



# PHT *newsletter*

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**PENANG  
HERITAGE  
TRUST**

*Persatuan  
Warisan  
Pulau  
Pinang*

**PHT**

## EDITORIAL

Dear Members,

At the time of writing, PHT appears to have returned to its past role in the 1980's and 1990's, of 'fire-fighting', something we had hoped we would no longer need to be doing. Many of you would have seen press reports of recent threats to heritage sites and buildings, of press conferences and statements, of lobbying and rallying of support both locally and abroad.

The Ashrakanah, Jalan Masjid, off Chulia Street, circa 1840s, birth place of Boria and landmark of the 19th Century Awal Muharram celebrations, witnessed bulldozers and workers clearly instructed to demolish, in the last week of May 2004. Speedy action on the part of alert PHT members and informed reporters resulted in MPPP and the State Government being informed. Both State and Local authorities sent their representatives, the demolition of the main building has been stopped but an early 20th Century extension in front of it with cast iron columns and brackets and used as a wood workshop by Loo Pun Hong artisans from the nearby carpenters guild in Love Lane, is gone. So too the shrine next to the Nonya kueh makers. The history of the site is published on Pg.12

The Roman Catholic Church in Penang published an Announcement of Exhumation Notice of 204 graves in the historic 18th Century cemetery in Penang Road in May 2004. The importance of this site in its authentic state in the heritage city of George Town, is indisputable. Concerned members of the public have visited the office and written to us. The PHT has alerted various quarters both locally and abroad. As a responsible NGO, we have also written officially to the Bishop to seek his clarification after which we have issued a press statement. Protest letters from descendants and statements to the press from various groups in support of the retention and restoration of the cemetery have been received. We print the statement in full on Pages 19 & 20 and we await the response of the Church.

The Koay Jetty issue is not over despite the statement by the Government that development will proceed and that the jetty will be demolished. The PHT offers a win-win alternative suggestion for consideration - on Page 11.

The newsletter appears to be doing its job. We've had some wonderful responses from many of you to the articles written - further insights, identification of unknown buildings, letters of support, stories from younger days, recalled because the newsletter had triggered old memories. Please continue to share with us so that we may all strengthen our images of our past.

Loh-Lim

**FUTURE SITE VISITS PGS 11 & 15**

**SITE VISIT REPORT 28 MARCH 2004**

## **Dato Chuah Thean Teng**

### **Master of batik painting**

**Yahong Art Gallery**

On March 28, about 40 members of PHT and friends met the internationally known pioneer batik artist of Malaysia Dato' Chuah Thean Teng, were given a lecture on batik painting and the opportunity to view some of his very early works.

On that day Dato' Chuah (best known as Teng) was in great spirits. He greeted the PHT visitors, posed for photographs with some, and answered many of their questions. Teng is a living heritage of Penang and a national art treasure of Malaysia. We were privileged to have the opportunity of visiting him.

After introducing Dato Chuah, Dr. Choong Sim Poey invited me, as the Guest Curator for the Chuah Thean Teng Retrospective Show in 1994 to take over.

For the interest of members, I related the life history of Teng. Teng was born in 1914 in China and migrated to Penang in 1932. Today at the age of 90, he is still actively doing Tai Chi exercises and painting every day. He is the only surviving member among the pioneer group of artists in Penang—namely Yong Mun Sen, Kuo Ju Ping, Khaw Sia, Abdullah Ariff, Tay Hooi Keat and Lee Cheng Yong. The group was very active in the 1930's and 40's. They made Penang the centre of art in the country. It was only after Independence in 1957 that the centre gradually shifted to Kuala Lumpur.

Teng held his solo batik exhibition in Penang in 1955, Singapore in 1956, Kuala Lumpur in 1957 and London in 1959. The National Art Gallery in Kuala Lumpur honoured him with a Retrospective Exhibition in 1965.

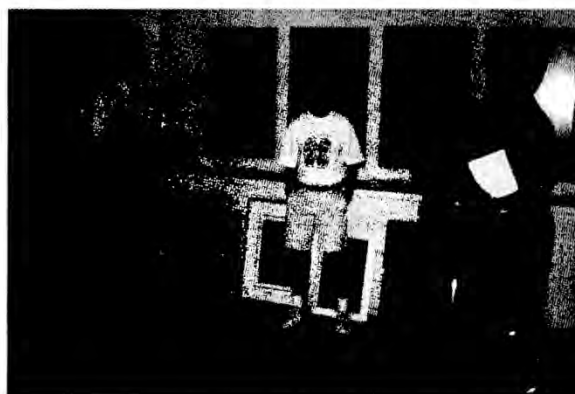
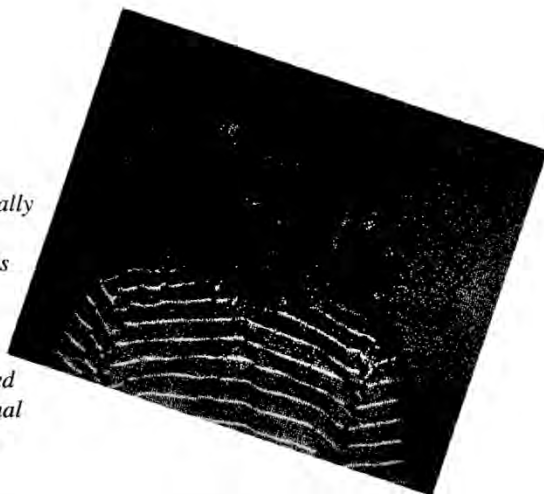
Today batik painting is accepted as one of the media of fine art. Teng is credited for this achievement and is internationally recognized as the Father of Batik Paintings.

Teng showed the visitors the process of making a batik painting—from the initial stage of sketching with charcoal on cotton cloth, to different stages of waxing and dyeing. It was clear that the process demands a lot more technical skill and care than the usual oil or watercolour painting.

Approximately 100 paintings were on display that day (some belonging to his 3 artist sons). They included several old works done about 40-50 years ago. The majority were works done during the past 20 years. From these paintings one can see that Teng is a remarkably talented artist. PHT members thoroughly enjoyed meeting the jovial artist himself and seeing his many beautiful works of art. Some visitors were taken aback by the high price tags of Teng's paintings. One lady lamented that she wished she had bought one painting she liked very much 10 years ago. Today the price had gone up much beyond her reach.

Overall the visitors had enjoyed meeting a living heritage and a national art treasure and seeing his many beautiful works of art in batik. We sincerely hope that he will continue to be able to produce many more good paintings to come

by Dr. Tan Chong Guan



All pictures of site visit - courtesy of Dr Choong

**BADAN WARISAN MALAYSIA & THE PHT VISIT KUCHING 26-28 MARCH 2004**

As the MAS flight began its descent to Kuching international airport, Badan Warisan Malaysia and PHT members on board could briefly relive the experience of early seafarers approaching the shores of Sarawak. First landfall was Tanjung Datu, Sarawak's westernmost point and the cape dividing Sarawak from Indonesia's province of West Kalimantan. Next was Gunung Santubong rising like a sentinel 810 metres above the coastal plain where the winding Sarawak River, navigable all the way to Kuching, still snakes its way through mangroves and nipah palms to the South China Sea. Minutes later, aroused from our reveries by immigration formalities — under the terms of joining Malaysia in 1963 Sarawak still controls the entry of Malaysians and foreigners alike — we climbed aboard a bus to navigate Kuching's busy lunch-hour traffic to our hotel.



In the spirit of increasing collaboration between Badan Warisan Malaysia and the Penang Heritage Trust, PHT members Magdalene Ng, Joann Khaw, Geoff Edwards, Theo Werner, Karin Werner and Leslie James joined a Badan Warisan Malaysia heritage visit to Kuching 26-28 March led by Badan council member Datin Amar Elizabeth Moggie, Badan executive director Elizabeth Cardoso and Badan Heritage Centre manager Lim Ee Lin. The group of 33 Badan and PHT members spent three days visiting heritage sites in the Kuching area and noting the success achieved in preserving and restoring many historic buildings despite the absence of a formal heritage conservation body like Badan or PHT. Our local guides for the visit were Datin Heidi Munan, Society Atelier Sarawak president Edric Ong and local batik artist Michael Lim.

First stop after lunch on 26 March was the Astana, the palace of the White Rajahs built in 1870 by the second Rajah, Charles Brooke, and now the official residence of the Governor of Sarawak. Not usually open to visitors, the Astana sits majestically on the north bank of the Sarawak River, its lawn sloping down to the river and facing Kuching's historic Main Bazaar, its architecture a fusion of crenellated Norman-style towers (the right-hand one bearing the date 1870 and an inscription in jawi of the Brookes' Latin motto *Dum spiro spero* — "While I breathe I hope") and steep Malay-style roof of local belian (ironwood) shingles. Restoration of the Astana, unfortunately, has not been faithful to the original. The left-hand Norman tower was added in 1988 ostensibly to match the right-hand tower but thereby destroying the intentional asymmetry of the original design and spoiling the effect of the Malay roof-lines. The interior too, with its imitation Louis XIV décor and furnishings, bears little resemblance to the original as described in contemporary accounts although Badan/PHT members were fascinated by a beautifully restored ceiling-high frieze depicting animals and birds that runs around the outer corridor walls of the Astana's main function rooms.



Next stop was Bishop's House, official residence of the Anglican Bishop of Kuching and the oldest building still in use in Kuching. Built on high ground overlooking the old town on land given to the Anglican Mission by the first Rajah this three-storey house was constructed in 1848-49 entirely of belian. It houses the Bishop's private quarters, diocesan offices and a beautifully restored chapel. Its high sloping belian shingled roof and wide verandahs ensure coolness in the hottest weather. Also of interest was an old cemetery used for Christian burials between 1848 and 1888. Tucked away in a corner of the Anglican Mission grounds — and in need of restoration — this cemetery contains the graves of several notables of the early Brooke era.

Dinner on Friday evening 26<sup>th</sup> March was hosted by local Badan Warisan members Datuk Amin Satem and his wife Datin Judith at their elegant courtyard garden house in Kuching's exclusive Rickett Estate district.

