced by Singapore and Java.[15] They further noted then that Javanese and Chinese were sought after as cooks and housekeepers in Hadhramaut.[16] Just as they observed then the presence of dried or tinned foods imported from Java, I enjoyed *keropok* in Tarim which Zahra informed me was from Indonesia.

Van der Meulen and Von Wissman were served yellow-coloured spiced rice with dishes of mutton and gravy. They deduced that the practice of spicing the rice and meat was introduced from Java and India.[17] Like them, I also ate spiced rice. It tasted very much like *nasi briyani* to me.

There was one particularly unforgettable meal with spiced rice. This was a lunch we had at Do'an. We passed a truckload of camels as our car neared the eatery. Being women, Zahra and I were obliged to enter the eatery by a secondary entrance near the kitchen. On our way, our guide urged us to look down into the kitchen where we saw a man cooking a large pot of meat. The food we were served consisted of a platter of saffron-coloured spiced rice, a plate of camel meat and a dish of chilli sauce. Our guide explained that that was the eatery's specialty, and the only food it served. I ate a lot of the rice with copious amounts of chilli sauce, focusing on how much it tasted like *nasi briyani*, and tried hard not to think about the camels and the kitchen outside. I chewed and swallowed some of the meat in great haste.

The food was not all that was familiar to me in Hadhramaut. It was common for men there to don sarongs and shirts. This was the preferred attire of our guide. Our gentle, kindly driver also regularly wore a shirt over a singlet, and a sarong. We were told that the singlet was called *baju panas* in Hadhramaut.

TREADING WHERE MIGRANTS WALKED

On 8 and 9 March, we visited the port cities of Shihr and Mukalla. These are the two main ports from where Hadhramis migrated. Shihr was the main port until Mukalla superseded it in the late 19th century.[18] These two ports are significant in the lives of the migrants not only because they were the places of departure. Some Hadhramis spent a year or more working in these cities to earn their onward fare, and those deciding on their migration destinations would talk to sailors and returned emigrants in these ports.[19]

We were taken on a walking tour of Shihr which included visiting the building which used to house the immigration offices. As we walked past the building, a briny aroma wafted by, bringing to mind images of the sea. Shortly after, some men came trundling by with a wheelbarrow filled with huge fish! The men told us through the guide that it was a fresh catch, and obligingly waited while we took photographs.

We visited Mukalla the next day. I was told it is the centre of Hadhramaut's fishing industry. As I feasted on the delectable fish with rice at a restaurant with Zahra, our host and our guide, I wondered how many Hadhrami migrants, who passed through Shihr and Mukalla, had missed the briny smell of the sea and fresh fish of these ports while in their host countries. By then, I had been away from home for more than a week and was starting to miss our tropical landscape and balmy evenings.

Fresh fish in Shihr.

Building which housed immigration offices, Shihr.

LAST DAY IN HADHRAMAUT

My last day in Hadhramaut was 12 March. As my flight was in the afternoon, we started the day by visiting a mud-brick factory. Buildings in Hadhramaut are traditionally constructed from mud-bricks and the centuries-old technology of making mud-bricks has remained largely unchanged.[20] The mud-bricks are made in large outdoor yards. Soil is wetted and chopped straw is mixed in. The mixture is smoothed into a pre-wetted wooden mould, edges defined with a tool or finger, and the mould removed. The bricks are then sun-dried for about a week before they are ready for use.[21] Although concrete buildings have sprung up in Hadhramaut, mud-brick structures continue to be built.

In the afternoon, I boarded the plane at Seiyun for Sana'a where I would spend two days before catching the homeward international flight back. By then, I had acquired some ability to communicate with kindred spirits who spoke a different language. I helped an over-laden lady carry her bag; she showed me how to get to the front of the crowd to board the plane. Together, we hurried on board and she negotiated for us to sit next to each other. Pointing and gesturing at the in-flight magazine, she recommended that I visit Socotra – a small archipelago of islands south of the Arabian Peninsula – the next time. The illustrations in the magazine showed it was a spectacular place with unique flora.

As the plane soared over the mountainous plateaus and values, I mused that I would have some interesting things to share with friends back home over a meal accompanied by *sambal belachan*.

Putting mud mixture into the mould.

Stacking dried mud-bricks.

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Rihlah
Arabs in Southeast Asia

More than 6,000 km away from Singapore, across the Indian Ocean, in a region in Yemen known as Hadhramaut, the familiar *sambal belachan* is served at meals in some families, and men in sarongs are commonly sighted.

Back here in Singapore, the names Aljunied, Alkaff, and Alsagoff are part of our landscape in building and street names. These names, and many others, belong to Arab migrants from Hadhramaut who came to Singapore from the 19th Century onwards. Some came directly from Hadhramaut; some came from other places such as Indonesia and Malaysia. This migration of people and cultural adaptations are part of the story of the Arabs in Southeast Asia. Most of the Arabs who settled in Southeast Asia were from Hadhramaut, and are known as Hadhramis.

The Hadhramis here were variously engaged in trade, shipping, plantation estates and conveying pilgrims on the *haj*. Some were prominent religious teachers. Wealthy Arab families also contributed to charity − endowing schools, hospitals, building mosques and financing religious feasts. Their homeland was also not forgotten. Besides remitting money to family members, the Hadhramis also contributed to public projects in the Hadhramaut, where they sent their sons for education.

Presenting photographs and artefacts ranging from personal documents to musical instruments and items on public display for the first time, the *Rihlah − Arabs in Southeast Asia* exhibition (Rihlah means journey in Arabic) will introduce visitors to Hadhramaut, and the history and culture of the Arabs in Southeast Asia.

The Rihlah project is an initiative of the National Library Singapore, with the support of partners such as the National University of Singapore, National Museum of Singapore, The Arab Association of Singapore, Ministry of Foreign Affairs, Middle East Institute and the Institute of Southeast Asian Studies. It comprises the above-mentioned exhibition to be staged at the National Library Building from April to October 2010, a conference, a business seminar and supporting activities that focus on the culture and contributions of the Arabs in Singapore.

CONFERENCE AND BUSINESS SEMINAR
A seminar on doing business in the Middle East and a two-day conference on the roles of Arabs in Southeast Asia will be held in March and 10 - 11 April 2010, respectively. More details are available on the Rihlah website: http://rihlah.nl.sg.

PUBLICATIONS
A commemorative book and a bibliography will be published to showcase and enhance research capabilities of the National Library through partnerships with experts in the field. A compilation of research papers presented during the conference will also be published.

For conference registration and more details, visit http://rihlah.nl.sg.

UPCOMING PROGRAMMES

Middle Eastern Bazaar
Savour the sight, sound and taste of the Middle East in this bazaar that will showcase merchandise, food and music from the Middle East.

Saturday, 17 April 2010, 11.00am - 8.00pm
The Plaza, Level 1, National Library Building

Arabic Calligraphy
Learn the art of khat in this interactive Arabic calligraphy workshop and showcase your creativity.

Saturday, 24 April 2010, 4.00 - 5.30 pm
Imagination Room, Level 5, National Library Building

Basic Arabic Conversational Series
Learn to speak basic Arabic language. The skill could come in handy in your travels or businesses in the Middle East.

Saturday, 15 May 2010, 3.30 - 5.30 pm
Saturday, 22 May 2010, 3.30 - 5.30pm
The Mahdarah Room, Exhibition Area, Level 10, National Library Building

Heritage Trails
Discover how Arab Street got its name and the colourful history behind the centre of activities among the early Arab community in Singapore. The trail will take you beyond Arab Street to places owned or established by the early Arab pioneers.

Saturday, 12 June 2010, 3.30 - 6.00 pm
Meeting Point: Information Counter, Level 1, National Library Building

Saturday, 14 August 2010, 3.30 - 6.00 pm
Meeting Point: Information Counter, Level 1, National Library Building

"One Thousand and One Nights"
Catch this interactive drama performance based on Arabian folktales. Suitable for children aged 10 and below.

Episode 1 Saturday, 17 April 2010, 5.00 - 5.30 pm
The Plaza, Level 1, National Library Building

Episode 2 Saturday, 24 April 2010, 2.00 - 2.30 pm
Children's Section, Bedok Public Library

Episode 3 Saturday, 22 May 2010, 2.00 - 2.30 pm
Everest Room, Woodlands Regional Library

Episode 4 Saturday, 12 June 2010, 1.30 - 2.00 pm
Children's Section, Jurong Regional Library

Episode 5 Saturday, 26 June 2010, 2.00 - 2.30 pm
Children's Section, Tampines Regional Library

All information is correct at the time of printing. The National Library Singapore reserves the right to cancel or postpone any programmes without prior notice.

With inputs from Cheryl-Ann Low, Mohamad Hazriq and Wong Chew Wee

Keeping the Legacy Alive
Chin Mee Chin Coffee & Cake Shop, a traditional family-run Hainanese coffee shop faces the passing of an era

by MICHELLE HENG

Independent Researcher
National Library

The next time you pop into Chin Mee Chin Coffee & Cake Shop for a crusty toast flavoured with *kaya* and melt-in-your-mouth butter, you won't be seeing the familiar sight of an old Hainanese uncle brewing coffee at the back of the shop. Mr Tan Joon Ling, 87, passed away on 25 July 2009, says his son, William Tan Chiew Duan, 49.

With the demise of its second-generation proprietor, the landmark coffee shop in Katong witnessed the passing of an era. Its story, like the many-splendoured spread behind the decades-old glass showcase in this fabled shop, is a colourful tapestry of living history. A landmark eatery along laid-back Katong, Chin Mee Chin's gastronomic history is woven from the variegated skeins of traditional eating habits among the predominantly Peranakan (descendants of immigrants who were born in Malaya and Indonesia – a Malay word that applies to those who are native by birth, the term stems from the Malay root 'anak' for child or children) and Eurasian communities residing in the vicinity.

Its old-world ambience lures customers young and old as they savour the treats in an authentic Hainanese coffee shop setting.

Nothing has changed much since the 1970s and its original mosaic tiles, charcoal toasters and old ceiling fans are especially well liked by nostalgia buffs. The nondescript-looking shop house still pulls in crowds, especially over the weekends.

Its famous *kaya*, a sweet greenish bread spread made with eggs as the main ingredient, has been much-touted from independent online magazine *Salon.com* to Singapore's flagship daily *The Straits Times*; but the previously publicity-shy staff at the coffee shop had declined to be interviewed. In a bid to keep his father's hard-won legacy alive, Mr William Tan, the third-generation scion of the Katong stalwart, responded to the National Library Board's request for an interview in response to a factual clarification in an article posted on the library's Infopedia website.

Patrons interested in finding out more about Chin Mee Chin will find worthy mention of the coffee shop among many tomes found in the Singapore and Southeast Asian Collections at the Lee Kong Chian Reference Library as well as on InfopediaTalk (www.infopediatalk.nl.sg/). One way that the National Library carries out its key role of collecting and preserving heritage materials on

Located at 204 East Coast Road, Chin Mee Chin Coffee & Cake Shop is a nondescript-looking corner shop house that still pulls in crowds, especially on weekends.

Customers young and old savour tempting treats as they soak in the old-world charm of the coffee shop which retains its original mosaic tiles, charcoal toasters and old ceiling fans from the 1970s.

The coffee shop boasts a delectable spread of Peranakan, Serani and Western colonial community-influenced cakes and pastries that are special to the Joo Chiat area.

Singapore and Southeast Asia is to actively document "heritage" in the making.

Apart from the Peranakan-inspired *kaya*, a long-standing favourite among its loyal customers, the shop's signature items include cream puffs, cream horns, butter cupcakes as well as sugee cake – a popular staple confectionery among the Indian-Eurasian community – and a wide array of sweet and savoury buns. So well-liked are its pineapple tarts and curry puffs that the neighbourhood's church-goers (a Catholic church is only about 10 metres away across the side street) who often swing by Chin Mee Chin after Sunday worship sessions, still hanker after these traditional favourites, says William Tan, a sales director at an IT-solutions company who helps out at Chin Mee Chin during the weekends and in the evenings.

Some of its more unusual items have earned a place in the annals of Singapore's culinary history. Of particular interest is the "*Pang Susi*" bun – a bread-roll filled with green peas, onions and

meat. Its interesting name is cleverly coined from the Hainanese word "*Pang*" which means "fragrant" and "*Susi*" meaning "sausage", evoking a delightful image of tempting scents and piquant flavours.

It is a successful family-owned enterprise with humble beginnings as a bread delivery business started in the early 1920s by patriarch Tan Hui Dong who hailed from Hainan Island, Keng Hai county, Chin Mee Chin has witnessed many twists and turns in its eventful history. Mr Tan Hui Dong and his Hainanese clansmen supplied bread every morning on foot to the Peranakan households living in private residences along Joo Chiat. Life was hard in the early days and the plucky founder of Chin Mee Chin shared both the workload and tiny shop space with his fellow clansmen while they eked out a meagre existence as bakery hands.

"In the early days, they had to seek permission from the bakeries to get a space in a corner of the shop for their foldable beds. They didn't have a permanent room or house to live in, so they worked in the shop and just slept in one corner of the shop after getting permission from the owner," says William Tan.

The turning point for Chin Mee Chin arrived when Tan Hui Dong was offered a chance to take over the bakery business from its original Hainanese proprietors in the mid-1920s. Eager to improve his lot, Tan Hui Dong became a major shareholder of the shop after garnering the support of his relatives who took on the entrepreneurial challenge as minor shareholders in the business.

But events took an unfortunate twist in February 1942, when the patriarch was rounded up along with other Chinese men in the early days of the Japanese occupation during World War II. Still only in his 40s, Tan Hui Dong failed to return from a fateful trip to get documentation from the island's new masters, leaving his bread distribution business to be run by his clansmen until his eldest son, Tan Joon Ling, then aged 25, arrived in Singapore from Hainan Island in 1947.

It was Tan Joon Ling's momentous decision to buy over the shop's premises from its original Peranakan owners in the early 1950s that turned the corner for Chin Mee Chin. William Tan attributes his late father's business savvy and foresight to buy the shop, carve a niche in the competitive coffee shop

Buttery fumes waft from the bright interiors of the coffee shop's expansive kitchen - this landmark eatery has come a long way since its humble beginnings as a bread distribution service in the 1920s.

trade and aspire to the likes of the nearby but better-known Red House Bakery and Cona's Confectionery in building Chin Mee Chin's thriving success today, while other traditional coffee shops did not survive the brutal rates after rent control was lifted during the 1980s.

Under the Rent Control Act of 1947, rents were kept at nominal levels relative to market rates in a government bid to protect tenants from unscrupulous landlords during the housing shortage in the aftermath of World War II. With rents frozen at rates as low as S$10, businessmen indirectly benefited when more shop houses were leased to commercial enterprises over the years.

In their heyday during the 1950s to 1970s, popular bakeries in the Katong district such as the Red House Bakery, Wonderland Cafe, Cona's Confectionery and even the Tay Buan Guan department store teemed with customers as business thrived under the auspices of rent control, says William Tan. But these businesses had to close down when landlords were allowed to raise shop rental charges to commercial rates.

