



Heritage Tree

Rain Tree, Kelawei Road

PERSATUAN WARISAN PULAU PINANG PENANG HERITAGE TRUST VOL. 2 No. 1 NOVEMBER 1988

WARISAN

HERITAGE VOICE

The Heritage Council announces with regret that Datuk Lim Chong Keat has stepped down as Chairman of Penang Heritage Trust due to work commitments. He wishes to spend more time to fulfill those commitments which include, amongst other things, a book on the habitat of South-east Asia and the organisation of exhibitions on the Malay kampong house and the architecture of Penang.

We take this opportunity to thank him for his stewardship, ideas and contributions as Chairman of the Trust since its inception as a society in August 1986, and we wish him every success in his research and writing. Naturally, we still look forward to his assistance and contributions as a Founder Member as well as a member of the Heritage Council.

In the meantime, the Heritage Council has elected its Vice-Chairman, Mrs. Amy Heah to be the Acting Chairman. We hope members of the Trust would give her their support.

In 1987, two successful fund-raising events were organised by the Trust: firstly, a clarinet and piano recital organised with the co-operation of the British Council raised \$2,500.00 for the St. George's Restoration Fund; and secondly, a play entitled "Emily of Emerald Hill" staged with the co-sponsorship of the State Chinese (Penang) Association and FIVE ARTS of Kuala Lumpur raised \$6,000.00 for the Trust, of which \$1,000.00 was presented to the Penang State Museum to kick off the Museum's appeal for funds to acquire two sets of old Penang coins.

Penang Heritage Trust is currently actively engaged in the area of historical documentation. Its research includes old photographs, historical title deeds and indentures as well as early maps of Penang. Through acquisition as well as donations from a member of the Trust, we now have a number of historical indentures dating as far back as 1811. We are presently negotiating with some private collectors to acquire part of their photographic collection. We hope that, eventually, the Photographic, Research and Documentation Unit of the Trust would be able to assume the role of a leading resource centre for historical materials of Penang.

The Trust is also assisting the Penang State Museum in drawing up an expansion plan. The plan calls for a polynuclear network of buildings which includes the two Municipal Council buildings, Fort Cornwallis, Dewan Sri Pinang, the Northam Road Christian cemetery and other notable public as well as private buildings along Farquhar Street and Light Street.

In the order of overall State conservation objectives and policies, in 1987 we submitted a memorandum to the State Planning Committee for the Penang Island Structure Plan. We also participated in the survey and documentation of historical buildings in Georgetown conducted by the Penang Structure Plan Unit of the Penang Municipal Council. Recently, the Trust was invited to sit on the working committee set up by the Municipal Council in August 1988 to organise a project called "Memory of the World, Memory of the Street". It is a programme initiated by UNESCO to instil public awareness of the history and changes in the urban built environment. Apart from these, we plan to continue to monitor State proposals and action on heritage and conservation issues and to rally local support and interest in identifying priorities for action.

Not to be Taken

In conjunction with VISIT PENANG '88 FESTIVAL, Datuk Lim Chong Keat through the request of Dr. Sak Cheng Lum, the State Executive Councillor for Culture and Tourism, heads the Special Features Committee. This Committee has identified various cultural programmes for the year, amongst them being :-

- The launching of historical sites and places in Penang.
- A seminar on improving the visual environment of Penang.
- A garden event at Suffolk House to inaugurate the launching of its restoration, the related linear park and Rhanea Doby Memorial.
- A competition on the model Malay kampong house.
- An exhibition on Penang architecture.
- The publication of a book entitled "Heritage Plants of Penang."

Thus far, the Trust has supported the launching of two historical sites, namely, the Waterfall in the Botanic Gardens on the 5th. of March and the Buddhist stupas along Burma Lane on the 28th. of July, through signposting and publication of information brochures. We shall continue to extend our support and assistance for other heritage sites to be launched within the year or early 1989.

The Garden Event at Suffolk House scheduled for Sunday the 27th. of November promises to be a gala occasion. It will be highlighted by a garden party and an exhibition of Suffolk House organised by the Trust. We plan to use the occasion to inaugurate the restoration of the House and to obtain pledges for its rehabilitation. The event will also be coupled with the launching of the linear park along Air Itam River and Rhanea Doby Memorial at York Close. Apart from the Trust, other organisations and authorities involved in the Garden Event include the Penang Development Corporation, the Municipal Council of Penang, Methodist Boys School, the Malaysian-German Society, and contractors M/s. Lim Kah Ngam Malaysia Sdn. Bhd., Arup Jururunding Sdn. Bhd. and Chan Chong Fai and Sons Sdn. Bhd.

Tickets for the garden party will be on sale to members of the Trust and the public at \$20.00 per person. Do bring your family and friends to the party for we need your support to make it an outstanding and memorable event.

The Trust has continuously expressed concern over the visual blight of our urban environment, a notable example being the posting of Kentucky Fried Chicken and Colonel Saunders advertisement signs on the pediment and belfry of the once handsome Anglo-Indian-styled mansion along Larut Road. The Heritage Council has written to the fast-food franchise holder in Kuala Lumpur protesting to the affront, but to no avail. Hence, the forthcoming seminar on improving the urban visual environment is aptly timed and appropriate and should be of relevance and interest to a lot of our members. The seminar covers topics like residential environment, urban landscape, street furniture, streetscape, signage, traditional architecture, art and monument, riverine and coastal pollution. The Trust will be assisting the Special Features Committee in the co-ordination of the seminar; but, certainly, we can play a more active role with members' co-operation and participation. We will keep you posted on the date of the seminar.

The State Chinese (Penang) Association or SCPA is organising a PERANAKAN HERITAGE WEEK commencing on the 2nd of December 1988. The objective of the WEEK is to enable our younger generation to experience some of the rich traditions and culture of the Babas.

An interesting programme has been drawn up by the SCPA. A 2-day seminar on the heritage of the Peranakan Chinese scheduled for the 2nd and 3rd of December at the E & O Hotel will be led by a group of Peranakan specialists, namely, Dr. Tan Chee Beng from the University of Malaya and author of *The Baba of Melaka* who will speak on "The Contributions of the Peranakan Chinese"; Dr. John Clammer from the National University of Singapore and author of *The Straits Chinese Society* who will speak on "The History of the Straits Chinese"; Dr. Anne Pakir Geok-In-Sim will speak on "The Language of The Baba" and Mr. Cheo Kim Ban will cover "The Customs and Traditions of the Baba Wedding". A fee of \$50 will be charged for the seminar.