Saturday 27<sup>th</sup> March began with a three-hour walking tour of Kuching's Heritage Trail, covering the Kuching Waterfront, India Street, Main Bazaar and the Fish and Vegetable Markets. Despite the construction of several high-rise hotels and condominiums on the site of the old Borneo Company godowns beside the river, much has been done to preserve the character of the Kuching Waterfront. A shady esplanade runs along the riverbank in front of Main Bazaar, a street of pre-war shophouses and the site of many popular handicraft boutiques and shops selling antiques, handicrafts and souvenirs. A series of bronze plaques is embedded in the waterfront pavement recording the history of Kuching from before the arrival of the first Rajah until Sarawak's joining Malaysia in 1963. Located on the Waterfront are the Chinese History Museum, built in 1912 as a courthouse for the Chinese community; the Siew San Teng (or Tua Pek Kong) Temple, the oldest Chinese temple in Sarawak; the Square Tower, a small Norman-style fort opposite the Astana; and the Sarawak Steamship Company godown, restored as the D'Alif Restaurant where the Director of the Sarawak Museum hosted dinner for us on 27<sup>th</sup> March.



Perhaps the most striking example of heritage restoration is the Court House built in 1874 to house the courts and main government offices, including the state council chambers. Wide verandahs, highly polished belian floors and massive columns give the buildings an air of quiet authority. Nearby on Rock Road is the imposing General Post Office built in 1931 and designed by the Singapore architects Messrs Swan & Maclaren, employing the use of neo-classical Corinthian columns, the pediment adorned with Sarawak's old coat of arms and the Brooke family motto. The Chartered Bank formerly occupied premises at the corner of the Post Office building facing Rock Road and Carpenter Street. Across the road is the Pavilion, an architectural oddity reminiscent of buildings of the old American South. Built in 1909, it served successively as a hospital and the offices of the Sarawak Education Department. This beautifully restored building is soon to house a textile museum.

Further along the waterfront our walking tour brought us to the Fish and Vegetable Markets, humming with life and displaying an abundance of local produce. Fishing boats daily discharge their catch at the jetty beside the Fish Market which unfortunately is marked for demolition in two or three years, apparently to be replaced by a trendy riverfront development project.

Lunch on 27<sup>th</sup> March was at The Junk, a restaurant serving Western food in a restored shophouse on Wayang Street. This was followed by a drive through the former colonial housing areas of Bampfylde Road and Rodway Road and a visit to the Batu Lintang Teacher Training College, site of the Japanese prison camp for POWs and civilian internees described by Agnes Newton Keith in her book **Three Came Home**. The prison camp used wooden huts originally built as barracks for the 2/15<sup>th</sup> Punjab Regiment stationed in Sarawak before the Second World War; one of these huts has been retained as a memorial. Incidentally, the only building built by the Japanese during their occupation of Sarawak is at the entrance to India Street behind the Court House, a double-storey arched building that blends surprisingly well with its surroundings and which today houses a Lebanese restaurant!

The highlight of the day's programme was a visit to Darul Maziah, a lovingly-maintained, classical 19<sup>th</sup> century Malay house occupied by Haji A.S. Jaya and his wife. The house was built by Haji A.S. Jaya's grandfather Haji Hashim, a wealthy Malay merchant who was appointed to the position of Datu Bentara by Rajah Vyner Brooke in 1929, one of several non-aristocratic Malays appointed as datu at the time. Datu Bentara Hashim was later prominent in the movement against the cession of Sarawak to the British Crown in 1946. A monument inscribed in Jawi in the front garden of Darul Maziah commemorates the anti-cession movement and its objective of safeguarding Sarawak's sovereignty. Darul Maziah was also the site of meetings leading to the merger of Sarawak's Malay-based political parties in 1967. In briefing us on the history of his family home, Haji A.S. Jaya recalled his several appeals to the authorities over the years for financial support for the conservation of this important and beautiful heritage building.

Our last day in Kuching began with a visit to a weekend market followed by a drive to the small town or "bazaar" of Siniawan on the road to Bau southwest of Kuching. The bazaar comprises a single street of double-storey wooden shophouses dating from the 1920s or earlier. The residents are mostly Hakka, descendants of settlers who came from China or neighbouring Dutch Borneo to mine for gold in the Bau area. The Chinese gold miners who took part in the 1857 Insurrection against Brooke rule came from Bau and Siniawan. Of particular note during our visit was the Tai Yuen Mansion built by Ong Seng Chai whose wealth was founded on gold mining. Philip Yong, a descendant of the family and son of the late Sarawak politician and lawyer Stephen Yong, outlined the history of the house, a two-storey courtyard house incorporating both Western and traditional Chinese architectural features. Unfortunately, in recent years both the house and the bazaar have been subject to serious flooding by the nearby tributary of the Sarawak River.

In addition to contributing to Badan and PHT members' awareness of Sarawak's built heritage and the challenges and successes in its conservation, the Kuching visit served to enhance cooperation between heritage conservationists in Sarawak and Peninsular Malaysia. Thus, it was a matter of great satisfaction on 27<sup>th</sup> March when Datin Amar Elizabeth Moggie announced in the presence of Sanib Haji Said, Director of the Sarawak Museum, that agreement had been reached on the setting up of a pro-tem committee to establish a Sarawak NGO dedicated to heritage conservation in the state. (See box below.) The Sarawak Government's commitment to heritage conservation was in turn underscored by Director Sanib's welcome announcement confirming the decision to "save" Fort Alice, the Brooke fort built in 1864 at Simanggang (now Sri Aman) on the Batang Lupar.

Leslie A.K. James  
April, 2004

### ~ SARAWAK TO ESTABLISH OWN HERITAGE TRUST ~

During a visit to Kuching by members of Badan Warisan Malaysia and the Penang Heritage Trust it was announced that a pro-tem committee had been set up to establish a heritage conservation society in Sarawak.

The announcement was made by Badan Warisan council member Datin Amar Elizabeth Moggie during a dinner hosted by Sarawak Museum Director Sanib Haji Said on 27<sup>th</sup> March.

Datin Amar Elizabeth said that Datuk Amin Satem had agreed to serve as president of the pro-tem committee with Society Atelier Sarawak president Edric Ong as honorary secretary and Phua Chai Syn as honorary treasurer.

Badan Warisan executive director Elizabeth Cardosa presented Edric with copies of the Badan and PHT constitutions to guide the pro-tem committee in its work.

### *The 'Nyonya' of Yesteryear*

*There is a young lady called 'Pek Nya',  
Whose soft voice is as sweet as 'kaya'.  
Gentle in her movements,  
Dazzling is her smile.  
Graceful is her walk,  
Cautious is her style.  
Her modest eyes lowered,  
Mindful that someone's watching her.*

*She's got class, she's not wild.  
Her dark curls well-permed.  
While diamond ear-rings gleam and sparkle,  
Ornate chained brooches shine and dazzle.  
Her smooth complexion,  
Masked by 'bedak sujuk'  
Belies the strength in her.*

*Her nymph-like figure,  
Clad in see-through 'kebaya' and dainty camisole  
Is certainly a sight to behold.  
She's very decent-God bless her soul!  
Around her narrow waist hangs a 'sarong'  
Secured tightly: it won't fall!  
Beaded slippers shroud her dainty feet,  
Making her very proud indeed.*

*The well-heeled 'Nyonya',  
Well-aware of the latest gossip around town,  
Certainly will not hesitate to pass the scandal around!  
She never minces her words- that's her style.  
Making others blush awhile.*

*Superstitious and religious to the end,  
She makes sure that joss-sticks are close at hand,  
Whenever she needs them.  
Into the prayer run she thrusts,  
Murmuring a silent prayer unheard.  
Who knows what thoughts are conveyed,  
When the 'Nyonya' lifts the joss-sticks to her forehead?  
Well, almost all has been said,  
About the genteel 'Nyonya' whose image is now almost 'dead'.*

By Raymond Kwok



## **BUKIT SIDIM ESTATE, KULIM**

A convoy of cars with 47 members descended on the tranquil Bukit Sidim Estate at Kulim on 30 May for our monthly site visit – this time a visit with a difference. Instead of the primarily urban locales of our normal visits, this was out to the country, to experience the setting of an industry which was one of Malaysia's foremost economic elements in the early to mid-20<sup>th</sup> century – the Rubber Plantation.

The PHT members were met on arrival by the current estate manager, Mr N. Subramaniam at his hilltop bungalow. Members were treated to refreshments prepared by the estate staff, served on the terrace overlooking the generous lawn, and the plantation beyond. Several members also took the opportunity to walk into and around his house, taking in the mid-1950's architectural style that has remained fairly true to its era due to minimal renovations.



With storm clouds threatening to break, Mr Subramaniam quickly ushered members back down to the estate. With the assistance of his staff, we were given a demonstration on the process of tapping latex from the rubber tree. The ever enquiring PHT members tapped the experience and expertise of the manager and his staff by asking questions on the technique and processes of the rubber industry.

We were informed that a rubber tapper's day starts at 6.30am, when he/she is allocated his/her work plot. Rubber trees from each plot are not tapped more than once every two days to optimise the yield. At each tree a sharp knife is used to shave off a thin layer from the section of bark. The cut must be neither too deep, nor too thick, as either will reduce the productive life of the tree. This starts the latex flowing, and the tapper leaves a little cup underneath the cut. In ordinary circumstances, this latex will normally coagulate into a lump in the bottom of the cup, called 'cup lump'. If the estate seeks to harvest liquid latex, then the tapper must add a stabilising agent to the cup, usually ammonia, which prevents the latex from coagulating. The tapper returns a few hours later and collects the yield in the cup – either cup lump or liquid latex. The double round trip usually finishes by early-afternoon, at about 2 pm.

Moving on to the oil-palm section of the estate, members were then shown the harvesting method for oil palm. The harvesting process is the most critical part of palm oil production, as the time of harvesting has a primary effect on the quality and quantity of the oil. Mr Subramaniam said that only fruits which are ripe are suitable for harvesting. This is detectable when fruit bunches change colour from black to orange, and the individual fruit seeds become easily detached from the bunch. It therefore takes a trained staff to pick the suitability of a fruit for harvesting. This is a specialised process, especially when the trees are tall and the fruit bunches partially obscured by the lower fronds.

The harvesting procedure involves using a highly-sharp sickle at the end of an extendable pole to remove fronds obstructing the desired fruit. With one or two strong tugs, the huge 12-feet long fronds are severed from the tree. Once the path is cleared to get to the fruit, the harvester then carefully picks out the stalk, and with a clean cut, sends the massive 50kg fruit crashing down to earth. Once the fruit is harvested, it is taken to the mill for the palm oil to be extracted.



