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JOZE De ALMEIDA & SONS

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In the Supreme Court of the Straits Settlements

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Some perspectives from the Koh Seow Chuan Collection

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director'scolumn

Welcome to the brand new year of 2009!

In this issue, we are delighted to bring to you exciting articles penned by our Research Fellows and Reference Librarians. Mr Lim Peng Han's article entitled "Singapore, an Emerging Centre of 19th Century Malay School Book Printing and Publishing in the Straits Settlements, 1819-1899: Identifying the Four Phases of Development" highlights how the Malay press flourished owing to the pro-education policies of Sir Stamford Raffles.

Ms Kartini Saparudin sheds new insights into a different facet of Malay publishing, that of Malay Women's and Men's Magazines of the 1950s. Magazine publishing was a means of imparting moral values amongst the Malay community. Her article "A History more Refined: Malay Women's and Men's magazines of the 1950s in Singapore and Malaya" provides a glimpse of Malay publishing 100 years after. Ms Sundusia Rosdi adds to the discourse with her collection highlight on the Jawi Peranakan Collection. Through highlighting the National Library's collection, she shows how the first Malay newspapers published between 1876 and 1895 catapulted Singapore to become the hub of Malay culture and literature in the region.

Ms Yeo Guan Nor peeks into her family history in her article "A Glimpse of His Past: Yeo Chan Boon (1881-1967)". It narrates the story of her late grandfather, a China-born overseas Chinese in Singapore who incidentally was one of the founding members of the Singapore branch of the Revolutionary Alliance at the Sun Yat Sen Nanyang Memorial Hall. The Lee Kong Chian Reference Library houses several special collections with over 240,000 materials. It is a treasure trove for patrons who are interested in researching their family roots. Our reference and research specialists would be more than happy to assist you in tracing your family history. Please ask us.

Another of our Research Fellow, Ms Phoon Kwee Hian, in her article "新加坡华文现代主义文学运动研究" unearthed the history of Chinese Modernist Literature movement in post-independence Singapore. She had extensively used newspaper resources and literary supplements of Nanyang Siang Pau namely *Literary Page*, *Literary Miscellany*, *Café* and *Window* and the Malaysian literary magazine *Chao Foon Monthly* as case studies. Her research into our Donor Collection from Mr Tan Swie Hian helped to surface new evidences on the growth of modernist literature movement in post-war Singapore. Do apply for the Lee Kong Chian Research Fellowship to have access to our unique donor and special collections. The brochure and application forms are available for download at <http://www.nl.sg>. Please click on "Site Map", followed by "Lee Kong Chain Research Fellowship".

Whilst you are at the National Library, do take the opportunity to visit the exhibition on "Behind Street Names: Prominent People of Early Singapore". Drawing on the Koh Seow Chuan Collection of legal documents and maps, the exhibition profiles the personalities from which the streets are named after. This is held on Level 10 of the National Library till 15 March 2009. Do read about these personalities in the article by Mr Mazelan Anuar on page 31.

At Level 10 of the National Library, you will also find the "Marshall of Singapore: The Extraordinary Life & Times of David Saul Marshall (1908-1995)" exhibition at the Promenade. Jointly put up by the National Library Board and Institute of Southeast Asian Studies, Singapore, it is held till 20 February 2009.

We hope you enjoy reading this issue and look forward to your comments and feedback.

SINGAPORE

AN EMERGING CENTRE OF

19th Century Malay School Book Printing and Publishing in the Straits Settlements, 1819-1899

Identifying the Four Phases of Development



LIM PENG HAN
Lee Kong Chian Research Fellow
National Library

HISTORICAL EVENTS SUGGEST that Singapore emerged as a centre of Malay school book production in the 19th century through four phases of development.

Firstly, it was not accidental that the printing began in Singapore since its founding in 1819, but a conscious policy was likely to have been initiated by its founder, Sir Stamford Raffles and Dr William Morrison, the co-founder of the Anglo-Chinese College in Malacca (1818-1843).

Introduction: British Presence in the Malay Peninsula

In 1786, the East India Company took possession of Penang. From 1786 to 1805, the island was a dependency of Bengal, and in 1805, Penang created the 4th Indian Presidency, with a large staff of officials (Mills, 1925, pp. 18-30). In that same year, Raffles became the secretary of the Penang Presidency at the age of 24. He learnt the Malay language and soon replaced the resident and interpreter with his letter writing abilities in the Malay language (Cross, 1921, pp. 33-34).

Raffles and the Manuscript Tradition

In 1810, Raffles was appointed Agent to the Governor-General of the Malay States by Governor-General Minto in Calcutta. Subsequently, Raffles set up a base in Malacca in December the same year to prepare for the invasion of Java in 1811 (Bastin, 1969, pp. 9-10). During this period, Raffles employed Ibrahim, Tambi Ahmad bin Nina Merikan, Munshi Abdullah, his uncle Ismail Lebai and his younger brother Mohammed as copyists of Malay "letters and texts" (Hill, 1955, p. 72).

The Founding of Singapore in 1819: The Singapore Institution and the First Printing Presses

After Raffles founded Singapore in 1819, immigrants from Malacca, China, India and the neighbouring islands of the Netherlands East Indies flocked to the island (Saw, 1969, pp. 37-38). In 1824, the immigrant Malays made up about 43 per cent of the total population of Singapore. By 1860, the percentage dropped to about 15 per cent, as shown in Table 1. Chinese immigrants formed the largest racial group, at about 61 per cent in 1901. Malays were the largest minority race, compared with the Indians and Europeans.

Raffles' Education Policies for the New Settlement

Education was recognised by Raffles as one of the first needs of his new settlement (Neilson, n.d., p. 1). In 1819, Raffles wrote the first education policy for the island:

1. To educate the sons of higher order of natives and others;
2. To afford the means of instruction in the native languages to such of the Company's servants and others as may desire it;
3. To collect the scattered literature and traditions of the country, with whatever may illustrate their laws and customs and to publish and circulate in a correct form the most important of these, with such other works as may be calculated to raise the character of the institution and to be useful or instructive to the people (Raffles 1991a, p. 33).

Reverend Robert Morrison, the distinguished Chinese scholar and first Protestant missionary to China, then read a paper suggesting that the London Missionary Society (LMS) sponsored Anglo Chinese College (1815-1843) (Harrison 1979, pp. xi-xii) in Malacca be removed to Singapore and amalgamated with the proposed Singapore Institution (Philips 1908, p. 269). The modified proposed Singapore Institution was to consist of three departments:

- I. A scientific department for the common advantage of the several College that may be established.

- II. A literary and moral department for the Chinese, which the Anglo-Chinese College affords, and
- III. A literary and moral department for the Siamese, Malay, & c., which will be provided for by the Malayan College (Raffles 1991b, p. 75).

Raffles' accounts of his educational schemes - one dated 1819, on the establishment of the Malay College at Singapore (Raffles 1991a, pp. 23-38), and one dated 1823, describing the foundation and policy of the Singapore Institution (Raffles 1991b, pp. 77-86), was intended for the whole region, the Malay Peninsula, Singapore and the Indonesian Archipelago. His educational schemes therefore were designed to include not only the principal peoples of the Malay Peninsula, but also the Javanese, the Bugis, the Siamese and other people from the surrounding islands (Hough, 1933, p. 166).

The second minute, dated 1823 at the meeting of the trustees, gave an account of the foundation and policy of the Singapore Institution. A proposed plan of the building drawn by Lieutenant Jackson was approved, and plans were made to purchase printing presses with "English, Malayan, and Siamese founts of types", "and also to employ, on the account of the Institution", a printer. LMS missionary Samuel Milton was appointed to take charge of the presses and superintend the printing. Mr John Argyle Maxwell, Secretary to the Institution, was requested to take charge of the Library and Museum of the Institution, and to act as the Librarian (Raffles, 1991b, p. 83).

As a collector of Malay manuscripts, Raffles would have known that he would need to translate European texts into Malay, and to convert Malay manuscripts into books for his proposed Singapore Institution. He also knew the importance of having printing presses, and would have known that the LMS missionaries brought the printing presses to Malacca to print the first Malay books as well as Chinese books (Ibrahim Ismail, 1982, pp. 193-195).

First Phase: First Printing in Malay in 1822

Rev Samuel Milton went to Singapore in October 1819 to establish a mission, and permission was given by Major

Farquhar to set up a station upon his arrival (Milne 1820, p. 289). In 1821, Rev Claudius Henry Thomsen quit the LMS Malacca station to establish a Malay mission in Singapore (Medhurst, 1838, p. 315). Rev Thomsen and Munshi Abdullah "reached Singapore between the second quarter of 1821 and the middle of May, 1822" (Gibson-Hill, 1955, p. 195). Thomsen took with him a portable press and settled in Singapore (O'Sullivan, 1984, pp. 65-66). The first printing in Malay occurred in 1822 when Abdullah translated into Malay a Raffles proclamation making gambling and the opium farms illegal. The evidence is not conclusive but this was printed by the Mission Press and distributed around October 1822. The Mission Press, as it was designated, catered to the commercial and government needs of the infant settlement for eight years without a competitor (Byrd, 1970, pp. 13-14).

Second Phase: Missionary Printing and the Malay Classes at the Singapore Institution, 1817-1846

The LMS and the Malay classes at the Singapore Institution, 1817-1846

It was the LMS which first brought printing in Malay to the Straits Settlements by establishing stations in Malacca (1815-1843), Singapore (1819-1846) and Penang (1819-1844). The first printing in 1822 in Singapore was in Malay, (Byrd, 1970, p. 14) when LMS missionary Thomsen brought with him a press from Malacca the same year (O'Sullivan, 1984, pp. 65-66). In 1826, the colonies of Penang, Malacca and Singapore were amalgamated to form the Straits Settlements (Jarman, 1998, p. v.). In 1832, the seat of Government was transferred from Penang to Singapore (McKerron, 1948, p. 126).

According to the Annual Reports of the Singapore Institution (1834-1837) and the Singapore Institution Free School (1838-1843), Malay religious tracts and books from the LMS stations in Penang, Singapore and Malacca were used by the Malay classes of the Singapore Institution.

**TABLE 1: POPULATION OF SINGAPORE BY RACE, 1824, 1834 AND 1860
SHOWING MALAYS AS THE LARGEST MINORITY ETHNIC GROUP**

YEAR	MALAYS	CHINESE	INDIANS	EUROPEANS	OTHERS	TOTAL
1824	4,580	3,317	756	148	1,882	10,683
	43.0%	31.0%	7.0%	1.0%	18.0%	100%
1834	9,452	10,767	2,322	577	3,211	26,329
	37.0%	41.0%	8.0%	2.0%	12.0%	100%
1860	11,888	50,043	12,973	2,385	4,445	81,734
	15.0%	61.0%	16.0%	3.0%	5.0%	100%

Sources: Crawford, 1839, p. 375; Newbold, 1839, p.285; Braddell, 1861, p. 3.

The American Board of Commissioners for Foreign Missions (ABCFM) and the Malay classes at the Singapore Institution, 1834-1842

In 1834, the ABCFM established a station in Singapore after transferring their Chinese xylographic printing from Canton. Alfred North, a printer by training arrived in 1836 and became a special student of Munshi Abdullah. Only two tracts in Malay were printed (Croakley, 1998, p. 26). North collaborated with Munshi Abdullah to publish two Malay books, *Kesah Pelayaran Abdullah* (1838) (Gallop, 1990, p. 97) and *Sejarah Melayu* (1840/41) (Ibrahim Ismail, 1986, pp. 17-19). These books were used as school books in the Malay classes at the Singapore Institution in 1852 (Singapore Institution Free School, 1853, p. 21), and were the first school books published by a local author. Two years later, Munshi Abdullah passed away in Mecca (Raimy Che-Ross, 2000, p. 182). After the Opium War in 1842, many Chinese ports were opened and the LMS and ABCFM missionaries closed their stations and left for China (Graaf, 1969, p. 37).

The history of the spread of Malay printing in Southeast Asia in the first half of the 19th century is very much the history of the Protestant activity in the region (Gallop, 1990, p. 92). In Singapore the ABCFM also contributed to the spread of Malay book printing and publishing.

Third Phase: Keasberry, the First Official Translator and Printer of Malay School Books, 1847-1875

In 1846, Benjamin Peach Keasberry was ordered to close the work in Singapore, but he refused to leave. On 2 April 1846, he wrote to the LMS in London, telling them that he could not "reconcile himself to the thought of this station being given." (Haines, 1962, p. 226). He was convinced that his work lay among the Malay speaking population, although he was left without resources. He was allowed to use the mission press and the mission property at Bras Basah Road. Keasberry supported himself and his work by printing and teaching (Bachin, 1972, p. 12).

TABLE 2: ENROLMENT OF MALAY CLASSES, INSTRUCTORS, AND SUPERINTENDENTS OF THE MALAY SCHOOL OF THE SINGAPORE INSTITUTION, 1834-1841

	1834	1835	1836/37	1837/38
Malay school	12	13	20	51 (2 classes)
Instructors	NA	NA	NA	Mohd Ariff Mahomed Yeosoff
Superintendent	NA	NA	NA	Alfred North Munshi Abdullah
	1838/39	1839/40	1840/41	1842/43
Malay school		41	16	Abolished
Head teacher		Mohd Ariff		
Instructors		Sobhany Jumum		
Superintendent	A. North J. S. Travelli	A. North B. P. Keasberry	A. North B. P. Keasberry	
			Munshi Abdullah	

Sources: Singapore Free School, 1835, p. 2; Singapore Free School, 1836, p. 5; Singapore Free School, 1837, p. 7; Singapore Institution Free School, 1838, p.14, p. 72 & p. 74; Singapore Institution Free School, 1839, p. 7; Singapore Institution Free School, 1840, p. 16; Singapore Institution Free School, 1841, p. 17; Singapore Institution Free School, 1843, p. 4.

TABLE 3: NUMBER OF PUPIL BOARDERS AT KEASBERRY'S MALAY MISSION SCHOOL DURING THE YEARS 1847 TO 1866 (SELECTED YEARS)

1847 ¹	1859/60 ²	1861 ²		1863 ²		1864 ²	1864/65 ²	1865/66 ²
Boys	Mixed	42 (B)	13 (G)	45 (B)	12 (G)	Mixed	Boys only	Boys only
13	50	55		57		56	50	47

Notes: According to the *Annual Report on the Administration of the Straits Settlements* from 1859 to 1864 there were mixed enrolments of boys and girls.

Sources: ¹Buckley, 1965, p.322; ²Jarman, 1998, p. 218, p. 366, p. 370, p. 522, p. 640 & p. 744.

TABLE 4: TOTAL ENROLMENT AND AVERAGE ATTENDANCE AT SEKOLAH ABDULLAH (ABDULLAH'S SCHOOL) FROM 1861 TO 1866

	1861/62	1862/63	1863/64	1864/65	1865/66
Total enrolment	15	28	50	87	72
Average attendance	–	20	35	63	68

Sources: Jarman, 1998, p. 218, p. 366, p. 370, p. 522, p. 640 & p. 744.

TABLE 5: TOTAL ENROLMENT AND AVERAGE ATTENDANCE AT TELOK BLANGAH MALAY SCHOOL FROM 1861 TO 1866

	1861/62	1862/63	1863/64	1864/65	1865/66
Total enrolment	63	52	55	71	62
Average attendance	–	26	33	38	30

Sources: Jarman, 1998, p. 218, p. 366, p. 370, p. 522, p. 640 & p. 744.

In 1856, the Temmenggong of Johore and the East India Company (EIC) each contributed an annual sum of \$1,500 to set up two Malay schools, one at Telok Blangah and the other at Kampong Glam, and to support Keasberry's Malay mission school. In addition, part of the money was used to translate Malay manuscripts and publish them "to instruct Malay youth" (Jarman, 1998, p. 88). Keasberry was the first person to be officially appointed to translate and publish Malay school books for the Colony.

Keasberry's death brought an end to any extensive work in the Malay language on the peninsula for 20 years (Hunt, 1989, p. 41). In addition, the translation and production of Malay school books was interrupted, since his printing presses were sold to John Fraser and D. C. Neave in 1879 (Makepeace, 1908, p. 265). Fraser and Neave went on to publish directories, guides and company reports in English (Md Sidin Ahmad Ishak, 1992, p. 81).

Fourth Phase: The Straits Settlements Under the Colonial Office and Expansion of Malay Government Schools: The Education Department's Government Malay Press, 1885-1899

In 1867, the Straits Settlements were transferred from the control of the Indian Government to that of the Secretary of State for the Colonies in London. In 1870, the First Governor, Sir Harry Ord, appointed a Select Committee "to enquire into the State of Education in the Colony." Upon the recommendations of the Committee, the first Inspector of Schools was appointed in 1872 to greatly extend and improve Malay vernacular schools (Wong & Gwee, 1980, p. 11).

In 1891, 16 per cent of Malay boys aged 15 and below in the Straits Settlements were enrolled in Malay vernacular boys' schools. By 1901, 22 per cent of Malay boys in the same age group went to Malay vernacular boys' schools in the Straits Settlements (as shown in Table 6).

TABLE 6: PERCENTAGE OF MALAY BOYS AGED 15 YEARS AND BELOW IN MALAY BOYS' SCHOOLS IN SINGAPORE, PENANG AND MALACCA IN 1891 AND 1901

STRAITS SETTLEMENTS	TOTAL MALAY BOYS' SCHOOLS	TOTAL ENROLMENT	MALAY BOYS AGED 15 YEARS AND BELOW	PERCENTAGE
1891				
Singapore	21	834	4,672	18%
Penang	65	3,006	21,705	14%
Malacca	61	2,965	15,239	19%
Total	147	6,805	41,616	16%
1901				
Singapore	16	1,073	4,555	24%
Penang	65	4,103	31,851	13%
Malacca	64	4,861	16,804	29%
Total	145	10,037	53,837	22%

Sources: Hill, 1892, 284-287; Elcum, 1902, 218-222; Merewether, 1892, 43; Innes 1901, 19.

