



# PHT newsletter

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SUPPORT CONSERVATION EFFORTS IN YOUR COMMUNITY!

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**PENANG  
HERITAGE  
TRUST**

*Persatuan  
Warisan  
Pulau  
Pinang*

**PHT**

## PHT PARTY TIME AGAIN

Under the distinguished patronage of Datin Seri Endon Mahmud

*SATURDAY 29TH JANUARY 2005 AT HOMESTEAD*

### ARTS IN HERITAGE

*Early Paintings of Penang & the Hunters  
Nonya Paraphernalia Undiscovered  
Shoes - from Beaded Slippers to Jimmy Choo*

MORE ON THE  
FOLLOWING PAGE.

**DRESS UP - FORMAL EARLY PENANG**



## EDITORIAL

Members,

The Editor apologises for the long break in your newsletter, no excuses are offered besides the pressure of work and the seemingly undignified haste with which the days seem to whisk by.

Site visits continue to be fully supported and enjoyed by members, the AGM - non-election year - took place, uneventfully, on the 3rd October 2004 and members, volunteers and supporters are gathering momentum for the massively ambitious, hugely high-profile and enormously fun (we hope) party/fund raiser we are going to have in January 2005.

The Koay Jetty battle hardens, the Catholic Cemetery remains threatened. The PHT continues to be inundated with cries of protest over yet another demolished building (this time on Gurney Drive) another plan to dislocate a community, another 'Hardwick' on Jalan Sultan Ahmad Shah, another green lung being eyed by developers for high density development, another submission to re-zone a religious site or an educational site into yet another commercial development.

And in the meantime, the Editor submits profuse apologies to Dato Khoo Heng Choon. The last (& most important part) of his article in Newsletter 82, somehow went missing. The article 'Being a Prologue & Epilogue to The Forgotten City' or Quo Vadis, City of George Town, Penang', in its entirety this time, we hope, is reprinted on Pgs 23, 24 & 25. The Editor also apologises to Dato Khoo for the 2-fingered typo errors in his article.

Many thanks to Life Member Lim Huck Chin for his continual unearthing of press reports of the past.

L.L.Loh-Lim

**NOVEMBER SITE VISIT PG 19**



# PHT CHARITY EVENING 2005

## AT HOMESTEAD

DRESS UP IN FORMAL EARLY  
PENANG STYLE - DINE & PARTY IN  
ONE OF PENANG'S PREMIER HOMES

**M.C'S EXTRAORDINAIRE**

DOUBLE ACT OF  
LOKMAN MAHADZIR

&  
MARK FELIX

THEATRE OF CLOTHES

JOE SIDEK

**CIKGU BAHAROODIN**

Story Telling & Dance  
from Early Penang



**3 INSTALLATION ROOMS INCORPORATED INTO THE BALLROOM -  
OPEN FOR VIEWING THROUGHOUT THE EVENING**

- ~ ORIGINAL EARLY PAINTINGS OF PENANG ON DISPLAY
- ~ NONYA COLLECTIONS FROM PENANG FAMILIES
- ~ THE HISTORY OF PENANG SHOES - FROM YOUR GREAT-GRANDMOTHER'S TO JIMMY CHOO'S

**AND MORE.....**

- ~ SILENT AUCTION OF HERITAGE ITEMS
- ~ OPEN AUCTION
- ~ RAFFLE / LUCKY DRAW / VALUABLE PRIZES



pic 140 Two Nanyang Ladies

**YAB Datin Paduka Seri Endon, wife of the Prime Minister of Malaysia, has kindly consented to be the Patron for the night.**  
Among the invited guests are the

- Chief Minister of Penang
- Federal Minister of Arts, Culture & Heritage
- Federal Minister of Tourism
- Federal Minister of Local Government
- Federal Minister of Information
- Head of the Penang Municipal Council

WITH MUSIC FROM THE PENANG  
SYMPHONY ORCHESTRA - PESSOC  
THROUGH THE EVENING

Food is Classic Penang Cuisine

Donation for tables are

RM2,000; RM5,000 & above

RM10,000 & above

RM20,000 & above - presentation of donation cheque to Datin Seri Endon

Individual tickets may be purchased.

A tax-exempt receipt may be requested from PHT.

**SITE VISIT REPORT 27 JUNE 2004**

The PHT site visit in June was to two endangered historic sites in George Town, the **Ashrakanah** on Jalan Masjid off Chulia Street and the **Old Catholic Cemetery** in the grounds of the Church of St. Francis Xavier off Penang Road.

### **Ashrakanah**

The near demolition of this extraordinary and almost forgotten building drew attention to its role in the early history of Penang's Indian Muslim community which was centred on Chulia Street. Local historian and PHT member Khoo Salma Nasution sketched the background of the building which is believed to have been constructed in the 1840s as a memorial hall and meeting place.

The Ashrakanah (or Ashur Khana) served as the base for the Boria festival, a kind of annual carnival and parade held in the month of Muharram, the first month of the Muslim calendar, through the 19<sup>th</sup> and 20<sup>th</sup> centuries until the custom died out before the Second World War. The Boria was introduced by early Indian Muslim settlers to mark the death in battle of the Prophet Muhammad's grandson at Karbala (in present-day Iraq) in 680 AD. Over time the Boria (from the Hindi word for "a mat" — mats were originally spread out on which performances took place) lost its connection with mourning for the Karbala tragedy and became an annual festival in which all communities took part with bands and costumed participants, many groups wearing 19<sup>th</sup> century military-style uniforms.

The Ashrakanah itself is in a state of advanced disrepair although the basic structure remains intact. The recent destruction of ancillary buildings on the front of the Ashrakanah has revealed the main building to be representative of the type of 18<sup>th</sup> and 19<sup>th</sup> century Anglo-Indian bungalow common on the Sub-continent, with arched façade, thick walls and imposing interior pillars. The high sloping tiled roof is surmounted by a raised section that was probably a later addition to improve ventilation. Behind the Ashrakanah is a small Muslim cemetery although most of the tombstones have disappeared. The cemetery wall is interesting for its alcoves, probably designed for the placement of candles.

Although originally under family wakaf ownership, title of the Ashrakanah is now held by several individuals. It is to be hoped that a means can be found to resolve the ownership issue so that this important historic building can be restored to serve the community once again.



pics by Loh-Lim



### Old Catholic Cemetery

The Old Catholic Cemetery and the adjoining Old Protestant Cemetery (commonly known as the Francis Light Cemetery) are the two oldest Christian cemeteries in Penang. Access to the Catholic Cemetery is either via the Church of St. Francis Xavier or through the gate in the wall from the Protestant Cemetery. Both cemeteries date from the late 18<sup>th</sup> or early 19<sup>th</sup> century. PHT council member Loh-Lim Lin Lee briefed PHT members on the cemetery's historical importance to Penang and on the efforts of PHT and the descendants of those buried in the cemetery to bring their concern for its preservation to the attention of both the Bishop of Penang and the State and municipal authorities.

The PHT visit was timely in view of the current controversy over the recent notice given by the Roman Catholic Bishop of Penang to exhume 204 graves in the Old Catholic Cemetery. According to press reports, the Roman Catholic Church plans to relocate the graves within the same site to make room for a playground for the children of nearby St. Joseph's Orphanage.



Although the Catholic Cemetery is less well known than the Protestant Cemetery because the latter contains the graves of Francis Light and other prominent colonial figures from the early days of the Settlement, the Catholic Cemetery is no less important to the history of Penang. Among those buried there are the sisters of the Holy Infant Jesus who founded Light Street Convent School, the first girls' school in the Malay Peninsula, as well as some of the early La Salle Brothers of St. Xavier's School. The cemetery contains graves of some of Penang's first Catholics who were invited to settle in Penang by Francis Light to escape persecution in Thailand. Francis Light's own wife Martina Rozells was a Catholic from near Phuket in South Thailand. The cemetery is of special significance to Penang's Eurasian community, many of whose ancestors are buried there. Of particular note are several Chinese graves, believed to be of early Hakka converts to Christianity. Tombstone inscriptions in Chinese, Portuguese, French, German and Sinhalese or Tamil as well as English vividly attest to the multicultural origins of Penang's population.

Leslie A.K. James

After writing to the Bishop and making several attempts to meet with him, to no avail, various concerned groups including the descendants of those buried in the cemetery got together on a few occasions and together, it was decided that the cemetery should be cleaned and a request should be made for blessings to be conducted on All Souls Day this November.

On 10th October, about 20 descendants and friends gathered with pails, rakes and brooms and together with the help of the MPPP, who sent their truck, cleaning tools and 2 helpers, the cemetery underwent a thorough gotong-royong.





# Group wants to discuss plan for cemetery

**A**BOUT 20 people cleaned up the George Town Roman Catholic Cemetery in Jalan Sultan Ahmad Shah in Penang recently.

The 20, including descendants of the people buried at the cemetery and Penang Heritage Trust (PHT) members, spent about two hours to clean the cemetery. Penang Municipal Council workers were also present to lend a hand.

PHT president Dr Choong Sim Pooey said that Penang

Bishop Rev Antony Selvanayagam had not replied to requests from descendants and various groups to meet him to discuss the cemetery's future.

"We are still waiting for the bishop to give us a date to meet him," he said.

It was reported that a playground would be constructed at the site of the cemetery for orphans at the nearby St Joseph's Home.

Rev Antony was reported to have said that the scattered

graves at the Catholic burial ground would be exhumed for systematic reburial.

The estimated RM250,000 exhumation work will cover a 0.2ha plot of land on the grounds of the Church of St Francis Xavier next to the orphanage.

Rev Antony gave the assurance that every grave and tomb would be preserved in accordance with Catholic principles and the reburial would be conducted according to Catholic rites and rituals.