Mr Subramanian informed us that Bukit Sidim was originally a 2772 acre rubber estate, complete with factory for processing the latex into crepe and sheet rubber. However, in light of volatile rubber prices sometimes falling below economic levels and the difficulty in getting good tappers, the estate was progressively replanted with oil palm.

The rubber processing factory ceased operation with the decreased amount of latex harvested on site. To date, 90 % of the estate has been converted for the planting of oil palm, with only the remaining 10% used for rubber. Eventually, the residual rubber trees will also

be replanted with the more profitable crop, completing the change of business product for the estate.

By this time of the afternoon, the slight drizzle that had accompanied the demonstrations and briefing had turned into heavy rain. Most members decided to make their way home. However, a stalwart few decided to walk back to the manager's bungalow to continue on with the abandoned tea.

Those who did the walk to the top were rewarded with a languid break on the terrace. The rain had stopped, and with the cool breeze, a light mist came rolling in over the tree tops. In the quiet of the country, one can almost be back in time, enjoying the idyllic pastoral lives of the estates' upper-echelon - a life of cucumber sandwiches, gin & tonic, and stengahs.

But amidst such bucolic surroundings, one does not forget that for the general populace of a typical estate, life was, and is still, harsh. The work is hard, and highly labour intensive. The manual workers are very often at the bottom of the educational scale. Illiteracy is high; pay is low. Child care, education and living conditions are rudimentary at best.

It is therefore of no surprise to us when Mr Subramanian informed that many of the younger estate people have opted to move on to the cities for other jobs, necessitating the import of Indonesian workers to carry on with the estate industry that was once the economic-force of Malaysia.

JACK ONG June 2004

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**The Penang Heritage Trust notes with regret, the passing of two of its members -**

**Life member Mr Edwin Hadsley-Chaplin in England on the 23rd December 2003**

**&**

**Mr Jeffrey Cheah Syn Khay in Penang on 8th June 2004**

*- May They Rest in Peace -*



**LAUNCH OF BOOK 9th June 2004**  
**"The Endangered Koay Jetty, Penang -**  
**Witness to the history of Chinese Hui's**  
**Descendents in Malaysia"**  
 by Dr. Ong Seng Huat.

"A MESSAGE FROM Dato Haji Mustapha Ma, President MACMA - The Malaysian Chinese Muslim association "

### **HISTORY REPEATS ITSELF**

Some 40 years ago, my late father Allayarham Haji Ibrahim T.Y. Ma (Ma Tien Ying) successfully lobbied for the preservation of the Koay Jetty, Penang through an Appeal to Almarhum Y.T.M. Tunku Abdul Rahman Putra AlHaj, Prime Minister of Malaya, who intervened and persuaded the then Chief Minister of Penang Tan Sri Wong Poh Nee to spare the Koay Jetty, Penang from being demolished. My late father's appeal was on the grounds that the Koay's of Penang had Muslim roots and the Koay Jetty, Penang was an invaluable historical Chinese Muslim heritage site

Today, Y.M. Tunku Dato Dr. Ismail bin Tunku Mohammad Jawa, (Nephew of Almarhum Y.T.M. Tunku Abdul Rahman Putra AlHaj) Vice President of Penang Heritage Trust has graced the occasion and spoken eloquently about the meaning and importance of Heritage. He also touched on International, in particular UNESCO recognition of Heritage sites.

History repeats itself 40 years ago Y.T.M. Tunku and my father Haji Ibrahim T. Y. Ma successfully played their roles to help preserve the Koay's Jetty, Penang. Today Y.M. Tunku Dato Dr. Ismail bin Tunku Mohammad Jawa and I (The second generation) are making a joint appeal for the preservation of the Koay Jetty for the very same reasons.

Today, I have been given the singular honour, as a son, to follow in my father's footsteps as well as in my capacity as The President of MACMA Malaysia, to discharge my incumbent duty to Appeal to Y.A.B. Dato Seri Haji Abdullah bin Haji Ahmad Badawi, Prime Minister of Malaysia and Y.A.B. Tan Sri Dr. Koh Tsu Koon, Chief Minister of Penang to intervene and preserve the Koay Jetty, Penang on the following 2 grounds:

1. As a historical heritage site that deserves to be preserved for posterity.  
The Penang Heritage Trust has eloquently made an Appeal and stated their case professionally and authoritatively.
2. MACMA Malaysia urge for the Preservation of the Unique Chinese Muslim heritage site of Koay's Jetty, Penang of the Koay Clan to remind the current and future generations of their Islamic heritage and Chinese Muslim roots.

MACMA Malaysia sincerely believes that this is a God Given opportunity for us to remind the descendents of the Koay Clan not merely the residents of Koay Jetty, Pulau Pinang but all the Koay Clan members spread all over Malaysia, Nusantara and South East Asia of their Islamic heritage and persuade them to Revert back to Islam. To allow the Koay Jetty to be destroyed will be tantamount to obliterating the Islamic heritage and completely severing their ties to Islam.

In all humility we acknowledge that The granting of the Din is in Allah S.W.T. God Almighty's Hands, but it is the incumbent duty of every Muslim to deliver the message of God and expound the sympathetic and brotherly teachings of the Religion of Islam particularly to those who have gone astray or drifted away from Islam.

*"The Endangered Koay Jetty, Penang - Witness to the history of Chinese Hui's Descendents in Malaysia by Dr. Ong Seng Huat."*

Congratulations and thanks are due to Dr. Ong Seng Huat for his dedicated research into the origin and history of the Koay Jetty, Penang. He has recorded for posterity in his inimitable style the significance of the Koay Jetty - A unique historical Heritage Site of Chinese Muslims in Penang, Malaysia. Dr. Ong's Book is written in Chinese and translated into Malay and English.

The launching of Dr. Ong Seng Huat's book in Malay, Chinese and English is most timely and opportune as we appeal for the Preservation of the Koay's Jetty, Penang.. The author is a native of Penang Island and grew-up in the neighbourhood of Koay's Jetty with interesting personal experiences and intimate insights. Dr. Ong's Book offers the researched authentic historical data and background to members of the public in order to promote understanding of the important significance of this Unique - one of a kind - Chinese Muslim Heritage Site in Penang, Malaysia. Indirectly we seek the timely support of the people for the preservation of the Koay's Jetty, Penang.

It is gratifying to note that Groups of individuals - Koay's Clan, Penang Heritage Trust, Nature Society, Malaysian Wetlands, MACMA Malaysia, ACCIN, WAMY Malaysia Consultative committee and others who share common interests are working together to disseminate knowledge and create awareness on the importance of Chinese Muslim Heritage in our multi-religious, multi-ethnic, and multilingual community.

As Malaysians, it is our incumbent duty to prevent the projection of the wrong and unhealthy image of the polarization of Chinese and Muslims. Hence all efforts must be galvanized to promote awareness and preserve the Chinese Muslim Heritage in our beloved country and Islam as a Universal Religion.

It is imperative that the Koay's Jetty, Penang be preserved as a heritage site as well as a permanent and living reminder of the Chinese Muslim roots of the Koay Clan.  
Wassalam!

Yours in Islam,

Dato Haji Mustapha Ma, President MACMA

## 28 Nation

TheStar

# Koay Jetty and swamps to go

## State to proceed with projects

BY SIOW YUEN CHING

**PENANG:** The state government will proceed to demolish the Koay Jetty and the nearby mangrove swamp area in Weld Quay to make way for its development plans there.

State Housing, Culture, Arts and Heritage Committee chairman Syed Amerrudin Syed Ahmad said they would not preserve the jetty and the swamps which were not located within the heritage zone demarcated in George Town.

"We will go ahead with the development projects and the Koay Jetty will be demolished," he told reporters yesterday after launching the 10th Malaysian-Japanese Students' Art Exhibition, Competition and Exchange Programme.

Syed Amerrudin was asked to comment on protests by the Malaysian Nature Society (MNS) Penang branch, Penang Heritage Trust, the Baiqi Koay

Cultural Revitalisation Ad-Hoc Joint Committee and Malaysian Chinese Muslim Association against the demolition of the jetty and swamp area.

It was reported that the state had earmarked the Koay Jetty and the swamps for development of a new housing scheme and a proposed transportation hub.

Noting the deplorable living condition at the jetty, Syed Amerrudin said the residents were also gradually moving out of the area.

He added that the 0.8ha mangrove swamp area had been in existence no longer than three decades.

Declining to reveal more details, Syed Amerrudin said he had already briefed the Arts, Culture and Heritage Ministry on the matter.

When contacted, Baiqi Koay Cultural Revitalisation Ad-Hoc Joint Committee chairman Koay Teng Hai expressed disappointment over the state's deci-

sion.

"However, we will not give up our efforts to save the jetty and mangrove swamp," he said.

He said they would look into organising a signature campaign to create public awareness on the importance of preserving the historical Chinese Muslim jetty.

Malaysian Nature Society (MNS) Penang branch chairman Kanda Kumar said they would also continue to lobby for the preservation of the mangrove swamp.

"We have sought an appointment with State Tourism and Environment Development Committee chairman Teng Chang Yeow to put forward our proposals," he said.

He said the mangrove swamp area was the only one left in the east coast of Penang Island.

"We are not asking the state to do away with their development plans but merely to make some amendments to the plans to spare the swamp," he added.



The Star Wed.16th June 2004

**The PHT has offered this alternative win-win solution for consideration to both the Government and the Jetty residents**

16<sup>th</sup> June 2004

### **THE KOAY JETTY, PENANG**

- The State Government has announced that the plans for demolition of the Jetty will proceed as planned despite objections from various groups
- The resident historic Chinese Muslim community that can trace its roots to Persia, wishes to remain as an intact community
- The other Clan jetties within the historic core have been recognised as culturally vital and critical to the UNESCO listing
- The Penang Heritage Trust wishes to offer an alternative solution to the deadlock.**

### **THE ENTIRE KOAY JETTY CAN BE RELOCATED TO A NEW JETTY SITE NEXT TO THE OTHER CLAN JETTIES WITHIN THE HISTORIC CORE ZONE.**

This suggested alternative has both **precedent and merit** :

1. The Koay Jetty was originally relocated from Bakau Street more than 50 years ago
2. The Lee Jetty within the historic core was relocated about 40 years ago, from further north to its present site upon the expansion and deepening of Swettenham Pier, it is today the jetty with the best amenities
3. There are currently only 32 households in the Koay Jetty. Relocation and alternative high rise low cost flats are being offered by the developer. Relocation to a new jetty could be the alternative
4. This new jetty could serve as a showcase example of a living viable clan jetty community with all needed amenities such as a sewerage system, piped water and fire hydrants and adequate electrical supply.
5. The houses themselves could be constructed to an acceptable standard, not requiring continual renewal

The Trust believes that this would be a win-win situation and would bring kudos to all for painstakingly seeking an innovative and satisfactory solution that has considered all parties

LEARNING HOW TO MAKE  
PENANG NONYA BEADED  
SLIPPERS AT THE PHT.