TABLE 7: PERCENTAGE OF MALAY GIRLS AGED 15 YEARS AND BELOW IN MALAY GIRLS' SCHOOLS IN SINGAPORE, PENANG AND MALACCA IN 1891 AND 1901

STRAITS SETTLEMENTS	TOTAL MALAY GIRLS' SCHOOLS	TOTAL ENROLMENT	MALAY GIRLS AGED 15 YEARS AND BELOW	PERCENTAGE
1891				
Singapore	4	95	4,871	2%
Penang	4	301	20,966	1%
Malacca	6	185	16,804	1%
1901				
Singapore	4	92	5,447	2%
Penang	13	418	32,390	1%
Malacca	12	282	16,541	2%

Sources: Hill 1892, 284-287; Elcum 1902, 218-222; Merewether 1892, 43; Innes 1901, 19.

TABLE 8: 19TH CENTURY MALAY VERNACULAR NEWSPAPERS USED IN MALAY VERNACULAR SCHOOLS

TITLE OF NEWSPAPER	JAWI PERANAKAN (1876-1895) ^o	SEKOLA MELAYU (1888-1893) ^o
Script ^o	Jawi ^o	Jawi ^o
Frequency ^o	Weekly ^o	Weekly ^o
Print run ¹	Varies from 85-275 (Average 234) ¹	Varies from 200-250 (Average 233) ¹
Based on available records	Average for 18 years = 234 ¹	Average for 3 years = 233 ¹
Schools in the Straits Settlements	In 1887 ²	In 1890 ³
Singapore	20 (Boys)	19 (Boys)
	3 (Girls)	3 (Girls)
Penang	55 (Boys)	56 (Boys)
	5 (Girls)	6 (Girls)
Malacca	60 (Boys)	58 (Boys)
	5 (Girls)	3 (Girls)
Total	148	145

Sources: ^oLim, 1992, 6 & 10; ¹Roff, 1972, p. 21; ²Penny 1888, 196-199; ³Hill, 1891,102-105.

The Establishment and Growth of Government Malay Vernacular Girls' Schools, 1884-1900

Malay girls' schools were only founded in 1884, as there were difficulties to overcome in the establishment of such schools (Hill, 1885, p. 150). In 1901, no more than 2 per cent of Malay girls were enrolled in Malay vernacular girls' schools in the Straits Settlements (as shown in Table 7). The rapid expansion of Malay vernacular schools in the 19th century was mainly confined to boys' schools.

It is likely that the shortage of Malay school books resulted in the Government's purchase of two Malay vernacular newspapers, the *Jawi Peranakan* (1876) and *Sekolah Melayu* (1895) to be used as reading materials in the Government Malay schools (Jacobson, 1889, p. 216).

It was not until 1885 that Malay school book printing and publishing resumed with the setting up of the Government Malay Press. This was normally regarded as part of the Government Printing Office, and the books printed on this press bore the Government Press imprint (Proudfoot, 1993, p. 592). In 1888, the firm Kelly & Walsh was appointed "to sell all books required in the schools (Penny, 1888, p. 189). By 1893, Kelly & Walsh supplied books not only to the growing number of pupils and schools in the Straits Settlements, but also to those of the Malay States, Johore, Muar, Borneo and Sarawak (Hill, 1894, p. 322).

In 1894, out of 24 Malay school books printed in Singapore, 19 or 73 per cent were produced by the Government Malay Press (as shown in Tables 9 and 10).

TABLE 9: LIST OF 24 MALAY SCHOOL BOOKS USED IN MALAY VERNACULAR SCHOOLS IN 1894

NO.	TITLE ¹	PRINTER ²
1.	Malay Book No. I	Unable to locate
2.	Malay Book No. II (<i>Pohon Pelajaran</i>)	Government Malay Press (1887)
3.	Malay Book No. III (<i>Jalan Kepandaian</i>)	Government Malay Press (1890)
4.	Malay History (<i>Hikayat Tanah Melayu</i>)	Government Malay Press (1885, 1891, 1892)
5.	Malay Elementary Arithmetic (<i>Ilmu Kira-Kira</i>)	Government Malay Press (1898)
6.	Malay Geography (<i>Hikayat Dunia</i>)	Government Malay Press (1894)
7.	Malay Table Book (<i>Hitung Cabut</i>)	Government Malay Press (1890, 1893)
8.a.	Elmu Bintang, Part I (Natural Philosophy)	Government Malay Press (1890)
8.b.	Elmu Bintang, Part II	Government Malay Press (1891)
9.	Sanitary Primer (<i>Urip Waras</i>)	Government Malay Press (1891)
10.	Agriculture (<i>Ilmu Peladang</i>)	Government Malay Press (1892)
11.	Physiology (<i>Kejadian Selerah Anggota</i>)	Government Malay Press (1891)
12.a.	Hikayat Abdullah, Part I	Government Malay Press (1888, 1890, 1894, 1897)
12.b.	Hikayat Abdullah, Part II	Government Malay Press (1889, 1890, 1894, 1898)
13.	Hikayat Jahedin	Government Malay Press (1888)
14.	Alf-laila-wa-laila, in 4 parts (Arabian Nights)	Thomas Trusty (1891-1893)
15.	Galila Deminah	Government Malay Press (1887, 1897)
16.	Hikayat Miskin	Thomas Trusty (1886, 1888, 1894)
17.	Pelayaran Abdullah	Government Malay Press (1891, 1893)
18.	Hikayat Bakhtiar	Government Malay Press (1889)
19.	Pemimpin Johor	Mohd Haji Amin (1895)
20.	Malay Book No. II, Romanised	Kelly & Walsh (1899)
21.	Robinson Crusoe	Government Malay Press (1893)
22.	Howell's Arithmetic (<i>Ilmu Kira-Kira Howell</i>)	Government Malay Press (1892)
23.	Key to Howell's Arithmetic (<i>Jawab Ilmu Kira-Kira</i>)	Government Malay Press (1893)
24.	Duabelas Cherita, Romanised	Government Malay Press (1893)

Sources: ¹Isemonger, 1894, p. 43; ²Proudfoot, 1993.

TABLE 10: 19 OUT OF 24 SCHOOL BOOKS LISTED IN 1894 WERE PRINTED OR PUBLISHED BY THE GOVERNMENT MALAY PRESS

	PRINTER/PUBLISHER	TITLES
1.	Government Malay Press (part of the Government Printing Office)	19 (79%)
2.	Kelly and Walsh (European company)	1
3.	Thomas Trusty (European company)	2
4.	Mohd Haji Amin (Malay printer)	1
5.	Unknown	1
		24

It was thus through these series of historical events and collaborations that Singapore emerged as a centre of 19th century Malay school book production and distribution in the Straits Settlements.

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新加坡华文现代主义文学运动研究

——以新加坡南洋商报副刊《文艺》、《文丛》、《咖啡座》、《窗》和马来西亚文学杂志《蕉风月刊》为个案

A Study of the Singapore Chinese Modernist Literary Movement



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PHOON KWEE HIAN

Lee Kong Chian Research Fellow

National Library

A Study of the Singapore Chinese Modernist Literary Movement, based on case studies of the literary supplements of Nanyang Siang Pau, namely Literary Page, Literary Miscellany, Café and Window and the Malaysian literary magazine Chao Foon Monthly, is my doctoral dissertation which I began writing in 2007. I am indeed honoured to be awarded the Lee Kong Chian Research Fellowship by the National Library Board in April 2008. This fellowship has given me the precious opportunity to do my research full-time in the library for a period of 6 months.

It has been a very fulfilling stint for me working in the Lee Kong Chian Reference Library. It has enabled me to accelerate the completion of this pioneering 300,000-word dissertation on such an unprecedented scale. The following is an abridged version of the thesis.

前言

以新加坡南洋商报副刊《文艺》、《文丛》、《咖啡座》、《窗》和马来西亚文学杂志《蕉风月刊》作个案¹的《新加坡华文现代主义文学运动研究》，是我从2007年就着手写作的博士论文。我在2008年4月很荣幸成为新加坡国家图书馆管理局的李光前研究奖研究员，让我得到珍贵机会，在图书馆进行为期半年的全职研究工作。

在图书馆的这半年，我在研究上的收获很大。

全职的研究让我能加快完成新加坡文学史上第一部全面，大规模论述新加坡华文现代主义文学运动的30万言博士论文。本文是这项研究成果的节略版本。

研究的动机和意义

从独立前到独立后，新加坡华文文学在很大程度上，深受中国革命现实主义²创作模式的影响。革命现实主义在新加坡文坛传播开来

以后，作家和信奉者便要使它在文坛上独尊独大的意向与思路，并不适合政治社会背景不同，并且是多元文化的新加坡文学土壤。

以梁明广³和陈瑞献⁴为首，根植于母族文学，而广向世界特别是欧美文学理论与创作汲取营养⁵，并主张创作自由的现代主义作家，在新加坡以《南洋商报》副刊作为文化生产场域（The field of cultural production）⁶，发动现代主义文学运动，它就是冲着革命现实主义而来。



《南洋商报·文艺》版面，1967年3月1日，第12版。

在《南洋商报》副刊《文艺》、《文丛》、《咖啡座》和《窗》，以及马来西亚文学杂志《蕉风月刊》掀起的现代主义文学运动，对新马华文文学的影响是深远的。今天，现代主义已成为新马华文文学的主流。尤其是诗歌，中青年作者创作的几乎都是现代主义诗歌。

2006年到2008年，我多次访问了《南洋商报》副刊《文艺》、《文丛》、《咖啡座》和《窗》的

编者及作家梁明广和陈瑞献。在这期间，我也通过电邮访问马来西亚《蕉风月刊》的前任编者暨作家李有成教授、张锦忠教授和梅淑贞，以及两位创作观深受这些现代主义文学报刊影响的新加坡重要诗人，一位是《联合早报》高级执行编辑潘正镭，另一位是《联合早报》前任评论员郑英豪。

从与他们的访谈中，和研读了当年的副刊与杂志后，惊见现代主义文学曾经那么有力地带动一时的文学盛况。相隔40年后的今天，历史的距离让我可以清晰论证出这场现代主义文学运动，对推动新马华文文学的发展确实功不可没。所以，还这时期的现代主义文学运动一个历史真相，是本论文的研究动机。

这个研究有力的说明，这些现代主义文学报刊有别于新马当时的现实主义文学报刊，也有别于台湾的现代主义文学报刊⁷。

本论文把横跨16个年头（1967年-1983年）的最重要现代主义文学报刊一网打尽，为这块还没有人全面研究的新加坡华文现代主义文学处女地，开拓了新蹊径。本论文没有踏着前人已经走过的脚印，而是完全通过自己搜集的原始材料，自行分析与判断。所以，本论文应该可以取得开拓性的重要研究价值。

新加坡华文现代主义文学运动的特殊人文历史情境

新加坡华文现代主义文学运动发轫于60年代中，到70年代初进入全盛。就在这段时期，在世界文化圈内也掀起了一场沉默的革命。⁸这是新加坡华文现代主义文学两位最重要的推动者梁明广和陈瑞献成长的大时代背景。

西方60年代的文化现象，对他们在学、创作，以及思想各方面都起着直接与关键性的影响。西方60年代的文化思潮让他们体验到沙特的主张的正确性：人是自由的，每个人都应



《南洋商报·文丛》版面，
1971年8月29日，第3版。

作自由的选择。作家介入写作，正是他要求自由的表达。没有人可以把自己的一套创作观，强加于他人身上，不管它有多伟大，每个人都在书写自己的圣经。

这么一种自由思想的冲击，让毕业自南洋大学现代语言文学系，主修英国文学，精通中英文的梁明广和陈瑞献，对处身不自由的新加坡文艺界，感到没法接受。外面的自由与风景的迷人，马上让他们看到本地文坛的窒息、闭塞、单调与平庸。

梁明广在1967年，接编了当时的新加坡华文大报《南洋商报》的《文艺》版，是文艺界的一声春雷，掀开了新加坡华文现代主义文学运动的序幕。所以，新加坡华文现代主义文学运动是在反叛不自由的一统文学的情境下产生的。

欧美的现代主义文学是梁明广与陈瑞献的本科。他们对欧美的重要作家与作品，都十分熟悉。波特莱尔 (Baudelaire)、蓝波 (Arthur Rimbaud)、里尔克 (Rainer Maria Rilke)、叶芝 (Yeats)、卡夫卡 (Franz Kafka)、艾略特 (T. S. Eliot)、庞德 (Pound)、布列东 (A. Breton) 等一群创作力泉涌不断，心灵飞动自由的诗人作家，都是梁明广与陈瑞献推动现代主义文学的典范。他们清楚看到，这些大作家大诗人与经典作品所呈现的百花齐放的风光，以及海阔天空的自由创作精神。



《南洋商报·窗》版面，
1979年8月26日，第9版。

新加坡华文现代主义文学发展的政治社会与文化背景

新加坡政治斗争的本质主要是受华文教育和受英文教育派系之间的斗争：由留学英国剑桥大学的李光耀领导的人民行动党，取得最后的胜利，受马来西亚共产党控制的政党社会主义阵线，终于衰亡。马共从反殖民统治、抗日到和人民行动党的斗争，一向来都利用文艺作为政治统战的武器，也就是说，用文艺作为政治宣传工具来影响人民，特别是年轻一代的思想和行为，从而达到他们的政治目



陈瑞献(牧羚奴)第一部诗集《巨人》(1968年)封面。

的。马来亚共产党是受中国支持的一个地下组织，作为中国文艺思想主流的革命现实主义自然也就通过马共外围组织的宣扬，得到广泛的传播。尤其是1966年开始的中国文化大革命，对新加坡左倾的政党、报刊，以及华社的左翼份子影响是很大的。

新加坡左翼政党社会主义阵线（简称社阵）的机关报《阵线报》，总以文艺统领的口吻与形象来向编者、作者与读者发号施令，明明白白以文艺作为统战的武器，不符合其统战文艺思想的作品与作者，全被批判。梁明广主编的《南洋商报·文艺》，以及该副刊的现代派作者，被这样点名抨击：“《南洋商报》的文艺版，经常刊登颓废的现代派作品（如牧羚奴、贺兰宁、英培安等人的作品），以及含沙射影咒骂革命的寓言，“义务”为反动政权反动政策当宣传的漫画，应当加以批判。”⁹

在革命现实主义文学一统天下的60年代中到70年代初，《文艺》和《文丛》在《南洋商报》这样发行量数万份，读者数十万人的大报，以高姿态出现时，所受到的排挤是完全可以预见的。

虽然说社阵与文革的失败，对新加坡现代主义文学的成功发展，在某个程度上是一种助力。但这也只能说是在某个程度上是如此，因为文学终究还是得回到非政治的纯文学本位：真正的文学是审美、超越与自由的。革命现实主义的式微主要原因还是在于作品欠缺艺术感染力。

什么流派的文学都可以有经典，新加坡现代主义文学运动反的是平庸文学，而不是高尔基、果戈理或托尔斯泰等的经典现实主义文学杰作。新加坡现代主义文学运动对新马很多作家的启蒙意义是重大的。这些副刊，让人看到革命现实主义以外的

文学天空，原来可以这么广阔自由。新加坡华文现代主义文学，从70年代到今天已超越革命现实主义文学，成为较多优秀作者的选择。70年代末开始接受中英双语教育的新一代新加坡人，和五、六十年代紧随中国革命现实主义文学观的老一辈华校生很不同，他们大多已摒弃革命现实主义。所以，现代主义文学在70年代以后，继续发挥它的影响力。

新加坡华文现代主义文学运动概况与特征

新加坡是个多元种族，多元文化的社会，建国只有43年，历史短浅。组成新加坡这个移民社会各个移民单元的文化传承却是源远流长。华族、印度族、马来族，以及欧亚裔族，都从他们的祖国带来丰富的文化遗产。各个单元本身是一张美丽花毯的组成部分，融合到一个新兴国家中，在英国百年殖民统治的基础上，又起着文化熔炉的变化作用。这个过程本身，就是人种离散迁移，在异地形成“文化传译”状况的典型例子。文化传译（Cultural translation）¹⁰是新近20年来，学术界讨论热烈的一个新学术研究课题。文化传译的意义是：翻译者以自己的知识与价值的观点为出发，来诠释理解“他者的文化”的知识与价值；同时从翻译者的利益出发，来“占用”与传播这些“他者文化”的知识与价值。

新加坡现代主义文学运动采用双管齐下的策略：译介世界文化中的经典作品，以及创作优秀作品，从而鼓起新风气，创造新局面，这也就是文化传译的佳例。翻译已不单是两种语文的交易，它也是两种文化之间的磋商。译介优秀外国作品的同时，译者与读者也会在阅读和创作时得到参照与启发。新加坡多元种族社会的多元特色背景，使世界文学思潮在新加坡更容易产生穿透力和影响力。新加坡华文文学的独特之处在于文化差异的交揉，所产生的多层次与丰富性。相对于中国单一的传统文学特色，现代主义文学在新加坡独立后发展得更自由。

新加坡华文现代主义文学的核心特性是：打破一切



《南洋商报·咖啡座》最后一期版面，1983年3月13日，第9版。

框框与主义，恢复文学创作的自由本质精神。梁明广最大的贡献是，接编《南洋商报·文艺》后，在新加坡破天荒创造了第一个华文现代主义文学的报章副刊。

梁明广和陈瑞献由于不满当时俗陋的文化生态环境，提倡从世界文化中特别是西方现代主义文学的源头，自行挑选作品加以译介，而不是转载由港台作家挑选与翻译的，或创作的现代主义文学作品，来充实本地的文库，所以，新加坡华文现代主义文学就有了鲜明独特的风貌。但另一方面，他们也不认同，现代主义也必须定一个流派为一尊，比如：尝试把表现主义（Expressionism）、象征主义（Symbolism），或意识流小说（Fiction of Stream of Consciousness）定为一尊。一个流派一旦成为独尊独大的主义就有了框框，也就背离了原本的自由本质，并在批判别人的框框时，自己也跌入另一个死框框里。