Members of the group cleaning up the cemetery.

Members might be interested to learn that a Catholic historian, Fr John Brinkman, based in Tokyo, was together with the gotong-royong clean-up group when the Bishop himself, turned up at the cemetery, to view the activity. The group assured the Bishop that they had written to inform him of their intentions as well as called his secretary earlier in the week. The Bishop promised that the group would be 'hearing from him.'

In the meantime, Dr Anthony Sibert, a local historian who has done extensive research on the cemetery has this to say'

"The historic Penang Road Catholic Cemetery by Dr. Anthony Sibert - a Catholic Malaysian.



For two centuries this late 18<sup>th</sup> Century graveyard in George Town Penang remained a heritage and a legacy forgotten. Located within the grounds of the Church of Saint Francis Xavier, the graveyard was hidden away from sight for years by a huge unkempt hedge. A wall, with a gate in it, separates the cemetery from the better-known Protestant Cemetery where many of the island's prominent pioneers, since 1786, like Francis Light are buried. The Catholic Cemetery, unlike its Protestant counterpart, is not listed as a separate historical tourist attraction in Penang as it is on the same site which is, by and large, considered the pioneer Penang Christian Cemetery.

This earliest Catholic Cemetery was a part of the immigrant Church of Penang which laid the foundations for the return of the Catholic Faith to Malaysia and the reorganisation of the Malaysian Catholic Church, since its lapse in 1641. As immigrants arrived in Penang, church facilities, including cemeteries, were soon set up to meet their needs. As witness to that faith, the early Penang Catholic Church, then in Church Street, set apart and solemnly blessed the place in which the bodies of her faithful departed await the day of Resurrection in firm commitment to the teaching and tradition of the Roman Catholic Church with regard to the burial of the deceased, the sacredness of the human body and the sacredness of the cemetery grounds.

**All cemeteries are consecrated grounds and meant to be places of reverence which the Catholic Church sets aside in perpetuity and consecrates. The significance of a Catholic cemetery for the Catholic community is stated in canon law: "Sacred places are those which have been designated for divine worship or for the burial of the faithful..."**

**A Catholic cemetery is considered an extension of the parish church, and like a parish church, is consecrated by the Bishop. A Catholic cemetery is a prayerful place and a permanent memorial for those who have died**

This Catholic cemetery at Penang Road is a holy place. It is blessed by the church and dedicated to God as a place of worship, prayer, and reflection upon divine truth and the purpose of life.

The history of this Catholic Cemetery actually predates the establishment of the Catholic Diocese of Penang. The first Catholic cemeteries were churchyard cemeteries of parishes in existence before the diocese was formed. Pinpointing actual dates is difficult because sometimes the cemetery started while the parish was still a mission, and sometimes after the parish was formed.

The Parish was still in mission when the Catholic Community from Kedah led by Bishop Coude and his assistant Father Garnault came to Penang on the 15<sup>th</sup> of August 1786, which is known by Catholics as the 'Feast of The Assumption'. Father Garnault built the first Catholic Church and named it the Church of The Assumption significantly, on Church Street which is still historically named and recognised. In 1787, on the death of Bishop Coude, Father Garnault became Superior of the Catholic Mission in Siam with the title of 'Bishop of Siam and Queda', and the Parish House for the Bishop and Priests was built on Bishop Street as it is still known. After this first Church Parish of immigrant Catholics was formed, Church facilities including cemeteries were soon set up to meet their needs.

Pinpointing actual dates of the setting up of the Catholic Cemetery in Penang Road is difficult. However indicators from various sources tell more of the Protestant Cemetery at Northam Road (presently known as Jalan Sultan Ahmad Shah) which begins at the end of Farquar Street where the first La Salle Brothers School or St. Xavier's Institution, the Catholic Church of the Assumption, and HIJ Sisters' Convent are located, within walking distance from the Cemetery.

The first recorded burial at the Protestant Cemetery at Northam Road is that of Captain Glass in April 1793 [Ed.'s note: There are records of the graves of Lt Murray 1787 and Lt. Milne 1791 but they were either destroyed in the War or have become illegible], a year and a half before Captain Francis Light's burial in October 1794. It would be reasonable to assume that the burial site must have been approved during Light's Administration of Penang. Alan Harfield's (1987) well researched 'Christian Cemeteries of Penang & Perak' includes a sketch map of the site with footpaths which lead on, through a gate in the wall, to the Catholic Section, now referred to as the Penang Road Catholic Cemetery. This testifies to the layman's impression through the years that both the Christian Cemeteries were on one site of frangipani trees with their white flowers scattered widely on the grounds - a peaceful and quiet spot in the heart of Penang. Even the Penang City Council recognised this and has maintained its cleanliness in terms of weed clearing and tree pruning through the years.

The Cemetery is located alongside the Church Of St. Francis Xavier, appropriately named after the Catholic Apostle of the Indies, including Malacca, in early 16<sup>th</sup> Century.

The earliest account of the Church of St. Francis Xavier is found in a manuscript entitled 'Brief History of the Parish of the Assumption - Penang, Part II: 1841 - 1960' by Fathers Auguin, FitzGerald and Decroix (undated). The account is quoted verbatim as follows:

#### 'St. Francis Xavier's Church

The ever growing Indian population in Penang meant also that Indian Catholics were increasing in numbers. To supply their spiritual needs Bishop Boucho in 1857 founded an Indian Parish in Penang Road. The first pastor was Fr. Xavier Hab, who secured permission to use the Cemetery Chapel for the needs of his small congregation. Ten years later, in 1867, he built the first Church of St. Francis Xavier



on a piece of land which had been earlier donated to the Church of the Assumption by members of the Godfrey family. Another similar account appeared in 'A Short History of the Parish of St. F. Xavier Penang (1857 - 1985)' which was published in 'Functional Analysis and Diagnosis of the Penang Island Parishes 1985':

'In 1857, Fr. Xavier Hab started St. Francis Xavier's Parish, gathering his community of approximately 100 catholics in a chapel of the (still existing) cemetery - Ten years later, in 1867, Fr. Hab built the first church, (at the same place where our church is) as well as a Tamil school and presbytery.

...In 1950, after years of prayer asking for God's help, the Grumitt family from England offered to finance the church we worship in. It was completed in 1952'.

Next door remained, behind the huge unkempt hedge, the remains of the pioneers of the Catholic Faith in Penang and the revived Catholic Church of Malaysia - religious and secular parishioners, educationists, and civil servants who contributed, knowingly or unknowingly, towards the early history of Penang. (a complete list of names is available for those interested. In summary:

Number of names deciphered: 102	1861 to 1880=25 (4cc)
1798=1	1881 to 1900=31 (7cc)
1800 to 1820=1	1901=1 (cc)
1821 to 1840=1	No. Observable Dates= 30 (7cc)
1841 to 1860=12 (1chinese calligraphy)	No. of Burial Plots = 204)

Most of the names highlighted in the list represent familiar surnames of families found in Penang as well as in the country and beyond. There could well be 'collateral descendants'. This is a term used by Dr Granville Hough (SAR Genealogist) to describe a brother or sister of 'collateral ancestors' or of the same stock but a different line or a kinsman. This is highly probable given the fact that it has been some two hundred years since burials were carried out at the Cemetery. The spellings in the list may be wrong as it must have been difficult to decipher them under trying conditions. It would be invaluable if collateral descendants or those who know of them provide further clarification.

It is quite understandable that out of the noticeable 204 burial plots (there could be more) only 102 names were obtained - some sharing the same tombstones. The Penang Road Catholic Cemetery with the ravages of time dating back to the last quarter of the 18<sup>th</sup> Century, had to address pertinent issues such as preservation, abandonment and decay, vandalism, deliberate destruction, nature, education, development or being forgotten. The tired pioneering Catholic Souls who found their way to the burial site and those who escorted them in funeral processions must have understood the whole site as being the Christian Burial Grounds, both Protestant and Catholic but separated by a wall with a gate in it with pathways cutting across both, inline with traditional practice.

As the tombstones vanished and small plots disappeared, the existence of the cemetery is lost. In time, titles to property may even cease to include any record of the cemetery.

However Church publications cited above say, that back in 1857 Fr. Xavier Hab 'secured permission to use the Cemetery Chapel', now disappeared in the 'still existing cemetery', for the needs of his small congregation. This valuable piece of information indicates that the Cemetery must have been vibrant with more than sixty years of existence and a Chapel, when Fr. Hab made his move. It may account for the more than hundred unidentified burial plots, presumable Fr. Hab's 100 Indian Catholics and their early descendants who were described as 'Our ancestors were poor - often the men alone came from India, lived . frugally, and sent all they could to their family (sic)' [Source 'A Short

History of the Parish of St. F. Xavier Penang (1857 - 1985)', op.cit] They obviously could not afford tombstones that would withstand the test of time, on a site well considered to be their sacred Catholic burial grounds, too. Nonetheless this small community sowed the seeds of their Catholic Faith so well that in time, the Catholic Indian Community produced Archbishops, Bishops, Priests, Brothers and Sisters overwhelmingly, compared to the other ethnic Catholics, to continue in the growth and development of the Church in Malaysia.

The Cemetery also indicates the presence of some 30 Chinese Catholic graves of which 20 names were identified. These Catholics could well be original Catholics from China, as Fr. George Lee cites in his book entitled 'The Catholic Church in Malaya' (1963), and associated with the setting up of The College General in Pulau Tikus - 'In 1807 Frs. Lolivier and Letondal, with eleven seminarians from Szechwan and Fukkien (China) came to Penang'. As it was a practice other Chinese Catholics and relatives of the Seminarians could have been brought to help in the running of the College and later other Catholic Institutions. They formed the nucleus of the Chinese Catholic Community that continues to make an impact on the Malaysian Catholic Church.

