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HIGHLIGHTS OF THE NATIONAL LIBRARY

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Jan–Mar 2016

HIGHLIGHTS OF THE NATIONAL LIBRARY

NL NOTES

Director's Note

We welcome 2016 with a new exhibition titled "From the Stacks: Highlights of the National Library". Taking place from 30 January to 28 August at level 10 of the National Library Building, the exhibition curates over 100 unique items that many people have likely never seen before.

These rare materials – books, manuscripts, letters, photographs, maps and newspapers that have been painstakingly collected and preserved for nearly a century and a half – weave a colourful tapestry of Singapore's short but intriguing history.

Largely drawn from the National Library's 11,000-strong Rare Materials Collection, the exhibits cover a diverse range of material, from politics, history, sociology, language and religion to current affairs, nature, travel and food. Several of the items on display at the exhibition predate the founding of Singapore, with the earliest, an English-Malay dictionary written by an unlikely Englishman, dating back to 1701.

It is appropriate that this issue of *BiblioAsia* turns the spotlight on 50 highlights of the Rare Materials Collection, many of which are on display at the exhibition. Each article, researched and written by a librarian, contains a detailed description of the rare item as well as interesting information on its history and provenance.

Rounding off this issue are three additional features that relate to the exhibition. Curator Chung Sang Hong explains why the exhibition is called "From the Stacks" (in case you're wondering) and tells why you should pencil in this must-visit event in your diary.

There are 26 Public Libraries in Singapore, and chances are most people are familiar with the one in their neighbourhood. Few are aware that the National Library has a different set of responsibilities, one of which is the collection and preservation of materials relating to Singapore's history and heritage. Be sure to read Senior Librarian Ong Eng Chuan's overview of the National Library's Rare Materials Collection. The National Library has been acquiring rare and important items since 1874, in the days when it was known as the Raffles Library and Museum.

Yet another special function of the National Library is Legal Deposit, which has been in place since 1958. Ivy Lee explains what Legal Deposit is about and how pivotal it has become in preserving Singapore's published heritage.

Finally, since we are on the subject of books, Amelia Tan tells you about the SG50 Gift of Books initiative, through which Singapore's published heritage has been shared with some 40 libraries all over the world.

2016 also marks the beginning of an exciting journey for me as the new Director of the National Library. It is a privilege to be leading such an august institution, and I am particularly pleased that *BiblioAsia* has provided this opportunity to showcase some of our work.

We hope you enjoy reading this special edition of *BiblioAsia* as much as we did in putting it together for you.

Mrs Wai Yin Pryke
Director
National Library

BiblioAsia is a free quarterly publication produced by the National Library Board. It features articles on the history, culture and heritage of Singapore within the larger Asian context, and has a strong focus on the collections and services of the National Library. *BiblioAsia* is distributed to local and international libraries, academic institutions, government ministries and agencies, as well as members of the public. The online edition of BiblioAsia is available at: http://www.nlb.gov.sg/Browse/ BiblioAsia.aspx

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On the cover:
The Rare Materials Collection poster at the Rare Materials Collection Gallery on level 13 of the National Library Building.

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A TRIBUTE FIT FOR A PRINCE

Title: *Address to Alfred, Duke of Edinburgh by the Singapore Chinese Merchants on the Occasion of His Visit to Singapore in 1869*
Creator: Unknown
Year created: 25 November 1869
Language: English and Chinese
Type: Manuscript; double-sided folded sheet with carved wooden front and back covers
Location: Call no.: RRARE 959.5703 ADD
Donated by: Geoffrey Edwards

Singapore has never hesitated to roll out the red carpet for visiting dignitaries, and this is exactly what a British royal experienced when he sailed into Singapore nearly 150 years ago.

In December 1869, Prince Alfred, Duke of Edinburgh and Queen Victoria's second son, paid a visit to Singapore on the *HMS Galatea*.[1] As his tour marked the first time a member of the British royal family was to set foot in Malaya,[2] officials and merchants scrambled to prepare for his arrival with a suitably grand programme of entertainment.[3]

The Chinese community in particular was anxious not to be outdone. More than 80 leading members of the upper crust of Chinese society came together to sign a Loyalty Address to Prince Alfred, taking advantage of the opportunity to showcase the community's prosperity and display their political allegiance to the Queen.[4] Among the group were men who were considered as the colony's leading lights of industry: Tan Kim Ching, the eldest son of Tan Tock Seng; Seah Eu Chin, who helped set up Ngee Ann Kongsi; businessman and philanthropist Cheang Hong Lim; Tan Seng Poh, the first Chinese person appointed as a Municipal Commissioner in Singapore; and Hoo Ah Kay (Whampoa), a wealthy businessman.[5]

On 3 December 1869, the very day the prince landed in Singapore, likely at Johnston's Pier near Fullerton Square, the Loyalty Address – dated 25 November 1869 – was presented to him as a symbol of the Straits Chinese community's loyalty and gratitude.[6]

(Below left) The front and back wooden covers of the Loyalty Address – created in homage to Prince Alfred, the Duke of Edinburgh – are intricately handcarved with phoenixes. *All rights reserved, National Library Board, Singapore.*
(Below) Portrait of Prince Alfred, Duke of Edinburgh, by the German painter Franz Xaver Winterhalter, 1865. *All rights reserved, Ormond, R., & Blackett-Ord, C. (1987). Franz Xaver Winterhalter and the Courts of Europe 1830–70. London: National Portrait Gallery Publications. Courtesy of Wikimedia Commons.*

The Address is suitably grand for a royal recipient, with the message written on six panels of fuchsia-coloured silk, folded into a single sheet and with front and back covers made of carved wood. Phoenixes were carved into the wooden panels such that when the document is opened they appear to be facing each other across the expanse of silk. The reverse side of the Address is a panorama of Singapore viewed from Telok Ayer, executed on cream-coloured silk and inspired by an oil painting by the English artist Percy Carpenter (1820-95).

Written in gold Chinese characters and with an accompanying English translation, the rather overblown Address reads:

> We the Singapore Chinese merchants, Inhabitants & Public with purity of heart and Sincerity collectively approach in humble attitude to present this address.
>
> To The 2nd Prince of the Illustrious Queen of Great Britain and Ireland,
> Alfred Duke of Edinburgh
> K.G.K.T.
> & c. & c.
>
> May it Please Your Royal Highness.
>
> We who have been living under the British protection and just rule with happiness, prosperity and security

feel deeply grateful for the copious benefits therefrom derived and highly conscious of having received these benefits and favours solely due to good government and prosperous reign; our inability humbly to approach your Royal Mother the Illustrious Queen of Great Britain with a due sense of our obligation and respect has remained with us an unperformed vow.

But now it is fortunate for us that Your Royal Highness has arrived at this place, to whom we shall be enabled to fulfil our former vow and anxious desire and to evince our deep rooted respect; there is none amongst us but is desirous and every business and dwelling place longs to sing our thanks and praise to that Crown of which your Royal Highness is the Representative.

Your auspicious approach shines with and reflects bright colours on hills and rivers imparting salubrious air to the world such a blessing happening once in a thousand years this good fortune has been vouchsafed to us.

And we sincerely trust and hope that your Royal Highness' great renown will reach the four quarters of the universe, and that your High name may shine endlessly.

These are our united respectful humble prayers grateful, for the beneficial rule of your Royal Mother.

Dated Singapore 8th year of Tong Tee, 10th moon 22nd day of Kee Chee corresponding Christian era 25th November One thousand Eight hundred and Sixty Nine.

[followed by a list of some 80 Chinese merchants' names]

The presentation of the Address was one of the highlights of the prince's visit, and created a custom that was to endure long after he left the island. With this document, the tradition of presenting Loyalty Addresses to visiting royal personages was founded and continued long into the colonial period, leading some to comment that such "loyal excesses" had become "a new and exotic feature of life in the Straits".[7]

The *Address to Alfred, Duke of Edinburgh* was donated by a private collector, Geoffrey Edwards, to the National Library in 2009. ♦ Nor-Afidah Abdul Rahman

(Below) A view of Johnston's Pier with Commercial Square (present-day Raffles Place) in the background. Prince Alfred most likely disembarked from Johnston's Pier when he arrived in Singapore. *Fotoalbum Singapur* by G. R. Lambert & Co. (1890). *All rights reserved, National Library Board, Singapore.*

(Left) The message on the Loyalty Address was written in gold ink on six panels of fuchsia-coloured silk folded into a single sheet. *All rights reserved, National Library Board, Singapore.*
(Below) The reverse side of the Loyalty Address features a painting of Singapore viewed from Telok Ayer by an unknown artist. The scene portrayed is inspired by the 1856 oil painting "Singapore from Mount Wallich" by the English artist Percy Carpenter but drawn from a higher vantage point. *All rights reserved, National Library Board, Singapore.*

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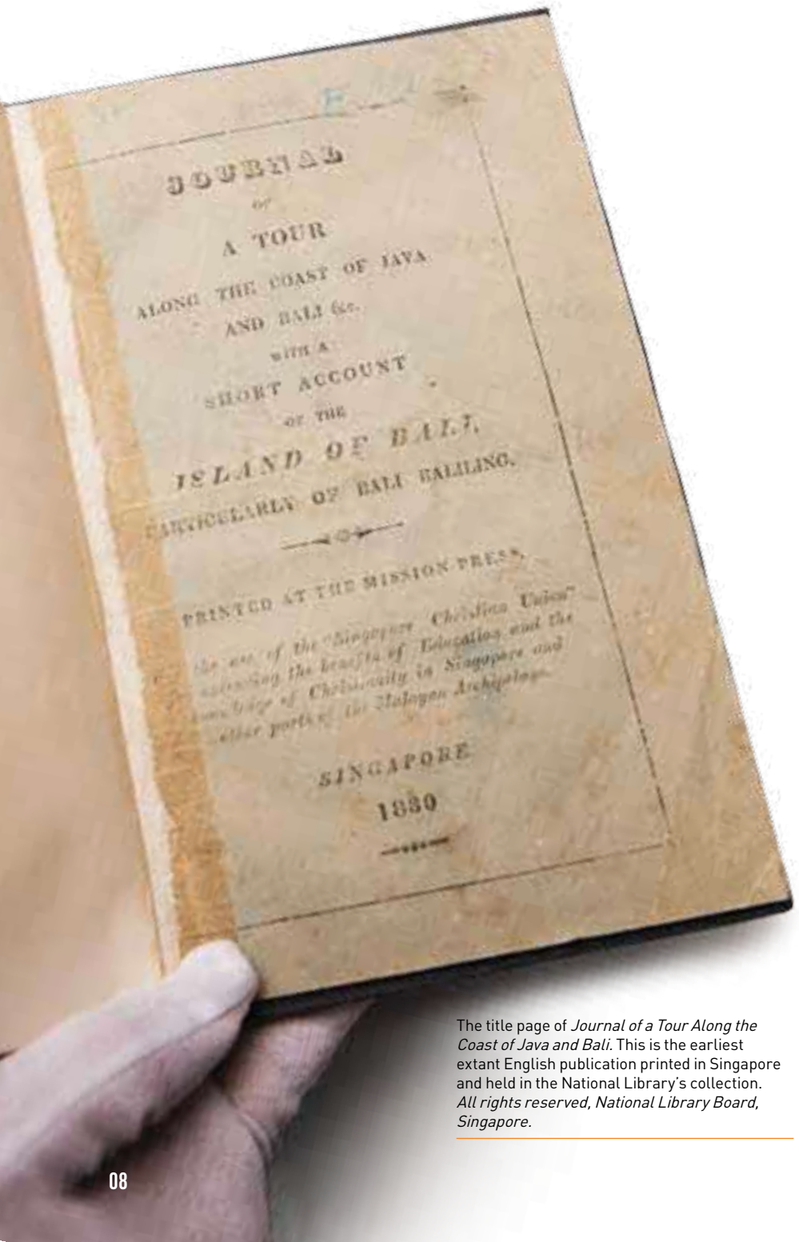
A MISSIONARY'S GUIDE TO JAVA AND BALI

Title: *Journal of a Tour Along the Coast of Java and Bali etc, with a Short Account of the Island of Bali Particularly of Bali Baliling*
Author: Walter Henry Medhurst (1796–1857)
Year published: 1830
Publisher: Mission Press (Singapore)
Language: English
Type: Book; 40 pages
Location: Call no.: RRARE 992.2 JOU; Microfilm no.: NL 5827



The title page of *Journal of a Tour Along the Coast of Java and Bali*. This is the earliest extant English publication printed in Singapore and held in the National Library's collection. *All rights reserved, National Library Board, Singapore.*

Ironically, the earliest extant English publication printed in Singapore and held in the National Library's collection – in 1830 to be exact – was not about Singapore but on Java and Bali. Written by the English Protestant missionary, Walter Henry Medhurst, whose primary aim was to spread Christianity to the local people, it turned out to be the earliest published account of the history and culture of Bali.

In August 1828, Medhurst left his post in Batavia (now Jakarta), Indonesia, and travelled to Singapore. His intention was to meet with two fellow missionaries, the Reverend Jacob Tomlim and Karl Friedrich August Gützlaff (see page 92), and travel to Siam (Thailand) and the coast of China.

In Singapore, Medhurst boarded a Chinese junk and began a futile search in the Malay Peninsula for his friends. Disappointed, he gave up and sailed alone from Singapore to the island of Borneo, where he visited a number of Chinese settlements and proselytised to the local communities.

A year later, on 14 November 1829, Medhurst made a second sojurn from Batavia – this time in the happy company of Reverend Tomlim – to Surabaya in Java. There, they stayed several days with the Chinese residents as well as distributing Christian tracts and scriptures. The two men then sailed in a small native prow to Bali, studying the northern regions of the island, especially Baliling, the traditional centre of foreign contact and trade in Bali.[1] After nine weeks of travel, Medhurst returned to Batavia on 24 January 1830.

(Above) The Reverend Walter Henry Medhurst (1796–1857) in conversation with Choo Tih-Lang, with a Malay boy in attendance. Printed in oil by G. Baxter and used as the frontispiece in Medhurst's *China: Its State and Prospects* published by John Snow (1838). Choo, a native of China, helped Medhurst to translate and transcribe the scriptures into Chinese. *Courtesy of Wikimedia Commons.*
(Above right) "Short Account of the Island of Bali. Particularly of Bali Baliling" was reprinted several times: it was first reproduced in the *Singapore Chronicle* from 22 April to 3 June 1830, and later in John Henry Moor's compilation *Notices of the Indian Archipelago, and Adjacent Islands* in 1837. *All rights reserved, National Library Board, Singapore.*

Fortunately for us, Medhurst meticulously recorded his experiences during his journey to Java and Bali. His travel journal, which was intended primarily to provide knowledge about Bali and its surrounding areas in order to facilitate the spread of the Gospel, was printed in Singapore by the Mission Press in 1830.

The National Library's copy of the journal bears a cover with a caption that states it was specifically produced "for the use of the 'Singapore Christian Union' for extending the benefits of education and the knowledge of Christianity in Singapore and other parts of the Malayan Archipelago". The union had earlier disbursed 76 Straits dollars and 50 cents to fund the printing of the journal.[2]

Medhurst's work proved to be popular, and on publication, an extract from his book entitled "Short Account of the Island of Bali. Particularly of Bali Baliling", was reprinted several times. It was first reproduced in the *Singapore Chronicle,* the island's first newspaper (see page 110) from 22 April to 3 June 1830, and later in John Henry Moor's compilation *Notices of the Indian Archipelago, and Adjacent Countries* in 1837 (see page 32). The extract was also published overseas – as a separate pamphlet in London in 1831 and reprinted in the July and October 1831 issues of *Transaction of the Missionary Society.*[3]

Despite his relatively short stay in the places he visited, Medhurst was able to accumulate a remarkable amount of information on the geography, agriculture, trade, and the culture and customs of the various places he stopped at, as well as on the pockets of Chinese people working on plantations and mines in the various settlements. Among other things, he noted that one of Baliling's chief imports was opium – of which "20 chests" were shipped out annually from Singapore.[4] In Bali, the opium was imported mainly by Bugis and Chinese merchants.[5] Singapore was then an important pitstop in the regional opium trade: raw opium was imported from British India, and then processed and distributed to local opium shops for sale to Chinese coolies and also re-exported to other parts of Southeast Asia and China.[6]

Medhurst was born in London in 1796 and first trained as a printer.[7] After finding his calling as a missionary, Medhurst joined the London Missionary Society with the intention of working among the Chinese, and was sent to the society's Malacca station in 1816. In 1822, Medhurst relocated to Batavia and remained there for eight years, carrying out missionary work in the region and along the coast of China.

Following the end of the First Opium War (1839–42), Medhurst left for China in 1843 and established the first Protestant mission in Shanghai. He started a printing press, and engaged in the printing and distribution of religious tracts as well as the translation of the Bible into Chinese. In 1856, Medhurst returned to England due to ill health. He died on 24 January 1857, just two days after arriving home.

♦ Ong Eng Chuan

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MALAYA THROUGH ONE MAN'S EYES

Title: *British Malaya: An Account of the Origin and Progress of British Influence in Malaya*
Author: Frank Athelstane Swettenham (1850–1946)
Year published: 1907
Publisher: John Lane the Bodley Head (London)
Language: English
Type: Book; 354 pages
Location: Call no.: RDKSC English 959.5 SWE; Microfilm nos.: NL 19101, NL 3279
Donated by: Koh Seow Chuan

In the early 1900s, there were few authoritative resources that could provide an accurate picture of Malaya's colonial history. That changed in 1906, when the book *British Malaya* was published.

Written by Frank Swettenham, the first Resident-General of the Federated Malay States (FMS), the book details the history of the Straits Settlements ports of Singapore, Malacca and Penang – in particular, the establishment of British presence in these colonies.

The National Library carries several copies of the book's 1907 edition. Of these, two copies are in their original yellow covers and were donated by the philanthropist and architect Koh Seow Chuan in 2007.

As the official files of the Colonial Office were not accessible at the time, *British Malaya* remained the only reliable source of information on Malaya's colonial history till the 1950s, exercising a profound influence over the historiography of Malaya. As Singapore was the administrative capital of British Malaya before World War II, Swettenham's book was widely read in Singapore.

After retiring in 1904, Swettenham delivered a talk at the London School of Economics on colonial administration in Malaya where he lamented the lack of a textbook on this subject. He likely started writing *British Malaya* soon after, publishing it two years later.[1]

In the preface to the original edition, Swettenham stated that the aim of the book was to explain how the British came to be involved in the region. *British Malaya* consists of three parts: a history of the Straits Settlements and Britain's formal possessions; a description of the FMS states under Britain's indirect rule; and a comparison of the FMS's progress with other territories in Malaya that were outside British protection. The book includes vivid descriptions of landscapes, people, culture, commerce and governments, including detailed biographical descriptions of the Malay rulers. It is also the first book to use the term Malaya "as if it were the name of a country".[2]

Swettenham wrote from the point of view of an insider; someone intimately involved in the development of the FMS. Some scholars have commented that Swettenham recorded the role he personally played in the development of the FMS even as he was documenting its history.[3] While others have questioned the veracity of some of his interpretations of events and people,[4] *British Malaya* nevertheless remains as one of the canonical texts on the FMS.

The first edition of *British Malaya* was published with a coloured map of Malaya and over 50 illustrations. The cover is bright yellow – a distinctive characteristic of Swettenham's books, possibly linked to his long-standing collaboration with his London publisher, John Lane. *British Malaya* was distributed locally by Kelly & Walsh at $8.50 per copy,[5] and was reprinted many times. Corrections and additions were made in the 1920, 1929 and 1948 editions.

(Left) The first edition of *British Malaya* is bright yellow – a distinctive characteristic of Frank Swettenham's books, possibly linked to his long-standing collaboration with his London publisher, John Lane. *All rights reserved, National Library Board, Singapore.*
(Below) The book includes detailed biographical descriptions of the Malay rulers. Photographed here are the Tunku Besar of Pahang, Sultan Abdulsamad of Selangor, Sultan Idris of Perak and the Yang di-Pertuan of Negeri Sembilan. *All rights reserved, Swettenham, F. A. (1907). British Malaya: An Account of the Origin and Progress of British Influence in Malaya. London: John Lane.*
(Bottom) The first edition of the book included a coloured fold-out map of British Malaya with the Straits Settlements (Penang, Malacca and Singapore) highlighted in pink and over 50 illustrations. *All rights reserved, National Library Board, Singapore.*

In 1920, Swettenham added an appendix to the book in response to Cecil Clementi Smith's pamphlet, *Notes on Some of the Statements in Frank Swettenham's Book "British Malaya"*, which challenged Swettenham's claim that he had proposed the FMS scheme. In the appendix, Swettenham provided documentary evidence that he had submitted a memorandum on the formation of the FMS to Smith, who in 1893 was the Governor of the Straits Settlements.[6]

Swettenham again revised the book in 1929 to include corrections and a new chapter "Twenty-years After" detailing the progress of the FMS. In 1948, a reprint edition was released posthumously by the publisher George Allen and Unwin. In the introduction, written two months before his death in 1946, Swettenham voiced his opposition to the formation of the Malayan Union.

Swettenham was born in 1850 in Derbyshire, England. He came to Singapore in 1871 as a civil service cadet and learnt Malay, passing his Interpreter's examination just 15 months after his arrival. He was appointed Resident of Selangor in 1882, and later Resident of Perak in 1889, during which time he saw the need for a closer union among the British-protected states and proposed the formation of a federation.

The FMS was instituted in 1895 after Swettenham secured agreements from the Malay rulers. He served as its first Resident-General from 1896 to 1901. In 1897 Swettenham was knighted, and in 1901, reached the pinnacle of his career with his appointment as the High Commissioner of the Malay States and Governor of the Straits Settlements.[7] ♦ Gracie Lee

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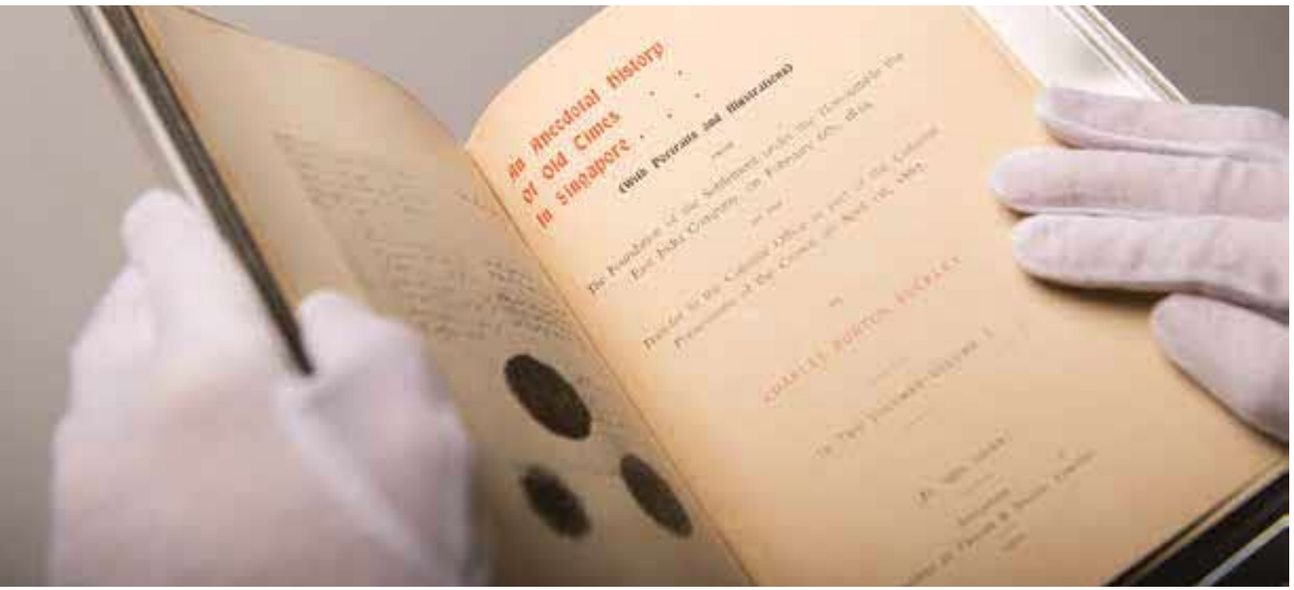
AN EXPAT'S IMPRESSIONS OF SINGAPORE



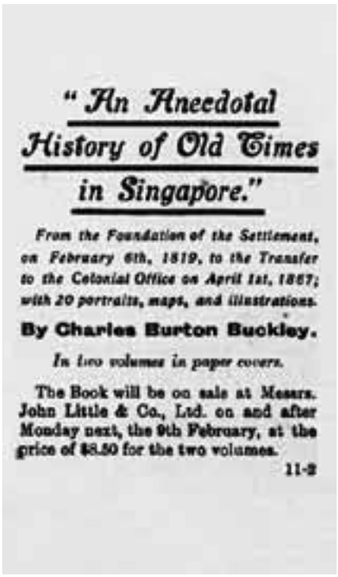
Title: *An Anecdotal History of Old Times in Singapore: (with portraits and illustrations) From the Foundation of the Settlements Under the Honourable the East India Company, on February 6th, 1819, to the Transfer of the Colonial Office as Part of the Colonial Possessions of the Crown on April 1st, 1867*
Author: Charles Burton Buckley (1844–1912)
Year published: 1902
Publisher: Fraser & Neave (Singapore)
Language: English
Type: Book (2 volumes); 812 pages in total
Location: Call no.: RRARE 959.57 BUC; Microfilm no.: NL 269
Copies donated by: Mrs Loke Yew, Tan Yeok Seong and Yeh Sui-Yen

Love it or hate it, most people find expatriates' accounts of Singapore endlessly fascinating. One of the earliest newspaper columnists was Charles Burton Buckley, whose writings on Singapore were published as early as 1902 – the first of its kind at the time.

This two-volume work spans 48 years of Singapore history from its founding in 1819 to the transfer from the British East India Company to the Colonial Office in 1867. There are a total of six complete sets in the National Library. One set is part of the Gibson-Hill Collection, two sets belong to the Ya Yin Kwan Collection and another set was donated by Yeh Sui-Yen.

Organised in a chronological order, the publication is not so much a serious academic work but a collection of Buckley's lighthearted columns aimed at entertaining the local reading public.[1] The columns were written by Buckley for the *Singapore Free Press,* along with some new information.[2] *An Anecdotal History of Old Times in Singapore* is nevertheless an important publication as it offers a selected archive of historical documents that may no longer be available besides acting as a useful reference guide to the who's who in the Singapore of the time.[3]

Title page of *An Anecdotal History of Old Times in Singapore,* with the frontispiece featuring the last page of the treaty Stamford Raffles signed with Sultan Hussein Shah of Johor and Temenggong Abdul Rahman on 6 February 1819 to establish a trading post on the island of Singapore. *All rights reserved, National Library Board, Singapore.*



"An Anecdotal History of Old Times in Singapore."

From the Foundation of the Settlement, on February 6th, 1819, to the Transfer to the Colonial Office on April 1st, 1867; with 20 portraits, maps, and illustrations.

By Charles Burton Buckley.

In two volumes in paper covers.

The Book will be on sale at Messrs. John Little & Co., Ltd. on and after Monday next, the 9th February, at the price of $8.50 for the two volumes.

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(Far left) Charles Burton Buckley in his Mercedes Benz, the first car brand imported into Singapore. *All rights reserved, Makepeace, W., Brooke, G. E., & Braddell, R. St. J. (1921). One Hundred Years of Singapore (Vol. II). London: John Murray.*
(Left) An advertisement of the book in *The Straits Times* dated 6 February 1903. The book was on sale at the department store John Little & Company in Commercial Square (present-day Raffles Place). *© The Straits Times.*

Buckley, who spent all his adult life in Singapore – almost 50 years – came to Singapore in 1893 when he was only 20 years old, following the advice of William Henry Macleod Read, who gave him a job at A. L. Johnston & Company. Buckley worked there for 11 years, and then spent a short time at the Chendras Gold Mine near Malacca. He returned to Singapore to study law after that and was appointed assistant to Thomas Braddell, the Attorney-General. Subsequently, he became a partner in Rodyk & Davidson until his retirement in 1904.[4]

In 1884, Buckley and 32 subscribers bought the over the *Singapore Free Press* and resumed its weekly publication.The paper had been Singapore's second English-language newspaper after the *Singapore Chronicle* (see page 110) and was in circulation for more than 30 years until it ceased publication in 1869.[5]

It was then that Buckley had the idea of compiling an anecdotal account of the past from the archives of the *Singapore Free Press* to fill up the content in the newspaper. But as there was no lack of current news to write about, the newspaper became so successful that it was converted into a daily paper within three years, and was eventually handed over to professionals to manage.[6]

Buckley wrote about how he got started on his book in the preface. He "had columns of the history [articles] cut out of the [*Singapore Free Press*] newspaper, sewn into a book, and interleaved. This was sent to Mr W. H. Read, who passed it on to Mr James Guthrie... Their remarks, additions, and corrections were added to others which came in from various quarters, owing to the publicity in the newspaper".[7]

These newspaper clippings and Buckley's own personal reminiscences contain much information on Singapore affairs and personalities between 1819 and 1867.[8] As an amateur actor and musician, Buckley was a popular figure in the European community's social circles and would perform in local music and theatre groups. He was also active in charity work, and from the year he arrived in Singapore until his last Christmas in 1911, he threw Christmas parties for children every year on Boxing Day.[9]

Buckley's active social life in Malaya and Singapore provided ample fodder for his columns. But given the nature of his writings, readers have pointed out errors[10] in dates, and names of people and places – suggesting not only inaccuracies but also bias in his columns.

Buckley passed away on 22 May 1912 while on a trip back to England. He had been suffering from chronic bronchitis and heart trouble before the trip and his condition deteriorated while he was overseas.[11]

Comprising 57 chapters and about 400 pages per volume, the title was first published in 1902 by Fraser & Neave. It was reprinted in 1965 by the University of Malaya Press in Kuala Lumpur, and then again in 1984 by the Oxford University Press; both editions included an introduction by Constance Mary Turnbull, a well-known expert on Singapore history. The most recent edition was published in 2012 by General Books LLC in Memphis, USA. ♦ Ang Seow Leng

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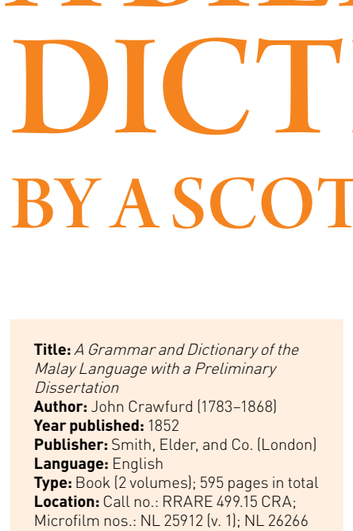
11 *The Singapore Free Press and Mercantile Advertiser (1884–1942),* 24 May 1912, p. 7.

A BILINGUAL DICTIONARY BY A SCOTSMAN

Title: *A Grammar and Dictionary of the Malay Language with a Preliminary Dissertation*
Author: John Crawfurd (1783–1868)
Year published: 1852
Publisher: Smith, Elder, and Co. (London)
Language: English
Type: Book (2 volumes); 595 pages in total
Location: Call no.: RRARE 499.15 CRA; Microfilm nos.: NL 25912 (v. 1); NL 26266 (v. 1–2)

A dictionary written more than 150 years ago bears testimony to how Malay – the predominant language in the Straits Settlements at the time – was of interest to Europeans in the region. The fact that it was written by a Scotsman speaks volumes about the linguistic ability of the author and his abiding interest in the people and culture of the region.



(Left) Page xviii of the book showing the primary consonants, secondary consonants and vowel marks of the letter "K" in Javanese script. *All rights reserved, Crawfurd, J. [1852]. A Grammar and Dictionary of the Malay Language with a Preliminary Dissertation. London: Smith, Elder, and Co.*
(Above) The distinct red vertical stamp of the Syonan Library (Syonan Tosyokan) – the name the National Library was known as during the Japanese Occupation from 1942–45 – is visible on the top right-hand corner of this page from *A Grammar and Dictionary of the Malay Language. All rights reserved, National Library Board, Singapore.*

The National Library has three sets of *A Grammar and Dictionary of the Malay Language with a Preliminary Dissertation,* one of which bears stamps from both the Raffles Library and the Syonan Library (Syonan Tosyokan), the name it was known as during the Japanese Occupation of Singapore.

In the book's preface, the author, John Crawfurd, claimed to have spent 40 years working on the dictionary, 12 years of which he lived in Southeast Asia learning the language, and another 10 spent compiling relevant materials.[1] He acknowledged receiving help from William Marsden, a pioneering orientalist who fuelled the growing interest in languages and philology at the turn of the 19th century.[2] Marsden produced one of the earliest English-Malay dictionaries, entitled *A Dictionary of the Malayan Language in Two Parts, Malayan and English and English and Malayan,* in 1812.

Crawfurd also sought advice from other contemporary language experts of the time, including Horace Hayman Wilson from Oxford University as well as people like James Richardson Logan, Thomas Bramber Gascoign, Robert Brown, George Bentham, Nathaniel Wallich and Thomas Horsfield.[3]

This dictionary comprises two volumes. The first volume contains two sections: a 291-page essay entitled "A Dissertation on the Affinities of the Malayan Languages", and a shorter 84-page essay on "A Grammar of the Malay Language". The second volume consists of two sections of about 200 pages each: "A Dictionary of the Malay and English Languages", followed by the complementary "A Dictionary of the English and Malay Languages". Scholars regard this as an extensive dictionary as it contains no less than 15,000 words.

A *Straits Times* article dated 15 June 1852 lauded Crawfurd's dissertation on the affinities of the Malayan and Polynesian languages for offering much originality in the systematic study of the Malay language. Though it was widely believed that most of the languages spoken from Madagascar to Easter Island in the Pacific were derived from one common source, Crawfurd examined the physical characters of the races speaking these languages, as well as the nature and extent of the action and reaction of these languages on one another during that era, and proved that a "far greater part of them bear traces of original independent syntactical or logical structure".[4]

Crawfurd also documented the number of foreign words in the languages and the sources these words were derived from, deducing that trade and politics had led to the adoption of certain words and phrases. For example, he listed words and phrases that had been influenced and modified by those speaking Arabic and languages from the Sanskrit family.[5] ♦ Ang Seow Leng

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5 *The Straits Times,* 15 Jun 1852, p. 3.

An albumen print portrait, unknown photographer, circa late 1850s. National Portrait Gallery London. *Courtesy of Wikimedia Commons.*

Who was John Crawfurd?

John Crawfurd (1783–1868) was the second British Resident of Singapore from 1823 to 1826. A medical doctor by training, Crawfurd completed his medical studies in Edinburgh in 1803 at the age of 20. In the same year, he joined the medical service of the British East India Company in India and worked there for five years before being transferred to Penang, where he first became interested in Malay language and culture.[1]

Crawfurd met Stamford Raffles in Penang and in 1811, joined him on a successful British invasion of Java led by Lord Minto, the Governor-General of India.[2] During the period of British administration in Java, Crawfurd served as the British Resident at the Court of Yogyakarta from 1811 until 1816 when Java was restored to Dutch rule.[3]

Crawfurd subsequently returned to England and took up writing, documenting his experiences and findings gleaned from working in the Far East. In 1820, he published his magnum opus the three-volume *History of the Indian Archipelago,* which was praised for being a significant piece of work that established the "Indian Archipelago" as an intelligible field of historical study, and for bringing the term "Indian Archipelago" into prominence. The term was used in the titles of a number of English books that were published soon afterward.[4]

In 1821, Crawfurd was sent on a diplomatic mission to Siam (now Thailand) and Cochin China (South Vietnam), and visited Singapore for the first time in 1822.[5] He succeeded William Farquhar as the second British Resident of Singapore on 9 June 1823.[6] As Resident, Crawfurd was instrumental in concluding the Treaty of Friendship and Alliance signed between Sultan Hussein Shah and Temenggong Abdul Rahman on 2 August 1824. The treaty officially ceded Singapore and all seas, straits and islands within 10 geographical miles (about 18.6 km) of her shores in perpetuity to the British East India Company and its heirs.[7]

After a successful stint as Singapore's Resident, Crawfurd was again sent as an envoy, this time to Ava, Burma (now Myanmar), in 1826. He retired in 1827 and returned to England where he tried unsuccessfully to enter the British Parliament. In his retirement years, Crawfurd maintained an active interest in Eastern affairs and contributed to the promotion and understanding of the region as the first President of the Straits Settlements Association, which was formed in London to protect the Settlements' interests.[8]

Crawfurd spent the remaining years of his life writing books and papers on Eastern subjects.[9] Some of his better-known publications include *A Descriptive Dictionary of the Indian Islands & Adjacent Countries* (1856) (see page 16), *A Grammar and Dictionary of the Malay Language with a Preliminary Dissertation* (1852) (see facing page) and *Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin China* (1828) (see page 18).