With almost no skilled bakers and the barest of working experience in the coffee shop trade, Tan Joon Ling built Chin Mee Chin from scratch with true grit and a relentless drive to prove naysayers wrong, recalls his son. Following in his father's footsteps, Tan Joon Ling, with the support of his extended family and clansmen who stayed in the shop house's living quarters, added to the confectionery's repertoire of cakes, pastries and buns. Fired by the zeal to survive and thrive, Tan Joon Ling and his staff at Chin Mee Chin created their own makeshift urn and oven using bricks and a metal sheet at the back of the coffee shop. From a small brick furnace, a steady supply of bread and cakes soon filled the shop with inviting aromas.

A typical day started at 4.30a.m. when he would start the

Madam Audrey Wee Soo Cheng, wife of the third-generation proprietor, and a co-worker carry on her father-in-law's fine tradition of painstakingly making the coffee shop's popular pastries and bread rolls from scratch.

charcoal fire, boil water and prepare baking ingredients in time for the first customers who came by for their breakfast when the shop's shutters went up at 6.30a.m. The shop closed at 6p.m., but Tan Joon Ling would linger at the shop front to do the accounts with the help of his young cousin, or hone his baking skills by improving on existing recipes or experimenting with exotic creations such as decorating tiered wedding cakes.

And like most old-school businessmen, Tan Joon Ling resisted the call to change his mode of operating the family-run business despite rumblings from younger family members for a more systematic and modern business approach.

A rarity in an age of franchise chains, Chin Mee Chin remains a traditional family-run Hainanese coffee shop today. While the original wide array of delicacies have been whittled down due to a lack of manpower and the challenge of replacing ageing staff looms larger with each passing year, William Tan is confident that the present generation of staff at Chin Mee Chin will keep its heritage alive.

"We're one of the few, if not the only one surviving, that still sells all these community-influenced (food items). These items are unique to Joo Chiat and to the Peranakan and Serani (Malay word for Eurasian, derived from the Arab word 'nasrani' meaning Nazarene or Christian) community. It is where the Nonya, Eurasian and Westernised middle-class would daily converge for these colonial-style cakes ... the shop is what it is today because of the influences of these different communities. By that I mean, it's a living thing and we adapt our food to our customers' tastes."

And with a steady stream of customers queuing for *kaya* toast and cream puffs, Chin Mee Chin's legacy is firmly set against today's fast-changing patchwork of new-fangled eateries and cafes.

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The SGX Collection:
Business Heritage Collection — Bridging the Legal Deposit Gap

by CHRIS TANG

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In 2007, the Singapore Exchange Ltd (SGX) donated more than 21,000 volumes of publications and CD-Roms from its Information Resource Centre to the National Library Board (NLB). They collectively became the SGX Collection.

NLB's collaboration with SGX also includes IRIS@National Library (Investment Resource and Information Service), a conglomeration of six computer terminals at the Business Collection, Level 8 of the Lee Kong Chian Reference Library. IRIS@ National Library provides NLB patrons with free access to SGX's archive of electronic copies of all locally listed companies' annual reports, corporate announcements, prospectuses and initial public offers (IPOs) from 1997 to the present, as well as real-time local stock prices and trading tools such as charts and ratios.

The SGX Collection is the largest single donation in terms of volume in recent NLB history. Of the 21,000 items, approximately 13,000 are print publications, and the rest of the 8,000 items are CD-Roms. The print publications consist mostly of locally listed companies' annual reports and prospectuses from the 1970s onwards, together with some valuable older materials detailed further on in this article. The CD-Roms are digital disc copies of more recent annual reports and miscellaneous circulars and supplemental documents from 2000 onwards, dating from the period when SGX started requiring its listed companies to submit e-copies of their publications together with their print counterparts as well as doing e-filing of their announcements and circulars.

The physical donation and IRIS@National Library are all part of a joint effort between NLB and SGX to provide a one-stop investor research destination that was formalised with the signing of a memorandum of understanding (MoU) between both parties on 28 November 2006.

However, the roots of the partnership could be traced back to 2004 when the Task Force on Legal Deposit (LD) of Materials was set up to review NLB's LD policy and functions. Under the NLB Act of 1995, LD calls for two copies of all print and non-print library materials that are "produced and released in Singapore for sale or public distribution" to be deposited with the NLB. The task force also looked into exploring collaborative possibilities with local institutions and agencies to develop a more comprehensive national collection of such locally published materials.

Based on its study of LD practices of national libraries around the world, one of the recommendations of the task force was to incorporate a decentralised approach to NLB's new LD network. In this way, there could be distributed collection points for LD of materials, such as piggybacking on SGX's role as securities controller to collect locally listed companies' annual reports and prospectuses. SGX thus became a partner that NLB targeted and actively wooed in filling its collection gaps in business heritage LD materials.

To date the SGX Collection has fulfilled that function admirably by helping to plug LD/NLB collection gaps of 1,700 annual report issues and prospectus titles. At least 50% of the items processed so far are either new issues/titles to NLB or are precious spare backup copies of materials that will never be published again.

The following are the major components of the SGX Collection.

ANNUAL REPORTS

Annual reports are documents that show a listed company's activities for the financial year just ended. It is mandatory for publicly traded companies to issue annual reports after a financial year end as "business report cards" communicating their past progress to their investors/shareholders. These investors are entitled to a copy of the annual reports so long as they own shares in the companies.

It has been harder for NLB to enforce LD on "publishers" of annual reports as opposed to conventional published books and magazines, as annual reports are widely considered to be non-traditional forms of publishing. A lot of listed companies do not even see themselves as "publishers" at all, as they feel their annual reports are just communication documents meant only for shareholders or potential investors.

Since annual reports are obviously not "for sale" as well, most companies, therefore, conclude that these documents do not fall under the NLB Act as LD. This is an erroneous view as such materials are made publicly available by law and hence are considered "for public distribution". Constant LD reminders to locally listed companies have helped to alleviate this problem slightly. Regardless of the matter, to NLB, annual reports serve as public records of our local business heritage and, most importantly, are primary and direct information sources about our local companies. Hence they should be comprehensively collected for the LD and National Library collection.

The form of the annual report itself is governed by mandatory requirements as prescribed by law, SGX listing rules and accounting standards. Thus, directors' and auditors' reports, audited financial statements, and notes to the accounts, etc., are definite inclusions and will follow fairly standard disclosure conventions. Conversely, however, the amount, level and quality of other voluntary disclosures in annual reports are not

governed as strictly as the mandatory portions and may end up being just the bare reported minimum, depending on how much a company chooses to disclose. The reason companies generally choose to divulge as little as possible is largely due to the fact that most are reluctant to open up about their detailed workings and plans, as in doing so they feel they are revealing competitive secrets that will in turn jeopardise their vital interests.

Still, it must be emphasised that annual reports do need to be read with a pinch of salt as well. This is because most analysts acknowledge that, outside the required financial documentation, an annual report is essentially a carefully constructed piece of rhetoric in which the annual report has structured the narrative and highlights in such a way that it fulfils the company's purpose of positioning itself as an attractive investment to shareholders, financial analysts and suppliers, while instilling confidence in its intended audience at the same time. Annual reports will almost always discuss a company's negative situation in a positive manner.

It is partly for all the above-mentioned reasons that the Best Annual Report Awards in Singapore have been given out since 1974 to recognise and honour listed companies which have helped to raise Singapore's corporate disclosure standards and corporate governance through their corporate reporting practices.

It can be said that older listed companies' annual reports, in reasonably mint condition, are even "rarer" now than local one-print-run monographs, since they were never sold in the first place, will never have a chance to be reprinted and, most importantly, were never kept as collectibles by most investors. These new additions from the SGX Collection have hence helped tremendously to:

- **Complete the history of local companies by filling in some large collection gaps of annual report issues.** E.g., LD issue gaps for Jurong Shipyard Ltd from 1987 to 1995 and Hind Hotels International Ltd from 1983 to 2001 are plugged immediately.
- **Provide information on delisted companies.** Local companies that were once publicly traded on SGX (e.g., CWT Distribution Ltd, Hup Seng Huat Co. Ltd) but which had since been delisted and are now operating as private limited entities have no legal obligation to release annual reports anymore. So these older annual reports serve as an historical window into the financial and operating environment and key management personnel in an earlier period of the delisted companies' business life.
- **Provide information on defunct companies.** For local companies that have not only been delisted but have since been dissolved (i.e., they are now defunct companies), the annual reports serve as the only detailed and publicly available primary documents left of the history and financial data of these firms, e.g., International Wood Products Ltd.
- **Provide "alternate" annual reports of companies also traded on other stock exchanges.** Thanks to the SGX Collection, NLB now has the United States version of the annual reports of Creative Technology Ltd from 1999 to 2003, which were prepared for NASDAQ investors in accordance with US GAAP (Generally Accepted Accounting Principles), to complement its original Singapore versions.

A most interesting new find, however, turned out to be less a standout research point than a celebration of the NLB-SGX MoU, trivia-wise. It turns out that Permasteelisa Pacific Holdings Ltd is the only company listed on SGX to have fortuitously put both MoU partners, SGX and NLB, separately on their annual report covers in 2002 and 2004, respectively. The Permasteelisa Group was the specialist facade subcontractor for the buildings of both partners.

PROSPECTUSES

The IPO prospectus is a legal document that is required of a company seeking a listing on the stock exchange. It is an important historical document of a listed company as it is usually the first official report issued by the company to the public, and precedes its eventual annual reports. It sets out all the relevant information about the company together with its listing dates to help investors decide whether to invest in its shares. A copy of the prospectus also needs to be lodged with, and registered by, the Monetary Authority of Singapore (MAS) and prepared in accordance with the Securities and Futures Act Regulations and SGX listing rules.

Because the prospectus is not as marketing and public relations-driven as the annual report, most analysts and investors actually find that it is a better resource in understanding a company's business at a deeper level. It includes write-ups of its business environment, vulnerability factors, competitors, major suppliers, major customers, technology and know-how involved, audited proforma financials for the last three years, projected earnings, dividends payout and future plans. In other words, it contains a lot more "real" information that one simply does not find in annual reports.

Along with the prospectus (which is actually the finalised registered version), savvy investors who spot an interesting IPO can and do start their research even earlier by zooming in on

the preliminary, or "red herring", prospectus. The "red herring" derives its nickname from the customary red-ink notice printed on the left side of its cover page, which serves as a warning that it is not an official offer to sell the securities. Like the prospectus, the "red herring" preliminary prospectus also contains financial statements and other pertinent information about the company planning to go public, with the exception that it is missing the issue price, number of shares offered, key IPO dates and final confirmed data. As it is usually lodged with SGX/MAS for public comments about three to five weeks before the final registered prospectus and IPO launch, investors have the advantage of using a "red herring" to make buying decisions ahead of the final registered prospectus.

Current e-prospectuses can also now be viewed at the MAS website from its database OPERA (Offers and Prospectuses Electronic Repository and Access). Here is an example of both the preliminary and final registered prospectus from the SMRT Corporation Ltd's IPO in 2000.
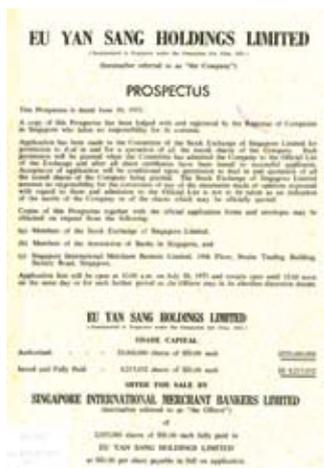
Considering their importance as primary information sources, as historical local heritage documents and as business reports for investment analysis, print prospectuses are surprisingly not very assiduously collected by local libraries, perhaps due to the "insider" nature of their release to potential investors only. However, the SGX Collection has helped to mitigate slightly the NLB and LD Collection gap for local prospectuses and preliminary prospectuses. Notable prospectus titles unearthed from the SGX Collection come from instantly recognisable local brand names such as Eu Yan Sang Holdings Ltd (1973), Overseas Union Bank Ltd (1975), Keppel Shipyard Ltd (1980), Neptune Orient Lines Ltd (1981), Sembawang Maritime Ltd (1987), Tiger Balm Ltd (1988) and Creative Technology Ltd (1994).

Viewing the passage of time through the SGX Collection, one can also see the development and evolution of the prospectus from a few flimsy pages to its current doorstopper thickness. Some early prospectuses did not even call themselves prospectuses on the front covers; they were simply called "New Issue" [of shares]. To give readers an adequate comparison, the prospectus of Hotel Tai-Pan Ltd from 1981 had 18 pages in total; but when we zoom forward more than 20 years later to 2004, the Zhongguo Jilong Ltd prospectus appeared with a whopping 306 pages – a clear indication indeed of the increasing need for information transparency, the thirst for more information from the investing public and the higher standards of disclosure imposed by market regulators.

**OLDER MATERIALS FROM THE SGX COLLECTION**

The SGX Information Resource Centre has also kept a lot of older materials from the previous incarnations of SGX, from the early 1960s when it was part of the Malayan Stock Exchange (MSE), to the renamed Stock Exchange of Malaysia (SEM) in 1964 with the formation of Malaysia, and after that the Stock Exchange of Malaysia and Singapore (SEMS) with the secession of Singapore from Malaysia in 1965. SEMS remained as a single bourse until the Stock Exchange of Singapore (SES) was split out in 1973 when the Malaysian government terminated the inter-changeability agreement between the Malaysian ringgit and the Singapore dollar. Even then, dual listings of Singapore and Malaysian shares in both exchanges continued until 1990, when then Malaysian Finance Minister Tun Daim Zainuddin decided that it was in Malaysia's interest to stop it. Finally, SGX was inaugurated in 1999 when SES was merged with the Singapore International Monetary Exchange (SIMEX). From this earlier period, the SGX Collection has yielded some important new additions to the LD/NLB collection:

- The complete annual report collection from MSE, SEM and SEMS from 1962 to 1972.
- The complete hardbound monthly issues of the Stock Exchange of Malaysia & Singapore Gazette from 1966 to 1973.
- The Malayan Stock Exchange's Listing Manual from May 1964.
- A study of the securities market in Singapore & Malaysia, a 24-page research study printed circa 1970 by the Singapore Government Printing Office and authored by George M. Ferris Jr., then governor of the New York Stock Exchange. Fascinatingly, he commented on the unique characteristic of the then Stock Exchange of Malaysia and Singapore in that "its trading floors exist in two countries [in Singapore and Kuala Lumpur] and thus the Exchange is subject to supervision by, and the desires of two governments with resultant possible double standards for shares issued and for memberships. National pride also plays an important role in the future form the Exchange can take."