In 1867, Fr. Hab 'built the first Church of St. Francis Xavier on a piece of land which had been earlier donated to the Church of the Assumption by members of the Godfrey family', at the same place where the existing church is and not on the site of the Cemetery. It is therefore quite unlikely that the Cemetery belonged to the Godfrey family.

Malaysian Historians should address this pertinent issue of the preservation of the Penang Road Catholic Cemetery. They should assist in the networking of people interested in preserving, protecting and restoring pioneer cemeteries: The Cemetery meets these criteria;

- It can be associated with events of broad historical significance especially to Penang.
- It can be associated with the lives of persons of outstanding importance to the community, state, or the nation's past vis-à-vis the revival of the Catholic Church in Malaysia, laying the foundations of 'modern education' by the La Salle Brothers and the Convent Sisters and the efforts and work ethics of early civil servants which have significance in the nation's present well-being. Much of the early development was national rather than geographical in character, but via Penang.
- It possesses the potential to yield historical information about cultural or ethnic groups. In many respects it is very different from other historic and archaeological resources, since it involves a variety of functions -historical, genealogical, and SACRED.

For the Catholics buried at the Cemetery, it is their resting place until the day of resurrection for the bodies of the faithful departed, once temples of the Holy Spirit, whose souls are now with God. It is a final and continuing profession of faith in God and of membership in the church, which they, then, and their brothers and sisters in the Faith now, were and are being schooled to believe.

#### References:

'Brief History of the Parish of the Assumption - Penang, Part I: 1786 - 1841', based Father Auguin's unpublished work "Origines et Debuts de la Mission Catholique en Malaisie" (undated).

'Brief History of the Parish of the Assumption - Penang, Part II: 1841 - 1960' by Fathers Auguin, FitzGerald and Decroix (undated).

Fr. George Lee (1963), 'The Catholic Church in Malaya'.

Harfield, Alan (1987) 'Christian Cemeteries of Penang & Perak'.

Sibert, Anthony, E., 'Early Catholic Church, La Salle Education and The Penang Story' - a paper presented at 'The Penang Story - A Celebration of Cultural Diversity International Conference April 18-21, 2002' organised by the Penang Heritage Trust in collaboration with Star Publications (M) Bhd.

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15.9.2004



**SITE VISIT REPORT 31 JULY 2004**

On 31<sup>st</sup> July 2004, 31 members of PHT visited Ms. Ann Cutter's house and the Cathedral of the Assumption located at Argus Lane.

### **Argus Lane**

One of the earliest Eurasian Catholic settlements and former bastion of James. Capel Petterson's family.

Five double storey houses owned by the church stilled remain at the site. We were fortunate to visit one of the units occupied by Ms. Ann Cutter.

The houses are narrow but long built of load bearing brick walls with plastered mixed European designed front façade. The front portion is the hall with the staircase and air well in the middle section and the dining and kitchen at the back portion.

### **Cathedral of the Assumption (1786)**

Established by Eurasian Catholics who first landed in Penang when they were encouraged by Francis Light to move from Kedah to Penang.

In 1955, by a decree of the Vatican, the Assumption Church became a Cathedral with a Bishop presiding at the services.

Due to urbanization of other parts of Penang, the dispersed of the Catholic flocks and reduced church attendance has contributed to Cathedral been downgraded from a city parish church to a parish centre. The service presided by a lay minister.

By David Yeo



ALL SOULS DAY: Descendants and heritage conservationists at the morning service held in the Catholic cemetery.

# Honouring the departed

## Memorial service at old cemetery

BY CHOONG KWEE KIM

PENANG: Two memorial services – the first in a very long time – were held at the long forgotten Penang Road Catholic Cemetery on All Souls Day yesterday.

About 20 descendants and heritage conservationists turned up for the morning service.

The cemetery is central to the Roman Catholic Church's plan to exhume the graves and turn the site into a playground for the adjacent St Joseph's Home orphanage.

Father Martin from Indonesia conducted the morning service for the private group while the Church organised another one in the evening that was conducted by parish priest Father Michael Thoo.

During the morning service, Convent Light Street ex-teacher Sister Fidelis was seen laying flowers and lighting candles on the final resting place of several pioneer Sisters of the Infant Jesus sisters who arrived here on March 29, 1852.

Ann Cutter, 65, who visited the graves of her great great grandparents Maximo Doral and Marianne D'Oliveiro, said Marianne's mother was a Thai princess who came to Penang and married a Spanish.

"The Church can take a part of the cemetery area where there are fewer graves to turn it into a playground but not the whole cemetery," she said.

Robert Surin, 63, turned up to visit the grave of ancestor Seraphina Surin who died in 1882 while Boniface Michael Jeremiah, 58, visited the graves of Phillip Gregory Jeremiah who died in 1818 and Phillip's son Raphael who was also buried there in 1886.

Penang Heritage Trust president Dr Choong Sim Poey was also present.

Australian PhD student Simon Choo, 29, who is doing



NEW TOMBSTONE: Sister Fidelis and writer Jun Acosta lighting candles before a new tombstone erected for the deceased nuns who first arrived in Penang in 1852.

an anthropological research in Penang, came with his uncle Terence Reutens, 54, from Bukit Tengah, to visit the grave of ancestor Steve Reutens (1791-1842), a Dutch sea captain's son born in Penang.

Terence, a 7th generation Reutens, said Steve was the first Penang-born Reutens whose descendants later migrated to other parts of South East Asia and to Australia.

After news of the Church's plan surfaced in June, Choo said he wrote a letter of appeal from Australia carrying about 20 descendants' signatures to Penang Bishop Rev Antony Selvanayagam while Terence also wrote numerous letters but they received no reply.

A member of the action group lobbying for the preservation of the cemetery, Dr Anthony Silbert, 65, said descendants of about 10 fami-

lies turned up for the morning service.

He said there were 204 graves with only 102 being identifiable, out of which 29 of the dead were of Chinese descent while the rest were Eurasians.

"These people laid the foundation for the Catholic faith in Malaya and we are appealing for this cemetery to be preserved as a historical site.

"We believe in the sacredness of a burial ground and appeal to the good judgement of the Bishop to leave things as they are," said the former Universiti Sains Malaysia education lecturer who had written an article on the cemetery.

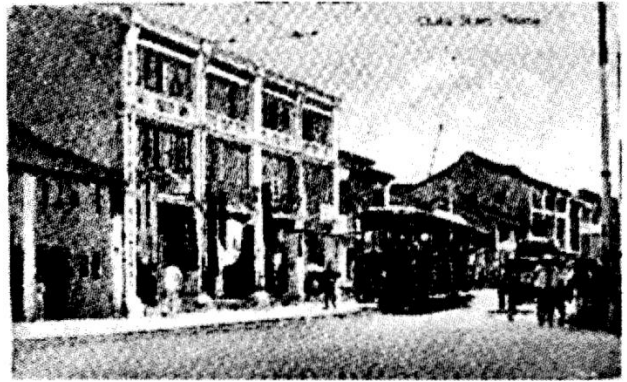
It was reported that the Church might scrap the plan if there were valid objections from descendants but the Bishop had yet to make a final decision.

## FURTHERING OUR URBAN BLIGHT STUDIES - CHULIA STREET

In our previous initiatives of looking at the problems of urban blight, we had chosen to focus on 2 streets - Beach Street and Chulia Street. We are more than pleased with the works undertaken by the MPPP on Beach Street and we have now moved on to look at the much larger problems to be found on Chulia Street.

### Why Chulia Street?

Chulia Street is right in the heart of the historic core of George Town and it is acknowledged as one of the oldest and most important and vibrant streets in the inner city. It is almost totally commercial with a few residential off-shoots, is much used by locals and is the main urban congregation zone for foreign back-packers. Changes have evolved with little planning and control and consequently Chulia Street has many problems of traffic, urban services, pedestrian access, safety etc.



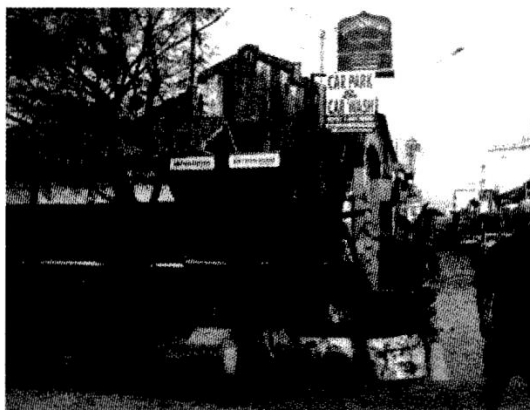
In February 2004 the Penang Heritage Trust conducted a photographic survey of the street and the 5-foot pedestrian walkways and presented some of the perceived problems to the President of the Majlis Perbandaran Pulau Pinang.

It was felt that if any change was to be instituted or improvements carried out, these should be based on the findings of a *basic social survey of perceptions and views of Chulia Street by stakeholders*, i.e. the shopkeepers and the visitors and users.

In August 2004, PHT funded and conducted a survey with 127 respondents filling out a simple questionnaire, with interviewees on hand to assist. The questionnaire was divided into 2 sections – the first was based on perception of problems in Chulia Street, the second on what improvements were deemed of greatest priority for the street.

The results were analysed by Loh-Lim and the report is viewable at the office. In brief : When asked to choose areas where improvements should be made, 66% of shopkeepers see *traffic congestion* as most critical, this concurred with the visitors and users (69%). But the later group is clearly more concerned about *pedestrian access* with 85% choosing this problem area to highlight, while only 38% of the shopkeepers see this as needing improvement.