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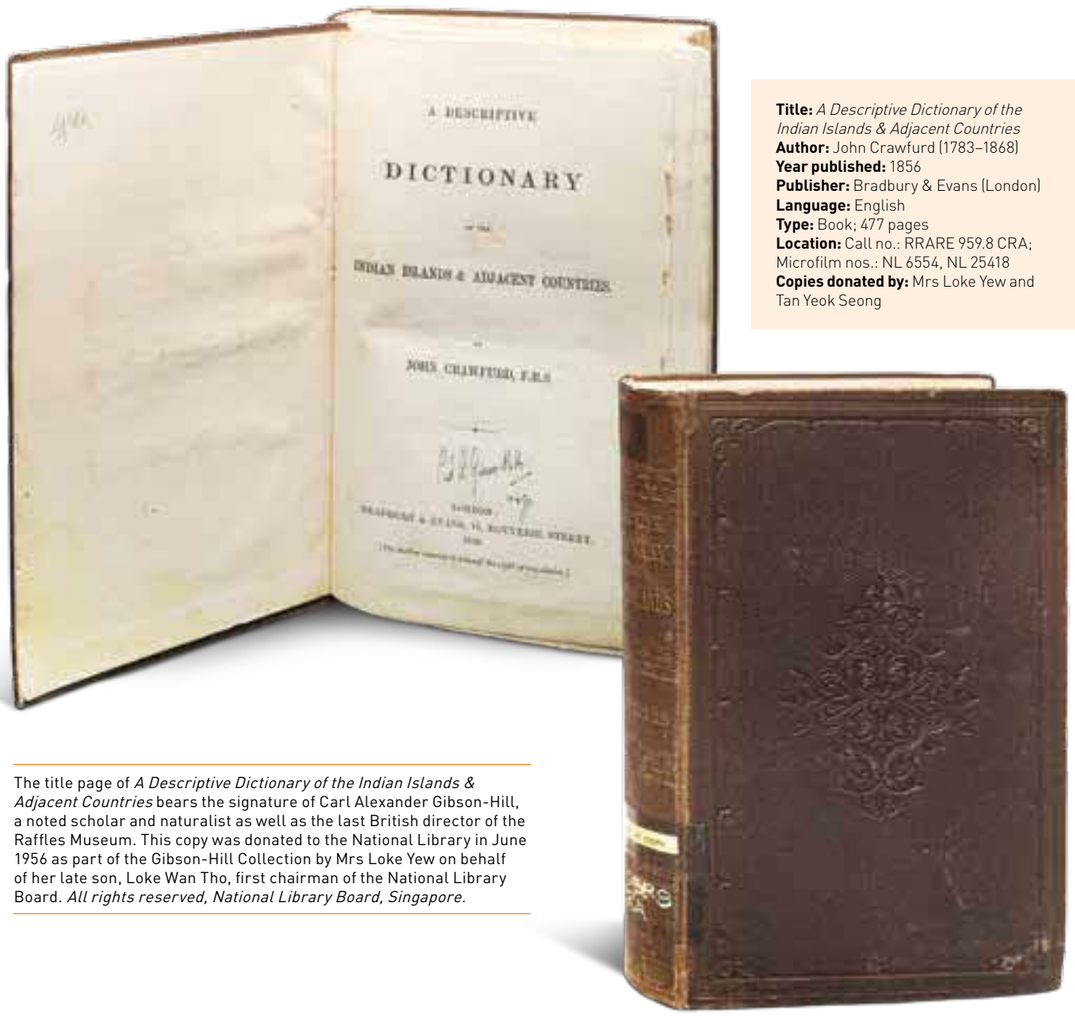
7 Turnbull, 2009, p. 47.

CRAWFURD ON SOUTHEAST ASIA



Title: *A Descriptive Dictionary of the Indian Islands & Adjacent Countries*
Author: John Crawfurd (1783–1868)
Year published: 1856
Publisher: Bradbury & Evans (London)
Language: English
Type: Book; 477 pages
Location: Call no.: RRARE 959.8 CRA; Microfilm nos.: NL 6554, NL 25418
Copies donated by: Mrs Loke Yew and Tan Yeok Seong

The title page of *A Descriptive Dictionary of the Indian Islands & Adjacent Countries* bears the signature of Carl Alexander Gibson-Hill, a noted scholar and naturalist as well as the last British director of the Raffles Museum. This copy was donated to the National Library in June 1956 as part of the Gibson-Hill Collection by Mrs Loke Yew on behalf of her late son, Loke Wan Tho, first chairman of the National Library Board. *All rights reserved, National Library Board, Singapore.*

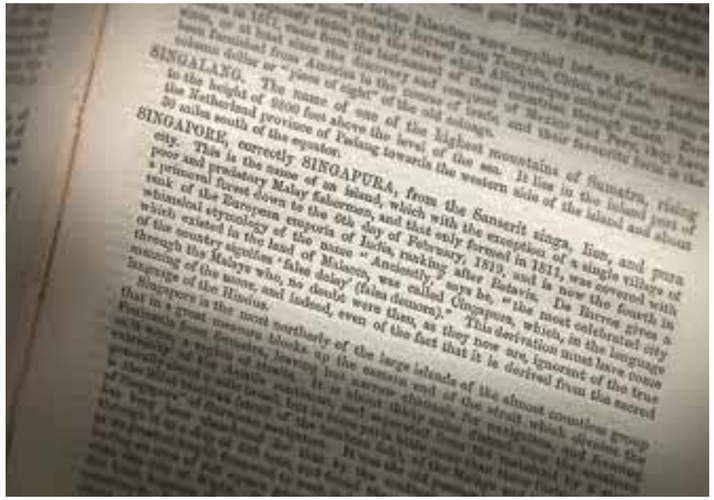
British colonial administrator John Crawfurd (see page 15) once wrote that the Chinese in 19th-century Southeast Asia have a "propensity to form secret societies [that] has sometimes proved inconvenient". But on the whole "they are peaceable subjects", he added, and in the event of a foreign invasion, "their co-operation might certainly be relied on by a British government".[1]

This and other nuggets of information about colonial Southeast Asia are recorded in *A Descriptive Dictionary of the Indian Islands & Adjacent Countries,* Crawfurd's last scholarly publication before his death in 1868. Crawfurd, who was first posted to Penang in 1808 and served as Singapore's second British Resident from 1823 to 1826, was one of a small school of colonial officials who industriously studied the local languages and cultures of the areas they governed and then published their observations.

Their efforts provided the earliest reliable documentations of the region, laying the foundation for modern Southeast Asian studies. During Crawfurd's 20 years of service in the Far East, he made careful notes of the places he visited: India, Penang, Indonesia, Thailand, Vietnam and Burma. These findings were published in books such as *History of the Indian Archipelago* (1820) and *Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin China* (1828) (see overleaf) – classic texts that historians still refer to today.

Crawfurd originally envisioned *A Descriptive Dictionary of the Indian Islands & Adjacent Countries* as a second edition of *History of the Indian Archipelago,* his definitive work on the East Indies. However, he decided to rewrite material from *History* and add new content, using an alphabetical format that would facilitate easy referencing on this vast subject. The keyword index he used in *A Descriptive Dictionary* proved particularly useful for readers, grouping information under broad headings like "language", "arms", "dress" and "weights and measures". While the book's focus is on Java, where Crawfurd spent five years, it also offers rich information on the Malay Peninsula, the Philippines and mainland Southeast Asia – areas Crawfurd had become familiar with through his diplomatic missions and intellectual inquiry.

The dictionary's entry on Singapore, for instance, spans eight pages and covers the origin of the island's name, as well as its geological formation, climate, plants, zoology, agriculture, industry, trade, population, government, revenue and history. As one of the earliest accounts of Singapore, it set a model for later writers and provided a helpful reference for terms related to 19th-century Singapore, such as Bugis (under the entry on People), sago (Production), opium (Trade), *kati* (Weights and Measures) and *pantun* (Literature).


SINGALANG. The name of one of the highest mountains of Sumatra, rising to the height of 9800 feet above the level of the sea. It lies in the inland part of the Netherland province of Padang towards the western side of the island and about 30 miles south of the equator.

SINGAPORE, correctly SINGAPURA, from the Sanscrit singa, Lion, and pura city. This is the name of an island, which with the exception of a single village of poor and predatory Malay fishermen, and that only formed in 1811, and is now the fourth in rank of the European emporia of India, ranking after Batavia. De Barros gives a fanciful derivation of the name "Ansenally," says he, "the most celebrated city of the country signifies 'false delay' (fales demoras)." This derivation must have come through the Malays who, no doubt were then, as they now are, ignorant of the true etymology of the word, and indeed, even of the fact that it is derived from the sacred language of the Hindus.

The entry on Singapore is found on pages 395 to 403 of the book. *All rights reserved, National Library Board, Singapore.*

In the introduction of the 1971 reprint, eminent historian of Indonesia Merle C. Ricklefs praised the volume for its enduring value well over a century after it was first printed. He described it as "a mine of statistical and descriptive information, made available in a readily accessible form which was unusual for its time". Although Southeast Asia had changed greatly in the interim, "the volume is of interest not only as an illustration of how much has changed, but perhaps also of how much still remains the same," he added.[2]

One caveat is that the *A Descriptive Dictionary* is largely based on Crawfurd's personal observations, which were not always objective, as Ricklefs has noted. Among other things, Crawfurd describes opium as a harmless stimulant,[3] dismisses Javanese literature as "inferior to the literature of the Hindus",[4] and assesses Stamford Raffles as "an original thinker, but [one who] readily adopted the notions of others – not always with adequate discrimination".[5]

Still, the book's extensive facts and figures reflect Crawfurd's wide scholarly interests. Its inclusion of information dated as late as 1850 also hints at his dedication to Southeast Asia even after he returned to England for good in 1828. Crawfurd, who was born in Scotland in 1783 and started working for the British East India Company at the age of 20, began work on *A Descriptive Dictionary* in 1854[6] and published it in London in 1856. The book served as the standard reference on the Indian Archipelago for almost 40 years until Nicholas Belfield Dennys' *Descriptive Dictionary of British Malaysia* was published in 1894.[7]

The National Library holds three copies of the 1856 edition. One is from the Ya Yin Kwan Collection, donated in July 1964 by Penang-born merchant and scholar Tan Yeok Seong. Another copy was donated in June 1965 as part of the Gibson-Hill Collection by Mrs Loke Yew on behalf of her late son Loke Wan Tho, the first chairman of the National Library Board and the owner of the Cathay chain of cinemas. ♦ Gracie Lee

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NOTES ON A LITTLE ISLAND

Title: *Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin China: Exhibiting a View of the Actual State of those Kingdoms*
Author: John Crawfurd (1783–1868)
Year published: 1828
Publisher: Henry Colburn (London)
Language: English
Type: Book; 598 pages
Location: Call no.: RRARE 915.9044 CRA; Microfilm no.: NL 11335 (1830 edition)

Published in 1828, *Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin China* is a record of John Crawfurd's commercial and diplomatic mission to the courts of Siam (now Thailand) and Cochin China (present-day South Vietnam) from 1821–22. Although the book is today a classic reference text on early Thai and Vietnamese history,[1] much can also be learnt about Singapore's past from its pages.

The book contains notes of Singapore that Crawfurd recorded on two occasions, the first when he made a stopover in 1822, and the second after the completion of his term as Resident of Singapore in 1826. On 29 September 1821 – in the face of intense rivalry between the British and Dutch powers over the lucrative sea trade routes in Southeast Asia – Crawfurd was appointed by the Governor-General of India, the Marquess of Hastings, as an envoy to Siam and Cochin China.[2]

As envoy, Crawfurd was tasked with opening up trade and ascertaining the Siamese position on the northern Malay territories of Kedah and Perak, which were then tributaries of Siam. Although the mission was deemed unsuccessful – it failed to obtain concessions in customs duties or to resolve the sovereignty issues of the two vassal states – Crawfurd's journal was key to the understanding of 19th-century Thailand and Vietnam.[3]

Although Singapore was not the focus of his work, Crawfurd's brief but informative descriptions shed key insights on this new British trading outpost. In Crawfurd's first account – recorded in his journal when the mission made a stopover in Singapore from 19 January to 25 February 1822 – he noted that the colony was already populous even though it was only founded three years earlier. He described the remains of an ancient settlement, inscriptions on what we know now as the Singapore Stone, the discovery of native and Chinese pottery shards, as well as 10th- and 11th-century Chinese brass coins buried at Forbidden Hill (Fort Canning). These records have helped dispel the previously held notion that Singapore was a blank slate without a history of its own before Raffles landed on its shores.

Crawfurd's second and longer account was written after his stint as Resident of Singapore from 1823 to 1826. Here, he describes the fauna, climate, geology, agriculture, trade, population, town layout, legal system, revenue collection and history of Singapore. He also recounts the Treaty of Friendship and Alliance, which he negotiated with the island's Malay chiefs on 2 August 1824.

In addition, the book includes three notable prints of the settlement: an early sketch "View of the town and roads of Singapore from the Government Hill" (1822–24) by Captain Robert James Elliot;[4] "Plan of the British Settlement of Singapore" by Captain Franklin and Lieutenant Jackson – possibly the first accurate map published of the Singapore island; and the "Plan of the Town of Singapore" by Lieutenant Jackson, the earliest known town plan of the colony and commonly known as the Raffles Town Plan or the Jackson Plan.[5]

Although there have been other accounts of the mission, *Journal of an Embassy* is by far the most detailed and authoritative. It was published in 1828 and presented to the government of British India.[6] First published as a single volume and reprinted two years later as two smaller volumes with no change in content, the book is broadly divided into three parts: Crawfurd's journal; a general introduction to the people, culture, administration, commerce, laws, geology and fauna of Siam and Cochin China, as well as a short account of Singapore; and an appendix of letters to the native kings.

The National Library holds the first edition of *Journal of an Embassy* which was acquired in 2012. It features a panoramic double-folded aquatint frontispiece of Singapore, a double-folded *Map of the Kingdoms of Siam and Cochin China,* and illustrations, including 11 woodcuts, and two leaves of facsimile alphabets of Southeast Asian languages. ♦ Gracie Lee

(Above) The frontispiece of *Journal of an Embassy* shows a black and white version of the painting titled "A view of the town and roads of Singapore from the Government Hill" by Captain Robert James Elliot. *All rights reserved, National Library Board, Singapore.*
(Below) This illustration in the book shows how rich and high-ranking people were transported in Cochin China (present-day South Vietnam). *All rights reserved, Crawfurd, J. (1828). Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin China. London: Henry Colburn.*

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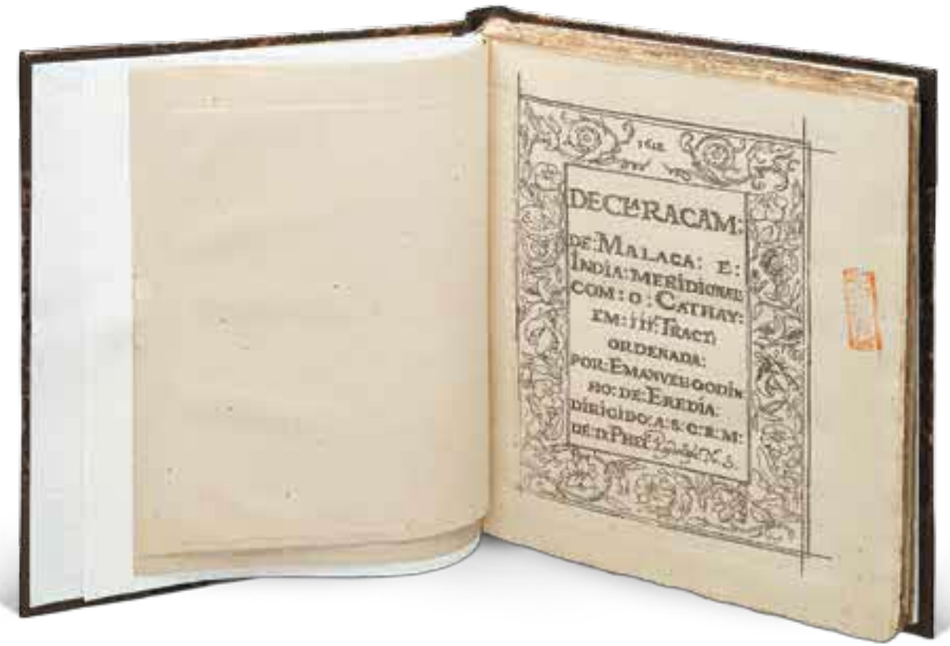
A PORTUGUESE MAP OF SINCAPURA

Title: *Malaca, l'Inde Méridionale et le Cathay: Manuscrit Original Autographe de Godinho de Erédia, Appartenant a la Bibliothèque Royale de Bruxelles*
Translated by: Léon Janssen
Year published: 1882 (based on the original 1613 Portuguese manuscript *Declaracam de Malaca e India Meridional com o Cathay* by Manuel Godinho de *Erédia*)
Publisher: Librairie Europeenne C. Muquardt (Bruxelles)
Language: Portuguese and French
Type: Book with text and maps; 292 pages
Location: Call no.: RRARE 910.9469 GOD-[SEA]; Microfilm no.: NL 29093

Originally drawn in 1604, *Discripsao chorographica dos estreitos de Sincapura e Sabbam. ano. 1604 (Chorographic Description of the Straits of Sincapura and Sabbam 1604 A.D)* is one of the earliest maps to depict pre-colonial Singapore, and more importantly, identifies recognisable names of places – Sunebodo (Sungei Bedok), Tanamena (Tanah Merah), Tanion Ru (Tanjong Rhu) and an island called Blacan Mati (Pulau Blakang Mati or Sentosa) – along its eastern coast.[1] The map refers to the main island as Sincapura – one of several early names given to the island.

Another early name for Singapore, as recorded by Flemish merchant Jacques Coutre in the early 1600s, was "Ysla de la Sabandaria Vieja" or "Island of the Old Shahbandaria".[2] On this map the term "xabandaria" *(shahbandar's* or harbour master's compound), which is marked near the Singapore River, confirms this early reference.

This map – which is part of a manuscript entitled *Malaca, l'Inde Méridionale et le Cathay: Manuscrit Original Autographe de Godinho de Erédia* – is also important because it is one of the earliest to indicate the various maritime channels around Singapore. The Old Strait of Singapore (Estreito Velho) is shown on this map running close to Sincapura island while the New Strait (Estreito Nouo) runs further south. The Old Strait is the waterway that early European mariners used prior to the mid-1700s. Later European maps, however, marked the Old Strait of Singapore as the waterway separating Johor from Singapore Island, which today is called the Tebrau or Johor Strait.



The title page of *Discripsao Chorographica* has a floral border and bears the distinct red vertical stamp of the Syonan Library (Syonan Tosyokan) – the name the National Library was known as during the Japanese Occupation. *All rights reserved, National Library Board, Singapore.*

Originally drawn in 1604, *Discripsao Chorographica dos Estreitos de Sincapura e Sabbam. ano. 1604 (Chorographic Description of the Straits of Sincapura and Sabbam 1604 A.D.)* is one of the earliest maps to depict the coastal areas of pre-colonial Singapore with names that are still recognisable today. *All rights reserved, Janssen, L. (Trans.) (1882). Malaca, l'Inde Méridionale et le Cathay: Manuscrit Original Autographe de Godinho de Erédia, Appartenant a la Bibliothèque Royale de Bruxelles. Bruxelles: Librairie Europeenne C. Muquardt.*

The details found on this map suggests that the cartographer who drew it was quite familiar with the region. That cartographer was Manuel Godinho de Erédia (1563–1623). Erédia included this map in a manuscript he wrote in Portuguese in 1613 titled *Declaracam de Malaca e India Meridional com o Cathay* – presently held by the Bibliotheque Royale in Brussels.

In 1882, the French cartographer Léon Janssen published a facsimile of this Portuguese manuscript, including all the maps and following that, at the end of the book, the translated French text. He then gave it a French title *Malaca, l'Inde Méridionale et le Cathay: Manuscrit Original Autographe de Godinho de Erédia*. The map shown here comes from a copy of this 1882 fascimile edition in the National Library's collection.

Erédia, who was of Eurasian ancestry and born in Malacca, was the son of a Portuguese official and a Bugis aristocrat.[3] Educated in both Malacca and Portuguese Goa, Erédia was the royal cosmographer to the Spanish crown and a noted cartographer, mathematician and astronomer. But his most valuable accomplishment was in producing new maps of the countries in Asia.[4]

This sketch of Singapore was the result of a thwarted expedition that Erédia led in 1601 to locate "Meridional India",[5] the reputed "the land of gold" to the south where great riches lay. Under the orders of King Philip III of Spain, Erédia set off from Goa but ended up being stalled for four years around Malacca due to hostilities in the area. It is likely that it was during this time that he created the map showing Singapore.[6] While the author did not set foot on the island, it is possible that he would have used the waterways as passage to Johor.

Erédia left Malacca around 1605 when he became ill and returned to Goa. Upon his recovery, he persuaded the King of Spain to let him make another voyage to search for the "land of gold". However, the Portuguese defeat by the Dutch in 1606 meant that the expedition never materialised. Erédia remained in Goa and turned to writing before dying at age 60, some 10 years after his manuscript was written. Erédia wrote other works aside from *Declaracam de Malaca* but after he released his final work in 1616, nothing more is known of him.[7]

The *Declaracam de Malaca* is a valuable resource for researchers looking into the history of the southern Malay Peninsula between 1590 and 1640, before the fall of Portuguese-controlled Malacca to the Dutch, a period about which relatively little is known.[8] While the work offers fewer comprehensive details about Malacca's early history than some others, its description of the country's flora and fauna, as well as the life and culture of the local Malay inhabitants, is unsurpassed in its scientific quest for detail.[9] The importance of the manuscript as a resource for the study of the region resulted in an English translation which was published by J. V. Mills in 1930.

This French edition of Erédia's manuscript was part of the Raffles Museum and Library collection before World War II,[10] and bears the Raffles Library stamp.

♦ Nor-Afidah Abdul Rahman

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5 Meridional India was the name given by early Europeans for the lands to the south which they imagined to produce gold and spices.

6 Mills, Apr 1930, p. 71–72; Richardson, 1995, p. 315.

7 Mills, Apr 1930, p. 3–5.

8 Borschberg, 2010, p. 9.

9 Cheah, 1997, p. viii.

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CELEBRATING A CENTENARY

Title: *One Hundred Years of Singapore: Being Some Account of the Capital of the Straits Settlements from its Foundation by Sir Stamford Raffles on the 6th February 1819 to the 6th February 1919*
Editors: Walter Makepeace (1859–1941), Gilbert Edward Brooke (1873–1936) and Roland St. John Braddell (1880–1966)
Year published: 1921
Publisher: John Murray (London)
Language: English
Type: Book (2 volumes); approximately 1,200 pages
Location: Call no.: RRARE 959.51 MAK; Microfilm no.: NL 6542
Copies donated by: Tan Yeok Seong, Lee Kip Lin and Koh Seow Chuan

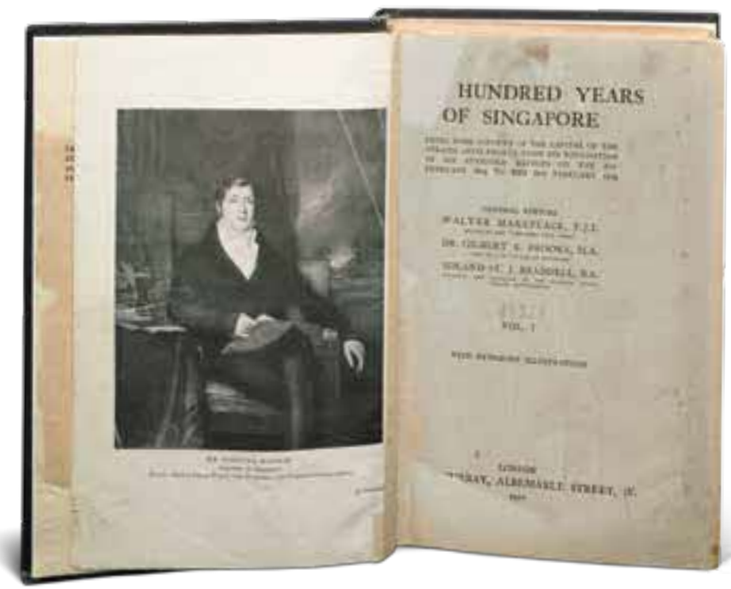
On 7 August 1918, residents in Singapore would have woken up to read an unusual notice in their morning paper: an invitation to contribute interesting stories of their island over the last 100 years. The public call, issued in *The Straits Times*,[1] sought to gather useful and relevant information so that an official history of the civic, public and social life in Singapore since Stamford Raffles' arrival in 1819 could be compiled.

The celebratory project had been specially commissioned by the Singapore Centenary Committee to commemorate the island's centenary. The notice was also published in *The Singapore Free Press and Mercantile Advertiser (1884–1942)* on 8 August.[2]

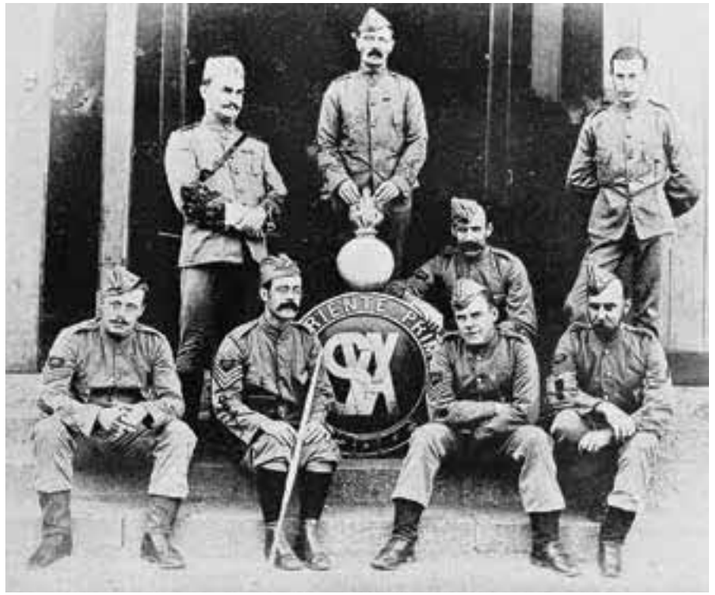
One Hundred Years of Singapore was only published three years later in 1921 and covered the period from 6 February 1819 to 6 February 1919. It was only the second major publication on Singapore's history, the first being Charles Burton Buckley's *An Anecdotal History of Old Times in Singapore* in 1902 (see page 12). The new book took its cue for style and presentation from Buckley's publication, and also borrowed heavily from its references. Buckley had left many of his writings with *The Singapore Free Press*,[3] allowing the three British editors of *One Hundred Years of Singapore* – Walter Makepeace, Gilbert Edward Brooke, and Roland St. John Braddell – to rely on the same documents for their research.[4]

While Buckley covered "very thoroughly the period from the foundation of the Settlements [until] 1867, the period thence onwards is practically virgin soil", according to the aforementioned notice in *The Singapore Free Press*. The editors sought a wide range of information, including biographical details of prominent men, descriptions of various events, reminiscences of the island and its people, as well as photographs, cuttings and pictures. Firms and clubs were urged to send in notes on their founders, partners and history, and anyone with books related to Singapore was asked to inform the editors in case they might be required for reference.[5]

The result was a wealth of stories about Singapore, providing useful insight into the people, places, events and life during the island's early years. Illustrations and quality reproductions of old pictures add to the publication's value. The book also contains a timeline of major events and a description of Singapore's centenary day celebrations.



The frontispiece of *One Hundred Years of Singapore* (Vol. I) shows a portrait of Sir Stamford Raffles, the founder of modern Singapore. *All rights reserved, National Library Board, Singapore.*



Walter Makepeace (from the left, the second person sitting down in the first row) with sergeants of the Singapore Volunteer Artillery. *All rights reserved, Makepeace, W., Brooke, G. E., & Braddell, R. St. J. (1921). One Hundred Years of Singapore (Vol. I). London: John Murray.*

Not unexpectedly, the perspective and viewpoints presented in the book are mainly that of the British – after all, the book was produced by English colonial officials and academics residing in Singapore.

Among the trio of editors was Walter Makepeace (1859–1941), a prominent Freemason and a journalist and editor of the *Singapore Free Press* from 1887 to 1926. Makepeace spent 42 years in Singapore and held various positions in the community, including the positions of librarian and president of the Malayan Branch of the Royal Asiatic Society, member of the Raffles Library and Museum committee, and founder and president of the Singapore Swimming Club, among others.[6]

Makepeace was among the first recruits of the Singapore Volunteer Artillery in 1888, and during the Sepoy Mutiny in 1915, he commanded 200 special constables in Singapore.[7] His first-hand familiarity with local organisations enabled him to contribute four chapters and five articles to the book, in addition to his role as editor. His chapters included "The Port of Singapore", "The Machinery of Commerce", "Institutions and Clubs" and "Concerning Known Persons", while his articles were on the military and the legislative council.

One of Makepeace's co-editors on the book, Gilbert Edward Brooke (1873–1936), was a pioneering public health official in Malaya who became Chief Health Officer in Singapore. Like Makepeace, he was involved during the Sepoy Mutiny but as a transport officer.[8] Brooke contributed one chapter – "The Centenary Day and its Celebrations" – to the book as well as five articles: three on science, one on piracy and one titled "Botanic Gardens and Economic Notes".

The third and last co-editor, Roland St. John Braddell (1880–1966) (see page 77) was a prominent lawyer who served as private legal advisor to Sultan Ibrahim of Johor for several years.[9] Braddell wrote many legal and historical publications about Singapore and Malaya, including *The Lights of Singapore* (see page 75) and *The Law of the Straits Settlements: A Commentary* (see page 78), and was very active in public affairs. He was the first president of the Singapore Rotary Club, president of the Malayan Branch of the Royal Asiatic Society and a member of the Singapore Centenary Committee,[10] among other positions. His contribution to the book included two articles on law and crime and another two on the colony's history.

One Hundred Years of Singapore comprises two volumes of about 600 pages each. Both volumes in the National Library's collection are original copies that have been rebound. ♦ Ang Seow Leng

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LOGAN'S JOURNAL

Title: *The Journal of the Indian Archipelago and Eastern Asia*
Editor and contributor: James Richardson Logan (1819–69)
Year published: 1847–55 (9 volumes); 1856–59 (new series; 3 volumes)
Publisher: Same as editor / contributor (Singapore)
Language: English
Type: Serial (12 volumes)
Location: Call no.: RRARE 950.05 JOU; Microfilm nos.: NL 25704 (Index); NL 1889 (v.1–3, 1847–49); NL 25790 (v.2. 1848); NL 25791 (v.3, 1849); NL 1890 (v.3–6, 1849–52); NL 25792 (v.4, 1850); NL 25793 (v.5, 1851); NL 25794 (v.6, 1852); NL 1891(v.6–9, 1852–55); NL 25796 (v.7–8, 1853–54); NL 25797 (v.9, 1855); NL 1888 (v.1, 1856; v.2 1857); NL 25734 (v.1, 1856); NL 7522 (v.2, 1857); NL 25735 (v.2, 1857); NL 8059 (v.3, 1859)

In the pre-Wikipedia era, scientific and literary knowledge was mainly documented in the form of periodicals and journals. In the early 19th century, most of such publications in circulation in the region comprised missionary-related magazines and Dutch-produced scientific journals of Java.[1] But one local publication stood out for its single-minded focus on the thriving scientific and literary activity within the Straits Settlements.[2] *The Journal of the Indian Archipelago and Eastern Asia* marked a pioneering attempt to produce a scholarly journal in the British settlements of the Far East,[3] showcasing the intellectual prowess of writers from professions as diverse as priests, lawyers, doctors, soldiers, merchants and planters.[4]

The journal's main purpose was to introduce its readers to all the available sources of information on the Indian Archipelago, and to treat every subject in a scientific manner. It covered a comprehensive sweep of topics, including history, language, literature, ethnography, natural history, physical science, topography, agriculture and economics.[5]

Most of the articles printed in the periodical were first-hand observations of the peoples living in the region. In particular, the journal was the first to publish descriptions of certain tribes, such as the Kayans of Borneo, the Do Donga of Bima, and the Binua, Mintira, Besisi, Jakuns and Sabimba peoples of the Malay Peninsula.[6] It also reproduced some early official documents, including letters by Stamford Raffles and John Crawfurd written during the early years of Singapore's founding in 1819.

Among its pages were translations, compilations and notices from Dutch writings; observations from English and American residents living in various parts of the Indian Archipelago, including Java, Bali, Borneo, the Philippines and Siam (Thailand); as well as articles translated from Dutch and Spanish sources relating to the region. Most of the original contributions featured in the journals mainly focused on the Malay Peninsula, Siam (Thailand), Borneo and Cochin China (South Vietnam). Selected Malayan prose and poems were also included, accompanied by translations and explanatory and critical notes.[7]

The journal's creator, James Richardson Logan, was born in Scotland in 1819.[8] He studied law in Edinburgh, moved to Bengal as an indigo planter, and then became a law agent in Penang. As a lawyer, he was known for supporting the rights of natives, such as Indian *sireh* (betel nut) planters and Chinese clan associations.[9]

(Above) A pull-out page showing the cross-section of the Horsburgh Lighthouse. *All rights reserved, National Library Board, Singapore.*
(Below) A group of Orang Asli, the indigenous people of the Malay Peninsula. *Logan's Journal* was the first to document descriptions of various tribes of the Malay Peninsula. *Courtesy of the National Museum of Singapore, National Heritage Board.*

In 1843, Logan relocated to Singapore, where he worked in partnership with his brother before returning to Penang in 1853.[10] He then took over the *Penang Gazette*, transforming it into an influential newspaper. As a member of the Royal Asiatic Society, the Ethnological Society of London, and the Batavian Society of Arts and Sciences,[11] Logan had a wide range of interests spanning geological enquiry, geographical exploration and philological studies.[12] His personal collection of philological books was purchased in 1878 by the Singapore Library.[13] Logan died in Penang in 1869 at the age of 51 from malaria, and a public statue was erected in Penang in his honour.[14]

Logan started the journal in 1847 while living in Singapore and edited its articles until 1862.[15] He displayed such dedication to his work that the journal became synonymous with his name: "Logan's Journal" was how many referred to it. Logan personally contributed numerous articles to the journal, including "The Present Condition of the Indian Archipelago" (Vol. 1, 1847, pp. 1–21), an essay on his observations of Indonesia's history, and considered as one of the more important papers published in the journal.[16]

For his efforts, Logan was praised by George F. Hose, the President of the Straits Branch of the Royal Asiatic Society, who noted in his inaugural speech that Logan's bold endeavour had attracted notable writers from all classes and diverse nationalities: French, German, Dutch, Swiss and even Chinese.[17] The sole Chinese contributor was Seah Eu Chin, a prominent merchant and leader in the Chinese community in Singapore, whose essay was titled "The Chinese in Singapore: General Sketch of the Numbers, Tribes and Advocations of the Chinese in Singapore" (Vol. 2, 1848, pp. 283–289).

All nine volumes of the journal dating from 1847 to 1855, along with three additional volumes that were part of a new series published between 1856 and 1859, are bound in their original state and part of the National Library's collection. The first few volumes bear the stamp "Syonan Tosyokan" on the title page, indicating that they were part of the collection of the Syonan Library during the Japanese Occupation. ♦Ang Seow Leng

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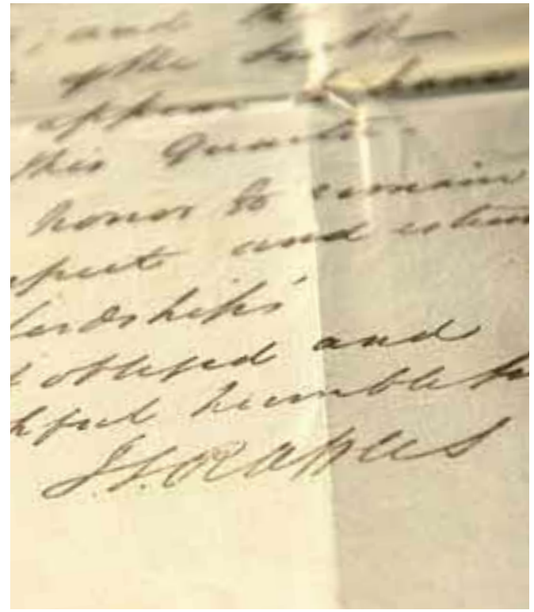
RAFFLES' LETTERS OF INTRIGUE



(Left) A letter from Stamford Raffles to Lord Lansdowne on display at the National Library's Rare Collections Gallery on level 13 of the National Library Building. There are a total of 19 letters penned by Raffles in the possession of the National Library. *All rights reserved, National Library Board, Singapore.*
(Above) The signature of Stamford Raffles can be clearly seen at the bottom of this letter. *All rights reserved, National Library Board, Singapore.*

Title: *Letters from Sir Thomas Stamford Raffles to Lord Lansdowne*
Author: Stamford Raffles (1781–1826)
Year written: 15 April 1820; 19 January 1821; 1 March 1822; 20 January 1823
Language: English
Type: Manuscript; 25cm by 20cm
Location: Call no.: RRARE 959.5703 RAF

Singapore was almost *not* founded by Stamford Raffles. Four letters that detail Raffles' passionate defence to establish a British trading outpost on the island in 1819 offer insight into the objections he faced from the Dutch as well as his own British masters. Written between 1820 and 1823 to Henry Petty-Fitzmaurice, the 3rd Marquess of Lansdowne, the letters reveal the lengths that Raffles went to persuade his superiors at the British East India Company (EIC) of Singapore's achievements and its growing importance as a regional trading hub.

The first letter (17 pages) was dated 15 April 1820; the second letter (15 pages) 19 January 1821; the third (12 pages) 1 March 1822; and the fourth (7 pages) 20 January 1823.