新加坡60到70年代的革命现实主义作家，包括一些较好的作家在内，往往不能超越常情所界画的舒适范围，去挖掘经验的多层面“真实”。这是现代主义作家眼中的局限性。

现代派作家对引进一套新的文学符码所作的努力，以及为沉滞的文坛注入清新的文化空气的贡献，在新加坡华文文学史上有着重要的意义。这批主要的现代派作家，新加坡方面包括梁明广（完颜藉）、陈瑞献（牧羚奴）、歹羊、零点零、张景云、贺兰宁、英培安、南子、蓁蓁、流川、文愷、柯彬、吴韦才、谢清、莫邪、迈克、孟仲季等位。马来西亚方面包括李有成（李苍）、白垚、梅淑贞、小黑、温任平、温瑞安、赖瑞和等位。

现代主义文学在文学传播与文学接受方面，是不可能像革命现实主义文学那样简单与广泛的。在革命现实主义文学里，很多诗歌是开口见喉一读就懂，或一听就懂的直白口号。这些浅显的文字，在当时却最能带动普罗大众的情绪。从这个层面上看，它是具有一定传播与接受力量的。只是这种传播与接受，却不是美学的。新加坡华文现代主义文学运动中，成就最大的是诗歌。这个运动也可以

说是现代派诗人，对大多数喊口号的诗歌的反叛运动。他们把诗的纯粹性，即纯粹的诗的世界，从社会性、政治性的束缚中解放出来。

新加坡华文现代主义文学运动推动者的文艺理论与思想

梁明广和陈瑞献的教育背景、学识与才情，以及对文学的共同理念与创作观，使到他们一直坚持追求创作自由。他们认为，每个文学流派都各有特色，所以也就不可能认同革命现实主义作家与理论家，强悍地要将文学定于一尊的霸权做法。

梁明广在《开个窗，看看窗外，如何？》一文中说：“其实文学艺术一路走来都是写实的，只是每一个时代，每一位艺术家与作家，看现实的角度不同，表现现实的手法也不一样。由于表现方式不同，就使人对艺术所表现的现实发生误解。有些心地狭窄的人，只肯承认，自己看得到，自己看得懂的东西，才是现实。自己看不到，看不懂，或不合自己的思想与感情，便不屑承认它们的合法现实地位。”¹¹

陈瑞献一开始也主张：“文学创作除了应该深入民间，也可以深入林间，或深入无人地带。”¹²

这跟法国新小说派创始人何布-格力叶（Alain Robbe-Grillet）所说的：“新小说不是什么流派，而只是一种自由的探求。”¹³的看法不谋而合。

他们坚持，自由创作是文艺存在的理由。你爱怎么样写，就怎么写，你爱写什么，就写什么。你无权指令别人，跟随你的法则写作。你也无权禁止别人，根据他自己的想法和方法创作。

创作实力与翻译能力，是新加坡现代主义文学所拥有的文化资产。报章的这些现代主义文学副刊，则是他们攻克而后占据的权力场域（Field of power）。梁明广主编《南洋商报·文艺》所采取的策略是，让新加坡华文现代主义文学旗开得胜的“人海战略”。所以《南洋商报·文艺》是最多本地作家，发表实验性作品的园地。梁明广在《南洋商报·文艺》鼓起现代主义文学风潮后，再与陈瑞献合编《南洋商报·文丛》时，就改以“化整为零”的编辑策略再



《蕉风月刊·小说特大号》
(211期，1970年6月号
及7月号合刊。)

创高峰。所以，在《文丛》和后来的《咖啡座》与《窗》，梁明广和陈瑞献是笔名最多的作家。梁明广以93个笔名在有关报刊发表357篇作品，陈瑞献以111个笔名在有关报刊发表562篇作品，详情列表如下：

梁明广以93个笔名在有关报刊发表357篇作品

序号	报刊名称	作品数量
1.	1967年-1970年在《文艺》发表作品总数	19
2.	1971年-1972年在《文丛》发表作品总数	74
3.	1978年-1983年在《咖啡座》发表作品总数	201
4.	1979年-1980年在《窗》发表作品总数	36
5.	1969年-1974年在《蕉风》发表作品总数	27
总共:		357

陈瑞献以111个笔名在有关报刊发表562篇作品

序号	报刊名称	作品数量
1.	1967年-1970年在《文艺》发表作品总数	35
2.	1971年-1972年在《文丛》发表作品总数	110
3.	1978年-1983年在《咖啡座》发表作品总数	196
4.	1979年-1980年在《窗》发表作品总数	36
5.	1969年-1974年在《蕉风》发表作品总数	185
总共:		562

他们用很多笔名在有关报刊上大量创作与翻译，让革命现实主义文学阵营，以为另有一大群现代派作者，在副刊上发表了更多的现代主义文学的作品。对爱搞文艺斗争的革命现实主义阵营，这就造成了进一步的威胁与打击。另一方面，对一批向往现代主义文学的作者，又产生了更大的吸引力。他们会以为，有更大批作者与译者，在创作与翻译让他们一新耳目的作品。这些作品对他们尝试新的写作方式，起着很大的引导作用。

结语

新加坡现代主义文学运动是新加坡文坛的一场火的洗礼，在40年后的今天，现代主义文学已经是新加坡华文文学的主流，足见由梁明广与陈瑞献所领导推动的这场运动是成功并且是影响深远的。这情形就像巴黎铁塔在新建之时，文艺界分成两个阵营，一边赞美它，另一边则诋毁它，但隔了90年后，全世界的人都承认巴黎铁塔确是当时金属建筑的先声，是阿波里奈尔(G. Apollinaire)¹⁴形容的“云之牧女”。这座高耸入云的“力量之塔”正可以用来象征新加坡现代主义文学运动的成就。

注释:

- 1 缩微胶卷资料搜集跨16年(1967-1983):我从李光前参考图书馆所收藏的缩微胶卷中,完整搜集到1967年到1972年的新加坡《南洋商报》副刊:《文艺》和《文丛》。从新加坡报业控股资料室收藏的缩微胶卷中,搜集到1978年到1983年的新加坡《南洋商报》副刊:《咖啡座》和《窗》。从新加坡国家图书馆管理局的“陈瑞献藏室”,以及马来西亚南方学院完整搜集到1969年到1974年(202期到262期)的马来西亚文学杂志《蕉风月刊》,共61期,跨5年4个月。本论文总共为搜集到的原始材料,做了85个统计图表。因此,论文的分析与论述,都有统计数字为依据。也就是:在有力的数字基础上说话。
- 2 中国的现实主义并不是西方的传统写实主义文学,而更多是苏联文学理论强化的“社会主义现实主义”(即革命现实主义或新古典主义)的创作模式。由“革命文学”发端,到“左翼文学”、“抗战文学”和建国以后的文学,直至“文革”文学,中国文学受到政治理性的强力支配,阶级性、意识形态性成为文学的本质,“文艺从属于政治”、“文艺为政治服务”乃至“文艺是无产阶级专政的工具”等成为不可怀疑的信条。
- 3 梁明广,笔名完颜藉、黎騷、修等。新加坡南洋大学现代语言文学系第一届毕业生,精通中英文,对世界各国文学,涉猎深广。曾任《南洋商报》和《联合早报》编辑,现为《联合早报》专栏作家,撰写时事、评论与杂文。著有《填鸭》和《文字杂耍》。诗、杂文、小说、散文、翻译均出手不凡。
- 4 陈瑞献,新加坡南洋大学现代语言文学系毕业,通晓华文、英文、法文、马来文四种语文。1967年开始在梁明广主编的《南洋商报·文艺》版大量发表诗、小说以及翻译作品,成为新加坡文学史上现代主义文学运动的开山诗人兼作家。迄今他在国内外出版了诗、小说、寓言、评论、散文、翻译以及艺术作品集共50多部。陈瑞献也是新加坡艺坛上最负盛誉的多元艺术家。他采用多种媒体创作水墨、油画、胶彩、版画、雕塑、篆刻、纸刻、陶瓷、书法、服装与舞美设计、公共艺术、行为艺术以及大地艺术。陈瑞献曾荣获多项国家级与国际级奖励,包括:1978年法国国家文学暨艺术骑士级勋章,1987年新加坡文化奖,1989年法国国家功绩勋章,1999年罗马尼亚索列斯库国际诗歌奖,2003年世界经济论坛水晶奖,同年亦获新加坡总统颁发卓越功绩服务勋章。2006年获法语区国际组织“法语区大使奖”,法国国家最高荣誉:拿破仑创设荣誉军团军官级勋章,新加坡国家图书馆卓越读者街。1987年,陈瑞献入选世界最古老的权威艺术学术机构——法兰西艺术研究院为驻外院士,时年44岁,成为该研究院300年来最年轻的驻外院士。
- 5 梁明广和陈瑞献的文化资产,比现实主义文学的编者与作家丰富与优胜,因为他们除了有巩固的母语语文的修养,又对西方现代主义文学有深广的接触与了解,翻译能力与中文创作能力强,文学品味高,文学观自由开放。所以他们能够以西方输入的“高层文化”文学创作为典范,同时创作优秀作品,来挑战60年代中至70年代浅俗而教条化的本地现实主义作品。
- 6 Bourdieu, Pierre. (1993). *The Field of Cultural Production*. New York: Columbia UP.
- 7 台湾的现代主义文学报刊和新加坡现代主义文学报刊最大的不同现象是:台湾的现代主义文学的发展没有受到左翼文学的打压。“60年代的台湾现代派文学运动可说是一个较为纯粹的文化精英份子的前卫艺术运动”。出自张诵圣(2001)。《文学场域的变迁》(p.8)台北:联合文学出版社。
- 8 科技带来物质的丰厚,但物质文明使人性堕落,人们找不到消除内心空虚焦虑悲观绝望的良方。因此,在西方,人们开始转向东方找寻对治的良方。20世纪60年代,以美国为主导的西方,从“敲打的一代”,或译为“疲惫的一代”、“垮掉的一代”(The Beat Generation)开始自我隔离自我放逐,经过文学艺术音乐以及宗教百花齐放的寻索,再转向东方吸收东方哲学艺术的营养,终于鼓起一股追求心灵自由解脱的风潮。出自Harrison Pope Jr. (1974). *The Road East, America's New Discovery of Eastern Wisdom*. Boston: Beacon Press.
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- 12 牧玲奴(陈瑞献)(1969)《牧玲奴小说集·后记》。出自《牧玲奴小说集》(p.88)新加坡:五月出版社。
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- 13 伽芬译。阿伦·阿布-格力叶(Alain Robbe-Grillet)著。《新小说,新人》。(p.150)《蕉风月刊·小说特大号》。(211期。1970年6月号及7月号合刊)。Call no.: RCLOS Chinese C810.05 CFM
- 14 阿波里奈尔(1880-1918)是20世纪初参予法国文学所有前卫运动的诗人。他是荒谬剧的革新者,是立体画派的推动者,也是超现实主义的先驱。

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Yeo Chan Boon in a photograph taken when he was 75 years old
Courtesy of Yeo Guan Nor



YEO GUAN NOR
Independent Researcher

I WAS TOO YOUNG to know my grandfather Yeo Chan Boon while he was still alive. He was in his twilight years when I was born. My earliest recollection of him was that of a stern-looking, balding old man who dressed well in his silk jacket and loose trousers. He wore a moustache and smoked cheroot. His large frame and demeanour exuded an aura of a refined and dignified gentleman. The patriarch of his large extended family living under one roof, he was often addressed by his workers and servants as “Ah Ya” (distinguished sir or towkay), by his children as “Ah Tia” (father), and to his brood of grandchildren, he was simply “Ah Kong” (grandfather).

Other than occasional outings with him, I do not remember any close encounters with my traditional grandfather. Etched vividly in my memories are visits to a holiday villa by the sea at East Coast. While I played, he sat quietly under a shady tree at the bungalow compound, soothed by the soft pounding waves just a distance away. At the Chui Huay Lim Club at Keng Lee Road, he would attend to his club activities while I was left to wander around and watch *wayang* on the open ground.

It was only through a visit to the Sun Yat Sen Nanyang Memorial Hall that I came to know he was one of the founding members of the Singapore branch of the Revolutionary

A Glimpse of his Past

YEO CHAN BOON

(1881-1967)

Alliance (T'ung Meng Hui), and that he shared Dr Sun Yat Sen's vision for a new China. What was his involvement and role in helping to topple the Qing dynasty in 1911?

This sparked my desire to find out more about my grandfather and to understand his role as a *huaqiao* (China-born overseas Chinese) in Singapore.

Yeo Chan Boon was raised in a modest home. He had a good upbringing under the care of his parents who loved him well. Truthfulness, integrity and goodness formed the essence of his growing up years in a rural village.

In school, he was educated in the old literary language (Wen Yen) and read “Four Books” and “Five Classics”, writing calligraphy and reciting poems. He received tremendous encouragement from his mother who valued learning. Determined to excel in his studies, he put in great efforts to achieve his goals.

At the age of 18, Yeo had to leave home for the first time in his life. Though apprehensive about facing an alien environment, he did not back out. He left Wen Li village in Teo Ann county to join his father in Singapore. He bade farewell to his family, loved ones and to the simple pleasures of his daily life.

At the city port of Shantou, he joined fellow countrymen aboard the ‘fish-eye’ Chinese junk and set sail to their destination. The high seas were rough, food was minimal and cramped living conditions were almost unbearable. It was a perilous journey they endured.

After a tedious voyage, he disembarked at the seafront of Telok Ayer. He settled down quickly at Boat Quay, where his father had a cloth piece goods shop. Young and energetic, he worked hard in the trade and learnt the ropes in no time. At every opportunity, he sought to understand the economic and social conditions under the colonial rule at that time. He had plans to go into other business sectors.

Though he faced years of struggle and hardship, he thrived nonetheless in the bustling and fast growing city. With accumulated savings and trading experience, he became a pioneer in the entrepot trade. He became a merchant and started to import agro-commodities from Indonesia and other neighbouring countries. These goods had to be sorted, graded and packaged before being exported to overseas markets.

Gum Copal, Gum Damar (Mata Kuching) and ox-hides were the bulk goods he supplied. From humble beginnings at Boat Quay, he expanded his business, and his company, Yong Guan Seng & Company Limited was re-located to a row of shophouses at Ord Road.

With his business acumen and far-sightedness, Yeo eyed the jewellery trade, which he thought commercially viable. His new venture turned out to be rewarding. Seng Bee (Goldsmith) Company Limited, as it was called, situated along South Bridge Road in Chinatown. It was well patronised and became one of the largest and most well-known Teochew establishments in the jewellery industry.

He also had other financial investments in banking, rubber and general produce companies. He was one of the founding groups of Teochew merchants who pooled their resources to establish Sze Hai Tong Banking and Insurance Company, the second oldest Chinese bank founded in Singapore. When Overseas Union Bank Limited was set up, he became one of its shareholders. Two local companies he had some holdings in were Tai Thong Rubber Works Limited and Yong Tai Produce Company.

Apart from devoting his time to business, he took an active interest in the wellbeing of the Chinese community. He played an active role in many community-wide voluntary associations and immersed himself indefatigably in social, educational and cultural work.

As a young elected councillor in the Singapore Chinese Chamber of Commerce, he was responsible for drafting the constitutional rules, and started a membership campaign in 1906. Throughout his tenure of office in the Chamber, he undertook multifarious tasks, serving in Finance, Education and Joint Relief Committees. Most significantly, he represented the interests of the business community and engaged in many campaigns for political rights, citizenship for overseas Chinese, the development of Chinese education and relief fund raising.

Yeo was one of the early pioneers who set up the Singapore Gold & Silver Merchants Association (now known as Singapore Jewellers Association), which provided a platform for co-operation among merchants of different Chinese dialect groups in the jewellery trade. He saw to the welfare of its members and helped to raise funds to purchase their own office premises.

In Ngee Ann Kongsi, Teochew Poit Ip Huay Kuan, Singapore Kwantung Association and The Federated Teochew Associations of Malaysia, Yeo played pivotal roles

at the helm. He was enthusiastic about fostering unity, mutual assistance and the social welfare of the community at large. An advocate of education, he helped to raise funds for establishing Chinese-medium primary and middle high schools, and sat on the Board of Management of these educational institutions: Tuan Mong High School, Ngee Ann Girls School and Chinese High School. He was also actively engaged in the Federation of Chinese School Teachers and Directors of School Boards.

He gave moral and monetary support to the general interests of his clansmen at the dialect/district associations. As patron, he helped to promote Chinese traditions, customs and culture at the Yang Clan General Association, Singapore Teochew Hong Long Yeo Clan Association, Teo Ann Huay Kuan, and the Er Woo Amateur Musical and Dramatic Association.

At the Thong Chai Medical Institution, a charitable organisation which provided free medical services to the poor, he served on the Board of Management and was involved in fund-raising and welfare projects.

Yeo was nominated to sit on the Chinese Advisory Board which was a consultative body in the colonial days. Together with other dialect representatives he gave solicited views and feedback on education, legislation and other pertinent issues affecting the local Chinese. He also took up the position of an advisor to the Overseas Chinese Affairs Commission (Nationalist Government based in Nanjing), which administered

affairs relating to overseas Chinese nationals. Both were politically-inclined high level appointments.

As a patriot, he believed in the liberation of China and was fervent in his commitment to revolutionary activities, with the launch of Tung Men Hui (a branch of the Revolutionary Party set up by Sun Yat Sen) in 1906. He was one of the 14 founding members who set the pace and direction of this nationalistic movement in Singapore, and helped to raise funds for the many uprisings which finally toppled the Qing government in 1911.

Since the Japanese onslaught on Chinese soil in 1928 culminating with the atrocious attacks on Nanjing in 1937, Yeo joined many outraged China-born nationals in the Salvation Campaign. He ardently rallied compatriots to raise relief funds for the many victims who suffered in China. Hard-driven and demonstrative, he was among the zealous lot who untiringly collected monthly and special donations for the Shantung Relief Fund (1928-1929), Singapore China Relief Fund (1937-



Seng Bee advertisement in 1950
Courtesy of Yeo Guan Nor

41) and the South Seas China Relief Fund (1938-1949). His devotion extended to contributing his own money to fund the salaries and miscellaneous expenses of the staff at Ee Hoe Hean Club (a Millionaires' Club), which was the headquarters of these fund-raising activities.