On the other hand, the stakeholders with their businesses, are concerned about the need for better *security* (38%), having greater familiarity with the area and recurring snatch thefts and hold-ups and burglaries in their shops. Users and visitors are passing through and not having been victims, rate Chulia street as secure, with only 14% feeling that any improvement is required in this area.



The difference in perception of improvement being needed for urban services is also interesting. A large percentage of visitors and users (49%) walking through the street actually see a need for greater improvement re: - rubbish collection, dirty or broken drains, broken sidewalks, missing manhole covers, unpainted lamp posts, haphazard and hanging electrical and telephone cables, fallen, damaged or missing street signs, lack of public rubbish bins, haphazardly placed utilities e.g. phone booths, electrical boxes and posts blocking pedestrian walkways, insufficient post boxes, utilities like hydrants buried by increasing road levels.

The resident commercial population on the other hand, has become so used to this level of urban services that they actually do not expect more. They have not seen a spic and span street with everything in place for so long that expectations have been lowered. Only 35% see the need for improved services from the local authorities.

### **Overall conclusions from results**

It is quite clear from this sample survey that the 2 most critical areas of concern for both visitors and resident shopkeepers, most of whom have traded and been in place for many years, are :

#### **- Traffic Congestion & Pedestrian Access**

Not a single respondent in the entire survey thought that either traffic management or pedestrian access was 'very good'.

*60.6% of all respondents feel that traffic congestion poses the greatest problem in Chulia Street, with only 3.9% viewing traffic management as 'good'. Some of the main concerns involved speeding buses and buses that stopped in the middle of the road without pulling into designated bays, haphazard car-parking, loading and unloading of goods, a lack of traffic calming of any sort and a lack of designated bike lanes.*

*55% of all respondents believe pedestrian access to be the next greatest area of concern, with only 11.8% see access as 'good'. This involves both blocked 5-foot ways and a lack of crossings on the street thus causing pedestrians to walk on the road itself as well as risk injury running across with fast moving traffic coming from both ways. A lack of sufficient parking lots for motorbikes has also led to haphazard blocking of walkways for pedestrians.*

And again, when asked to select 3 areas where improvement was clearly needed, 64.5% of all respondents chose 'traffic management' as the area requiring attention while 37% chose 'pedestrian access' as well as 'security' (also 37%) as problems that needed improvement. Clearly these are the spheres where the local authorities and the state should focus their attention.

When stakeholders ranging from the casual user to the long-time resident shopkeeper identify their areas of concern and perceived need for attention, it is surely timely that the authorities plan with a view to correct or at least address these problems.

The survey also provides a justification for planning decisions with the authorities able to justify and give explanation for choices made in the expenditure of public funds for the overall public good.

This exercise should be followed up with stakeholder meetings and consultations with the local authorities. Information leaflets should be distributed whenever public works are to be undertaken and enforcement should be conducted continuously and consistently without fear or favour.

The general improvement of Chulia Street would be viewed positively by all if there is public consultation and public participation. While there might not be total agreement, there would be majority consensus. Chulia Street is already vibrant and thriving, but stakeholders and users see many areas where improvement is needed. It would be beneficial to address these and create an environment to be appreciated by all.

[pictures & report - Loh-Lim Oct 2004]





**THOUGHTS by An Old Codger**

[first printed in the Penang Club October 04 Newsletter]

*Not really thought this time, except a thought that I hope you will go to where I recommend below!*

Yes, we are back to the Heritage Trust, and their arranged outings. For August, we were taken to the Archaeological Museum at Lembah Bujang, Merbok, Kedah. I am sure like most of you, you had never heard of the place, and yet there it is in a most beautiful setting, only some 50 kms away from us in Penang. Forty-four of us went there in a special bus, but I can assure you that it is a place for you to take the family for an outdoor picnic. It is well laid out, well looked after, and cool being in the shadow of Kedah Peak (Gumung Jerai), and probably about 300 metres above sea level.

My friend and I nearly didn't make it as we had to meet the bus "next door" to the Governor's Residence, in Jalan Utama. You may recall there are many one way roads around that area, and sure enough we took a wrong one, and ended up "next door" to an imposing building, which we thought was the Governor's, specially as this "next door" building had 'Heritage Club' in big letters over its gate. Wrong again, but somebody kindly agreed to guide us to the correct place, which he knew all about – only he didn't. He took us to the main visitor's entrance to the Governor! Luckily from there, we could see the bus, and all was well.

The journey from Jalan Utama to the actual site of the Museum takes not much more than 1 hour, less I am sure by car. The route is well sign-posted, once you come off the Toll Road at Sungai Petani, and turn North (right) going up to the small town of Bedong, where you turn left, and follow the signs for Merbok and then for the Museum. Parking facilities are excellent.

1500 years ago or so, the Lembah Bujang area was a very important place, and being near the sea was the main trading port for those boats coming from Arabia, India and Sumatera, all of which then were not the countries as we know them now. There were just umpteen tribes of one kind or another with of course not a European in sight – way before they appeared on the scene.

Lembah Bujang was the centre of a well known and respected Malay Kingdom, before Islam was founded. For this reason, the main influence was of Hinduism from the Indian visitors. Over time they built some 66 candi which is the Hindu word for shrine or temple. It is there, their history, their appearance and what happened to them that the Museum is there to explain and show.

The Museum is an attractive building, built in the 1978 and opened officially by H.R.H. Sultan of Kedah in 1980. It is air-conditioned, and all exhibitions are well explained in Malay and English. Guides are available but should be booked if possible in advance. Entrance fee (I think) is RM4.

Many of the candi (shrines), or rather what remains of them can be seen in the substantial grounds. None is in its original form, as the upper structure was made of wood, which of course cannot last in our climate. However some of the candi are in their original positions, and others have been moved from outside back into the grounds. Many are way outside elsewhere in the Merbok district and can be easily visited with or without guides.

For those candi in the Museum area, it involves quite a climb up some stone stairs, said to be the original path from centuries ago. Those candi in particular are under cover, so if it rains (and it did during our visit), one is quite ok.

Now, apart from all that historical stuff, interesting as it may be, there is this beautiful scenic background, including a sizeable waterfall, and a river not far away for swimming in, or just having your picnic next to. And if you do not want to cart all these things around, there is a small but satisfying Malay run coffee-shop, with laksa, meehoon etc and drinks, all at normal prices. Very clean, and tasty – but flies unfortunately. Reasonable toilet facilities are available.

So, why don't you take a Saturday or Sunday trip with the family? You will enjoy it, and you will learn a lot about the history of those times, which I bet you never dreamt of.

Thanks again to the Heritage Trust.

Derek C. Seagrove





*Congratulations to all who entered, and those who won (Unfortunately no-one from Malaysia entered)*

*Baltit Fort (Karimabad, Hunza, Pakistan)*

*Lakhpur Gurudwara, (India)*

*St Ascension Cathedral, (Australia)*

*Church of Our Lady of Mount Carmel (Australia)*

*Dadabhai Naoroji Road Heritage Streetscape Project (Mumbai India).*

*Dorje Chenmo Temple (Shey Village, Ladakh India).*

*Phra Racha Wang Derm (Bangkok, Thailand).*

*St Thomas Cathedral (Mumbai, India).*

*Vietnamese Traditional Folkhouses (Bac Ninh, Quang Nam, Dong Nai,*

*Nam Dinh, Thanh Hoa and Tien Giang Provinces, Viet Nam)*

*Elphinstone College (Mumbai India)*

*Female Orphan School, (Sydney Australia)*

*Gong'zi'ting (Beijing, China)*

*Namuna Ghar (Bhaktapur, Nepal)*

*Suzhou Warehouse (Shanghai, China)*

*Tak Seng On Pawnshop Museum and Cultural Club (Macao, SAR, China)*

*Zargar-e-Yazdi House, (Yazd, Iran)*

*Zhangzhou City Historic Streets, (Zhangzhou, China)*

For further information about the Heritage Awards, and this years winning entries go to <http://www.unescobkk.org/culture/heritageawards>

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*Please be informed that the August issue of the UNESCO-ICCROM Asian Academy for Heritage Management newsletter is now available. Please [click here](#) to download your copy. The newsletter is in PDF format (228KB) and 7 pages total.*

*If you have any news or events you wish to add to the next issue please  
contact [asian-academy@unesco-bkk.org](mailto:asian-academy@unesco-bkk.org)*

Sincerely,

*Asian Academy*

[illegible]

**Conference Update: Loving It To Death 25 to 27 November, 2004 Port Arthur, Tasmania**

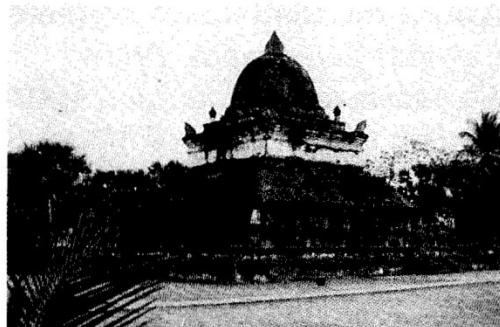
*Planning for the Loving it to Death: Sustainable Tourism at Historic Places conference is proceeding apace, and on-line registration is now active at [www.lovingittodeath](http://www.lovingittodeath)*

## **Luang Prabang Heritage.** by John Robertson

In its early days, the Khmer empire was Hindu, but following the conversion of the Khmer King Phaya Sirichantha the whole Khmer empire followed suit. To commemorate his conversion, the Pra Bang Buddha Image was cast, and brought from Sri Lanka to be presented to the Khmer King. Over 1000 years later, around 1350, Laos was carved out by King Fa Ngum, and it was Fa Ngum who asked for a Buddhist delegation from his father-in-law the Khmer king, to visit his new kingdom, believing that Theravada teachings would bring enlightenment to the backward animistic beliefs of his people.