These titles have yielded invaluable information about the early days of stock trading in Singapore from the 1960s to the 1970s. For example, the 1962 MSE annual report had a memorable photograph of Dr Goh Keng Swee, Singapore Minister for Finance, signing the visitors' book on the opening of the Singapore Trading Room of MSE on 18 February 1961. There was also a write-up on the official opening of the new Kuala Lumpur Trading Room on 20 October 1962, another historic moment, in which "the Ministers for Finance of the Federation of Malaya (Mr Tan Siew Sin) and Singapore (Dr Goh Keng Swee) exchanged pleasantries on the direct telephone line between the two Trading Rooms,... better arrangements were made for the use of the direct line and for the first time it could fairly be said that share transactions in the Federation and in Singapore
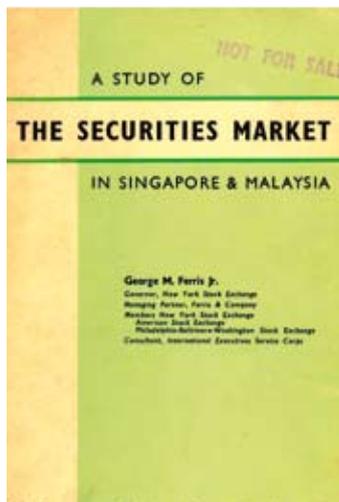
A Study of the Securities Market in Singapore & Malaysia by George M. Ferris Jr.

The 1962 Annual Report of the Malayan Stock Exchange, showing a typical daily scene during trading in the Singapore Trading Room, where shares were bought or sold based on prices written on a board.

Dr Goh Keng Swee, Singapore Minister for Finance, signing the visitors' book on the opening of the Singapore Trading Room, 18 February 1961. Reproduced from the 1962 Annual Report of the Malayan Stock Exchange.

were in fact one market."

This was about as far back as the SGX Collection went. The first sanctioned securities trading organisation in Singapore actually came into being in 1930, when 15 firms grouped themselves into the (private) Singapore Stockbrokers' Association. It was formed to regulate the conduct of stockbrokers and to protect investors after the Wall Street Crash of 1929. The association was renamed the Malayan Stockbrokers' Association in 1937, and trading of shares was still informal and conducted in members' offices until the Malayan Stock Exchange was established in 1960.

If NLB could make a donation wish list on what other documents it wished to collect in order to make the history of local shares trading more complete, it would be to procure official publications and reports from these earlier associations. These documents and the SGX Collection will serve as an important reminder to Singaporeans of our local business history as well as our long and rich historical and economic links with Malaysia.

Mr Tan Siew Sin, Malaya Minister for Finance, at the new Kuala Lumpur Trading Room inaugurating the direct telephone line between the Federation and Singapore Trading Rooms, 20 October 1962. Dr Goh Keng Swee was on the other line in Singapore. Reproduced from the 1962 Annual Report of the Malayan Stock Exchange.

As the spirit of the MoU was to encourage investor access for research, materials discussed in this article have been processed either for the National Library's Repository Used Collection, the Legal Deposit Collection or the Lee Kong Chian Reference Library Collection. Due to the large volume of items donated, the SGX Collection is still in the midst of assignment, processing and cataloguing by our Library Supply Centre. Readers can find out more about our Legal Deposit and Donation guidelines and policies from our website at http://deposit.nl.sg.

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The Itinerario:
The Key to the East

by BONNY TAN

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Lee Kong Chian Reference Library
National Library

"There is no time more wasted than when a young fellow hangs bout his mother's kitchen like a baby, neither knowing what poverty is, nor luxury, nor what is found in the world, an ignorance which is often the cause of his ruin."[1]
Jan Huygen van Linschoten

Since Vasco de Gama sailed to India in 1498, the Portuguese dominated trade between Asia and Europe for almost a century until their rivals, the Dutch and the English, found the key that unlocked the secret passageway to the East. That key was a book − the *Itinerario*, published in 1596 by Dutchman Jan Huygen van Linschoten. His publication remains a valued work not only for its detailed description of sea roads and conditions in Asia, but also for its beautiful engravings, early modern maps and insights into the cultures and commodities of the region.

LINSCHOTEN − LIFE AT THE CONFLUENCE
In Spain
Linschoten was born in Haarlem, Netherlands, in 1563 [2] and as a young and "idle" man, he had been "addicted to see and travel", his passion fed through "the reading of histories and strange adventures".[3] During Linschoten's youth, Holland and Spain were often in conflict. Despite this, trade between the Dutch and the Spanish remained vibrant and Dutchmen frequently headed to Spain for employment or business. Among them were two of Linschoten's brothers, followed inevitably by Linschoten who journeyed out when he was 17 [4], travelling to Seville in a convoy of 80 ships. There Linschoten hoped to master the mariner's lingua franca − Spanish − so that he could travel even further.

The key moments in Linschoten's life and the publication of his work came coincidentally at the confluence of several political events. Take, for example, his arrival in Spain. The Portuguese king, Don Henry, had died without an heir and had stated in his will that his sister's son, Philip, the reigning


The title page of the 1598 English edition of the *Itinerario* from the copy at the National Library, Singapore.

King of Spain, be crowned King of Portugal in 1580, uniting once archrivals Spain and Portugal in a tenuous fashion.

In Goa
Meanwhile, a learned Dominican monk, Don Frey Vincente de Fonseca, known to both Spanish and Portuguese royal houses, was appointed Archbishop of Goa by the king. Linschoten's elder half-brother, Willem Tin, was already appointed clerk in the fleet heading to India. He helped enter his younger brother into the services of the archbishop. Thus Linschoten and his brother along with 38 others were recruited and sailed for Goa, India, on 8 April 1583.

Arriving at Goa in September that same year, Linschoten remained for five years until 1588, never travelling further than the surroundings of Goa. Since much of Portuguese trade to and from Asia transited at Goa, it was here that tradesmen and travellers would rendezvous after or along the way to making that mystical journey to the East. Linschoten was privy to the latest information on the East Indies, gathered through interviews with various merchants and navigators. He kept a concise diary of the people interviewed as well as his own sojourns − a tradition common among 16th century travellers − which would later serve as a useful resource for his landmark publication.

It was as secretary and later as tax officer to the archbishop of Goa that Linschoten had access to the confidential *portolans* (a sailing chart or publication of sea routes and maritime navigation in textual form, derived from the Italian term portolani) and sensitive trade information meant only for high officials in the Portuguese government, giving his publication the edge over all previous guides to the East. Linschoten likely derived information from Vicente Rodrigues who was famed for his *roteiro* (same as *portolan* except that it is a Portuguese term), the first of which is found only in Linschoten's *Itinerario*.[5] The text also shows evidence that Linschoten referred to learned books
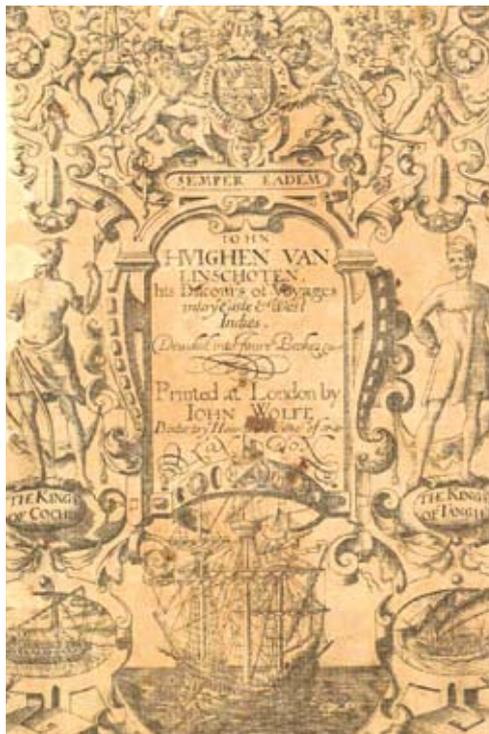
and descriptions such as *Os Lusiades* by Camoes, and from Garcia de Orta on Goa, Gonzalez de Mendoza on China and Christavao da Costa on medicinal herbs.[6]

In fact, Linschoten's description of sea routes was considered so accurate that Peter Floris, who journeyed to the Strait of Singapore in 1613, close to 20 years after Linschoten had published the work, said that the passageway was so well described[7] "that it cannot bee mended for wee have founde all juste as hee hath described it, so that a man needeth no other judge or pilote butt him."[8] And this description comes from a man who had never been in the Malay Archipelago.

The Return

Linschoten's love for India was such that he had wanted to remain there possibly for life, but the death of his patron, the archbishop, in 1587 [9] led him to return to Europe in 1589. It was on this trip back that he reconnected with Gerrit van Afhuysen from Antwarpe with whom he had been acquainted while in Lisbon. Travelling together, their ships anchored at Tercera to escape British ships, near the Azores; but the seasonal winds foundered the ship laden with Malaccan treasures. Afhuysen persuaded Linschoten to remain in Tercera to recover the important cargo and so Linschoten stayed on for two years, giving him the opportunity to explore the Azores and later write about it. More significantly, Afhuysen, who had been holed up in Malacca for 14 months on account of wars and tribulations in that city,[10] shared with Linschoten his wealth of experience on Malacca and the surrounding islands.

It was thus only in early 1592 that Linschoten returned to Lisbon before finally returning to the Netherlands after an absence of 13 years. There he began compiling his *Itinerario*, selling it to Cornelis Claesz who published it only in 1596.

Linschoten's return coincided with the liberation and independence of Holland from its Spanish masters in 1594. One of his last epic adventures was his voyage to the Arctic which he made twice, in 1594 and 1595, in search of a northeast passage to Asia. He died on 8 February 1611, having gained international fame for his publication of the *Itinerario* as well as community status as Enkhuizen City's treasurer.

LINSCHOTEN'S WORK – AN ILLUSTRATED GUIDE

Linschoten's famed publication is popularly known as the *Itinerario*, but this is merely the title of the first of its four books. The *Itinerario, voyage ofte schipvaert van Jan Huyghen van Linschoten near Oost ofte Portugails Indien* [11] is book one, capturing Linschoten's voyage to the East Indies, with primarily a description of the landscape and life in India plus an additional mention of the history of Malacca, the produce and people of Java and the route to China. The second book gives descriptions of the landscape from Guinea to Angola, with details of the discovery of Madagascar. It is the third book, the *Reysgheshrift van de navigatein der Portugaloysers*

Illustrated detailing for the third book.
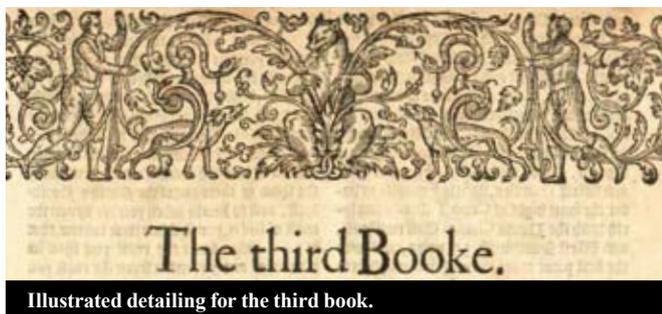
in Orienten [12] which was instrumental in opening the East Indies to the Dutch and the English as it gives details of sea routes to the region, particularly to Malacca, Java, Sunda, China and Japan. It also gives a description of the West Indies as well as of Brazil. The last book gives highlights of the rents, tolls and profits taken along the journey by their sponsors.

Interwoven through Linschoten's narrative are parallel texts on the same subject, published as italicised texts. These were interpolations by physician Bernard ten Broecke, also known by his Latin name, Paludanus. His knowledge was derived from his own travels as well as interviews with other sojourners. Native to Holland, he had taken his university degree at Padua and had then journeyed to Syria and Egypt. He took treasures from these travels back to his residence in Enkhuizen and became known for his intriguing collection of oddities. He was recognised for his intellectual prowess so much so that he was given the position of professorship at the University of Leyden in 1591, but did not accept the appointment and chose instead to remain in Enkhuizen. His reputation remains that of having co-authored this famed publication with Linschoten. His contribution to the publication, however, is not considered highly factual or close to reality.

The Illustrations

The 36 illustrations in the original Dutch publication were drawn by Linschoten himself and engraved by the sons of famed Dutch engraver Joannes van Doetecum, Joannes Jnr and Baptista. Joannes Jnr engraved at least 24 plates along with the Plancius world map and the map of the island of Mozambique. The 1598 English translation should have 21 topographical plates and 32 portraits and views.[13]

The views mostly stretch across two-pages and are mainly of Goa and its region, showing stylised drawings of people. Linschoten claims that his illustrations are true to life but in the 16th century context, this means enhanced details rather than a lifelike quality. Examples of details are the vessels utilised for travelling, such as the palanquin carried by menservants or a riverboat floating serenely, and always some aspect of fashion and lifestyle. There are also plates describing natural products with details of fruits, leaves and the whole plant.

For the first time the people and products of the Malay Archipelago were shown in the greatest detail, scope and variety. So important were the illustrations that in 1604, the

Two-page fold out showing "How the mandarins of China, who are the principal authorities of government, are carried and delight in cruising on the rivers." On the upper left is engraved Linschoten's name, crediting him as the illustration's creator.
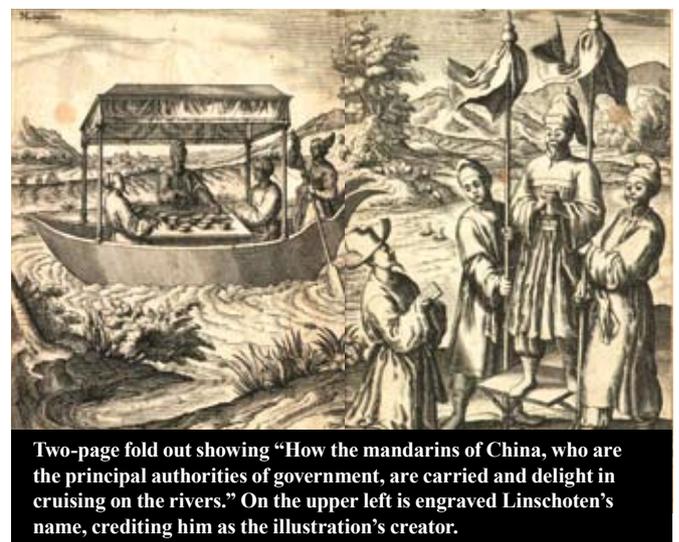
Dutch publisher Claesz republished the illustrated plates as *Icones, habitus gestusque Indorum ac Lusitanorum per Indiam viventium;* but this can rarely be found today.