It was a precarious time for the newly established settlement. Even though Raffles had signed a treaty with Sultan Hussein Shah of Johor and Temenggong Abdul Rahman on 6 February 1819 to establish a trading post on the island, the move was opposed by the Dutch, who argued that Singapore, as part of Riau's territories, was rightfully theirs. However, Raffles knew that acquiring a trading point south of Malacca was the only way to counter the rise of the Dutch and to maintain Britain's position in the India and China trade route.[1]

Even within the ranks of the EIC, Raffles' decision was challenged. The political climate in London favoured reconciliation with the Dutch. Another formidable opponent of Raffles was Colonel John Alexander Bannerman, the Governor of Penang and Raffles' immediate supervisor. Whether for personal reasons or fear of military confrontation with the Dutch, Bannerman vehemently opposed Raffles' efforts to develop Singapore as a British settlement.[2]

It was against this hostile backdrop that Raffles wrote to Lord Lansdowne for his support. Lansdowne, who had been introduced to Raffles by Charlotte Seymour, Duchess of Somerset, in 1817, shared many common interests with Raffles, including succeeding the latter's position as President of the Zoological Society of London between 1826 and 1831. Like Raffles, Lansdowne too wanted to keep Singapore under the British flag.[3]

Raffles first wrote to Lansdowne on 15 April 1820 about Singapore:

> – When I hoisted the British flag the population scarcely amounted to 200 souls, in three months the number was not less than 3,000, and it now exceeds 10,000 principally Chinese – No less than 173 sail of vessels of different descriptions, principally Native, arrived & sailed in the course of the first two months, and it already has become a Commercial Port of importance –[4]

Raffles reiterated his vision for advancing British interests in the east, and complained about the difficulties he encountered from the Governor of Penang.[5] In his second letter written on 19 January 1821, Raffles again emphasised Singapore's success as a free port:

> – Singapore which instead of a minor Station has turned out on experiment to be the most important in the Eastern Seas, naturally engages my chief attention – and I am happy to say our Establishment there has succeeded beyond all possibility of calculation – In point of Commercial importance it already rivals Batavia, and its whole charge scarcely exceeds £10,000 a year, ten times which amount might be collected were I to allow of the Collection of even moderate duties –[6]

Despite Singapore's success, its fate rested in the hands of the political leaders in London.[7] On 1 March 1822, Raffles again wrote to Lansdowne describing Singapore's progress:

> I have much satisfaction in reporting that my Settlement of Singapore still continues to advance, steadily but yet rapidly – The certainty of its permanent retention by us is alone wanting to ensure its prosperity – From the enclosed Abstract of Tonnage, your Lordship will be able to judge of the extent and nature of the Trade that is carried on –[8]

Raffles expressed in this third letter his wish to visit Singapore again. Fearing his poor health, he saw this as his last chance to do something for Singapore before retiring to England, and to address questions about its development, particularly with regard to land allocation and law and order.[9]

In September 1822, Raffles assumed direct responsibility for the administration of Singapore.[10] On this last visit to Singapore, he wrote the fourth letter on 20 January 1823, in which he provided Lansdowne with a list of his achievements:

> With the view of establishing a landed interest as far as the anticolonial principles of the Court of Directors will admit, I have open'd a Register for all land bought into Cultivation and provided for the Magistracy from the body of European Residents…It may be satisfactory to your Lordship to know that I have been able to establish a Press in the English[,] Malay and Chinese Characters and that it is already in some activity…It is a most consolatory reflection that since the establishment of Singapore under the British Flag not a single case of Piracy has happened in its vicinity;…[11]

However, Raffles remained anxious over whether Singapore would continue as a British settlement. This issue was not resolved until the following year, when the Dutch withdrew objections to the British occupation of Singapore with the signing of the Anglo-Dutch Treaty on 17 March 1824.[12]

In 2012, these four letters were part of an exhibition displaying 20 letters written by Raffles. The exhibition, "Raffles' Letters: Intrigues Behind the Founding of Singapore", was held at the National Library Gallery from 29 August 2012 to 28 February 2013. The letters, transcribed by Dr John Bastin, an eminent scholar and a leading authority on Raffles, were published in a book that Bastin authored called *The Founding of Singapore 1819,* produced by the National Library Board in conjunction with the exhibition. In 2014, the book was republished as *Raffles and Hastings: Private Exchanges Behind the Founding of Singapore* by NLB and Marshall Cavendish Editions. ♦ Ong Eng Chuan

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10 Bastin, 2014, p. 205.
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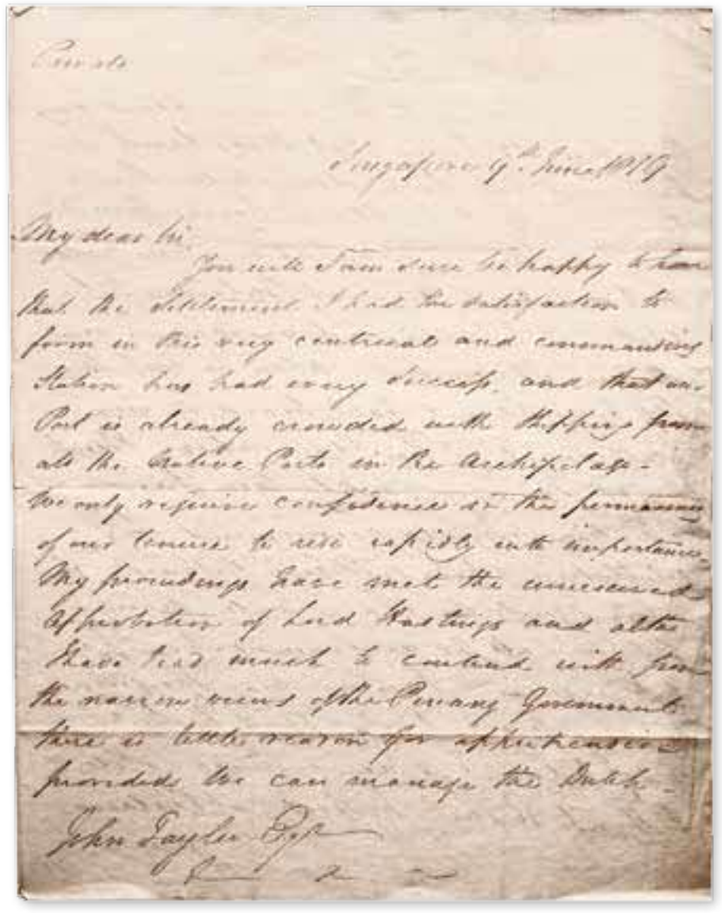
ANGLO-DUTCH POLITICAL SHENANIGANS



This is the first letter by Stamford Raffles acquired by the National Library in 1987. Dated 9 June 1819, the letter was addressed to John Tayler, his business agent and friend. *All rights reserved, National Library Board, Singapore.*

Title: *Letter from Sir Thomas Stamford Raffles to John Tayler*
Author: Stamford Raffles (1781–1826)
Year written: 9 June 1819
Language: English
Type: Manuscript; 4 pages; 26cm by 21cm
Location: Call no.: RRARE 959.5703 RAF

Among the 19 letters held in the Rare Materials Collection of the National Library is one from Stamford Raffles to his business agent and friend, John Tayler, a London-based East India merchant. Interesting, this is also the first letter by Raffles that the National Library acquired in 1987.

This handwritten letter is slightly unusual in the sense that it reveals Raffles' private thoughts to a confidant and friend, and offers his first-hand insights into the rivalry between the British and the Dutch in the Malay Archipelago.

In the letter, Raffles expresses his frustration at being undermined by his supervisor, Colonel John Alexander Bannerman, the Governor of Penang, who was determined to keep Penang's leadership within his fold at all costs. Raffles' grievances confirmed the stiff competition between the two British trading posts of Singapore and Penang.[1] By holding on to Penang, Bannerman effectively robbed Raffles of his ambition to advance his career in the Far East.

The letter was written during Raffles' second visit to Singapore from May to June 1819,[2] a few months after he had successfully signed a treaty with Sultan Hussein Shah of Johor and Temenggong Abdul Rahman on 6 February 1819 to set up a British outpost in Singapore.

Those early days were tumultuous times for Singapore, and the letter testifies to the island's precarious situation. Four months after the treaty was signed with the Malay chiefs, Singapore's status as a British trading post was still disputed by the Dutch. The news of Singapore's founding soon reached London in August 1819, and the "paper war"[3] that ensued served to remind both the British and Dutch of the inconclusive settlement of the 1814 London Convention in mediating Anglo-Dutch relations in the East. However, Raffles did not waver even in the face of Dutch anger.[4] His "confidence in the permanency of our tenure" was noted in his letter, which eventually led to a more permanent truce in the Malay Archipelago with the signing of the Anglo-Dutch Treaty on 17 March 1824.

Raffles continued to face opposition from his own side as he tried to establish a foothold in the Far East. A strong opponent to his political manoeuvres was his superior, Colonel Bannerman. The Penang authorities had fought bitterly against the founding of Singapore, which they knew would pose a serious threat to the trade in Penang. At the peak of his resistance, Bannerman refused to send military reinforcements to Singapore when it faced possible Dutch expulsion, and the rift between the two deepened when Raffles' bid for Bannerman's post in Penang conflicted with the latter's plans to pass the baton to his son-in-law, William E. Phillips.

(Above) The letter was written during Stamford Raffles' second visit to Singapore from May to June 1819. Raffles confides in his friend and business agent, John Tayler, and expresses his frustration at being undermined by his supervisor, Colonel John Alexander Bannerman. *All rights reserved, National Library Board, Singapore.*

(Top right) Colonel John Alexander Bannerman (1759–1819), Governor of Penang from 1817–19. Photo found on page 23 of the book. *All rights reserved, Cartwright, A., & Cartwright, H. A. (1908). Twentieth Century Impressions of British Malaya: Its History, People, Commerce, Industries, and Resources. London: lloyd's Greater Britain Publishing Company, Ltd.*

(Right) Portrait of Francis Rawdon-Hastings, First Marquess of Hastings (1754–1826). This is an 1829 engraving by Roger Griffith and R. J. Beevor. *Courtesy of Wikimedia Commons.*

The loss of Java to Holland in 1816 had divested Raffles of a position of high status and power, as he was previously the Lieutenant-Governor of Java,[5] and the rivalry for the Penang post was alluded to in Raffles' letter, where he justified his "stronger claims" over Bannerman's familial stake in the governorship.[6]

When Bannerman died on 8 August 1819, Phillips was sworn in as acting governor. Raffles, when informed of Bannerman's death two months later, immediately sailed to Calcutta to pitch for the Penang governorship. But his optimism slowly faded with the Governor-General of India Lord Hastings' wait-and-see approach on London's verdict regarding Singapore. The Penang succession was eventually settled in favour of Bannerman's son-in-law,[7] and a dejected Raffles retreated into a quiet life in Bencoolen. He resigned from the British East India Company in 1822 due to poor health.

In 2001, this letter was displayed in Canberra at the National Library of Australia's "Treasures from the World's Great Libraries" exhibition from December 2001 to February 2002.[8] It was one of two treasures on loan by the National Library, the other being the 1849 edition of the *Hikayat Abdullah* (see page 62).[9] By that time, almost 15 years after its purchase, the value of the letter had doubled.

In 2012, the letter was transcribed by Dr John Bastin, an eminent scholar and a leading authority on Raffles. The transcript was published in a book by Bastin titled *The Founding of Singapore, 1819,* published by the National Library Board (NLB) in conjunction with the exhibition, "Raffles' Letters: Intrigues Behind the Founding of Singapore" held at the National Library Gallery from 29 August 2012 to 28 February 2013.[10] In 2014, the book was republished as *Raffles and Hastings: Private Exchanges Behind the Founding of Singapore* by NLB and Marshall Cavendish Editions.

♦ Nor-Afidah Abdul Rahman

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THE MAP THAT OPENED UP SOUTHEAST ASIA

Title: *Exacta & Accurata Delineatio cum Orarum Maritimdrum tum etjam locorum terrestrium quae in Regionibus China, Cauchinchina, Camboja sive Champa, Syao, Malacca, Arracan & Pegu… [The True Depiction or Illustration of all the Coasts and Lands of China, Cochin China, Cambodia, Siam, Malacca, Arracan and Pegu, Likewise of all the Adjacent Islands, Large and Small, Together with the Cliffs, Riffs, Sands, Dry Parts and Shallows; All Taken from the Most Accurate Sea Charts and Rutters in Use by the Portuguese Pilots Today]*
Creator: Jan Huygen van Linschoten (1563–1611)
Year published: 1596
Publisher: Cornelis Claesz (Amsterdam)
Language: Latin and Dutch
Type: Map; 39cm by 52cm
Location: Call n.o.: RRARE 912.5 LIN
Donated by: Koh Seow Chuan (monochrome version)

By the late 16th century, the Portuguese had dominated the trade in Southeast Asia for nearly a hundred years. Its monopoly depended on closely guarded knowledge about the best sailing routes to the region, known as the East Indies at the time.[1]

But a Dutchman called Jan Huygen van Linschoten changed the course of history for Singapore and Southeast Asia by deciphering the secrets of the Portuguese and sharing them with the world. Linschoten was the secretary to Don Frey Vicente de Fonseca, the Archbishop of Goa, which was then under Portuguese rule. During his employment, Linschoten painstakingly made copies of archives that spelt out the closely guarded sailing directions.

Combining this information with his own travel experiences and observations in Goa, Linschoten created a maritime handbook that was published in 1595. The following year, he revealed even more of his hard-earned knowledge in a second, more detailed work: *Itinerario, Voyage ofte Schipvaert van Jan Huygen van Linschoten naer Oost ofte Portugaels Indien, 1579–1592 (Travel Account of the Voyage of the Sailor Jan Huygen van Linschoten to the Portuguese East India)*.

The landmark *Itinerario* laid bare the Portuguese's unrivalled information for navigating 16th-century Southeast Asia through the Malacca Straits. Aware that the Portuguese might not look favourably on outsiders who had gained access to their routes, Linschoten also included in it a recommendation to navigators to approach the region through the Sunda Straits in order to avoid Portuguese reprisal.[2]

The exposure of the Portuguese's secrets ended their dominance in Southeast Asia. Two years later, in 1598, an English translation of the *Itinerario* was published in London. The release of the original work and the English edition launched a race between Dutch and English companies to claim the East Indies trade. This set the stage for Stamford Raffles' arrival on Singapore's shores more than two centuries later in 1819.

Exacta & Accurata provides detailed sailing instructions for the route to India via the Cape of Good Hope, and for negotiating the eastern coastlines of Asia. About the size of three and a half sheets of A4 paper, it was regarded as the standard reference map of the Far East until the 1630s, when Jan Jansson and William Blaeu, two Dutch map publishing houses, produced more maps of the region.

The map positions the islands from Sumatra in the west to Pupua, the early reference to Papua New Guinea, in the east with remarkable accuracy.[3] Displaying a marvellous blend of contemporary Portuguese knowledge and mythical cartographic detail, it also depicts Japan in the shape of a lobster or shrimp, and Korea as an odd-shaped island.

China takes the form of a land of elephants and rhinoceroses, and is displayed with four large lakes in its interior – an impression that seems to be based on Luiz Jorge de Barbuda's conception of the country as having a river system comprising several large lakes. Barbuda was a Portuguese cartographer who served Philip II of Spain from 1582.[4]

Interestingly, the map also shows a place called "Sincapura" on the southern tip of the Malay Peninsula. While the name alludes to the modern city of Singapore, scholars believe that the name and its variants, such as "C. Cinca Pula", were used in European maps from the 1500s to the 1800s to denote either the town of Singapore, one of several straits on which Singapore is located, or the southern tip of the Malay Peninsula.[5] Java on the map has an unknown south coast, and the shape of Celebes, or Sulawesi, is inaccurate.[6]

Linschoten and Petrus Plancius, a Flemish astronomer, geographer and theologian who prepared the map, revealed how knowledgeable the Portuguese were of Southeast Asia in the early to mid-16th century due to their extensive maritime explorations and rigorous navigational charting of the area.

Plancius had composed the map using the navigational charts of Fernao Vaz Dourado, a Portuguese cartographer who spent most of his life in India, and the manuscript maps of Bartolomeu Lasso, a 16th-century Portuguese cosmographer to the King of Spain and a map-maker himself.[7]

This hand-coloured 1596 map is part of the National Library's David Parry Southeast Asian Map Collection. The library also holds a 1596 black-and-white version of the same map donated by the philanthropist and architect Koh Seow Chuan, which is part of the collection named after him. ♦ Irene Lim

(Left) The National Library has two different versions of the *Exacta & Accurata* map, both dated 1596: a black-and-white copy donated by the philanthropist and architect Koh Seow Chuan, and this hand-coloured version in the David Parry Southeast Asian Map Collection. *All rights reserved, National Library Board, Singapore.*
(Below) This detail, taken from the black-and-white version of the 1596 map, shows "Sincapura" on the southern tip of the Malay Peninsula. *All rights reserved, National Library Board, Singapore.*
(Bottom) Jan Huygen van Linschoten (1563–1611). Reproduced from *Het Itinerario van Jan Huygen van Linschoten 1579–1592. Courtesy of Wikimedia Commons.*

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THE BOOK THAT ALMOST DIDN'T HAPPEN

Title: *Notices of the Indian Archipelago, and Adjacent Countries: Being a Collection of Papers Relating to Borneo, Celebes, Bali, Java, Sumatra, Nias, the Philippine islands, Sulus, Siam, Cochin China, Malayan Peninsula, etc.*
Author: John Henry Moor (1802–43)
Year published: 1837
Publisher: Unknown
Language: English
Type: Book; 400 pages
Location: Call no.: RRARE 991 MOO; Microfilm no.: NL 5722
Donated by: Mrs Loke Yew

Notices of the Indian Archipelago, and Adjacent Countries contains a fold-out map titled "Map of the Indian Archipelago Including Siam and Cochin China with Parts of China and of the Burman Empire" compiled by J. B. Tassin. *All rights reserved, National Library Board, Singapore.*

By John Henry Moor's reckoning, the book he published in December 1837[1] was beset with failures. *Notices of the Indian Archipelago, and Adjacent Countries* had been intended as the first part of a magnum opus that the Singapore newspaper editor had grandly announced in 1835. Moor's goal was to print a massive compendium comprising two volumes: one compiling reprints of articles first published in the *Singapore Chronicle* newspaper from 1824 to 1834, and a second volume featuring papers on key topics about Singapore and Southeast Asia.

But due to the scarcity of printers and paper in early Singapore, *Notices,* the first volume, took two years to complete. The 400-page volume included six maps, four in colour, that had to be lithographed in Calcutta, India, which contributed to the delay in its publication. Moor later lamented that the tome was "far from producing satisfaction" due to its "wanting arrangement": the earlier articles were arranged by geography, but later contributions had to be inserted into the appendix.

The finished product was priced at six Spanish dollars, and five Spanish dollars for subscribers of the *Singapore Free Press,* the island's other English-language daily, where Moor was sub-editor. The price, though, barely covered the cost of producing the maps. Poor sales, combined with high production costs, caused Moor to incur such heavy losses on *Notices* that he was not able to proceed with his second volume.

(Top) "Journal of a Voyage Round the Island of Singapore" gives an account of John Crawfurd's formal possession of Singapore and its adjacent islands in 1825. *All rights reserved, National Library Board, Singapore.*
(Above) The article "Treaty between the Britannic and Netherland Governments, March 1824" lists the terms of the Anglo-Dutch Treaty signed between the British and the Dutch on 17 March 1824. *All rights reserved, National Library Board, Singapore.*

Still, *Notices* has claimed its place in history as a valuable record of Singapore's early years and is one of the first books published on the island. It curates studies on the Indian archipelago – present-day Indonesia, East Malaysia, Brunei, the Philippines, East Timor and Singapore – that were republished from newspapers or journals, including many from *Singapore Chronicle,* Singapore's first English newspaper (see page 110). Moor was a former editor[2] of the *Chronicle,* of which no known copies from 1824 to 1826 remain;[3] his publishing project therefore preserved some precious articles that would otherwise have been lost forever.

One such article is an account of John Crawfurd's formal possession of Singapore and its adjacent islands in 1825. Crawfurd, who was appointed Resident of Singapore in 1823, set off in August 1825 on a 10-day journey around Singapore on his ship the *Malabar* and landed at Pulau Ubin. There, the British flag was hoisted and the 21-gun salute fired as part of the ceremonial proceedings. The account also includes Crawfurd's notes on Singapore's outlying islands and Bukit Timah Hill; these are all documented in "Journal of a Voyage Round the Island of Singapore", one of six articles in the volume of direct relevance to Singapore.

Two others – "Treaty between the Britannic and Netherland Governments, March 1824" and "Outline of Political Relations with the Native States on the Eastern and Western Coasts, Malayan Peninsula" – detail two crucial agreements, the Anglo-Dutch Treaty (17 March 1824) and the Treaty of Friendship and Alliance (2 August 1824), which firmly established Britain's sovereignty over Singapore.

Notices was not Moor's only unprofitable endeavour. A firm advocate of reading, he acquired books from London and sold them in Singapore, Java and China, incurring losses in the process. Moor was also a one-time headmaster of the Singapore Free School, which went on to become Raffles Institution (see page 38). Born in Macau in 1802 and educated in Ireland, Moor moved to Singapore from Malacca in December 1829, after the *Malacca Observer* newspaper he founded was shut down for expressing views that differed from the government's.

Moor was appointed editor of the *Singapore Chronicle* from 1830, and the newspaper flourished under his editorship. In September 1835, he resigned to become the sub-editor of the newly formed *Singapore Free Press,* staying with the paper for two years. Moor died on 1 May 1843, six years after he published *Notices;* he was only 40 years old.[4]

Notices was displayed at the second annual book exhibition held at the Victoria Memorial Hall in October 1948, where it was erroneously touted as "Malaya's first printed book".[5]

The National Library holds two copies of the 1837 edition of *Notices,* and two copies of the 1968 reprint with uncoloured maps. The better copy of the 1837 version was donated to the National Library in 1965 as part of the Gibson-Hill Collection. The second 1837 copy has been restored by the National Archives but the provenance of this copy is unclear, and it appears to be missing some maps. ♦ Gracie Lee

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A WAR CRIMES TRIALS SNAPSHOT

Item: *Photographs on the Opening of the War Crimes Trials in Singapore, 21 January 1946*
Creator: Unnamed British Crown photographer
Date: 21 January 1946
Publisher: British Crown
Type: Photograph
Donated by: Lee Kip Lee

A 1946 photograph from the opening of the War Crimes Trials held in Singapore[1] is a grim reminder of the atrocities committed by the Japanese during the Japanese Occupation of Singapore (1942–45) – a dark period in Singapore's history.

The photograph shows members of the court taking an oath. The men in the back row with shaven heads were the first group of Japanese soldiers to be tried in the first of 131 trials held between 21 January 1946 and 12 March 1948.[2]

The trials carried out in Singapore were part of the international War Crimes Trials conducted after World War II, the most famous of which was held in Nuremberg, Germany, to bring Nazi war criminals to justice.[3] Internationally, these courts were known for establishing new standards of international justice and rights.

The reverse side of the photograph bears the watermark of the Crown symbol of the British monarchy and the words "Crown Copyright Reserved", an indication that the picture must have been taken by an official Crown photographer.

The Singapore trials were held in the Supreme Court building on St. Andrew's Road. The first trial, depicted in the photograph, lasted from 21 January to 1 February 1946, and involved 10 Japanese guards from a prisoner-of-war camp on the island of Pililiou (also spelt as Peleliu), in Palau, Micronesia.[4] They were accused of ill-treating 520 Indian prisoners under their charge, resulting in the deaths of 118, including one who was beheaded.[5] One of the guards, Lieutenant Nakamura Kaniyaki, was sentenced to death for beheading the prisoner. Seven of the other defendants were given prison terms ranging from two to 12 years, while two were acquitted. Lieutenant Colonel Leon George Coleman was President of the Court for this trial and several other war crimes trials in 1946.[6]

The trial featured in the photograph was just one of many held at the time. Trials were also conducted for those involved in some of the worst atrocities committed during the Japanese Occupation. The most notorious of these trials was the one that prosecuted those involved in Operation Sook Ching, a military exercise aimed at purging anti-Japanese elements from the Chinese community in Singapore between 21 February and 4 March 1942.[7]

While there were several separate trials for Japanese soldiers involved in Operation Sook Ching, the main trial was held from 10 March to 2 April 1947 with seven Japanese officers charged with planning and executing the killings. All the officers were found guilty with Lieutenant-General Kawamura Saburo, garrison commander of Singapore Town, and Lieutenant-Colonel Oishi Masayuki, the Kempeitai (Japanese military police) commander, sentenced to death. The other five officers received life sentences.[8]

Although the number of people executed in Operation Sook Ching remains unknown and estimates vary widely, the most common figure quoted is that given in an affidavit by Lieutenant-Colonel Hishakari Takafumi, a newspaper correspondent at the time, who claimed that the plan was to kill 50,000 Chinese and that half that number had been reached when the order was received to stop the operation.[9]

Another trial that took place in Singapore was the "Double Tenth" trial held from 18 March to 15 April 1946 involving 21 Japanese soldiers and interpreters accused of torturing and killing prisoners interned at Changi Prison. The Double Tenth incident was the result of Operation Jaywick, during which six Japanese oil tankers docked at Keppel Harbour were blown up on 27 September 1943. Suspecting that prisoners at Changi Prison were responsible, the Kempeitai, or Japanese military police, raided the prison on 10 October 1943 and discovered a wireless set hidden there. As a result, 57 internees were tortured and interrogated over several months, leading to 15 deaths.[10] ♦ Timothy Pwee

(Left) Opening of the War Crimes Trials held in Singapore on 21 January 1946. This photograph was shot by an unnamed British Crown photographer. *All rights reserved, National Library Board, Singapore.*

(Above and right) The counsels for the accused making their defence at the Sook Ching Massacre Trial held at the Victoria Memorial Hall in 1947. *Tham Sien Yen Collection, courtesy of National Archives of Singapore.*

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PROPAGANDA PAPER

Title: *The Syonan Shimbun*
Alternative titles: *The Shonan Times, The Syonan Times, Syonan Sinbun*
Year published: 20 February 1942 to 4 September 1945
Publisher: Syonan Shimbun-kai (Singapore)
Language: English
Type: Newspaper
Location: Call no.: RRARE 079.52 SS; Microfilm nos.: NL 255 (20 February to 7 December 1942); NL 256 (8 December 1942–31 December 1943); NL 257 (1944–45)

Title: 昭南日报 *(Zhaonan ri bao)*
Year published: 21 February 1942 to 17 August 1945
Publisher: Syonan Shimbun-kai (Singapore)
Language: Chinese
Type: Newspaper
Location: Call no.: RRARE 079.5957 ZNRB; Microfilm nos.: NL 7967 (21 February to 30 June 1942), NL 20482 (21 February to 30 September 1942), NL 2855 (1 July to 12 November 1942), NL 20483 (1 October 1942–30 June 1943), NL 2856 (13 November 1942 to 17 June 1943), NL 20484 (1 July 1943– 31 May 1944), NL 7523 (14 March to 17 August 1945)

For a brief period in its history – 43 months to be exact, during World War II – Singapore was known by a different name. Between 15 February 1942 and 12 September 1945, Japanese-occupied Singapore was referred to as Syonan-to (昭南島), or "Brilliant Southern Island", by its new masters.[1]

Syonan-to soon became a regional distribution centre for news, magazines and Japanese propaganda. Among the publications were two Singapore-based dailies that borrowed the island's wartime name. Positioned as the leading broadsheets for the Southern Regions – Japan's name for its annexed territories in Southeast Asia – the newspapers today provide a wealth of archival information about daily life during the Occupation years.[2]

The first issue of *The Shonan Times,* dated 20 February 1942, was printed in English at 140 Cecil Street, the former premises of *The Straits Times,* Singapore's English daily that the Japanese forces took over. The very next day, the paper was renamed *The Syonan Times* and sold for five cents each.[3] On 8 December 1942, the publication was renamed again, to *Syonan Sinbun,* this time in commemoration of the first anniversary of the Dai Toa Senso (Greater East Asia War). Its price was hiked to seven cents and a Japanese morning edition was introduced, with the English version turned into an afternoon edition.[4] On the second anniversary of the war, the paper's name was changed one final time to *The Syonan Shimbun,* which it retained until its last issue on 4 September 1945.[5]

A Chinese edition, *Zhaonan ri bao* (昭南日报), was introduced on 21 February, 1942. Priced at seven cents a copy, the paper was put together at the Robinson Road offices of *Xingzhou ri bao* (星洲日报), the pre-war Chinese newspaper.[6] From November 1942, *Zhaonan ri bao* was issued only in the afternoons.[7]

The Syonan Shimbun and the *Zhaonan ri bao* both carried little in the way of objective news. Apart from official notices, announcements, advertisements and obituaries, as well as the odd Saturday or movie supplement, the newspapers contained mainly Japanese wartime propaganda. Any local news the newspapers carried was heavily censored by the Japanese authorities.[8] As such, the dailies were not particularly thick nor informative – peaking at six pages for the English edition, and a mere four pages for the Chinese edition.[9]

(Facing page) The front page of *The Syonan Times* dated 21 February 1942. *All rights reserved, National Library Board, Singapore.*
(Top) Viewed from the left: No. 1 Finalyson Green, at the junction with Robinson Road; The Straits Times Office – which the Japanese forces appropriated for *The Syonan Times* – at the corner of Robinson Road and Cecil Street; the two-storeyed offices of KPM (Koninklijke Paketvaart Maatshappij); and the three-storeyed headquarters of Behn Meyer. *Lim Kheng Chye Collection, courtesy of National Archives of Singapore.*
(Above) *Zhaonan ri bao* (昭南日报), the Chinese edition of the newspaper, was first published on 21 February 1942. *All rights reserved, National Library Board, Singapore.*

One defining feature of the *Zhaonan ri bao* was that it included more articles about the Overseas Chinese Association, an organisation set up to mediate between the Japanese government and the local Chinese community. It also carried more content relating to Japanese culture, values and history in a section known as "Chao Yang" (朝阳).[10]

Both papers served as official mouthpieces for Japanese propaganda. They promoted imperial Japan's vision for the larger Asian region, including the ideas of "Asia for Asiatics" and the "Greater East Asia Co-Prosperity Sphere" – themes that embraced the vision of the Japanese as the liberators of Asia from the enslavement of Western rule.[11]

The two publications were supervised first by the Propaganda Department located in the Cathay Building, and subsequently by the Domei News Agency – the official news agency of the Japanese Empire – from 8 December 1942 onwards.[12]

It was not long, however, before local readers became disillusioned with the persistent claims of Japanese victory and dominion in both broadsheets. A new Malay phrase, "cerita-cerita domei" – meaning "the (fairy) stories of Domei", in derogatory reference to the dubious nature of the newsstories and the Japanese news agency that policed the dailies – crept into the vernacular.[13]

The section in the papers that were probably of most interest to local readers would have been the price lists of essential goods, which today serve as a valuable record of the runaway inflation Singapore experienced at the time.[14] Despite the Japanese authorities' efforts to censor media outlets and employ only officially sanctioned government propaganda channels, snapshots of the hardships that people experienced on a daily basis could be read between the lines. ♦ Lee Meiyu

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SINGAPORE'S FIRST SCHOOL

Title: *Formation of the Singapore Institution, A.D. 1823*
Author: Stamford Raffles (1781–1826)
Year published: 1823
Publisher: Mission Press (Malacca)
Language: English
Type: Book; 110 pages
Location: Call no.: RARE 373.5957 FOR; Microfilm no.: NL 28988

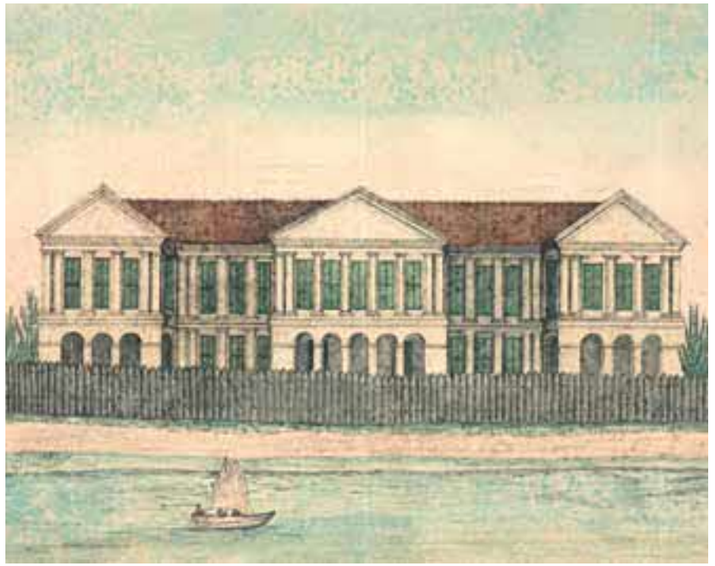
The cover and title page of the *Formation of the Singapore Institution, A.D. 1823*. The Singapore Institution was eventually renamed the Raffles Institution around 1868. *All rights reserved, National Library Board, Singapore.*

The founding of Raffles Institution (originally known as Singapore Institution) was fraught with difficulties and delays from the very beginning. It all started with this document – a 110-page record of a meeting held on 1 April 1823, in which Stamford Raffles laid down his plans to establish a school for Asians. First published in 1819 as *On the Advantage of Affording the Means of Education to the Inhabitants of the Further East*,[1] the document reveals Raffles' vision of Singapore as a hub not only in trade but also in learning. This was forward thinking at a time when even basic education was still not formally implemented in England.[2]

With the exception of Quranic instruction[3] and a few Chinese schools in Penang and Malacca, formal education was sorely lacking in Singapore and the Malay Peninsula.[4] In this document, purchased by the National Library in 2006, Raffles puts forth his rationale for starting an institution of learning dedicated to the education of the Malay elites as well as employees of the British East India Company.[5]

The story of how the school came to be can be found on pages 34 to 42, which document the history of the Anglo-Chinese College in Malacca and includes the deed by its founder, the missionary Robert Morrison, outlining plans to relocate the college to Singapore and incorporate it with the proposed Singapore Institution.[6] Raffles, however, proposed the idea of Anglo-Chinese College as two separate colleges within the Singapore Institution: one for Chinese and another for Malay, Thai and other local cultures. A third scientific college would also be set up.

The rest of the document concerns details on how the proposed institution would function, including regulations governing student admissions; the administration of the library, museum and printing press; as well as staffing and appointment of patrons and trustees. The last three pages (108–110) list the names of subscribers and donors, and the amounts pledged to start the school. The total sum donated amounted to 17,495 Spanish dollars, including pledges of 1,000 Spanish dollars each by Sultan Hussein Shah and Temenggong Abdul Rahman.



(Above) An 1841 watercolour painting of the since demolished Singapore Institution along the seafront at Bras Basah Road by J. A. Marsh. *© The British Library Board, WD 2969.*
(Right) Robert Morrison, the missionary who started the Anglo-Chinese College in Malacca, was one of the founding fathers of the Singapore Institution. Painting by John Richard Wildman. *Courtesy of Wikimedia Commons.*

The Singapore Institution almost did not become a reality. Although Raffles had long planned for an educational institution, having published his proposal and discussed it with the Governor-General of India, Lord Hastings, in 1819,[7] he did not act on his plan until 1 April 1823, the day of the meeting.

William Farquhar, the first British Resident of Singapore, supported Raffles' plan. He donated 1,000 Spanish dollars towards the project,[8] and was originally slated to run the school. Ironically, Raffles replaced Farquhar with John Crawfurd as the second Resident on 9 June 1823, who opposed using East India Company funds for the school and withheld the 4,000 Spanish dollars that Raffles had committed to it.[9] Instead, Crawfurd proposed setting up elementary schools.[10] The death of Raffles three years later in 1826 ended the proposed partnership with the Anglo-Chinese College.[11]

The school received a new lease of life when Raffles' death prompted the establishment of a memorial fund in his honour. John Henry Moor, headmaster of the schools run by the London Missionary Society and publisher of *The Malacca Observer,* was hired to set up the school until his dismissal from the society for criticising the government in his newspaper.[12]

The Singapore Institution was eventually established, not as an institution for higher learning as Raffles and Morrison had envisioned, but as a school providing foundation and basic education. The school initially operated as the Singapore Institution Free School when the Singapore Free School relocated from High Street to its new premises along the seafront at Bras Basah Road (where Raffles City today stands) in December 1837.[13] It was renamed Singapore Institution in 1856.[14]

Raffles' views on education, gambling, slavery and other such issues of his time mirrored the views of what is today seen as the progressive reformers of early 19th-century British society. Such views were in contrast to more conservative sectors of British society who were not in favour of promoting education beyond the elite.

Today, the school that has been renamed Raffles Institution has churned out some of the nation's brightest minds, and ironically viewed by some, fairly or unfairly, as an institution for the elite.

♦ Timothy Pwee

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BIRDS OF THE MALAY PENINSULA

Title: *The Birds of the Malay Peninsula: A General Account of the Birds Inhabiting the Region from the Isthmus of Kra to Singapore with the Adjacent Islands*
Authors: Herbert C. Robinson(Vols. 1–3), Frederick N. Chasen (Vols. 3–4), Lord Medway (Vol. 5), David R. Wells (Vol. 5)
Year published: Vol. 1 (1927), Vol. 2 (1928), Vol. 3 (1936), Vol. 4 (1939), Vol. 5 (1976)
Publisher: H. F. & G. Witherby (London)
Language: English
Type: Book (5 volumes)
Location: Call nos.: RRARE598.29595 ROB, RRARE598.29595 CHA; Microfilm nos.: NL 5139 (v.1–.4), NL 5140 (v.1–4), NL 8817 (v.1–.4), NL 8818 (v.4), NL 14480 (v.4), NL25743 (v.4), NL25926 (v.4)

Much has been written about the history of the Malay Peninsula and its people. Far less would have been known about the region's birds, however, if not for an extensive five-volume series painstakingly compiled by four ornithologists between 1927 and 1976.

Titled *The Birds of the Malay Peninsula: A General Account of the Birds Inhabiting the Region from the Isthmus of Kra to Singapore with the Adjacent Islands* and accompanied by detailed maps and illustrated plates, the first volume of the series is titled "The Commoner Birds" (1927). The subsequent four volumes are: "The Birds of the Hill Stations" (1928); "Sporting Birds: Birds of the Shore and Estuaries" (1936); "The Birds of the Low-Country Jungle and Scrub" (1939); and "Conclusion, and Survey of Every Species" (1976).