NEW CLASSES WILL BE  
ANNOUNCED IN THE  
NEWSLETTER



## PHT SITE VISIT SUNDAY JUNE 27th 2004

*This month the Trust will take its members to 2 very current sites. They are important historic sites, they have been in the news very recently, and they are under threat.*

### SITE NO. ONE

*The Ashrakanah believed to be built around the 1840's is the birthplace of Boria. It was originally under family wakaf ownership but is now held by several individual owners. A Muslim cemetery lies adjacent to the site and the spaces were often used by carpenters, from the nearby Carpenters Guild, the Loo Pun Hong, as a worksite. A later addition to the front of the building and a neighbouring shrine, has been demolished. Khoo Salma will conduct the historical tour.*



THE ASHRAKANAH, JI. MASJID OFF CHULIA STREET

### SITE NO. TWO

The historic Catholic Cemetery in Penang Road, adjoining the Protestant Francis Light Cemetery on Northam Road/Jl. Sultan Ahmad Shah. The cemetery houses some of the earliest settlers to the island, many of them invited by Captain Francis Light himself so that they might escape persecution in Southern Thailand. They contributed significantly towards the early development of the settlement and the common law wife of the Captain, Martina Rozells, was herself a Catholic from near Phuket.



There is a section for priests, nuns and brothers and another where several Chinese tombs can be seen. The cemetery is exceedingly neglected and this has led to a perception of non-importance. A recent press 'announcement of exhumation' was made and this has led to great concern amongst descendants, many of whom are still around, as well as the Trust. Cemeteries are considered one of the most important sites for retention in any historic area. They are in themselves statements of significance and allow insight into the past. It would be disastrous for Penang if the international assessors came to know that a historic cemetery was destroyed while George Town was seeking listing with UNESCO. The PHT as well as concerned Catholics have written to the Bishop of Penang. A Press Statement will be made.

**MEET AT THE ASHRAKANAH – 3.30 P.M. JALAN MESJID IS OFF CHULIA STREET RIGHT AT THE SKY HOTEL JUNCTION. WE WILL WALK TO THE CEMETERY ON PENANG RD SO YOU MAY WANT TO PARK SOMEWHERE IN BETWEEN THE 2 SITES. FOR THOSE INTERESTED, WE CAN CROSS THE 'HOLE IN THE WALL' TO THE FRANCIS LIGHT CEMETERY AS WELL.**

*HERITAGE ALERT – The Birthplace of Boria Ashrakanah in Jalan Mesjid, off Chulia Street.  
Compiled by Khoo Salma Nasution, May 2004*

## **Ashrakan, burial ground and kramat, Jalan Mesjid, Chulia Street**

*This property is part of the Shaik Nathersah Waqf, which includes the Ashrakan, a small cemetery and a kramat. The Ashrakan is not a mosque (inspite of the name Jalan Mesjid) but an imambarah which features in the Awal Muharram celebrations.*

*Shaik Nathersah alias Shaik Nather Sahib died in 1845, At the turn of the cenutry, Shaik Sathuck Ally Shah Meah, a descendant of Shaik Nathersah, gave a deposition that "Shaik Nathersah's waqf in Chulia Street" consisted of "a building which is used every year to celebrate the name of Imam Hassan Hussain, Kenduri and read the Koran (and) a building for the poor who go there, a sort of rest-house for strangers and way-farers." He added that the waqf provided for an annual feast on the 13th Muharram and other Muharram celebrations.*

*From the 1840s onwards, the Awal Muharram. celebrations in Penang were revitalized by the arrival of the 21<sup>st</sup> Regiment of the Indian army from Madras. This regiment began performing Boria in Penang, and they were soon imitated by the local Jawi-Pekans. The starting point for these Boria celebrations was the Ashrakan at Jalan Mesjid, off Chulia Street.*

*Haji Fathil Basheer, writing to the "Postbag" column of a local English-language newspaper under the pseudonym "Malay Realist" recorded the oral tradition handed down from his grandfather Shaikh Omar Basheer and his father Zachariah Basheer.<sup>2</sup> Giving his family version of "The Origin of Boria", Haji Fathil identified the place where it all began. "The birth place was at a city mukim (now defunct) called Asrakan, in the heart of the city itself, now known as Masjid Road, opposite the junction of Rope Walk and Chulia Street, Penang. ... At the place then known as Asrakan, these Shaiah Muslims erected a mosque-like edifice, in about 1842". This building was called "Asrakhanah, from which the name Asrakan had been derived."*

*Many latter-day historians have presumed that the Muslims who took part Muharram processions in 19th century Penang were Shia. The British view on the matter was probably derived from the Malay view, which might be traceable to the Hadhrami Arabs. However, it was the Sunni Muslims of Tamil Nadu who celebrated the tradition of Awal Muharram in India and also observed the celebrations in Penang.<sup>3</sup> With the advent of modernist Islam, many Sunnis turned away from Muharram celebrations, as these were regarded as being of Shia origin. In other parts of the world, the asrakanah is called an Imambarah, a large building where the implements for Muharram celebrations are kept.<sup>4</sup> In Tamilnadu, an ashur khana was an enclosure used by Mohurram celebrants, consisting of both Sunni and Shias. A famous Imambarah was built next to the "Thousand Lights" mosque in Madras.*

*Sheikh Nathersah's Ashrakanah in Penang, dating from the early 19<sup>th</sup> century (before 1845) is of great historical value, being unique in Malaysia, being the landmark of the 19<sup>th</sup> century Awal Muharram celebrations and also the birthplace of Penang Boria.*

### **(Footnotes)**

<sup>1</sup> Hand Book, 1932, p. 22-23, 35.

<sup>2</sup> Newspaper cutting, "Postbag: The Origin of Boria", date not visible, probably from The Straits Echo in the 1970s. Comparing this with Muhammad Yusuff's *Boria dan Bencananya*, it seems that Zachariah Basheer was Yusuff's main informant about the origins of boria. Muhammad Yusuff's remarks are more elaborate, but most of the historical theory, with additional local detail, is found in the late Dato' Haji Fathil Basheer's letter.

<sup>3</sup> For example, Turnbull (p. 104), quoting Wynn (p. 231), says that 'Unlike the Malays, who were Sunni Muslims, most Indian Muslims were Shiahs and set up their separate mosques.' This assumption is totally erroneous.

<sup>4</sup> Schimmel, p. 166.

## SITE VISIT REPORT 25 APRIL 2004

CHUNG KENG KWEE HOUSE, CHURCH STREET,  
NOW THE PINANG PERANAKAN HOUSE

*Chung Keng Kwee alias Keng Kooi alias Ah Quee built a residence-cum-office called Hai Kee Chan (Sea Remembrance Store) in 1895. This was built on the former Ghee Hin site while on an adjacent piece of land (the premises of a Chinese school "Goh Hock Tong"), he built his personal temple served as an ancestral temple and family school. According to the Chung family record, Ah Quee, was born to a hardworking peasant family in the village of Xin Cun of Cheng Sheng county of Kwantung Province. His father, Hsing Fah had 5 sons and Ah Quee was the third.*

*Forced by turbulence in China, Hsing Fah left his homeland to seek greener pastures. He was later followed by his second son, Keng Seng. Back home, Ah Quee toiled the family land to support his mother and family.*

*In 1841, a young lad of 20, Ah Quee arrived to Malaya and found his father and brother, well established in Perak. In 1874, Ah Quee was appointed a Chinese Kapitan in the first Perak State Council along with two Ghee Hin leaders. Due to his charitable works which included a War Relief Fund arising from the Franco-Annam War, the Manchu Government conferred on him the title of "Mandarin of Second Rank" retrospectively for 3 generations. Thus, Kapitan Chung Keng Kwee, his father, Chung Hsing Fah and his grandfather, Chung Tung Lin, (the latter two posthumously) became simultaneously Mandarins of the Second Rank.*

**More than 80 members of PHT gathered at the residence building and were welcomed by Michael Cheah, the in-house guide of this antique collection display.**

*Both the mansion and the temple buildings have been dilapidated for many years. The house which was sold, has been renovated by the new owner and now houses a wonderful antique collection. The temple building still belongs to the Chungs and is now undergoing a restoration as part of the agreement of sale.*

*The main hall has a typical Chinese layout, now furnished with part of the new house owner's collection, a set of blackwood mother of pearl furniture also known as east west furniture or 'tang sai tok'. During festive occasions, the chairs are cover up with a piece of red cloth or 'ee jok' with gold thread embroidery.*

*Flanking the main hall are two waiting rooms. On one side is the men's waiting room, presently an office complete with cctv. The other side is the women's waiting room.*

*The main hall is separated from the courtyard by a beautiful carved panel with motifs of mandarin ducks, peacock, deer, poeny and promegranate.*

*Under the magnificent staircase leading up to the first floor, against the wall, there are photographs of the building before and after renovation works, recorded by Tan Yeow Wooi.*

*Beautiful Victorian cast iron columns can be seen at the central courtyard and balcony. The second hall and the two rooms flanking its side, are dining halls and beautifully themed dining rooms (air-conditioned). The rooms and hall are available for rent.*

The stencilled window panes in the dining rooms are in good condition, for the most part, they were protected underneath plywood. The locally carved panels found at the dining hall has interesting motifs of the 8 immortals, lion, chi ling and pineapple.

The other carved panel found upstairs has the motif of lychees. According to Owen Chung, the great grandson of Chung Keng Kwee, the village of Xin Cun of Cheng Sheng county, was popular for its lychees.

A noteworthy original treasure belonging to the Chungs, is a huge wooden foldable timber screen which tells of Chung's life story. This was a gift to Chung Keng Kwee on his 75<sup>th</sup> birthday from a group of other Hakka Chinese led by the famed Cheong Fatt Tze. This panel was actually moved from the temple building for safe keeping while the temple is being restored and should rightfully be returned to its original position in time.


Mr Peter Soon, the new owner of the residence building, is a Baba himself and has been an antique dealer for over 30 years. The double-storey mansion is now used to showcase his amazing collection, most items displayed are for sale. Entrance fee is RM10 per person.