In the event some of the greatest Theravada scholars of the day duly arrived and brought with them the sacred Pra Bang Image. This was a huge fillip for Fa Ngum. Thus, Buddhism arrived in Laos comparatively late, and inevitably merged with local spirit-beliefs which still dominate local rites and rituals. And the Hindu traditions of the Khmer also shine through much of Lao culture, in their costumes and dances.

Local spiritual beliefs such as "phii", the spirits which inhabit certain places, the 32 "khwan" which inhabit the body, and the "Naga" or protective snake spirits, are an indivisible part of Buddhist culture in Luang Prabang today. Traditional building methods incorporated arcane rituals to avoid disturbing the local Phii and Nagas. Houses were built on stilts, with the roof and the main horizontal timbers of the house running parallel with the river. In the 400 year old Vat (temple) Xieng Thong the funeral boat for the Luang Prabang kings can be seen with its huge many-headed Naga at the bow.



The Pra Bang Buddha Image, almost as old as sculptures from classical Greece, can be seen today in the Royal Palace. It is a rather unassuming piece, just over two and a half feet tall, and cast in bronze, mixed with some gold and silver. But this image was, and still is credited with extraordinary protective power. In 1513 it was enshrined in the Vat Vixoun which stands to this day alongside the famous That Makmo (the Watermelon Pagoda), one of Luang Prabang's most striking land-marks, and a beloved photo-call for tourists. It was another 50 years, however, before the city was finally named after the Pra Bang image.

Why Luang Prabang should have such a vast legacy of temples is an interesting question. Starting with King Fa Ngum himself, Lang Prabang took centre stage in promoting Theravada teaching throughout the country. The emphasis on scholarly achievement was central to that theme, and the Pra Bang Image was the focus of profound Buddhist endeavour.

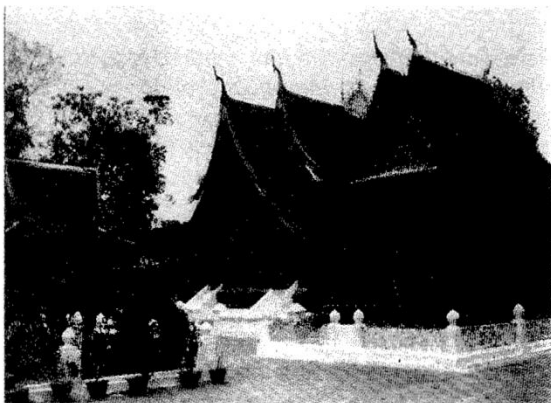
It was King Settha, Phothisarath's son who in 1546 brought the Pra Keo (Emerald Buddha) from the kingdom of Lan Na to Luang Prabang. But having two images inhabited by powerful spirits so close to each other was thought to be harmful and was used as an explanation for the misfortunes that descended on the Kingdom over the next 200 years. Lying as it does beside the Mekong river, it was inevitable that Siam would make many attempts to occupy the region around Luang Prabang, and for short periods in the 18<sup>th</sup> and 19<sup>th</sup> centuries they were successful. Thus the Pra Bang image was removed, along with the Pra Keo image, and spent some decades in Siam. It was finally returned to Luang Prabang in 1867, and has been there ever since. But the famous Pra Keo, the Emerald Buddha, remains in Bangkok.

By the beginning of the 18<sup>th</sup> century the kingdom started breaking up. It was the arrival of the French around 1890 which really made the difference. As Luang Prabang was being sacked by warring factions, King Unkham managed to escape and requested protection from the French. They duly obliged. It is surprising that so many of the historic temples survived, as did the recently returned Pra Bang image which was hidden away during the fighting. The royal household in Luang Prabang was reinstated, and the city with all its temples became the object of much aesthetic curiosity from French archeologists, professors and cultural academics. Which it still does.

Whilst they were there, the French seem to have had little use for Laos and its sparse population. Plans were made to develop roads, railways, and infrastructure but they were never implemented. For French colonials Laos was the place to relax, eat and do nothing. For 60 years, from 1893 until 1953 it was the French who were mostly in charge and in Luang Prabang. They left a legacy of pleasant Mediterranean architecture. Visitors today can enjoy excellent French cooking combined with a local menu, which generally includes glutinous rice served in small baskets and eaten with the fingers. Lao food is very rich in vegetables. Tam Som, a salad made from shredded green papaya, is very common. French-trained chefs are to be found in several local restaurants.

The thing that did it for the French was the revolution in Vietnam culminating in 1953 with their final defeat at Dien Bien Phu. Realising that their days in Indo China were numbered, the French handed over power in Laos to King Sisavang Vong and left. In 1959 he was succeeded by his son King Savang Vatthana. From then on events were dominated by what was happening in Vietnam, and the fledgeling Lao "Pathet" communist party gaining in strength.

This situation carried on till 1975, when the Americans finally withdrew from Vietnam. Laos was now under the full control of the Pathet Lao. The king abdicated and he and his family left Luang Prabang and were taken to a re-education camp in the north east. It is said that the King died of malnutrition or possibly malaria. Today, a visit to the Royal Palace evokes the pathos of Savang Vatthana's rule. Though the state rooms are dazzling, the domestic part of the palace is as they left it, simple and austere, almost bare. Photos of the royal family are plain, almost folksy. The King has a kindly face.



The early Pathet Lao administration was harsh and committed to an idyl of rural peasant life. Hence there was no industrialisation and the urban areas remained thinly populated. Luang Prabang was said to be almost deserted, like a ghost town, and it remained like that for the next 15 years. Many Chinese and Vietnamese immigrants, most of whom had been brought in by the French, fled the country. An exodus of many better educated Lao followed, whilst thousands of others melted away across the Mekong river to merge with their ethnic Lao cousins on the other side of the river in Thailand. It is reported that 300,000 people left the country. The population of Laos remains overwhelmingly rural and although the country is quite large the population is less than 5 million. Cities in Laos are like small market towns by ordinary standards and were further depopulated during the first 10 years of the Lao People's Democratic Republic (Lao PDR). Even today, with the thawing of the old hard-line regime, the population of the capital Vientiane, is less than 3000,000.

The state was officially atheistic and Buddhism, along with all other religions, was officially discouraged, but it was not purged as in Cambodia. This may have been a pragmatic acceptance by the cash-strapped Lao People's Democratic Republic that the education of the masses depended to a considerable degree on the Temple-based schools. Perhaps this is why Luang Prabang after a shaky start, sailed on untouched and undeveloped. A small town full of temples and monks and not much else.

Many years of neglect and lack of investment seems to be the high road to World Heritage Site status. At least that is the experience in many parts of eastern Europe, and that was the story of Luang Prabang. In 1995 UNESCO designated the whole town as a World Heritage Site. It is beautifully located in the Mekong valley, surrounded by mountains and with a little peak, Phu Si in the middle of the town topped by a Vat Chom Si and its gilded That. The population is around 65,000, with 18,000 in the main tourist centre. Yet its 32 Buddhist temples, many over 200 years old, provide education for nearly 1000 novice monks, largely taken from poor rural families in the region. Along with the tourists they are the most visible presence in the town, with their bright saffron robes, sometimes mixed with yellow. Down the main streets like Thanon Phothisalat and Thanon Manthatourath French colonial shop-houses sell souvenirs, mobile phones, silks and ikat sarongs. Internet cafes click and clatter with the aroma of cafe-au-lait and croissant drifting in the air. There are few cars; mostly bicycles and motor cycles, but nobody is going far.

Today, tourism in Laos and Luang Prabang in particular, is reminiscent of the early 1970s when youthful back-packers and "draft dodgers" roamed around Goa and the Far East. The temples, the slow pace of life and the Buddhist atmosphere appeal to their drop-out mentality. Opium and its derivatives from the poppy-fields up north can be got easily. Cheap guest-houses are everywhere, and a non-air-conditioned room can be rented for \$3 US per night. There are few cars and a rented bicycle is more than adequate to get around this little town. The Lao's have little regard for these travellers, and notices are put up reminding tourists, (depicted in cartoons with shorts and hairy legs) to have a bath, because their smell is offensive to Lao people.

But then there are the other tourists, many of them French-speaking. These are the culture-tourists, who have come to study the sites and marvel at the town's miraculous state of preservation. And there are the academics, the architects and the NGO workers busy classifying, studying and preserving its heritage. Traditional ceremonies and festivals are enthusiastically nurtured.

What the Lao people themselves make of it is hard to say. Those who make a living out of tourism just hope they will keep coming. The arts are fostered partly for tourist entertainment, and nightly traditional Lao dancing is performed expertly and enthusiastically by beaming youngsters at the Royal Palace. A grumpy old woman at the famous Vat Xieng Thong yells at you from her booth if you haven't paid. Ordinary Lao people seem slightly baffled by these more up-market tourists. They find it hard to imagine how anyone could be interested in tumble-down old houses and temples when you could go somewhere else, and indeed the average tourist only stays 3 days, so presumably they are going somewhere else.

And it has to be said that the designation of the whole town as a world heritage site has ensured its petrification in a time-warp with no major developments permitted. If they did, then their international status would end, and that precious source of income and tourism dries up. Yet other Lao people would argue that if you flattened the town, put in a modern infrastructure, introduced manufacturing and built high-rise flats, then Luang Prabang might be able to hold up its head as a modern go-ahead city worthy of the 21<sup>st</sup> century. But then again it might not.