(Left) From top: A mature Malay Glossy Starling, an immature Malay Glossy Starling and the Buffalo Mynah. *All rights reserved, Robinson, H. C. (1927). The Birds of the Malay Peninsula (Vol. I). London: H. F. & G. Witherby.*
(Right) Volume V of *The Birds of the Malay Peninsula*. This book in the series is titled "Conclusion, and Survey of Every Species" (1976) and was written by Lord Medway and David R. Wells. *All rights reserved, National Library Board, Singapore.*
(Bottom right) Published in 1928, Volume II in the series is titled "The Birds of the Hill Stations" and written by Herbert C. Robinson. *All rights reserved, National Library Board, Singapore.*

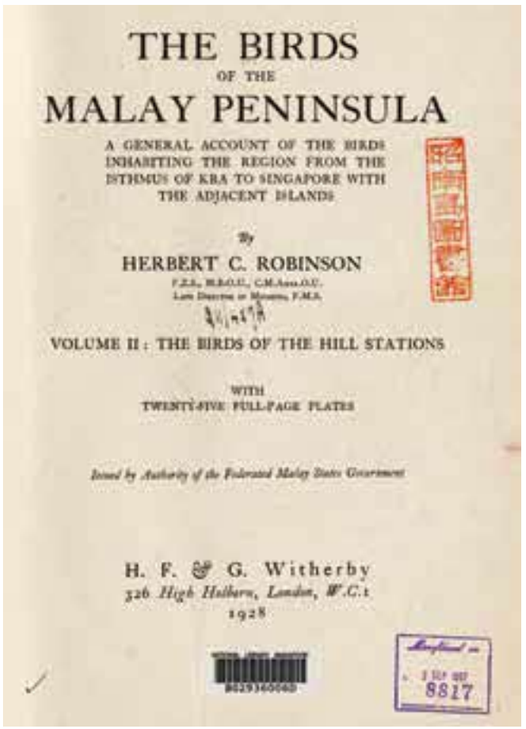
The series of books, which has been endorsed by the global ornithology community, is an ambitious body of work that contains comprehensive scientific descriptions of the birds of the Malay Peninsula. Accompanied by rich and vibrant illustrations of the region's birdlife, the series was authored by four British naturalists – Herbert C. Robinson (1874–1929), Frederick N. Chasen (1896–1942), Lord Medway and David R. Wells.

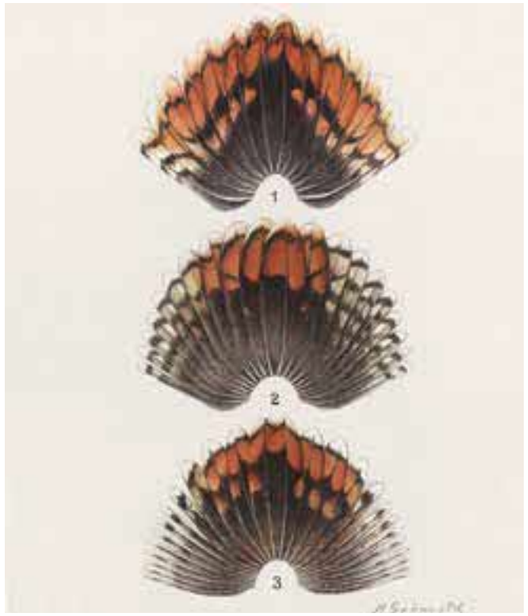
Until these volumes were published, research works on the region's birdlife were considered unsatisfactory.[1] The series is even more remarkable when one considers the fact that its authors researched and compiled its contents over the span of almost 50 years, all this while combing the thick, impenetrable Malayan jungles to document the 700 bird species that inhabit the region.[2]

The accounts contain the birds' Latin, English and Malay names, as well as detailed descriptions of their soft parts, dimensions, the areas they inhabit in the Malay Peninsula and their habits. In 1928, the American ornithology community praised the publication's "scope and method of treatment [as] admirable and the finely printed plates most satisfactory".[3]

Although the production of the series hit several snags – with the last volume published only in 1976, some 37 years after volume 4 was printed – it kept going due to the deep interest in the avifauna of the Malay Peninsula. The timing too could not have been better: the British ornithologists who embarked on the project started their work at a time when the region's forests were just beginning to deteriorate, much to the alarm of conservationists.

In 1921, the originator of the series, Herbert C. Robinson – a specialist in birds and mammals of Malaya – pointed out that commercial timber exploitation could alter the character of the region's





(Above) From top: Tail feathers of the Common or Fantail Snipe, Chinese or Swinhoe's Snipe and the Pintail Snipe. *All rights reserved, Robinson, R. C., & Chasen, F. N. (1936). The Birds of the Malay Peninsula (Vol. III). London: H. F. & G. Witherby.*
(Right) From top: Heads of the Bushy-Crested Hornbill, Malaysian Wreathed Hornbill, Wrinkled Hornbill, Long-crested Hornbill and Helmeted Hornbill. *All rights reserved, Robinson, H. C. (1928). The Birds of the Malay Peninsula (Vol. II). London: H. F. & G. Witherby.*

primeval forests and profoundly affect the fauna.[4] Robinson, with the financial backing of the Federated Malay States (FMS) government, then wrote the first two volumes (published in 1927 and 1928 respectively). The series was planned for release at half-yearly intervals[5] but Robinson died in 1929. The work was resumed by Frederick N. Chasen – the first curator of the Raffles Museum[6] – who completed volumes 3 (1936) and 4 (1939), and outlined his plans for volume 5 in the preface to the fourth volume.

By 1942, preparation for the final volume was interrupted by the outbreak of World War II in Malaya. Chasen tragically drowned when the ship he was travelling on board was sunk by the Japanese days before the fall of Singapore. Chasen's house is said to have been looted after he left, but the Raffles Museum remained intact throughout the war, although no sign of the manuscript was ever to be found.[7]

Interest in continuing with the final volume was revived more than 20 years later. In 1948, when a new introductory publication on Malayan birds was released, the first four volumes were already out of print.[8] By 1958, the series had become a collector's item.[9] After the war, Edward Banks, the former curator of the Sarawak Museum, wrote a replacement text for the final volume and deposited it in the British Museum (Natural History).[10] In 1964, Ken Scriven, a long-time resident of Malaysia and ardent collector of Malayan birdlife,[11] chanced upon not only Banks's text but also the coloured plates created by H. Gronvold in London. He shared the discovery with fellow enthusiasts and conservationists Lord Medway (Gathorne Gathorne-Hardy, also known as the 5th Earl of Cranbrook) and David R. Wells, who in turn completed the series.

H. F. & G. Witherby, the publisher of volumes 1 to 4, also produced the fifth volume, taking pains to use the same typesetting, paper and layout that had been used in previous volumes. In 1976, the last volume was finally published.[12]

♦ Nor-Afidah Abdul Rahman

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LEGENDS OF THE MALAY KINGS

Title: *Malay Annals (Sejarah Melayu)*
Author: John Leyden (1775–1811), with an introduction by Stamford Raffles (1781–1826)
Year published: 1821
Publisher: Longman, Hurst, Rees, Orme and Brown (London)
Language: English
Type: Book; 361 pages
Location: Call no.: RRARE959.503 MAL; Microfilm no.: NL 25782

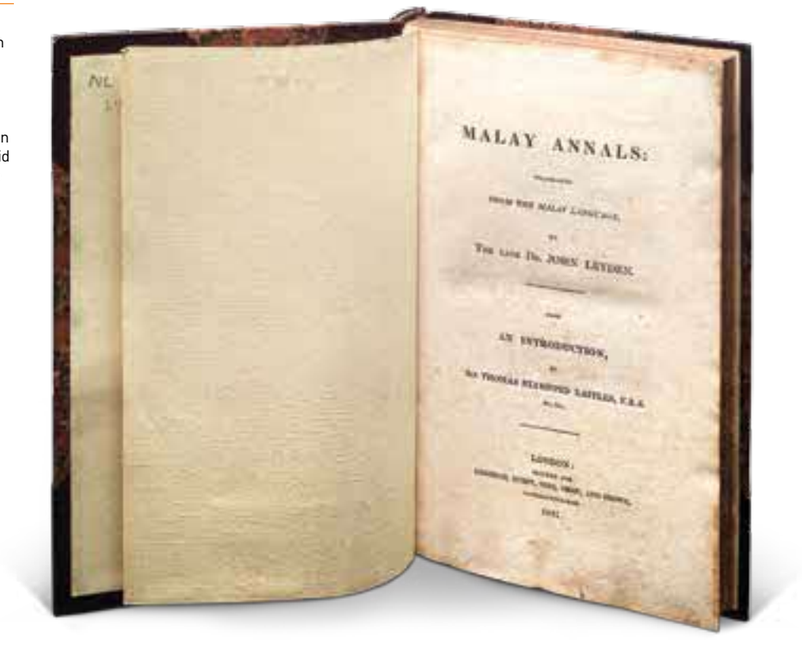
Title: *Sejarah Malayu (Malay Annals)*
Author: William Girdlestone Shellabear (1862–1948)
Year published: 1898
Publisher: American Mission Press (Singapore)
Language: Romanised Malay
Type: Book; 190 pages
Location: Call no.: RRARE 9.51 SEJ, Microfilm no.: NL 24310

The *Sejarah Melayu* is considered by scholars as an important literary work on the history and genealogy of the Malay kings of the Malacca Sultanate (1400–1511). Written sometime between the 15th and 16th centuries in Jawi – the modified Arabic script used to express the Malay language – the title is derived from its original Arabic name, *Sulalat al-Salatin (Genealogy of Kings)*.[1] But few are aware that its first English translation in the early 19th century, the *Malay Annals*, was actually undertaken by a Scotsman.

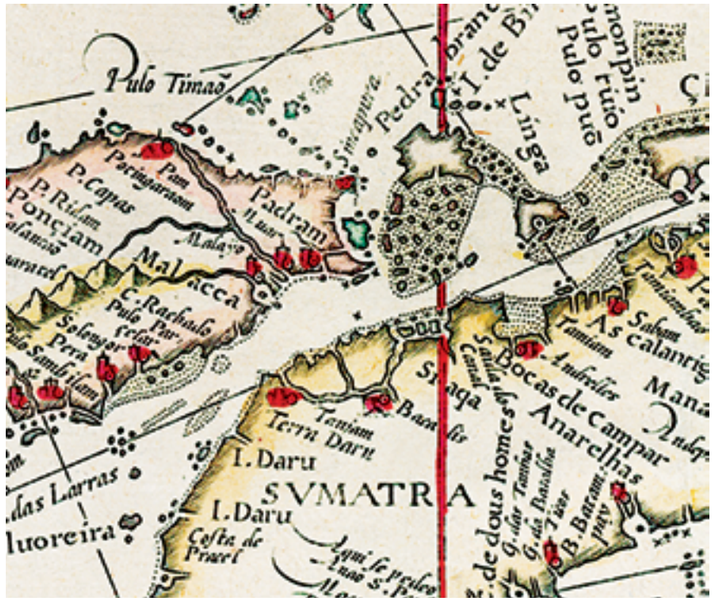
His name was John Leyden, a close friend of the founder of modern Singapore, Stamford Raffles, and a prominent figure of the Scottish Enlightenment movement of the late 18th century.[2] The book, published in 1821, is the earliest English translation of the epic work, and opened up the world of Malay history and literature to 19th-century colonial scholars. In some ways, the book was so revolutionary that it overshadowed the handwritten Jawi manuscript, as well as the printed Jawi version by the learned scholar Abdullah bin Abdul Kadir (also known as Munshi Abdullah), published 20 years later.[3] In fact, the popular use of the translated title "Malay Annals" and the original "Sejarah Melayu" may be attributed to Leyden as both were likely coined in his translation.[4]

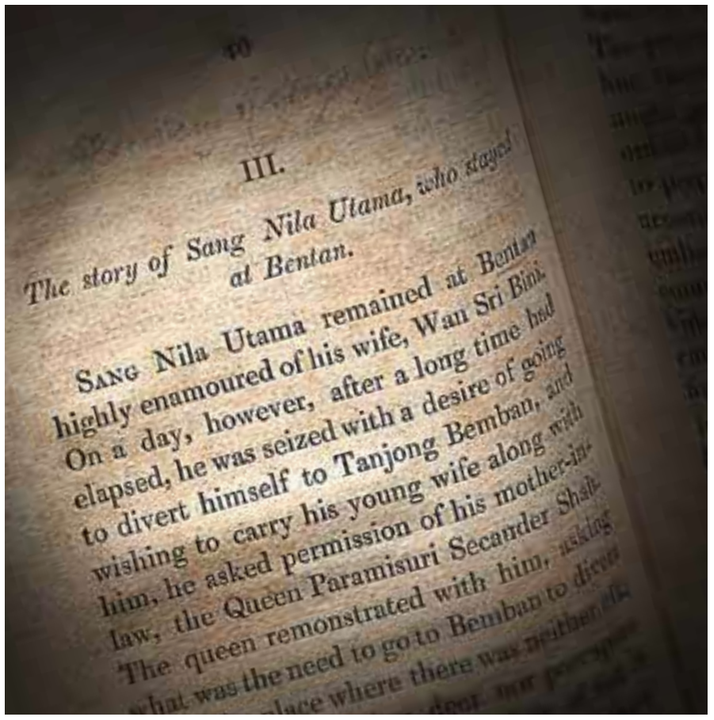
Comprising 361 pages, the book includes an introduction by Raffles and was used as a study aid to groom Brit-

(Below) John Leyden (1775–1811) translated the Jawi text of the *Sejarah Melayu* into English in 1821. This is the earliest English translation of the epic work. *All rights reserved, Bastin, J. (2002). Olivia Mariamne Raffles. Singapore: Landmark Books.*
(Right) *Sejarah Melayu* includes an introduction by Stamford Raffles and was used as a study aid to groom British scholar-administrators in the colonial service. *All rights reserved, National Library Board, Singapore.*



(Below) The close-up of the 1596 hand-coloured map *Exacta & Accurata Delineatio cum Orarum Maritimdrum tum etjam locorum terrestrium quae in Regionibus China, Cauchinchina, Camboja sive Champa, Syao, Malacca, Arracan & Pegu...* showing the location of Malacca - the heart of the Malacca Sultanate between 1400 and 1511. *All rights reserved, National Library Board, Singapore.*
(Bottom) The legend of Sang Nila Utama, a prince from Srivijaya who supposedly founded Singapura (Singapore), is one of the stories featured in the *Sejarah Melayu. All rights reserved, National Library Board, Singapore.*





ish scholar-administrators in the colonial service well into the 20th century. Although a newer English translation by Charles Cuthbert Brown was published in 1953,[5] Leyden's book would not be reprinted until 180 years later, in 2001, by the Malaysian Branch of the Royal Asiatic Society.[6]

Despite its significance today, early responses to the book were not all favourable. Part of it had to do with the content itself, which touched on the legends of the Malay kings as told from the perspective of the ruling class and based on memory.[7] A review by *Gentleman's Magazine* in January 1822 commented on the mix of "wild and unpolished" legends and events in the book even though it was given weight by Raffles' introduction.[8] In 1823, *The Eclectic Review* magazine called the work "a strange jumble of preposterous fiction"... "much heavier than the worst nonsense that has ever issued from the press".[9] *A Straits Times* review dated 5 April 1953 noted that although Leyden's work was valuable in some aspects, it was "largely a paraphrase rather than a translation, and it was based on an incomplete manuscript".[10]

Still, there is little doubt among scholars and historians of the importance of Leyden's work, and that it was created through the dedication and hard work of its eccentric author. Born in Scotland to a poor shepherd, Leyden was a priest in the Church of Scotland before going to India to take up the post of Assistant Surgeon with the British East India Company (EIC) after undergoing a crash course in medicine.[11] Leyden became well-known as an Orientalist who impressed with his linguistic prowess, confessing to have mastered over 20 languages.[12] His initial encounter with the Malay language was in 1804 and a year later, he sailed to Penang, where he met the newly arrived Raffles and his wife Olivia. Raffles shared Leyden's enthusiasm for the Malay language and the latter soon became Raffles' inspiration in his Malay studies.[13]

Leyden's confidence in Malay and other Southeast Asian languages led to his book, *A Comparative Vocabulary of the Burma, Malayu and Thai Languages,* which was printed in 1810.[14] It is believed that he started on the translation of the *Sejarah Melayu* around the same time that *A Comparative Vocabulary* was released, and that he completed it by the time he sailed with Lord Minto – the Governor-General of India – from Calcutta to Malacca in April 1811.[15]

Leyden was assisted by a Malay scribe, whom he had met in Penang. "Ibrahim, son of Candu [Kandu]" was said to have made a copy of the epic work in Malacca, and brought it with him to Calcutta in 1810. There, Ibrahim read and explained the Jawi text to Leyden, who wrote down what he thought was "worthy of notice".[16] When Ibrahim left with Raffles for Penang at the end of October 1810, it was assumed that by then, Leyden had completed the translation, and was planning to improve it.[17]

Unfortunately, Leyden died the following year on 28 August. His books, private papers, manuscripts and translations were shipped to Calcutta by his executors. However, Raffles kept many of Leyden's materials, including the *Malay Annals*, until he left Java for London in 1816 and likely handed the translation to Leyden's cousin, Reverend James Morton. Raffles provided Morton with information on Leyden's life and agreed to write an introduction to the *Malay Annals*, which he completed in 1817.[18]

W. G. Shellabear's Version

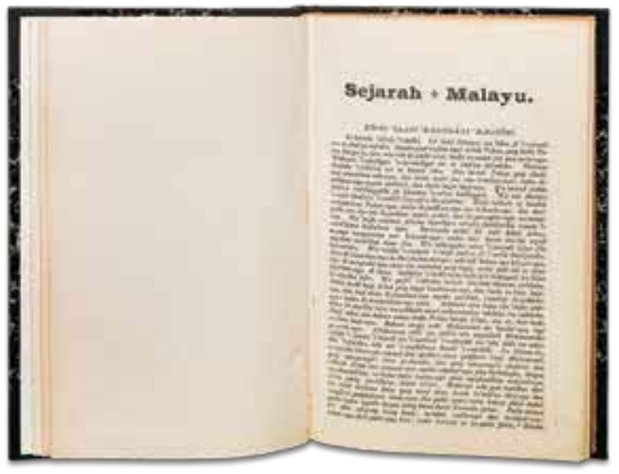
Also part of the National Library's collection is the 1898 romanised Malay version of the *Sejarah Melayu* translated by William Girdlestone Shellabear, who had come to Singapore in 1886 as a soldier, but later found amity with the Malay soldiers he led as a result of his Christian faith. After learning the Malay language and joining the Methodist Mission in Singapore as a missionary, Shellabear produced several texts to reach out to the Malay community, mainly Christian works translated into Malay that would be used as a means of attracting Malays to the Methodist Church.

Shellabear's interest in the *Sejarah Melayu* and other Malay classical works that he subsequently published was motivated by his plan to provide refined Malay literature for training missionaries in Malay language and culture.[19]

Published in Singapore by the American Mission Press, Shellabear's romanised Malay edition was based on his own Jawi version published two years earlier. The romanised edition was deemed useful for the vernacular schools,[20] and was followed by a second edition in 1910,[21] released as a literature textbook that became widely used in schools. The existence of other editions in several languages, including French and German, testifies to the enduring popularity of the *Sejarah Melayu*.[22]

♦ Nor-Afidah Abdul Rahman

(Below) William G. Shellabear (1862–1947) translated his own Jawi version of the *Sejarah Melayu* into romanised Malay in 1898. *All rights reserved, Makepeace, W., Brooke, G. E., & Braddell, R. St. J. (1921). One Hundred Years of Singapore (Vol. II). London: John Murray.*
(Bottom) An inside page of the romanised Malay version of the *Sejarah Melayu,* translated by William G. Shellabear. *All rights reserved, National Library Board, Singapore.*



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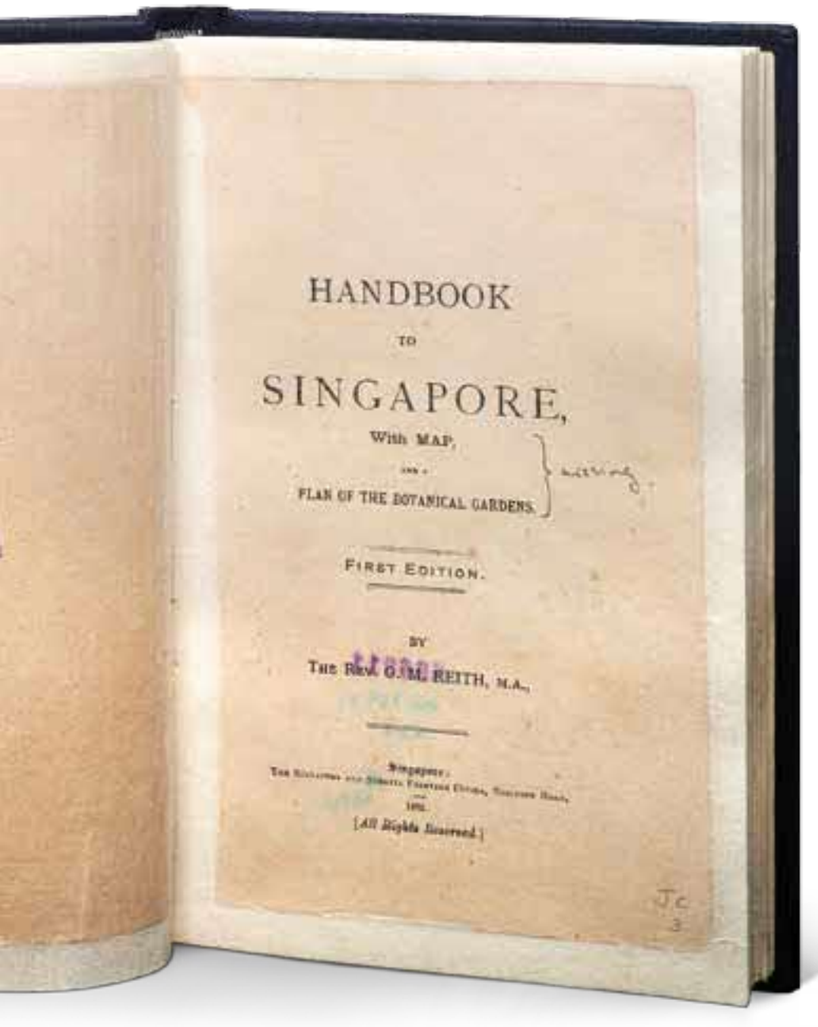
A BONA FIDE HISTORY BOOK



The title page of *Handbook to Singapore,* one of the first travel guidebooks to the city. *All rights reserved, National Library Board, Singapore.*

Title: *Handbook to Singapore, with Map and a Plan of the Botanical Gardens*
Author: George Murray Reith (1863–1948)
Year published: 1892
Publisher: The Singapore and Straits Printing Office (Singapore)
Language: English
Type: Book; 135 pages
Location: Call no.: RRARE 959.57 REI; Microfilm no.: NL 7522

Travel guides are more than just books that tell you about interesting sights in a destination, or where to eat, and how to get from one place to another. As a guidebook becomes worn and dated over time, it turns into a bona fide history book, providing valuable insights into the past. This is exactly what *Handbook to Singapore* has become: a history book of sorts documenting life in the colony in the late 19th century.

As travel became increasingly popular towards the end of the 1900s, guidebooks were published to fill a gap in the market. Sensing the need for one, Reverend George Murray Reith, resident minister of the Presbyterian Church in Singapore wrote a handy guide for visitors to the island.

Printed in 1892, Reith's *Handbook* is one of the earliest tourist guides to Singapore. Although by no means the first guide about the island to be published, it was certainly the best of its kind at the time; earlier guidebooks such as *The Stranger's Guide to Singapore* (1890) by B. E. D'Aranjo and *Picturesque and Busy Singapore* (1887) by T. J. Keaughran were described as "limited in… scope" or "too general to be of practical value" respectively.[1] *Handbook,* however, provided enough information to be relevant to tourists even up to a century after it was first published. As a testament to its enduring relevance and value, the book was reprinted in 1907[2] and 1985.[3]

(Left) One of the advertisements in the book promoting the Raffles Hotel in Singapore, the Eastern & Oriental Hotel in Penang and the Sarkies' Hotel in Rangoon. All three were owned by the famous Sarkies brothers. *All rights reserved, Reith, G. M. (1892). Handbook to Singapore, with Map and Plan of the Botanical Gardens. Singapore: The Singapore and Straits Printing Office.*
(Below) View of Battery Road and the Tan Kim Seng fountain, early 1900s. *Courtesy of the National Museum of Singapore, National Heritage Board.*

Handbook is divided into 15 chapters. The reader is given a brief overview of the history of Singapore, starting from Stamford Raffles' landing on the island in 1819. Reith then sets the scene for the rest of the book, with sections on Singapore town and its environs, walking tours and drives, and descriptions of buildings, landmarks and places of worship.

Reith manages to include vivid imagery of life in turn-of-the-century Singapore in his book. Interspersed with tour directions to the Botanical Gardens, Mount Faber and other attractions in Chapter 4, he brings Singapore to life by detailing the leisurely lifestyle of expatriates alongside the menial labour work performed by natives.

Also included in the book are useful listings of banks, consulates, religious buildings and hospitals as well as rates for hiring private and public carriages. Other sections on population, geography, wildlife and weather have become standard inclusions in modern guidebooks.

Reith's appreciation for the Malay language was evident in *Handbook*. Malay colloquial place names (and pronunciation tips) were included in the book. A listing of Malay place names and their English counterparts are given in Chapter 9, revealing how locals viewed some of these colonial landmarks. For example, the Masonic Hall was known as "Rumah Hantu" or "Haunted House" and the Methodist Episcopal Church beside it was known as "Greja dekat Rumah Hantu" or the "Church nearby the Haunted House".[4]

Although there are no photographs or illustrations, there is a map of Singapore with an accompanying index and a plan of the Botanical Gardens. Unfortunately, the map and plan are missing from the National Library's copy of the book. Eleven pages of text-based advertisements round off the guide.

In 1907, Walter Makepeace, a journalist and editor of *The Singapore Free Press,* published a new edition of the guide with updated information, a new chapter on the Federated Malay States and photographic plates of landmarks and sights in Singapore by G. R. Lambert & Co., besides providing the most current statistical data for 1907.[5]

As informative as *Handbook* might be, some historians have noted that it catered to the tastes of the Western expatriate. Paul Kratoska, in his introduction to the 1985 reprint of the book, wrote: "the attraction was not Asia but European activities and accomplishments in Asia."[6] Historian Constance Mary Turnbull in her review commented that *Handbook* was "heavily slanted towards the expatriate minority", but said it was "more informative than modern counterparts" and "enterprising for its day in recommending strolls through the 'native quarters' and shopping forays into Rochor 'Thieves Market'".[7]

Born in 1863 in Scotland, Reith studied at Aberdeen University and New College, Edinburgh.[8] He arrived in Singapore in 1889, and became minister of the Presbyterian Church here between 2 July 1889 and February 1896.[9] Active in the Singapore community, Reith was the first secretary-treasurer of the Straits Philosophical Society.[10] He was a frequent contributor to *The Singapore Free Press*, and published *Padre in Partibus* in 1897, a collection of writings about his travels in Java and Siam. Reith passed away in Edinburgh on 27 February 1948.[11] ♦ Bonny Tan

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A BATTLE CAPTURED IN A MAP

Title: *Contrafactur des Scharmutz els der Hollender wider die Portigesen in dem Flus Balusabar (Chart of a Skirmish between the Dutch and the Portuguese in the Balusabar River)*
Creators: Theodore de Bry, Johann Theodore de Bry, Johann Israel de Bry
Year published: 1607
Publisher: Same as creator
Language: German
Type: Engraved black-and-white map; 33cm by 26cm
Location: Call no.: RRARE 912.5957 DEB

For a tiny island known more for its skyscrapers than its sea-faring adventures, Singapore has a surprisingly bloody history. And while most of this history has been lost over time, one record that tells of a particularly ferocious battle between the Dutch and Portuguese armadas in the early 17th century is found in the National Library.

The 1607 engraving with a German title, *Contrafactur des Scharmutz els der Hollender wider die Portigesen in dem Flus Balusabar,* is one of the earliest maps in the collection that shows a distinct coastline of Singapore.

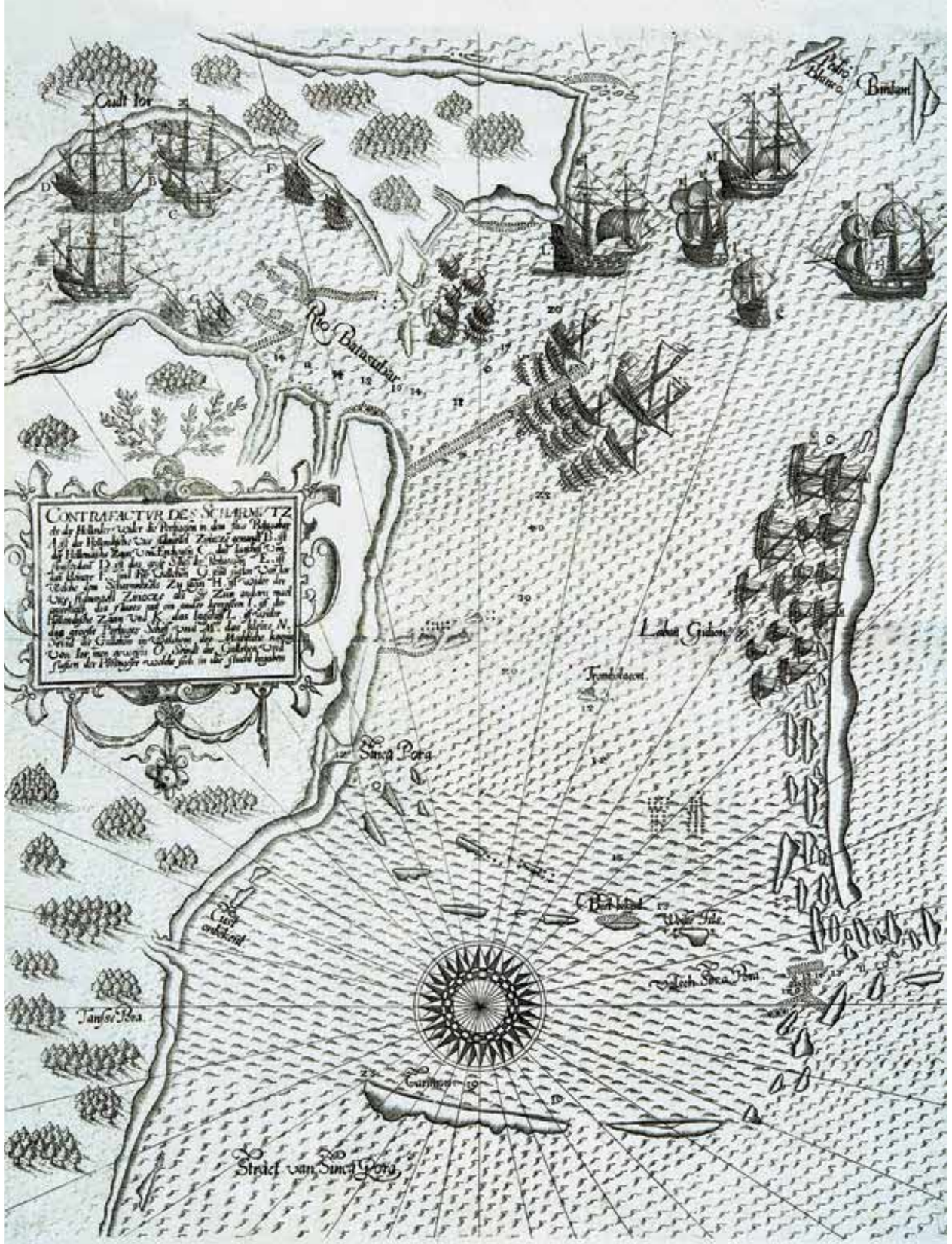
The map was created by the De Brys, who were a well-known Flemish family of cartographers, engravers and publishers based in Frankfurt, Germany. They were known for publishing accounts of foreign lands, including Theodore de Bry's *Grands Voyages* and *Petits Voyages,* which covered 16th-century voyages and travels to the Americas, East Indies and arctic regions. After the death of Theodore, his sons, Johann Theodore and Johann Israel, continued to add on to the works of their father, which included the publication of this engraved map.[1]

Purchased in 2007, the map is roughly the size of one and a half sheets of A4 paper, and was originally published in a book. The map is a vivid depiction of a battle that occurred between the two European powers on the eastern coast of Singapore, off Pedra Branca, and along the north shore of Batam island.

The map itself has no title, except for a long description in German describing the various stages of the fearsome battle. Naval vessels are marked from A to O, with Roman numerals at several places in the sea marking the depth of the water. A compass rose is located above Carimon Island (Pulau Karimun in the Riau Islands of present-day Indonesia). The east and western entrances to the Tebrau, or Johor Strait, are marked as river estuaries, with the eastern portion of Pulau Ubin clearly visible.[2] Other places shown in the map are Pedro Blanca (Pedra Branca), Bintam (Pulau Bintang), Oudt Ior (Johor Lama), and Rio de Batusabar (Johor River).

The description of the battle itself can be found from the cartouche description (on the middle left side) of the map that broadly corresponds to the more substantial account compiled by M. Gotthard Athus, an associate of the De Bry publishing house. It tells a riveting account of the battle fought in 1603 – a time when the Straits of Singapore was a coveted prize; for the Dutch and Portuguese armies who wanted to expand their trading territories. Controlling these waters meant gaining unfettered access to the riches of the East.

Historians mark 25 February 1603 as the start of the bloody fray. On that day, the people of Johor, with the help of the Dutch, had earlier attacked and seized a Portuguese merchant vessel. In retaliation,



This 1607 engraved map by the de Bry family is one of the earliest in the National Library's Rare Materials Collection that shows a distinct coastline of Singapore. *All rights reserved, National Library Board, Singapore.*

the Portuguese blockaded the mouth of the Johor River to stop the trade and flow of supplies to the riverine towns and the capital, Batu Sawar, which were located further upstream.

When the Dutch discovered this several months later, they fought back. After forming an alliance with the Johor monarch 'Ala'ud- din Ri'ayat Shah II, the Dutch and Johorean armies led a successive wave of attacks against the Portuguese armada at the blockade on 6, 10 and 11 October 1603.

The first attack moved the Portuguese downstream; the second forced most of the crew to abandon their ships and escape to the northeastern coast of Batam. On the dawn of the third day, when the remaining men saw the Dutch fleet advancing on the horizon, they too fled.[3]

It was a resounding victory for the Dutch, which not only allowed the Johor monarch to reoccupy the river, but also cemented the alliance between the two parties. But in actual fact, the battle was not over.

Soon after the Dutch naval fleet left the river, the Portuguese reappeared. In the early months of 1604, the Portuguese attacked targets along the Johor River. It was not until May that year that the Dutch returned to help their besieged ally.[4] Recognising the need to work together, the Dutch and Johoreans formalised their alliance in 1606 with the specific intent to wrest control of Malacca from the Portuguese. Though their combined attack failed that same year, it did lead to protracted Dutch attacks on Portuguese-held Malacca from 1606 for several decades until the state finally fell in 1641.[5]

For historians, the battle depicted on this map gives valuable insight into the origins and the development of Johor-Dutch relations in the early 17th century.[6] ♦Lee Meiyu

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A POETIC TRAVELOGUE IN TAMIL

Title: *Athivinotha Kuthirai Panthaiya Lavani* (அதிவினோதக் குதிரைப் பந்தய லாவணி)
Author: N. V. Rengasamy Dasan (இரங்கசாமி தாசன், நா. வ.)
Year published: 1893
Publisher: Denothaya Venthira Press (Singapore) (தீனோதய வேந்திர சாலை, சிங்கப்பூர்)
Language: Tamil
Type: Book; 18 pages
Location: Call no.: RRARE 894.8111 REN; Microfilm nos.: NL 2550, NL 20528

An Indian migrant brings his wife to Singapore in the late 19th century to watch the island's horse races. As the couple travel around the British colony, the husband, N. V. Rengasamy Dasan, describes each building and street they pass to his wife, painting a verbal picture of turn-of-the-century Singapore.

The travelogue, written in the form of a poem, is the first non-religious Tamil book to be printed in Singapore and notable for breaking new ground in the Tamil literature scene – using colloquialisms such as *kampong* (village), *pasar* (market) and *kopi* (coffee) at a time when most Tamil literature was written in classical Tamil.[1]

Published in 1893, *Athivinotha Kuthirai Panthaiya Lavani* (which translates into English as *An Anthology on Horse Racing*), the title of the book is misleading as only a small section of its contents is devoted to the sport of horseracing. For the most part the book reads like a travelogue of Singapore.