When Singapore was on the verge of attack by the Japanese at the end of December 1941, the colonial government mobilised the help of residents to undertake emergency measures to deal with the worsening situation in Singapore. Yeo sat on the Standing Committee which was the key executive and policy-making body, comprising members of the Chinese Chamber of Commerce, Kuomintang Party, the Malayan Communist Party and other various prominent groups. Known as the Singapore Chinese Mobilization Council, its aim was to recruit volunteers to help maintain law and order, spread anti-Japanese messages and join various overseas counter-attack missions. It was a chaotic period but Yeo pressed on, rendering whatever assistance was needed.

The British, Australian, Indian and local defence forces collapsed eventually and on 15 February 1942, Singapore fell into the hands of the Japanese. Fear and terror gripped the population. Like many residents in dire straits, Yeo was just as helpless and despondent.

Many who had the means had already fled the country.

The Japanese military began to weed out the anti-Japanese elements and many men aged 18 - 50 years were rounded up. Yeo was one of the many prominent businessmen arrested and put into prison, as he was categorised as an activist in the "Save China" movement against Japan. Later, he was released and forced to collaborate with the Japanese military leaders and become a member of the Syonan Overseas Chinese Association (SOCA), which was a complaisant machinery. They had to report daily at the Goh Loo Club, which became the headquarters of this new grouping. An onerous task befell the committee members - they were told to raise a large sum of money and pledge loyalty and sincerity to the Japanese. In compliance, Yeo toiled with members of the team to meet the demands of their new masters.

Yeo and SOCA members played a vital role in charity work too. They granted relief to the orphans and widows who had been rendered destitute or homeless during the war, ran a

home for the poor and aged who had no means of subsistence. Participation in campaigns launched by the Japanese were also part of their daily routine. In other areas of work, he was put on the New Syonan Construction Committee as Assistant Head of the Finance Section. The Japanese had plans to build a new Syonan village in Endau, Malaya.

The Japanese Occupation lasted three and a half years, and ended in August 1945. Yeo had suffered and sacrificed much during this difficult period. There were indelible pains and agonies which formed another chapter of his life.

With the Japanese surrender and the return of British rule, he had to go about rebuilding his family life and revitalising business resources. There was lost time to be regained. In June 1946, when the Appeals Committee for Singapore

Chinese Victims Massacred by Japanese was formed, he was appointed its Vice Chairman. The committee was set up to investigate losses of victims, excavation of remains of victims and demands for compensation. Though the war years had worn him down, he still took on this heavy responsibility.

In January 1953, when Nanyang University was mooted by the Hokkien community leaders, he was among the ardent supporters who backed the proposal. It was a mammoth

and ambitious project. Yeo played a crucial role since its foundation stone was laid. He was a member of the Preparatory Committee and also untiringly served in the budget, donations and student enrolment sub-committees during the planning and construction phase. He was also appointed to serve in the Executive Committee which governed, directed and decided all matters pertaining to the administration of the affairs of the university in the early years.

A man with an intensity of purpose, Yeo Chan Boon epitomised the spirit of generosity, compassion and devotion. He was a humanitarian at heart and his motto was "ready to serve for a good cause."

He is remembered as a dedicated and benevolent *huaqiao* (China-born overseas Chinese) who left the shores of his 'motherland' and made his mark in Singapore. His contributions to the social and economic development in the pre-independence days of Singapore are manifold and impressive.



Wen Li village in China in 1987
Courtesy of Yeo Guan Nor

The Lee Kong Chian Reference Library has more than 240,000 materials in its collection. Among the various sources, library patrons who are researching on their own family history often consult materials such as the local newspapers from the early 19th century, government and commercial directories, yearbooks and souvenir magazines by schools, business associations and government agencies. To assist patrons who would like to start their own family history research, the Library has recently compiled, *Sources on Family History – A Select Bibliography*. It lists the resources available at the Library and contains some instructions on how to start your search. You can collect a copy of this bibliography at the Lee Kong Chian Reference Library. The Library is open from Monday to Sunday between 10am to 9pm (except public holidays). If you have any reference enquiries, you can send them to:

Reference Enquiries:
Email: ref@nlb.gov.sg
SMS: (+65) 9178 7792
Fax: (+65) 6332 3248

We also welcome donations of materials related to family history (such as yearbooks and souvenir magazines). Feel free to contact us at: 6546 7275 or 6546 7271 if you would like to do so.

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A History More Refined

MALAY WOMEN'S AND MEN'S MAGAZINES OF THE 1950s IN *Singapore AND Malaya*



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Montages of Modern Dress
Source: Picture taken from *Fashion* (1961).

THIS ARTICLE COVERS the historiography of Malay periodicals of the 1950s. It elucidates the use of magazines as vital historical sources and the history of magazines for women and men in Singapore and Malaya.

Magazines as Historical Sources

Within Malaysian historiography, much has been written about official documents as a result of its focus on colonial policy and practice. However, as the domains of historical inquiries expanded, scholars began to pay more attention to the local society especially the countries in Southeast Asia.

In the past, scholars would argue that indigenous materials are scarce and inaccurate. Official records, which consist of letters, reports, policy papers, whilst helpful also have certain limitations. They were not focused on the ruled but the ruler. With the increase in nationalistic sentiments and developments towards nation building in the 1950s, scholars began to contemplate more on the local history, which hitherto had been a neglected area of research.

Western scholars were also increasing calls for autonomous and indigenous studies of Asian history. This has implications on how history is being written and in the use of its sources. In the case of contemporary history of Singapore and Malaysia written and oral records can be used. Oral sources however, are problematic in terms of the availability of interviewees and the element of memory. Historians have reached a consensus that oral sources are best used in accompaniment with written sources. While colonial records represent a type of written source, publications such as newspapers, literary works, journals and magazines are gateways to the indigenous societies. Ironically, far more Malay newspapers have been produced in Malaya than English newspapers throughout the 20th century¹.

There are differences between using newspapers and periodicals in historical inquiry. Newspapers are indispensable as they provide a wide coverage of events and developments of a certain place and time. A periodical's usefulness lies in its specificity. Periodicals are targeted at a certain audience with specific objectives, and therefore, contain thoughts of particular groups in a particular nation. Periodicals invite us to the *weltanschauung* (worldview) and *mentalité* (mentality) of groups in a community. The use of periodicals in historical enquiry is beginning to find its equitable place alongside newspapers. As Dr A.M Iskandar posits, there were more than 400 different periodicals published in Malaysia throughout the 20th century until 1968². This phenomenon is compelling given that only a small group of Malay-medium students had university education. In this light, Malay periodicals are underutilised as historical sources.

In the decolonisation of Malaya, the crucial process of identity formation within a multi-cultural society had to be accompanied by the self-empowered need to modernise itself along western lines. The tumultuous period of nation-building in the 1950s necessitated the creation of a progressive and open society to fulfill this vision of decolonisation by modernisation³. It was a bulwark against the rise of Communism and Communalism in Asia, particularly Singapore and Malaya⁴. Benedict Anderson concisely outlines this phenomenon as "the convergence of capitalism and print technology on the fatal diversity of human language [which] created the possibility of imagined community, which in its basic morphology set the stage of the modern nation".⁵

The proliferation of Malay periodicals, specifically political magazines, men's magazines, women's magazines, children's magazines and educational magazines was an answer to the call for nation-building. It was a manifestation of the search of the new Malayan identity that Malaya and Singapore had taken on its path to independence. T.N Harper's *The End of Empire and the Making of Malaya* posits that the "capacity of the state to create identity is a central issue in modern Malaysian history".⁶ He reveals that the search for the British vision of the "Malayan" in art and literature was somehow "defeated by an upsurge of explorations in ethnic and religious identity that emanated from networks within vibrant popular cultures in town". This effectively means that the rise of consciousness in identities within Malayan communities had thwarted colonial attempts to create one. Magazines were manifestations of this search for the Malayan identity, the Malayan Malay identity.

How would the use of women's and men's magazines assist scholars in this respect? The identity formation of modern Malay women, shaped by women's magazines, was part of the larger upsurge of the various explorations of ethnic

and religious identities that successfully refrained state-led attempts to create a British Malayan one. At the level of racial politics, the formation of the "modern" was part of a greater desire to ensure that Malay women got ahead of women from other groups. Kristin Ross's theory in the reverberating example of modernising French women in the 1950s, "let's win over the women and the rest will follow... [was] to target the innermost structure of society".⁷ Reinventing the home was reinventing the nation. Men's magazines, on the other hand, promoted the impetus to modernise men along western lines while providing an out-of-bounds marker on what is permissible for their Malay/ Muslim identity.

History of Men's & Women's Magazines in Singapore

Brief History of Malay Print in Singapore

During 1876-1941, Malay publishing went through three different phases of Malay journalism. According to William Roff (1972), the first phase of Malay journalism occurred in the period 1875-1905. Non-Malays such as Straits-born Muslims (Jawi Peranakans) and Straits-born Chinese (Baba Peranakans) dominated the phase.⁸ Ian Proudfoot (Working Paper 1994) outlines that it was the Javanese who dominated the scene, not the Jawi Peranakans.⁹ Despite this revelation, the weekly *Jawi Peranakan* was a manifestation of this era as the longest surviving periodical of its time (1876-1905).

The second phase (1906-1916) of Malay journalism, according to Roff, was characterised by a rise of major 'national' dailies as well as the appearance of religious journals. This was probably the first time that a pan-Islamic religious publication began to make its first presence. These journals were both reformist and influential and were unique to Singapore. Two publications were highlights of these genres. One was *Utusan Melayu*, first published in November 1907. It was the first 'national' 'daily' that was published thrice a week by Mohd. Eunos Abdullah. The other was the monthly *Al-Imam* (1906), the first Islamic reform journal to be published in Southeast Asia. It was the most influential journal of its time.

The third phase (1917-1941) saw a rise of new titles and new types of publications such as dailies and weeklies, religious periodicals, non-religious periodicals (association magazines, school magazines), literary periodicals, periodicals from "progress associations" such as clubs and societies and lastly, journals of entertainment. It is worth deliberating on the "journals of entertainment" to understand the beginnings of popular magazines such as men's and women's magazines. These journals, which started appearing in the late 1920s, gave birth to men's and women's magazines later in spite of the interruption from the Second World War.

feature

Roff identifies such light-hearted tendencies in otherwise sober journals of entertainment. He sees them as an attempt to produce content of a more entertaining nature. Although these were light in intent, the periodicals were mostly didactic. Lightweight popular knowledge such as humorous sketches, jokes and “Pak Pandir tales” were incorporated into the content of the journal. Some journals, though unrepresentative of its time, were characterised as “unashamed entertainment”. Examples of these suggestive periodicals were Suleiman Ahmad’s infamous monthlies such as *Dunia Sekarang*, *Shorga Dunia*, *Melayu Muda* and others. Their salacity provoked the religious authorities, resulting in the banning of these publications. Magazines of this nature were more accepted during the post-war period. A more well-known and respectable of this light-hearted genre is *Al-Ikhwan* by renowned Sayyid Shakh al-Hadi.

Roff’s appraisal of the three different phases in Malay journalism from 1876-1941 is complemented by Hamed Mohd Adnan’s elucidation of the period after. He categorises the ensuing period into two. These are the period of the Japanese Occupation of Singapore and Malaya (1941-1945), and the post-war period up to the time of Malaya independence in September 1957 (1945-1957). Hamed explains the socio-historical factors of the post-war period that made the birth of and reception to Malay periodicals a unique occurrence. This period saw the wide circulation and publication of popular magazines in Malaya and Singapore.

This period saw the emergence of Singapore as a premium printing and publishing centre in the region. Singapore’s political, economic and cultural infrastructure was instrumental in the political, intellectual, cultural and economic revival of the industry. This was due to the existence of a significant professional printing and publishing class such as printers, publishers, writers, journalists and activists. In addition, the greater existence of capital and publishing/printing technological know-how in Singapore promoted Singapore’s position as a cultural hub greatly.

According to Hamed, from the date of the Japanese surrender (15 August 1945) until September 1957, 145 Malay magazine titles were published in Singapore and Malaya. During the same period, 46 newspaper titles were also published.¹⁰ These figures were an improvement over the figures provided by Iskandar in 1973, which were 105 magazine titles and 26 newspaper titles respectively.¹¹

Hamed proposes three main reasons for the increase in the number of Malay periodicals in this period. The most important factor, he believes, was the official declaration of the Emergency of Malaya in 1948. The Emergency activated the mobilisation of Malay men into defence of the country. More and more Malay men entered the army and police and as a result, the demand for leisure reading was very high. The need for light reading also arose from the men and women who were weary from the Occupation and the post-Occupation social turmoil in the community. This was also supported by a rise in rubber prices due to the eruption of the Korean War in 1949. The rubber boom was instrumental for the growth of the printing and publishing industry. Thirdly, he observes that there was a shift of focus and interest, from publishing the religious and the social to the entertaining and the popular, to meet the reading demands of the public.



Al-Imam publication
Source: Picture taken from
Lembaran Akhbar Melayu, p. 9.
Call no.: RSING 070.9595 LEM



Tanah Melayu
Source: Picture taken from
Lembaran Akhbar Melayu, p. 84.
Call no.: RSING 070.9595 LEM

Definition of Malay Women’s and Men’s Magazines

Women’s Magazines in the 1930s and 1950s

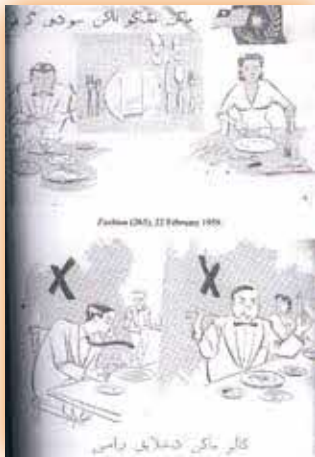
Since the early 1920s, the discourse of femininity in Malay women was more developed in periodicals such as the association and professional periodicals. Meant for teachers and largely influenced by the rise of reformist and religious journals in the region, the discourse was largely didactic, which was no different from other subjects discussed in Malay print.

Hamed loosely defines women’s magazines as periodicals meant for women. This includes religious, nationalistic, literary, educational, association and organisational periodicals, and entertainment magazines (Hamed, 2002, p. 46). Hamed identifies seven women’s magazine titles - *Ibu Melayu* (October 1946), *Putri Melayu* (June 1947), *Ibu* (January 1952), *Wanita* (August 1956), *Bulan Melayu* (June 1930), *Dewan Perempuan* (1

May 1935) and *Dunia Perempuan* (15 August 1936). He observes that three of them were produced during the pre-war period.

Departing from Hamedi's broad definition of women's magazines we can redefine them to be mass circulated commercial magazines, which target women as consumers and agents of change in the households and community. These contain information on fashion, sentimental fiction and modern etiquette, and advertisements.

The latter were new to the Malay audience until the 1950s. *Fashion* is an example of a popular magazine which had a broad appeal, catering not only to women who are students or teachers but Malay women of all classes. Hamedi, however, does not identify *Fashion* as a women's magazine despite it being listed in his directory.¹² It was also not classified under any other genres.



Ways of Eating
Source: Pictures taken from *Fashion* (1956, 1959).



Household Tips
Source: Picture taken from *Fashion* (1961).

Abdul Aziz notes that *Fashion* (produced by Harmacy Press) and *Mastika* (Utusan Melayu Press) had more than 10,000 copies each per issue.¹³ (This did not take into account the frequency of printing and it was common for reprints due to high demand.) Other fictional and non-fictional titles (periodicals or books) issued only 5,000 copies per print. While *Fashion* was a weekly periodical, *Mastika* was a monthly literary periodical. This meant that *Fashion* would have a monthly production of at least 40,000 copies per print whereas *Mastika* would have a monthly production of 10,000 copies per print. This testifies to the popularity of *Fashion* as a popular women's magazine.

First published in June 1953, *Fashion* was the first magazine in Malaya to promote modern manners and dress among Malay women. It lasted for 15 years. During this time, it was an agent of change for the development of the modern Malay woman. It provided information on areas of cooking, childcare, sewing as well as care for the home. My study on the invention of the modern Malay woman— sheds more light on this.¹⁴

Men's Magazines in the 1930s and 1950s

Men dominated the reading culture before the print of women periodicals in the mid-1930s. Given that most print materials were meant for men, would these automatically classify them as men's magazines? How would we define men's magazine then? For the purpose of this article, we define men's magazines to be those which do not only have a primarily male readership but which persuades men to a certain lifestyle and that reflects the men's standing, class or values. For the Malay men's magazine, this may lean towards consumerism, but it may not be necessarily so. This is because consumerism within these magazines is reflected as a feminine virtue rather than a male trait.

Although modern scholars like Aziz and Hamedi did not consider men's magazines to be a genre these existed before the war, men's magazines have evolved much like the women's magazines described earlier. As a genre, however, men's magazines were not established like the women's magazines. Therefore, their existence has not been examined and discussed in an elaborate study like Hamedi's.

Men's magazines before the war were characterised by their religious or nationalistic orientations and their didactic nature. Magazine titles such as *Lidah Teruna* (Johor, June 1920), *Medan Laki-Laki* (Singapore, 27 September 1935) and *Majalah Pemuda* (Johor, November 1935) are worthy of mention as their names signalled that these magazines were meant for

men. However, the magazines did not exclude women as there were columns for women, or columns dedicated to the discourse of women in Islam. The men's magazines, like the women's magazines of the period, were similar to general, educational or religious magazines. They were not distinctive as "men's magazines".

An insignificant amount of provocative titles was published in the 1930s. This was the beginning of consumer "men's magazines" that modern life was associated with. Suleiman Ahmad, on behalf of the Royal Publishing Company, was infamous for the production of such men's magazines. Some of these titles were *Shorga Dunia* (March 1936), *Dunia Sekarang* (14 July 1934) and *Melayu Muda* (13 July 1936).