### =====

#### **And news of yet another cemetery ...**

**We are happy to announce that through the efforts of PHT member Leslie James, a member of the British Association of Cemeteries in South Asia, BACSA has offered us about RM\$3,500, to help us in Phase 2 of the restoration of the Francis Light Protestant Cemetery. Donations in Phase 1 in 1994 did not allow us to complete the last 20% of the restoration of the tombs. Quite obviously after 10 years, the perimeter wall needs another coat of paint and the tombs need another good washing down. We hope to obtain further funds to complete the remaining works.**

#### **Requiem**

*Under God's clear blue skies,  
Shady frangipani branches wave  
a long 'Good-bye'.  
There dig the grave and let me lie.  
At last, embraced by warm 'Mother Earth'  
Let my bones be interred.  
Though not by choice.....  
In a foreign land.*

*Waves of death awaited the next victim,  
Fell by pestilence and ignorance.  
The weak succumbed easily,  
Loved ones struggled, fought and lost.  
In this hostile land.*

*At last, free from pain and suffering,  
Man found his peace and quiet.  
Alone and nearly forgotten,  
Man's final resting place,  
Though long neglected,  
Remained a haven  
in this silent part of the island.*

*By Raymond Kwok*



#### **EDITOR'S NOTE:**

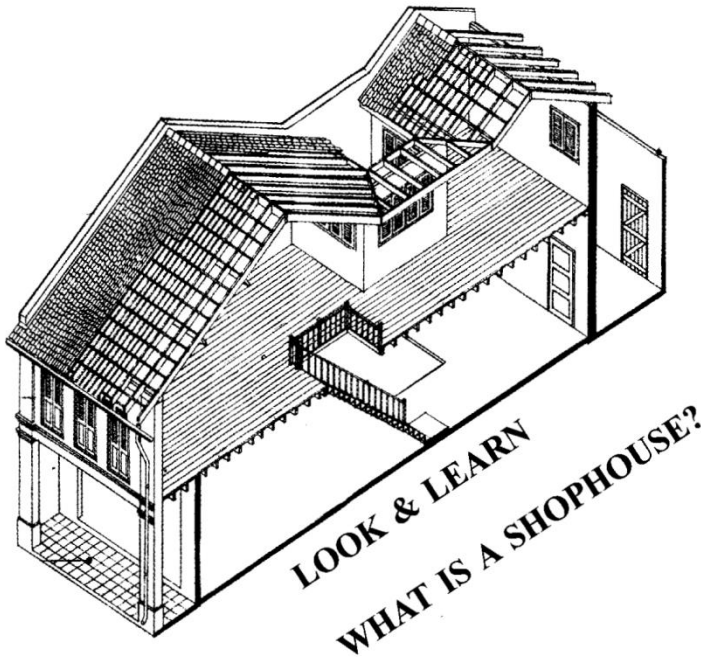
Raymond has also compiled and published a 90-page book called "Hokkien Rhymes & Ditties Down Memory Lane". Most of the traditional rhymes are in Hokkien with some in Teochew and Cantonese. The illustrations were done by Raymond's son, Calvin and the book is available for sale. E-mail Raymond at [dkwok@tm.net.my](mailto:dkwok@tm.net.my)



## Launching of the KOTA KITA Bulletin

The  
Penang  
Shophouse  
Series

# KOTA KITA



LOOK & LEARN  
WHAT IS A SHOPHOUSE?

A 3 monthly bulletin for residents of the inner city produced by a dedicated team from Arts-Ed, Pen Heritage and PHT, partially sponsored and fully endorsed by the MPPP.

The first issue of 4, has been distributed to George Town residents. It aims to focus public interest on their work, lifestyles and buildings that they inhabit. It attempts to demystify some of the concepts used in the construction of their buildings and to perhaps help them to more fully appreciate the quality of their surroundings. It also hopes to give greater pride in ordinary work carried out by ordinary people within our inner city.

### Extracts from 'OUR PENANG LETTER', of the THE STRAITS CHINESE MAGAZINE, Singapore

"(...) The Chinese New Year has come and gone, though owing to great depression in trade, the festivities this time have not been on such a grand scale as on former occasions. In spite of this, however, some kindly people took great trouble in arranging for a 3-day Chingay procession costing at least \$50,000, exclusive of the loss sustained by the practical suspension of business for five days. And, on the Chap Goh Meh, too, a competent authority has estimated that the value of jewellery displayed by ladies passing around the Esplanade during that night was no less a sum than \$30,000,000 (thirty million dollars!). A contrast indeed! (...)"

- March 1905

"(...) The year 1904 in Penang is unparalleled for its record of disastrous fires. The burning down of the whole block of the Ah Kui buildings which included the "Pinang Gazette" office will be fresh in the minds of many. At time of writing, I have to record the 7th fire of the year making the 4th one in Beach Street. In spite of all the heavy claims, the insurance business is booming, but the question of the moment is the "efficiency" of our Fire Brigade. When it takes half-an-hour to arrive at the scene of the fire, and perhaps another half-hour to get up steam, it is time for a wholesale reorganisation of the Brigade. (...)"

- December 1904

"(...) Outdoor recreations seem at last to have been appreciated by the younger generation of Chinese in Penang. The Chinese Recreation Club, perhaps the largest club in this island, now contains a membership of nearly 300, and every encouragement is given there for open air games. There is a very large piece of ground adjoining the solid brickwork pavillion, and new turf has been laid in at great expense to found a good cricket pitch, and also half a dozen tennis courts. The whole place is owned exclusively by the Club, and it is hoped that future generations will be as proud of it as the present generation is. (...)"

- June 1906

### Recycling Talk and Nyonya Beaded Shoe Sale & Exhibition

The talk was given by Don Theseira and Mylene Ooi for Lebuah Aceh women group, Koay Jetty women group and PHT members. A total of 22 participated. It was held on 7 August 2004. The talk explained the right way to recycle household waste, items that are recyclable and items that are not. Don and Mylene have been into recycling project for more than 10 years. There was intention by Lebuah Aceh women's group to form a recyclables collection centre in their vicinity.

The Nyonya beaded shoe exhibition has attracted some public interests, several orders for beaded shoes were noted. The beaded shoe workshop finally ended with the women proudly and happily showing their end-product.

### Heritage Walk for Disabled Group

It was held on Sunday, 19<sup>th</sup> September 2004 for Disabled Society of Penang and Mr Tan Leong Seng from the Spiral Injuries Association in UK. The group was introduced to the historical enclave of the inner city. Apart from providing an introduction to a historic city, a closer rapport was established between Disabled Society and PHT.

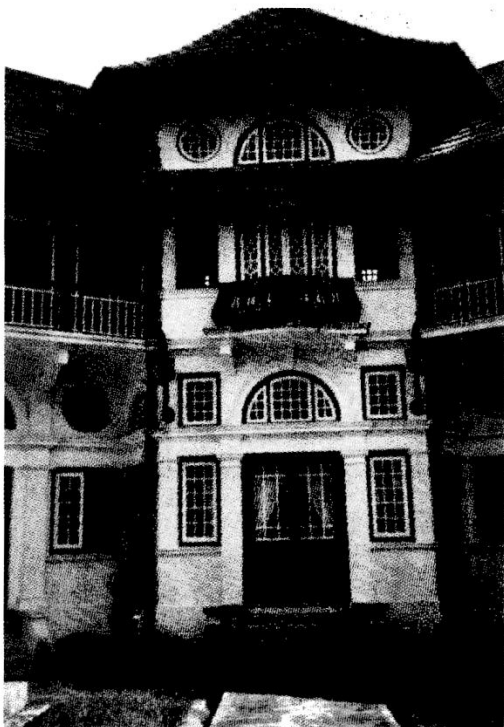


### LETTER FROM A MEMBER

I recently had an opportunity to take a visitor to the Penang State Museum and was disappointed to see that the Rolls Royce in which Sir Henry Gurney was ambushed is still in terrible condition and remains more or less exposed to the elements. I remember reading a letter to the editor of one of Malaysia's mainstream dailies about this a couple of years ago. At that time the historic Rolls was completely exposed to wind and rain save for a carport-type canopy; since then the Museum's only response appears to have been the installation of chick blinds around the carport which successfully obscure the Rolls (and the other two vehicles under the carport) from public view but which provides no real protection. Even Chin Peng's book "My Side of History" draws attention to the "decrepit state" of Gurney's car, "almost forgotten...with peeling, rusting paintwork and disintegrating upholstery."

It seems incredible that this important and priceless relic of the dark days of the Emergency is not restored and maintained in a way that will inform visitors and future generations of Malaysians about a critical episode in this country's history. I am certain that Rolls Royce, the manufacturer of the car, would be prepared to entertain a request from the Jabatan Muzium & Antikuiti to restore the car to its 1951 condition and advise on its preservation. Perhaps PHT could suggest to the Director of the Penang Museum that an approach be made to Rolls Royce.

Leslie A.K. James



## *THE PHT NOVEMBER SITE VISIT 28th November 2004*

### THE LOKE MANSION, GURNEY DRIVE



The general response is "At last..."

One of the most fascinating and beautiful Arts & Crafts buildings in Penang is the venue for the November PHT site visit.

Built by tycoon Alan Loke in 1923/24, the mansion was bought over by his brother Loke Wan Yat who raised his family in Penang next to a serene sea and beach front. The eventual departure of the family from Penang left the family home uninhabited for many long years. A loyal caretaking couple maintained the building in almost-pristine condition including the polishing of brass window stays and door knobs. But time and the climate took its toll in the form of leaking roofs, broken gutters, peeling paints, damaged plasters and termite damage on teak floors and beams and rafters. A restoration exercise was carried out by Arkitek LLA in 2003 and suitable tenants were sought, tenants who would care for and enjoy the house the way the Lokes did.

Our hosts are Rebecca and David Wilkinson, PHT members who have very kindly consented to have us visit this month.