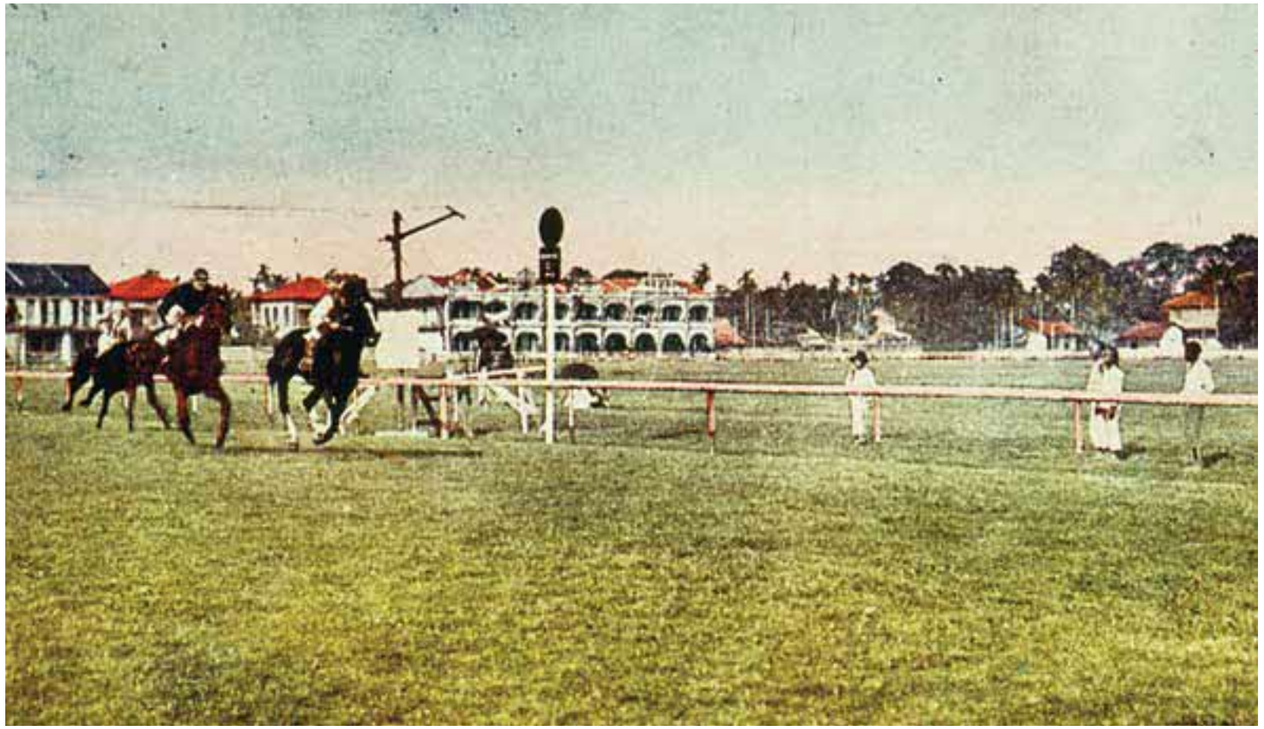
Penned by the husband, N. V. Rengasamy Dasan,[2] the anthology is divided into two broad sections. The first section is dedicated to Lord Murugan – the God of War and the patron deity of Tamil Nadu.[3]

This is followed by 21 verses that describe the couple's journey around the island. The poem is written mainly in the Lavani tradition, which features a rhythmic song-and-dance beat and is typical of a genre of music popular in India's Maharashtra state. The word *lavani* is derived from the Sanskrit word *lavanya*, or beauty, and also from the Marathi word *lavane*, which means grace.[4]

The first four verses of the poem set the scene for the departure of Dasan and his wife from Poyyur, a village in Nagapattinam in the Thanjavur district of Tamil Nadu, India. Before leaving, Dasan visits Teacher Ananda Narayanasamy for his blessings.

Verses 5 to 11 describe the couple's sea voyage from India to Singapore. En route to Penang, Dasan sees an areca palm-covered island known to Indians as Achakkarai (present-day Bandar Aceh in Indonesia). The couple reach Penang, where they visit the Krishnan and Mariamman temples. They then board another ship to Malacca and finally arrive at the Tanjong Pagar dock in Singapore. Along the way, the ship passes St John's Island, known to Indians as Puramalai.

In the next 10 verses, Dasan narrates the sights and sounds of Singapore to his wife. The duo take a horse-wagon ride along Yin Sing Road (today's Ann Siang Hill) to Sabarji Road (South Bridge Road), worship at the Sri Mariamman



Temple and pray at Chulia Mosque (also known as Jamae Mosque) before reaching Noor Kinnaa Road (North Bridge Road). There are references to Chartered Bank and the Hong Kong Shanghai Bank, and Dasan tells his wife about the call girls and Japanese geishas who ply their trade at North Bridge Road.

Other notable places along the couple's journey include the General Post Office, Iron Bridge (Cavanagh Bridge), Supreme Court, Yuroppa Hotel (City Hall) and the Padong (Padang). Then they proceed to Dhoby Ghaut, Serangoon Road and Buffalo Road before reaching the race course.

The horserace is outlined in verses 16 to 18. Dasan and his wife try their luck, betting on their favourite horse. Verse 19 describes the couple's climb up Government Hill after the race, where they admire the view. The poem proper ends on verse 20, which describes Dasan and his wife passing Kampong Bencoolen on their way to Dhoby Ghaut, where they will settle down in Singapore.

In the last verse, Dasan indulges in self-praise, making sure to mention that he has been lauded by scholars for his poetic skills. The title "Sarabakkodi" was given to him in recognition of his poetic abilities. Hence, the author's full name on the title page of the publication states: Thirukkudanthai (name of place) Sarabakkodi (his title) Rengasamy Dasan, who was student of Kurungulam (name of place) Karuppanna (teacher's name) and Upaathiyayar (title for teacher).

The anthology was published by Denothaya Venthira Press, which was owned by Makadoom Saiboo (Makhdum Sahib), a Singapore-born member of the local Indian Muslim community, also known as Jawi Peranakan.[5] The community owned a few presses at the time in Singapore and published Tamil newspapers and books.[6] ♦ Sundari Balasubramaniam

(Top) The old race course off Serangoon Road (photographed in 1904) was renamed Farrer Park in 1935 when it moved to Bukit Timah. Interestingly, only a small section of the book *Athivinotha Kuthirai Panthaiya Lavani* (which translates into English as *An Anthology on Horse Racing*), is devoted to the sport. *Arshak C. Galstaun Collection, courtesy of National Archives of Singapore.*
(Facing page) Sri Mariamman Temple, the oldest Hindu temple in Singapore, photographed in 1914. This is one of the places of interest mentioned in this book. Photo by G. R. Lambert & Co. *Lee Kip Lin Collection. All rights reserved. Lee Kip Lin and National Library Board, Singapore 2009.*
(Above) As the binding of *Athivinotha Kuthirai Panthaiya Lavani* has become loose over time, the individual pages are preserved in plastic sheathes. *All rights reserved, National Library Board, Singapore.*

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WHEN SINGAPORE WAS CINCA PULA

Title: *India Tercera Nuova Tavola*
Creator: Girolamo Ruscelli (c. 1504–1566)
Year published: 1561
Publisher: Vincenzo Valgrisi (Venice)
Language: Italian
Type: Map; 17cm by 23cm
Location: Call no.: RRARE 912.59 PTO

A 455-year-old map of Southeast Asia tells of the seafaring adventures of 16th-century voyagers, whose journeys took them to exciting, uncharted territories waiting to be explored. As the intrepid voyagers discovered new trade routes in Asia, these unknown lands slowly came into prominence. We are familiar with most of them today; one, in particular, stands out – a place indicated on the map as C. Cinca Pula.

India Tercera Nuova Tavola is one of the first early modern maps of Southeast Asia. It is also the National Library's earliest map that makes reference to a Cinca Pula – which scholars believe refers to either the town of Singapore, one of several straits on which Singapore sits, a cape, or the southern tip of the Malay Peninsula.[1] In this map, Cinca Pula refers specifically to a promontory – C.[abo] Cinca Pula or Cape of Cinca Pula. Re-issued up until 1599, the map was created at a time when European traders were exploring new routes to the East of India, including the Spice Islands in Southeast Asia.[2] Singapore's presence on this map suggests that it had an active role in the pre-colonial trade in the region.

Created by the Italian cartographer Girolamo Ruscelli, the map, which is slightly smaller than a sheet of A4 paper, is made up of two sheets of paper seamed together. Ruscelli's map is based on a pocket-sized engraving created in 1548 by another Italian cartographer, Giacomo Gastaldi. Gastaldi, in turn, had based the map on the groundbreaking work of the 2nd-century Greek mathematician and astronomer Claudius Ptolemy as well information gleaned from new European discoveries. Ptolemy's use of the grid system in his work *Geographia* (or in English, *Geography*) to map the world became the basis of modern cartography as we know it today.

Gastaldi's map marked a significant shift away from the traditional practice of woodblock printing, the method used to produce Ptolemy's maps.[3] Engraved on copper, Gastaldi's maps were clearer and more detailed than Ptolemy's; this costly method of printing maps had been abandoned for four decades before it was revived by Gastaldi.[4]

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A 1566 engraving of Italian cartographer Girolamo Ruscelli (c. 1504–1566) by Niccolò Nelli held by the Art Institute of Chicago. *Courtesy of Wikimedia Commons.*

Gastaldi's map also showed a distinct departure from Ptolemy's cartographical representation of the Far East. Ptolemy used a systematic grid of longitudes and latitudes linked to specific points, while Gastaldi's maps were based on Portuguese portolans – navigational charts constructed from compass points and sailing directions – and showed coastal outlines with few inland features.[5]

In 1561, Ruscelli enlarged Gastaldi's map to twice its size and published it in his book, *La Geographia di Claudio Tolomeo Alessandrino.* Two other editions of the map were subsequently produced in 1574 and 1599.[6]

Spanning the Bay of Bengal to southern China in the north, and down just below the Equator to the south, *India Tercera Nuova Tavola* depicts new information about the region gathered from Spanish and Portuguese explorers. For example, the southward extension of the Malay Peninsula, shaped like an upside-down leaf, is corrected for geographical accuracy, while Ptolemy's Sinus Perimulicus, regarded now as the Gulf of Siam, is retained as Golfo Permuda on this map.[7]

Malaca (Malacca), having been conquered by the Portuguese in 1511, is clearly marked, as are kingdoms with trading or diplomatic ties with the Portuguese. These include Camatra (Sumatra), Japara (Jakarta), Pazer (Pasai), Pacem (Aceh), Campar (Kampar) and Ardagui (Indragiri). Other areas in Southeast Asia, such as Banca (Bangka), St. Pedro (Mount Kinabalu), Berma (Burma) and Camboja (Cambodia), are also identified for the first time.[8]

The map, which the National Library Board acquired in 2012, offers historians valuable insight into the trade, politics and geography of 16th-century Southeast Asia. ♦ Irene Lim

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A CHINESE CLASSIC IN BABA MALAY

Title: *Chrita Dahulu-kala, Namanya Sam Kok, Atau, Tiga Negri Ber-prang: Siok, Gwi, Sama Gor di Jaman "Han Teow" (Ancient Story Entitled Sanguo or the Three Kingdoms at War: Shu, Wei and Wu During the Han Dynasty)*
Author: Chan Kim Boon (1851–1920)
Year published: 1892–1896
Publisher: Kim Sek Chye Press (Singapore)
Language: Baba Malay
Type: Book (30 volumes); 4,622 pages in total
Location: Call no.: RRARE 895.135 CHR; Microfilm no.: NL 10313
Donated by: National Museum Singapore

Chrita Dahulu-kala, Namanya Sam Kok, Atau, Tiga Negri Ber-prang: Siok, Gwi, Sama Gor di Jaman "Han Teow" – based on the Chinese classic text *Romance of the Three Kingdoms* – comprises 30 volumes in the series. *All rights reserved, National Library Board, Singapore.*

Written in the 14th century and set during the last days of China's Han dynasty and the tumultuous Three Kingdoms period (circa AD 220–280), the *Romance of the Three Kingdoms* is a well-known Chinese classic of epic proportions and a cast of thousands. In the late 1800s, a Baba Malay version of this classic was published in Singapore – making this popular tale more accessible to the Peranakan (Straits-born Chinese) community.[1]

Titled as *Chrita Dahulu-kala, Namanya Sam Kok, Atau, Tiga Negri Ber-prang: Siok, Gwi, Sama Gor di Jaman "Han Teow"* (henceforth referred to as *Sam Kok*), the series consists of 30 volumes translated from Chinese to Baba Malay. The translation was done by Chan Kim Boon, an administrator at law firm Aitken & Rodyk,[2] with the help of two other people, Chia Ann Siang and Tan Kheam Hock.[3]

Published between 1892 and 1896 by Kim Sek Chye Press, the entire series totalled some 4,622 pages, and a single volume was sold at a $1 each.[4] *Sam Kok* is most likely the earliest complete Malay translation of *Romance of the Three Kingdoms*, ahead of Indonesian versions from Java published in 1910.[5] The series was typical of Baba Malay materials in Malaya at the time, where epic stories were serialised into multi-volume publications. This facilitated a subscription-based model that spurred the growth of the fledgling Baba publishing industry in Singapore.[6]

(Above) The translator of the series, Chan Kim Boon (1851–1920) was also known by his pen-name Batu Gantong (literally "Hanging Rock"). *All rights reserved, Chan, K. B. (1892–1896). Chrita Dahulu-kala, Namanya Sam Kok, Atau, Tiga Negri Ber-prang: Siok, Gwi, Sama Gor di Jaman "Han Teow". Singapore: Kim Sek Chye Press.*
(Above right) The original green cover of Volume 24 (of 30 volumes) in the *Sam Kok* series. *All rights reserved, National Library Board, Singapore.*

The majority of the translated Baba Malay literary works were heavily illustrated to complement the storyline and heighten the visual appeal of the publications. These drawings, rendered in the style of traditional Chinese woodcuts, usually featured main characters and events in the stories.[7]

Interestingly, Chan encouraged communication between himself and the readers and even among readers themselves by publishing letters in English, Chinese and Malay containing comments on previous volumes of the book. He also shared his trials and tribulations in producing the books as well as his financial woes, photographs of himself and his assistants and other private information.[8]

Such translations of Chinese historical novels into Baba Malay first took place in the 1880s in Batavia (now Jakarta). They were well-received by the Peranakan community there and soon made their way to Singapore.[9] The earliest translations in Singapore were undertaken by businessman Tan Beng Teck, who left for Japan and discontinued his translation works. Chan then took over, and even revised Tan's earlier works.[10]

Chan became a dominant influence in the small Baba Malay publishing industry, gaining prominence for his translation of three popular Chinese classics: apart from *Sam Kok*, he also translated two other Chinese classics, *Song Kang (Water Margin)* and *Kou Chey Tian (Journey to the West)*.[11] After his death in 1920, the translation of Chinese stories into Baba Malay declined,[12] due in part to the Peranakan community's increasing preference for English-language books.[13]

The son of a Penang trader, Chan was educated in English at the Penang Free School, and received private tuition in Chinese. He arrived in Singapore in March 1872, and built a career as an administrator at Aitken & Rodyk. The book-keeper and cashier, however, became better known for his translations of Chinese classics into Baba Malay, which he diligently worked on after office hours.[14]

It was Chan's publication of *Sam Kok* that brought him fame, primarily because it was a massive work that was serialised over 30 volumes. The series also included Chan's footnotes, which provided details of Chinese culture as well as notes on romanised Malay terms and names, to which Chinese text was added for clarification. Jokes and even a portrait of the author were included in the series.[15]

Chan was known by the pen-name Batu Gantong (literally "Hanging Rock"), which is the name of a cemetery in Penang. Some people believed that this was an allusion to his preference for his final resting place. Chan's home at 75 Lebuh Muntri in Georgetown, Penang, has today become a tourist destination because of the fame that Chan had gained through his Baba Malay translations.[16] ♦ Mazelan Anuar

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A SINGAPORE-MADE QUR'AN

This 1869 Qur'an contains three decorated double-spread pages in the beginning, middle and end. In typical Terengganu-style Qur'ans, the text box on the double-spread pages is usually enclosed within decorated rectangular borders and lobed arches. *All rights reserved, National Library Board, Singapore.*

Title: Lithographed Qur'an
Copyist: Tengku Yusof bin Tengku Ibrahim
Year published: 1869
Publisher: Haji Muhammad Nuh bin Haji Ismail (printed in Singapore)
Language: Arabic
Type: Book; 620 pages
Donated by: Dr Farish Noor

This edition of the Qur'an in the National Library is unique because it is one of the earliest extant copies to have been printed at Kampong Gelam in Singapore. The date of its publication, "13th Rajab in the (Islamic) year 1286" corresponds to 19 October 1869. This information in Jawi (Malay written in modified Arabic script), along with the address of the printer – Lorong Masjid Sultan Ali Iskandar – in the Kampong Gelam area, is indicated in the colophon or publisher's imprint, at the end of the book. In addition, the colophon also contains the name of the printer (Haji Muhammad Nuh bin Haji Ismail) and the copyist (Tengku Yusof bin Tengku Ibrahim).

Pre-20th-century Southeast Asian Qur'ans, whether handwritten or printed, are generally scarce because the region's tropical climate is not conducive to the preservation of paper-based materials. Colophons especially, if they are even included in the book, do not often survive as they undergo much wear and tear due to their placement at the front or end pages. This rare copy of the Qur'an is a product of the pioneering phase (1860–80) of Muslim[1] publishing in Singapore.

The book begins with instructions on *tajwid* (rules on the recitation of the Qur'an) before the Qur'anic text begins. It contains three decorated double-spread pages in the beginning, middle and end. The designs found on the double-spreads at the beginning and the end are exactly the same, although they been coloured differently. On closer inspection, the blue, green, yellow (likely imitating gold) and red inks have been applied rather clumsily. In terms of design, this Qu'ran is reminiscent of the highly prized and ornate manuscript Qur'ans produced in Terengganu,[2] in the east coast of the Malay Peninsula.

In typical Terengganu-style Qur'ans, the text box on the double-spread pages is usually enclosed within a series of decorated rectangular borders and lobed arches that form a continuous outline on the three outer edges of the box. The opening and closing double-spreads also feature decorative borders on the outer edges of the pages with finials that project towards the lobed arches. Annabel Gallop, a scholar of Malay manuscripts, calls this decorative feature a "stalagmite-stalactite" effect.[3]

The copyist of this Qur'an, Tengku Yusof bin Tengku Ibrahim of Terengganu, enjoyed the distinction of being one of two principal copyists working in Singapore during the late 19th century.[4] As elaborate manuscript Qur'ans from the east coast of Malaya (Terengganu, Kelantan and Patani) were widely sought after in the Malay archipelago back then, it is not altogether surprising that a lithographed Qur'an produced in Singapore would have been designed to look like one from that region –it would have made good business sense to sell Qur'ans that were in demand.

The Malay manuscript tradition played a big influence during the early phase of Muslim printing in Singapore. The lithograph basically reproduced the format of the original manuscript but allowed multiple copies of the book to be printed economically. The copyist would transcribe the text in special ink which would then be transferred onto the lithographic stone.[5] As an acknowledgement to the manuscript tradition, early lithographed books often gave prominent mention of the copyist, as seen in the colophon of this Qur'an.

During the late 19th century, Singapore or more specifically Kampong Gelam, was the leading centre for Muslim publishing in the region, with its products widely distributed throughout the Malay world. According to scholar Ian Proudfoot, it was mainly entrepreneurs of Javanese ancestry who tended to dominate the early Muslim book printing scene.[6]

The printer of this Qur'an, Haji Muhammad Nuh bin Haji Ismail, from Juwana, a town on the north coast of Java, was one of the major players at the time. His shop was located on Lorong Masjid Sultan – a street that used to extend from the main gate of the Sultan Mosque. Many other printing shops were also clustered around the mosque because it was a place where the Muslim community naturally congregated for Friday prayers. Pilgrims heading to Mecca would similarly gather here. In the 19th century, Singapore was an important stop for pilgrims from the Netherlands East Indies (present-day Indonesia) before their journey to and from Mecca. This was partly due to the restrictive regulations on travel that the Dutch imposed on people making the *haj* (pilgrimage).[7]

This particular Qur'an, donated by the academic and writer Dr Farish Noor in 2015, was purchased in Java. It could have been brought to Java by a returning pilgrim from Singapore or distributed there by the printer. ♦ Tan Huism

(Above) The leather cover of the Qur'an shows significant wear and tear along the edges. *All rights reserved, National Library Board, Singapore.*
(Above right) The colophon – which contains the name of the copyist (Tengku Yusof bin Tengku Ibrahim) and the printer (Haji Muhammad Nuh bin Haji Ismail) on the imprint page at the end of the Qur'an – is enclosed within a roundel. *All rights reserved, al-Qur'an. (1869). Singapore: Kampung Gelam.*

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1 The term "Muslim" is used here in the same way as Ian Proudfoot, to refer to the religious faith of the agents who produced the materials and not necessarily the content of the publications. The earliest known printed Qur'an produced in Southeast Asia was published in 1854 by a Muslim from Palembang who bought the lithographic press from Singapore. Based on confirmed dated materials, Islamic printing existed in Singapore from 1860 onwards. See Proudfoot, I. (1993), *Early Malay printed books: A provisional account of materials published in the Singapore-Malaysia area up to 1920, noting holdings in major public collections* (pp. 27, 432). Malaysia: Academy of Malay Studies and the Library, University of Malaya. Call no: RSING 015.5957 PRO-[LIB]

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INDIAN MUSLIM DEVOTIONAL POEMS

Title: *Munajathu Thirattu* (முனாஜாத்துத் திரட்டு)
Author: Muhammad Abdul Kadir Pulavar (முகம்மதுஅப்துல்காதிறு, நாகூர், புலவர்)
Year published: 1872
Publisher: J. Paton, Government Printer (Singapore)
Language: Tamil
Type: Book; 105 pages
Location: Call no.: RRARE 894.81114 MUH; Microfilm no.: NL 28657

The title page of *Munajathu Thirattu*, the oldest Tamil book held by the National Library. It contains the name of the author, editor and publisher. *All rights reserved, National Library Board, Singapore.*

The early Indian Muslims who settled in Singapore in the 1800s brought with them a varied heritage: their skills as shopkeepers and office workers, their unique customs and beliefs, and a tradition of devout poetry.[1] Indeed, their religious faith was a key source of solace for these transplanted Muslims from the southern part of India, who often expressed their piety in the form of verse. One particularly notable poet among them was Muhammad Abdul Kadir Pulavar, whose Islamic religious poetry collection, *Munajathu Thirattu,* is the oldest Tamil book held by the National Library.

Published by J. Paton, Government Printer, in 1872, the book comprises a total of 55 poems and songs in praise of Muslim saints and the Prophet Muhammad. The verses are written in simple Tamil, richly overlaid with Persian and Arabic words, and are appended with tunes and rhythms. They are divided into six genres: introductory poems in praise of the author (four poems); *Munajathu Pathikam* (four songs); *Thanippaakkal* (12 poems); *Thanippathangal* (30 songs); *Sindhu,* a lyrical form of Tamil (two poems); and *Chitirak Kavi,* graphical poems in which the letters are drawn in such a way that they resemble the shape of snakes, chariots and other pictographs (three poems).

The collection takes its name from the Arabic word *munajat* – meaning a private and intimate talk with Allah – which is derived from the terms *yunaji* or *najawa,* meaning "talking in secret". The word *najawa* in turn has its roots in *najah*, which means "deliverance" or "salvation". Hence, the book's title conveys the meaning of "supplication for the repentance of sins". Its poems glorify God and offer humble prayers in the form of simple but expressive verses.[2]

Among them is a song written in praise of Sikkandar Sahib Oli, better known as Sultan Iskandar Shah, who is believed to be the last of five kings to rule over 14th-century Singapore. A descendent of Sang Nila Utama (the legendary founder of Singapore who predates Stamford Raffles), Iskandar Shah is supposedly buried in a terrace on the northern side of Fort Canning, a spot which has since become a holy place of worship.[3]

Munajathu Thirattu is also noteworthy as evidence of the island's tolerant multiracial character from as early as the 1800s. Although this is an Islamic religious poetry collection, we see a beautiful introductory poem by the well-known Hindu poet C. V. Narayanasamy Nayagar, who was also the teacher of the book's author Muhammad Abdul Kadir.

Tamil and Malay journalism in Malaya owe their origins to "locally born Indian Muslims in Singapore, or to be more exact, the community known as "Jawi Peranakan" according to Southeast Asian scholar William Roff.[4] The Jawi Peranakan group in Singapore owned a few presses and published Tamil newspapers and books.[5]

Also among the Jawi Peranakan community was philanthropist Makathum (also spelled as Makhdum) Sahib bin Ghulam Mukhyuddin Sahib, who together with Muhammad Abdul Kadir, founded a newspaper in 1875.[6] The paper, *Singai Vardhamani* – also called *Singavartamaney* or *Singapore Commercial News* – earned a place in history as the earliest known Tamil newspaper in Singapore. According to a description in the *Straits Times Overland Journal,* the tiny foolscap paper-sized newspaper was neatly printed in clear type and included fine content selections, short editorials and listings of weekly prices and bank exchange rates.[7] Makathum Sahib, who owned the Denodaya Venthira Press, also ran another newspaper called *Singai Nesan* in the late 1880s. He encouraged writers in their work and published their creative efforts himself.[8]

Not much else is known about Muhammad Abdul Kadir, save that he was the son of P. Muhammad Muhayatheen Sahib from Nagore, in Tamil Nadu, India, and that he studied under the aforementioned C. V. Narayanasamy Nayagar. According to a brief note in the publication *Malasiya Tamil Kavitaik Kalanjiam,*[9] Narayanasamy was known as "Cingapur Chithira Kavi", which implies he was famous for writing graphical poems.

The National Library's copy of *Munajathu Thirattu* was purchased in 2005 from Jaffar Mohideen, an Islamic scholar, writer, poet and journalist, who also came from the same Indian hometown of Nagore as Muhammad Abdul Kadir. ♦ Sundari Balasubramaniam

(Below) A more detailed title page with additional information stating that the author Muhammad Abdul Kadir is the son of P. Muhammad Muhayatheen Sahib from Nagore, Tamil Nadu, India, and that he studied under C. V. Narayanasamy Nayagar. *All rights reserved, National Library Board, Singapore.*
(Bottom) Among the poems in this book is a song written in praise of Sikkandar Sahib Oli, better known as Sultan Iskandar Shah, who is believed to be the last of five kings to rule over 14th-century Singapore. Iskandar Shah is supposedly buried in this tomb found on a terrace along the northern side of Fort Canning. *All rights reserved, National Library Board, Singapore.*

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ENGLISH NURSERY RHYMES WITH A MALAY SPIN

Title: *Haji's Book of Malayan Nursery Rhymes*
Author: Arthur Wedderburn Hamilton
Year published: 1939
Publisher: Printers Ltd (Singapore)
Language: English and Malay
Type: Book; 145 pages
Location: Call no.: RRARE 398.8 HAM; Microfilm no.: NL 15401

The Peranakan community is depicted in "I Love Little Pussy [Cat]" ("Sahaya Sayangkan Kuching"), by way of a drawing of a little Peranakan girl stroking a cat perched on a ledge, while the girl's mother or grandmother looks on, clad in a traditional *sarong kebaya a*nd beaded slippers. *All rights reserved, Hamilton, A. W. (1939). Haji's Book of Malayan Nursery Rhymes. Singapore: Printers Ltd.*

Many of us would recognise nursery rhymes such as "Mary Had A Little Lamb" and "Hot Cross Buns", but reading Malay versions of these typically British children's poems in a culturally misplaced context takes some getting used to.

A collection of whimsical nursery rhymes given a delightful Malayan spin is the subject of an illustrated compendium published in 1939. Titled *Haji's Book of Malayan Nursery Rhymes*, the collection features Malay translations of 100 popular English nursery rhymes. To appeal to its readers, some words in the poems were replaced with local equivalents to give the translated versions a distinctly Malayan flavour.

The book is presented in a bilingual format, with the English nursery rhyme immediately followed by its Malay translation (some with accompanying music compositions by H. A. Courtney), and is interspersed with beautiful illustrations. The drawings mostly feature multi-racial characters and settings typical of the era. Additionally, the book contains a glossary of Malay words to help readers with a rudimentary knowledge of Malay to have a better understanding of its contents.

According to its writer, Arthur Wedderburn Hamilton, the impetus for his book was a pamphlet on "Malayan Nursery Rhymes" that was published for the Malaya-Borneo exhibition in 1922.[1] A year later, the pamphlet was republished in book form by the Methodist Publishing House with "the added attraction of a few simple drawings". Inspired by this, Hamilton decided to "reissue [the rhymes] in an enlarged form and the bilingual method... to appeal to both the English and the Malay speaking portions of the youth of Malaya".

Although Hamilton tried to preserve the purity and spirit of the Malay language in his book, he explained in his preface that the original meanings of the idioms were sometimes sacrificed in order to retain the original metre and "the exigencies of the rhyme", while avoiding "a too classical a form of diction".[2]

A 1985 review of the reprinted edition, however, criticised Hamilton's sometimes awkward and inaccurate translations, presumably worded so that the rhyme structure of the original would not be compromised. Examples such as "Pussy-Cat Pussy-Cat, where have you been?" (*"Cing, Cing, Kuching, mana engkau pergi?"*) in "Pussy-Cat Pussy-Cat" was cited, and how in "Ding Dong Bell" the phrase "What a naughty boy was that" is ungrammatically translated as *"Apa punya jahat budak"*.[3]

Hamilton tried to create Malayan settings in his translations, demonstrating his familiarity with places in Malaya and how people lived. The illustrations – all rendered by "the brush of Mrs Nora Hamerton" – for "Hot Cross Buns" ("Roti Manis Hangat"), for instance, features an Indian hawker selling bread, while the one for "Mary Had A Little Lamb" ("Mariam Ada Kambing Kechil") shows a Malay girl leading a baby goat on a leash.

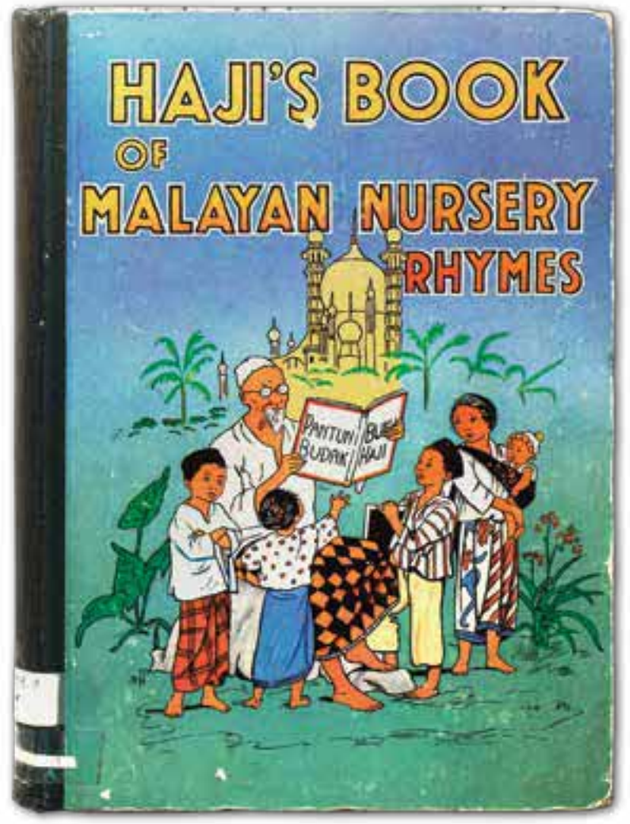
"There Was A Little Girl" ("Ada Satu Misi") is accompanied by an illustration of a Chinese *amah* wearing wooden clogs, with a Caucasian girl holding a ball – reflecting a time when Chinese women were commonly employed as domestic helpers. The Peranakan (Straits-born Chinese) community is depicted in the nursery rhyme, "I Love Little Pussy [Cat]" ("Sahaya Sayangkan Kuching"), by way of a drawing of a little Peranakan girl stroking a cat perched on a ledge, while the girl's mother or grandmother looks on, clad in a traditional *nonya kebaya*[4] and beaded slippers.

These local twists were well received: a newspaper reviewer at the time commented that "European children in Malaya who grow up to speak Malay and English equally fluently or equally hesitantly, should find delight in Mr A. W. Hamilton's new book of Malayan nursery rhymes."[5]

Although a prolific writer, little is known about Hamilton, except that he spent part of his life in Teluk Belanga, Penang, where he learnt Malay and became familiar with the "kampong" way of life.[6] It was also reported that he used to serve in the Federated Malay States Police as an officer, and was also a linguist, botanist and author of several Malay text books.[7]

As indicated in the book's preface, Hamilton published several other titles such as *Easy Malay Vocabulary, Malay Sonnets, Malay Proverbs, Rubaiyat Omar Khayyam* (a Malay rendition of Edward Fitzgerald's English translation of poems by the Persian poet, Omar Khayyam), and *Sang Lomri* (a Malay translation of the European medieval tale *Reynard the Fox*).

The National Library's copy of *Haji's Book of Malayan Nursery Rhymes* bears a Raffles Library stamp dated 29 May 1940. The book was republished in 1947 by the Sydney-based Australasian Publishing, and again in 1956 by Donald Moore for Eastern Universities Press in Singapore. In 1985, Times Book International published a revised edition with a new title: *Haji's Book of Favourite Nursery Rhymes*. ♦ Ang Seow Leng



(Bottom left) The cover of *Haji's Book of Malayan Nursery Rhymes* features a group of Malay children listening to a storyteller (presumably the Haji), with a mosque and coconut palms in the background. *All rights reserved, National Library Board, Singapore.*
(Below) The nursery rhyme "There Was A Little Girl" ("Ada Satu Misi") is accompanied by an illustration of a Chinese *amah* wearing wooden clogs, with a Caucasian girl holding a ball. *All rights reserved, Hamilton, A. W. (1939). Haji's Book of Malayan Nursery Rhymes. Singapore: Printers Ltd.*

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STORIES OF ABDULLAH

Title: *Hikayat Abdullah (Stories of Abdullah)*
Author: Abdullah bin Abdul Kadir (Munshi Abdullah) (1797–1854)
Year published: 1849
Publisher: Mission Press (Singapore)
Language: Jawi
Type: Book; 443 pages
Location: Call no.: RRARE Malay 959.503 ABD; Microfilm nos.: NL 7912, NL 9717, NL 7810
Donated by: Reverend George R. Hose

Munshi Abdullah (1797–1854) was an accomplished Malay scholar who was regarded as the "father of modern Malay literature". *Hikayat Abdullah* serves as one of the most important records of the socio-political landscape in Singapore, Malacca and the southern Malay kingdoms of Johor and Riau-Lingga at the turn of the 19th century. Illustration by Harun Lat. *All rights reserved, Hadijah Rahmat. (1999). Antara Dua Kota. Singapore: Regional Training and Publishing Centre.*

Quite ironically, the most detailed account of Stamford Raffles' momentous arrival in Singapore was captured by a man who was not even there. Abdullah bin Abdul Kadir, better known as Munshi Abdullah, gathered reports from those present to piece together a version of the events that occurred during Raffles' first arrival to Singapore on 29 January 1819.[1] This landmark narrative is included in his autobiography *Hikayat Abdullah,* or *Stories of Abdullah,* one of the most important records of the socio-political landscape in Singapore, Malacca and the southern Malay kingdoms of Johor and Riau-Lingga at the turn of the 19th century.

Written in Jawi – modified Arabic script used to write the Malay language – between 1840 and 1843 and published in 1849, the book is considered compulsory reading among scholars of Malay literature and culture and is the most renowned of Abdullah's works.[2] Until the 1970s, it was used as a textbook in every Malay school in Singapore.[3]

Born in Malacca in 1797, young Abdullah studied under the best Malay scholars in his hometown and read all the Malay manuscripts he could find. By the time he was 11, the child prodigy was already making money from writing Qur'anic texts and teaching religion to Indian soldiers stationed in Malacca. The soldiers called him "munshi", which means "teacher of language" – a title he would carry for the rest of his life. By 14, Abdullah had become an accomplished Malay scholar.[4] He went on to teach Malay to some of the most eminent administrators, scholars and missionaries in the Straits of Malacca, including Raffles.[5]

As a scribe and interpreter for Raffles, and a Malay teacher to several English personages, Abdullah had a front-row seat to the political and cultural developments of the time. His perceptive insights, combined with a penchant for vivid descriptions, would give future readers of his book a rich picture of 19th-century life and personalities in Singapore and the region.[6]

Among other things, the *Hikayat* chronicles the three changes of the European guard in Malacca, the establishment of the British settlement in Singapore in 1819, Sultan Hussein Shah's brief rule during the early days of the settlement, and the eventual ceding of the island by the sultan and temenggong of Johor to the East India Company. The autobiography captures the breathless pace of Singapore's development as a trading port under the British Empire, recounting the construction of new infrastructure, the boom in commerce, and the influx of immigrants that led to the island's multi-racial population.[7]

Departing from the courtly tradition of Malay texts, Abdullah adopted a journalistic tenor that suited his forthright views. His passages are realistic and lively, incorporating many Malay idioms and proverbs.[8] The unusually conversational tone was inspired by the *Sejarah Melayu (Malay Annals)* (see page 43), a book about the history of the Malacca Sultanate in the 15th and early 16th centuries. Abdullah had edited a version of *Sejarah Melayu* while working for Reverend Benjamin Keasberry, a Protestant missionary and noted leader in Malay education and in printing.[9]

It was another missionary and printer, Alfred North, who encouraged Abdullah to write an account of the Malay people – including traditional Malay stories, customs, prejudices and superstitions – that would interest the Europeans.[10] In this effort, *Hikayat Abdullah* succeeded splendidly – it became the best-known Malay literary work among Europeans.[11]

Abdullah was the first local to have his works published in Malay, earning him the reputation of the "father of modern Malay literature".[12] In recent times, however, Abdullah has also been called a stooge of the British for his pro-British views.[13] Regardless, he certainly earned the epithet "father of Malay printing." He and Reverend Claudius Henry Thomsen introduced printing to Singapore when they arrived from Malacca in 1822 (see page 96). Abdullah's works would have been beautiful editions even then – *Hikayat*'s fine calligraphy and beautifully coloured double frontispiece made it among the most impressive Malay works ever printed in the Straits Settlements.[14]

This copy of the *Hikayat Abdullah*, which carries a dedication in English to William J. Butterworth, governor of the Straits Settlements from 1843–55, was one of two artefacts the National Library submitted to the "Treasures from the World's Great Libraries" exhibition held from 2001–02 at the National Library of Australia in Canberra.[15]

Munshi Abdullah died in Mecca in 1854 while on pilgrimage.[16] But his legacy is assured: *Hikayat Abdullah* is a lasting milestone in modern Malay literature.

♦ Ang Seow Leng

Hikayat Abdullah's fine calligraphy and beautifully coloured double frontispiece made it among the most impressive Malay works ever printed in the Straits Settlements. *All rights reserved, National Library Board, Singapore.*

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THE FIRST ENGLISH AND MALAY DICTIONARY

Title: *A Dictionary: English and Malayo, Malayo and English*
Author: Thomas Bowrey (1650–1713)
Year published: 1701
Publisher: Printed by Sam Bridge (London)
Language: Malay and English
Type: Book; 594 pages
Location: Call no.: RRARE 499.3 BOW; Microfilm no.: NL 2958

The first-ever English and Malay dictionary was written by an unlikely swashbuckling British trader by the name of Thomas Bowrey.[1] More interestingly, it was published in 1701, more than a century before Stamford Raffles even set foot in Singapore.