[Text by Joann Khaw & Loh-Lim (with notes of site visit from Ms Cumalle Ang) - pics courtesy of Loh-Lim]

PHT also visited the adjoining temple building. Mr Tan Yeow Wooi led the group. According to him, Chung Keng Kwee built his clan temple in 1899. He also built another temple in his hometown in China. Unlike the residence building, the temple is in its original state and is of the finest Cantonese architecture. It is presently being restored and will remain as the Chung' clan's family temple.

We wish to thank Michael Cheah for his wonderful insights into Baba Nonya artefacts and cultural values. We thank Tan Yeow Wooi for leading us through the house and the temple. We thank Mr Owen Chung for allowing us to visit the temple once again and last but not least, we thank Mr Peter Soon for hosting our 'nyonya' tea and our visit to the house.



<p>Remembering  <b>ROBBIE COLLIN</b>                  28 Sept. 1921-23 May, 2003</p>		
<p>heritage conservationist, tourism expert, friend</p>		
<p>A launch of his books                  followed by a Dana in his memory                  and lunch</p>		

**President Dr Choong was asked recently, to officiate at the launch of a book commemorating the life of heritage conservationist Robbie Williams**

*And member Charlotte Weidemann  
has written a book ....*

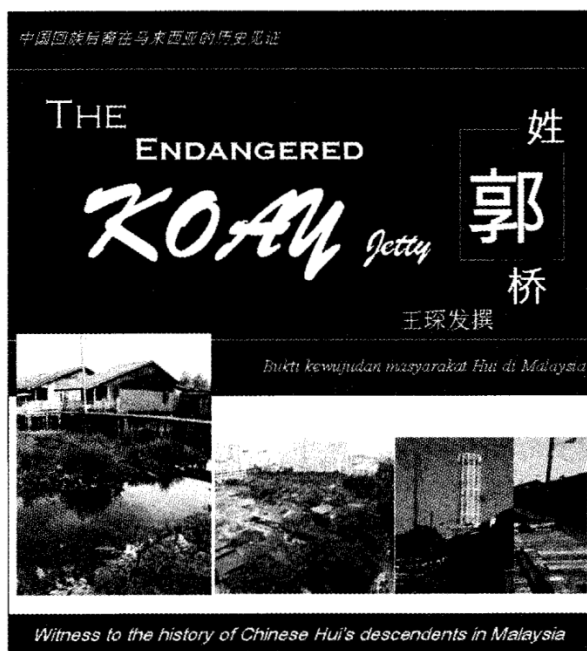


Charlotte Wiedemann  
**Die Hütte der kleinen Sätze**

Politische Reportagen aus Südostasien

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A book on the history of Koay Clan Jetty,  
published by the Baiqi Koay Cultural  
Revitalisation Ad-Hoc Joint Committee and  
supported by Penang Heritage Trust.

## ***FUTURE SITE VISITS THIS YEAR***

**LOOK OUT FOR DETAILS :**

**WE HAVE BEEN INVITED TO VISIT THE EARLIEST EURASIAN SETTLEMENT HOUSING IN ARGUS LANE. THIS WILL INCLUDE A VISIT TO THE 19TH CENTURY EX-CATHEDRAL OF THE ASSUMPTION. DATES TO BE CONFIRMED.**

**& FINALLY - AFTER YEARS OF TRYING , WE HAVE MANAGED TO GET ACCESS TO *THE LOKE VILLA* ON GURNEY DRIVE - DATES TO BE FINALISED.**

**THE PHT WOULD LIKE TO EXPRESS ITS THANKS TO PAN MALAYSIAN POOLS SDN BHD WHO HAS CONFIRMED THAT THEY ARE SPONSORING RM5000 FOR OUR EDUCATION IN HERITAGE PROGRAMME FOR SCHOOLCHILDREN**

## Leslie James visits the Tjong A Fie Mansion - Cheong Fatt Tze Mansion's Twin in Medan

The history of Chinese settlement in Malaysia has many parallels with that in Indonesia. Nothing reflects this more than the story of two grand houses, the Cheong Fatt Tze Mansion in Penang and the Tjong A Fie Mansion in Medan. A recent visit to North Sumatra provided an opportunity to visit the Tjong A Fie Mansion which was graciously opened to us by Tjong A Fie's descendants who still occupy the house. The house is not yet open to the public.

Tjong A Fie (1880 – 1921) and his brother Tjong Yong Hian were nephews and contemporaries of Penang's legendary Cheong Fatt Tze. Like him they were of Hakka stock from a village in Kwantung province, south China. Arriving in the Dutch East Indies to make their fortune, Tjong A Fie and his brother rose to prominence in the local Chinese community in that part of north Sumatra then known as Deli, winning recognition from the Dutch authorities as well. Both acquired wealth through investments in rubber estates, shipping and transportation. Tjong A Fie's contributions to the community were acknowledged by the Dutch authorities when he was appointed mayor of the new city of Medan before the First World War. A photograph in the foyer of his mansion shows him in the robes of office accompanied by his wife Lim Koei Yap, the daughter of one of his plantation managers.

Tjong A Fie's mansion was built about 1890 and like his uncle's famous "Blue Mansion" in Penang it is a two-storey Chinese triple-courtyard design incorporating many contemporary Western and local architectural features. The house is at 105 Jalan Jenderal Ahmad Yani in Medan's central business district of Kesawan not far from Medan's Balai Kota (City Hall) which was also built by Tjong A Fie. The house is set back from the road and is entered through an imposing traditional Chinese gate and an ornamental garden. The peace and tranquility of the garden are in welcome contrast to the busy street outside. Behind the mansion there is an outer courtyard with a second Chinese gateway that opens on to a backstreet.

Two families, descendants of Tjong A Fie, continue to live in the house. Tjong Tung Fon and his sister Tjong Njie Mie are grandchildren of Tjong A Fie. They and their families prefer to remain in the house rather than move to Medan's sprawling suburbs. They display great pride in the house and in their ancestor and his achievements. With the assistance of the Sumatra Heritage Trust (Badan Warisan Sumatra) they have assembled photographs and other materials that illustrate the contributions of the Chinese, and Tjong A Fie and his family in particular, to the early development of Medan. Although they have managed to maintain the Tjong A Fie Mansion in reasonably good condition, much work needs to be done to restore the building's fabric and structure properly. Tjong A Fie's descendants continue to seek financial support for the restoration of their house and look to Penang's Cheong Fatt Tze Mansion as a model of what can be achieved.

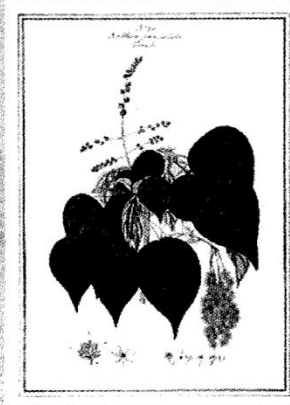


Front of Tjong A Fie Mansion, Medan



Sample of 'stenciled' ceiling

[pics courtesy Loh-Lim]



NO 20: ROTTIERIA PANICULATA (FEMALE)



NO 11: ANOMUM FILIFORME

## HOW YOU CAN HELP RECOVER

# Penang's botanical heritage



NO 2: MAUCLEA GAMBIER

Not only are these drawings important from a scientific point of view, they are also significant to the early history of artistic training in Malaysia.

9 of the 21 drawings are now available for purchase by the Museum & Art Gallery, Pulau Pinang, at a cost of \$55,000. Unfortunately the Museum & Art Gallery does not have the funds to complete the purchase. We are appealing to you to help us acquire these drawings. A donation (tax-exempt) of RM1,500 to the Museum & Art Gallery will take this special project forward, forever and for everybody.

Your donation will only be spent on the purchase of the Hunter paintings and for the upkeep and promotion of the paintings. Please use the attached form to confirm your donation.

*With heartfelt thanks,*

Tan Sri Dr Koh Tsu Koon,  
Chief Minister of Penang

## Dear friend,

THE MUSEUM & ART GALLERY, PULAU PINANG, NEEDS HELP TO RECOVER A UNIQUE PART OF PENANG'S BOTANICAL AND ARTISTIC HERITAGE. THE EARLIEST KNOWN DOCUMENTED DRAWINGS OF MALAYAN BOTANICAL SPECIES ARE A SERIES OF WATERCOLOURS DEPICTING PLANT SPECIMENS COLLECTED BY DR WILLIAM HUNTER (1755-1812), A SCOTTISH SURGEON IN THE EAST INDIA COMPANY, WHO VISITED PENANG IN 1802.

FOR EVERY DONATION OF  
RM1,500 YOU WILL RECEIVE  
ONE PRINT FROM A SELECTION  
OF THE ORIGINAL DRAWINGS.  
EACH PRINT WILL BE LIMITED  
TO AN EDITION OF 30.

The 9 Hunter drawings will be part  
of the Permanent Collection of the  
Museum & Art Gallery, Pulau Pinang.

In addition, a brochure promoting this  
special collection will be produced, and  
will include your name as a donor.

## My donation

TITLE: SURNAME: \_\_\_\_\_

PERSONAL NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PORTCODE: \_\_\_\_\_

TEL: \_\_\_\_\_ F: \_\_\_\_\_ AX: \_\_\_\_\_

E-MAIL: \_\_\_\_\_

Herewith a cheque for RM \_\_\_\_\_  
being a donation to MAJLIS KEBUDAYAAN NEGERI,  
PULAU PINANG, towards this project. A tax-exempt  
receipt will be sent to you.

If you would like to speak to someone about making  
this gift, please contact Mr Khoo Boo Chia, Director,  
Museum & Art Gallery, Pulau Pinang, at:  
Dewan Sri Pinang, 10200 Pulau Pinang  
TEL/FAX 04 261 3144 EMAIL: museum@po.jaring.my

NOTE: PHT/PHTTOW We promise that any information you give will be  
used solely for the purposes of the Museum & Art Gallery, Pulau Pinang.

Dr Hunter presented twenty-two botanical studies to the Marquis of Wellesley in 1809 together with an essay entitled "Outline of Flora of Prince of Wales' Island". Hunter's manuscript survived in the British Museum but the whereabouts of the drawings were not known until 1989 when they were rediscovered in London. Experts at Kew Gardens have since confirmed that these are indeed the long-lost Hunter drawings.

Although the names of the plants are written by Hunter, the drawings were executed by Asian artists working to European specifications. The results demonstrate a compromise between the patron's desire for scientific accuracy and the artist's own cultural training.