An evening of traditional Baba feast and cultural performances is also planned for the 3rd of December. The SCPA promises an exhilarating evening of *dondang sayang*, *lung ting tang* (fortune telling) and *ronggeng*.

The WEEK will be highlighted with an actual wedding procession and

ceremony, conducted in the Babanonya style on the 4th of December. The wedding procession will commence from the E & O Hotel and the tea ceremony will take place at the premises of the SCPA at 13, Perak Road, Penang. Should you wish to attend any of the above heritage events, you can contact either the SCPA or the Trust's Hon. Secretary.

Ian Page, one of our Founder Members based in England has formed a network of Friends of the Penang Heritage Trust in England. The purpose of the network is to contact all those in England with fond memories of Penang, to keep them informed of our activities and if possible, to recruit them as members. They would form a pool which could contribute heritage items and information relevant to Penang heritage and hopefully, (financial) support for projects such as the restoration of Suffolk House. Through the initiative of Mr. Page, we have a request from the Church Council of Dallingham, Suffolk for information and materials of Penang which could be displayed permanently in the church to commemorate the links between Dallingham (the birthplace of Francis Light) and Penang.

We have applied to the Department of Inland Revenue for tax exemption of donations made to the Trust and we are optimistic in getting it soon through the kind assistance and good office of the Deputy Minister of Finance, Senator Farid Ariffin.

We have also filed an application to the Home Ministry for a permit to publish. Apart from WARISAN - our news bulletin which we hope could be produced more frequently - the proposal to publish an annual heritage journal is also in the pipeline. However, these can only materialise with the assistance and participation of members. On a more positive note, our special thanks to Mr. Chan Hong Saik of Hong Hong Printing Co. Sdn. Bhd. and a Founder Member for his offer to print gratuitously 6 issues of WARISAN for us.

The above are some of the manifold projects that confront Penang Heritage Trust. It is therefore, especially urgent that our members as well as members of the public interested in heritage come forward and support the Trust's efforts. It is through local concert that heritage and conservation programmes become truly meaningful.

HERITAGE DIARY

18 - 20 September 1987

Visit of Sir Jack and Lady Ann Boles to Penang. Sir Jack Boles was the former Director-General of the British National Trust.

13 October 1987

A clarinet and piano recital by Richard Hosford and Doreen Yeoh organised in association with the British Council raised funds for the restoration of St. George's Church.

7 & 8 October 1987

The play "Emily of Emerald Hill" by Stella Kon was performed at the E & O Hotel to a sizeable audience, and was distinguished by the fine production of Chin San Sooi and performance by Leow Puay Tin.

16 January 1988

A donation amounting to \$1000 was presented to the Penang State Museum to kick off its public appeal for funds to acquire two sets of old Penang coins.

26 February 1988

Dr. Ivan Polunin, a botanist from Singapore gave an interesting talk cum slide show on the indigenous plants of Malaysia. It was well attended by members and friends of the Trust.

28 February 1988

Another Sunday morning "scramble" to Mt. Olivia, 870 feet above sea level, was made by members and friends of the Trust, including Dr. Polunin and 7 students from the University of Dumstadt, Germany.

An essay on Mt. Olivia contributed by Mr. S. Cungnyham-Brown is forthcoming in the next issue of WARISAN.

25 March 1988

The 2nd. Annual General Meeting was held at the Straits Room of the E & O Hotel. It was attended by 20 members.

5 March 1988

The Waterfall in the Botanic Gardens, regarded as one of the two "lions" of early Penang was launched by Datuk Sabbaruddin Chik, Minister of Culture and Tourism as one of the historical sites of Penang. "Lion" was a quaint early term for tourist attraction.



The Waterfall, Botanic Gardens

28 July 1988

The Burmese Buddhist Temple built in 1803 and the Thai Buddhist Temple built in the 1840s were launched as heritage sites by Dr. Sak Cheng Lum, Chairman of VISIT PENANG'88. Both temples are located along Burma Lane.

10 - 11 October 1988

An exhibition of watercolours and sketches by Sir Frank Swettenham and George Giles held at the Ballroom, Golden Sands Hotel, Batu Ferringhi was officially opened by the British High Commissioner. The exhibition sponsored by the Malaysian-British Society was held in conjunction with the annual get-together of the Malaysian-British Society and the British-Malaysian Society. Concomittantly, a catalogue of the collection co-authored by Datuk Lim Chong Keat and Henry Barlow was also launched.

THE MAUSOLEUM OF SHEIKH OMAR

The tomb of Sheikh Omar Basheer in Jalan Kampong Melayu, Air Itam is the largest and most handsome Muslim mausoleum in Penang and probably the largest and finest in Malaysia. It consists of a 35-foot square tower supported by a concrete base of Islamic design.

According to Haji Fathil Zachariah Basheer, the grandson of Sheikh Omar, the latter was a noted religious teacher and "reformist" of the mid-nineteenth century who died in 1881. The tomb marks the last resting place of the body of the Sheikh. Tuan Haji Sheikh Zachariah, Sheikh Omar's son, employed Muslim builders from India to construct the magnificent tomb.



The Mausoleum of Sheikh Omar Basheer

Sheikh Omar lived where he died, in the house that was said to have been built in 1840 by Mr. Nathaniel Bacon, the secretary of Captain Francis Light and witness to Light's will. Mr. Bacon later bequeathed the house and the land to his friend, Syed Hassan bin Baharom.

Syed Hassan Baharom, a disciple of Sheikh Omar presented his mentor with the house. Today, the wooden and concrete structure looks very different from the original thatched Malay house on stilts, but it is on the same foundation.

Seemingly, Sheikh Omar introduced his own form of mysticism at the mosque - a special form of medita-

tion known as *sulok* and the mosque in Kampong Melayu is still known as *Masjid Sulok* to the people in the area

Sulok is defined in the Shorter Encyclopaedia of Islam as a term used by the *sufis* (mystics) to describe the mystic's progress in the way of God. *Sulok* begins with the mystic's entrance into the *Tarika* (Way) under the direction of a sheikh and ending with his attainment of the highest spiritual enlightenment he can possibly achieve.

Sheikh Omar was also the imam of Masjid Jamek in Acheen Street in those days and enjoyed the trust of the British authorities.

According to records from the Penang Museum, after the Penang Riots of 1867, the heads of many Malay families in Penang were made to swear to Sheikh Omar that they did not belong to either of the two Malay societies - the Red Flag or Che Long People and the White Flag or the Tuan Chee People. These two societies were linked to the two Chinese secret societies - the Ghee Hins and the Tua Peh Kongs - which feuded with one another in 1867.