The Maps
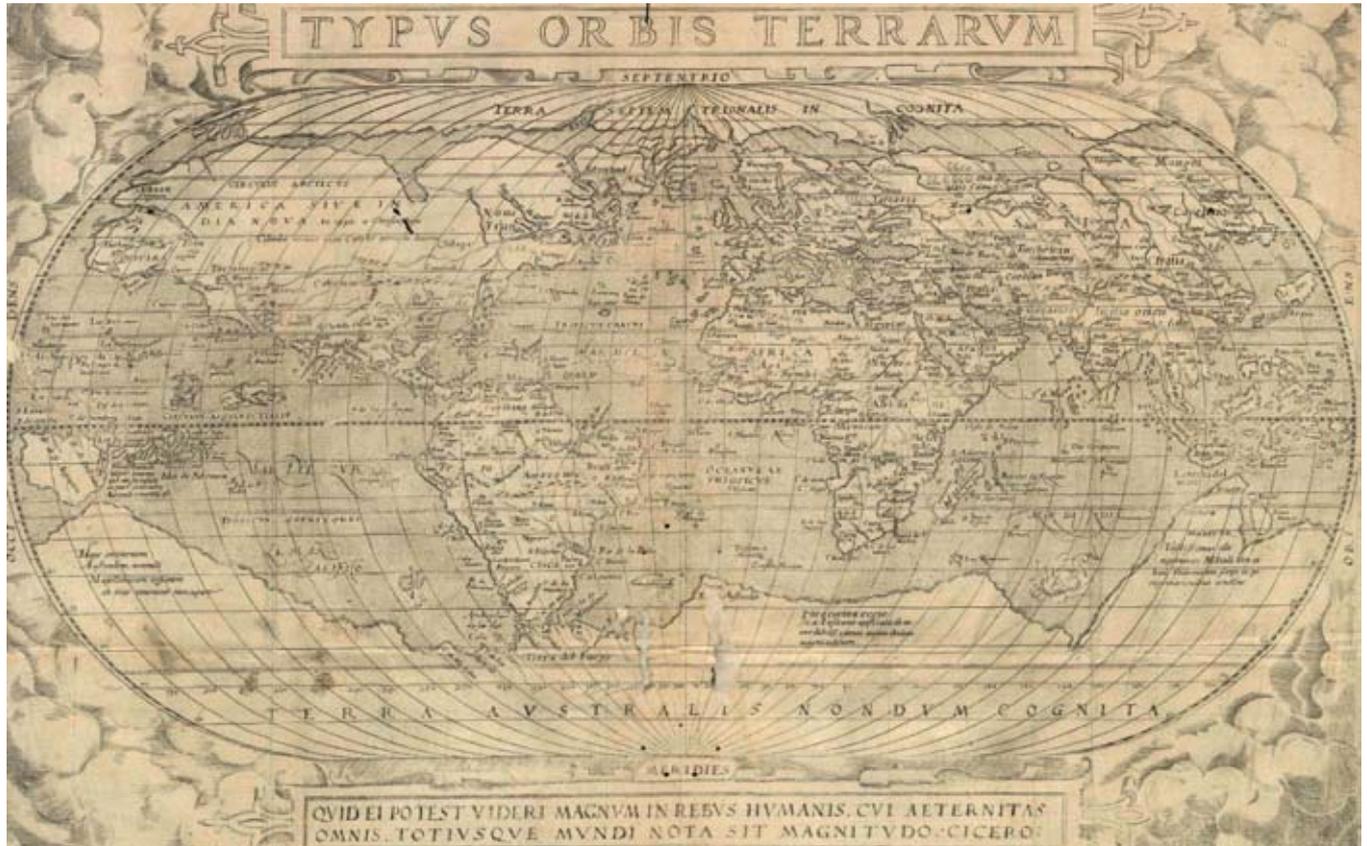
Typus Orbis Terrarum - Abraham Ortelius's world map renowned as being one of the earliest modern maps depicting most of the continents accurately.

The maps are recognised for their unprecedented accuracy and detail. Many were copied from Portuguese pilots (published descriptions of navigational directions) and the works of famed cartographers such as Fernao Vaz Dourado, and most were redrawn by Dutch cartographer Petrus Plancius in the Dutch editions. Plancius' world map shows the evolution of map drawing from the illuminated style of the Portuguese to the finely designed Dutch copperplate prints. However, the English edition replaced Plancius' map with the oval world map of Abraham Ortelius, the great Flemish cartographer who produced some of the earliest modern maps for the atlas *Theatrum orbis terrarium* (1570). Below the map is a quotation in Latin by Cicero "Quid ei potest videri magnum in rebus humanis, cui aeternitas omnis, totiusque mundi nota sit magnitude".[14] The "Typus orbis terrarum" incorporates recent navigational findings, showing a corrected west coast of South America and adding the Solomon Islands to Ortelius' original. The Malay Peninsula and Malacca are clearly marked out in Linschoten's English version.

The Book's Journey

Though the *Reysgheschrift* was officially published in 1596, Cornelius De Houtman had taken manuscripts of the book on his voyage to the East a year earlier.[15] The Dutch navigator De Houtman and his brother were previously arrested by the Portuguese for attempting to steal their maps of trade routes to the East, but the newly formed Dutch Company of the Far East [16] paid for their release and, with Linschoten's publication in hand, they left with a convoy of four ships for the Moluccas and the treasures of the Spice Islands. Following the directions of Linschoten, De Houtman proceeded via the Sunda Strait rather than the Malacca Strait.[17] By 1596, trade agreements were signed with Java, Sumatra and Bali and the dominance of the Dutch over the Malay Archipelago was sealed. The Dutch would remain there for more than three centuries.

The English edition was published in 1598 entitled *Iohn Huighen van Linschoten his Discours of Voyages into ye Easte & West Indies.* It was Linschoten who sought to have the English version published and Iohn Wolfe rose to the task, encouraged by another travel buff, Richard Hakluyt. Wolfe dedicated the English publication to Julius Caesar, Judge of the British High Court of Admiralty. It was Hakluyt who recommended this title as an indispensable pilot for shipmen of the newly formed East India Company.

A German translation was published the same year as the English and by 1599, there were two Latin versions, namely one in Frankfurt and another in Amsterdam. The French translation was first published in 1610 and again in 1619 and 1638. Subsequent Dutch editions were released in 1604, 1614, 1623 and 1644. Although the *Itinerario* was republished in English, namely by the Hakluyt Society in 1885, the *Reysghescrift* remained out-of-print despite its popularity in the 16th and 17th centuries.

INSIDE LINSCHOTEN'S WORK – IMPRESSIONS OF EARLY MALAYA
Malacca's People

Portuguese dominance over the trade routes to the East in the 16th century was established by Afonso de Albuquerque

through strategic military conquests. He anchored Portuguese power in Goa in 1510 before traversing to Malacca, overcoming it by August 1511. He died not long after in 1515, spending his last days in Goa. By the time Linschoten was based in Goa, Portugal's principal traffic was to Malacca, China and Japan.[18] In his book Linschoten notes that once a year, a ship left Portugal, a month ahead of any other ship, barely landing in India to add new stock of water and food, before heading to Malacca. There it was laden with merchandise and spices, twice as much as any ship from India, heading back with its riches to Portugal.

In chapter 18 of the *Itinerario*, Linschoten introduces the town and fort of Malacca in greater detail. Traders were using Malacca as a stopover for water and food, while waiting for the monsoon winds to change and take them to their next destination. However, few Portuguese chose to remain in the town because of the "evil air" there as "there is not one that cometh thether, and stayeth any time, but is sure to be sicke, so that it costeth him either hyde or hayre, before he departeth from thence". [19]

The chapter also provides keen insights into the residents of Malacca in the 16th century. Of the Malays, Linschoten describes them as "the most courteous and seemelie speech of all the Orient, and all the Malaiens, as well men as women are very amorous, perswading themselves that their like is not to be found throughout the whole world."[20] He refers to their "ballats, poetries, amorous songs" as evidence of their beauty and culture.

In the *Icones*, Linschoten illustrated and described the Malays in Malacca as follows: "...its inhabitants have striven for specific qualities and created a language different from that of the other peoples. That language, called Malay, grew in prestige and influence with the city itself and is spoken by almost all Indians, like French among us, and without the assistance of that language a person is hardly of any account. The people themselves are educated, friendly, and civilised, and are more affable than any other people of the East. The women have just as large an innate interest for music and rhetoric as the men and a confidence of achieving more in those fields than other peoples. They all equally value the combination of music and song. So has nature endowed them with the beauty of talent".[21]

Malacca's Fruits

Throughout the first book, descriptions of Malaccan fruits, their plant, taste and uses, are given in lucid detail. In chapter 51, the mangos of the East as found in India, Myanmar (Pegu) and Malacca are described. The locals considered it a heaty fruit as it was believed to cause "Carbuncles, hotte burning Feavers, and swellings..." Linschoten notes how it "is eaten with wines... (and) preserved ... either in Sugar, Vinegar, Oyle or Salt, like Olives in Spain, and being a little opened with a Knife, they are stuffed with green Ginger, headed Garlic, Mustard or such like, they are sometimes eaten only with Salt, and sometimes sodden with Rice, as we doe Olives, and being thus conserved and sodden, are brought to sell in the market."[22] Some 500 years later, the fruit seems to still be consumed and preserved in similar ways in Southeast Asia.[23]

It is the Jambos (jambu or rose apple) that Linschoten sings praise of for its "pleasant taste, smell, and medicinable virtue."[24] It was believed to have been taken to India via Malacca. He describes two types of jambu fruits, "one a browne red... most part without stones, and more savory then the other which is palered, or a pale purple colour, with a lively smell of Roses..."[25] The fruit is usually eaten as an appetiser or to quench one's thirst.

The king of fruits is not forgotten and there is a full chapter on the Duryoen[26] or durian. Considered peculiar to Malacca, the fruit was even at that time thought to be incomparable in "taste or goodness" to any other fruit – "and yet when it is first opened, it smelleth like rotten onions, but in the taste the sweetnes and daintinesse thereof is tried."[27] He also notes the strange effect that the betel leaf has on the durian. He describes how a shipload or even a shopful of durians can turn bad by merely being in contact with a few leaves of the betel. The betel is so able to counteract the durian's heatiness that inflammation of the (mouth) caused by overeating durians can easily be cured by eating a few leaves of betel. This was an important fact since "men can never be satisfied with them (the durians)".[28]

Singapore

Carl Alexander Gibson-Hill, director of the Raffles Museum between 1957 and 1963, was well-known for his encyclopaedic knowledge of Malaya. One of his many articles published in the respectable *Journal of the Malayan Branch of the Royal Asiatic Society*, entitled *Singapore: Notes on the Old Strait (1580 – 1850)* (1956) [29], noted how the *Straight of Sincapura* (the Strait of Singapore) was already described in detail in Linschoten's *Resygheschrift*.[30] Gibson-Hill believed the Portuguese had known of the strait since their earliest occupation of Malacca. Gibson-Hill suggests the value of Linschoten's description is in the fact that "the routes described are not compromises between the pilot's preferences and the run of wind and weather. They represent, in fact, the considered opinions of experienced men over the 15 to 20 or more years before Linschoten left Goa".[31]

In his article, Gibson-Hill reprints the Linschoten's description of the passageway in full, giving contemporary names to
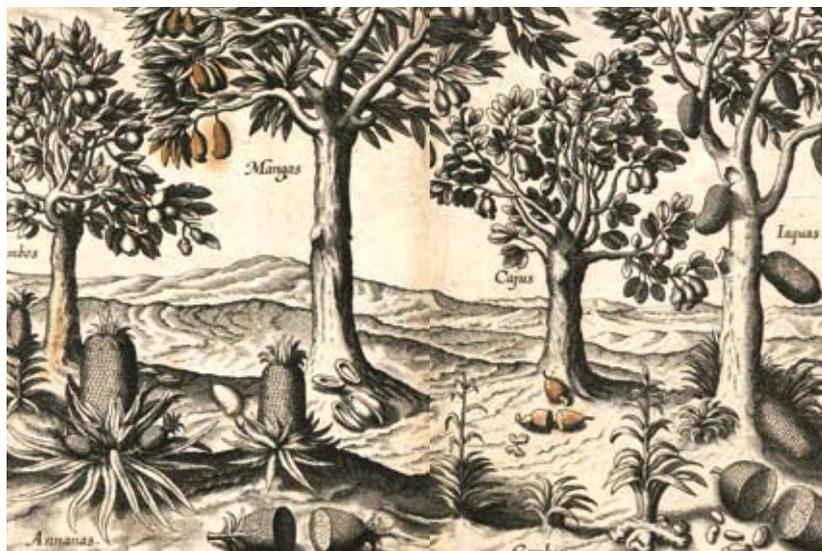
Southeast Asian fruits and their plants - Left to right (top) Jambus, Mangos, Cashews, Nangkas (Jackfruit); left to right (bottom) Nanas (Pineapple), Gambier.
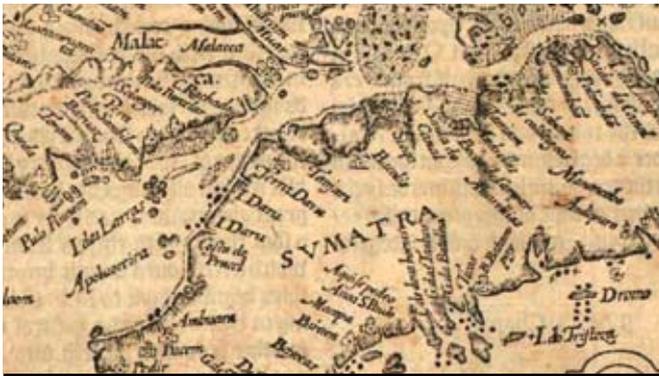
Sumatra Insula - Shows Singapore (Sinca pura) in the upper centre of the map with Malacca identified not too far from it.

Linschoten's 16th century landmarks. In part, Gibson-Hill's analysis of present day place names was based on an earlier reprint of the same passage of the *Resygheschrift* which was published in the *Singapore Free Press* (1848, 2 November) with annotations thought to be those of the great Malayan philologist J. R. Logan.[32] So detailed is Gibson-Hill's research that he notes the error in Linschoten's page numbering for the start of Chapter 20.[33] Gibson-Hill's understanding of the route also goes beyond book knowledge – he had taken a launch in 1951 to personally follow Linschoten's directions.

THE NATIONAL LIBRARY'S COPY

The 1598 English edition of the *Itinerario* found in the National Library holdings came through Gibson-Hill when his personal library was donated in 1965 according to the intentions of his close friend Loke Wan Tho, famed as owner of the Cathay cinemas and for his passionate interest in Malayan natural heritage. Among his many social positions, he had been the Chairman of the National Library Board in which position he had considered purchasing Gibson-Hill's private book collection for the library soon after the latter's sudden death. The copy in the National Library has lost its original cover and its title page is damaged, although it still retains its fine illustrative design and clearly shows it is the translation by John Wolff and printed in London. Interestingly, Gibson-Hill had also obtained the 1885 reprint published by the Hakluyt Society after noting that the Raffles Library collection which he so often consulted had no copy of this title. Both copies were likely used extensively for Gibson-Hill's study on the Strait of Singapore and related research on local waterways. Today, the 1598 version of Linschoten's book can be fully accessed from the Digital Library [34] as well as through microfilm at Level 11 of the Lee Kong Chian Reference Library. The 1885 version is accessible through microfilm too.