Shorga Dunia was understood to be a men's magazine. Hamedi categorises *Shorga Dunia* (Earthly Heaven) as "entertainment for the young (hiburan untuk muda-mudi)". In the newspaper *Tanah Melayu* (April 1936) it was reported that

"Kanak-kanak dan perawan-perawan tidak dibenarkan membaca akhbar ini kerana sesetengah daripada perkataan-perkataan dan gambar-gambar yang di dalamnya mendahsyatkan pemandangan dan membangkitkan keinginan hawa nafsu dengan sekejapnya" [*children and young women are not allowed to read this because half of the words and photographs contain inside [this publication] are destructive to the sight and arouses the desire in an instant*].¹⁵

In another instance, the same daily reported

"...suatu akhbar yang luar biasa dan sengit sekali. Kanak-kanak dan orang-orang perempuan tidak dibenarkan membeli akhbar ini." [*a periodical that is extraordinary and very narrow. Children and women are not allowed to buy these.*]¹⁶

This was a rare instance when women and children are excluded from reading men's magazines and this was not the case for other publications. This preclusion characterises this magazine as an exclusively men's magazine. While this type of men's magazine did not find much acceptance in its time, it was beginning to garner a wider acceptance in the social world of the 1950s. It is interesting to note that Singapore was the birthplace of such magazines in the 1930s and later in the 1950s. Such publications aroused religious and moral sentiments from the community across the Causeway. Regardless of this, men's magazines of the 1950s were still very popular.

The more popular men's magazines in the 1950s were *Aneka Warna*, *Asmara*, *Album Asmara* and *Album Bintang*. Hamedi describes *Album Bintang* as a magazine for "entertainment and light sex (hiburan/seks ringan)". Pustaka H. M. Ali published the annual edition of *Bintang* magazine which contained tabloids, pictures of movie stars and long commentaries. Its first print was in 1955 and its last in May 1959. In May 1957, 15,000 copies of the magazine were printed. Jimmy Asmara was the chief editor from 1956-1957.¹⁷

Syed Omar Alsagof published *Album Asmara* on behalf of Geliga Publications Bureau (at 430 Orchard Road). This was a yearly edition for *Asmara*. Like *Album Bintang*, *Album Asmara* saw its inaugural print in 1955 and its final print in 1959. Hamedi described this as an entertainment magazine (*hiburan*). The magazine was published as it "was asked by readers to create a magazine that contain stories on films from a cinematic perspective (*didesak oleh pembaca supaya melahirkan majalah yang mengandungi hal-hal perfileman ditinjau dari sudut perfileman*)". The basis of this magazine was to "create stories surrounding passion/love (dasar album kami ialah mengisahkan kejadian di sekitar asmara)".¹⁸

Aneka Warna, like *Album Asmara*, was described as "entertainment and light sex". Unlike the two yearly editions mentioned earlier, *Aneka Warna* was a monthly magazine. It was first published in October 1954 and saw its final print in November 1959. Qalam Press then replaced *Aneka Warna* with *Pusparagam* in May 1960.

Due to its popularity, *Aneka Warna* managed to save *Qalam* press from financial troubles. These financial troubles were incurred due to a political disagreement with Tengku Abdul Rahman. The editor, Al-Edrus (Syed Abdullah Abdul Hamid al-Edrus) or known by his pen name, Ahmad Lufti, reacted critically to the Tengku burning copies of *Warta Masyarakat* and *Qalam* in Johor Bahru (both his productions) by writing an angry piece in a December 1953 issue. He had to close his newspaper as a result. *Aneka Warna* saved *Qalam* Press. It lasted for five years from October 1954 to November 1959. Ahmad Lufti was the writer of *Kesatuan Islam* (13 December 1945) and *Mastika*.

Asmara, another magazine of this genre, reinforced *Aneka Warna* as a men's magazine in its description of *Aneka Warna* (November 1954)

"Lain daripada yang lain, dapat menghiburkan tuan-tuan dan dapat memberi tauladan kepada tuan-tuan. Tetapi ingat! Kanak-kanak dinasihatkan jangan membacanya! Hanya untuk orang-orang dewasa yang gemar mengambil masa lapang, menghiburkan hati dengan bacaan-bacaan ringan..." [*Different [from the rest], able to entertain the men and able to provide guidance to men. But remember! Children are advised not to read it! These are for the adults who love their leisure, to amuse themselves with light reading...*].¹⁹

What was noteworthy was that the female readers of the 1950s were not forbidden to read this genre of men's magazines. This was not the case for women in the 1930s, indicating a change in attitude towards what was permissible for women's reading pleasure.

Conclusion

As it is not possible to discuss the above mentioned magazines in detail, we will summarise why the discourse in the magazines was worthy of mention. The discourse on manners, behaviour, masculinity and femininity in men's magazines and that in women's magazines should be viewed somewhat differently. Apart from magazines being read or perused for their entertainment value, the male writers and publishers used this symbol of white beauty to exercise moral power, not just as re-presenters of permissible female femininity in Islam but over themselves as well.

On almost all occasions, male protagonists in short stories of men's magazines such as *Asmara* and *Aneka Warna* (these

were men's literary magazines), would be roused to a state of temptation but experienced spiritual realisation afterwards. In addition, the male characters would understand the meaning of conjugal bliss with love in marriage. These were the normal plots in the adult stories in these men's magazines. As women were allowed to read men's magazines of the period, there was equal emphasis on chastity in men's magazines as well. Overall, this reinforced an attempt by the literati class to redefine the "modern" according to standards demarcated by the culture and religion of the Malay community. Above all, these anxieties projected on white beauty reflected their own anxieties about the colonial power or the emerging American power.

For women's magazines, the utility of such "white" images was to exercise a moral power over Malay women. In *Fashion*, immediately before the proclamation of the Independence of Malaya on 31 August 1957 and significantly after, fewer images of white women were published, while concurrently, representations of Malay women were an ubiquity to the gaze of the public. This heavy use of representations of white women in magazines in the 1950s was an attempt to exploit anti-colonial feelings that existed then. As a certain representation of white women was used in stark contrast to one of Malay women on covers of magazines, this reinforced the idea of "them" versus the "us" discourse. Whether these were images of sexy Hollywood actresses or Miss Americas, which were in stark contrast to the full-sized images of Malay women, images were not without their ideologies. Bearing that in mind, the implications were provocative especially when *Fashion* was intended for the Malay society of Malaya and Singapore, whose religious inclinations placed an overriding emphasis on the modesty of women. Despite this, even with the insertion of such "raunchy" materials, it was reported that the weekly was a hit with them.

Interesting examples from periodicals reinforced the shared understanding by culture and intellectual historians as well as gender specialists that while we apply high standards to the task of interpretation in the historical enterprise, the same standards to the selection of historical written sources cannot be employed. This is significant when periodicals provide not only the mentality and worldviews of specific communities about themselves but offer deeper insights to the anxieties they shared about other communities or groups they represent in these periodicals. Culture historians are more willing to admit to the flaws in their cultural historicism than other historical scientists could or would in the "science" they practise. Taking measures to ensure important conclusions through high standards of interpretation remains for this field of historical inquiry.

ENDNOTES

- 1 Khoo, Kay Kim. (1984). *Majalah dan akhbar Melayu sebagai sumber sejarah = Malay papers and periodicals as historical sources I. Bersama dengan satu senarai Berkala-berkala Melayu sebelum merdeka dalam pegangan Perpustakaan Universiti Malaya; dan, Satu bibliografi mengenai pengkajian berkala Melayu = With a list of Premerdeka Malay periodicals held in the University of Malaya Library; and, A bibliography on the study of Malay periodicals*. Kuala Lumpur: Perpustakaan Universiti Malaya. Call no.: RSEA Malay 070.509595 KHO
- 2 A. M. Iskandar Ahmad. (1980). *Persuratkhabaran Melayu, 1876-1968*. Kuala Lumpur: Dewan Bahasa dan Pustaka, Kementerian Pelajaran, Malaysia, 1980. Call no.: RCLOS 079.595 AMI -[SEA]
- 3 Kartini Saparudin. (2002). *A self more refined: representations of women in the Malay magazines of the 1950s and 1960s*. Academic exercise: Dept. of History, Faculty of Arts & Social Sciences, National University of Singapore.
- 4 Kartini Saparudin. (2005). *"Colonisation of everyday life" in the 1950s and 1960s: towards the Malayan dream*. Academic Exercise: Dept. of History, Faculty of Arts & Social Science, National University of Singapore.
- 5 Anderson, Benedict R. O'G. (1983). *Imagined communities: reflections on the origin and spread of nationalism*, p. 49. London; New York: Verso. Call no.: RU 320.54 AND
- 6 Harper, T. N. (Timothy Norman). (1999). *The end of empire and the making of Malaya*, p. 274. Cambridge: Cambridge University Press. Call no.: RSING 959.5105 HAR
- 7 Author Ross, Kristin. (1995). *Fast cars, clean bodies: decolonization and the reordering of French culture*, pp. 77-78. Cambridge, Mass.: MIT Press.
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- 9 Proudfoot, I. (Ian). (1994). *The print threshold in Malaysia*. Clayton, Vic.: Centre of Southeast Asian Studies, Monash University. Call no.: RSEA English 070.509595 PRO
- 10 Hamed Mohd. Adnan. (2002). *Direktori majalah-majalah Melayu sebelum merdeka*. Kuala Lumpur: Penerbit Universiti Malaya. Call no.: R Malay 059.9928 HAM
- 11 A. M. Iskandar Ahmad. (1980). *Persuratkhabaran Melayu, 1876-1968*. Kuala Lumpur: Dewan Bahasa dan Pustaka, Kementerian Pelajaran, Malaysia, 1980. Call no.: RCLOS 079.595 AMI -[SEA]
- 12 Hamed, p. 233. (2002).
- 13 Abdul Aziz Hussain. (1959). *Penerbitan buku-buku dan majalah-majalah Melayu di Singapura di antara bulan Sept 1945 dengan bulan sept 1959*. Academic exercise: University of Malaya.
- 14 Kartini, (2002).
- 15 Hamed, p. 129. (2002).
- 16 Hamed. (2002).
- 17 Hamed, p. 129. (2002).
- 18 Hamed, p. 250. (2002).
- 19 Hamed, p. 246. (2000).

Behind Street Names

Prominent People of Early Singapore

SOME PERSPECTIVES FROM THE KOH SEOW CHUAN COLLECTION



MAZELAN ANUAR

Librarian

Lee Kong Chian Reference Library
National Library

WHAT'S IN A NAME? In the case of a street, it helps to identify the location of a place. It would be very difficult to find your way around if streets have no names. However, there is more to street names than just helping you to find your orientation and bearings.

Have you ever wondered why a street was given a particular name? Based on the Koh Seow Chuan Collection

of legal documents and maps, we bring you nine streets of Singapore that connect us to the past. Much of Singapore's early modern history is hidden behind street names we see everyday.

In early Singapore, the Municipal Councillors or Commissioners were in charge of naming the streets. Streets were commonly named after prominent people, usually as a mark of appreciation for their contributions or services rendered to the community, society or state. Thus, behind the street names there are stories about the people they were named after, their lives and achievements, and the part they played in making Singapore what it is today.

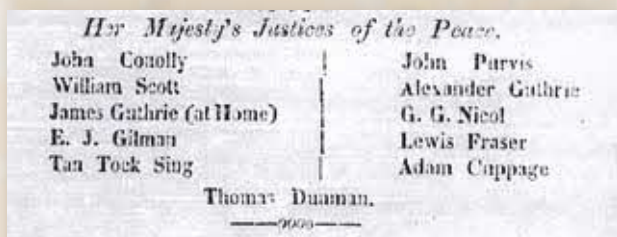
Jalan Tan Tock Seng

Jalan Tan Tock Seng is named after Tan Tock Seng. Situated off Moulmein Road, the road had existed as an unnamed road when the Tan Tock Seng Hospital moved to its present site in 1909.

Tan Tock Seng was best known and remembered as a philanthropist especially towards the poor in the Chinese community. His contribution towards the setting up of the Chinese Pauper's Hospital at Pearl's Hill, which later carried his name, ranked as one of the most significant acts of philanthropy in early Singapore and prompted others to give generously to society for generations to come.

Tan Tock Seng – Singapore's pioneering entrepreneur and philanthropist.

Lee, S. H. (1994). *150 years of caring: The legacy of Tan Tock Seng Hospital* (pg 14). Singapore: The Hospital



Tan Tock Seng was much respected by the Chinese community as well as by the British. He was the first Asian Justice of the Peace in Singapore.

The Straits Times almanac, calendar and directory for the year 1846 (p. 34) [Microfilm: NL 2363]. (1846). Singapore: Straits Times Press

Chitty Road

Chitty Road is named after the Chitty Melaka or the Peranakan Indian community who migrated from Malacca to Singapore during the late 19th century and settled in the "Little India" area. In the past, it joined Kampong Kapor Road with Jalan Besar.

Some of the Peranakan Indian immigrants found jobs in the public sector working for the colonial government while the others worked as merchants. Some of the merchants were engaged in money lending activities.



An Indian merchant in the 1900s. From the mid – 1920s, the term "Chetty" which had been used interchangeably with "Chitty" was being replaced by the more dignified term "Chettiar".

Courtesy of National Archives of Singapore



A promissory note of R.M.C. Veerappa Chitty issued in 1886. This note was one of the loan contract documents use by moneylenders at that time.

Courtesy of Koh Seow Chuan

D'almeida Street

Located in the oldest commercial section of Singapore Town in Raffles Place, D'almeida Street is named after Dr Jose D'Almeida. It is one of the oldest streets in Singapore situated in what was then known as "Commercial Square", where many of the earliest mercantile firms were located. Reference has been made to the street's name as early as 1861.



Dr Jose D'Almeida – the patriarch of the D'Almeidas in Singapore and Singapore's pioneering merchant.

Buckley, C.B. (1902). *An anecdotal history of old times in Singapore* (p. 184) [Microfilm: NL 269]. Singapore: Fraser & Neave

Jose D'Almeida was a surgeon in the Portuguese navy who came to Singapore in 1825. On his arrival, D'Almeida established his medical practice in Commercial Square (Raffles Place) under his own name.

Soon he decided to become a merchant as well. His business flourished. Later, he included his sons as his business partners and the company was renamed Jose D'Almeida & Sons.

Besides being a merchant, D'Almeida was believed to be the first to venture into plantations in Singapore. He experimented with planting various crops including cotton, coconuts, fruits and spices and coconut and spice plantations flourished.

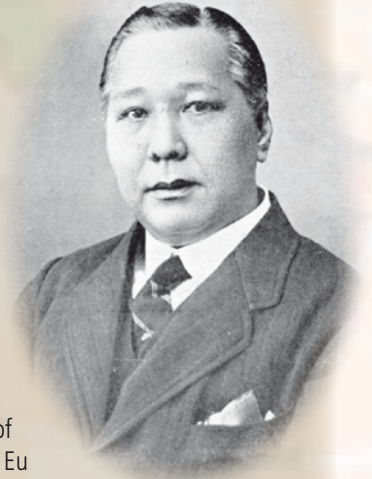
JUST IMPORTED.
EX "COMTE DE PARIS" AND AYRSHIRE.
 FOR SALE AT THE GODOWNS OF THE UNDERSIGNED,
THE following Superior and fresh Wines
 viz: Chateau Lafitte, Champagne, (white Sparkling) Bourgogne, red Hermitage, Sherry wine, Madeira, all in cases of one dozen quarts. Superior Paint Oil in Demijeans, Pig Lead, Superior Brandy in Barrels, Green Peas in Tins, Fresh Cabin Biscuit and Bordeaux Wine in cask.
JOZE De ALMEIDA & SONS
 Singapore 3rd February, 1846.

An advertisement in the Straits Times on the importation of foodstuffs and building materials by the company, Joze De Almeida & Sons.

The Straits Times, p. 4 [Microfilm:NL 478]. (1846, April 11)

Eu Tong Sen Street

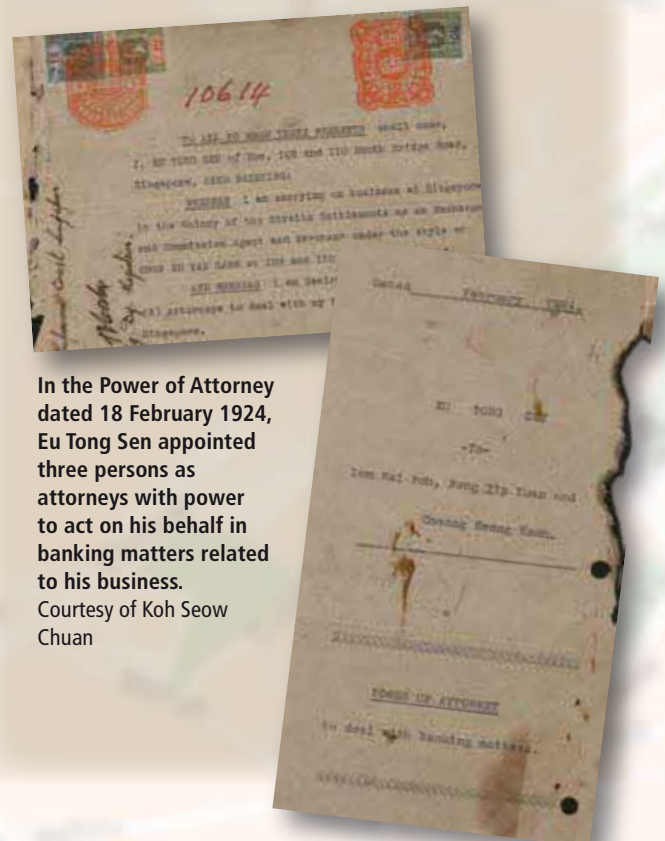
In 1918, part of Wayang Street in Chinatown was improved by Eu Tong Sen. The improvements included an extra bridge as well as new railings for the monsoon drain on the New Bridge Road side of Wayang Street, and back lanes for the new theatres that he was about to build along that stretch of Wayang Street. The rebuilt stretch of Wayang Street was renamed Eu Tong Sen Street in 1919 in recognition of his contribution.