The sepulchre is today regarded as a *keramat* (a saint's grave) by the people in the area. The children read the Quran in front of the Tomb on weekends and adults chant verses on Thursday evenings. "It is considered a holy place," said Haji Fathil.

Haji Fathil has watched Kampong Melayu grow over the past 50 years. In 1931, he was appointed to the 4-member committee which laid down the rules for settlers in Kampong Melayu. They had to be Muslim, Malay and born in the Straits Settlements.

Kampong Melayu was especially planned for those in the lower income group with salaries of less than \$30.00 per month. They were to build traditional Malay houses, costing not more than \$500.00 - a feat almost impossible to accomplish today.

The rules provided for proper drainage, ventilation and the preservation of the natural environment. No trees were to be cut down, except those which had to make room for the house itself. Each house was to be surrounded by a hedge or fence, and had to have a small footpath in the back.

JOTTINGS FROM MEMBERS AND FRIENDS

In response to the Editor's request for feedback from members, we have received some jottings from Mrs. June Bennett, one of our members from Medan, Sumatra. Mrs. Bennett nee Clifton was born in Penang and the following are reminiscences of her childhood in Penang in the 1920s and 1930s.

Hon. Secretary
Penang Heritage Trust
c/o Penang State Museum

Dear Ms. Tan,

Herewith, at last, the "jottings" I promised to send you. You will probably gasp in disbelief at the length of these reminiscences. I must admit that it does look rather as if I took the bit between my teeth and galloped on unchecked.

I have deliberately kept a light-hearted scene. I feel that I do not want these childhood memories to be touched by sad endings. It is good to be able to open a door sometimes and look in on a pleasant memory, and then close it again knowing that it will remain safely intact. I must add this, even at the risk of sounding maudlin. The circumstances which determined that my father's early working years should be in Penang, and the willingness of my mother to join him in a place she knew nothing about (and remarkably few people in the west knew anything about at that time; not even its location, and some who even believed Penang to be somewhere in China) are, to me, generous acts of Providence. My parents found much happiness here, and they passed on to me and my brother an extraordinary happy childhood and a lasting affection for this island and for those who shared these youngest years with us.

So forgive me if there appears to be a slight over sweetening of the sauce. The truth of it is that life then was very sweet indeed.

Yours sincerely

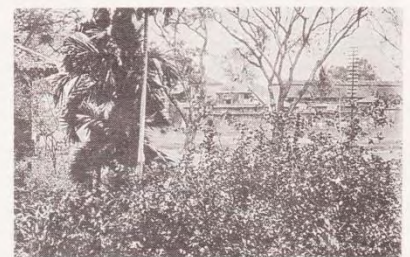
June Bennett
Medan, North Sumatra
11 September 1987.

FORT CORNWALLIS

My father, Frederick Thomas Clifton, first came to Malaya from England in 1919 as a young Police Inspector of the Straits Settlements Police. His appointments to various parts of Malaya, Penang and finally to Singapore were all in keeping with the manner of Colonial Service. One went where one was told to go. Although he retired officially in 1938 he returned to official duties for the Colonial Service in 1940 and did not return to England until after the war, in 1945.

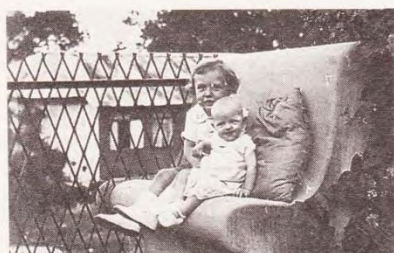
My mother, Alma Elsie Noel Clifton, arrived in 1923, a few months after their marriage in England in December 1922. They went to live in Penaga in Province Wellesley almost immediately after her arrival. Photographs indicate that my brother, Bernard (always known as Bobby) to family and friends from babyhood) was born in the General Hospital, Penang, from Dato Karamat in 1924, and that my parents had moved to Fort Cornwallis by the time he was 4 months old.

I was born in the General Hospital, Penang, from Union Street, in 1926, (there is a photograph in the family album with the caption, "A view of Fort Cornwallis from Union Street bungalow") but it would appear from evidence of other photographs that I too had spent my early months in the Fort.



View of Fort from Union Street bungalow

The house in which we lived within the Fort is a very shadowy memory. I have no doubt at all that there was a house (probably two) within the Fort and that we lived in one of them. That fact is borne out by various photographs taken of my family in the garden of a house in the Fort. But the whereabouts of the house is still a bit of a mystery. My husband and I have walked many times in and around the area of the Fort since, searching for some clue to show that a house had once been built somewhere along its walls and used as Police Officer quarters.



Bernard and June at the Fort, November, 1926

Nothing of that time of my early years remains. For instance, there was a stone seat set into what might have been originally one of the crenellations where guns were once positioned for battle. The walls surrounding the garden were thickly covered with vines. There were one or two coconut trees, and plants in abundance. Beyond the garden walls, and seen in nearly all of the photographs, is a small house whose roof is about eye-level with the stone seat. The opening behind the stone seat is guarded by iron railings. In the background of one of the photographs are sampans drawn up beside the house beyond the garden, and there is also a view of the sea.

LEITH STREET GHAUT/GHAT -

'Ghaut' is a Hindustani word meaning several things: A mountain pass; a chain of mountains; landing/stairs for bathers on the sides of a river or bank. It's fairly clear that this Indian word came - or was used because of the East India Company connection of that time, and/or perhaps because of the large Tamil community in Penang. Whatever the reason, the focus was obviously on the open slipway leading onto the rocky beach at the end of the street. One of my earliest memories of Leith Street Ghaut is of my mother buying fish from the sampans as they came in at this spot with their early morning catch. Fish for breakfast was a great treat for my father. Later on, so I am told, the fish catch was contracted for sale at the market only.

I remember seeing Ikan lidah, kurau, bawal putih and king crab among the catch. The long thin spike at the back, emerging from under the round dark green shell fascinated me, as did the very green and slimy rocks which have always been at the base of the wall, along the front of the drive to the houses, for as long as I can remember. The rocks were forbidden territory to us children. Necessarily so. Long slim snakes were frequently seen down there. The ghaut was in pretty good shape

then. It was not the rubbish dump it is today. I took a walk down there not long ago and saw the decaying body of a large muskrat lying amongst the heap of cans and plastic junk. The ghaut has seen better days. I do not really know if the houses had a number in my day, but we lived in present day No.21. It seemed much larger to me then, naturally, and I have the feeling that there might have been some changes but quite what they are is hard to define. They are the same houses, at any rate.