Similarities between these drawings and those made by Indian artists of the same period suggest that the works may have been painted by artist/s working at the Calcutta Botanic Gardens, especially since Dr Hunter was in close contact with its Superintendent, Dr William Roxburgh. However, L. I. Forman, in an article "Plants of Prince Wales Island" (vol 44, no 1, HM490, London 1989), postulates that "the watercolour drawings appear to be prepared from life and suggest that they were actually made in Penang. Possibly Roxburgh lent a Calcutta artist to Hunter, although a local Penang Chinese artist may also have been involved."

*The campaign to bring home  
the earliest botanical paintings  
of Malaysia - home to  
Penang, where they belong*

## Church to hold dialogue on exhumation plans

BY PRISCILLA DIELENBERG

PENANG: About 10 to 15 interested parties have responded to the notices on the Roman Catholic Church's intention to exhume the graves at its late 18th century burial ground in Penang Road.

Penang Bishop Rev Anthony Selvanayagam said the church would be contacting them soon for a dialogue.

"Now that there seems to be reaction to the plan, we will face it and see whether it is desired to be or if the children will be without a playground," he said yesterday.

It was earlier reported that the 204 scattered graves were to be exhumed for a playground for the children of the nearby St Joseph's Home.

The bishop has assured that the remains of the dead, a varied group

would be treasured. Rev Anthony said: "Our intention of exhuming the graves is to maximise the use of the land for a good purpose. We have no hidden agenda."

He said to date, about 10 to 15 family members of those buried there had responded to the notices.

"Although the deadline for feedback is tomorrow, we will continue to entertain responses that come in after that," he said. A new three-storey block comprising a hall, a 40-bed girls dormitory, utility room, resource centre, meeting room and study room is now being constructed over the open site.

"We are the orphans used to be there."

St Joseph's Home building fund committee chairman Teng Chang Yeow said the home respected the church's decision.

"We had said in the past that we would respect the church's decision."

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SCATTERED GRAVES: Some of the graves at the Roman Catholic Church's burial ground in Penang Road. The church is planning to exhumate all 204 graves for systematic reburial within the same compound, to make room for a playground for the children from the nearby St Joseph's Home.

Belgium in 1851 with six nuns to start the school in Penang.

The school, which is the first girls' school in Malaysia and Singapore, is the precursor of many other convents in this region.

The contribution of these nuns to the development of women's education in Malaysia was enormous.

"The Eurasian Association," Gerald Green said, "has from several

members expressing their shock and dismay, and seeking further information as well as intervention."

He said the association's key members would meet soon to discuss the matter.

"We intend to meet the bishop for a clearer idea of the church's plans and intentions, and the steps to appose the living relatives of those buried at the cemetery," he added.

Heritage Alert Group member Clement Liang said about 10% of the graves belonged to Chinese Catholics, but none of their names were included in the list of names published in the notices.

To this, Rev Anthony said the list of names was provided by the MPPP, adding that "we certainly have no intention of segregating or isolating, based on

22 Nation TheStar

TUESDAY 8 June 2004

# Playground in the graveyard

Bishop allays concerns over move

BY SIRA HABIBU

PENANG: Scattered graves in the late 18th century Catholic burial ground in Penang Road will be rearranged to make room for a playground, Penang Bishop Rev Anthony Selvanayagam said.

Stressing that the exercise would help maximise space for the benefit of the children of the St Joseph Home, he said the remains in the 204 graves would be exhumed for systematic reburial within the same compound.

"I am giving an assurance that every marker and remains will be preserved, in accordance with the Catholic principle of respecting the dead," he said, adding that every grave would be treated with respect.

Chinese historian Ong Seng Hui said the Chinese inscriptions reflected that the Church allowed cultural elements to be integrated with Catholic beliefs.

Heritage activist Khoo Salmah Nasution called on the higher Church authorities at the national, regional and international levels to investigate the proposal to exhumate the remains.

"We urge the descendants of those buried to come forward and defend the sacred burial ground. We also urge other concerned citizens to make their objections known," she said.

The cemetery housed the graves of Infant Jesus Sister, who pioneered education for girls in the country. She helped establish Convent Light Street, the first Convent school in the country.

A memorial plaque bearing the names of the European nuns was erected two years ago.

8 Nation TheStar

# Alumni: Let nuns rest in peace

All of us who have studied at the school and countless orphans owe these nuns a debt of gratitude - ACS

WEDNESDAY 9 June 2004

# Missionaries, others to be re-buried

By Maria Selvanayagam

PENANG: The graves of seven missionaries and others buried in the late 18th century Catholic burial ground in Penang Road will be rearranged to make room for a playground, Penang Bishop Rev Anthony Selvanayagam said.

The school, which is the first girls' school in Malaysia and Singapore, is the precursor of many other convent schools in this region and the contribution of these nuns to the development of women's education in Malaysia was enormous.

The hardships and sacrifices of the sisters for the school can be appreciated from the fact that most of them died at a very early age."

ACS pointed out that Sister Anais died at 36, Sister Augustine at 47 and Sister Patrick at 37.

"All of us who have studied at the school and countless orphans owe these nuns a debt of gratitude," ACS said.

ACS said the exhumation of the nuns' graves would be a serious injustice to the memory of the nuns as they had come a long way and gave so

much. ACS pointed out that Sister Anais died at 36, Sister Augustine at 47 and Sister Patrick at 37.

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DISAPPEARING STATE: The graves dating back to 1823 are arranged haphazardly.

An advertisement in national dailies "The Star" and "The New Straits Times" on June 28, 2004, informed the public that the Roman Catholic Church in Penang was planning to exhumate the remains of 204 nuns and missionaries buried in the late 18th century Catholic burial ground in Penang Road.

The advertisement stated that the church was planning to exhumate the remains of the nuns and missionaries and to re-bury them in a new cemetery to be built on the same site.

The advertisement also stated that the church was planning to build a playground for the children of the St Joseph Home on the same site.

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## Four objections to exhumations

PENANG, June 28. — The Roman Catholic Church has received four objections from descendants of those buried among the 204 graves the church intends to exhume for re-burial.

A Penang Diocesan Centre spokesman said as of midnight yesterday — the deadline for objections to the proposed exhumation — the four objections, along with another written objection from the Penang Heritage Trust (PHT), were accepted.

"We have to hold a dialogue with the four descendants, but not the other written objections from the PHT," he said.

He said the church was planning to build a playground for the children of the St Joseph Home on the same site.

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country who established the cemetery a first-come, first-served basis.

St Joseph's Home, an orphanage for more than 50 children.

Unlike the Protestant cemetery linked to this burial site via a small driveway, the Catholic cemetery is maintained by the church and not frequented by visitors or listed as an attraction in George Town.

PHT president Dr Cheong Sim Poo had written to Selvanayagam, warning, among others, concerns that the proposed exhumation jeopardised George Town's designation as a World Heritage Site.

"Before taking action, including a

dialogue with the descendants, we should first consult the relevant authorities."

The 204 graves are now located haphazardly in a plot shaded by trees and surrounded by a fence.

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30 Nation

TheStar

FRIDAY 11 June 2004

# Catholic Church 'should build memorial at site'

BY PRISCILLA DIELENBERG

PENANG: The Roman Catholic Church should build a memorial at the site of the late 18th century Catholic burial ground instead of exhuming the 204 graves, said a descendant of one of those buried there.

Malaysia-born historian and independent scholar Christine Choo nee Carrier, now an Australian resident and a researcher with the University of Western Australia, said in her email from Perth that her family and relatives were against the exhumation.

"Instead, we would like a memorial of some kind to be erected, noting the significance of the site and the names and other known details of the people buried there," said Carrier who left Penang in 1967.

She was responding to the Church's plan to exhumate scattered graves for systematic reburial within the same compound, to make room for a playground for the children from the nearby St Joseph's Home.

Carrier described the cemetery in Penang Road as the oldest Catholic one in Penang, adding that it had significance to the history and heritage of Penang, and to the living relatives of those buried there.

"We are concerned that their presence will be lost completely if their burial site is redeveloped," she said.

"We would like the Church to preserve and maintain the site so that it can be made available to the wider public, including tourists."

Carrier said she had some family members buried at the site but the main ancestor was identified as "S. Reuteners" who died on April 8, 1842, in the notice of exhumation advertisement by the Church.

From the oral accounts of her family history and from archival research, I can confirm that this person is Stephen Reuteners, son of Captain Philip Reuteners and Anna Skirrowne," said Carrier.

This makes Stephen Reuteners, who was born in Penang in 1791, and his sister, Joanna, the first Penang-born Eurasian of the Reuteners family and the ancestor of all the Reuteners in Malaysia and Singapore.

Although their names are not on the bishop's list, it is highly probable that Captain Reuteners and his wife Anna, as well as Stephen's wife, Innocentia Bui, and her parents, who were Catholics, are also buried in this cemetery, and are among the many unknown graves lost through decay and neglect.

Carrier added that she had



A few of the graves at the 18th century Catholic burial ground.

other relatives still living in Penang and Kuala Lumpur, and there were other descendants of Stephen Reuteners in Singapore as well.

She said many of them had written to the Bishop or sent him e-mails, and hoped the Church authorities would consult with the descendants before arriving at a decision.

"At least 20 descendants of the Reuteners family, aged between 20 and 80, have signed a letter to the Bishop. Others have written separate letters," she said, adding that these included family members from Penang, Kuala Lumpur, Singapore, New York, Perth and other parts of Australia.

Penangite Raphael Kenneth Surin, who also has his family buried at the cemetery, said there was little publicity about the proposed exhumation before the press picked it up.

He said he found out about the exhumation through the Penang Heritage Trust, of which he is a member, and from newspaper articles.

"At the very least, it would have helped if the notice was published in the bulletins of the various churches within the Penang Diocese," he said, adding that he was not a reader of the newspapers where the notice was advertised.

Penang Heritage Trust president Dr. Chong Sim Poy said the destruction of the historic

cemetery would affect the credibility of Penang, in seeking recognition as a World Heritage Site by Unesco.

"We think the Bishop's decision is short sighted and implemented in haste without full understanding of the importance and significance of the site against a proposal to engineer a playground," he said in a statement.

Dr Chong said the public should be informed of the important issues regarding the proposed exhumation.

He said the cemetery had historical importance for the Catholic community and the Church should regard it as an invaluable historic asset rather than an obstacle to creating a children's playground.