Eu Tong Sen – Singapore's pioneering builder and entrepreneur.

Song, O.S. (1923). *One hundred years' history of the Chinese in Singapore* (p. 332) [Microfilm: NL 3280]. London: Murray

Eu Tong Sen was very active in Malaya where he owned several tin mines, medicine shops as well as rubber plantations. He also immersed himself in public affairs being a Justice of the Peace in Perak as well as the Chinese representative in the Federal Council of the Federated Malay States from 1909 - 1920. He was conferred the Order of the British Empire (OBE) for his services.



In the Power of Attorney dated 18 February 1924, Eu Tong Sen appointed three persons as attorneys with power to act on his behalf in banking matters related to his business. Courtesy of Koh Seow Chuan

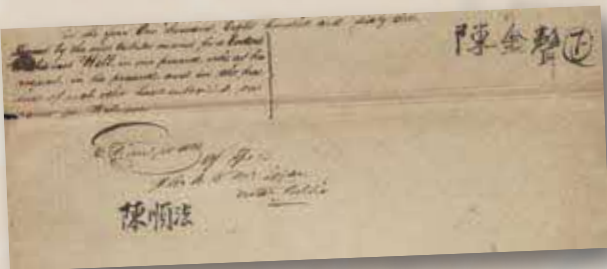
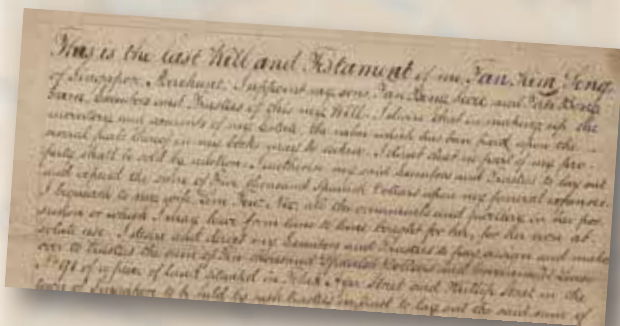
Kim Seng Road

Kim Seng Road is named after Tan Kim Seng, a respected community leader and public benefactor, who bore the cost of building the road in the early 1860s.

Tan Kim Seng was one of the earliest settlers from Malacca. A prominent public benefactor and merchant, he came to Singapore at an early age. He established his mercantile firm, Kim Seng & Co., at Boat Quay in 1842. It soon flourished. By the early 1850s, the company had branches at Malacca, Macassar and Shanghai. It also owned land and property in Singapore, and Tan Kim Seng became one of the wealthiest and most prominent Chinese merchants.



Tan Kim Seng – Singapore's pioneering community leader and public benefactor.
Song, O.S. (1923). *One hundred years' history of the Chinese in Singapore* (p. 49) [Microfilm: NL 3280]. London: Murray



In his Will and Testament dated 17 December 1863, Tan Kim Seng appointed his sons, Tan Beng Swee and Tan Bee Gam, executors and trustees of his estate.
Courtesy of Koh Sew Chuan

Alkaff Avenue



A few members of Singapore's pioneering family of landowners, traders and community leaders and benefactors.

Wright, A. (Ed.). (1908). *Twentieth century impressions of British Malaya* (p. 711) [Microfilm: NL 2645]. London: Lloyd's Greater Britain Pub. Co.



Alkaff Avenue was named after the Alkaff family of Arab traders and landowners in Singapore. Located off Upper Serangoon Road, it once led to the famous Alkaff Gardens that used to grace much of the present Sennett Estate area.

The first member of the Alkaff family, Syed Mohammed bin Abdulrahman Alkaff arrived in Singapore in 1852. He was a trader from Indonesia who invested in land and property here.



Boating was a popular leisure activity in the lake at Alkaff Gardens.

Courtesy of National Archives of Singapore

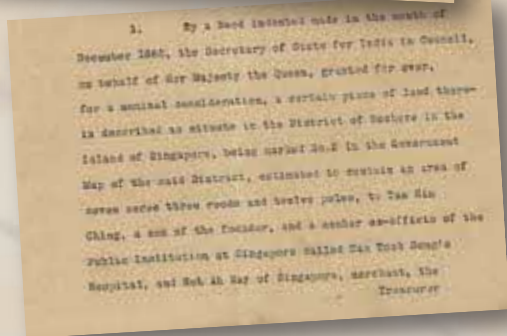
Whampoa Road

Whampoa Road is named after Hoo Ah Kay, a prominent entrepreneur and public servant, who was popularly known as Whampoa after his birthplace, a suburb, in Canton. The road stretched from Kim Keat Road and ended at Whampoa Square.

An enterprising and well-respected man, Whampoa was appointed a Justice of the Peace, a Grand Juror, and Consul for China, Japan and Russia in Singapore. He was the first local to be appointed to the Legislative Council in 1869. On 10 May 1876, he was appointed to the C.M.G. (Companionship of the Most Distinguished Order of St. Michael and St. George), the first Chinese to be bestowed this honour by Britain.



Hoo Ah Kay (Whampoa) – Singapore's pioneering entrepreneur and public servant. Song, O.S. (1923). *One hundred years' history of the Chinese in Singapore* (p. 52) [Microfilm: NL 3280]. London: Murray



In the petition of Tan Tock Seng Hospital dated 3 May 1909, Whampoa was listed as Treasurer of Tan Tock Seng Hospital.
Courtesy of Koh Seow Chuan

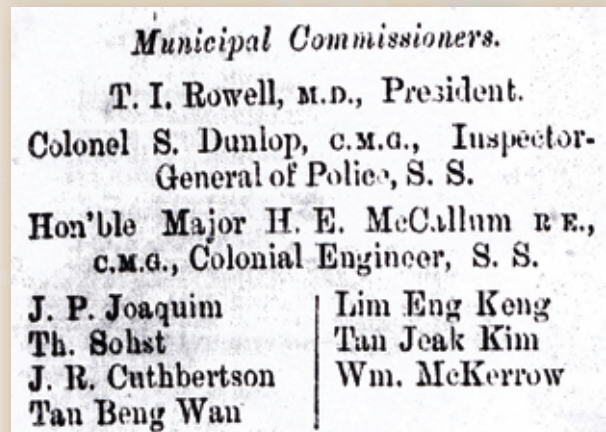
Jiak Kim Street

Jiak Kim Street is named in the late 1910s, after Tan Jiak Kim, a grandson of Tan Kim Seng. Before the development of the area, shops, offices, stores and godowns used to line the street. Now the area has been developed into one of riverfront living, with condominiums and a hotel.

Tan Jiak Kim is renowned for his service to the government and community. He was appointed to the Legislative Council in 1889 when he was only 30 years old. He was also a Municipal Commissioner, member of the Chinese Advisory Board, and a Justice of the Peace, and served on many Government commissions.



Tan Jiak Kim – Singapore's pioneering public servant and community leader.
Courtesy of National Museum of Singapore, National Heritage Board



Tan Jiak Kim served as a Municipal Commissioner overseeing public transport, health, and utilities.
The Singapore and Straits directory for 1889 (p. 128) [Microfilm: NL 1178]. (1889). Singapore: Singapore and Straits Printing Office

Nee Soon Road

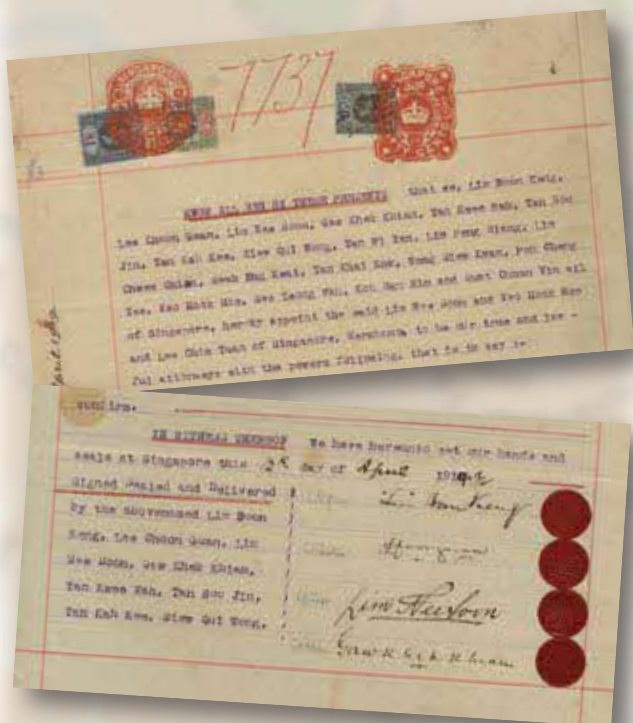
Nee Soon Road was named after Lim Nee Soon in 1950. It was regarded as a “rural” road being far away from the town. In the early 1900s, rubber plantations were found here, where Lim embarked on his pioneering journey as a rubber and pineapple planter.

Lim Nee Soon played an active role in the public affairs of the Colony, especially in education. He was a Justice of the Peace and a member of the Rural Board. He contributed generously to the Chinese High School and was its treasurer when it was opened in 1919.



Lim Nee Soon – Singapore’s pioneering planter and entrepreneur.

Image from Lim Nee Soon Collection, courtesy of National Archives of Singapore



In the Power of Attorney dated 12 April 1919, Lim Nee Soon, and two other prominent persons – Lee Chim Tuan, manager of Lee Cheng Yan & Co., and Yeo Hock Hoe, partner of Ching Keng Lee & Co. – were appointed by the lessees of the “Raffles Chambers” as attorneys with power to manage this building.

Courtesy of Koh Seow Chuan

KOH SEOW CHUAN COLLECTION

The Koh Seow Chuan Collection is a valuable resource for historical and social research on Singapore. The collaborations between the National Library Board and Mr Koh Seow Chuan have made it possible for members of the public to access his rich resources for research. The legal documents which include hand-crafted letters and petitions in their original form are some of the prized possessions of the collection.

Members of the public may view the collection on the 10th floor of the Lee Kong Chian Reference Library during the library’s opening hours. Those wishing to consult the collection may approach the staff at the Information Counter at level 11. The collection is to be used within the library’s premises.

ABOUT MR KOH SEOW CHUAN

Mr Koh Seow Chuan is a retired architect and a founder of DP Architects Pte Ltd, the firm that designed the Esplanade – Theatres on the Bay. He is also a world-renowned philatelist and avid collector of social historical documents, maps, antiques and arts. Both local and overseas researchers have benefited from his collection on Singapore history.

BEHIND STREET NAMES: PROMINENT PEOPLE OF EARLY SINGAPORE EXHIBITION

Lee Kong Chian Reference Library, Level 10
National Library

25 October 2008 – 15 March 2009

10 am – 9 pm (Closed on Public Holidays)

LEMBARAN AKHBAR SILAM

Jawi Peranakan

1876-1895



SUNDUSIA ROSDI
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ABSTRACTS

This article highlights some of the earliest surviving issues of the first Malay newspaper published between 1876 and 1895. *Jawi Peranakan*, published in Jawi (a Malay script derived from Arabic), was financed, run and edited by a group of *Jawi Peranakan* (The local born Indian Muslims). With the aim to give its readers the latest news both local and foreign, it appeared every Monday with general news of events, government notices, some advertisements, an editorial and *syair* (poetry corner). Besides discussing the weakness of the Malay community, it was also the first Malay newspaper to criticise a British colonial policy. After some analysis and hypothesis on the role of *Jawi Peranakan* newspaper, the writer concludes and synthesizes that it was one of the catalysts and sources of Malay intellectualism. Its influence enabled Singapore of yesteryears to be the hub of Malay literature in the region.

Akhbar Merakam Peristiwa Semasa: Sumber Sejarah Penting

Akhbar memainkan peranan yang amat penting bukan saja untuk menyiarkan berita, memberi penerangan, mendidik masyarakat atau mengembangkan kebudayaan terutama bahasa dan kesusasteraan tetapi juga sebagai wadah yang merakam kehidupan masyarakat dan menjadi sumber sejarah yang amat penting sesebuah negara. Menurut Prof. Khoo Kay Kim, sejarawan Malaysia, "... bukan hanya pendapat bahagian masyarakat yang mengeluarkan atau membaca akhbar yang dapat dikesani melalui akhbar bahkan perkembangan dalam masyarakat yang sama dapat di-

ikuti melalui akhbar. Ini memberikan suatu asas yang kukuh kepada seseorang sejarawan yang mahu mengkaji masyarakat tersebut." ⁽¹⁾

Kajian pensejarahan media di rantau ini menunjukkan bahawa penerbitan akhbar tempatan muncul semasa penjajahan British yang memperkenalkan teknologi percetakan dan pekerja-pekerja mahir ke rantau ini di awal abad ke 19. Singapura telah dijadikan pusat percetakan bagi Negeri-Negeri Selat dan sejarah kemunculan akhbar-akhbar tempatan dirumuskan sebagai: "*In Singapore, the beginning of the press dates back to the British colonial times when the first newspapers, in English fortnightly, was started in 1824. Vernacular newspapers appeared much later, with the Malay press printing its first newspaper 52 years later in 1876, the first Indian newspaper surfaced in the same year, while the pioneer Chinese newspaper started in 1881.*" ⁽²⁾

Kebanyakan sejarawan bersetuju bahawa era kewartawanan Melayu berputik sejak kelahiran akhbar tempatan "*Jawi Peranakan*" hasil usaha masyarakat *Jawi Peranakan* di Singapura. ⁽³⁾ Akhbar ini dikatakan sebagai akhbar Melayu

pertama diterbitkan di rantau ini kerana ia merupakan satu-satunya akhbar Melayu seluruh Malaya, Singapura dan Indonesia di kala itu. Pada tahun 1992, Dr. B. A. Hussainmiya, seorang pensyarah Melayu Sri Lanka menyangkal persetujuan dapatan ini dan menyatakan bahawa "*the first Malay newspaper is "Alamat Langkapuri" (the address of Sri Lanka), first published in Jun 1869. The four-page newspaper, circulated among the Malay community in Sri Lanka and written in Jawi form was published by Baba Oonus Saldin, a Sri Lankan Malay who lived from 1832 to 1906.*" ⁽⁴⁾ Tetapi, pendapat ini juga diragui kerana 13 tahun sebelum kemunculan *Alamat Langkapuri*, sebuah akhbar berjudul *Soerat Khabar Bahasa Melajioe* diter-



Salinan akhbar *Jawi Peranakan* terbitan 18 April 1881 terdapat di Koleksi Perpustakaan Rujukan Lee Kong Chian

bitkan di Surabaya pada 12 Januari 1856. Walaubagaimanapun Jawi Peranakan merupakan akhbar Melayu yang tertua pernah diterbitkan di Malaya.⁽⁵⁾

Masyarakat Jawi Peranakan

Penghijrahan pendatang India Muslim dari India Selatan ke Singapura bermula dari tahun 1819. Hasil perkahwinan campuran mereka dengan wanita Melayu tempatan telah melahirkan keturunan India Peranakan. Mereka menjadi pesaing kepada orang-orang keturunan Arab di Singapura kerana berupaya berbahasa Melayu dan senang berasimilasi dengan budaya Melayu. Segolongan mereka yang berpendidikan Melayu dan Inggeris menceburi bidang perniagaan serta penulisan dan percetakan atau menjadi pegawai pemerintah, kerani, jurubahasa juga guru.

Pada akhir tahun 1876, golongan ini menubuhkan persatuan *Jawi Peranakan* dan sebuah pejabat percetakan bergelar "*Syarikat Jawi Peranakan*". Ia dianggap sebagai syarikat percetakan ceparas (letterpress) pertama didirikan oleh masyarakat Melayu-Islam Singapura dan menerbitkan akhbar Melayu; "*Jawi Peranakan*".

Akhbar Mingguan Jawi Peranakan

Akhbar milik Gulam Al-Hindi ini merupakan akhbar mingguan tulisan Jawi terbitan setiap hari Isnin selama 609 minggu dari tahun 1876 hingga April 1895. Penerbitan akhbar ini termaktub dalam Straits Settlement Government Gazette (SSGG) hanya selepas sebelas tahun keluarannya iaitu pada 12 Ogos 1887. Berukuran lebar 11 inci, panjang 17.1 inci dan mengandungi 8 halaman yang kemudiannya menjadi 4 lembar (double sided). Ia dicetak dalam huruf timah oleh Matba' Al-Saidi (percetakan Muhammad Said) di No. 431, Victoria Street (Kampung Gelam), Singapura.

Dalam tahun pertama penerbitannya, ia menggunakan tulisan manuskrip dan litograf. Pada edisi dua tahun terakhir sebelum ditutup, ia dicetak dengan lebih jelas menggunakan mesin cetak Melayu (Jawi) dari England. Penyunting pertamanya, Munsyi Mohammed Said Dada Muhyiddin telah digantikan oleh Munsyi Muhammad Alie Golam Al-Hindi dari tahun 1885 hinggalah tahun 1895.

Berharga 30 sen senaskah atau 5 Ringgit untuk langganan setahun. Harganya kemudian dikurangkan kepada 15 sen kerana berkemungkinan untuk menyaingi penjualan dan pembacaan akhbar-akhbar semasa seperti, *Sekolah Melayu* (terbit 1888) dan *Bintang Timor* (terbit 1894).

Kandungan Jawi Peranakan

Penulis telah meneliti beberapa salinan akhbar dalam bentuk digital (tarikh 28 Mac 1881), salinan fotokopi (tarikh 18 April 1891), dan gelung mikrofilem (tarikh 3 Januari 1887 – 22 April 1895) dari Koleksi Perpustakaan Negara Singapura

(salinan dari British Library) mengesahkan pemerhatian Pendeta Zaaba mengenai format akhbar ini; "...It is no. 38 of the first volume bearing the date 15 Oct 1877. From this copy which unfortunately has lost pages 3-6, it is clear that the paper at least in its earlier days, was an 8-page affair, each page of a foolscap size, and published every Monday. It was a lithograph production, and although judged by our present standard it can only be described as poor work, yet in those early days it must have been regarded as a God-send. It is certainly a creditable pioneering effort."⁽⁶⁾

Seperti akhbar-akhbar Inggeris terbitan Singapura, akhbar *Jawi Peranakan* yang bertujuan untuk menyiarkan berita mutakhir ini, banyak menyiarkan berita dalam dan luar negeri, iklan-iklan, warta pemerintah British, ruangan lidah pengarang, surat pembaca dan juga syair.