Our house had two staircases. One just inside and to the right of the front door. The other was at the back of the house. Buckets of hot water were brought up to the bathroom via the backstairs. We had no shower or baths - fitted ones, I mean. Just cold water taps and the round stone Shanghai jar. Standing on a slatted wooden platform, one simply dipped a ladle into the cool water and poured it over one's body. It was invigorating, but by the time my brother and I had finished chucking water over ourselves and each other there was never a dry spot to be found anywhere inside and sometimes outside the bathroom. Anyone requiring to use the bathroom, which was also the toilet, had to slosh their way through at least an inch of water. My mother decided to buy a large oval tin bath for us to use at bath times. From then on bath times were well under control.

We had no modern toilets either. This meant that the Totiman called at least twice a day to take away the pans to empty, clean and disinfect them and then replace them in the 'thunderboxes', as they were known. These were square wooden boxes with lids and served to keep everything neat and tidy and out of sight.

I did not encounter air-conditioning, even in Singapore, until after the 1939 - 1945 war. But at least, unlike living in Penaga where my parents had only oil lamps for lighting at night, we did have electrical power in Leith Street Ghaut. Thus we had the luxury of fans. At night mosquito nets were necessary. The blinds ('chicks' or Krai) were dropped against sun and rain. Windows were left open. This had its disadvantages at times. We had a lovely old cherry tree in the garden. I shared a love of its fruit with my brother, our pet monkey and all the flying fox in Penang. At least we ate our pickings with some decorum, but not so the flying fox. They had a favourite 'hang-out' for their nightly feast. They chose the

lightflex suspended above my mother's dressing-table. Here they would hang and gorge and then spit out the skins of the fruit. This, mingled with their droppings, was anything but a pretty sight first thing in the morning.

We did not have a refrigerator. We had instead a black zinc-lined cabinet supported on legs which rested in heavy green cups filled with lysol (air busoh). This prevented ants getting to the food inside the ice-box. Blocks of ice covered in sawdust were delivered daily. They were rinsed off and placed in the top half of the cabinet where meat, fish and butter and bottles of water and whatever else were stored. We also had a stone water filter. Not like the slim ones you see today. This one, if memory serves correctly, had a hollowed out stone housed in a cabinet similar to the ice-box. Boiled water was poured into the stone and filtered through in large, single crystal clear droplets into a stone basin positioned below, which was then transferred into glass bottles and stored in the ice-box. These did not taste of plastic as can be the case where water is stored in plastic bottles. But, if the empty gin bottles, which were a useful shape for storage and which were used sometimes for this purpose, had not been properly washed and rinsed before freshly filtered water was poured into them, they gave off a very distinctive flavour. I hasten to add that this did not happen often!

I remember that there was always a lovely stirring of excitement at the approach of a storm. The curtains at the windows would be as flags in the wind. The sea would turn grey and the Casuarina trees would start to sing. Then the sea would begin to swell as if taking a deep breath. We would dance about shouting, "Lok swee li, lah! Lok swee li!" and getting in the way of Amah who would be in a fuss to pull down the 'chicks' and bring in the clothes off the washing line, all at the same time. The dog, Hardy, the cats (all strays picked up from surrounding drains) and the pet monkey, Jimmy, would rush to shelter on the covered back verandah - a raised stone platform at the back of our house. The wind would blow the sea into a fury; smashing it into the sea wall, sending a great wave shooting up into the trees. It would come down through the branches of the casuarinas in a fine spray, and we would be allowed to put on our swimsuits and wait under the trees to be drenched; all the time squealing in

delighted anticipation. In really bad storms there was no holding back the sea. A great wave would gather itself out of the ocean and lope across the sea in great strides from miles away and take a final momentous leap over the wall and rush madly over the driveway, bringing stones and sand swishing into the house. The first thing to be moved would be the upright piano with its lovely brass candleholders, and then the rest of the furniture placed safely out of reach. But you had to be quick about it!

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Her real name was Ma Yok Yin, but she was always called Ah Thye by her parents and by all of us. She was the same age or slightly older than my brother who was only a baby when her mother and father came to work for my family. Her father was our cook, and Amah looked after us and did practically everything else. Ah Thye and my brother were pretty inseparable when they were small. And when I arrived on the scene Amah's hands were fairly full. Ah Thye came with us nearly everywhere, and if we were out somewhere and happened to see my father, even joined us in shouting "Daddy! Daddy!". Occasionally, the servants would take a month's leave, or we would be away on leave ourselves in the UK. Sometimes, for one reason or another, we had 'ganti' servants during their absence, but we were always pleased to have them back with us again. When my father was transferred to Singapore in 1934, they felt that they could not leave Penang. But after a month or so they joined us. Ah Thye was a delightful companion, she was also my best friend. I suppose I would have been about 8 years old before I was allowed anywhere near a cinema. So it would have been later, when we were in Singapore, that my brother, Ah Thye and I were initiated as full-blown members of the Mickey Mouse Club. This accolade was bestowed upon us after we each donated a tin of condensed milk at one Saturday morning charity matinee. Very proud we were to wear the much coveted Mickey Mouse badge. My brother would not be seen dead wearing a Betty Boop ring, so he missed out on that membership, whereas Ah Thye and I flashed ours around everywhere we went. That was probably obtained by yet another tin of condensed milk. We soon learned that these tins provided an open sesame to all

matinee clubs and began to gather all sorts of badges and things. And as members we were able to attend all Mickey Mouse matinees which were showing Mickey and Minnie, who were really at the peak of their film careers then, Betty Boop, Donald Duck and even the "Our Gang" series. "Our Gang" were a gang of real children in a very humorous series for children. One of the gang was Alfalfa, a little boy with several teeth missing and a twist of hair which stood straight up from the back of his head. It reminded me always of the spike of a king crab.