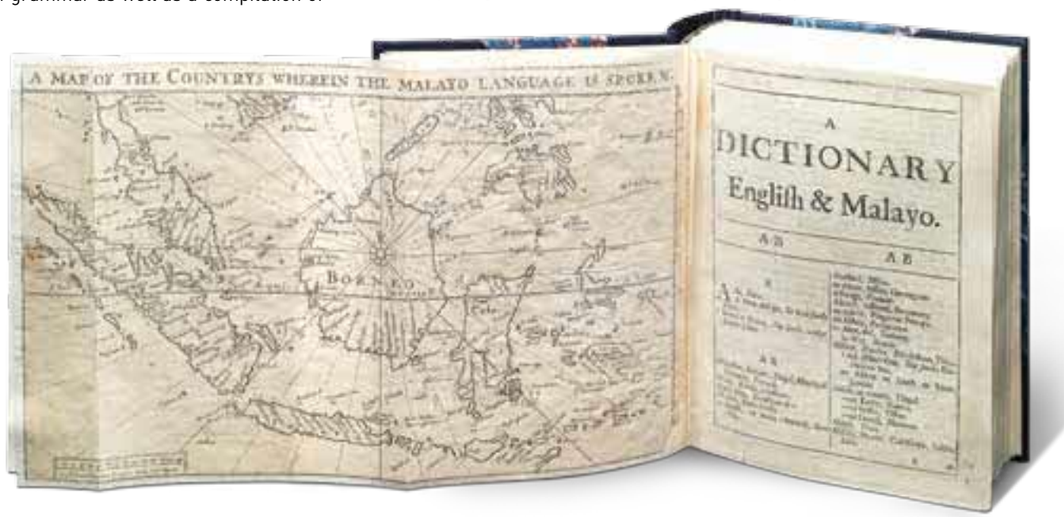
The hefty 594-page bi-directional dictionary – in English-Malay and Malay-English – includes 468 pages of words and definitions, a section on Malay rules of grammar as well as a compilation of miscellaneous phrases, sentences, dialogues and specimen letters. Both English and Malay words are listed in alphabetical order, a convention that is still used today. The dictionary also contains a double-page map titled "A Map of the Countrys wherein the Malayo Language is Spoken", illustrating the geographical reach of the language in the 17th century.

Bowrey's dictionary was a pioneering tool in the study of the Malay language. Not only was it the first dictionary of English and Malay published, it was also the first to use Roman letters instead of Jawi.[2] This dictionary stood out as the only work of its kind until 1801, when James Howison published *A Dictionary of the Malay Tongue as Spoken in the Peninsular of Malacca, the Islands of Sumatra, Jawa, Borneo, Pulau Pinang etc. in Two Parts, English and Malay, and Malay and English*.[3]

Although the Dutch – who had a longer presence in the Malay Archipelago – had earlier published works on the Malay language that had been translated in the 17th century into English,[4] these were not dictionaries. Bowrey's work therefore bears the distinction of being the "first original independent publication by an English scholar in the Malay field".[5]

Credit should be given to Bowrey for reproducing his practical experience with spoken Malay into a dictionary despite the relatively short intervals of time he spent in the Malay-speaking regions.[6] Since Bowrey was likely not familiar with the written form, the Malay taught to him was not literary but idiomatic. The entries in his dictionary are therefore representative of the type of Malay used in conversations between British traders and local Malays at the time.[7] To ensure the Malay words are pronounced correctly, Bowrey inserted accent marks above the vowels.[8]

This bilingual dictionary published in 1701 contains a double-page map titled "A Map of the Countrys wherein the Malayo Language is Spoken", illustrating the geographical reach of the language in the 17th century. *All rights reserved, National Library Board, Singapore.*



The dictionary was probably very useful in facilitating the already significant trade between British and local traders in the Malay world. In earlier decades, the Portuguese (1511) and later Dutch (1641) had invaded Malacca. Not only did trade thrive under the different colonial powers, the Malay language continued to be the *lingua franca* of trade in the East Indies.[9]

Bowrey, who spoke Malay fluently, made no bones about the fact that the pursuit of trade in the Malay-speaking countries was his biggest incentive for compiling the dictionary.[10] John Leyden (see page 43), a scholar of the Malay language, called the dictionary a work of "great merit and labour" a century after its publication,[11] while Richard O. Winstedt in his book, *Malaya* (1923), said Bowrey's grasp of working Malay was something "to be envied". Stamford Raffles himself might have benefitted from Bowrey's mastery. Winstedt wrote that when Raffles sought to bring himself up to speed in Malay during his long voyage to the East, he gleaned heartily from "some antediluvian book". This book could very well be Bowrey's dictionary.[12]

(Right) The title page of the 594-page bilingual English-Malay and Malay-English dictionary written by an Englishman. *All rights reserved, Bowrey, T. (1701). A Dictionary: English and Malayo, Malayo and English. London: Printed by Sam Bridge.*
(Below) A watercolour painting of a Malay couple performing the traditional *ronggeng* dance by E. Schlitter, 1858. *Courtesy of the National Museum of Singapore, National Heritage Board.*


A
DICTIONARY
English and Malayo,
Malayo and English.
To which is Added
Some short GRAMMAR RULES & DIRECTIONS
AND ALSO
Several Miscellanies, Dialogues, and Letters, as English and Malayo for the Learners better understanding the Expressions of the Malayo Tongue.
Together with
A Table of Time,
By THOMAS BOWREY.
LONDON:

Bowrey, who left England in 1668 when he was barely 19 years old, likely compiled his dictionary during his return voyage home after trading in the Eastern Isles for almost 20 years. In 1688, Bowrey boarded the ship *Bangala Merchant* and with time on his hands during the long journey, likely scoured from his memory the vast working knowledge of Malay he had built up over the years from his travels.[13] With no access to references, Bowrey's corpus of Malay vocabulary was presumably culled from his interactions with the different people he had encountered in the region.

In publishing his dictionary, Bowrey had help from two eminent scholars who were well-versed in Malay: Thomas Hyde and Thomas Marshall.[14] Hyde contributed a list of Malay words in the Jawi script to Bowrey's dictionary.[15] Bowrey completed a draft manuscript of his dictionary sometime in the late 17th century, and this draft was most probably the version he showed to the directors of the British East India Company, as he alludes to in the dedication of his work.[16]

Much of Bowrey's private life was unknown until the discovery of his personal papers in a manor in Worcestershire, England, in 1913. Bowrey's manuscripts and several hundred letters and business papers were later purchased by a Colonel Henry Howard, and part of it was presented to the Guildhall Library in London in 1931.[17] ♦ Nor-Afidah Abdul Rahman

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OF SPELLS AND MAGIC

Title: *Malay Magic: Being an Introduction to the Folklore and Popular Religion of the Malay Peninsula*
Author: Walter William Skeat (1866–1953)
Year published: 1900
Publisher: Macmillan and Co. (London)
Language: English
Type: Book; 685 pages
Location: Call no.: RRARE English 398.4 SKE; Microfilm nos.: NL 5141, NL 8825
Copies donated by: Tan Yeok Seong and George L. Hicks

As recently as the end of the 19th century, magic and superstition were a regular part of daily life among the Malays in the region. As the cultural changes brought about by European colonialism were not yet widespread, the traditional beliefs and practices of the Malays were left largely intact.

This aspect of Malay life is documented in the book, *Malay Magic: Being an Introduction to the Folklore and Popular Religion of the Malay Peninsula,* by the Englishman Walter William Skeat. When it was first published, *Malay Magic* was considered a pioneering work on Malay beliefs and practices relating to age-old superstition and magic.[1]

One of the book's key merits – and the reason why it is regarded as a classic – is Skeat's meticulous description of the subject matter, which later allowed other ethnographers to compare it with similar beliefs in other cultures.[2] Previous ethnography studies lacked a sound grounding in factual information – what was available was mostly from the casual observations and writings of travellers, missionaries and administrators. His aim was not to interpret the information, but to record a traditional way of life that was in danger of disappearing, or being altered beyond recognition.[3] Skeat's work lay the foundations for future research, especially in the field of Malay and indigenous Orang Asli ethnography. At least two notable publications – John Grimlette's *Malay Poisons and Charm Cures* and Kirk Endicott's *An Analysis of Malay Magic* – are evidence of this.[4]

Skeat's methodology of systematic data collection, rather than theorising or explaining social behaviours, could have been influenced by his stint at Christ's College, Cambridge. A. C. Haddon – a former student at the college – first advocated such methodical fieldwork; Robertson Smith, another Christ's College fellow, argued that the collection of data was more important than mere theory, a belief also held by Skeat.[5]

(Top left) An *anchak* or sacrificial tray used by the Malay medicine man (or *bomoh*). The tray has a fringe around it called "centipedes' feet". The *ketupat* and *lepat* (rice receptacles made of plaited palm fronds) are hung from the "suspenders" attached to the tray. *All rights reserved, Skeat, W. W. (1900). Malay Magic: Being an Introduction to the Folklore and Popular Religion of the Malay Peninsula. London: Macmillan and Co.*
(Below) A miniature replica showing a Malay medicine man (*bomoh* or *pawang*) at work, with a patient lying in bed and a child at his side. *All rights reserved, Malay Magic.*

(Above) The title page of *Malay Magic*. The book documents rituals and superstitions relating to the spirit world as practised by Malays in the 19th century. *All rights reserved, National Library Board, Singapore.*
(Above right) These diagrams illustrated in the book are used for divinatory purposes. The top left figure has different points drawn on its anatomy for divination means. The bottom left diagram is used like a compass with the diviner counting around it from point to point. The two diagrams on the right are different types of "magic squares". *All rights reserved, Malay Magic.*

The first 50 pages of Skeat's book discuss the Malays' native cosmogony, anthropogony, animism and notions about souls. The next 50 pages or so discuss the world of spirits, the Malay pantheon and its relation to the human world, as well as the men who act as go-betweens between the two realms.

The rest of the book details Malay beliefs and practices relating to fire, air, earth and water, and the relationship between the life of man and the spiritual world. It also includes descriptions of paraphernalia, the recital of formulae, prayers, sacrifices, lustrations, fasting, divinations and witchcraft.[6]

The book contains illustrations Skeat had earlier presented to the Cambridge University Museum of Archaeology and Ethnology in 1897.[7] In addition, it contains an appendix of almost 100 pages, which largely record Malay oral texts.

In total, *Malay Magic* records some 270 spells and charms. It has been reprinted several times, and the 2005 reprint includes an appendix showing additional annotations by Skeat on two copies of the printed book over the half century following its first publication. One of the annotated copies of *Malay Magic* is kept by a member of the Skeat family, while the other is at Oxford University.[8]

Born in Cambridge, England, in 1866, Skeat enrolled at Christ's College in 1885 to read classics. He graduated in 1888, and joined the Selangor Civil Service, where he spent six years, first as Assistant District Officer at the Import and Export Office at Klang in 1891, then at Kuala Langat in 1893. He was subsequently appointed as District Officer at Klang, Ulu Langat and finally at Kuala Langat in 1896.

Most of Skeat's ethnographic work, which formed the basis of *Malay Magic*, was done during his time at Kuala Langat. He wrote regularly on Malay and aborigine culture for the *Selangor Journal,* of which he was joint founder and editor. In 1897, Skeat compiled his notes and *Selangor Journal* articles to form the manuscript of *Malay Magic* and returned to England, where he approached the publishing house Macmillan.[9] In a hurry to get back to Malaya, Skeat left his manuscript with his friend, Charles Otto Blagden, for revision and follow-up with Macmillan.[10] The book was finally published in 1900.

Skeat's interest in the Malays and the Malayan aborigines was the subject of his second book: *Pagan Race of the Malayan Peninsula* (1906). He also published an account of his 1890–1900 expedition in *Reminiscences of the Cambridge University Expedition to the North-Eastern Malay States, 1899–1900* in volume 26, issue 4 of the *Journal of the Malaysian Branch of the Royal Asiatic Studies.* Thereafter, his health failed, and he was unable to return to Malaya again.[11]

Two of the National Library's three copies of *Malay Magic* are donated. One is part of the Ya Yin Kwan Collection donated by Tan Yeok Seong in 1964; the second was a more recent donation in 2012 by the philanthropist and writer George L. Hicks. ♦ Lee Meiyu

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HEAR YE

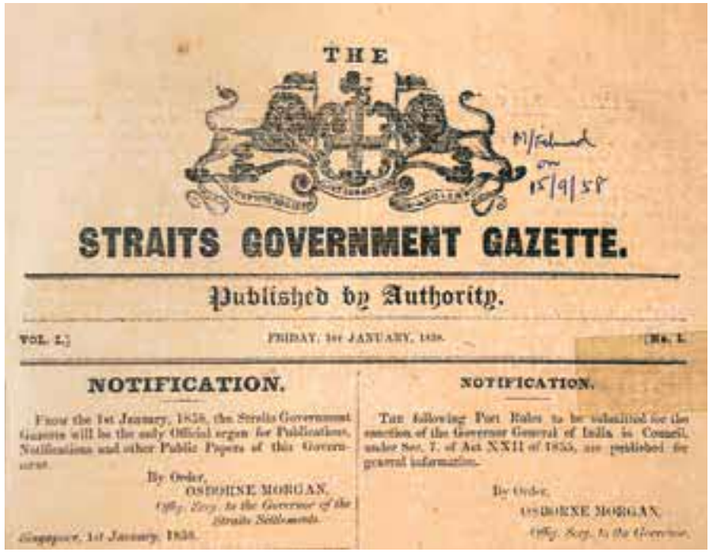
HEAR YE

Title: *Straits Government Gazette*
Creator: Straits Government
Year published: 1858–67
Publisher: Mission Press (Singapore)
Language: English
Type: Serial
Location: Call no.: RRARE 959.51 SGG; Microfilm nos.: NL 994 (1858–59); NL 1003 (1859–60, 1865); NL 5357 (1867–68, January–July 1872)

In Singapore, notifications of all new laws passed by parliament are officially announced in the government gazette, a time-honoured practice that continues to this day.[1] One of its earliest iterations was the *Straits Government Gazette,* published in 1858 when Singapore was still a part of the Straits Settlements and under the government of the Colonial Office of Calcutta in India. Similar in content to the gazette published today, the gazette at the time contained proclamations by the governors, announcements of new government appointments as well as notices of new ordinances.[2]

The front page of the first issue, dated 1 January 1858, consists of the title of the gazette in Gothic script, the crest of the Straits Settlements and a note asserting that the gazette "will be the only Official organ for Publications, Notifications and other Public Papers of this Government".[3] The first issue was printed on paper embossed with the watermark of the British East India Company (EIC), while subsequent issues used stocks of noticeably lower quality paper.[4]

(Facing page) The masthead of the *Straits Government Gazette* with the crest of the Straits Settlements. *All rights reserved, National Library Board, Singapore.*
(Right) The front page of the first issue, dated 1 January 1858, carries a note asserting that the gazette "will be the only Official organ for Publications, Notifications and other Public Papers of this Government".


THE
STRAITS GOVERNMENT GAZETTE.
Published by Authority.
VOL. I.] FRIDAY, 1st JANUARY, 1858. [No. 1.
NOTIFICATION.
From the 1st January, 1858, the Straits Government Gazette will be the only Official organ for Publications, Notifications and other Public Papers of this Government.
By Order,
OSBORNE MORGAN,
Offg. Secy. to the Governor of the Straits Settlements.
Singapore, 1st January, 1858.
NOTIFICATION.
The following Port Rules to be substituted for the section of the Governor General of India in Council, under Sec. 7. of Act XXII of 1855, are published for general information.
By Order,
OSBORNE MORGAN,
Offg. Secy. to the Governor.

So thorough was the gazette that seemingly unimportant details of the size, length and price of the paper are found on the last page, where it states that the issue contained "6–8 pages of Foolscap size. Per mensem 50 cent. Copy 25."

The gazette was divided into sections and comprised notifications, notices and other news. Notifications typically included official announcements of new port rules, information about appointments or leave taken within the civil service, as well as bills and ordinances passed by the Legislative Council in India.

Notices consisted of announcements from the post office, calls for tender and regular reminders from the commissioner of police. From the 1860s onwards, the gazette began including other information such as timetables for mail services to India, China and Australia; notices of marriages, divorces, insolvency, burials; and collections for relief funds. Gradually, weather tables, shipping news and import tariffs were also published in the gazette, reflecting the importance of the Straits Settlements as key trading posts in the network established by the British.

The gazette employed the same layout and maintained its minimal, graphic-free aesthetic throughout its life. The only adornment was the header crest of the Straits Settlements, which went through several revisions over the years. The gazette was printed by Mission Press, the sole printing press in Singapore at the time.

The *Straits Government Gazette* can trace its origins to some 30 years earlier in October 1828[5] when it began as the weekly *Government Gazette of Prince of Wales Island, Singapore and Malacca*.[6] It contained announcements by the government, occasionally accompanied by Jawi translations, as well as news from India and Europe, currency updates and, quite oddly, selections from works of English literature.[7]

This government gazette was published until July 1830, when the status of the Straits Settlements was reduced from a presidency to a residency.[8] Its last issue ended with a cryptic message in Vol. 3 No. 89 on 3 July 1829 in crisp Queen's English: "We beg to announce to Subscribers the termination of this Journal. Accident rather than choice led us to assume a character which previous experience had little qualified us to discharge with ability."[9] No further attempts to establish another government publication were pursued until 1858, when the government started the *Straits Government Gazette*.[10]

The *Straits Government Gazette* was issued from 1858 until 1867,[11] when the Straits Settlements officially achieved Crown Colony status and was governed directly by the Colonial Office in London instead of the Indian government in Calcutta. Thereafter, the gazette underwent several title changes that were indicative of Singapore's fluctuating political circumstances.[12]

From 1867 to 1942, the publication was renamed the *Straits Settlements Government Gazette*, and after ceasing production during the Japanese Occupation (1942–45), it resurfaced as the *British Military Administration, Malaya Gazette, Singapore Division,* in November 1945.

The following year, on 1 April 1946, the Straits Settlements was dissolved and Singapore became a separate Crown Colony helmed by its own governor. The government published its laws in the newly minted *Colony of Singapore Government Gazette*.[13] When Singapore attained internal self-government in 1959, the publication became known as the *State of Singapore Gazette* until 1965, when Singapore gained full independence and the gazette was finally retitled as the *Republic of Singapore Government Gazette*.[14] An electronic version of the gazette, the eGazette, was made available in 1999. ♦Genine Loo

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SINGAPORE'S ROLE IN THE CHINESE REVOLUTION

Title: *Nanyang and the Founding of the Republic* **(南洋与创立民国)**
Author: Teo Eng Hock **(张永福)** (1872–1959)
Year published: 1933
Publisher: Chung Hwa Book Co. **(中华书局)** (Shanghai)
Language: Chinese
Type: Book; 272 pages
Location: Call no.: RRARE 951.08 CYF; Microfilm no.: NL 6985
Donated by: Tan Yeok Seong

Title page of *Nanyang and the Founding of the Republic* in Chinese characters on the left with the donor label on the right. The book was donated by Tan Yeok Seong – a Penang-born merchant and a historian of Southeast Asian history – to the National Library in 1964. This and his other donations form part of the Ya Yin Kwan Collection. *All rights reserved, National Library Board, Singapore.*

When the Chinese revolutionary leader Sun Yat-sen set in motion his plans to overthrow the Qing dynasty in China and establish a new republic in the early 20th century, he found an ally in Singapore.

Teo Eng Hock[1], a merchant and rubber tycoon, was a close friend of Sun and one of the founding members of the Singapore branch of the Tongmenghui (同盟会; Chinese Revolutionary Alliance), an underground resistance movement founded in 1905 by Sun to gather support for the Chinese revolutionary cause and raise funds for its activities.[2] As Sun's close comrade, Teo, who was once known as Singapore's "rubber king",[3] had intimate knowledge of the revolutionary activities that were taking place, especially in Singapore.

Over the nine years that Teo spent as a member of Tongmenghui, he kept about 100 letters and memos relating to the resistance movement. These letters, along with other receipts, documents and photographs, are documented in a Chinese book that he wrote and published in 1933.

Titled *Nanyang and the Founding of the Republic* **(南洋与创立民国)**, the publication – with 57 sections and close to 50,000 Chinese characters[4] – contains first-hand accounts and primary materials on the involvement of the overseas Chinese in the 1911 Chinese Revolution,[5] as well as Singapore's role in Sun's campaign to end more than 2,000 years of imperial rule in China.

Teo also shares his own experience in establishing the Singapore branch of the Tongmenghui, and describes the involvement and sacrifices of the Nanyang Chinese in various uprisings in China.

Part of the Ya Yin Kwan Collection donated by Tan Yeok Seong to the National Library in 1964, the book is likely one of a few extant copies. During the turbulent years after World War II, many people who had copies of the book either destroyed or kept them secretly to evade persecution.[6]

Up until 2013, the only known copies were found at the Sun Yat-sen Nanyang Memorial Hall in Singapore, the National University of Singapore Chinese Library and the National Library of Singapore. Two other copies were kept by Teo's descendants.[7]

As the book contains many rare, first-hand accounts and primary materials of Sun's activities, it serves as a valuable resource to those researching the Chinese revolution and its impact on the overseas Chinese community – for example, how 600 revolutionaries sought refuge in faraway Singapore after the failure of the 1908 Hekou Uprising in Yunnan province.[8]

Readers will also learn that it was in Singapore that Sun, together with other Tongmenghui members, discussed the design of the Chinese republic's future national flag. Interestingly, it was Teo's wife who embroidered the four draft designs of the flag, and an image of the embroidery can be found in the book.[9] Also featured is Tongmenghui's constitution – drafted in Singapore – which became the model for other branches in Southeast Asia.[10]

(Above) From the left: Teo Eng Hock, Sun Yat-sen and Tan Chor Lam. Both Tan and Teo were founding members of Tongmenghui, an underground resistance movement founded in 1905 to support Sun's revolutionary cause. This photograph was taken at Sun's residence in Singapore at 12 Tai Gin Road in 1906. *Courtesy of National Archives of Singapore.*
(Right) The villa at 12 Tai Gin Road was where Sun Yat-sen and other Tongmenghui members discussed the design of the Chinese republic's future national flag. Teo Eng Hock's wife embroidered the four draft designs of the flag. *All rights reserved, Teo, E. H. (1933). 南洋与创立民国. Shanghai: Chung Hwa Book Co.*

But of all the records in the book, the most significant are perhaps the five photographs of Sun taken during his visits to Singapore. These photographs are valuable because there were few such pictures of Sun and his activities,[11] which were deliberately kept secret so that he could evade detection by the British colonial government as well as assassins hired by the Qing government.

The five photographs suggest the close friendship between Sun and Teo. One picture (see image above), captioned "Prior to the establishment of Tongmenghui", shows Sun (centre) with Teo (left) and Tan Chor Lam, Teo's business partner.[12]

Another photograph, "Establishment of Tongmenghui a few days later", shows Tongmenghui's core members, including Teo, Tan, and Lim Nee Soon (Teo's nephew), at a ceremony held at a villa[13] which Teo bought in 1905 and became Sun's residence during his third visit to Singapore in 1906.[14] The villa, at 12 Tai Gin Road, in the Balestier area, was called Wan Qing Yuan **(晚晴园)**, or Serene Sunset Garden, to "symbolise peace and happiness in old age".[15] It eventually became the base for the local Tongmenghui as well as the alliance's headquarters in Southeast Asia.[16]

In the late 1930s, Teo left Singapore to join the Chinese Affairs Committee in Nanjing, before settling down in Hong Kong. He died there in 1959, aged 88, after a brief illness.[17]

In 2013, Teo's book was reprinted in conjunction with an exhibition commemorating the contributions of the six Chinese merchants in Singapore, including philanthropist Lee Kong Chian, who bought Sun's villa in 1937 to preserve its illustrious history.[18] In this reprint, the original text, which was set in traditional Chinese characters, was replaced by simplified Chinese. ♦ Ang Seow Leng

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A HANDY COOKBOOK

Title: *My Favourite Recipes*
Author: Ellice Handy (1902–89)
Year published: 1960 (2nd edition)
Publisher: Malaya Publishing House (Singapore)
Language: English
Type: Book; 113 pages
Location: Call no.: RCLOS 641.595 HAN, Microfilm no.: NL 11802

In the days before eating at a hawker centre became so commonplace, housewives in Singapore would routinely whip up freshly cooked meals for their families. No good kitchen would be complete without condiments such as *sambal belachan* (a fiery concoction of chilli and shrimp paste) and *tau cheo* (fermented bean paste).

Yet until the 1950s, cookbooks featuring homespun Asian recipes just did not exist. Recipes were generally passed down orally from mother to daughter and most took the form of hastily scribbled notes that only its owner could make out. Most cookbooks in Malaya and Singapore were written by expatriates for their own community. Publications such as *The "Mem's" Own Cookery Book* (1929, 3rd edition) (see page 106) and *Y.W.C.A. International Cookery Book of Malaya* (1935) – both available at the National Library – typically focused on how to create European dishes using local ingredients, interspersed with Malayan translations of English food names and the nutritional information of indigenous ingredients.

Into this vacuum stepped Ellice Handy, née Ellice Zuberbuhler, a Eurasian and the first Singaporean principal of Methodist Girls' School (MGS). Among her key tasks was to rebuild the school after the war[1] – an assignment she tackled so efficiently that she was awarded the Order of the British Empire when she stepped down as principal in 1957. Even after that, she stayed on as a teacher in the school until her retirement in 1964.[2]

One of the ways Handy sought to raise funds for the school's rebuilding was to write a cookbook.[3] She readily acknowledged that she was no great cook, but had acquired enough proficiency to create her own recipes and modify others she had tried. These included a dish of chicken and ham with white sauce, one of the first recipes she attempted, which was taught to her by MGS' English founder Sophia Blackmore.[4] Handy compiled and handwrote her original and altered recipes, and published *My Favourite Recipes* in 1952 – the first cookbook by a Singaporean author. It was sold for $5 a copy.

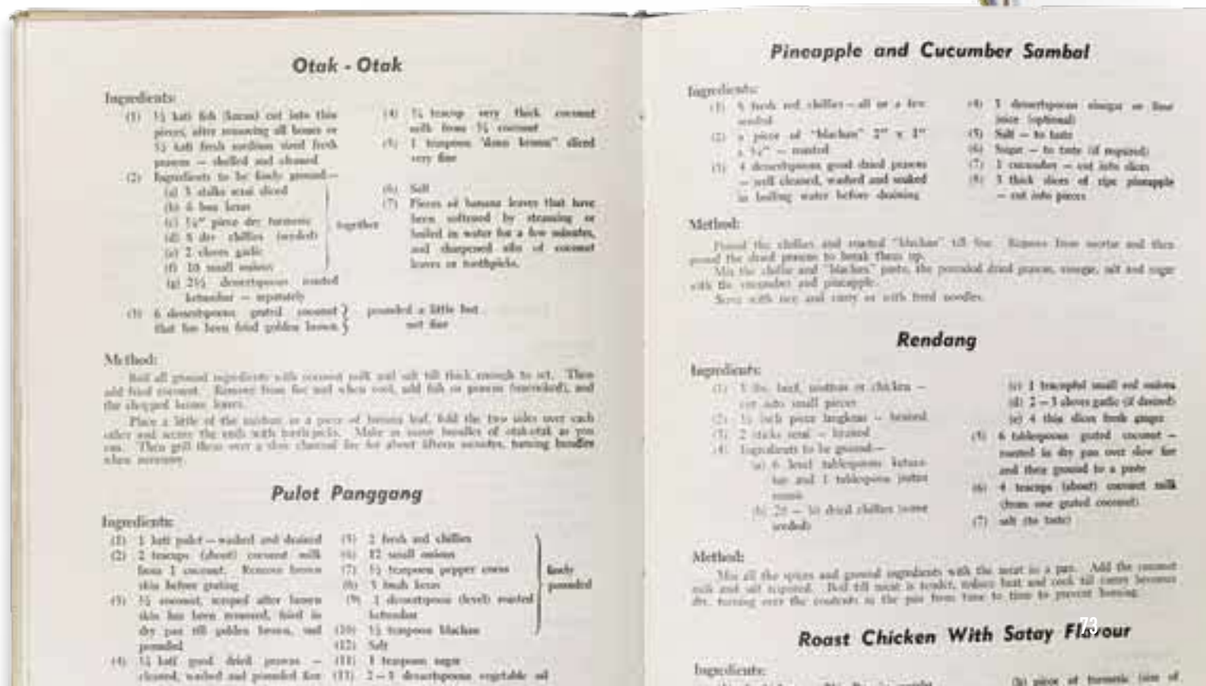
Mrs Ellice Handy (1902–89), author of *My Favourite Recipes,* was a Eurasian and the first Singaporean principal of Methodist Girls' School. *All rights reserved, Lim, L. U. W. (1987). Memories, Gems and Sentiments: 100 Years of Methodist Girls' School. Singapore: Methodist Girls' School.*

The book was an instant hit. Handy's focus on cooking for her family, which involved relentless experiments in adapting recipes to their palates,[5] resonated with local women in the post-war baby boom years. Many later claimed to have picked up cooking thanks to Handy's recipes,[6] which were not only tried and tested but easy to replicate at home. In the book's foreword, the ever practical Handy explains that her work "is not for those who know everything about cooking but for those who have a desire to learn to cook".[7]

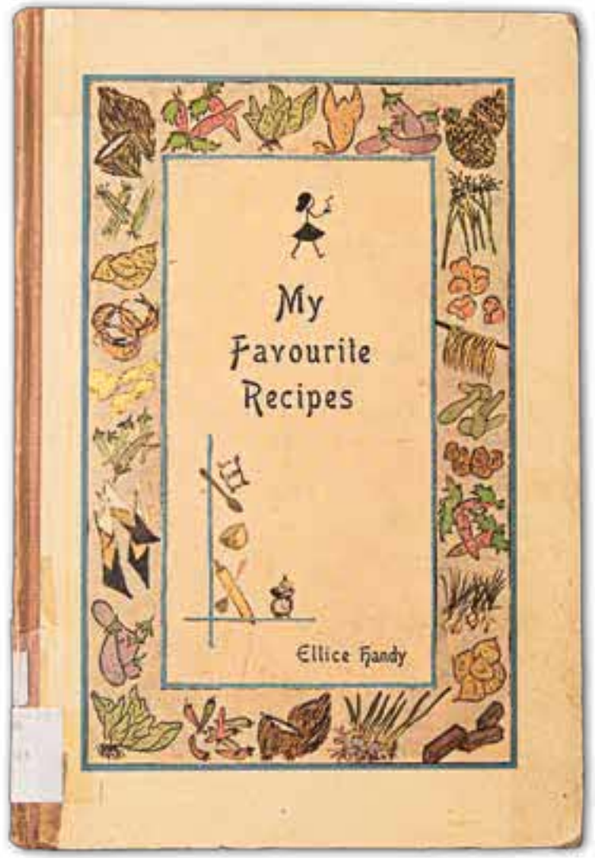
Handy's inclusion of Indian, Malay, Chinese and Eurasian fare reflected Singapore's multicultural society and made her book popular with anyone interested in Asian cuisines.[8] Unlike Western cooking, which relied heavily on boiling, baking and roasting, Handy's recipes involved typically Asian methods such as stir-frying and steaming.[9]

The ingredients she used were commonly available and her instructions were explained simply. Apart from food preparation, Handy also provided helpful tips such as an explanation of the traditional cooking utensils used in Malayan kitchens, including the *batu lesong* (pestle and mortar), *batu geling* (grinding stone made of granite), *parut* (grater) and *kwali* (wok).[10]

My Favourite Recipes has endured the test of time, becoming the longest-selling local cookbook in Singapore.[11] The book is considered by aficionados as the bible of Singaporean cooking and sparked a wave of local cookery books in Singapore.[12]



The inclusion of Indian, Malay, Chinese and Eurasian recipes reflected Singapore's multicultural society. The book was an instant hit when it was first published in 1952. *All rights reserved, Handy, E. (1960). My Favourite Recipes. Singapore: Malaya Publishing House.*



Despite 11 new editions over five decades, Handy's book has remained largely the same, with the exception of 30 new recipes that were included in the second reprint onwards. Pictured here is the cover of the second edition published in 1960. *All rights reserved, National Library Board, Singapore.*

Despite 11 new editions over five decades – in 1954, 1960, 1971, 1972 and 1974, and twice in 1975, 1976, 1980, 1990 and 2012 – Handy's book has remained largely the same, with the exception of 30 new recipes that were included from the second reprint onwards. The presentation has improved over the years; the first edition contained only text, but photos were added in the fourth and subsequent reprints. The most recent version by Landmark Books in 2014 is an elaborate glossy volume, with the recipes packaged to suit the modern consumer. The National Library has the 1960, 1972, 1974, 1990 and 2012 reprints.

The Malayan Publishing House also produced several Chinese editions of *My Favourite Recipes* titled *Shi shi cai pu* (适时菜谱) in 1978 and *Hua yuan jin zu shi pu* (华园锦族食谱) in 1980.

In the 1970s, Handy contributed to the *Female Cookbook* for eight years and said she considers those to be her better recipes.[13] She also wrote another cookbook titled *Eastern Exotica* (1978), which is a selection of recipes taken from *My Favourite Recipes.* ♦ Irene Lim

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A GLIMPSE OF 1930s SINGAPORE

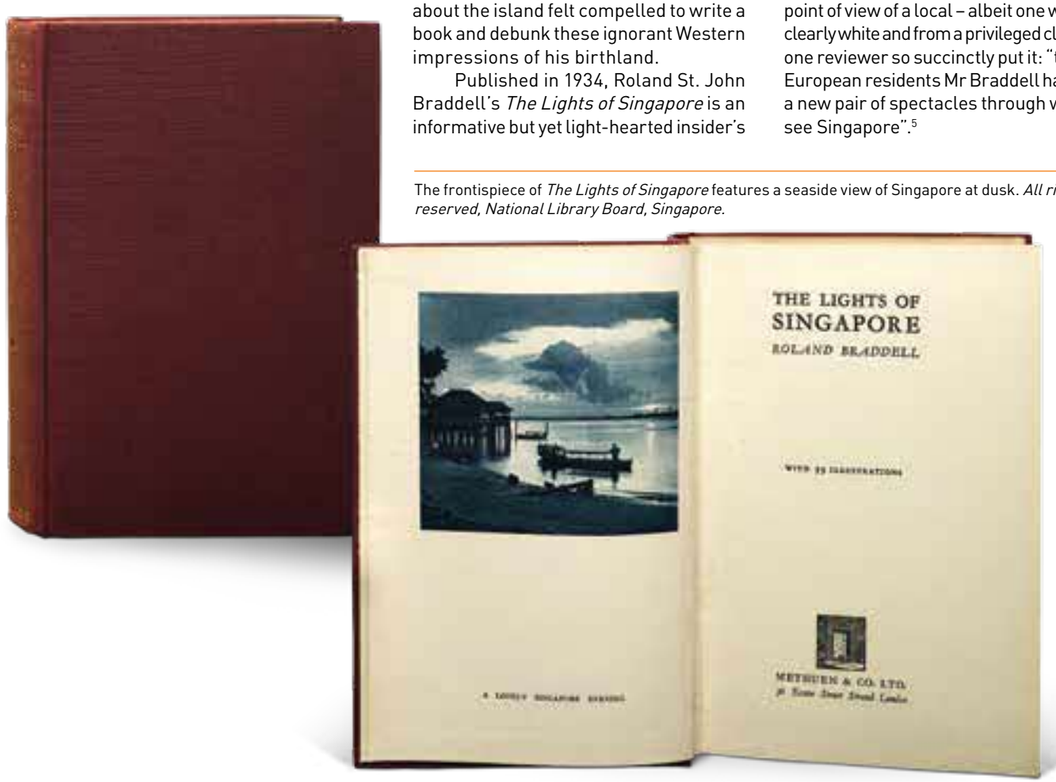
Title: *The Lights of Singapore*
Author: Roland St. John Braddell (1880–1966)
Year published: 1934
Publisher: Methuen & Co. (London)
Language: English
Type: Book; 205 pages
Location: Call no.: RRARE 959.57 BRA; Microfilm no.: NL 25437
Copies donated by: R. Ramachandra and Lee Kip Lin

Imagine reading this about Singapore in a travel guide: "one of the cesspools of the world", a place with "no ancient history, no romantic background", "a paradise for second-class people", a city with "wild night-life and opium dens", and having a "terrible climate" that causes "bad health".[1]

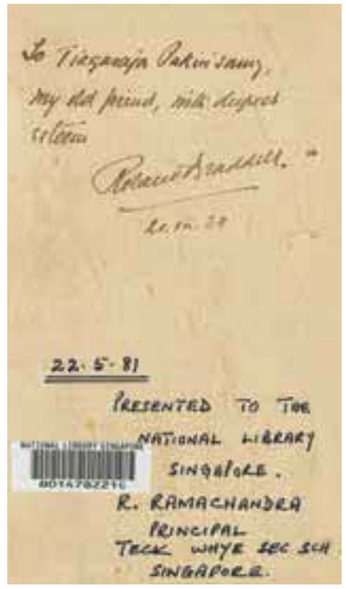
An erudite Singapore-born Englishman who disagreed with these swipes about the island felt compelled to write a book and debunk these ignorant Western impressions of his birthland.