Akhbar ini dicetak dengan edaran terhad iaini 250 naskah (tahun 1880) dengan sasaran utamanya kepada golongan elit Arab, India dan Baba Peranakan yang boleh berbahasa Melayu.

Apabila Maktab Perguruan Melayu yang pertama dibuka di Singapura pada tahun 1878, ramai pelajar-pelajar yang melanggan akhbar ini. Pemerintah British menyokong dengan melanggannya untuk pelajar-pelajar sekolah Melayu sebagai bahan bacaan tambahan bagi menampung kekurangan bahan bacaan ketika itu.

Walaupun jumlah edaran terhad, akhbar ini dapat menjelajahi dunia melalui beberapa wakil pengedaran di London dan beberapa negeri di Malaya dan Indonesia.

Ruangan Tetap: Iklan dan Pemberitahuan

Pada tahun-tahun awal penerbitannya, halaman utama dihaskan untuk iklan-iklan dagangan yang juga berfungsi sebagai maklumat seranta bagi syarikat-syarikat seperti Tanjong Pagar Ltd, dan Straits Ice Company. Terdapat juga iklan khidmat doktor gigi beralamat 25, South Bridge Road, iklan penjualan ubat-ubatan demam, minyak wangi serta airbatu.

Akhbar *Jawi Peranakan* berperanan menggalakkan tabiat gemar membaca dengan mengiklankan buku-buku baru terbit. Pada tahun 1880, buat pertama kalinya tersiar iklan "*Hikayat Abdullah telah dicap semula oleh Asiatic Society dan siapa berhajat mememesannya boleh berhubung dengan pihak yang berkuasa Rumah Gambar Singapura.*"⁽⁷⁾ Juga iklan penjualan beberapa tajuk buku di kedai Haji Mohamad Sirat beralamat 43, Sultan Road, Singapura seperti "*Hikayat Ganja Mara*" dan "*Hikayat Miskin*" tercatat dalam beberapa keluaran akhbar ini.

Ketara sekali adalah jadual pelayaran kapal api baru bernama "*Seri Melaka*" yang berulang alik tiga hari sekali dari pelabuhan Singapura ke Melaka dan Kelang diiklankan pada 5 Disember 1887. Pelayarannya bermula pada jam 7

pagi pada 21 November 1887 dengan tambangnya di antara satu hingga sepuluh Ringgit menurut destinasi dan jarak perjalanan.

Jawi Peranakkan juga menyiarkan Warta Pemerintah dan notis kerajaan seperti data statistik kelahiran dan kematian dalam Negeri-Negeri Selat pada tahun 1890 dengan ceraihan terperinci bangsa dan umur. Akhbar keluaran 7 Julai 1891 melaporkan kadar bayi yang lahir pada tahun 1890 ialah seramai 10,010 orang sementara kematian adalah seramai 16,813 orang. Akhbar ini juga merumuskan; *"Telah dibanding dengan kira-kira tahun 1889 maka adalah yang zahir di dalam tahun 1890 itu banyak kurang daripada tahun ini, 1889 seperti Singapura, Pulau Pinang, Seberang Prai banyak kurang atau Melaka pun kurang juga daripada tahun 1889. ..."*

Dari segi ekonomi, ia menjadi bahan rujukan berguna tentang harga barang dagangan semasa seperti timah, gambir, rempah ratus dan barang-barang lain di pasaran Singapura. Kadar tukaran wang asing⁽⁸⁾ juga menjadi antara ruangan tetap setiap keluarannya.

Berita Tempatan dan Luar Negeri

Penyiaran berita tempatan dan luar negeri meliputi kejadian-kejadian yang berlaku di Malaya khususnya Negeri-Negeri Selat, Indonesia juga Brunei.

William Roff, sejarawan Inggeris mengulas *"Jika dibandingkan akhbar ini dengan akhbar-akhbar yang diterbitkan pada masa sekarang ini, dapat kita katakan bahawa Jawi Peranakkan ini amat membosankan."*⁽⁹⁾ Ini berkemungkinan kerana ketiadaan gambar atau ilustrasi dan liputan beritanya pula merupakan berita seharian yang berkaitan masyarakat masa itu.

Berita luar negeri turut dimuatkan dalam ruangan "Perkhabaran dari Kawat/Telegram" seperti peperangan di Afghanistan dan persiapan 14,000 orang askar-askar China untuk berperang dengan askar-askar Jepun (bertarikh 12 Januari 1880 dan 22 Oktober 1894).

Liputan berita Singapura dari tahun 1881, 1887–1895 berkisar kepada kejadian jenayah, kemalangan dan kes-kes perbicaraan mahkamah. Hal pemberian tanah percuma di Havelock Road untuk keluarga Islam yang miskin tersiar dalam keluaran 7 Februari 1887, kebakaran rumah-rumah dan kedai-kedai seperti di Kampong Gelam pada bulan Disember 1881 dan berita tergepar penemuan seekor harimau di

Punggol pada 23 Mac 1887 antara berita tempatannya. Selain itu terdapat juga berita tentang persekolahan seperti pembaikan Sekolah Melayu Kampong Gelam dalam bulan Mac 1881, tindakan ibu bapa mengeluarkan anak-anak mereka dari sekolah Raffles lantaran yuran sekolah naik pada tahun 1891,⁽¹⁰⁾ dan rancangan penutupan Sekolah Kampong Gelam pada bulan Ogos 1894.

Edisi Khas

Untuk meraikan kedatangan setiap bulan Ramadan, akhbar ini menerbitkan edisi istimewanya seperti edisi 29 Syaaban tahun Hijrah 1304 bersamaan 23 Mei 1887 (yang pada hari lain dipenuhi iklan perniagaan) telah menyiarkan syair keislaman dengan hiasan "bingkai ilustrasi".

Satu lagi maklumat penting terbitan akhbar ini ialah carta penyelarasan dan perbandingan Kalendar Masehi dengan Takwim Islam dan Kalendar Cina. Dalam keluaran akhbar ini dicatatkan tarikh 31 Ogos tahun 1891 itu bersamaan 30 Muharram 1309 Hijrah dan juga bersamaan bulan Cina, bulan 7, tahun Kongsu (កង្កុរ) 17. Persatuan *Jawi Peranakkan* juga menerbitkan carta Takwim Bandingan ini dan dijual dengan harga 10 sen.

Pengaruh Bahasa Arab dan Inggeris

Pengaruh Islam tersergam melalui slogan akhbar; *"Tawakkal itu sebaik-baik bekal. Bagi orang-orang yang berakal. Peliharalah sampai kekal."* Ia merangsang pembacanya agar mempertingkatkan taraf hidup tanpa berserah kepada takdir sahaja. Pembaca diyakinkan dengan

kewibawaan berita-berita yang disiarkan melalui jaminan di muka utamanya iaitu: *"Adapun akhbar ini semata-mata benar pengkhabarannya dan akhbar inilah yang dijadikan Tuhan tauladan di antara akhbar Melayu yang lain-lain itu adanya."*

Pada awal penerbitannya, *Jawi Peranakkan* menggunakan banyak istilah Arab. Pendeta Zaaba menjelaskan, *"True to its name, at least as the number before us shows, this paper seems to have been strongly influenced by Arabic journalistic terms and methods. It uses "adad" instead of "bilangan" for number; and "qimal ul-akhbar" instead of "harga langganan" for subscription rates."*⁽¹¹⁾ Beberapa perkataan Arab yang digunakan ialah; "imtihaan" (ايمتياھن) untuk peperiksaan, "mutalaah" (مطالعہ) untuk pembaca, Hari



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“Arba” (أربع) untuk Hari Rabu, “tabiin” (طبيين) untuk sahabat, dan sebagainya.

Akhbar ini mula menggunakan istilah bahasa Inggeris pada tahun-tahun 1880-an seperti perkataan-perkataan; “prestige” (فريستيج) “list” (ليست), “scholarship” (سكوله سيف), “foreign office” (فورين أوفيس), “contract” (كونترك), “telegram” (تيليگرم) dan sebagainya.

Lidah Pengarang: Peniup Semangat Nasionalisme Melayu

Di tahun-tahun awal penerbitannya, akhbar ini banyak menyentuh isu-isu masyarakat, umpamanya terbitan 2 April 1888 menunjukkan keprihatinan tentang keengganan orang-orang kampung mendapatkan rawatan kesihatan di hospital ketika wabak kolera melanda Singapura. Penduduk-penduduk terutama wanita mengandung dan kanak-kanak dilaporkan telah meninggalkan kampung mereka di Tanjong Katong dan lari ke Changi kerana takut jangkitan wabak tersebut.⁽¹²⁾

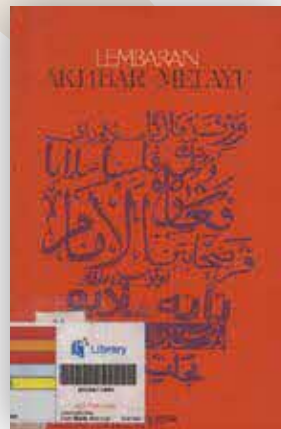
Akhbar yang berorientasikan Islam ini membimbing dan memberi panduan keagamaan. Melalui ruangan khusus, dimuatkan doa-doa amalan seharian dan petikan hadis. Akhbar keluaran 31 Ogos 1891 mengandungi hadis yang mengatakan “*Barang siapa yang makan dari makanan yang gugur dari hidangan itu dapat menghindarkan kemiskinan.*”

Dakwah Islamiah, hukum hakam dan fatwa juga disertakan dalam kemusyikilan agama. Akhbar ini pernah melaporkan berita tentang perselisihan faham antara seorang wanita dengan Haji Lebar, seorang kadhi Singapura. Wanita berkenaan, murid kadhi tersebut, ditegur tidak sah berpuasa pada hari Jumaat (10 Syawal 1311/ 1894). Wanita itu menyangkal teguran ini dan menegaskan bahawa jika puasa dan sembahyangnya tidak sah kerana berpuasa hari Jumaat, maka “*sekalian orang-orang dalam Singapura itupun tiadalah juga sah puasanya.*” Beliau lalu menyarankan supaya tokoh-tokoh agama membicarakan soal hukum dan pengajian Islam.⁽¹³⁾

Bertanggungjawab membangkitkan semangat nasionalisme orang Melayu walau-



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Antara sumber rujukan mengenai akhbar-akhbar Melayu
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Buku karangan Roff terbitan tahun ini merekodkan sejarah akhbar Jawi Peranakan
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pun polisi akhbar terhadap pemerintah British bersifat sederhana seperti komen Birch: “*Towards Government its tone is not hostile, nor even critical: indeed in only one instance was anything like a burst of feeling given bent to: it was in the case of the recent “Holidays Ordinance.”*”⁽¹⁴⁾ Keberanian akhbar ini mengkritik pemerintah British yang tidak peka dengan sensitiviti agama dan budaya orang Melayu menarik perhatian kerana “*It was the first Malay newspaper to criticise a British colonial policy. i.e. for not declaring “Idilfitri and Idiladha as public holiday.”*”⁽¹⁵⁾

Dalam beberapa keluarannya, pengarangnya juga menegur pegawai-pegawai Inggeris yang menggunakan istilah “hang”, “engkau”, “aku”, “lu”, dan “gua” apabila bertutur kerana ia dianggap bertentangan dengan etika Melayu.

Untuk pertama kali nya dalam sejarah, pengarang nya juga mengkritik tentang kelemahan bahasa Melayu dalam keluaran 6 Februari 1893; “*The factors which weaken our language are; first there is no work on grammar, second, there is no dictionary; and third; no thought has been given to the questions of its teachers and schools.*”⁽¹⁶⁾

Wadah untuk Persuratan dan Kesusasteraan Melayu

Akhbar ini berusaha untuk menyeragamkan penggunaan bahasa Melayu seperti pandangan Pendeta Zaaba “*the main advantage of Jawi Peranakan as “settling the language” and giving a uniformity to the various dialects of Malay.*”⁽¹⁷⁾

Sistem ejaan Jawi yang digunakan setanding dengan sistem ejaan dalam *Kitab Pemimpin Johor*; buku panduan tulisan-menulis terbitan tahun 1878. Sistem ejaan ini mengekalkan peraturan yang tidak memakai abjad vokal pada suku kata akhir terbuka dan pada suku akhir tertutup dalam perkataan-perkataan yang sudah mantap, manakala dalam perkataan-perkataan yang lain terutama perkataan baru, abjad vokal digunakan pada posisi demikian.⁽¹⁸⁾

Walaubagaimanapun terdapat penggunaan beberapa ejaan yang tidak konsisten umpamanya perkataan “cina” dieja sebagai “چين” dan “چينا”. Menyedari kelemahan

sistem ejaan ini, pengarangnya telah mengambil inisiatif untuk penyeragaman sistem ejaan Jawi yang betul. Akhbar bertarikh 23 Julai 1894 telah memperkenalkan satu ruangan baru "Pemimpin Ejaan" iaitu satu rujukan khas senarai glosari ejaan Jawi yang betul. Pengarangnya menyarankan "usahlah dipakai lagi huruf-huruf saksi, memadailah kalau tiada berbaris dibawah dan diatas didalam padahal itu-pun kalau bunyinya yang panjang patut jua memakai akan tetapi pula mau ditimbang lagi iaitu jikalau dua huruf saksi hendaklah ditinggalkan satu". Beliau juga menyeru agar pembaca-pembacanya menyebarkan pengetahuan tentang ejaan Jawi yang betul ini terutama kepada kanak-kanak yang baru belajar. Antara perkataan-perkataan yang disenaraikan dalam glosari ini ialah "apabila" sepatutnya dieja sebagai "اقابيل" bukan "اقابيل", "runtuh" sebagai "رنتوه" bukan "روننوه" serta ejaan tepat untuk "bilik" sebagai "بيلق" dan bukan "بيليق" dan sebagainya.

Dari sudut persuratan, akhbar ini menggalak orang Melayu supaya akif dalam kehidupan moden dengan menyediakan wacana kesusasteraan Melayu. Melalui ruangan surat kiriman dan sastera kreatif, pembaca-pembaca digalakkan berkarya di samping mempelajari struktur dan susur galur bahasa Melayu dan ciri-ciri syair yang betul. Gaya penulisan syair-syair terbitan akhbar ini mempunyai kesan-kesan bercerita tentang kehidupan seharian seperti syair berunsur satira kiriman pembaca yang disiarkan dalam keluaran 6 Julai 1891 berikut:

*"Hai kera yang tiada mengetahui
Cubalah membaca hikayat atau membeli
Hikayat Abdullah bin Abdul Kadir Munsyi
Kerana di dalamnya banyak pengajaran diri"*

Kesedaran Sikap dan Sifat Orang Melayu

Sepanjang penerbitannya, *Jawi Peranakkan* berperanan untuk menyatukan orang-orang Melayu dengan meniup semangat kesedaran kebangsaan mereka. Dengan pembacaan akhbar, mereka akan lebih peka tentang dunia luar, dapat menghakis semangat kedaerahan dan memberi mereka peluang mengenal Melayu jati diri.

Akhbar ini lantang mengkritik dan menegur kelemahan orang Melayu serta menekankan kepentingan pelajaran sebagai kunci kemajuan bangsa. Dalam keluaran 28 Mac 1891, pengarangnya menulis bahawa akibat kekurangan ilmu, orang Melayu telah dijajah. Perasaan ini diluahkan dalam rencana mengenai keadaan sosial masyarakat; "*Lihatlah tuan, beberapa lain bangsa yang mengambil faedah ilmu kita hingga pandai ia di dalam bahasa kita seperti Inggeris. Mereka belajar hingga ditawan segala Melayu yang bodoh, daripada faedah ilmu Melayu....*". "*Shahadan kalau orang Melayu kita boleh bilang sepuluh satu atau sepuluh dua yang dapat ilmu Melayu itu beberapa banyak yang telah*

mendapat malu sebab tiada mereka mempusakai faedah ilmu. Ayat hanya dipusakakan segala kejahatan dunia ini seperti mabuk, judi, curi dan sebagainya".

Akhbar keluaran yang sama juga menarik perhatian pembaca tentang kelemahan sikap orang Melayu seperti pemalas, menghisap ganja dan mencuri seperti tertera dalam syair ini;

*"Banyak ku lihat kita Melayu
Hati beku, masygul menjadi sayu
Kerjanya berat meramu kayu
Lama tak lama badan pun layu*

*Setengah memakan opium dan madat
Sayang malam tiada syahadat
Hatib konon itu ibadat
Di dalam neraka ia terpadat"*

Akhbar *Jawi Peranakkan* memberi inspirasi kepada khalayak senarai pembacanya supaya terus menuntut ilmu dengan menyiarkan penerima-penerima "scholarship" untuk pelajar-pelajar Melayu Singapura yang mendapat markah melebihi 77% dalam ujian kelayakan (akhbar terbitan 10 Oktober 1887). Tiga pelajar yang dapat meraih biasiswa ini; Awang bin Osman dari Sekolah Telok Saga, Mohamed Salih bin Ambob dari Sekolah Kampong Jagoh dan Kandi bin Kacong dari Sekolah Kampong Gelam mendapat biasiswa sebanyak \$36 setahun daripada pemerintah.

Penutupan Akhbar

Selain menjadi akhbar Melayu perintis di nusantara dan yang paling lama bertahan penerbitannya di Malaya di abad ke sembilan belas, *Jawi Peranakkan* berjaya menyemarakkan penerbitan Melayu tempatan yang lain kerana rata-rata 17 majalah-majalah terbitan antara tahun 1876 dan 1905 telah ditaja atau disunting oleh pegawai-pegawai dari akhbar *Jawi Peranakkan*.