Ah Thye enjoyed these films as much as we did and screamed and laughed as loud as the rest of us in the cinema. The odd thing was that she never learned to speak English in all our years together, and neither my brother nor I spoke any Chinese. We had a sort of cross between a patois and esperanto of Malay. Those listening to us thought they knew what we were saying but found in the end that they did not. My father, who was absolutely fluent in Bahasa Malayu, was quite aghast and suggested that we try Greek, it would surely be easier to follow. But we three knew what it was about and that is all that mattered to us. It was not meant to be a secret language contrived to fool everyone, it was just that we did not know how to express ourselves sufficiently well and therefore made up words as we found the need. How it all began I cannot say. I have traces of it even now and am forever apologising for my poor Bahasa. I could perhaps blame my brother, for it was he who refused to speak any English at all until he was about 3 years old. In later years Ah Thye and I were permitted to see more 'sophisticated' films like "Three Smart Girls" and "Tarzan and the Apes" (Tarzan was barred to me after a time because of the regular onset of nausea after I had been to one of these films. My mother declared it was too upsetting for young children to see. If the truth were known it was that I had eaten too much kacang puteh during the exciting parts of the film that made me sick).

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One of our regular irregular visitors was the Silkman. He would arrive at our house with a great bundle of the latest silks, embroidered pillowcases, handkerchiefs, kimonos and tablecloths from China, all tied up in a

large piece of cloth, balanced on the back of a spindly old bicycle. He would beg my mother to let him show her - just show her, no need to buy - his wares. My mother would then invite him in and watch him spread everything out on the cloth on the floor. He would chatter away and with endless patience unfold and drape all his beautiful linens all over the furniture for my mother to see and, hopefully, buy. She always bought things from him. It was beautiful stuff and the quality excellent (I have even now a tablecloth of my mother's which she must have bought in Penang). Looking at everything he had would take up an hour or so. When my mother had made her selection and they had agreed upon a price, the Silkman would ask permission to fold and pack it all away.



The Silkman

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The young SSP Inspectors who came out from England as bachelors often came to our house in Leith Street Ghaut for a Sunday curry tiffin. There seemed to be lots of fun and laughter and singing and piano playing. I remember one Sunday morning in particular when three or four rickshaws, which were usually parked at the top end of Leith Street Ghaut, were called to our house and hired for the morning. The rickshaw pullers were asked to step aside while the Inspectors got in between the shafts and commenced to race around the green in front of the house and up the road and back again. The 'passengers' (no less than the wives of some of the 'Old marrieds') screeched their commands at their steeds, urging them to greater speeds. The rickshaw pullers who had never witnessed the like before, just fell about laughing. Probably because the Tuans were so slow!

The second instalment of this article will be printed in the next issue of WARISAN.

HERITAGE TREES OF PENANG

A Malaysian child attempting to portray a rural scene would include in his drawing those elements that he might have come to consider as being typical: a kerbau, some birds in the sky, poultry running about in the house compound Similarly, swifts along Beach Street at the start and end of each day provide very lasting impressions of that thoroughfare. And, of course, one cannot forget the impression of Butterworth with its crows! These birds, therefore, provide a very important component, in many cases desirable and in others not so desirable, of the total landscape of towns.

Trees can also lend much character to the overall image. Just as tree-ferns typify several hill-stations, Malaysian urban areas bring to mind certain planted trees: the Angsanas of Penang, the Rain Tree of Taiping, the large trees of Jambu Laut and Tembusu along Jalan Tun Perak in Kuala Lumpur and the Yellow Flame that line the older parts of Petaling Jaya.

One of the more distinctive features of Georgetown is the presence of matured trees along many of its streets. No finer example can be seen of Angsana (*Pterocarpus indicus*), Rain Tree (*Enterolobium saman*), Flame of the Forest (*Delonix regia*), Yellow Flame (*Peltophorum pterocarpum*), Nim (*Azadirachta indica*), Santol (*Sandoricum koetjape*), or Bungor (*Lagerstoemia speciosa*). Prominent amongst the roadside trees are the Royal Palms (*Oreodoxa regia*) of Peel Avenue and Gottlieb Road, the Rain Trees of Kelawei and Perak Roads, the Angsanas of Scotland, Residency and Macalister Roads, the Teak Trees (*Tectona*) along Air Rajah Road, the Cemetery Trees (*Polyalthia longiflora*) along Batu Gantong Road, and the avenues of Kelumpang or Java Olives (*Sterculia foetida*) along Patani, Sg. Pinang and Lines Roads. The presence of these huge trees have given Georgetown a distinct character and identity as well as provide an aesthetically pleasing and pleasant environment. These matured trees which line some of the roads are often the objects of envy of other town councils in Malaysia which lack them.



Royal Palms - Peel Avenue



Air Rajah Road

History of Roadside Trees in Penang

Many avenues have suffered considerable loss of shade trees through road widening over the years, but most still retain a large measure trees that were planted fifty to a hundred years ago. They are the legacy of Charles Curtis who, in 1884, began not only the development of the Botanic Gardens, but the planting of the roadside trees.

Some of the earliest written records concerning Penang mentioned the abundance of planted trees in Penang in 1802. Of these, there are now no trace as none of the planted trees in Penang are of that age.

With the establishment of the Penang Botanic Gardens in 1884, there was a spurt of tree planting. Charles Curtis, the first superintendent of the Botanic Gardens (1884-1903) reported that in 1885 he supplied 11,500 trees for roadside and other planting from the Garden's nursery. It was not recorded what the species were and where they were planted. However, judging from the size and approximate age of the Angsana trees along Macalister and Residency Roads one can assume that they could have been planted in 1885.

Burkhill, a former director of the Botanic Gardens (1912-1925) reported that in 1908 an unknown disease decimated the Angsana trees of Penang. A similar disease dealt the same fate to the Angsanas of Malacca earlier. It is likely that the disease could have been caused by a fungus. In the 1920s, the assistant director of the Gardens, F. Flippance (1921-36) replanted many of the

streets where the trees have died. Professor R.E.Holtum, a former director of the Gardens in the 1920s and 30s, in a recent visit to Penang confirmed that most of the Angsanas along Scotland Road were replanted by Flippance. Flippance was also responsible for the rows of Royal Palms along Peel Avenue and Gottlieb Road, planted in 1935.

Initially, the responsibility of tree planting along roadsides appear to lie with the Botanic Gardens. However, by the 1930s it was obvious that role was reduced to merely supplying seedlings from their nursery and advice on how to plant them. The responsibility of tree planting, maintenance as well as chopping them down now lies with the various departments of the Local Councils of Penang (MPPP) and Seberang Perai, the State Public Works Department, the Water Works Department and the Forestry Department in areas under their jurisdiction. The MPPP has a Town Beautification Committee that coordinates landscaping activities in Georgetown. In 1985, the State Public Works formed an ad-hoc sub-committee on Urban Tree Conservation, but the sub-committee became defunct in 1986.