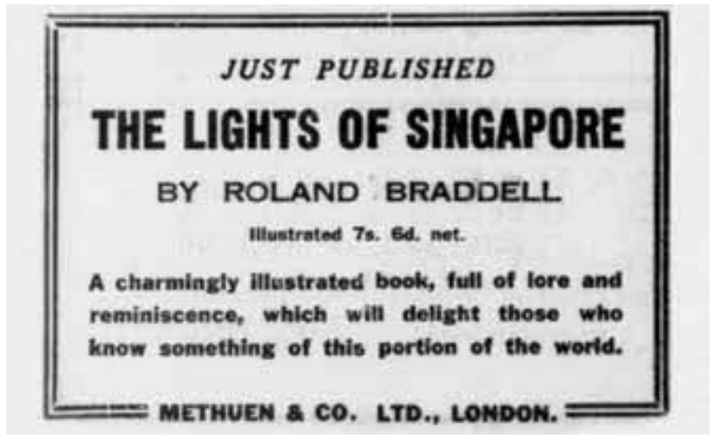
Published in 1934, Roland St. John Braddell's *The Lights of Singapore* is an informative but yet light-hearted insider's look at life in the colony in the early 20th century. Written between April and November 1933,[2] the book was mainly targeted at Westerners but its engaging tongue-in-cheek style won many more readers over, its first print run of 500 copies selling out in only four days.[3]

The book distinguished itself from other expatriate traveller accounts of the day because it was written entirely from the point of view of a local – albeit one who was clearly white and from a privileged class.[4] As one reviewer so succinctly put it: "to many European residents Mr Braddell has given a new pair of spectacles through which to see Singapore".[5]



The frontispiece of *The Lights of Singapore* features a seaside view of Singapore at dusk. *All rights reserved, National Library Board, Singapore.*





(Right) A street scene of Singapore's Chinatown. *All rights reserved, Braddell, R. St. J. (1934). The Lights of Singapore. London: Methuen & Co.*
(Far right) The National Library has two copies of the original 1934 edition of *The Lights of Singapore*. The first copy, donated by R. Ramachandra, the then principal of Teck Whye Secondary School, on 22 May 1981, carries a handwritten dedication from the author Roland St. John Braddell to a friend.
(Below right) A *Straits Times* advertisement of the book on 22 July 1934. *The Lights of Singapore* is so popular that it has been republished several times since it was first printed *© The Straits Times.*

The book does not lend itself to easy categorisation into a single genre. It reads as a fact book on Singapore, a travel guide to places of interest, a history book on its pre-colonial past, and a collection of anecdotal stories and observations on the quirks and foibles of life in 1930s Singapore.[6]

Despite the fact that the book was written during the years of the Great Depression (1929–39), it adopted an exuberant tone in painting Singapore as a picture of progress and modernity, with its new railway station, motor cars, large buildings, massive land reclamations, and a new airport under construction in Kallang.

Braddell also described the different facets of cultural life in Singapore, from the religious rituals practised by locals to the entertainment found in the colony, including Hollywood movies and grand parties where multicultural cuisines were served. Colourful depictions of the people, from Hailam (Hainanese) servants to rickshaw pullers complete his portrait of a charming and complex city that was fast becoming a glittering emporium of the East.

Braddell also praised Singapore for being one of the few places that had "large surpluses, little public debt, [and] low taxation". One of the astute observations he made in the book was that the island had an "outward modernity" that was underpinned by "age-old beliefs and ancient superstitions".[7] He also wrote of the perennial complaint by locals on Singapore's lack of culture, a not unfamiliar rhetoric that still exists in contemporary Singapore.

The Lights of Singapore was published in London in July 1934, and sold for $3.50 a copy. The book includes 29 plates of photogravure[8] on places of interest in Singapore and Malaya, most of which were taken by Nakajima & Co., a popular photo studio located at the Raffles Hotel.

To boost publicity, the book was advertised as "a new book presenting the romance and history of Malaya", "suitable for sending home", "full of lore and reminiscence, which will delight those who know something of this portion of the world", and one that creates "an intimate picture of Singapore" while bringing out "the romance and history of that city as well as Malaysia generally".[9]

Those stirring descriptions worked. A second edition was released the same year in September, and a third edition, with revisions and corrections, was published the following year. The fourth and fifth editions were released in 1939 and 1941 respectively. In all, the book sold about 5,000 copies before World War II (1942–45), making Braddell one of Malaya's most popular authors.[10] Subsequent editions were published in 1947, 1966 and 1982, the latter two by Oxford University Press.

The National Library has two copies of the original 1934 edition of the book. The first copy was donated by R. Ramachandra, then principal of Teck Whye Secondary School, on 22 May 1981. It carries a handwritten dedication from Braddell to a friend (whose name is not legible) with the message, "My old friend, with deepest esteem".

The second was donated to the library in 2009 by the late Lee Kip Lin, an architect and author of several architectural books on Singapore. ♦ Gracie Lee

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Portrait of Roland St. John Braddell (1880–1966). *All rights reserved, Makepeace, W., Brooke, G. E., & Braddell, R. St. J. (1921). One Hundred Years of Singapore (Vol. II). London: John Murray.*

Who was Roland St. John Braddell?

Roland St. John Braddell (1880–1966) was a prominent lawyer who contributed much to the public life of Malaya. The third generation of Braddells to settle in the region, he was the eldest son of Thomas de Multon Lee Braddell, Chief Justice of the Federated Malay States (1913–17);[1] and grandson of Thomas Braddell, the first Attorney-General of the Straits Settlements (1867–82).[2]

Braddell was born in Singapore on 20 December 1880. He received his education at King's School, Canterbury, and Worcester College, Oxford, where he obtained his Bachelor of Arts degree in 1904. He was called to the Middle Temple Bar in 1905, and the Straits Bar the following year. Braddell then practised at Braddell Brothers, the law firm established by his father and uncle, Robert Wallace Glen Lee Braddell.[3]

In April 1936, Braddell was appointed an unofficial member of the Johor Executive Council for a period of two years by the sultan of Johor. He served as legal advisor to the United Malays National Organisation, played an instrumental role in the negotiations that led to the establishment of the Federation of Malaya in 1948 and had a hand in drafting the federation agreement. Thereafter, he continued to serve as legal and constitutional advisor to the rulers of the Malay States.[4]

Legal achievements aside, Braddell was also known as a scholar of Malayan history. He was one of three editors – including Walter Makepeace and Gilbert Edward Brooke – of Singapore's centenary celebration publication, *One Hundred Years of Singapore* (1921) (see page 22). He also wrote several legal and history books, including *Commentary on the Common Gaming Houses Ordinance of 1888* (1911), *The Law of the Straits Settlements: A Commentary* (1915) (see page 78) and *The Lights of Singapore* (1934) (see page 75). In addition, Braddell had many of his papers published in the *Journal of the Malayan Branch of the Royal Asiatic Society*.[5]

Braddell made many contributions to other areas of public service as a municipal commissioner; member of the Singapore Housing Commission;president of Singapore Rotary Club; president of the Malayan Branch of the Royal Asiatic Society, and president of the Singapore Art Society, among other appointments. Described as a "real Malayan par excellence", Braddell was knighted in 1948 for his services to Malaya.[6]

In July 1951, Braddell left Singapore but returned to Kuala Lumpur two years later to start up his legal practice there. He played a part in the establishment of the law faculty in the University of Malaya in Singapore through the recommendations he made in the Allen-Braddell report of 1955.[7] He retired to England in 1960, and died in London on 15 November 1966.[8]

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ABOUT LAW AND ORDER

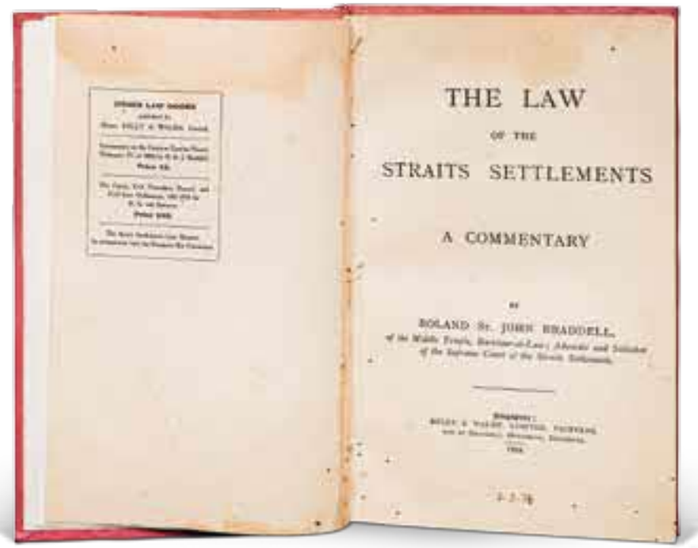
Title: *The Law of the Straits Settlements: A Commentary*
Author: Roland St. John Braddell (1880–1966)
Year published: 1915
Publisher: Kelly & Walsh (Singapore)
Language: English
Type: Book; 278 pages
Location: Call no.: RRARE 348.5957026 BRA; Microfilm no.: NL 5723

The implementation of English law in Singapore, along with Penang and Malacca, is detailed in Roland St. John Braddell's landmark *The Law of the Straits Settlements: A Commentary*. Although this book is not the first attempt at documenting the legal history of Singapore, it has, nonetheless, contributed significantly to its study, and is regarded as a classic by scholars even today.[1]

Singapore's legal system can trace its origins to the British colonial era when it first adopted the English legal system. The First Charter of Justice Singapore was established on 6 February 1819, when Stamford Raffles signed a treaty with Sultan Hussein Shah of Johor and Temenggong Abdul Rahman to establish a trading post in Singapore. Earlier in 1807, the British Crown had granted the British East India Company the First Charter of Justice to establish a Court of Judicature in Penang.[2]

As Singapore's population increased and commercial activity grew, it became clear that the administration of law on the island was inadequate to prevent and control crime. The promulgation of the Second Charter of Justice on 27 November 1826 – the year Singapore became part of the Straits Settlements together with Malacca and Penang – marked a watershed in Singapore's legal history. The charter created the Court of Judicature of Singapore, Prince of Wales Island (Penang) and Malacca. It also introduced a single system of law and order for all inhabitants of Singapore and established a proper legal system based on English common law.[3]

A map showing the British-controlled Straits Settlements territories of Singapore, Malacca and Penang. *All rights reserved, Swettenham, F. A. (1907). British Malaya: An Account of the Origin and Progress of British Influence in Malaya. London: John Lane.*



The title page of *The Law of the Straits Settlements: A Commentary*. The book details the implementation of British law in Singapore. *All rights reserved, National Library Board, Singapore.*

However, not all English laws were suited for the Straits Settlements, and the colonial judges had to adapt the laws to suit the local context, especially in matters relating to religion, local manners and customs.[4] Modifications were made mainly to several aspects of family law, such as those concerning marriage, divorce, adoption and succession. For example, Chinese polygamous marriages were recognised so that secondary wives and their children would be provided for.

In areas of law that affected British commercial interests, such as contract, commercial law, procedure and evidence, English law was adopted, completely replacing indigenous laws. This was to ensure uniformity of law throughout the British Empire and to protect the commercial interests of the East India Company.[5]

The Law of the Straits Settlements was first published in 1915, followed by a second edition in 1931. It was reprinted with an introduction by M. B. Hooker in 1982. The book comprises four chapters – Legal History; Modifications of English Law; Institutions of Government; and The Judiciary and the Bar – and five appendices on treaties; parliamentary acts; letters patent, instructions and standing orders; case references and the related ordinances; and decisions on the applicability of the English statutes.[6]

In his preface, Braddell acknowledged that the book was modelled after Walter J. Napier's *An Introduction to the Study of the Law Administered in the Colony of the Straits Settlements* (1898), and was meant to be an update and expansion of Napier's work. Although Napier's publication is a small 52-page booklet comprising just three chapters, it was considered important for its discussion on the application of English law in the former British colonies.

By the 1850s, however, there was much dissatisfaction with the quality of justice administered in Singapore. In 1853–54, Chinese immigration levels reached a new peak when men involved in the civil war in southern China began pouring into Singapore in large numbers. This resulted in much unrest and bloodshed, necessitating stricter legislation and law enforcement and the administration of justice.

In particular, there was a need to re-organise the structure of the court in order to provide for a separate division with its own Recorder serving just Singapore and Malacca. This was made possible by the Third Charter of Justice of 12 August 1855.[7] Under the charter, the Court of Judicature was reorganised into two divisions: the first division had jurisdiction over Singapore and Malacca, while the second division had jurisdiction over the Prince of Wales Island and Province Wellesley.[8]

The next milestone in Singapore legal history – which marked the coming of age of Singapore's legal system – was the enactment of the Application of the English Law Act in November 1993. The act clarified the extent to which English law is applicable in Singapore, and removed much of the uncertainty about how it applied in the past. It also reduced reliance on English law and made Singapore's commercial law independent of legislative changes in the United Kingdom, in line with Singapore's status as a sovereign and independent nation.[9] ♦ Irene Lim

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A MAGAZINE FOR THE STRAITS CHINESE

The editors of *The Straits Chinese Magazine,* Song Ong Siang (left) and Lim Boon Keng (right) were joined by Wu Lien-Teh (centre) in 1904. *Courtesy of National Archives of Singapore.*

Title: *The Straits Chinese Magazine: A Quarterly Journal of Oriental and Occidental Culture*
Editors: Lim Boon Keng (1869–1957) and Song Ong Siang (1871–1941)
Year published: 1897–1907
Publisher: Koh Yew Hean Press (Singapore)
Language: English
Type: Serial (11 volumes; 4 issues a year)
Location: Call no.: RRARE 959.5 STR; Microfilm nos.: NL 267 (v.1–9, 1897–1905); NL 268 (v.10–11, 1906–1907)

In the 1890s, a group of Peranakan (Straits-born Chinese) intellectuals decided to publish a magazine for the Straits community in Malaya.

With China in the throes of political change, the Straits Chinese in Malaya were politically and financially on the rise. The magazine's editors, Lim Boon Keng and Song Ong Siang, were educated professionals and respected community leaders,[1] and against this emerging backdrop, they sought not only to articulate a new definition of being Chinese in British Malaya, but also address the concerns of all who were Straits-born, including Malays, Eurasians and Indians.

Thus was born *The Straits Chinese Magazine: A Quarterly Journal of Oriental and Occidental Culture*. First published in March 1897, the magazine was in circulation for 11 years. As the first English magazine entirely edited and published by Malayans,[2] it offered a rich collection of some of the earliest published local literary works and social commentaries by the Straits Chinese, with an aim to "promote intellectual activity amongst the Straits-born people".[3]

(Left) The subscription page of *The Straits Chinese Magazine* announcing that the magazine will be published quarterly at the end of March, June, September and December. The subscription fee was $1.50 per annum. *All rights reserved, The Straits Chinese Magazine: A Quarterly Journal of Oriental and Occidental Culture (Vol. I, no. 1, Mar 1897). Singapore: Koh Yew Hean Press.*
(Below) The title page of the first issue of *The Straits Chinese Magazine* dated March 1897, with the Raffles Library stamp. *All rights reserved, National Library Board, Singapore.*

Although the magazine was styled after similar journals by literary societies in London, its contents were influenced by a growing interest in Chinese culture – a response perhaps by the newly empowered Chinese against a local press that was largely dominated by British journalists.[4]

The magazine's writers and its audience were primarily the Peranakan community, localised Chinese who having resided in the Straits Settlements for several generations, had adopted indigenous practices such as speaking in Baba Malay and eating spicy food, but at the same time, equally at ease with English customs and Chinese culture. Many of the magazine's writers were distinguished leaders in the community, including Tan Teck Soon, who was educated in Singapore and China, and well-regarded for his erudite talks on Chinese culture.[5]

The magazine was a resounding success with 800 copies of its inaugural issue selling out in March 1897. Subscriptions cost $1.50 a year, and by the turn of the 20th century, *The Straits Chinese Magazine* had achieved a wide circulation, both in Malaya as well as in "distant corners of the globe".[6] Subsequent issues featured regular columns in the form of letters from London, Java, Malacca and Penang. By 1904, the magazine was read in "quiet homes in England and America",[7] and was found in the collections of the Library of Congress in Washington DC and the École française d'Extrême-Orient (French School of Asian Studies), initially headquartered in Hanoi, Vietnam.

The magazine's success could be attributed to many reasons – chief of which was the quality of its editors, who were not only bilingual but also bicultural, and competent in straddling and balancing both Western and Asian points of view.

The magazine's content was also progressive for its time, with articles that addressed the need to educate not only Chinese males but also *nonya* or Straits Chinese women. Interestingly, while most articles were routinely penned by men, the eighth volume in 1904 featured the writings of several Chinese women.

More controversial was perhaps a six-part series initiated by Lim to encourage social reform in marriage, education and attire among the Chinese, in particular, the cutting of the *towchang* (or braided pigtail) worn by Chinese men during the Qing dynasty. Lim's arguments against the pigtail led to polarising views among the local Chinese community – as it would in China almost 12 years later in 1911 when reformists and revolutionaries swept the land.

From its first issue in 1897 until the last in 1907, a total of 11 volumes were published, with four quarterly issues a year on topics such as business, current events, biography, literature and science. Some articles are accompanied by illustrations and photographs, while several include Chinese script, particularly when explaining Chinese literature, thought and culture. ♦ Bonny Tan

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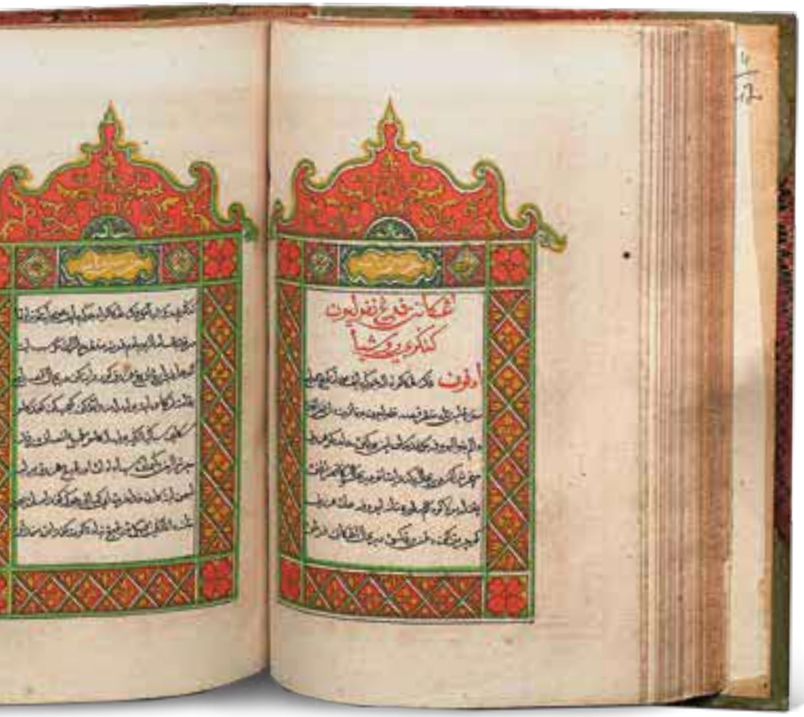
THROUGH THE EYE GLASS



In *Cermin Mata,* the lithography technique was used for the first time to print Jawi text that closely resembled the natural flow of the handwritten script. This was a huge breakthrough for Malay publishing in Singapore. *All rights reserved, National Library Board, Singapore.*

Title: *Cermin Mata Bagi Segala Orang Yang Menuntut Pengetahuan (An Eye Glass for All Who Seek Knowledge)*
Authors: Possibly a collaboration between Reverend Benjamin Keasberry (1811–75) and Abdullah bin Abdul Kadir (1797–1854)
Year published: 1859
Publisher: Mission Press (Singapore)
Language: Malay
Type: Serial; 7 issues (only issues 4, 5, 6 and 7 are available in the National Library as a single bound copy)
Location: Call no.: RRARE 059.9923 CER; Microfilm no.: NL 25723

The journal *Cermin Mata Bagi Segala Orang Yang Menuntut Pengetahuan* is among the earliest Malay serial publications existing today. Translated literally as An "Eye Glass for All Who Seek Knowledge", it was one of the most ambitious and voluminous of all 19th-century missionary journals printed in Malaya.[1] Seven issues of *Cermin Mata* in Jawi – the modified Arab script used to write the Malay language – were produced as quarterly publications beginning from April 1858. Each issue contains 100 pages and comes with elaborate, coloured frontispieces and chapter headings.

The man behind *Cermin Mata* was Reverend Benjamin Keasberry, a Protestant missionary who moved to Singapore in 1837 when he saw the potential for doing missionary work among the Malays while assisting at the Mission Press.

Established by Christian missionaries in 1823, Mission Press is the first printing press established in Singapore. The press was specifically set up to print Christian literature that had been translated into various languages for distribution throughout the region. When the London Missionary Society ceased operations in Singapore in 1846, Keasberry decided to remain behind. Having learnt the art of printing in Batavia (present-day Jakarta), he took over the operations of the press and ran it as a commercial enterprise to support his family while running a school for Malay boys.[2]

(Right) Seven issues of *Cermin Mata* were published altogether but the National Library only has issues 4, 5, 6 and 7, which were printed in 1859. Each issue contains 100 pages with intricately coloured frontispieces and chapter headings. *All rights reserved, National Library Board, Singapore.*
(Below) Reverend Benjamin Keasberry (1811–75), a Protestant missionary who came to Singapore in 1837, was a significant figure in the development of the island's Malay printing industry. *All rights reserved, Prinsep Street Presbyterian Church 1843–2013: Celebrating 170 Years of God's Faithfulness. (2003). Singapore: Prinsep Street Presbyterian Church.*

Keasberry translated numerous English works into Malay, many of which supported the proselytising works of Christian missionaries. These ranged from books of the Bible such as Genesis and Psalms to literature on Jesus and other biblical characters. He was also known as a printer and publisher of textbooks for use in mission schools. Some of these textbooks were translated into Malay by Abdullah bin Abdul Kadir (also known as Munshi Abdullah).[3] Abdullah, a devout Muslim of Arab-Indian heritage, collaborated with Keasberry on various publications as copyist, writer, language editor, translator and printer.[4]

Keasberry met Abdullah in the late 1830s, when the latter was engaged to help him refine his Malay-language skills. The collaboration between Abdullah and Keasberry produced several beautifully decorated multi-coloured lithographs of fine manuscripts.

Keasberry's boarding school for boys was set on a hill he had acquired in 1848 at River Valley Road, which he renamed Mount Zion. His students were taught English and Malay as well as skills such as printing, lithography, bookbinding and compositors' work in both English and Malay type.[5] Mount Zion (or Bukit Zion) was also the location of the press.

Keasberry compiled two periodicals before he published *Cermin Mata:* namely *Taman Pŭgatauan* (1848–52) and *Pŭngutib Sagala Remah Pŭngatauan* (1852–54). Similar in content to *Cermin Mata*, these works consisted of a mix of Christian biblical and other moral stories as well as practical knowledge and science.[6] However of the three periodicals, the finest was *Cermin Mata* – which has been called "a most spectacular imprint".[7]

Cermin Mata was used as an educational magazine and a means of proselytising in missionary schools. It was also used as reading material in the Dutch education system in Indonesia (after Dutch official Palmer van den Broek compiled parts of it as an anthology).[8] This version in romanised text, or Rumi, was printed in 1866 in Batavia, followed by a Javanese version that was printed in 1877 in Semarang.[9] A literal translation of the chapter titles from issues 5 and 6 shows interesting and varied content, with chapters such as "Tears of a Friend", "Travels in Africa", "About Sheep", "Economics", "Napoleon's Army in Russia", "Sailing Around the World" and "Robinson Crusoe".[10]

Keasberry's body of work was an important development for the Malay printing industry. He used the lithography technique to print Jawi text that resembled the natural flow of the handwritten script. *Cermin Mata* best demonstrates the advantages of this technique with its beautifully illustrated frontispiece. For the Malay world, this technique provided a cheap way of reproducing Jawi writing. It was enthusiastically embraced by local printers and publishers, paving the way for Singapore to become an important publishing centre in the Malay world.

♦ Mazelan Anuar

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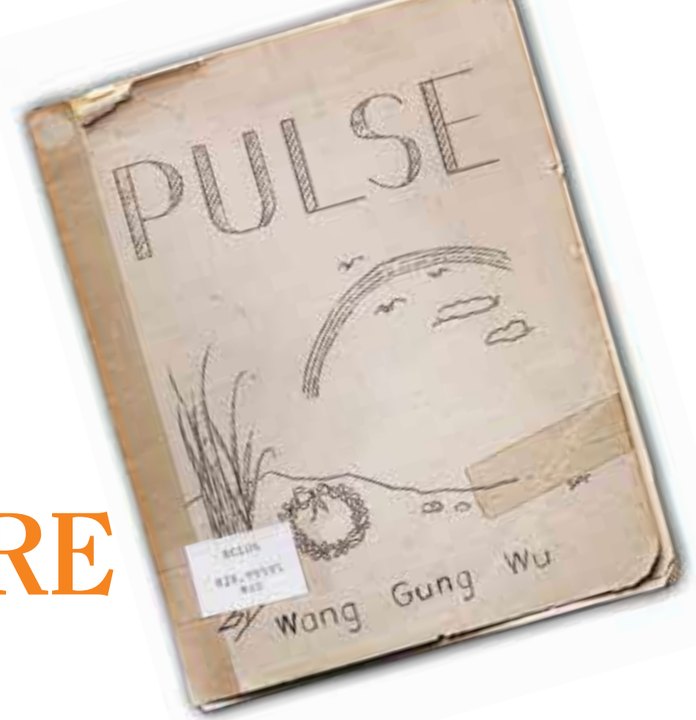
THE PULSE OF MALAYAN LITERATURE



Title: *Pulse*
Author: Wang Gungwu (1930–)
Year published: 1950
Publisher: Beda Lim (Singapore)
Language: English
Type: Book; 16 pages
Location: Call no.: RCLOS 828.99595 WAN
Donated by: Professor Wang Gungwu

(Above right) *Pulse* is notable for being the first published collection of English verse by a local poet and is said to have heralded the start of a Singaporean/Malayan style of poetry. *All rights reserved, National Library Board.*
(Below) Professor Wang Gungwu (pictured here in 1950) is the author of *Pulse* and a much lauded scholar today. He is chairman of three notable think tanks: the East Asian Institute, the Lee Kuan Yew School of Public Policy and the Institute of Southeast Asian Studies. *Courtesy of Professor Wang Gungwu.*

In the early 1950s, two young Malayan undergraduates, Wang Gungwu and Beda Lim, bonded over their shared love for English poetry. They spent hours poring over the classic literary works of Shakespeare, W. H. Auden and T. S. Eliot, and in the process were inspired to create their own unique brand of literature.[1]

Just 19 years old at the time, Wang was inspired to create literary works that were distinctly Malayan in character. *Pulse,* the first known collection of English poems by a Malayan, was the culmination of his early literary efforts. Lim helped Wang publish his maiden poetry collection,[2] and the year of its publication, 1950, has been hailed by prominent Singaporean writers like Edwin Thumboo as the defining moment Singaporean/Malayan poetry took root.[3]

Reflecting its origins as an amateur varsity production, *Pulse* – a modest 16-page booklet – is stapled together with a cover that is adorned with a hand-drawn illustration of the first poem, "To Tigerland". The cover design depicts a floral wreath lying on the ground beside sheaves of lallang and is framed by clouds, birds and a rainbow. It contains 12 poems on various topics written in a variety of styles and forms, ranging from free verse to rhymed metrical stanzas.[4]

From a literary perspective, *Pulse* is the earliest attempt by a writer to avoid the imitation of English verse, and to create a new and authentic literary voice. The sense of place in Wang's poems is distinctly Malayan for the most part, for example in the poem "Three Faces of Night" he writes:

> The crowds wait their share of the steaming fun
> At the kuey-teow stalls of the kerosene glare;...[5]

In "Pulse", the imagery and aesthetics draw references from English, Malay, Chinese and Malayan culture:

> Trouser-wearing women
> Worm among saris, sarongs colourfully checked;
> Baju biru full of tailings,
> And sams unhooked at the neck;...[6]

Wang also uses a mix of English and Malay in his poems. This is seen in the poem "Ahmad":

> Allah has been kind;
> Orang puteh has been kind.
> Only yesterday his brother said,
> "Can get lagi satu wife lah!"[7]

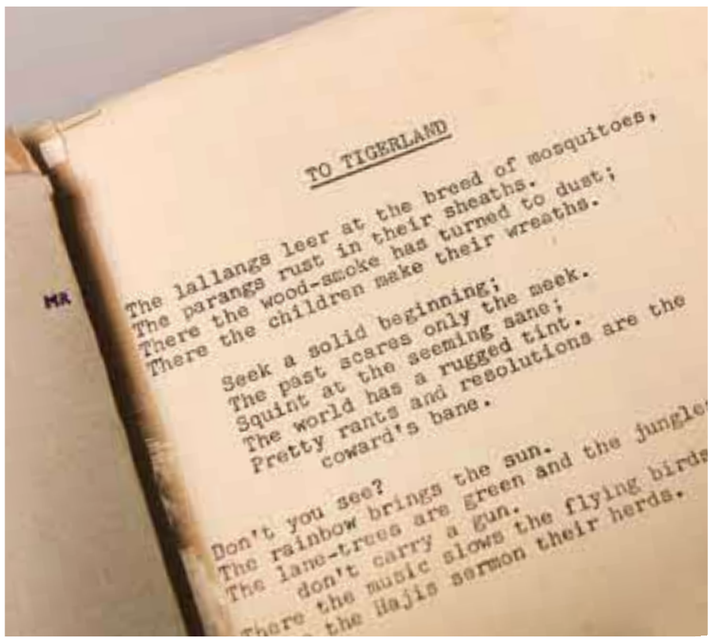
Wang was born in Surabaya, Indonesia, in 1930, but grew up in Ipoh, Malaysia. He enrolled in the University of Malaya in Singapore in 1949, where he studied English literature, history and economics.[8] Being proficient in Malay, Chinese and English, Wang was able to reflect the plurality of Malayan society in his works. Inspired by the sweeping political changes and nationalistic fervour of his era, Wang and other fledgling writers of the time wanted to create a form of poetry that was unique to the region. The outcome was the unique hybrid form dubbed as "Engmalchin" (English, Malay, Chinese), which attempted to infuse local elements into English poems.[9]

Engmalchin, however, was a failed literary experiment. The 1955 issue of *New Cauldron* explained: "We have assessed previous undergraduate attempts at the creation of an artificial language by an arbitrary mixture of phrases drawn from the existing languages spoken in Malaya. We regret to say that this language, Engmalchin, as its advocates termed it, is a failure if only because of its self-conscious artificiality and the failure of its 'sires' to understand that language can never be created by edict."[10]

Despite the failure of Engmalchin as a literary form, *Pulse,* nonetheless, serves as the standard reference for the study of Singaporean literature in English[11] – literature born of the aspirations of young Anglophone writers raised in an era of decolonisation and rising nationalism.[12]

Today, Wang Gungwu is better known as a distinguished historian and scholar on the Chinese diaspora; less is known about his literary forays during his varsity days and their significance to the early development of Singaporean literature.[13] When *Pulse* was published, Wang saw his work receive critical acclaim in the *Singapore Free Press* and *The Straits Times.*[14] He continued writing poetry and penning short stories – some under the pseudonym Awang Kedua – which were published in student journals such as *The New Cauldron, The Malayan Undergrad* and *The Compact: A Selection of University of Malaya Short Stories, 1953–1959.*[15]

Wang stopped writing in the early 1960s[16] after graduating with a Doctorate in History at the School of Oriental and African Studies in London. He became a noted historian, assuming roles as University Professor at the National University of Singapore, Chairman of the East Asian Institute and Emeritus Professor at the Australian National University.[17] Wang's friendship with Beda Lim endured after graduation. Lim was the Chief Librarian at the University of Malaya Library from 1965 to 1980. He died in 1999 at the age of 73.[18] ♦ Gracie Lee



"To Tigerland" by Wang Gungwu, the first poem in *Pulse. All rights reserved, National Library Board, Singapore.*

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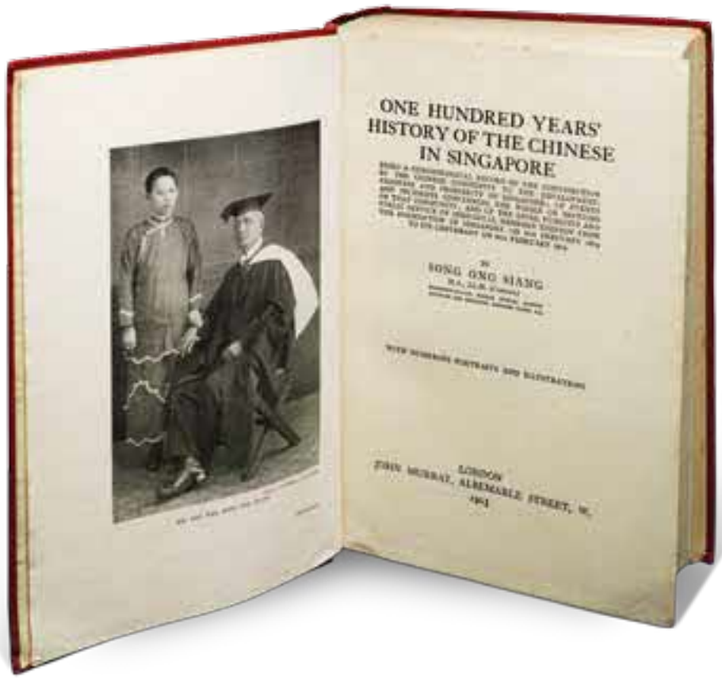
EARLY HISTORY OF THE CHINESE COMMUNITY

Title: *One Hundred Years' History of the Chinese in Singapore: Being a Chronological Record of the Contribution by the Chinese Community to the Development, Progress and Prosperity of Singapore; of Events and Incidents Concerning the Whole or Sections of that Community; and of the Lives, Pursuits and Public Service of Individual Members Thereof from the Foundation of Singapore on 6th February 1819 to its Centenary on 6th February 1919*
Author: Song Ong Siang (1871–1941)
Year published: 1923
Publisher: John Murray (London)
Language: English
Type: Book; 602 pages
Location: Call no.: RRARE 959.57 SON-[LKL]; Microfilm no.: NL 3280
Donated by: Lee Kip Lin

As part of the celebrations for the 100th anniversary of Singapore's founding, a book was commissioned to detail the history and contributions of the colony's Chinese community.[1] This became the classic text, *One Hundred Years' History of the Chinese in Singapore,* which chronicles 19th-century Chinese society in Singapore from 1819 to 1919. The 602-page tome also serves as an excellent reference on the who's who in Singapore's early Chinese community, particularly the Straits Chinese elites.

Originally envisioned as individual chapters in another seminal publication, *One Hundred Years of Singapore* (see page 22), the history of the Chinese in Singapore proved weighty enough for the book's editors – Walter Makepeace, Gilbert Edward Brooke and Roland St. John Braddell – to spin it off as a separate title. Song Ong Siang was asked to write the book, and it was published in London by James Murray in 1923 (and not in 1902 as stated on its flyleaf). The book has been reprinted three times, most recently in 1984 by Oxford University Press.[2]

In 12 chronological chapters organised by decade, *One Hundred Years' History of the Chinese in Singapore* offers readers a look into "the social, commercial, political, religious, and intellectual life of the Chinese in all their varied aspects and divisions".[3] Song employed an anecdotal style of writing to frame the maze of historical data, taking after Charles Buckley's *An Anecdotal History of Old Times in Singapore* (1902) (see page 12). A 37-page index at the end of the book helps the reader navigate through the hefty compendium of facts.[4]



The title page of *One Hundred Years' History of the Chinese in Singapore.* The frontispiece features a picture of the Peranakan author Song Ong Siang and his wife. *All rights reserved, National Library Board, Singapore.*

According to a newspaper review dated 10 January 1924, the book had three objectives: record the contributions of the Chinese to Singapore's progress; survey Singapore's history from the perspective of the Chinese community; and detail the most prominent Chinese individuals and families of the time.

The book, according to the same review, succeeded in illustrating both the diligence of the Chinese as well as its context against the munificence of the British colonists. The review noted that Chinese of every class – from coolies and labourers to "merchant princes" – had an "immense share in Singapore's development", and this was only made possible because the "British theories of colonial administration" offered "immense opportunities to an alien community", namely the Chinese.[5]

Song was not the first writer of choice. Lim Boon Keng, a medical doctor and philanthropist, was initially asked to pen the volume, but he declined. The task then fell on Song, a well-respected Straits Chinese lawyer, scholar and community leader.

Born in June 1871, Song was the third son of Song Hoot Kiam, who founded the Straits Chinese Church (present-day Prinsep Street Presbyterian Church). In 1888, Song was awarded the Queen's Scholarship to study law at Downing College in Cambridge, England. He later became a member of Middle Temple and the first Straits Chinese barrister, setting up the legal firm, Aitken and Ong Siang, at the age of 22.