ENDNOTES

1. From a letter by Linschoten from Goa dated 1584 cited in the introduction by P. A. Tiele in Linschoten, (1885), p. xxiv.
2. His family is believed to have originated from a village in Utrecht named Linschoten. His parents Huych Joosten and Maertgen Hendrics lived in Schoonhoven which was a short distance away from Linschoten. (From the introduction by P. A. Tiele in Linschoten, (1885), p. xxiii).
3. Linschoten, (1598), p. 1.
4. A number of sources indicate the year as 1579.
5. Goor, (2004), p. 51-52.
6. Goor, (2004), p. 52.
7. Found in the original publication in Chapter 20 (Linschoten, 1598).
8. Moreland. (1934), p. 104 in Gibson-Hill, "Singapore – notes on the history of the Old Strait, 1580 – 1850". JMBRAS, 27(1), 165, 167.
9. The archbishop died while journeying to Lisbon in 1587, and Jan received the news of his death only in September 1588 (Linschoten, 1885, p. xxvii).
10. Linschoten, (1598), p. 172.
11. Often translated as "Seavoyage of Jan Huygen van Linschoten to the East or Portuguese Indies". In the Dutch version it is Book I.
12. Translated as "Travel accounts of Portuguese navigation in the Orient" also sometimes known as "a seaman's guidebook to India and Far Eastern navigation" or "Pilot's guide." It was originally Book II in the 1595 Dutch imprint but in the English version, it is Book III.
13. However, the copy at the library's holdings only has 16 views and eight maps or topographical drawings.
14. "What among human affairs can seem great to him who knows eternity and the whole of the universe?".
15. Thus the Reysgheschrift was released a year prior to Book I – the Itinerario.
16. It had just been established in 1594.
17. Early mapping of Southeast Asia, Suarez, Thomas, p. 180.
18. Linschoten, (1598), p. 31.
19. Linschoten, (1598), p. 31.
20. Linschoten, (1598), p. 31.
21. Boogaart, (2003), p. 54.
22. Linschoten, (1598), p. 93.
23. For example, mango chutney recipes include garlic, vinegar, brown sugar and salt and a form of Portuguese mango chutney is still being made in Malacca using similar ingredients.
24. Linschoten, (1598), p. 95.
25. Linschoten, (1598), p. 95.
26. Linschoten, (1598), in Chapter 57.
27. Linschoten, (1598), p. 102.
28. Linschoten, (1598), p. 103.
29. So detailed is Gibson-Hill's research that he notes the error in page number for the start of Chapter 20 of Linschoten's 1598 Itinerario (Singapore: Old Strait & New Harbour, 1300–1870, Introduction, p. 11).
30. Linschoten, (1598), Chapter 20 from page 336 of Book III.
31. Gibson-Hill, (1954), p. 165.
32. Gibson-Hill actually questions W. D. Barnes' analysis based on the French edition of Linschoten which he published in JSBRAS in 1911 for going about it in such a convoluted fashion when the English version had already been reprinted in the Singapore Free Press.
33. Gibson-Hill, (1954), Introduction, p. 11.
34. The digital copy is available at http://sgebooks.nl.sg/details/020003072.html.

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National Library

ABOUT THE COLLECTION

The Jamshed & Parvati Fozdar Collection is an outstanding compilation of the personal memoirs and chronicles of the Fozdar family in the Asia-Pacific region. The collection comprises 15 volumes of documents, photographs, news articles, personal letters and other correspondence organised in three broad themes: the development of the Bahá'í Faith in Singapore and Southeast Asia, World Religion Day events in Singapore and Sri Lanka, and four volumes comprising memories of two prominent personalities in Singapore – the late Shirin Fozdar, pioneer of the women's movement in Singapore, and the late former President Wee Kim Wee.

The chronicles lead us over a period of more than 60 years covering the Asia-Pacific region and to the Southeast Asian and Asian regions, with particular focus on Singapore, Indochina (Vietnam, Laos and Cambodia), East Malaysia (Sarawak) and Sri Lanka.

The Fozdar family began its pioneering efforts for the Bahá'í Faith with Dr Khodadad Fozdar, a medical doctor from India, arriving in Singapore in May 1950. He was soon followed by his wife, Mrs Shirin Fozdar, in September 1950. She immediately started a strong crusade for the emancipation of women, addressing concubinage and polygamy in particular. Mrs Fozdar was also a tireless contender for women's rights across Asia. She was the founder of the Singapore Council of Women's Organisations (SCWO) in 1952 and her efforts contributed significantly to the establishment of the Syariah Court and then the Women's Charter which was passed by Singapore's Legislative Assembly in 1961.

Her achievements are extensively compiled in the volume entitled *Shirin Fozdar*. Highlights include some letters addressed to Shirin Fozdar, from Mahatma Gandhi in 1941. In these, Gandhi also expresses personal concern for Mrs Fozdar's fractured arm and writes of his happiness over her trip to Ahmedabad where she was tasked by him to reach out to the "untouchables" and bridge Muslim-Hindu tensions through the teachings of the Bahá'í Faith. Gandhi signs off as "Bapu" (meaning "Father"). Besides the many historical documents of interest, one is the certificate and medal of honour "Satrei Vatthana" (National Women's Champion) bestowed on Shirin Fozdar by King Norodom
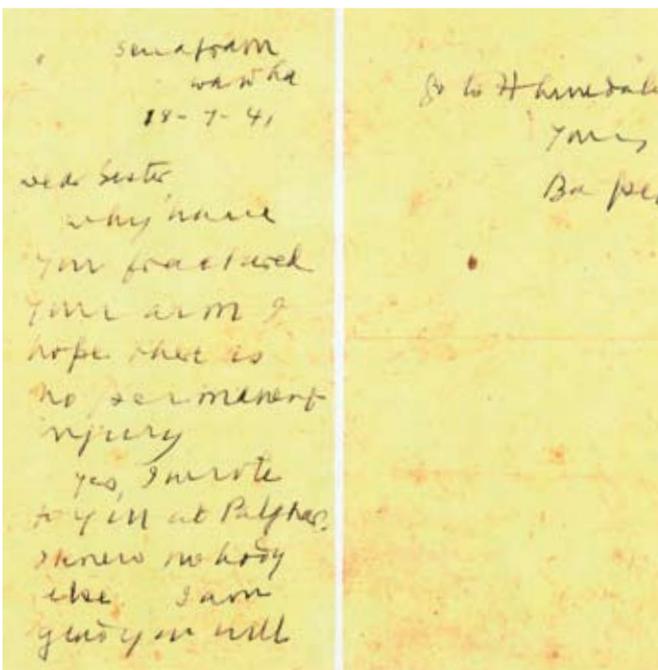
A letter from Mahatma Gandhi to Shirin Fozdar dated 18 July 1941. Source: Jamshed & Parvati Fozdar Collection.

King Norodom Sihanouk bestowed Cambodia's first award of "Satrei Vatthana" (National Women's Champion) and gold medallion to Shirin Fozdar in 1954. Source: Jamshed & Parvati Fozdar Collection.
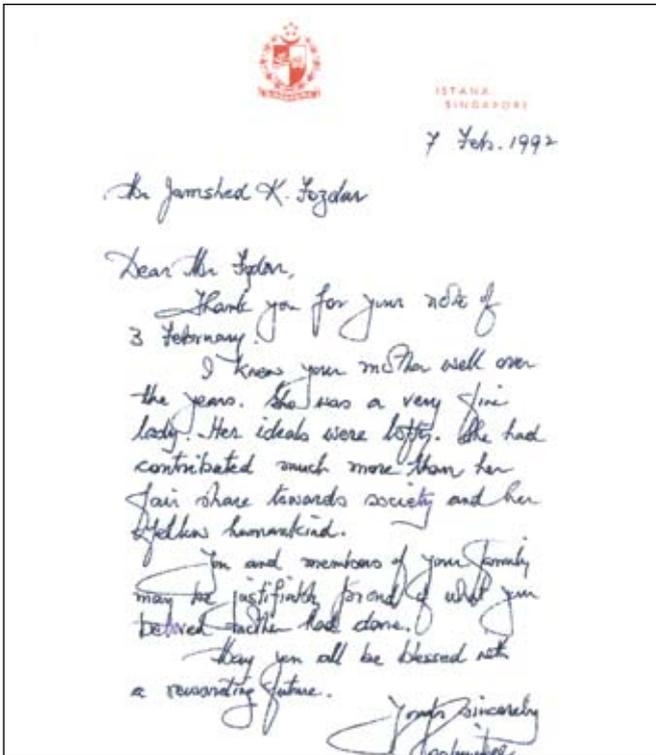
A letter from the late President Wee Kim Wee to Jamshed Fozdar on 7 February 1992 on Mrs Shirin Fozdar's passing away.
Source: Jamshed & Parvati Fozdar Collection.
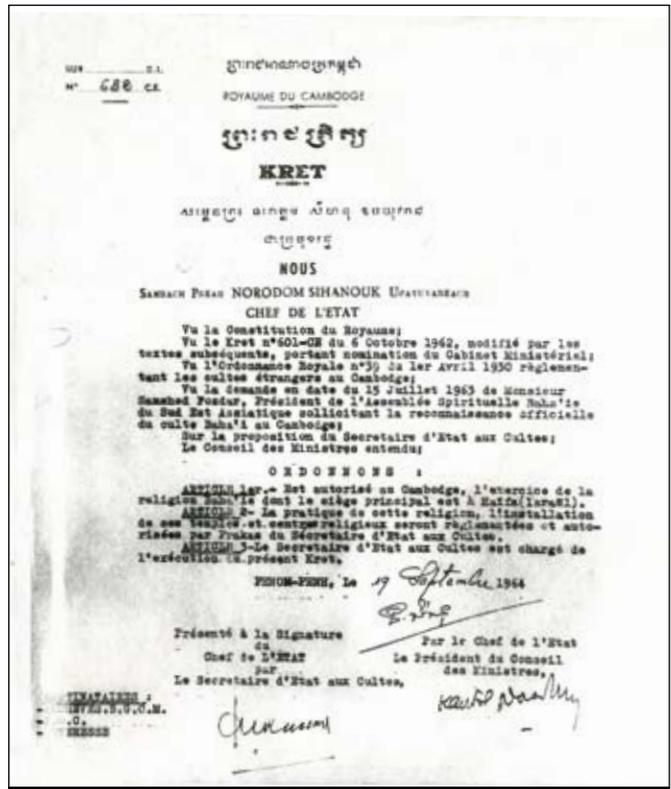
Royal decree granting the Bahá'í Faith officially as a religion in Cambodia.
Source: Jamshed & Parvati Fozdar Collection.

Sihanouk, the former monarch of Cambodia in 1964. This medal was the first ever bestowed upon any woman by the kingdom of Cambodia.

One of the volumes is also dedicated to the correspondence between the Fozdar family and the late former President Wee Kim Wee, which began when Mr Wee was a journalist in the 1950s writing to Mrs Shirin Fozdar to seek her views on women's rights. His warm tribute to Mrs Fozdar at her passing away in 1992 reflected the close friendship with the family.

The rest of the volumes chronicle the efforts of eldest son Jamshed Fozdar and his wife Parvati's efforts as they pioneered for the Bahá'í Faith first in Sarawak, East Malaysia in 1951 till 1953 and subsequently in Vietnam, Laos and Cambodia between 1954 and 1970. During this period, the Fozdars were instrumental in obtaining government recognition of the Bahá'í Faith in these countries, thus ensuring integration of the religion into their societies.

There are also details of the activities of the Inter-Religious Organisation (IRO) and World Religion Day events in Singapore and Sri Lanka. Highlights of the collection include: the story of the issuance of a set of three postage stamps in 1999, the first inter-faith stamps in Singapore's history commemorating the 50th anniversary of IRO in Singapore, and earlier in 1985, the first inter-faith postage stamps in history issued by the government of Sri Lanka commemorating World Religion Day.

This collection can be accessed through the Donors Gallery website at http://donors.nl.sg/.

HOW TO DONATE
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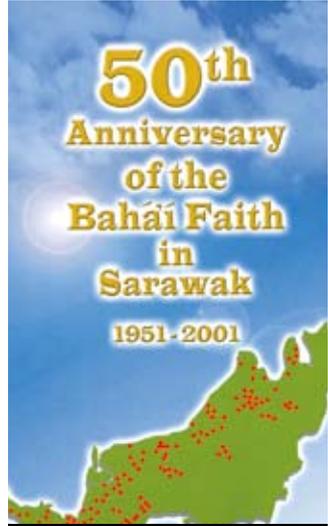
Souvenir publication celebrating 50 years of the Bahá'í Faith in Sawarak.
Source: Jamshed & Parvati Fozdar Collection.
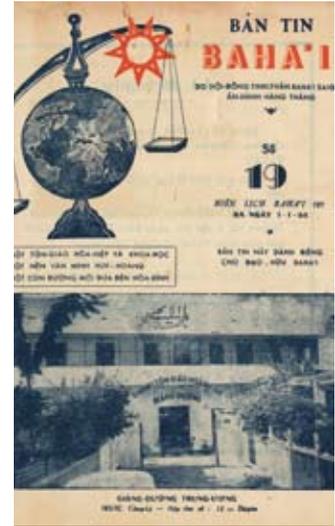
Monthly newsletter of the Bahá'í community in Vietnam dated 1964.
Source: Jamshed & Parvati Fozdar Collection.

maps, manuscripts, documents, letters and photographs that contribute towards developing Singapore's unique identity and enable research to be carried out on our social history. Donations are reviewed in accordance with the National Library's collection policies, and the terms and conditions discussed.