Urban Trees of Georgetown

Trees perform a number of important roles from aesthetic, environmental and historical points of view.

The roadside trees planted over the last 100 years or so reflect the history and development of Georgetown. Since not all the trees are indigenous to the urban areas, the age of the trees would in some sense reflect the historical development and growth of Georgetown. Some of the oldest trees are found near the Residency and Air Rajah Roads, where early government officials had their residence. New residential areas, such as that of Jesselton Heights or the housing estates off Green Lane or Glugor do not have trees of any significant age.

The presence of matured trees in only certain areas of Georgetown is also a reflection of the social values and concerns of the authorities at that time. The trees that were planted since the beginning of this century are mainly in the more affluent areas of town where the civil administrators and the wealthy reside. Areas of a similar age, such as the Jelutong and Weld Quay areas,

had no systematic roadside planting. The few large trees that are there are the Rain Tree and the Ketapang (*Terminal catappa*) which were haphazardly planted, indicating that there were no conscientious tree planting programme in those areas. This bias in tree planting is, unfortunately still evident in present day planting of roadside trees.

It is also clear that all the indigenous forest trees were chopped down in the course of the development of Georgetown. In places that bear the name of trees, such as Jelutong (from the Jelutong tree, *Dyera costalata*) or Gelugor (from the Gelugor tree, *Garcinia astroviridis*), it is impossible to spot a Jelutong or Gelugor tree. One assumes that these trees were common in those areas once for them to have acquired such names. Might it not be culturally relevant to replant those trees in the areas concerned? It would not be an easy task, but one certainly worthy of consideration, especially when it can put some "heritage" back into urban planting.

How does one define a heritage tree and what steps can be taken to declare trees as heritage trees?

There are several criteria by which one can look at trees to regard them as heritage trees.

1. Trees which are rare, unique or one of its kind can be declared as heritage trees. Many trees in Malaysia in terms of size and age cannot be replaced in one's lifetime. That is a heritage. The most notable example in Georgetown is the Baobab tree (*Adansonia*) at the junction of Peel Avenue and Residency Road. Protected with a railing, the Baobab tree is over 100 years old and is deciduous in dry weather at the beginning of the year. The props to support the leaning trunk were first erected about 1940. by J. C. Nauen, late Curator of the Botanic Gardens. Other examples include the three tall buttressed trees of Kasah (*Pterygota*) opposite the Seven-day Adventist Hospital along Burma Road, a fine specimen of the Jawa Olive or Kelumpang at the E & O Hotel near the sea, a noteworthy example of Jelawi (*Ficus macrocarpa*) at the southern end of Farquhar Street, the huge Sentang (*Melia excelsa*) outside the Christian Cemetery along Western Road and the historic Mahogany in the compound of St. George's Church, Farquhar Street.

2. Trees which are of special because of their origin or significance at-

tached to their planting such as a special occasion.



Indian Mahogany, St. George's Church

3. "By association" - some trees are found in significant places such as in the compound of a historic building and they add to the ambience of the environment. The garden of the Residency is an arboretum of its own. It contains the largest specimen of Angsana and probably, the best specimen in Malaysia the Indian Silk Cotton Tree (*Bombax malabaricum*) with its large red fleshy flowers. Other noteworthy species include the Buttercup Tree (*Cochlospermum*) of unusual size, the Cannon-ball Tree (*Couroupita*) as a uniquely self-fertilising specimen, the Persian Lilac (*Melia*), the Kedah Bungor (*Lagerstroemia*), 2 kinds of Kelumpang (*Sterculia foetida* and *S. macrophylla*), Kerian (*Eugenia*), Meningau (*Gnetum*), Midnight Horror (*Oroxylum*) and the Teak Trees (*Tectona*).

Threats to the Urban Roadside Trees of Georgetown

Over the years, the roadside trees of Georgetown suffered a steady rate of loss. Some of the trees died of "natural causes" - deaths caused by disease (both insect and fungus), attack by parasitic plants and strangling figs or by lighting.



Attack by strangling figs near Penang Court

Many of these deaths are preventable and most citycouncils take steps to prevent the premature death of trees. Insect and fungal diseases can be treated by chemicals, while trees with parasitic plants and strangling figs can be pruned. However, in the case

of Penang, this is often not done. With proper treatment, the life of these trees can be prolonged indefinitely since most of the urban trees in Penang are relative "juveniles". Some of the oldest trees in the world are over 4,000 years old. Unlike animals that have a definite life span, there is no theoretical reason why plants cannot continue to live indefinitely. Some studies done on the age of our large forest trees indicated that the large trees are between 300 to 800 years old, depending on the species. There is no reason why most of our urban trees should not survive to a few hundred years old.

Another threat to our urban trees is vandalism or the wilful destruction of the trees. A shocking number of Georgetown's large trees show evidence of having been burned at the base. This is sheer carelessness or vandalism.



Angsana burnt at base, York Road

Besides such vandalism, the authorities also kill off some trees which they regard as a danger to life or property. While these are legitimate reasons for the removal of trees, there is usually very little remedial measures taken before the trees reach such a state. The authorities may also be responsible for the death of trees through negligence or ignorance. Within the past years, there have been efforts to make the roadsides more attractive by paving the shoulders. However, in the process the pavings go right up to the base of the trunk of the trees. This places the trees under continual stress because of shortage of water and lack of aeration of their roots. As

as a result, these trees would not grow as well as other trees. These trees would also be more prone to diseases and in times of exceptional stress, such as during a drought, it is likely that many of these trees will die.



Pavement, Anson Road

Recently, considerable public concern was voiced over the destruction of a large number of very large trees in the road widening and realignment schemes along Green Lane and Scotland Road. The Yellow Flame (*Peltophorum pterocarpum*) of Green Lane and the Angsanas of Scotland Road were chopped down to make way for wider roads.



Angsana uprooted, Scotland Road

What Can Be Done

With the steady attrition of roadside trees in Georgetown, it would only be a matter of time before Penang will lose one of its most distinctive urban features. We are already witnessing the erosion of the character of some roads through the loss of trees. For example, the loss of the Royal Palms along Gottlieb Road and the replacement of Western Road (Jalan Utama) with a species of trees that is different from the ones that had died, resulting in a lack of coherence in the roadside planting.

Hence, there is a need to take urgent measures to safeguard the urban trees of Georgetown. As a long term measure, one of the surest way of protecting the urban trees is to in-

crease public appreciation and awareness of the value and importance of such trees. We should all be aware of the historical, aesthetic and environmental values of these trees. Because of their age and association with the development of Penang, they have great historical value. In this sense, they should be regarded as heritage trees.