"It should be tidied up and provided with proper interpretative signage for edification of the Catholic community to highlight their role in Penang's early development," he said, adding that this would cost less than the proposed exhumation.

Dr Chong said historic cemeteries were not normally exhumed for such trivial reasons even where land is scarce, such as in London, Paris or Washington.

"In this case, there is so much land already owned by Catholic educational institutions in the vicinity of St Joseph's Home, so the need seems even less justified," he said.

## 拾金通告

事關：在檳城東北縣喬治市第14段，洛號335（新洛號835）墳墓拾金。

謹此通告，本人是天主教檳城教區掌管產業事務的主教，是上述204個將進行拾金墳墓地段的註冊地主。

任何親人葬在下列墳墓的人士，如果反對這項拾金行動，請在2004年6月11日之前，聯絡地址在檳城中路290號，郵區號碼10450的天主教主教教區中心（Pusat Keuskupan Katolik），電話：04-2292761，並且以文件證明與死者之間的關係，同時說明反對的理由，逾期者自誤及拾金行動將在不再另行通知之下進行。

Philip Arthur	Apr 1861	Colin Chinbolen	6th Jul 1887
Michael Louisa D' Rosa	24th Aug 1888	Mc Andrew	11th Jan 1876
Stephen Francis Franklin	12th Jul 1853	Claude Arcoud	1864
Anna Nicholas	22nd Oct 1853	Celine Zechariah	4th Mar 1877
Stephen Gair	8th Oct 1882	Lawrence Lennox	10th Jul 1883
St Louis (Emily Thomas)	11th Jan 1891	Nicholas Roswell	3rd Sep 1877
St Louis (Emily Thomas)	24th Oct 1892	Jacob Bonville	6th Apr 1867
St Louis (Emily Thomas)	13th Mar 1852	Gregory Lemson	15th Jan 1872
St Louis (Emily Thomas)	5th Jul 1878	Michael D' Souza	14th Feb 1868
St Louis (Emily Thomas)	30th Jul 1885	Frederick Walter Alvin	1st Feb 1855
St Louis (Emily Thomas)	28th Apr 1889	Cocilia Rosina Boyle	10th Jul 1889
St Louis (Emily Thomas)	28th Jun 1861	Glebon Chet Delisle	6th Mar 1877
St Louis (Emily Thomas)	5th Aug 1868	Catherine D' Rozario	8th Sep 1866
St Louis (Emily Thomas)	3rd Oct 1876	Stephen Mosko	3rd Sep 1852
St Louis (Emily Thomas)	2nd Oct 1852	Thos Doyle	21st Feb 1863
St Louis (Emily Thomas)	8th Jan 1847	Charles Sweeney	14th Apr 1879
St Louis (Emily Thomas)	5th Jul 1884	Charles Hugo Verbiest	24th Sep 1864
St Louis (Emily Thomas)	13th Jan 1891	Carolina Ash	24th May 1871
St Louis (Emily Thomas)	2nd Apr 1860	S. Reuteners	8th Apr 1842
St Louis (Emily Thomas)	Apr 1844	Louis Adrien Pierre De Lapeyrie	15th Sep 1887
St Louis (Emily Thomas)	5th May 1805	Seputerna De Rita	1798
St Louis (Emily Thomas)	2nd May 1853	Hiet Robert	15th Feb 1891
St Louis (Emily Thomas)	1846	Gratiana G Garcia	1821
St Louis (Emily Thomas)	17th Jan 1884	Lawrence Rodden	不詳
St Louis (Emily Thomas)	22nd Aug 1887	Romana Atkins	不詳
St Louis (Emily Thomas)	18th Apr 1890	John Phipps	不詳
St Louis (Emily Thomas)	1st Sep 1871	Peter Patrick Pereira	不詳
St Louis (Emily Thomas)	2nd Sep 1881	P. Augustino	不詳
St Louis (Emily Thomas)	7th Jun 1877	Pedro Manuel Scholast	不詳
St Louis (Emily Thomas)	1st Jan 1883	Natural De Menezes	不詳
St Louis (Emily Thomas)	14th Apr 1888	Pavani	不詳
St Louis (Emily Thomas)	25th Mar 1888	Philip Gregory Armand	不詳
St Louis (Emily Thomas)	11th May 1871	John Phipps	不詳
St Louis (Emily Thomas)	1st May 1889	Peter Thomas Pereira	不詳
St Louis (Emily Thomas)	8th Sep 1889	Annalia Dora Bory	不詳
St Louis (Emily Thomas)	Jan 1882	Adeline	不詳
St Louis (Emily Thomas)	6th Nov 1874		

Unknown name of deceased & date of death for remaining graves

(尚有姓名及逝世日期資料不詳)

## WHAT APPEARED IN THE CHINESE PRESS

Press Statement from The Penang Heritage Trust re.

### THE HISTORIC CATHOLIC CEMETERY, PENANG ROAD.

Following the statement in the press on Tuesday 8<sup>th</sup> June 2004, by the Titular Roman Catholic Bishop of Penang, P.Selvanavagam, the Penang Heritage Trust wishes to state that it has written earlier to the Bishop and now wishes to issue the following statement :

This cemetery dates back to the 18<sup>th</sup> century and is the most important historic cemetery in the city besides the Francis Light Protestant cemetery which shares a neighbouring plot.

The cemetery houses some of the earliest settlers to the island, many of them invited by Captain Francis Light himself so that they might escape persecution in Southern Thailand. They contributed significantly towards the early development of the settlement and should not be so simply forgotten to-day. The wife of the Captain, Martina Rozells, was herself a Catholic from near Phuket.

The Trust would like to emphasize the importance of historic sites in George Town as the Federal and State Governments are seeking UNESCO World Heritage Listing for George Town. Cemeteries retained in their original authentic state, are considered one of the most important sites for preservation in any historic area. They are in themselves statements of significance and allow insight into the past. It would be disastrous for Penang if the international assessors came to know that a historic cemetery in the city was destroyed, while George Town was seeking listing.

The current state of dilapidation of the cemetery is easily reversible and will be less costly than an exhumation exercise, with relocation and reburial and expensive modern memorials erected. It is also understood that the Church has a Cemeteries Maintenance Fund which it collects monthly from its parishioners.

While the proposed conversion of the cemetery into a playground may appear a worthy cause, the exercise has to be weighted against the disaster of destroying a very important landmark in the history of our city. Exhumation, 'systematic reburial and erecting a modern memorial would appear to trivialize the early contributions of the Catholics to this land. On the other hand, a well conducted restoration would render the site attractive and appealing to both locals and visitors. Well maintained historic cemeteries in many cities such as Paris, Honolulu or Washington are important tourist sites. The Trust would like it noted that it conducted a restoration exercise at the very dilapidated Francis Light Cemetery in 1993/94 and would like to offer its expertise and advise to the Catholic Church in a restoration exercise of the site.

The Bishop has pointed out that the Church owns the land, surely he agrees that ownership should be acquiescent to the wishes of the people and the greater good of the city. The Government has been very clear in its vision for George Town and in the need to retain its historic layers and values. The Trust would also like to highlight the fact that the cemetery land is zoned as religious institutional land. It also lies directly in the buffer zone of the historic core currently under submission to UNESCO.

The Trust would also like it recorded that it has received many statements of concern and objections from both descendants as well as ordinary Penangites concerned about this drastic move. Descendants have also noted with concern that the required publication mentioned by the Bishop actually appeared in 2 Chinese newspapers and the Malay Mail, a KL based newspaper. The announcement of exhumation was not published in any of the English papers usually read by the Penang descendants of the deceased.

For all the above reasons, we appeal to the Church to re-consider its decision. There are other parts of this very large site suitable for a playground. This exhumation exercise does not appear to be warranted given the extent of the negative responses and damaging results to the proposed action.

PHT 8<sup>th</sup> June 2004

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*Thanks to the efforts of members Clement Liang & Leslie James we have come to the realisation that many mistakes have been made. As in all historical documentation, accuracy is of paramount importance. It is quite evident that the list published by the Church in the Notice of Exhumation of 204 graves, is hasty and inaccurate. Besides ignoring all inscriptions written in Chinese, some of the glaring errors in the 73 names published are:*

- 'Hier Ruhet' published as deceased's name when it actually means 'Here rests...'
- 'Natural De Macao' published as name when it means 'Native of Macao'
- 3 parts of one inscription of one tomb (1798) is published as 3 names : 'Sepultura de Rita, Natural De Macao, Antonio Don Reys'
- 'Jane Alice McIntyre' is published only as 'Jane Alice' so the McIntyres will not be aware of the proposed exhumation
- John Phipps, Seraphina Surin and Michael de Souza are all published twice each....etc etc

THE DESCENDANTS, THE PHT, CHURCH PARISHIONERS, THE PRESS & THE GENERAL PUBLIC AWAIT THE BISHOP'S RESPONSE. WILL THE DEMAND FOR TRANSPARENCY, CONSULTATION AND A RESPECT FOR HISTORICAL VALUES BE VIEWED POSITIVELY? WE WILL SHORTLY KNOW....

## BEING A PROLOGUE AND EPILOGUE TO 'THE FORGOTTEN CITY' OR QUO VADIS, CITY OF GEORGE TOWN, PENANG

by Khoo Heng Choon

( ex-City Secretary; reprinted with permission, this article first appeared in the Penang Club newsletter)

The article by 'Grasshopper' in the previous issue of our Club magazine has stirred me to putting pen to paper, much though this goes against the grain of my lotus eater nature, as writing, especially having to do it laboriously in cursive, is work, to me, and I confess to being one of those who can subscribe to the words of Jerome K. Jerome, that "Work fascinates me: I can sit and watch it for hours"

Nevertheless, the subject is one which sears the soul of every Penagite, & certainly deserves elaboration & clarification, and since I was encoined at the right place & in the right time to throw some light on this matter, herewith my 5 watts worth

The background to the grant of city status has already been touched on by 'Grasshopper' & hence requires no elaboration.

What is significant thereafter, however, & in reply to some who have gainsaid the validity of such grant in that it was bestowed by the Queen in England and was therefore nullified on Malaysia becoming an independent nation a year later in 1957, is that one of the first acts of the Independent Malayan Parliament was to pass the "City of George Town Ordinance 1957" which till today, stands in our statute books, and is still law. This Act was passed specifically to recognize George Town as a city

As a side issue, 'George Town' is spelt as such, in the Royal Charter and the Letter of Patent by the Queen, as well as the above cited law, and not 'Georgetown' as has become the practice of Government departments. Small surprise therefore, that a historical and legal persona can be repudiated when even its very name which had been in use in its proper form for over a century, can be distorted so carelessly and cavalierly by the bureaucracy!