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李金龙捐赠文献介绍

by LIM KIM CHAR

Principal Librarian
Professional Services
National Library Board

李金菊

特级图书馆员
(馆藏发展与管理)
图书馆专业服务

by IVY LEE HUEY SHIN

Senior Librarian
Lee Kong Chian Reference Library
National Library

李慧欣

高级参考与研究馆员
李光前参考图书馆

简介李金龙医师(1936-2008)

李金龙医师是新加坡资深中医师,行医30余年,临床经验丰富,擅长针灸科、中医男科、中医眼科及中医脑科,也是东南亚的中医药史学家,作家与寓言作家。他是一位令人敬佩的医师,不幸于2008年1月1日逝世,享年73 岁。

李医师祖籍福建东山,于1936年出生在新加坡葱茅园,毕业于中正中学及中国厦门大学海外教育学院中国语文系,在1974年,毕业于新加坡中医学院。他是中国广州中医药大学中医硕士,曾任新加坡中医学院教授,新加坡中医学院院长,新加坡中医师公会会长,新加坡同济医药研究学院针灸科主任,广西中医学院、上海中医药大学及广州中医药大学客座教授,新加坡中华医学会附属专科中医学院院长,新加坡中华医学会顾问及专家咨询委员,新加坡中医学院毕业医师协会顾问。

李医师的中医眼科临床经验非常丰富,他经常到中国学习并请教针刺治疗眼病专家,了解各种针刺治疗眼病的方法,赴诸实践,他经常举办针灸临床经验讲座,无私地与医师们分享经验,把经验整理出书,收录在《中医如何治疗新加坡20种常见眼病》。李医师在新加坡开拓了中医眼科的新领域,治愈了许多眼科难治疗之疾,成为新加坡针刺治疗眼病专家,也带动了中医新学科的发展。

除了是一名医术精堪杰出的中医师,李金龙医师也是位作家,他勤于撰写中医药文章,热爱文学写作,他还写了不少的散文、诗歌,他以李松笔名,出版过许多作品,先后出版过医学著作有五十余种、文学作品有二十种,擅长散文,尤其是有关寓言的研究和创作,更为出色。在2007年李医师的寓言集《李松寓言》荣获"冰心文学奖"殊荣。此外也出版漫画寓言《孔雀赛美》和《老虎学爬树》等。李医师以新加坡青少年作为读者对象创作出版《日治时期的童年生活》与《英治时期的少年生活》,是新加坡教育部指定的小学国民教育课外读物。在东南亚的中医药史方面他出版过《印度尼西亚中医药发展史》及《马来西亚中医药发展史略》。

李医师开设李金龙针灸馆,30多年专注针灸,以特出针灸手法治愈的病人不计其数。他拥有深厚的中医经验与高超的医术,同时慈善对待病人与真心关怀病人,对贫苦的病人时常只收取低廉的费用,这一切均深得病人的爱戴。

笔者十多年前在一个文化活动的场合认识了李金龙医师,有

机缘跟随李医师在他的诊所临床学习,亲身见证他给予后进医师们无私的教导与提携,他不吝分享所学。在他诊所学习的有本地的医师,也有远自槟城,怡保,吉隆坡,砂崂越,

李金龙教授与本文作者李金菊医师于2007年民丹岛义诊。

李金龙医师于2006年一次公开演讲时为观众示范针。

印尼等地的。李医师处处在推动中医的发展，时时在想着如何提高中医的水平，推广中华文化，他认为中医是中华文化的重要部分。李医师时常到各地参加中医医学学术会议，也与许多专家交流讨论，时常把学到的心得再传授给医师们。他鼓励后进医师们要不断学习，精益求精，他富有慈善心与谦虚的美德得到医师们的敬重。

李医师时常安排医师们到中国许多中医院及中医大学进修提升，以协助大家在临床上能更上一层楼。最令人难忘的是李医师在2007年7月到北京中国中医科学院参加我们的中医博士毕业典礼，他非常兴奋与高兴地看到我们经过三年辛苦的课程终于毕业了。他认为要提升中医水平，继续在理论与实践上提升是重要的途径。他的鼓励与提携，永记心怀。

李医师热心举办义诊，不仅为新加坡人民服务，还经常出钱出力带领医疗团队到邻国义诊，去治病救人，施药赠药，如在马来西亚、柬埔寨、印尼等国举办义诊，每一次的义诊他都尽心尽力举办，他本着白求恩的精神，发挥为病人解除病痛为己任。在2008年1月1日他突然的离去，令中医界的医师同道们无限的悲痛与震惊。

通过与李医师的小女儿李丽芳治谈，李医师的家人欣然的同意捐赠李医师的藏书给国家图书馆作永久保存并给读者参考，经过李医师的大女儿李丽清与家人整理及一番的安排，由李医师的大女儿李丽清捐赠出800多册李医师的藏书给国家图书馆，新加坡国家图书馆在此对李教授家人的慷慨捐赠表示感激，在此文里将介绍一些李医师家人捐赠的藏书。此外捐赠的一些珍藏将展示在李光前参考图书馆十楼的捐赠展示厅以供公众参观与浏览。

创作

李金龙医师小时候家境贫穷，导致他小时的学习是以断断续续，半工半读的方式完成。但是他勤奋好学，加上他丰富的生活经历，所以毕生出版的著作非常多样化。李医师的著作基本上可以划分为三大类：

- 医学文章
- 文学作品
- 寓言故事

我们在这里大略将李医师的作品给予介绍。

医学作品

李医师致力于发表医学文章，出版的医学书籍种类繁多，数目多达五十多种；从疾病治疗到医学见闻，甚至东南亚地区的中医发展史都有著作。

李医师也擅长把他毕生的医学所见所闻以叙述文的方式记录在一套15集的书籍，取名《在医学的道路上》。这套书籍记载了李医师参加的学术大会，医生访记，还有他的学医手记，若想了解李医师如何成为东南亚著名中医师，还有新加坡中医药的发展历史，这套书籍是必读之物。

《在医学的道路上》共15集，收录了李金龙医师自1978年起的医学见闻。
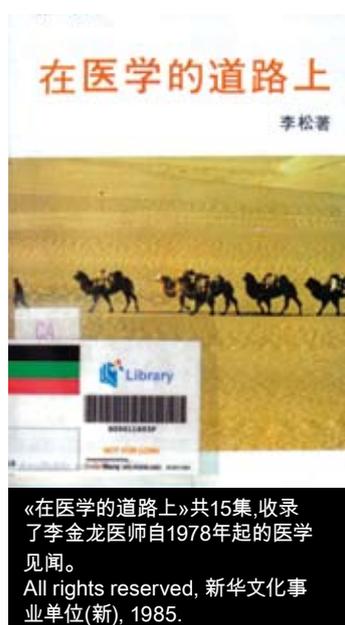
李医师本身擅长针灸科、中医男科、中医眼科及中医脑科。这方面出版的书籍就有《性不性由你：中医说房事》以及《中医如何治疗新加坡常见脑病》等专业作品。同时，他也将他丰富的针灸经验收录在这套《针灸临床经验讲》系列里头。身为经常受邀演讲的资深中医师，李医师也把讲稿汇集成书籍，让读者能够回味他的演讲内容。

身为东南亚中医医史专家，李医师也致力于研究撰写有关新加坡、马来西亚、印尼及泰国的中医发展史。由于东南亚地区鲜少有人记录有关这地区的中医药发展，所以李医师在这方面的文献的确是对本地区一大重要贡献。

文学作品

文笔丰富多彩的李医师也擅长写散文。他童年的记忆，日治及英治时期的经历，还有出国所见所闻都是他散文的灵感。虽然他的文学作品产量不及医学作品多，但从李医师充满情感的文章，却可以更加认识他的内心世界，看出他有理想的人生及乐观进取的性格。而这些作品就出版在《李松散文》，《站在欧洲的高峰上》，《彭亨河纪行》等书籍。多才多艺的李医师在晚年甚至尝试写短剧，而《人间有情》就是以医务所为背景讲述仁医的故事。

寓言故事

李医师不但是出色的中医师，也是难得的寓言家。他偏爱用简单的寓言故事来传达治学做人的道理。他创作了不少脍炙人口的本地寓言。李医师的寓言小品特色是充满本地色彩，取材完全是土生土产，有新加坡的动物、植物、人物；非常贴近新加坡人的生活。他的寓言作品大多收录在新加坡寓言系列当中，其中有《孔雀赛美》，《老虎学爬树》，《乌鸦与黑猪》等出版。最为完整的李松寓言故事是收录在《李松寓言：1956–2001》这本书里面。李医师毕生写了多达500篇的寓言作

《中医如何治疗新加坡常见脑病》是新加坡出版的第一本中医脑科专著。

《讲稿汇集》收录了李金龙医师1992-1997年的演讲内容。

《新马印泰四国中药史话》记录了中药在东南亚地区的发展。
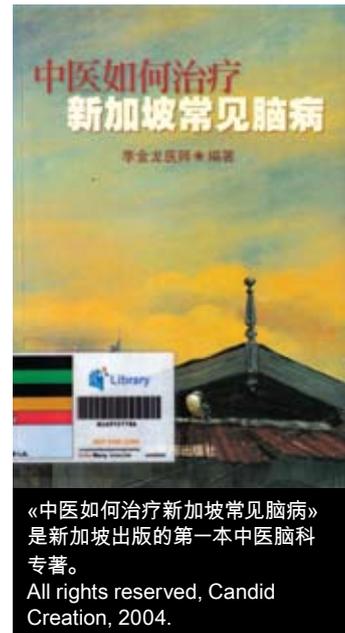
品。富有本地色彩的寓言创作在本地可说是史无前例，因此李医师在这方面对新加坡的文学贡献可算是意义重大。

捐赠书籍介绍

李金龙医师家人在他去世后将他心爱的书籍捐赠给新加坡国家图书馆，以便让更多人能够分享他的学习兴趣，并且从他爱看的书籍了解这些书籍怎样影响他的思维。图书馆员从中挑选出了大约300本最具代表性的书籍，展示在李光前参考图书馆十楼的捐赠展示厅以供公众参观与浏览。以下为大家简单介绍。

李金龙捐赠文献大约可分为以下几类：
- 医学书籍
- 儒家思想
- 易经研究
- 寓言故事

《李松寓言》收录了李金龙医师500则寓言作品，并于2007年荣获"冰心文学奖"。

医学书籍

身为医师，李金龙收藏也反映出他对工作的热忱。医学书籍在他的丛书里占大多数，内容非常广泛。即使已是资深医师，他还是参考大量的针灸、经穴、脑病、癫痫、精神病、癌症等各类疾病的治疗参考书籍。

儒家思想

李医师一生的行为、思想，都堪受儒家深深的影响。除了从他积极向上，充满人生哲理的文学作品看得出这一点以外，他平时爱看的书籍也透露了他偏爱儒家伦理的原因。他丰富的收藏当中就有许多本与儒学经典有关的书籍，如《礼记》、《荀子》、《庄子》、《孔子》、《孟子》、《论语》等多部作品。

《李松寓言》收录了李金龙医师500则寓言作品，并于2007年荣获"冰心文学奖"。

易经研究

李医师曾经在上海复旦大学中文系钻研过《易经》，因此他的收藏里面也包含了多本与《易经》有关的书籍。他甚至将他对《易经》的理解，深入浅出地编写成一本书，为的就是让普通的读者了解《易经》。《易经》的寓言作品是世界上最早的寓言作品，也是中国寓言文学的开山鼻祖。李医师在2006年创作并出版了《周易寓言》。

寓言故事

身为本地寓言专家，李医师的藏书当中当然少不了别的作家写的寓言作品。他不单只阅读中国寓言，也爱看外国寓言；如古希腊的《伊索寓言》、《拉封丹寓言》、土耳其的《阿凡提寓言》、《童话寓言》等等。

李金龙捐赠书籍展示在李光前参考图书馆十楼捐赠厅。欢迎公众前往参观与浏览。

THE LEE KIM LONG COLLECTION

This article is an introduction to the life and works of Professor Lee Kim Long as well as the highlights of his donation to the library. Prominent Chinese physician Lee Kim Long passed away in 2008 at the age of 73. He specialised in acupuncture and was a respected physician in the medical circle. In more than 30 years of his practice, Professor Lee had published more than 50 medical-related books, including books that traced the history of traditional Chinese medicine in Southeast Asia. He led numerous medical trips to impoverished countries in Southeast Asia to provide free medical services to the poor and nurtured many in the new generation of local Chinese physicians. Professor Lee was also a prolific writer, having published a substantial collection of prose and fables with a local flavour. He was awarded the prestigious "Bing Xin Literature Prize" in China for his outstanding collection of Chinese fables in 2007. Professor Lee's family donated the books that he had collected and published to the National Library. A total of 300 titles of this collection is available for public viewing at the Donors' Gallery on Level 10 of the National Library. The public is welcome to browse and read his collection in the library.
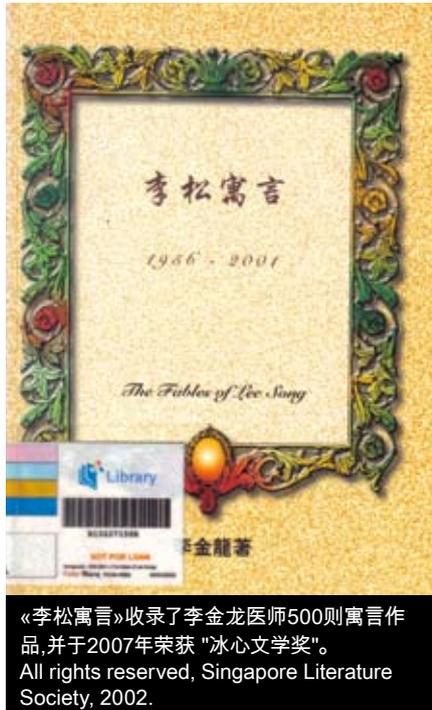
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   Microfilm no.: NL28865

Book Review
Sharing Borders

by GRACIE LEE

Librarian
Lee Kong Chian Reference Library
National Library

Sharing Borders: Studies in Contemporary Singaporean-Malaysian Literature (I & II) is a welcome addition to the small but growing body of literary criticism on Singaporean and Malaysian creative writings. Described by its General Editor, Edwin Thumboo, as the "most comprehensive account…of Singaporean and Malaysian literatures in English" to date, the publication was jointly launched by the National Library Board and the National Arts Council.

This collection of critical essays examines our shared literature and national literatures through surveys, studies of individual writers and thematic papers. The contributors come from both sides of the Causeway, as well as further afield. This show of mutual cooperation and connectedness between Singapore and Malaysia extends to the publication's editorship, which is helmed by Mohammad A. Quayum and Wong Phui Nam from Malaysia, and Gwee Li Sui from Singapore. In a refreshing editorial decision, the papers selected came not only from established names in academia, but also from practitioners (and those who wear both hats as researchers/critics and writers). Of these, we have K.S. Maniam, Wong Phui Nam from Malaysia; and Gwee Li Sui, Boey Kim Cheng (now holding an Australian citizenship), Aaron Lee (born in Malaysia), Eddie Tay and Cyril Wong from Singapore.

The essays are broadly arranged in chronology and published in two volumes. The first volume deals with the early development of Singaporean-Malaysian literature and the works of our founding writers, while the second volume focuses on authors writing in the context of post-independent

Singapore/Malaysia right up to the new generation of Singaporean poets.

It is in Volume I that the theme "Sharing Borders" comes through more strongly. It begins with an overview of writings by the Straits Chinese – considered by some as the precursors of Singaporean-Malaysian literature, and an analysis of the fictional and semi-biographical stories of the Japanese occupation. This is followed by an essay by Wong Phui Nam who provides an insider account of the literary activism and the experimental writings that were taking place in the University of Malaya. This movement marks the birth of Singaporean-Malaysian literature. Next, we have an article that focuses on the inter-cultural aspects of early Malaysian English-language theatre. The succeeding chapters are studies on single authors such as Lloyd Fernando, Lee Kok Liang, Rex Shelley, Ee Tiang Hong, Edwin Thumboo, Wong Phui Nam, Gopal Baratham, Goh Poh Seng, Shirley Geok-lin Lim and Stella Kon. Concerned with the issues of an emerging nation, the writers shared a sensibility that was anti-colonial, nationalistic and multi-cultural in intent, content and context.

The essays and writers featured in Volume II collectively present the development of Singaporean-Malaysian literature within the framework of a new island-state. The individual writers selected for study are Arthur Yap, Robert Yeo, Kirpal Singh, Lee Tzu Pheng, K.S. Maniam, Catherine Lim, Suchen Christine Lim, Philip Jeyaretnam, Boey Kim
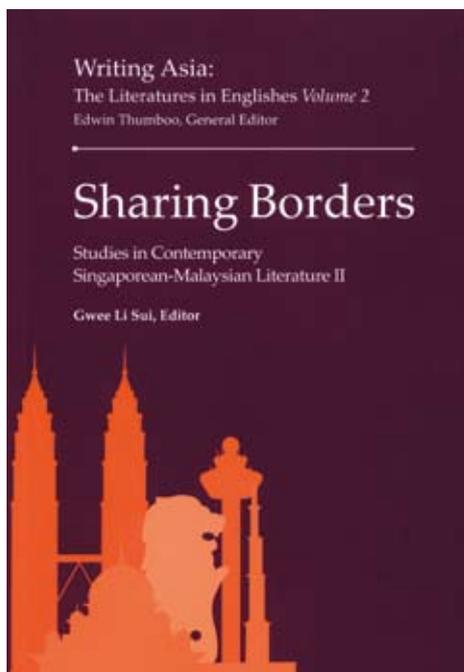
CONTRIBUTORS

Sharing Borders I	*Sharing Borders II*
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From left to right
Ms Ngian Lek Choh, Dr N Varaprasad, Dr Gwee Li Sui, Mr Edmund Cheng, Mr Benson Phua, Dr Mohammad A. Quayum, Mr Wong Phui Nam and Prof Edwin Thumboo.