With the recognition of the value of trees, one could hopefully reduce the amount of vandalism and unnecessary destruction of such trees. However, such a recognition would require a change of public values and such change via public education takes time. In the interim, there would be a real need to protect the trees. This would require a state policy towards the conservation of the trees, and the necessary legal protection in the form of a tree conservation act.

We would also need to document the current status of all the significant trees and to undertake research on their historical associations. This documentation could be used in a public education programme, where one can design a "heritage trail" which encompasses the trees, monuments and buildings and with relevant informative signboards along the trail to point out features of heritage interest. This would, indeed be an added feature for both the local as well as foreign tourists.

We can certainly put "heritage" back into our urban planting by introducing or replanting trees that are endemic in the forests of the northern states of Malaysia. The Forest Research Institute has recently been conducting a national tree planting programme. Under this programme, indigenous flora were tested to determine which of them are potential town species. The indigenous trees that are now established in towns are undoubtedly the products of chance and ecology. Only the species that could tolerate hostile urban conditions could get established as urban trees and indeed, very few species get pass this ecological "filter". So far, the Institute has identified at least 35 or so species which it intends to promote as urban trees after trials in Selangor and Singapore confirmed that they grow well in urban and exposed conditions. From the species identified, the following are erstwhile considerations for urban planting in Penang:

- Penaga or Ironwood (*Mesua ferrea*)
- Kedah Gardenia (*Gardenia carinata*)
- Bunga Tanjung (*Mimusops elengi*)
- Meranti Temak Nipis (*Shorea roxburghii*)
- Gegatal (*Schima wallichii*)
- Gelam or Paper-bark tree (*Melaleuca cajuputi*)

These species are endemic in the forest of Kedah, Penang and Perlis.

Perhaps the most exciting find from the northern states is, from Penang's heritage point of view, the *Maingaya malayana*, a tree with very unusually shaped, yellow fragrant flowers that bloom throughout the year, occasionally building up into spectacular displays throughout the crown. It is a rare tree from Penang, probably now extinct in the wilds, but saved in the nick of time, in cultivation. This very rare species is related to the temperate witch hazel and belongs to a genus that is monotypic (having one species only) and endemic to Penang and north Perak. The last time the species was seen was in 1921 until Dr. T. C. Whitmore found a single relict tree on Penang Hill in 1971. A few seeds were obtained from the tree from which two trees were subsequently raised at the Forest Research Institute in Kepong. The species may now be extinct in Penang, but there is a good chance that it can be propagated and grown in towns, appropriately back in its original home, Penang.

Reference :

1. *Trees for Towns* by F.S.P. Ng in *NATURE MALAYSIANA*, Vol.7 No.4.
2. *Towards an Uniquely Malaysian Urban Landscape through an Emphasis on the Planting of Indigenous Trees* by Y.P. Tho, K.M. Wong, S.K. Yap and K.M. Kochummen in *REK-REASI LUAR DI MALAYSIA* 1983.
3. *Heritage Trees of Georgetown* by Leong Yueh Kwong.

HISTORICAL COINS OF PENANG

The Penang State Museum Board is appealing for donations to buy two sets of old Penang coins dating as far back as 1786 - the year a British settlement was set up by the East India Company in Penang.

The Museum does not have a comprehensive collection of old Penang coins dating to the days of the East India Company. Recently, two private collections were offered for sale to the Museum: the first set costing \$48,000 comprises of 44 pieces issued between 1786 and 1828; the second set at \$12,000 consists of 33 pieces issued between 1786 and 1828 and is currently on loan for display at the Museum.

Recognising the importance of both sets, the Penang Heritage Trust on 16 January 1988 made a donation of \$1,000 to the Museum Board to start a public appeal for funds to purchase the coin collections.

The above coins were the first official coins issued for Penang and are thus a significant part of the numismatic heritage of Malaysia. Hopefully, the two collections would remain intact in this country to serve as reference material for future generations. Indeed, it would be the pride of any museum, certainly Penang, to own both sets. Unfortunately, the Museum does not have sufficient funds to make such an acquisition and has to rely on other sources of funds, particularly contributions from members of the public and corporations.

HISTORY OF EARLY COINAGE OF PENANG

The Balemark Series

At the settlement of Penang by the East India Company in 1786, the Spanish Dollar was the standard unit of account at the rate of 100 Cents (Pice) to a Dollar. The first coinage struck for Penang was a uniface copper 1 Cent (Pice) with the Balemark of the British United East India Company on the obverse. The coin was struck in Calcutta between May and August 1786 without the island's name or year date of minting for it was not known what the name of the

island would be. The coin was brought in by Captain Francis Light who named the island "Prince of Wales Island".



1 cent (Pice) diameter 29mm. Uniface. Copper. 1786

In 1787 copper coins bearing the year date, balemark and the arabic inscription "Perrinsa Jerizah ab-Wailis" (Prince of Wales Island) on the 1/2 Cent and 1 Cent were issued. 1/4 Dollars and 1/2 Dollar silver coins bearing the same design were minted and released in 1788. All the denominations were struck in Calcutta.

Emergency Issues

By 1800 there was a general shortage of coinage in the market place. Sir George Leith, then the Lt. Governor of the Island struck in tin (in Penang) between 1800 and 1805 a uniface 1 Cent coin bearing his initials "GL" on the obverse.

Robert Farquhar, the second Lt. Governor, issued a similar coin between 1804 and 1805 bearing his initials "RF" on the obverse. In 1809 the last uniface tin coin bearing the initials "A & C" (Anderson and Clubley) were struck. Anderson and Clubley were senior officials under Lt. Governor Macalister. Unfortunately, the tin coinage were extensively counterfeited. This led to a request of a proper and adequate copper coinage; the tin coinage was recalled and demonetised in 1812.

Coat Of Arms Series

A series of new 1/2 Cent and 1 Cent coins were also minted in London. These coins bore the date 1810 and the East India Company Coat-of-Arms on the obverse and the arabic

inscription "Pulau Pinang" within a wreath of lily cups on the reverse. The coins were struck by the Royal Mint London and were beautifully executed.



1/2 cent (1/2 Pice) diameter 24.5mm. Copper. 1810.

Due to a further demand for coinage, the Madras Mint struck more coins bearing the dates 1825 and 1828. These coins were similar in all respects to the earlier 1810 issues; however, the workmanship of these coins was inferior. Numerous varieties of these coins exist with different number of lily cups on the reverse.