Dibawah skim latihan anjuran Syarikat *Jawi Peranakkan*, pelajar-pelajar lepasan sekolah Melayu dan Inggeris dilatih bekerja di Jabatan Percetakan syarikat ini. Mereka kemudiannya menjadi kakitangan di syarikat percetakan lain yang memberi sumbangan penting kepada percetakan buku-buku Melayu di rantau ini.

Walaupun akhbar ini dapat bertahan hampir 20 tahun, syarikatnya kemudian menghadapi masaalah kewangan kerana ramai pelanggan dan wakil penjualnya berhutang yuran langganan terutama selepas kematian pengarangnya, Munysi Muhammad Said pada tahun 1885.

Penutupan akhbar ini juga dikaitkan dengan sebab-sebab berikut:

1) Kekurangan sumbangan berita daripada pembacanya. Dalam iklan akhbar bertarikh 29 Oktober 1888, pengarangnya telah merayu pembaca-pembaca supaya menyumbangkan berita dan karya sastera.

- 2) Ketiadaan penyunting/pengarang yang berkualiti.
- 3) Pentadbiran yang sering bertukar sejak kematian Munsyi Said menjejaskan kesinambungan dalam pengurusan. Seramai 5 orang telah memegang jawatan pengurus di antara Julai 1888 dan Januari 1894.
- 4) Terdapat persaingan daripada beberapa akhbar berbahasa Melayu lain seperti *Seri Perak*, *Bintang Timor*, *Tanjong Penagri* dan akhbar dwi bahasa, Melayu dan Inggeris; *The Straits Chinese Herald*.

Akhirnya, setelah menjadi penggerak masyarakat Melayu-Islam selama hampir dua dekad, akhbar *Jawi Peranakan* telah menamatkan penerbitannya dengan edisi terakhir terbitan bulan April 1895.

Penilaian

Walaupun isi kandungannya kurang menarik untuk penilaian masa kini, Roff mengakui bahawa: “*Tak dapat disangkal bahawa suratkhbar Jawi Peranakan ini menjadi suatu lidah atau suara*

Kehadiran akhbar ini telah menyemarakkan sastera Melayu dan menjadikan Singapura sebagai pusat kesusasteraan di rantau ini sehingga Perang Dunia pertama apabila peranan ini diambilalih oleh Indonesia.

ENDNOTES

1. Khoo, K. K. (Ed.) (1980), p. 3.
2. Tan, Y. S. & Soh, Y. P. (1994), p. 1.
3. Lent, John A. (Mar 1978), p. 598.
4. Tuminah Sapawi. (1992, August 26), p. 9. Akhbar ini menyiarkan berita luar negeri yang dipetik dari akhbar-akhbar Inggeris. Mengenai berita tempatan, ia memuatkan berita luar biasa seperti bencana alam serta tentang keluarga masyarakat Melayu di Kuala Kertel dan kawasan lain di Sri Lanka. Penerbitan akhbar ini dihentikan pada tahun 1870 kerana kurang sokongan dari pelanggan tempatan. Penerbitannya disambung kembali pada 1877, tetapi terpaksa dihentikan sekali lagi pada tahun berikutnya kerana sebab yang sama.
5. Samat Buang (1993), p. 45. Akhbar terbitan H. Fuhri ini mempunyai kandungan yang berorientasikan hal perniagaan.
6. Zainal Abidin Ahmad (1941, October), In: Abdullah Hussain & Khalid Hussain. (2000), p. 295.
7. Birch, E. W. (1969), p. 206.
8. Pada tahun 1881, satu pound sterling sama nilainya dengan \$5.40 sen tetapi pada tahun 1896, satu pound sterling sama nilainya dengan \$10.
9. Roff, William R. (1967), p. 9.
10. Rahmah Hashim. (1998, July), p. 83.
11. Zainal, op. cit., p. 295.
12. Nik Ahmad Bin Haji Nik Hassan. (1963), p. 38.
13. Rahmah Hashim. (1998, July), p. 89.
14. Birch, op. cit., p. 205.
15. Mohd. Yusof Hussain. (2008), p. 48.
16. Nik Ahmad, op. cit., p. 41.
17. Lent, op. cit., p. 599.
18. Hashim Haji Musa. (1999), p. 171.
19. Roff, op. cit., p. 9.
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4. Birch, E. W. (1969). *The vernacular press in the Straits*. In: *Singapore 150 years* / edited for the Council of the [Royal Asiatic] Society by Tan Sri Dato Mubin Sheppard. Singapore: Published for



Senarai calon-calon penerima biasiswa pemerintah, 1887

yang amat penting di negeri Singapura pada masa itu”.⁽¹⁹⁾ Dalam tahun 1880-an pula, ia telah menjadi bahan rujukan dan sumber berita kepada akhbar luar negeri di rantau ini. Akhbar Indonesia seperti, *Selomporet Melajoe* memetik berita Singapura dari *Jawi Peranakan* dan sebaliknya *Jawi Peranakan* juga mengambil berita-berita dari *Selomporet Melajoe*, *Sinar Terang* dan *Bintang Barat*.

Mengenai gaya pemberitaan akhbar ini yang berbeda dengan laporan akhbar-akhbar terbitan semasa, pengarangnya menggunakan gaya didaktik yang memberi penilaian pendapat pribadinya dan komen di akhir berita. Satu laporan tentang kecelakaan jalan biasanya disertai dengan kecaman keras terhadap jurutera atau pihak bertanggungjawab di jalan raya. Laporan dalam berita terbitan bulan Januari 1887, tentang kecurian di Kampung Gelam dilanjutkan kepada keadaan serba senang pesalah-pesalah di penjara Singapura seolah-olah mendorong lebih ramai orang cenderung melakukan jenayah.⁽²⁰⁾

Jawi Peranakan juga telah menjadi salah satu pemangkin kegiatan pemberitaan dan keintelektualan orang Melayu.

collection highlights

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 4. 02 Jul 1894 - 22 Apr 1895
Microfilm no.: NL10610

GABRIEL TAN

Manager

Corporate Development and Services
National Library Board

Bridging Worlds 2008

Knowing, Learning, Sharing

The National Library Board (NLB) organised the "Bridging Worlds - Knowing, Learning, Sharing" Conference on 16–17 October 2008 at the Intercontinental Hotel. The programme included the "Non-Governmental Organisation (NGO) Learning Summit: Redefining Work-life, Learn and Play in Asia" that was held concurrently on 17 October 2008 at the National Library Building. More than 260 local and overseas delegates, speakers from Europe and Australasia and guests attended the conference.

The main theme of the conference was on the use of web 2.0 technologies in libraries and the emerging library 2.0 technologies. It featured how libraries and other institutions are changing or responding to change related to Library 2.0 and beyond. Other themes featured were on the development of specialist search engines, social tagging and folksonomies, and the changing shape and form of cultural institutions. The conference also discussed what communities and audiences expect from cultural institutions such as libraries, and how they can build audience share based on these communities, physically and virtually. Other area of focus were how information, knowledge and cultural institutions are responding to the social and information future while continuing to connect with their diverse communities in appropriate spaces, engaging with them to build the culture, information and knowledge dividends. The theme of bridging across the different worlds was chosen because libraries and other cultural institutions would now need to bridge the traditional way of delivering library serv-



**Ms Nayla Al Khaja,
Filmmaker, Dubai**



**Ms Penny Carnaby, Chief
Librarian, New Zealand
National Library**



**H.E. Dr Surin Pitsuwan,
ASEAN Secretary-General**

ices with the current to meet customers' needs.

The keynote speakers on the first day were Ms Nayla Al Khaja, a Dubai filmmaker, who spoke on the challenges she faces in obtaining knowledge and creating a connection between the different generations in her family because of her gender; and Ms Penny Carnaby, Chief Librarian, New Zealand National Library, who spoke on cultural change within the library profession and the need to continue to protect intellectual property, ideas and creativity. The keynote speaker on the second day, H.E. Dr Surin Pitsuwan, ASEAN Secretary-General, spoke on the close relationship between cultural and economic factors within a community.

The conference was organised around four tracks. These were "The World Beyond 2.0", "The Shape and Form World", "The Find & Search World" and "Our World, Our Community, Our Audience". Each covered a specific area of interest in the library world today.

The NGO Learning Summit was intended to expand opportunities for NGOs and learning institutions to redefine living, learning, working and leisure in Asia. The Summit was or-

ganised together with the Asian Dialogue Society (ADS), a regional think-tank outfit supporting the emergence of "New Asia" that is focused on a shared integration and a common future. The purpose of the Learning Summit was to formulate the region's human capital development agenda for a better Asia in the 21st century with libraries and knowledge centres as the cornerstone for that development.

The Learning Summit commenced with the opening speech by Dr Susan Ornager, Advisor, Communication and Information Asia, UNESCO. The keynote speakers were Mr Manu Bhaskaran, Partner and Member of the Board, Centennial Group Inc., Mr Lee Poh Wah, Programme Director, Lien Foundation and Mr Soo Kok Leng, Chairman, ST Electronics. Six other speakers were invited to speak on the themes "Knowledge Spaces" and "Learning Efforts in the Region". The half-day event was attended by 50 participants, including members from the ASEAN Committee on Culture and Information (COCI).

On the whole, the Bridging Worlds Conference was well received with 92.1% of the respondents rating the conference as good or very good.

VICKY GAO
Senior Librarian
Lee Kong Chian Reference Library
National Library

高小行女士
高级馆员
李光前参考图书馆

苏州工业园区图书馆参观访问记



1994年2月26日，中国李岚清副总理和新加坡李光耀资政分别代表中新两国政府在北京签署了合作开发建设苏州工业园区的协议。

来源：苏州工业园区投资指南2007
(索书号：R CR Chinese 338.951136 SUZ)

关于苏州新加坡工业园

1994年2月26日，中国李岚清副总理和新加坡李光耀资政分别代表中新两国政府在北京签署了合作开发建设苏州工业园区的协议。同年5月12日，苏州工业园区破土起劲，目标是在苏州建设一个现代化、国际化和园林化的高科技工业园区。苏州工业园区项目已成为中新两国政府间最大的经济技术合作项目。

作为中新两国政府间最大的经济技术合作项目，苏州工业园区的发展一直备受瞩目。经过14年来的发展，苏州工业园区取得了不平凡的成就。2007年，园区的GDP（国内生产总值）

达168亿新元，是1994年的70倍。到2008年止，园区已经吸引了3331家外资公司落户，其中包括77家世界500强企业。

2009年即将迎来苏州工业园区15周年纪念，苏州工业园区今天的成就凝聚了中新两国领导人的智慧和心血，苏州工业园区已成为新中友好合作的重要标志。

苏州独墅湖图书馆

位于园区的苏州独墅湖图书馆是服务于园区，与苏州工业园区发展目标相适应的现代化图书馆。

该馆以数字图书馆为基础，集传统文献资源和现代网络资源为一体，为读



自1994年以来，李光耀资政几乎每年都要到苏州，了解园区的进展情况，提出发展建议。

来源：2004年6月11日《联合早报》

者提供24小时不间断服务，现有数字期刊3万余种，科研论文百万篇，各种文献索引1000多万条。阅览座位660多个，计算机网络信息接点1200多个，为读者提供怡静写意的阅读和交流空间。



独墅湖图书馆馆长欢迎新加坡国家图书馆王连美、高小行、李慧欣一行



座谈现场 - 双方馆员介绍了彼此图书馆的发展及参考咨询服务理念

2008年10月18日下午，新加坡国家图书馆李光前参考图书馆王连美、高小行、李慧欣一行3人来到苏州工业园苏州独墅湖图书馆进行参观交流，受到馆长林蓉女士以及信息服务中心主任杨斌等工作人员的热情接待。三位馆员参观了图书馆阅览室和信息服务中心等。图书馆优美的阅读环境、完善的

设施和充满活力与朝气的年轻团队给新加坡国家图书馆参观团留下了深刻的印象。

参观结束后，大家齐聚贵宾会议室，进行圆桌座谈交流。林蓉馆长向来宾们介绍了独墅湖高教区、图书馆以及参考咨询服务的相关情况。

新加坡国家图书馆参观团也介绍本馆的发展历史、

现状以及参考服务理念等。高级参考与研究馆员李慧欣女士也以“数字时代如何定位参考咨询服务——新加坡国家图书馆的策略”为题，介绍了新加坡图书馆CRNS系统。双方也就新加坡国家图书馆在中文参考咨询服务方面的经验与独墅湖图书馆的馆员进行了交流，并回答馆员的提问。双方感觉在数字化时代，两馆在网络联合参考咨询等方面还有很大的发展空间。此次的访问和工作交流，将加深双方的了解，促进新加坡和苏州两地的文化交流。

SUMMARY

Since its inception in 1994, the Suzhou Industrial Park has evolved into the largest economic cooperation project between China and Singapore. Next year, the industrial park will celebrate its 15th anniversary.

Three librarians from the Lee Kong Chian Reference Library (LKCKRL) visited the Suzhou Dushu Lake Library in October this year while enroute to a conference in China. The librarians were warmly welcomed by the library director Madam Lin Rong and her team of librarians to the beautiful library that offers a stunning view of the Dushu Lake. The Dushu Lake Library mainly supports the residents, students and executives at the Dushu Lake Higher Education Town and the Suzhou Industrial Park. Its digital collection makes up the bulk of its collection, containing more than 30,000 journals and theses.

During their interactions, LKCKRL librarians also shared the Collaborative Reference Network Services (a National Library Board L2010 project) with the Dushu Lake librarians who agreed that there is plenty of room for collaboration between the two libraries in the digital age.

RESEARCH FELLOWS 2008

Lee Kong Chian Research Fellowship Series

The Lee Kong Chian Research Fellowship welcomes two new Research Fellows, Dr Tan Chee Lay and Mr Desmond Wee. They were awarded their Fellowship by Ms Ngian Lek Choh, Director, National Library on 11 November 2008.

Dr Tan Chee Lay has a PhD in Oriental Studies, St John's College, Cambridge University, United Kingdom. He received his Post Graduate Diploma in English Studies from the Department of English Language and Literature, National University of Singapore. He also holds a Masters in Human Resource Management from Leicester University, United Kingdom. He graduated from National Taiwan Normal University, Chinese Language and Literature Department, on a Singapore Public Service Commission (PSC) Overseas Scholarship. He is currently an Assistant Professor at the Asian Languages and Cultures, National Institute of Education, Nanyang Technological University, Singapore. His research topic is "A Comparative Study of Critical Essays on Post-1965 Singapore Films in Local Journals and Newspapers".

Mr Desmond Wee has a Masters of Arts in Anthropology from the International School of Humanities and Social Sciences, Universiteit van Amsterdam, Nederland. He graduated with a Bachelor of Arts degree in Communication Studies and a Bachelor of Arts degree in Leisure, Tourism and Society, from University of Calgary, Canada. At present, he is



Dr Tan Chee Lay (left) and Mr Desmond Wee (right) receiving their Fellowships from Ms Ngian Lek Choh, Director, National Library

a PhD Researcher in the Centre for Tourism and Cultural Change, Leeds Metropolitan University, United Kingdom. He will be researching on "Becoming Tourist: Performing Place, Body and Identity in Singapore".

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

Some of our Donor Collections available for research include the Gibson-Hill Collection, Ya Yin Kwan Collection, Koh Seow Chuan Collection, Tan Swie Hian Collection and

Edwin Thumboo Collection. Donations to the National Library play a significant role in adding diversity and depth and are instrumental in assisting the Library to obtain notable items of heritage value. Such donations support the National Library's aims of promoting active participation from the local communities, thus enriching and preserving our cultural heritage by making them accessible for research and for reading pleasure. More details about our Donor Collections are available online at <http://donors.nlb.gov.sg/index.asp>.

For information on the Lee Kong Chian Research Fellowship, please contact The Administrator, Publishing and Research Services, National Library.

Tel: 6332 3348
 Fax: 6333 7990
 Email: LKCRF@nlb.gov.sg

WHAT IT SHOULD HAVE BEEN

In our October 2008 issue, the article **“Interactions Between Uplands and Lowlands Through the ‘Riverine Exchange Network’: An Exploration of the Historical Cultural Landscape of Central Vietnam”**, under the heading ‘The Katu People as the Uplanders’, page 7, lines 2 to 5.

It should read **“The Katu population of Vietnam, which now numbers about 48,946, have treasured and sustained their own ancient traditional culture very well”** and not “The Katu population of Vietnam, which now numbers about 25,000, have treasured and sustained their own ancient traditional culture very well”.

Source: Nguyễn H. T. (Ed). (2004). *Katu, kẻ sống đầu ngọn nước* (Huế: Nhà xuất bản Thuận Hóa, 2004), pp. 45-47. [*Katu, the people living at the water-head*]. Hue: Thuan Hoa Publisher.

In the same issue, the article **“Highlights of the Gibson-Hill Collection”**, page 30, the images should have been as such:



This two-volume work includes papers by Hakluyt and Purchas in English along with writings of voyages and discoveries in various languages. Besides, the Dutch East-India Company reports and other writings translated from French, Spanish, Portuguese, German and Dutch, the journeys covering Asia, Africa, America, Europe and various islands are accompanied by fascinating drawings and maps.

Harris, John. (1705). *Navigantium atque itinerantium bibliotheca, or, A complete collection of voyages and travels: consisting of above four hundred of the most authentic writers ... in the English Latin, French, Italian, Spanish, Portuguese, German or Dutch tongues...* (Vols. 1 & 2). London: Thomas Bennet.

Description: 2 v. Vol. 1: 862 p., Vol. 2: 928 p., ill, map (fold), index.

Call no.: RRARE 910.8 HAR

Microfilm no.: NL 25462



A survey of the history of the Federation of Malaya and Singapore – of a country that had not yet “found a soul”. This first edition has photographs by Gibson-Hill which offers a visual reflection of post-war Malaya. The Collection also has the third impression of this publication.

Hawkins, Gerald. (1952). *Malaya* (1st Ed.). Singapore: Government Printing Office.

Description: 114 p. : ill. , maps ; 27 cm.

Call no.: RCLOS 959.5 HAW [GBH]

Microfilm no.: NL 10187