Cheng, Haresh Sharma and Alfian bin Sa'at. Also included are a couple of essays on new writers from the 1990s, thus bringing the existing criticism up-to-date. Perhaps as a reflection of Malaysia's language policy and a decline in creative writing in English in Malaysia during the 1960s-70s, only two of the 14 essays in the second volume were on Malaysian literature in English.

The value of such literary criticism that assesses and evaluates our literary heritage and current literary enterprise cannot be underestimated. Background information on the historical and socio-cultural circumstances in which these texts were produced and consumed, as well as the various interpretations and readings help bring out the layered meanings and value of the work.

The editors have expressed their hope to see others build on this work by addressing research gaps such as the anthologising process and a survey on the available body of literary criticism. This reviewer would like to add to the list: a study on the writings of Singaporean and Malaysian diasporic or "globalised" writers such Wena Poon, Fiona Cheong, Lydia Kwa, Tash Aw, Rani Manicka, Tan Twan Eng and Preeta Samarasan, and how they craft their "Singapore" or "Malaysia" from the borders.

Sharing Borders: Studies in Contemporary Singaporean-Malaysian Literature (I & II), published by the National Library Board (NLB) in partnership with the National Arts Council (NAC), was launched at The Arts House on 26 October 2009.

This publication is part of the National Library's efforts to preserve the nation's literary heritage and to promote a better appreciation of Singaporean literature in English. It also gives insights into the origins of literary works by Singaporean and Malaysian writers and help readers understand how our local literature has evolved. It is hoped that this publication will initiate scholarly research and collaboration between Singapore-based academics and their counterparts from the region.

NAC believes that this important publication will help generate a deeper and broader understanding of the dialogue between two countries which have shared their social and cultural histories, and lead to a greater synergy and richness of our national literatures.

The launch event was officiated by Mr Edmund Cheng, Chairman, NAC; Mr Benson Phua, Chief Executive Officer, NAC; Dr N Varaprasad, Chief Executive, NLB; and Ms Ngian Lek Choh, Deputy Chief Executive, NLB.

Sharing Borders is available for sale at $40.00 (paperback) and $50.00 (hardcover) for each volume at local bookstores (prices are before GST). Copies are also available for reference and loan at the National Library and network of Public Libraries (Call no.: RSING S820.9 SHA / SING S820.9 SHA).

Lee Kong Chian Research Fellow:
Dr Julian Davison
A fourth-generation 'local'

by JULIAN DAVISON

Lee Kong Chian Research Fellow
National Library

Although I am a British citizen, my family has been connected with Singapore for four generations. My great-grandfather, a Welshman by the name of William Morris, was here in the 1880s. He was a sea captain who owned his own ship – whether it was a sailing vessel or a coastal steamer, I know not – and plied the waters of the South China Sea, ferrying cargoes back and forth between Singapore and Bangkok. This was in the time of Joseph Conrad, author of *Lord Jim, Almayer's Folly, Outcast of the Islands* and many other stores set in this part of the world around the turn of the last century. Back then, Conrad was first officer aboard the *Vidar,* a schooner-rigged steamship owned by the Singaporean Al Joofrie family and I often wonder if the two men met, perhaps at Emmerson's Tiffin Rooms down by Cavenagh Bridge, which in those days was a place of rendezvous for ship's officers and other seafaring types.

My grandmother was born in Singapore in the early 1890s and she liked to tell the story of how on one of her father's voyages to some remote part of the Malay Archipelago –

he would sometimes take his family along – a "cannibal king" offered to purchase her sister and her – two dazzling blue-eyed little Welsh girls with curly blonde locks – for a very considerable amount of cowrie shells, the medium of exchange then. I also remember my grandmother telling me that when she was little she had a friend who lived in a bungalow far from town and when she sometimes went there to stay with the family at weekends they could hear tigers roaring at night.

My grandmother was married in the early years of World War I to another Welshman by the name of Percy Davison from Colwyn Bay. Davison was an accountant, later director, with United Engineers, and the wedding took place in the Presbyterian Church at the end of Orchard Road near the National Museum which is also where my father, Robert, was christened in 1920. They lived in a rambling Anglo-Malay-style bungalow on Mount Rosie, which I remember visiting as a child but which is sadly long since gone. When he was eight years old, my father was packed off to boarding

Family home at No. 1 Lynwood Grove, Braddell Heights; photo taken c.1958/1959.

school in England as was the custom for expatriate families in those days. At the age of 11, however, he was brought back to Singapore for a year so that he could be reacquainted with his father whom he hadn't seen in the interim; and during that time he attended Raffles Institution. When the year was up, my father went back to England to resume his studies there and I'm not sure that he saw his father again until he left school.

My father wanted to be an artist – I have a very lovely seascape in oil painted by him when he was 17 – and he evidently had talent. But my grandfather said: "Forget it, I'm not sending you to art school. Artists never make any money; you'll be poor for all your life." So my father settled for becoming an architect instead. He had no sooner started at the prestigious Architectural Association (AA) in London when along came World War II. My father volunteered for the Royal Navy and served in the Mediterranean, rising to the rank of lieutenant by the end of the conflict. Returning to his studies after the war, my father completed his diploma at the AA and for a while worked in the UK.

Julian with his father on the verandah of No. 1 Lynwood Grove, 1959.

It was, however, always his ambition to return to Singapore and, in the early 1950s, he was happy to accept the offer of a job as an architect with the Singapore Improvement Trust (SIT), forerunner of today's Housing Development Board (HDB). His father was dead by this time and other family members who had lived in Singapore before the war – there were aunts and uncles and cousins – had either retired or died (one of my great uncles was a high court judge who was lost at sea when his ship was torpedoed in the Indian Ocean), so my father was on his own.

After a couple of years with the SIT, my father decided that he would like to go into private practice, which led him to return to England where he joined the architectural practice Raglan Squire & Partners in London. This is when he married my mother whom he had met during the war at the naval base in Haifa, in what was then Palestine. They were married in 1955 and it so happened that at that time, my father's boss, Raglan Squire, or "Rag" as he was more popularly known, was engaged in a major project in Burma, today's Myanmar, and was looking to set up a regional office in Southeast Asia. This was how my father, together with two other colleagues from the London office, came back to Singapore in 1956 and set up a local branch of Raglan Squire & Partners, better known today as RSP. The firm is currently completing the huge ION Orchard complex at the junction of Orchard and Paterson roads.

The year 1956 was also the year that I was born, in London, which is how I happen to be a British citizen (my father was, of course, a red passport holder by virtue of having been born here). As soon as I was old enough to travel (six weeks) my mother and I boarded the SS *Canton* and set sail for Singapore to join my father who had gone on ahead to set up the new office (coincidentally the *Canton* was the same ship which brought the young (Minister Mentor) Lee Kuan Yew back from his studies in England, albeit a couple of years earlier).

For the first six years of my life, I lived in Singapore in a modest bungalow off Braddell Road. This was considered a very *ulu* (countryside) location in those days – we were surrounded by kampongs and pig farms and market gardens – but to me it was paradise – a large garden to run around in with birds and bugs, and, on the other side of the bamboo hedge, kampong boys to play with.

In those days every relatively well-to-do family employed an *amah* (domestic help) who not only did the housework

Julian and Ah Jong, April 1960.

and cooking but also looked after the children. We were very fortunate to have working for us one of those traditional "black and white" *amahs* from Canton (Guangzhou), Ah Jong by name, who ended up staying with our family for almost 20 years. As a boy I used to love hearing the stories of her own childhood back in China, the life of a young peasant girl living in the countryside interspersed with moments of high drama – more than once she had to hide in the attic when bandits came to the door looking for young girls to kidnap to sell into prostitution in Nanyang. My only regret is that I didn't learn to speak in Cantonese with Ah Jong – at

three years old I'm sure that even the most resistant *ang moh* ear would eventually master the tonal cadences of the Chinese dialect. Instead we conversed in *pasar* Malay with a few Peranakan phrases and the occasional word in English thrown in for good measure.

In 1962, my father decided it was time to expand the office to Kuala Lumpur, and this is where he ended up working for the next 17 years until his eventual retirement in 1979.

Julian and Ms Ngian Lek Choh.

For my part, I initially went to school here in Singapore – first at St Paul's on Upper Serangoon Road, followed by the Tanglin School – and then later in Kuala Lumpur. When I was nine years old, however, I was sent off to boarding school in England, like my father before me. This was quite a shock to the system, not only because the climate was so cold but also because England to me in those days was very much a foreign country – "home" for me was in every sense of the word, Malaysia.

School was followed by university in the north of England, Durham (colder still), where I studied anthropology, naturally specialising in the ethnography of Southeast Asia. By the time I graduated, my parents were coming up for retirement and were planning to move to Spain where my father had built for himself a house on top of a mountain. With no family home in the Far East anymore, I went to London and this was where I lived for the next 10 years, during which time I completed a PhD at the School of Oriental and African Studies. The focus of my study was traditional headhunting practices and rituals among the Iban of Sarawak and this, of course, brought me back to Southeast Asia, which was the whole idea in the first place!

And it also brought me to back to Singapore. At first, I was just passing through or stopping over for a bit of rest and recreation after a couple of months in the jungle living in an Iban longhouse. Later, I got a job here as editor with a French publishing house based in Singapore. After three years there, I decided that I would try my hand at writing myself, rather than simply tidying up someone else's

manuscript for publication, and this is how I come to be where I am today – a free-lance writer living in Singapore, specialising in local history with a particular interest in local architecture.

My most recently published work is a coffee-table book on black-and-white bungalows from the colonial era, while my next book, which should be on the bookshop shelves some time early next year, is a study of the Singapore shop house from its origins in China to the present day. I have also published a couple of volumes of collected stories and reminiscences relating to my childhood – *kenang-kenangan,* as one would say in Malay – entitled *One For the Road* and *An Eastern Port*, respectively; both these volumes, as well as the *Black and White: The Singapore House from 1898–1941,* can be found on the shelves of the National Library.

I have also had the good fortune to have been invited to research and host a series of a local history programmes for Singapore television; *Site and Sound* was the title and there were three series in all, running to 36 episodes. They were great fun to do, giving me a chance to work with very talented people – the director, cameraman and all the rest of the crew – and enabling me to visit all sorts of unusual places connected with Singapore's past and meet a wide range of very interesting people. It was definitely one of the best jobs I ever had!

Now I am looking forward very much to my six months at the National Library as a Lee Kong Chian Research Fellow when I shall be exploring what Singapore was like in the 1920s and 1930s. My starting point is that this is when Singapore first became "modern" in ways that we can understand and appreciate today – early skyscrapers and mass rapid transport systems, apartment living and contemporary design, movies, radio broadcasting and a popular culture of magazines and music, fashionable dressing and jazz-age celebrity lifestyles. Watch this space!

Dr Julian Davison was awarded the Lee Kong Chian Research Fellowship by Ms Ngian Lek Choh, Director, National Library at a signing ceremony held on 14 October 2009. He has a PhD in Anthropology from the School of Oriental and African Studies, University of London. His research topic is *Singapore in 1920s & 1930s/Early Modern*.

The Lee Kong Chian Research Fellowship invites scholars, practitioners and librarians to undertake collection-related research and publish on the National Library of Singapore's donor and prized collections. The fellowship aims to position the National Library Board as the first stop for Asian collection services. It is open to both local and foreign applicants, who should preferably have an established record of achievement in their chosen field of research and the potential to excel further.

For information on the Lee Kong Chian Research Fellowship, please contact the Administrator at:

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Tel: 6332 3348
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NLB Publications

The National Library Board's publishing programme aims on making information available to the public in three key areas:

- **National and Heritage Collection**
  Showcase and promote collection research on the National Library's rare, donor, historical and other special collections.

- **Library Science and Publishing**
  Advance knowledge on library science, librarianship and steer future directions of libraries through case studies and thought leadership publishing.

- **Co-publishing**
  Collaboratively work with publishers that will position Singapore as a research hub for Asian content and services.

Our publications are available for sale. For orders, please contact:

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AKSARA: MENJEJAKI TULISAN MELAYU = AKSARA: THE PASSAGE OF MALAY SCRIPTS
Publisher: Singapore: National Library Board, c2009
ISBN: 978-981-05-7502-2
Price: S$80.00 (including 7% GST)

The written form of the Malay language has gone through several phases of adoption and adaptation. This publication, in English and Malay, traces the evolution of the Malay scripts revealing the extensive interactions between the Malay community and other civilisations. The Indianisation period saw the Malays using and adapting Indian scripts. With the coming of Islam, the Malays adopted the Arabic script. Subsequently after the European conquest, romanised script was introduced.
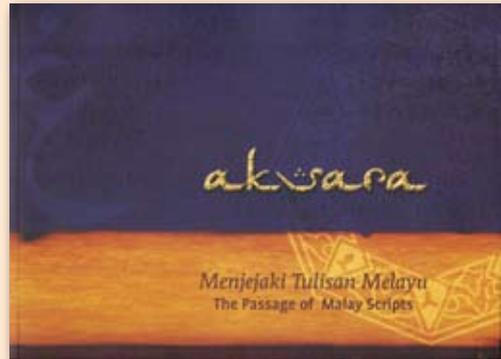
THE NATIONAL LIBRARY OF SINGAPORE: REDEFINING THE LIBRARY
Publisher: Singapore: National Library Board, 2008
ISBN: 978-981-05-9519-7
Price: S$57.70 (including 7% GST)

The book aims to showcase the National Library building at Victoria Street as an architectural icon for Singapore and the region. Comprising 10 chapters, the book shows how the architects and designers endeavoured to revolutionise and humanise the library concept to meet the needs of users. The book highlights the various innovative and green features such as cutting-edge technology, bioclimatic use of landscaping, the intelligent building systems and the elements in the facade design. Beautiful photos of the architectural and design features with artists' impressions and floor plans serve to illustrate the book. The National Library Board hopes that this book will provide architects and designers with an understanding of the design rationale behind the National Library building and give readers invaluable insight into the design concepts and features that went into the construction of the building.
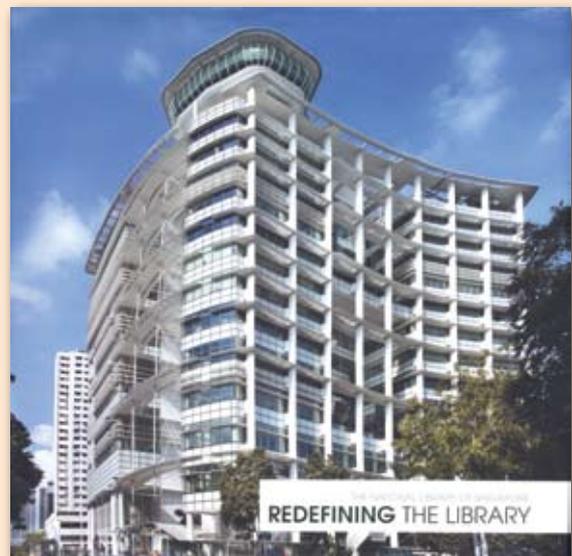
STATISTICAL SNAPSHOTS OF ASIA-PACIFIC COUNTRIES