Members - We realise this will be a HUGELY popular visit - while no restriction on numbers have been made - PLEASE NOTE - We will be in a family home - there are areas which are clearly private and off limits - we appeal to all of you to demonstrate the sensitivitt, appreciation and respect that we always claim PHT members show on all sight visits.

As usual, its 3.30 p.m. Sunday 28th - DO NOT GO TO THE GURNEY DRIVE FRONTAGE -drive into the little road next to the Uplands entrance on Kelawei Road, it becomes a dirt road after 50 ft, when you see the mansion, drive in through the gates and park inside on the driveway or lawn.



FOR THE LAST 6 MONTHS WE HAVE BEEN TRYING TO PUT TOGETHER A 'PENANG LIVING HERITAGE TREASURES' AWARD. WE ARE HAPPY TO ANNOUNCE THAT IT HAS FINALLY COME TO FRUITION. WE VIEW THIS VERY IMPORTANT STEP AS THE BEGINNING OF SOMETHING THAT WE TRUST WILL SPREAD THROUGHOUT THE ENTIRE COUNTRY.

WE HAVE PERHAPS BEEN LINKED TOO CLOSELY IN THE PAST TO BUILT HERITAGE, BUT RECENT INVOLVEMENT IN INNER CITY COMMUNITIES, IN EDUCATION, IN 'THE PENANG STORY', IN TRADITIONAL AND ENDANGERED TRADES AND EVEN IN CEMETERIES HAVE BROUGHT US TO AN EVEN CLEARER REALISATION THAT 'INTANGIBLE CULTURAL ASSETS' ARE A CRITICAL PART OF WHAT WE WOULD LIKE TO SEE ACKNOWLEDGED, RECORDED, ARCHIVED, PERFORMED OR EXHIBITED FOR GREATER PUBLIC APPRECIATION AND AWARENESS AND FINALLY TRANSMITTED AND RETAINED FOR POSTERITY.

A SPONSOR HAS BEEN FOUND IN THE VERY SUPPORTIVE HONGKONG & SHANGHAI BANK; AN EMINENT PANEL OF JUDGES HAVE AGREED TO SERVE FOR AN INITIAL PERIOD OF 2 YEARS.

THE AWARD CARRIES A CASH INCENTIVE OF **RM1,000 PER YEAR** FOR THE REST OF THE LIFE OF THE AWARDEE. WE SEEK NOMINATIONS FROM THE PUBLIC. THE FORMS ARE PRINTED OVERLEAF. ANY FURTHER ENQUIRIES MAY BE MADE AT THE PHT OFFICE.

## 10 Nation

TheStar

THURSDAY 4 November 2004

# 'Living Heritage Treasures' award

## 'Nominate those who qualify'

BY PRISCILLA DIELENBERG

**PENANG:** People who have contributed significantly to the cultural heritage of Penang will be conferred the *Living Heritage Treasures of Penang* award.

Penang Heritage Trust president Dr Choong Sim Poey said recipients had to be Penangites or Penang-born.

They must also be leading proponents of a particular skill considered typical to Penang and in danger of being lost, he said.

For example, he said, nominees for the award could be exceptional artists, carvers, weavers, culinary experts, martial arts exponents, musicians, dancers, performers, poets, playwrights, novelists, journalists, herbalists, or even *bomohs* or spiritual healers.

"We would like to encourage

people to nominate anyone whom they feel would qualify for the award, whether it is their father or grandmother," Dr Choong added.

Dr Choong said PHT was introducing the award with the support of HSBC Bank Malaysia Bhd because intangible cultural diversity was essential and critical for the continuation of heritage.

He said each recipient would receive a certificate, a plaque and an annual RM1,000 award for life.

Arrangements would also be made for documentation of the skills, techniques and processes, and for the transmission of skills to others, he added.

PHT council member Loh-Lim Lin Lee said the award would be limited to three persons per year and there would only be eight recipients at any

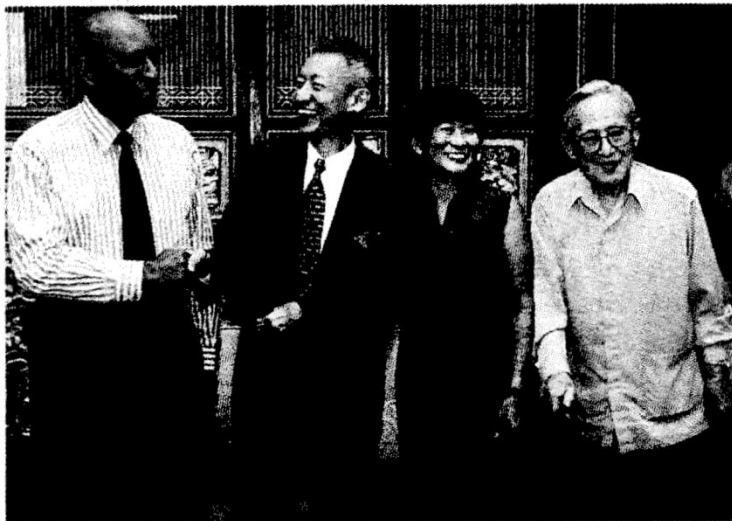
one time.

"This means that when we have eight recipients, we will only give out another award only after the death of one of them," she said.

Loh-Lim said the panel of judges, headed by former Federal Court judge Tan Sri Chang Min Tat, would comprise a representative from HSBC and Badan Warisan Malaysia, two from PHT and two eminent public figures.

Closing date for nominations this year is Nov 30. For details, contact the PHT at 26A Stewart Lane (Tel/fax : 04-2642631) or sent email to [phtrust@streamyx.com](mailto:phtrust@streamyx.com).

Also present at the launch were Chang, HSBC Bank Malaysia Bhd northern region area manager Hari Das Nair, PHT vice-president Tengku Datuk Ismail Jawa and PHT council members.



AT THE LAUNCH: (from left to right) Hari Das, Dr Choong, Loh-Lim and Chang at the launching of the 'Living Heritage Treasures of Penang' award yesterday.



**FORM FOR NOMINATION OF CANDIDATES FOR AWARD OF****'LIVING HERITAGE TREASURE OF PENANG 2004'** Closing Date : 30<sup>th</sup> November 2004

Living Heritage Treasures are persons who embody or who have, in the highest degree, the skills and techniques necessary for the production of certain aspects of our social, cultural and religious life in Penang, the life of our cultural communities and the continued existence of our cultural heritage.

These aspects of cultural life may be exceptional to Penang and they may be experiencing scarcity, vulnerability or loss of significance. They may have had a critical place in the historical human development of Penang.

Through time, dedication, practice and persistence, these persons may also have advanced, promoted or preserved skills and techniques considered traditional and core to our Penang cultural heritage. They may come from ANY of the following categories (individuals or collective groups):

- a. Applied Skills & Arts - e.g. visual arts - artists, carvers, weavers, artisans; e.g.culinary skills - production of famous Penang foods; e.g.martial arts - masters in traditional self defence, in traditional medicine, bone-setting etc
- b. Performing Arts - musicians, performers, dancers - e.g. bangsawan, boria, teochew opera
- c. Literary Arts - poets, playwrights, novelists, journalists
- d. Holders / Performers of Cultural rites /customs - bomohs, herbalists & spiritual healers, conductors of rites de passage etc

The 'Living Penang Heritage Treasure' should be a leading proponent of his/her particular skill and should possess or exhibit some, if not all of the following :

- an exceptional standard or degree of skill
- a dedication and commitment to the practice of the particular cultural heritage
- a persistent promotion of the skills, processes or techniques
- an ability to either maintain the original authentic form of the cultural product or to enhance and develop it in a process of evolution
- an ability and an interest to pass on the skills or techniques to trainees
- an extensive and prolonged involvement - a criterion of age

1. **NAME OF NOMINEE** : ..... M / F2. **ADDRESS**:.....3. **DATE OF BIRTH OF NOMINEE** :.....I.C.NO.....4. **CULTURAL HERITAGE / SKILL POSSESSED**

.....

.....

.....

5. **NUMBER OF YEARS IN PRACTICE**.....6. **REASONS FOR NOMINATION**

I believe that ..... should be considered a candidate for the Living Heritage Treasure of Penang Award 2004 because

.....

(extra information may be included that will assist judges in making their assessment)

7. **NAME OF PERSON NOMINATING**.....8. **RELATIONSHIP TO NOMINEE** .....9. **CONTACT NOS.: TEL:**

HP :

FAX:

E-MAIL:

turn to next page

## TO BE FILLED IN BY THE NOMINEE

**I agree to be nominated for the PHT/HSBC Living Heritage Treasures of Penang Award 200....**

.....  
**Name:**

## DUTIES OF THE AWARDEES

**If I win this award I agree to:**

1. allow perpetuation & development of the skills & techniques
2. allow documentation/ recording to be conducted for archival purposes by appropriate bodies. I understand that this documentation will not be used for any commercial purpose without my knowledge and agreement
3. the transmission of skills, practices, techniques wherever I feel it is possible, through a prescribed training system so that the future of this cultural heritage will not be lost
4. allow the non-profit charitable organisation of the Penang Heritage Trust to use my name when promoting the Living Heritage Treasures of Penang Award

*In traditional superstition, when the number nine appears in one's age, such as nine, 19 or 29, it is considered to be extremely unlucky*

**W**

4 July 2004

Sund

# World heritage nod for 34 new sites

**BEIJING:** The ongoing 28th Session of the World Heritage Committee has approved 34 out of the 48 sites nominated to be included in the World Heritage List, updating the total number of world heritage properties to 788.