It is a matter of historical record that local government in Malaya began with the formation of the Committee of Assessors for George Town and the subsequent birth of the Municipality of George Town in 1857, and it became a source of pride and logical progression that George Town eventually became the first city in Malaya. Kuala Lumpur followed suit several years after in 1972, as the second before it was declared eventually as a Wilayah Persekutuan (Federal Territory)

A year or two after Dr Lim Chong Eu - as he then was - became the Chief Minister of Penang and the Officer Administering the City Council of George Town, Penang in 1969, he instructed me as the then City Secretary to devise the award of Freeman of the City of George Town, Penang and the rights and privileges to be bestowed on the awardees.

These were, perforce, circumscribed by and limited to the powers vested in the City Council, under the then operative law which was the Municipal Ordinance. Apart from the symbolic gold Key and the Proclamation Scroll handed over to the Awardee, the benefits suggested and adopted included:

1. Exemption from rates (assessment) on a property owned & situated within the City limits;
2. Free electricity & water consumed in such premises;
3. Free travel on City Council buses and the Hill Railway (which was then run by the City Council)
4. Free treatment in the City Veterinary Department for all domestic animals owned by the recipient;
5. Free entry into the City Stadium for all events & matches staged therein and
6. Free parking anywhere within the city limits, amongst others

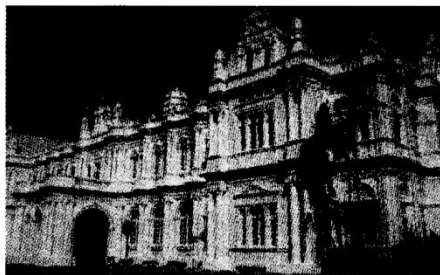
Until the City Council suffered a sea-change and reverted to a Municipal Council, three persons were so honoured, being Tunku Abdul Rahman, our first Prime Minister, Mr Don Dunstan, the Premier of South Australia in recognition of the twinning of Adelaide with our City, and Crown Prince Akihito when he paid a State Visit to Penang with Princess Michiko. Today of course he is Emperor Akihito, and she, Empress Michiko.

(An idle thought for the day - since George Town is no longer a City, should the gold Keys & Scrolls be reclaimed from the estates of the first two, and personally from the last named?)

When the Socialist Front was elected as the majority party in the local government elections in George Town in 1956, the Mayor's official residence was sold off, as such an ostentatious and divisive symbol was deemed not to be in keeping with the socialist conscience. To-day that building houses the Union Club. (Editor's note : The building is at the junction of Residency Road and Vermont Road. The Union Club has moved out, it appears to be now run by a Church group)

The Mayoral regalia including the Robe, Sceptre and Mace similarly received short shrift, being donated to the Penang Museum as relics of colonialism.

Until 1966 when the Commission of Enquiry into the Workings of the City Council was appointed by the Federal Government and sat, this very Commission, having been asked for by the Mayor and City Councillors themselves arising out of a full Council



meeting several years back during which accusations and cross-accusations of improprieties had been hurled across the floor at each other, the City had had three Mayors, the first being Mr D.S.Ramanathan, followed by Mr C.Y.Choy and Mr Ooi Thiam Siew. Mr Ramanathan will be remembered with gratitude by Penangites as the moving force behind the setting up of the University Science in Penang.

Mr Goh Guan Ho, popularly thought to be the first Mayor, was actually the last President, succeeding Mr. Cunyngham-Brown in that capacity.

The functions of the City Council vested in the Mayor and 15 Councillors were transferred to the Chief Minister who was then Tan Sri Wong Pow Nee, in the capacity of Officer Administering the City Council of George Town, Penang.

This suspension continued into 1969 when, in the General Elections that year, the Gerakan Party upset the form books and stormed into power in Penang, led by Dr Lim Chong Eu who succeeded to the mantle of Officer Administering the City Council. To-day he is of course, Tun Dato Seri Dr Lim Chong Eu, and a Trustee of our Club.

At the time, local government in Penang comprised five local authorities being the City Council and the Rural District Council on the Island, and the District Councils North, Central and South, in Seberang Perai (Province Wellesley).

Dr Lim pushed for a revamping of the local government structure as he found frequently conflicting criteria for building and planning and health controls and approvals, and disparate standards of professionalism and administration prevailing in the five councils.

This eventually resulted in the promulgation of the Local Government (Temporary Provisions) Act 1973, Section 10 of which provided that "the State Authority may...by Order published in the Gazette, declare that with effect from such date as may be specified in the Order, two or more local authorities shall be merged..."

Such an Order cited as the Local Government (Merger of City Council of George Town and Rural District Council, Penang Island) Order 1974 was made for the two Island Councils and gazetted on 19th June 1974.

It declared that "the City Council of George Town and the Rural District Council, Penang Island shall with effect from the 1st day of July 1974 be merged and shall thenceforth be referred to as one local authority...."

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CONSERVATION SENTIMENTS EVEN BACK THEN IN 1897.....

"OLD JETTY - FAREWELL!"

*The last remains of the Old Jetty, in the shape of its covered approach, are now in the course of demolition and soon its existence will be but a tradition. Many of the old residents cannot but feel a pang of regret at its disappearance. It dates from the very commencement of the British era here and is one of the very oldest erections. Long before the Waterfall Gardens were thought of, or even the Esplanade took any similarity to its present condition, the Old Jetty and its covered approach were the resort of the beauty and fashion of the Settlement, and formed the finale of the evening drive. Sic transit gloria mundi. The old Fort was nearly doomed a few years ago, and perchance the hand of the enterprising builder is still itching after its destruction, as well that as of the old Court House. Prithee! spare thy Vandal hand. Give us the new and commodious by all means, but spare the little of hoary antiquity we have in the place, so long as it does not constitute a veritable obstruction."*

- 18 June 1897 [EXTRACTS FROM 'OUR PENANG LETTER' - STRAITS CHINESE MAGAZINE, SINGAPORE]



# Unesco lauds temple's high standard of conservation

BY LEE YUK PENG

**MALACCA:** Restoration work on the country's oldest temple, Cheng Hoon Teng Temple, has set the standard for other conservation projects in the region, said a Unesco representative.

Describing the work on the 17th century temple as "the forefront of Asian initiative in conservation work", Unesco regional advisor for culture in the Asia-Pacific region Dr Richard Engelhardt said:

"The restoration work of the temple is technically excellent, aesthetically beautiful and religiously rejuvenating."

Cheng Hoon Teng Temple won a Unesco merit award for Culture Heritage Conservation in 2002 and Dr Engel-

hardt presented the award to Lung Heng Jim, the chairman of the temple board of trustees, during a simple ceremony yesterday.

The temple won the award for its first phase of restoration work on the main temple, costing RM1.5mil, which started in late 1999 and ended in early 2001.

Dr Engelhardt also presented engineers, architects, contractors and Chinese artisans who were involved in the project with certificates of appreciation.

The second phase of its restoration work on the ancillary building and its main entrance has just been completed this month.

The third phase involving the theatre stage will begin by end of the year.

Cheng Hoon Teng Temple is the second recipient of the Unesco merit award for Culture Heritage Conservation in the country after the Cheong Fatt Tze mansion in Penang, which won the Unesco Conservation Award 2000.

The award recognises the achievements of individuals and organisations in the conservation of a structure or a series of structures, which are more than 50 years old.

A total of 46 projects from 15 countries in the Asia-Pacific region submitted their entries for the 2002 awards.

Cheng Hoon Teng temple was one of five recipients of the Merit Award in 2002.

The temple also launched its website [www.cheng-hoonteng.org.my](http://www.cheng-hoonteng.org.my).

PHT advisor & Badan Warisan Vice President, Laurence Loh was the main architect assisted by Life member & ex-Council member, Lim Huck Chin

Jo Chua & Husband Keong of the Malacca Historical Society were the main driving force behind the restoration.

## Special Discounts!

Below have become our new "discount" givers (2004) in our new effort to bring more value to your PHT membership card! Look out for PHT sticker at these outlets, which have kindly extended 10% discount or special rates if you present your card.



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217-H, Burma Road, 10350 Penang, Malaysia.

**MONARCH**  
GALLERY  
(PG-0094817-D)

217-G, Burma Road, 10050 Penang.



52, Jalan Chow Thye, Burmah Square,  
10050 Penang.



**COLLECTIBLES**  
GIFT PREMIUM & SOUVENIR SDN BHD  
(company NO 422265-A)

40, Chow Thye Road,  
off Burmah Road,



**Junction Cafe** Art & Good Food  
(539787-W)

54, Chow Thye Road, 100050 Penang.



**CENTURY CRAFT & ANTIQUE**  
(Co. Reg. PG0063708-K)

7, Bawassah Road, 10050 Penang, Malaysia.



**CASABLANCA**  
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2, Jalan Inawady, Burmah Square,  
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For further information contact Magdaline Ng at the PHT

Tel: 04-2642631/2645487

Fax: 04-2628421

E-Mail : [phtrust@po.jaring.my](mailto:phtrust@po.jaring.my)

The PHT reserves the right to reject any advertisement considered inappropriate.

**IT IS JUNE 2004 - IF YOUR PHT SUBSCRIPTION HAS NOT BEEN PAID, WE CAN NO LONGER AFFORD TO SEND YOU THE NEWSLETTER OR SITE VISIT ANNOUNCEMENTS**

The PHT has one of the lowest NGO subscriptions

-RM3 a month - but we DO depend on them to keep going. So, if you enjoy the site visits & the newsletter, if you appreciate the projects that have been carried out, if you share in the vision for George Town and if you believe that PHT is doing a good job, but that a lot more needs to be done... THEN DON'T FORGET

to pay up your subscriptions

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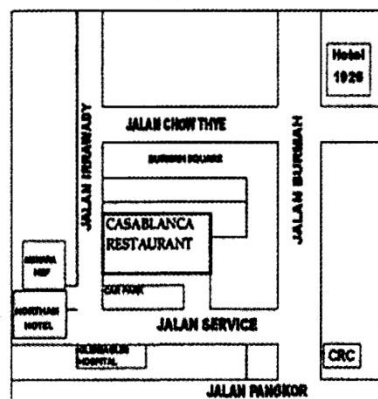
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