The money of account of Penang changed from the Spanish Dollar to the Bengal Rupee in 1826 in an attempt by the East India Company to standardise the currency in all its possessions. The change caused problems with the commercial community in Penang, and was thus, never fully implemented except for all government transactions. The Rupee remained the official money of account until it was abolished in 1867.

From 1871 onwards, the Straits Settlements coinage was introduced in Penang and these gradually replaced the earlier foreign as well as local coinage.

The coinage of the Board of Commissioners of Currency of Malaya was introduced in 1939. This was followed by the coinage of the Board of Commissioners of Currency of Malaya and Borneo in 1953. The coinage of Malaysia has been issued by Bank Negara Malaysia since 1967.

Reference:

The Encyclopaedia of THE COINAGE OF MALAYSIA, SINGAPORE AND BRUNEI by Saran Singh. Malaysia, Numismatic Society Publication, Kuala Lumpur.

HERITAGE BOOKSHELF

WATERCOLOURS AND SKETCHES OF MALAYA 1880 - 1894.

Frank Swettenham and George Giles.

By Lim Chong Keat and Henry Barlow.

Published by the Malaysian-British Society.

Singapore, 1988.

M\$60.00 (hardcover).

The drawings made by Swettenham and Giles from 1880-1894 include illustrations of the historical journey across the Main Range from S. Bernam to Pekan along the Pahang River. The collection was acquired by Lim Chong Keat in 1972 and consists of 55 watercolours and sketches by Swettenham and 36 by Giles.

Apart from full-colour reproductions of the works, the catalogue presents relevant notes on the main characters written by Barlow who has completed a biography of Swettenham due for publication soon. Datuk Lim contributed commentaries and notes on the artists and their works. The illustrations provide interesting visual records of that period of Malaysian history that saw the extension of British influence in the States of Perak, Selangor and Pahang. Swettenham's historical journal of the Pahang journey is also reproduced in the Appendix of this catalogue by kind permission of the Malaysian Branch of the Royal Asiatic Society.

The catalogue was launched simultaneously with an exhibition of the collection under the sponsorship of the Malaysian-British Society on the 10th. of October 1988. This edition is a collector's item and is available for sale at the Penang State Museum and Art Gallery and Galeria Sdn. Bhd.

THE CREE JOURNALS : The Voyages of Edward H. Cree, Surgeon R.N. as Related in His Private Journals, 1837 - 1856.

Edited by Michael Levien.

Published by Webb & Bower (Publishers) Limited.

England, 1981.

M\$40.00 (hardcover).

The book is a selection from the private journals of Dr. Edward H. Cree, who served as a surgeon in the British Royal Navy in the period 1837-69. It presents a splendid panoply of people and places in the Far East and the Balkan States in the last century. Dr. Cree witnessed land and sea actions in the First Opium War of China (1839-42); he was engaged in the pursuit of pirates in China and the Malay Archipelago; he was hosted to social gatherings in Penang, Singapore, Batavia and Manila and was present at Sebastopol in the final stages of the Crimean War.

The spirit and atmosphere of the period are captured wonderfully well by the line and watercolour drawings sketched and painted by Dr. Cree himself. No doubt a very sharp observer, Dr. Cree recorded vividly the very interesting and amusing descriptions of scenes, people, food, local customs and life on board ship.

THE CREE JOURNALS is a fascinating personal narrative. It will delight all those who enjoy travelling through the past, giving them a sense of experiencing history in the making.

LIKE TIGERS AROUND A PIECE OF MEAT.

The Baba Style of Dondang Sayang.

By Philip L. Thomas

Published by the Institute of Southeast Asian Studies.

Singapore, 1986.

S\$16.00 (softcover).

Throughout Malay-speaking Southeast Asia, the *pantun* has long provided a medium for social intercourse between people of varied ethnic backgrounds. One of the most elaborate forms of *pantun* singing is Dondang Sayang, a style which originated in Malacca and eventually spread to Penang, Singapore, Sarawak and Indonesia. Here, singer, violin, drum and gong combine to create witty, slanging repartee graced by allusions taken from the natural and social setting of the Malay world.

LIKE A TIGER AROUND A PIECE OF MEAT traces the history of Dondang Sayang and analyses through compositions from Malacca and Singapore how these poets achieve works of profound meaning.

FORTHCOMING EVENTS.

● SUFFOLK HOUSE AND THE HISTORY OF HERITAGE SITES.

A talk by Datuk Lim Chong Keat organised jointly with the Malaysian-German Society.

Friday 18 November, 1988.
8.00 pm at the premises of the Malaysian-German Society, Air Itam Road, Penang.

● A GARDEN PARTY at Suffolk House to inaugurate its restoration. An event organised in conjunction with VISIT PENANG '88

Sunday 27th November, 1988,
4.30pm to 7.00 pm.
Tickets priced at \$20.00 are available at the Penang State Museum, E & O Hotel or contact the Hon. Secretary (Tel: 379355)

● The launching of the HERITAGE LINEAR PARK AND RHANEE DHOBY MEMORIAL organised in conjunction with VISIT PENANG '88

Sunday 27th November, 1988.
4.30 pm.

● PERANAKAN HERITAGE WEEK

organised by the State Chinese (Penang) Association from 2nd to 8th December, 1988.

2-day Seminar on Straits Chinese Heritage at the E & O Hotel at \$50.00 per person.

2nd & 3rd December 1988.
9.00 am to 5.00 pm.

Peranakan Dinner and Cultural Performances at the E & O Hotel at \$20.00 per person.

3rd December 1988, 8.00 pm.

Peranakan Wedding Procession and Tea Ceremony at the E & O Hotel and 13, Perak Road, Penang.

4th December 1988, 10.00 am.

● The launching of SHEIKH OMAR'S MAUSOLEUM as a heritage site in conjunction with VISIT PENANG '88.

Saturday 3rd December, 1988.
10.00 am at Kampung Melayu.

● The launching of FOUR HISTORICAL SITES OF PENANG HILL in conjunction with VISIT PENANG '88.

Wednesday 14th December, 1988.
10.00 am. Penang Hill.



Does an affront to Georgetown's historic fabric, like this example, jar your visual senses and sense of heritage?
Our report in the next issue of WARISAN.

WARISAN

PERSATUAN WARISAN PULAU PINANG
PENANG HERITAGE TRUST
C/O MUZIUM NEGERI PULAU PINANG
JALAN FARQUHAR
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