Chairman of the session, Zhang Xinsheng, who is Chinese vice-minister of education, announced the news in Suzhou on Friday shortly after the meeting which approved the new world heritage sites.

Andorra, North Korea, Iceland, Saint Lucia and Togo made their first appearance on

the list as a result of the approval, he said.

The 34 new heritage sites included five natural sites – the Ilulissat ice fjord in Denmark, the tropical rainforest in Sumatra, the Wrangel island reserve in Russia, the Pitons Management Area in Saint Lucia and the Cape Floral region in South Africa.

The 29 cultural sites included the tomb of Askia in Mali, the Portuguese city of Mazagan in Morocco, Koutammakou – the land of the Batammariba – in Togo, the Madriu-Claror-Perafita valley in Andorra, the



**JOYOUS OCCASION:** A Chinese performer celebrating in Shengyang, Liaoning province yesterday after the Koguryo kingdom was added to the World Heritage List. — Reuterspic

Royal Exhibition Building and Carlton Gardens in Australia and the cities and tombs of the ancient Koguryo kingdom in China.

The other sites were the Koguryo tomb complex in North Korea, the Champaner-Pavagadh archaeological park in India, the Chhatrapati Shivaji Station in India, Pasargadae in Iran, sacred sites and pilgrimage routes in the Kii mountain range of Japan;

Um er-Rasas in Jordan, Petroglyphs within the archae-

ological landscape of Tamgaly in Kazakhstan, the Orkhon Valley cultural landscape in Mongolia, the Vega Archipelago in Norway, the Novodevichy Convent in Russia;

The Dresden Elbe Valley, the Town Hall and Roland on the Marketplace of Bremen (both in Germany) and the Muskauer Park in Germany and Poland, the Pingvellir National Park in Iceland, Etruscan Necropolises of Cerveteri and Tarquinia in Italy;

The landscape of Val d'Orcia

in Italy, the Kernave archaeological site in Lithuania, the Luis Barragan House and Studio in Mexico, the landscape of the Pico Island Vineyard Culture in Portugal, the Decani Monastery in Serbia and Montenegro, Sweden's Varberg Radio Station;

The Liverpool-Maritime mercantile city in Britain and Iran's Bam cultural landscape.

The cultural landscape was also included in the List of World Heritage in Danger. — People's Daily

\_\_\_\_\_ from an unhappy member \_\_\_\_\_

The Editor  
PHT Newsletter  
26A Stewart Lane  
10200 Penang.

Dear Sir,

Re: **Being a Prologue and Epilogue to "The Forgotten City," or Quo Vadis, City of George Town Penang?**

**When I was broached for my consent to have the above article reprinted in the PHT Newsletter, I readily agreed as I thought the subject to be one which would interest members of the PHT.**

Had I known that it would appear not only riddled with typographical errors and spelling mistakes, but worse, arbitrarily truncated with the inexplicable deletion of the concluding thirteen paragraphs containing the pith and substance of my thesis that George Town is STILL a city, I would most certainly have refused.

I cannot fathom the reason -if any- for this aberration. I can only express my disappointment and amazement at its happening.

May I hope that this letter can be printed in your next Newsletter sans errors, typographical or otherwise, and intact in its contents?

Yours faithfully,  
Dato Khoo Heng Choon

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

*by Dato 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 Penangite, & certainly deserves elaboration & clarification, and since I was ensconced 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 re-claimed 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. Cunyngnam-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...."

What seems to have been forgotten is that this same Order recited in its Clause 3 that "**The status of the City of George Town as a City shall continue to be preserved and maintained and shall remain unimpaired by the merger hereby effected.**"

The confusion of the City/Municipality dichotomy may have been due to the fact that on 13th December 1976, the State Authority, Penang declared that "with effect from 15th December 1976 the area specified in the Schedule hereto to be a local authority area to be known as the Municipal Council of Penang Island, and determine that the status of the local authority for such local authority area shall be that of a **Municipal Council**"

The area specified in the Schedule included both the North East and South West Districts of Penang Island comprising the entirety of Penang Island.

It will be noted therefore that the change affected by law was only that of the designation of the **Local Authority**, and not that of the City, the status of which shall "*continue to be preserved and maintained and shall remain unimpaired*".

It has also been reported as a further ground for repudiation of our cityhood that since the Majlis Perbandaran Pulau Pinang (Municipal Council Penang Island) has supplanted its predecessor-in- title the Majlis Bandaraya Pulau Pinang (City Council of George Town, Penang ) and now covers all 108 square miles of the island against the erstwhile later's 9.12 square miles, the whole island cannot consequently be accepted as a city.

This argument again illustrates the confusion and misunderstanding of the city / local authority dichotomy.

The City of London does not extend over the whole area covered by the Greater London Council, nor the City of Tokyo encompass all of metropolitan Tokyo.

So where do we go from here? From being the first city in Malaysia, we have now become a non-City, while Ipoh, Malacca, Johore Bahru, Alor Star, Kuching, Kota Kinabalu and Shah Alam are now designated.

It may well be asked whether it is all that important being a city, for "what's in a name, a rose by any other name would smell as sweet".

Putting aside that question for the moment, what is worthy of query is why we should be contemplating application to be a City as stated by our State's political leaders in the newspapers more than once, when we have all along been, and are still, one.

This imbroglio arose from a statement made towards the end of the last millennium by the then Minister of Local Government and Housing that the then sixth and latest city in Malaysia was Kota Kinabalu after Kuala Lumpur, Ipoh, Johore Bahru, Kuching North and Kuching South, leaving out any mention of George Town. Not being a Penangite, he was not aware of George Town's status, but his ignorance of our history has been unfortunately dutifully echoed and perpetuated to the point today where, on the one hand, while we are pushing for preservation and conservation of historic and heritage buildings, localities and enclaves, we are on the other hand, cheerfully throwing away our historic and cultural heritage as well as our pride in being the first city in Malaysia. This, I believe, answers the above question and explains why Penangites are so het up over this issue.

That Minister's unfortunate and ill-considered throw-away comment truly gives credence to the words of Al Capp's L'il Abner, that "Giants oaks from little acorns grow".

May one conclude with chagrin that "Where ignorance is bliss, 'tis folly to be wise?"

**Dato Khoo Heng Choon**

The battle to save the Koay Jetty and the Mangroves and their resident bird community continues...



The press conference attended by Tengku Datuk Dr Ismail Mohamad Jewa (PHT Vice President), Ahmad Chik (PHT Hon Secretary), Kanda Kumar (MNS Penang Chairman), Dauk Saleena, Datin Mahmuda, Friends of Botanical Garden representative, Claire, S.M Mohamad Idris (CAP Chairman and SAM Chairman), Syakir (representing SAM), Khoo Salma. The press conference announced the formation of the support group, to get general public to be involved in the campaign to safeguard and revive the Koay jetty and Mangrove swamps.

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And Lim Huck Chin has found us evidence that destroying of jetties is not a new thing, but in this case, there was neither a community nor an important ecological system in place.

#### "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 The Straits Observer Penang



## FOR THOSE OF YOU KEEN ON THE BOTANICAL GARDENS & ON HIK-ING....

Mr. Charles Curtis, who has been appointed Assistant Superintendant, Forest Department, Penang, will immediately commence preparing the ground for the new Botanical Garden - near the waterfall at Penang. This gentleman is from London, and is said to be very skillfull in forestry and botanical work generally. In this connection we may mention that Mr Conlay's report on the forests of the colony, published a short time since, has been criticised by Sir Joseph Hooker, who speaks of it in the most flattering terms."  
(The Straits Times, Weekly Edition, 23 July 1884)

[ED.'S NOTE: The forest tree *Shorea curtisi* is named after Curtis]

"What is believed to be a local pedestrian record, says the Pinang Gazette, has been made by Mr. W. J. Smith, who walked up the hill to the Crag Hotel from the Waterfall Garden entrance in 43 minutes. The feat was done to win a bet, in the heat of the day, the start being made at 8 minutes to 11am and the Crag Hotel being reached at 26 minutes to noon."  
(The Straits Budget, 11 May, 1917)

And it might be of interest to know.....  
**WHOSE ADELAIDE IS IT ANYWAY?**

For 150 years, the masterplan for Adelaide was attributed to Colonel William Light. But a chance discovery by PhD student Don Langmead revealed that the city's designer was a civil engineer and architect who had been virtually written out of history.

'The true founder was George Strickland Kingston, a civil engineer and architect, previously disregarded as a plodding maker of uninspired buildings. The hotheaded Irishman, a Freemason and republican, had been anathema to the privileged establishment...'

[http://www.adelaidereview.com.au/issuesandopinion\\_story1.shtml](http://www.adelaidereview.com.au/issuesandopinion_story1.shtml)

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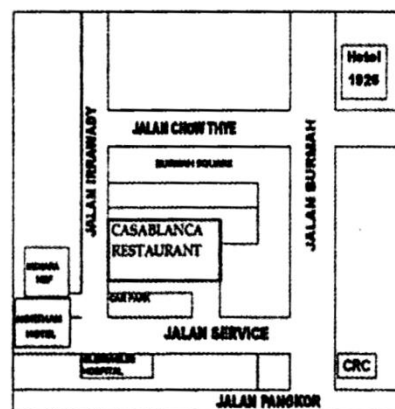
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ANTIQUES PHOTOGRAPHS, ETC....

Penang Heritage  
Trust is organising a  
'Rattan Basket  
Weaving' workshop



from Saturday, 27th November 2004,  
four sessions on four Saturdays at  
PHT. The workshop will be con-  
ducted by En Norul Azam from the  
St. Nicholas Home. Two modules  
will be taught, the egg basket and  
pen holder. The workshop is to  
develop skill training for the  
community women and to promote  
this cottage industry."