Publisher: Singapore: National Library Board, c2007
ISBN: 978-981-05-8014-8
Price: S$50.95 (including 7% GST)

Providing a detailed comparative analysis of key socioeconomic indicators of 14 countries in Asia- Pacific, *Statistical Snapshots of Asia-Pacific Countries* benchmarks Asian countries in education, health and employment sectors; and in key investment areas such as media, infocommunication, finance, healthcare, education, tourism and transport. The 14 countries are Australia, China, Hong Kong, India, Indonesia, Japan, Malaysia, New Zealand, the Philippines, Singapore, South Korea, Taiwan, Thailand and Vietnam.
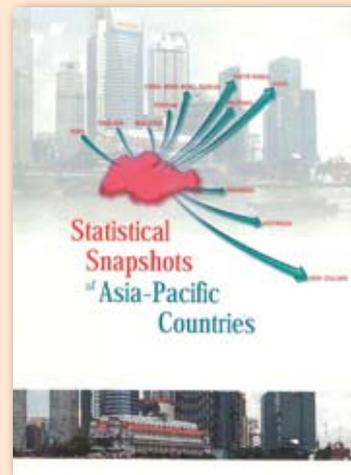
NATIONAL DIRECTORY OF SCHOLARS: HUMANITIES AND SOCIAL SCIENCES RESEARCH

Publisher: Singapore: National Library Board, 2007
ISBN: 981-05-7273-5
Price: S$45.85 (including 7% GST)

This collaboration of the National Library Board and the Arts, Humanities and Social Science faculties of universities and academic and research institutions in Singapore lists over 2,350 titles of research publications and papers by about 320 researchers. By aggregating a list of researchers in the humanities and social science disciplines in Singapore, the directory helps to create awareness of the local research landscape. It features the profiles of researchers with information on their positions in their respective affiliated institutions, educational profiles, contact information, fields of interest, areas of expertise, current research, proficiency in specific written and spoken languages and selected significant research papers and publications.
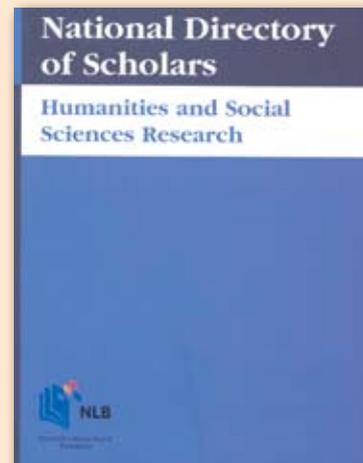
SINGAPORE: THE FIRST TEN YEARS OF INDEPENDENCE
1965 TO 1975

Publisher: Singapore: National Library Board and National Archives of Singapore, 2007
ISBN: 978-981-05-8164-0
ISBN-13: 978-981-05-8164-0 (pbk)
Price: S$32.00 (including 7% GST)

Covering the first 10 years of nation building, *Singapore: The First Ten Years of Independence* is a guide that focuses on the Republic of Singapore's first Cabinet, the key ideas and the major personalities who helped shape a nation. Starting with the challenges that the Prime Minister and his Cabinet faced at the point of independence in 1965, the guide looks at the key transformations that took place in the nation's security, economy and society over the decade that followed, at the same time casting an eye on the individual ministers who worked together to oversee these remarkable changes. The guide includes a resource list of speeches and newspaper articles from the period, as well as a selection of oral history interviews, audio-visual materials and further reading.

GIVING BACK: WINNING STORIES AND POEMS FROM BEHIND BARS

Publisher: Singapore: CARE Network and National Library Board, 2007
ISBN: 978-981-05-8882-3
Price: S$13.00 (including 7% GST)

Have you ever wondered how other Singaporeans live, think and feel? Some have grown up in broken homes, others have drifted into addictions and became trapped, still others made foolish choices and are still paying for their mistakes. *Giving Back* is dedicated to the family members of inmates and ex-offenders and to everyone who has presented a second chance to ex-offenders in one way or another.
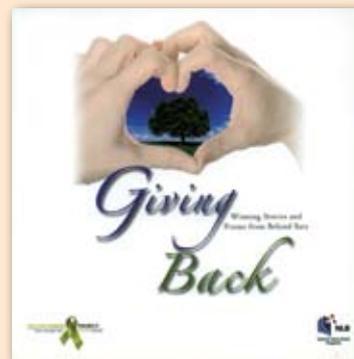
AN INGENIOUS REVERIE: THE PHOTOGRAPHY OF YIP CHEONG FUN

Editor: Bridget Tracy Tan
Publisher: Singapore: National Library Board, 2006
ISBN: 981-05-5737-X
Price: S$32.10 (including 7% GST)

The Photography of Yip Cheong Fun was an exhibition jointly organised by the Singapore Heritage Society and the National Library Board, Singapore, held at the National Library from 15 March to 15 May 2006. This publication was produced as a companion catalogue to the exhibition. It captures Singapore's changing landscape and people through the eyes of award-winning photographer Mr Yip Cheong Fun.

WHAT A STUPID QUESTION? 35 STORIES OF STUPID QUESTIONS WITH CLEVER ENDINGS

Author: Sharmini Chellapandi
Publisher: Singapore: National Library Board, 2006
ISBN: 981-05-4879-6
Price: S$15.25 (including 7% GST)

History is full of startling discoveries and exciting innovations. This book is a compilation of questions from diverse industries and disciplines, which aims to look for inventions, discoveries, services and ideas that have some impact on the way we live or do things. More importantly, these had to be the result of seemingly stupid questions when the idea was first mooted. It is not meant to be an exhaustive listing of questions and ideas but offers a sampling of a variety of questions that most would never have considered giving another thought.
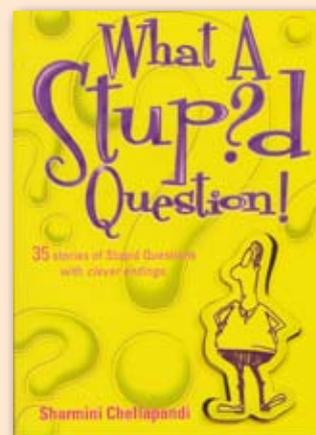
CELEBRATING LIBRARIES

Publisher: Singapore: National Library Board, 2006
ISBN: 981-248-133-8
Price: S$37.45 (including 7% GST)

Just how has the library transformed your life? In January 2006, the National Library Board posed this simple question to Singaporeans round the island. It received a flood of responses, as thousands of Singaporeans from all walks of life testified to how this singular institution had help them learn, dream, explore and grow. *Celebrating Libraries* is a collection of these inspiring testimonials. From touching stories by well-known personalities to humourous tales by the man on the street, the short stories bear a testament to the nation's love of reading and the transformative power of libraries in Singapore.
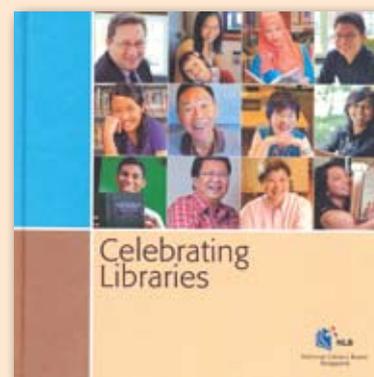
NEW PERSPECTIVES AND SOURCES ON THE HISTORY OF SINGAPORE: A MULTIDISCIPLINARY APPROACH

Editor: Derek Heng Thiam Soon
Publisher: Singapore: National Library Board, 2006
ISBN: 981-05-5980-1
Price: S$33.60 (including 7% GST)

This publication is the culmination of a workshop held on 16 August 2005 entitled *New Insights into Singapore History: Perspectives of Emerging Scholars*, organised by the Department of History, NUS and hosted by the National Library Board. The workshop brought together 10 scholars from a variety of academic disciplines, including sociology, history, political science, education studies and archaeology, to address two issues – new approaches to understanding Singapore's past; and the untapped sources of information for the writing of Singapore's history. Going beyond the established storylines and heroes, several papers delve into the culture and contributions of groups that played a key role in parts of Singapore's growth, from churches and Malay organisations to films. This publication provides a glimpse into the future possibilities of the historiography of Singapore.
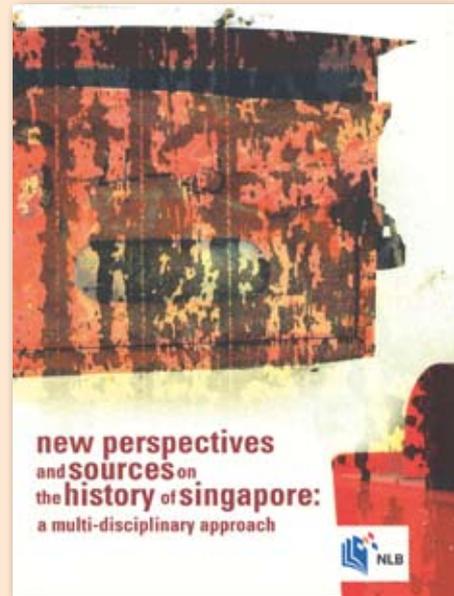
SINGAPORE'S TRANSFORMATIVE LIBRARY

Author: K K Seet
Publisher: Singapore: National Library Board, 2005
ISBN: 981-248-107-9
Price: S$42.80 (including 7% GST)

Written by academic Dr K K Seet, *Singapore's Transformative Library* traces the history of Singapore's public library, from its early history in the 1800s to the opening of the National Library at Victoria Street. Covering the library's transformation, its rich and long history and its use of technology, the coffee-table book also highlights the National Library's home at Victoria Street and features anecdotes from prominent individuals including Prime Minister Lee Hsien Loong as well as Dr Lee Seng Gee, son of the late Dr Lee Kong Chian and Chairman of the Lee Foundation.
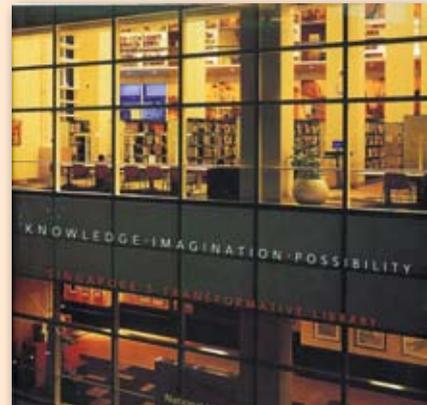
ZHENG HE AND MARITIME ASIA

Publisher: Singapore: National Library Board, 2005
ISBN: 978-981-05-3904-7
ISBN: 981-05-3904-5
Price: S$33.00 (including 7% GST)

Published as a companion to the *Zheng He and Maritime Asia* exhibition, *Zheng He and Maritime Asia* chronicles the development of China's maritime history before the Ming dynasty, with its beginning in the Tang dynasty, through the Song and Yuan dynasties. Filled with colourful photographs and illustrations, the thread-bound book takes readers through the establishment of the Ming dynasty and Emperor Yongle's ascent to the throne, as well as the birth of famed Chinese explorer Zheng He and his rise to Grand Eunuch. Accompanied by interesting details and little-known facts about the maritime trade, *Zheng He and Maritime Asia* offers a captivating insight into the building of the treasure fleet and ancient Chinese shipbuilding and navigation techniques, including the use of navigation chart and water compass.
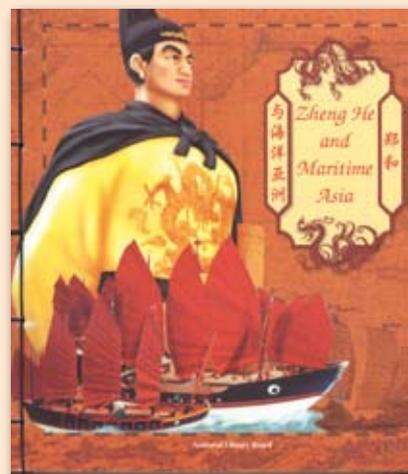
50 YEARS OF HEADLINE NEWS
1959-2009

CHRONICLE OF SINGAPORE

The *Chronicle of Singapore* captures the full dramatic sweep of Singapore's evolution over the past 50 years. It is a living account of the nation's history from 1959 to 2009, told in concise newspaper format and vividly illustrated with more than 1,300 images. The book encapsulates the essence of Singapore distilled from gripping news stories on politics, nation-building, defence, economy and education, but equally, it covers less weighty but significant aspects of Singapore life: violent crime, great sporting moments, salacious scandals, high culture and pop culture, risqué entertainment, alternative lifestyles and more, and retells real-life stories that have made Singapore what it is today. Month-by-month, year-by-year, the book gives a dramatic overview of the successes and scandals, as well as the victories and disasters that have shaped Singapore since 1959.

Chronicle of Singapore is packed with over 2,000 news stories drawn mostly from *The Straits Times* newspaper over the last 50 years, along with sometimes controversial commentaries from the foreign media. The news articles have been written to engage and inform contemporary readers while at the same time rekindling the memories of those who witnessed the actual events as they unfolded.

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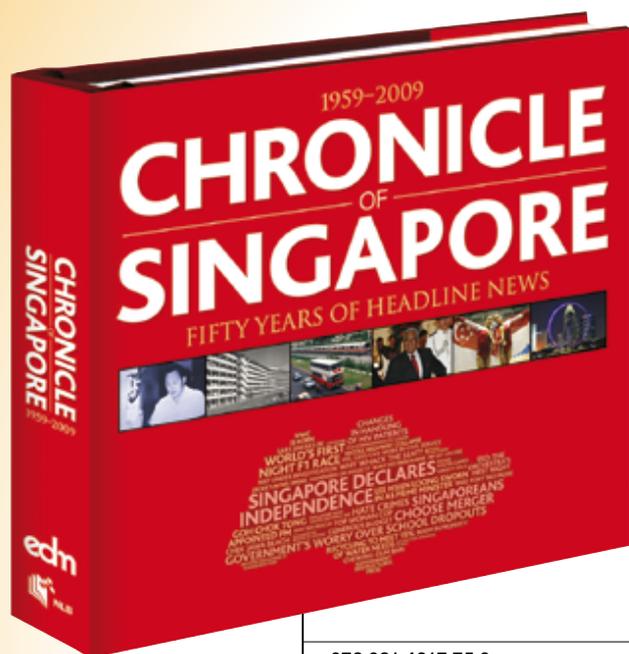
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