Besides serving as a legislative councillor, Song was also involved in various efforts to improve the status of the Straits Chinese community. A strong advocate for educational reform, Song actively campaigned for the establishment of the Singapore Chinese Girls' School, and took office as one of its governors and later as vice-president. Some of the proceeds from the sale of *One Hundred Years' History of the Chinese in Singapore* were donated to the school's building fund. Song also collaborated with Lim Boon Keng to produce *The Straits Chinese Magazine* from 1897 to 1907 (see page 80).[6]

In 1931, the Rotary Club made Song an honorary member, a tribute paid only to individuals who had excelled in community service. Five years later, in 1936, Song became the first Malayan Chinese and the second Asian in Malaya – apart from the Malay rulers – to receive a knighthood when he was conferred the Knight Commander of the Order of the British Empire (K.B.E).[7] ♦ Irene Lim

(Above left) Lim Boon Keng with his second wife, Grace Yin Pek Ha, and their children, Ena Lim Guat Kheng and Lim Peng Han. Lim, a medical doctor and respected Straits Chinese community leader, is one of many notable Chinese documented in this book. *Courtesy of National Archives of Singapore.*
(Above right) A group of Queen's Scholars in a photograph taken in 1880. Fellow Peranakan Lim Boon Keng – who was first asked to write the book but declined – is seated on the ground with his arms folded, while Song Ong Siang is next to him with his hat on his lap. *Courtesy of National Archives of Singapore.*

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A DICTIONARY THAT BRIDGED TWO RACES

Title: *Hua yi tong yu* (华夷通语)
Author: Lin Hengnan 林衡南 (also known as Lim Kong Chuan 林光铨)
Year published: 1883
Publisher: Koh Yew Hean Press 古友轩 (Singapore)
Language: Chinese (Southern Min dialect)
Type: Book; 252 pages
Location: Microfilm no.: NL 8061
Donated by: Tan Yeok Seong

Left-hand page: The editor, Li Qinghui, explains in the preface why he and the author, Lin Hengnan, conceived the idea of compiling *Hua yi tong yu*. Right-hand page: Zuo Binglong (左秉隆), the first Chinese Consul to Singapore appointed by the Qing Imperial Court in China, signed off the foreword, which was written during the Double Ninth Festival in 1883. *All rights reserved, National Library Board, Singapore.*

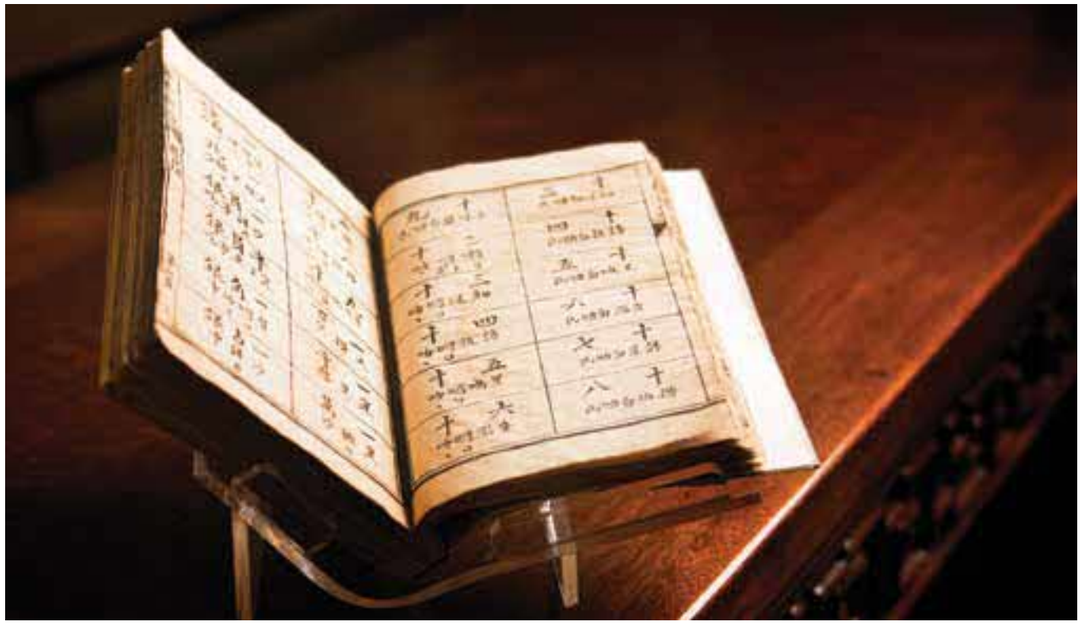
Soon after Singapore gained independence in 1965, the government announced that English would be the *lingua franca* that would unite the linguistically diverse population. But attempts to forge a common language in Singapore had begun as early as the 19th century, when Chinese migrants to Singapore – the majority of whom spoke Southern Min dialects (闽南语) such as Hokkien[1] – tried to communicate with the Malay-speaking indigenous population. Several Chinese-Malay dictionaries – listing Malay words with their equivalent terms in Chinese – were produced in the 19th century.[2] One of the earliest was *Hua yi tong yu* (华夷通语), published in 1883.

This earliest known Singapore-published Chinese-Malay dictionary in the National Library's collection contains more than 2,800 entries in 25 categories. The entries include terms used in disciplines such as cosmology and geography to mathematics as well as common business terms. The second section categorises the entries according to the number of Chinese characters contained in each term, while the third and final section lists verbs and adjectives that could not be categorised in the preceding two sections.[3]

In the preface penned by Zuo Binglong (左秉隆), the first Chinese Consul to Singapore appointed by the Qing Imperial Court, the writer explains that the dictionary was necessary because large numbers of Chinese migrants had settled in Nanyang (南洋 or the "South Seas") to trade with the Malays in the region. Since the migrants – mainly from the Zhangzhou and Quanzhou regions of Fujian province and Chaozhou in Guangdong province – could not conduct their business effectively due to their inability to speak Malay, a dictionary was needed.

The author, Lin Hengnan (林衡南), came up with an ingenious solution by devising a system that uses native Southern Min dialects to phoneticise Malay words. The dictionary teaches users how to pronounce Malay words by using Chinese characters that sound similar when said in the Southern Min dialects.[4] For example, to learn the Malay word *satu*, which means "one", Lin used the Chinese characters "沙诛" – pronounced *sha zhu* in Mandarin but *sa tu* in Hokkien. *Tiga*, or "three", is "知迓" – pronounced *zhi ya* in Mandarin but *ti ga* in Hokkien.[5]

To render the phoneticisation more accurate, Lin indicated the tone of the Chinese character to be used when pronounced using Southern Min dialects. He also switched between the tones of the Zhangzhou, Quanzhou and Chaozhou dialects as needed to ensure that the words were pronounced correctly in Malay.[6]



(Above) These pages in *Hua yi tong yu* provide the pronunciation for various numerals and silver currencies. Photographed against an antique teakwood table, donated to the National Library Board by George L. Hicks. *All rights reserved, National Library Board, Singapore.*

(Below) Zuo Binglong (左秉隆), the first Chinese Consul to Singapore appointed by the Qing Imperial Court in China, penned the foreword of *Hua yi tong yu*. *All rights reserved, 左秉隆.(1959). 勤勉堂诗钞. 新加坡:南洋历史研究会.*

The first edition of the dictionary was published as *Tong yi xin yu* (通夷新语) in 1877[7] (unfortunately the National Library does not own a copy of this). Lin wrote in his introduction that he had originally compiled the dictionary for his newly arrived fellow countrymen in Singapore. It was only through the encouragement of a friend, Chen Fengren (陈凤人) from Chaozhou, that he decided to publish the dictionary.[8] For modern-day readers, *Hua yi tong yu* serves as a historical record of words in the Southern Min dialects that are either obsolete or rarely used today.

An in-depth study of the text reveals that many expressions and sentence constructions – a mix of written vernacular Chinese (*bai hua;* 白话), classical Chinese (*wen yan;* 文言), Mandarin (*guan hua;* 官话) and dialect (*tu hua;* 土话) – that were unique to that era – are no longer commonly used today. Linguists who have studied *Hua yi tong yu* agree that the dictionary helps to track the evolution of borrowed Malay words in the Southern Min dialects and vice versa, a phenomena spurred by prolonged interactions between the migrants and locals.[9]

Linguistic insights aside, the dictionary also provides an anthropological snapshot of the lives of these new Chinese residents. The entries include shipping terms and the names of different parts of a ship and the tools used onboard – reflecting the importance of trade in their lives – as well as the names of various types of food and fruits, illnesses, herbs and household items.[10]

The dictionary was edited by Li Qinghui (李清辉) and published by Lin's own publishing house, Gu You Xuan (古友轩), also known as Koh Yew Hean Press, established in the 1860s at Telok Ayer Street.[11]

Lin wrote other books, and in 1890, founded the Chinese newspaper called *Xing bao* (星报).[12] After Lin died, the newspaper was taken over by his son who eventually sold it to Lim Boon Keng. The latter renamed it *Ri xin bao* (日新报) in 1899.[13]

♦ Lee Meiyu

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SINGAPORE IN SEPIA

Title: *Fotoalbum Singapur*
Creator: G. R. Lambert & Co.
Year published: 1901
Publisher: Same as creator (Singapore)
Language: English
Type: Book with 65 black-and-white photographic prints
Location: Call no.: RARE 959.5704 LAM; Microfilm no.: NL 29281

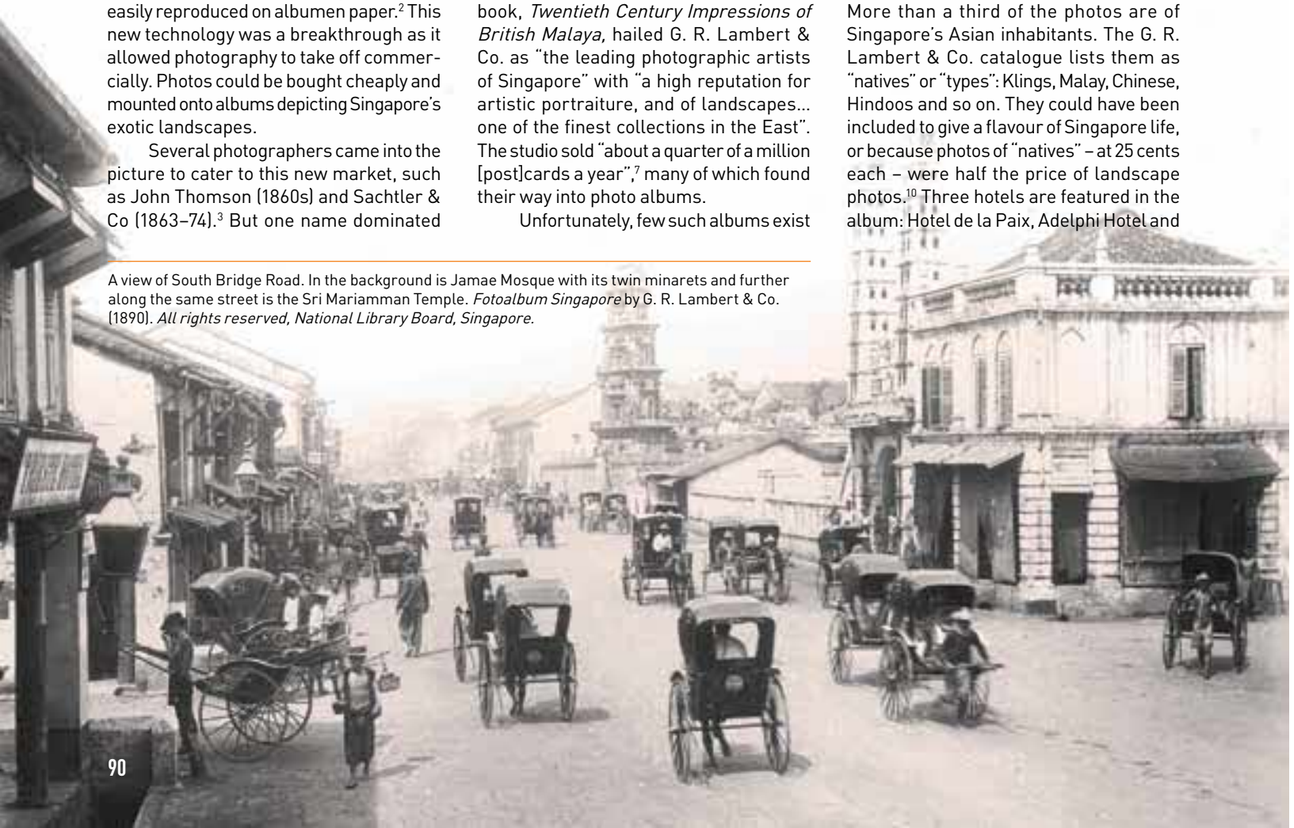
Photography in Singapore has a long history dating back to 1843.[1] The earliest photographs, or daguerrotypes, captured images on metal plates. Then, in 1851, the glass plate collodion process was introduced, which allowed photographs to be easily reproduced on albumen paper.[2] This new technology was a breakthrough as it allowed photography to take off commercially. Photos could be bought cheaply and mounted onto albums depicting Singapore's exotic landscapes.

Several photographers came into the picture to cater to this new market, such as John Thomson (1860s) and Sachtler & Co (1863–74).[3] But one name dominated the Singapore photography scene: G. R. Lambert & Co. How Gustave Richard Lambert came to Singapore and whether he was related to the Lambert Brothers who made carriages, furniture and tombstones is unknown. The first reference to the German photographer is an announcement about his business venture on page 2 of the 11 April 1867 edition of *The Singapore Daily Times*.[4]

The company became hugely successful after his business partner Alexander Koch took over in 1885. The studio became the official photographer for events organised by the colonial government and the meetings of Malay sultans,[5] and in 1897, added picture postcards to its catalogue when the postal service introduced this new means of communications.[6] A 1908 book, *Twentieth Century Impressions of British Malaya,* hailed G. R. Lambert & Co. as "the leading photographic artists of Singapore" with "a high reputation for artistic portraiture, and of landscapes… one of the finest collections in the East". The studio sold "about a quarter of a million [post]cards a year",[7] many of which found their way into photo albums.

Unfortunately, few such albums exist today. This artefact, an album dedicated to a Mr Vellenzer, is one rare survival. Most of its 65 photos, which date from the 1890s, came from the 1899 G. R. Lambert & Co. catalogue.[8] The album itself is advertised in that catalogue as containing 30 folios or leaves.[9] However, the photos may not have been mounted by G. R. Lambert & Co., as they do not bear the studio's embossed stamp. The inside front cover has a German inscription that, roughly translated, means: "[To] Our dear friend Vellenzer, for friendly remembrance. Singapore, dated 3 May 1901". Below it are eight signatures.

The album's photos literally capture a snapshot of old Singapore, from bustling ports docked with lighter boats and ships from all over the world to busy streets plied by horse-drawn carriages and rickshaws. More than a third of the photos are of Singapore's Asian inhabitants. The G. R. Lambert & Co. catalogue lists them as "natives" or "types": Klings, Malay, Chinese, Hindoos and so on. They could have been included to give a flavour of Singapore life, or because photos of "natives" – at 25 cents each – were half the price of landscape photos.[10] Three hotels are featured in the album: Hotel de la Paix, Adelphi Hotel and Raffles Hotel, in addition to the Teutonic Club – a social and recreational club for the German community in Singapore – for obvious reasons.



A view of South Bridge Road. In the background is Jamae Mosque with its twin minarets and further along the same street is the Sri Mariamman Temple. *Fotoalbum Singapore* by G. R. Lambert & Co. (1890). *All rights reserved, National Library Board, Singapore.*

Who was the mysterious Vellenzer? The album's front and back covers depict shots of a group of Europeans, possibly Vellenzer's friends, who may have been the ones who presented him with the album. From the inscription, it appears that Vellenzer left Singapore in 1901. Between 1897 and 1901, *The Straits Times* published "The Annual Hegira", a list of Europeans leaving Singapore each spring.[11] The 1901 roll-call includes a T. Vellenzer, who sailed on the *Prinzess Irene* on 6 May.[12] However, T. Vellenzer is not mentioned in the *Straits Directory* or in the newspapers before 1901. More likely, the album belonged to a J. Vellenzer, who was mentioned in the directories between 1897 and 1901. J. Vellenzer worked for Brinkmann & Co,[13] a trading company with offices in Britain and Germany. Outside of work, Vellenzer was likely active in the Singapore Cricket Club as from 1899 to 1901, his name was listed regularly in the club's tennis tournaments.

Sadly, G. R. Lambert & Co. did not outlive its treasured photographs. Advances in photographic technology allowed amateurs and other companies to elbow into the market. The studio lost its manager, Koch, in 1905 or 1906, and did not recover. G. R. Lambert & Co. eventually folded in 1918.[14] ♦ Timothy Pwee

(Left) Cavenagh Bridge, erected across the Singapore River in 1870, was named after William Cavenagh, the last Governor of the Straits Settlements under British India (1859–67). *Fotoalbum Singapore* by G. R. Lambert & Co. (1890). *All rights reserved, National Library Board, Singapore.*
(Below left) This photo album was dedicated to a Mr Vellenzer. The album's front and back covers depict shots of a group of Europeans, possibly Vellenzer's friends, who may have presented him with the album. *Fotoalbum Singapore* by G. R. Lambert & Co. (1890). *All rights reserved, National Library Board, Singapore.*
(Below) A portrait of a Malay girl. *Fotoalbum Singapore* by G. R. Lambert & Co. (1890). *All rights reserved, National Library Board, Singapore.*

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THE GOSPEL IN CHINESE

Title: *The Perfect Man's Model* (全人矩矱)
Author: Karl Friedrich August Gützlaff (爱汉者) (1803–51)
Year published: 1836
Publisher: 坚夏书院 (Singapore)
Language: Chinese
Type: Book; 30 leaves
Location: Call no.: RRARE 243 AHZ; Microfilm no.: NL 25707

Singapore's meteoric rise as a maritime trade centre soon after its founding in 1819 was largely due to its prime location at the tip of the Malay Peninsula. With trade came immigration and over time the population increased; by 1836–37, there were some 30,000 people in Singapore, almost half of whom were Chinese.[1]

In 1819, the Reverend Samuel Milton, a missionary of the London Missionary Society (LMS), was sent to Singapore to spread Christianity to the Chinese. Shortly after, Claudius Henry Thomsen, a fellow missionary from the LMS branch in Malacca, arrived in Singapore. Thomsen brought with him a small printing press, and, together with Milton, established the Mission Press – the first printing press in Singapore (see also page 96).

Although the main priority of the missionaries was to spread the Gospel among the indigenous Malays, the printing and distribution of religious tracts in Chinese, to target the largest migrant community, became an important part of their work.

The larger aim of the missionaries was to convert the Chinese in China to Christianity. However, this was a challenging task because before the First Opium War (1839–42), Europeans were barred from living and travelling in China except for Canton (Guangzhou), which was the only port open to European traders.

(Above) The cover of *The Perfect Man's Model* (全人矩矱). *All rights reserved, National Library Board, Singapore.*
(Right) Book 2 of *The Perfect Man's Model* (全人矩矱) on "spiritual instructions". *All rights reserved, National Library Board, Singapore.*

Moreover, foreign missionaries had to carry out their work clandestinely as Christianity was banned in China until 1846.[2] At a time when the Western missionaries' access to China was restricted, the large number of Chinese junks plying between China and Singapore provided a convenient target for missionary activity directed at China.

Each January, Chinese junks sailed from the ports of Southern China with the Northeast monsoon, and returned to China with the Southwest monsoon, which blew from April to October. In the 1830 report of the Singapore Christian Union on its missionary work, Thomsen reported that "after supplying the Spiritual wants of a numerous resident population in Singapore and the neighbourhood our attention is directed to the junks that annually resort hither from China and other parts".[3]

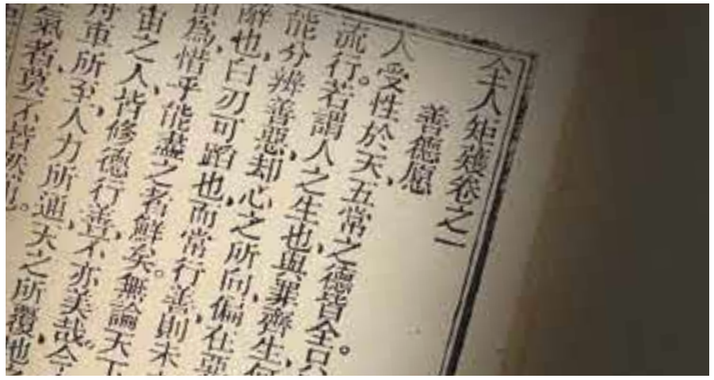
In total, no fewer than 100 junks visited Singapore every year, and took with them scriptures for distribution in China and parts of the Indian Archipelago.[4] The large junks from China arrived early in the year and would remain for several months in port, providing ample opportunity for the missionaries to visit and proselytise to those on board. Those who were literate were supplied with books, while a small "export cargo" of pamphlets and booklets comprising the Bible and other religious texts would be entrusted to the captain or other crew members to be distributed in China.

Among these publications was a book titled 全人矩矱, which roughly translates as "The Perfect Man's Model". Written by 爱汉者, the Chinese pen-name of Karl Friedrich August Gützlaff, a German Protestant missionary fluent in Chinese, the publication is a religious tract containing "a treatise on the teachings of the Holy Scripture on unfeigned virtue; spiritual instruction; the Saviour; explanation of the law; theory of prayer; and the doctrine of Jesus true and self-evident".[5] It was printed in 1836 by Jian xia shu yuan (坚夏书院), the publishing arm of the American Board of Commissioners for Foreign Missions,[6] and is the earliest extant Chinese publication printed in Singapore in the National Library's collection. Stitched and bound in the traditional Chinese bookbinding style, the book contains 30 leaves, sewn together using the five-hole stitching method.

Gützlaff was born in Pyritz, Pomerania (a historic region that lies along the border of Germany and Poland). His interest in China grew after a meeting in England with Robert Morrison, the LMS' first missionary to China.[7]

Gützlaff first set sail for the East in 1826 as a missionary of the Netherlands Missionary Society (NMS). He left the NMS in 1828 when the society refused to send him to China. Thereafter, he spent time in Bangkok and learned the Thai Language. He also visited Singapore where he married an English missionary, Maria Newell, in 1829. When she died in 1831, Gützlaff relocated to Macau from where he made several trips along the coast of China travelling as far north as Tianjin, and repeatedly flouted the law by preaching the Christian faith and distributing Christian literature among the Chinese.

A prolific writer and translator of Christian literature, some of Gützlaff's notable works include the translation of the Bible into Thai, Chinese and Japanese. He also produced a Chinese-language magazine, *Eastern Western Monthly Magazine* (东西洋考每月统记传), which is regarded as the first contemporary Chinese periodical to be published in China.[8] While living in Macau, Gützlaff translated the Gospel and Epistles of John into Japanese, which was printed in Singapore and is believed to be the first Japanese translation of the Bible.[9] Gützlaff died in Hong Kong in 1851. ♦ Ong Eng Chuan



(Left) The author Karl Friedrich August Gützlaff (1803–51) was a German Protestant missionary fluent in Chinese. *All rights reserved, Gützlaff, K. F. A. (1834). A Sketch of Chinese History (Vol. I). New York: John P. Haven. Courtesy of Wikimedia Commons.*
(Below) Book 1 of *The Perfect Man's Model* (全人矩矱) on "unfeigned virtue". *All rights reserved, National Library Board, Singapore.*

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9 Bliss, Jackson & Gilmore, 2002, p. 501.

THE FIRST PUBLIC LIBRARY

Title: *Reports of the Singapore Library (1844–52, 1860)*
Creator: Singapore Library
Year published: 1845–53, 1861
Publisher: Mission Press (Singapore)
Language: English
Type: Serial
Location: Call no.: RRARE 027.55951 SIN; Microfilm no.: NL 5040

Title: *Catalogue of Books in the Singapore Library, with Regulations and By-laws*
Creator: Singapore Library
Year published: September 1860 and January 1863
Publisher: Mission Press (Singapore)
Language: English
Type: Serial
Location : Call no.: RRARE 015.5951 SIN; Microfilm no.: NL 2805

People visit the library for various reasons, not least of which to read and look for information on interesting subjects. But what if the subject is the library itself?

The first ever annual report of the Singapore Library published in 1845 has just that information. Along with the *Catalogue of Books in the Singapore Library*, the *Report of the Singapore Library* provides an invaluable account of the history of the Singapore Library and its collections. These two publications contain archival information, including when Singapore's first public library was conceived and the first books ever to line its shelves.

The origins of the Singapore Library can be traced to a meeting in 1823 when Stamford Raffles outlined his plans for the establishment of a library within the Singapore Institution, today known as the Raffles Institution. The public could access the school library for a small fee, but as its popularity grew, there were calls for the library to open after school hours. Therefore, on 22 January 1845, the Singapore Library was established – the island's first subscription-based public library.[1] The 1845 publication is the library's first annual report.

Library patrons today can visit any public library for free, but this was not the case in the early days. The Singapore Library started with three levels of membership. The first was for shareholders, who paid an entrance fee of 40 Spanish dollars and a monthly subscription of two Spanish dollars.[2] However, this turned out to be too expensive, so two additional categories of membership were created in 1847 with a monthly fee of 2.50 Spanish dollars[3] – one for Singapore residents, and the other for visitors or temporary residents. A fourth category was added in 1848 with a monthly fee of one Spanish dollar.[4] Subsequently in 1860, only the first two categories were retained, and the monthly fee for Singapore residents was reduced to one Spanish dollar.[5]

In addition to membership details, the report also contains information on the collections of the library, the by-laws, including its opening hours, and the fines payable for overdue and lost materials. Each member could only borrow one book and one periodical at a time for anywhere between two and 14 days, depending on the type of item and whether it was a new title.[6]

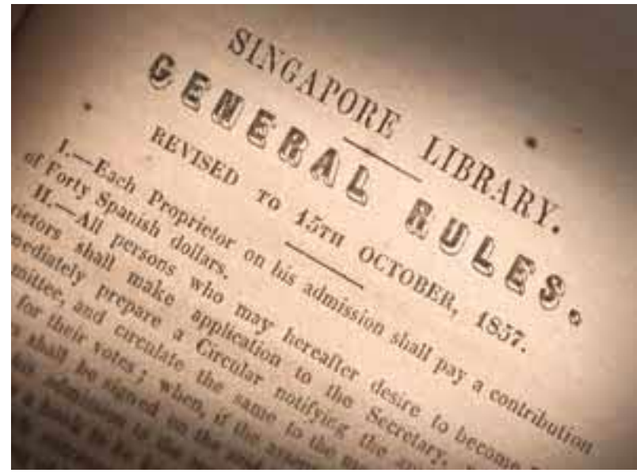
From just 617 volumes in 1846, the library's collection quickly grew to more than 2,000 volumes by 1860. Its list of books was published in the *Catalogue of Books in the Singapore Library*, and since the Dewey Decimal and Library of Congress classification systems had not yet been developed, the items were arranged by genre and then alphabetically by title.[7] The National Library does not have the first copy of *Catalogue of Books of the Singapore Library* but it has the September 1860 and January 1863 issues. The two catalogues reveal that the Singapore Library used six genre classes, namely: Biography; Divinity, Ecclesiastical History, etc; General Literature; History, Voyages and Travels, etc; Novels, Tales, etc; and Poetry and Drama.[8]

Many of the library's earliest books, which were mostly donated, included titles such as *Notices of the Indian Archipelago, and Adjacent Countries* (1837) (see page 32), *Memoir of the Life and Public Services of Sir Thomas Stamford Raffles* (1830) and the entire series of *The Edinburgh Review*.[9] These titles are still with the National Library today.[10]

Over time, the role of the Singapore Library evolved. In 1849, the library assumed the additional role of a museum when Governor William J. Butterworth presented the Singapore Library with two ancient gold coins given by the Temenggong of Johor. To prepare for its new role, a museum committee was formed and the responsibilities of the librarian were expanded to include the role of curator.[11] Although this arrangement was considered as one of the causes for the eventual demise of the Singapore Library, it nonetheless laid the foundation for the next phase of development when the library's functions were expanded to include the administration of a museum before it was reconstituted as the Raffles Library and Museum on 16 July 1874.[12]

About eight decades later, in 1955, the library and the museum split amicably, resulting in the establishment of the Raffles National Library at Stamford Road on 12 November 1960. Barely three weeks later, on 1 December, the Raffles National Library was renamed as the National Library, which would exist until 1 September 1995 when it became a statutory board known as the National Library Board.[13] ♦ Lim Tin Seng

The Reports of the Singapore Library and Catalogue of Books in the Singapore Library provide an invaluable account of the history of the Singapore Library and its collections. *All rights reserved, National Library Board, Singapore.*



(Top left) This 1890s photograph by G. R. Lambert & Co. shows a view of the original 1887 front block of the Raffles Library and Museum at Stamford Road. Today, the neo-classical building houses the National Museum of Singapore. *Lee Kip Lin Collection. All rights reserved. Lee Kip Lin and National Library Board, Singapore 2009.*
(Left) William J. Butterworth (1801–56), Governor of the Straits Settlements (1843–1855), was the first president of the Singapore Library when it opened in January 1845. *All rights reserved, National Library Board, Singapore.*
(Above) The Singapore Library started with three levels of membership. The most expensive category was for shareholders, who paid an entrance fee of 40 Spanish dollars and a monthly subscription of two Spanish dollars. *All rights reserved, National Library Board, Singapore.*

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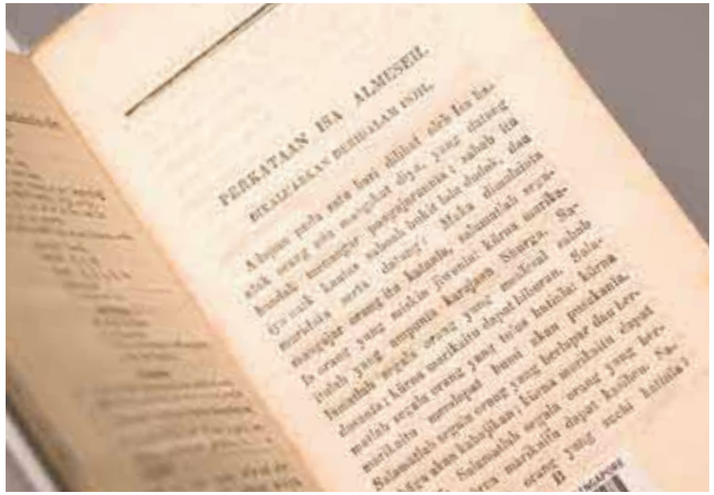
A CHRISTIAN SERMON IN MALAY

Title: *The Substance of Our Saviour's Sermon on the Mount Contained in the 5th, 6th &c. 7th Chapters of the Gospel According to St. Matthew*
Author and translator: Claudius Henry Thomsen (1782–unknown)
Year published: 1829
Publisher: S. C. Mission Press (Singapore)
Language: Malay
Type: Book; 14 pages
Location: Call no.: RRARE 226.9059923 SER; Microfilm no.: NL 21277

Shortly after Stamford Raffles established a British trading outpost in Singapore on 6 February 1819, missionaries began arriving here in hopes of spreading Christianity to the people. The first of these missionary groups was the London Missionary Society (LMS) – a non-denominational Protestant society founded in 1795 in England – which sent a missionary named Samuel Milton from Malacca to Singapore. Milton was later joined by another missionary, Claudius Henry Thomsen, who brought with him a small printing press and a few employees.[1]

Thomsen most likely translated the *Sermon on the Mount* into Malay. The *Sermon* is the longest and one of the most often quoted teachings of Jesus from the Gospel of Matthew in the Bible. The translation by Thomsen is one of the earliest extant Malay publications printed in Singapore. It is a small booklet printed by S. C. Mission Press in 1829 – "S. C." refers to the Singapore Christian Union, which was formed by Protestant missionaries in Singapore.[2] For the first few years, S. C. Mission Press was managed by Milton, but

The *Sermon on the Mount* is the longest and one of the most often quoted teachings of Jesus from the Gospel of Matthew in the Bible. The translation by Claudius Henry Thomsen is one of the earliest extant Malay publications printed in Singapore. *All rights reserved, National Library Board, Singapore.*



(Above) Claudius Henry Thomsen (1782–unknown) was a pioneer of the printing and publishing industry in Singapore. *All rights reserved, Lee, G. B. (1989). Pages from Yesteryear: A Look at the Printed Works of Singapore, 1819–1959.* Singapore: Singapore Heritage Society.
(Above right) This particular teaching of Jesus from the *Sermon on the Mount* exhorts his followers to help the less fortunate and be sympathetic towards those with misfortunes. *All rights reserved, National Library Board, Singapore.*

he was later dismissed by the LMS after some dispute arose over the finances for printing equipment that he had purchased. The Mission Press was subsequently put under Thomsen's charge.[3]

As student of the learned teacher and interpreter Abdullah bin Abdul Kadir (also known as Munshi Abdullah),[4] Thomsen translated a number of Christian works into Malay under Abdullah's tutelage. Prior to his arrival in Singapore in 1822, Thomsen spent several years in the Dutch East Indies before joining the LMS' Malacca station in 1815. Besides managing the Mission Press in Singapore, he also founded a small school for the Malay community.[5]

Under Thomsen's supervision, the Mission Press became more active, printing Malay books and tracts on a regular basis. In the 1830 report of the Singapore Christian Union, Thomsen reported that a sum of 18 Straits dollars and 50 cents was disbursed for the printing of 1,000 copies of the *Sermon on the Mount*.[6] Other publications printed by the Mission Press in the same year included religious tracts such as *Scripture Tickets, Abdullah and Sabat* and *Good News for the Children of Adam*.[7]

Quite apart from its evangelical work, LMS and its missionaries played a pioneering role in Singapore's printing industry. These missionaries were the first to venture into printing and publishing in Singapore, albeit primarily as a means of spreading the Christian faith. Earlier, in January 1823, Milton and Thomsen had sought permission from the government to establish a printing press on the island. Their request was granted the same month and so S. C. Mission Press, the first printing press in Singapore, was born.[8]

In addition to printing religious booklets and tracts, Mission Press also produced publications for the government and the mercantile community. In fact, as early as 1823, Thomsen was engaged by Raffles to print public documents containing the rules and regulations for the settlement.[9]

The first newspaper in Singapore, the *Singapore Chronicle* (see page 110), was initially printed by the Mission Press. The first issue was printed on 1 January 1824, and the newspaper continued to be printed by Mission Press until September 1830, when the newspaper set up its own printing press called the Singapore Chronicle Press.[10]

The presence of the printing press spurred the growth of printing and publishing in Singapore. Besides missionary-related materials that were printed in Malay, publications destined for China and other parts of the region were also printed here. In addition, missionaries who ran into trouble for publishing their proselytising tracts in China turned to the Mission Press in Singapore. When the missionaries eventually moved to China, they left behind a fledgling printing industry which later grew with the settlement. More importantly, the missionaries also left behind a literary legacy of Singapore's earliest printed works.

Thomsen left Singapore in 1834 under a cloud after selling the Mission Press' equipment and land to the American Board of Commissioners for Foreign Missions in a dubious deal. The LMS opposed the transaction and contested the ownership of the purchases, but the matter was not resolved until 1843 when the American Board of Commissioners for Foreign Missions ceased its operations in Singapore and returned the items to the LMS.[11]

♦ Ong Eng Chuan

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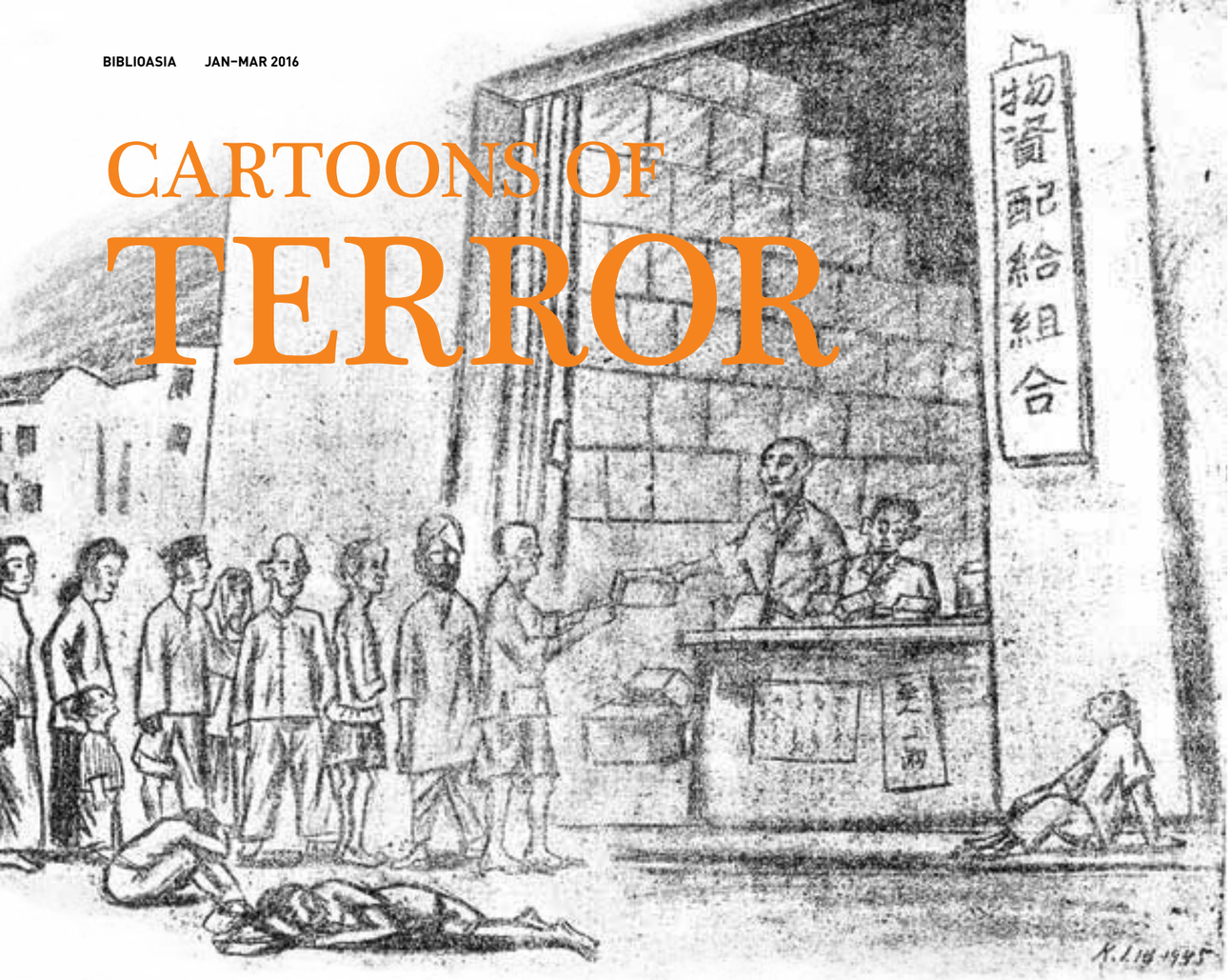
CARTOONS OF TERROR



Title: *Chop Suey* (杂碎画集)
Illustrator: Liu Kang (刘抗) (1911-2004) with English text by Zheng Zhenen (郑珍恩) and Chinese text by Zheng Shouzhuo (郑守拙)
Year published: 1946
Publisher: Eastern Art Co. (东方艺术公司) (Singapore)
Language: English (3 volumes) and Chinese (1 volume)
Type: Book
Location: Call no.: RRARE 959.5106 CHO; Microfilm no.: NL 7748

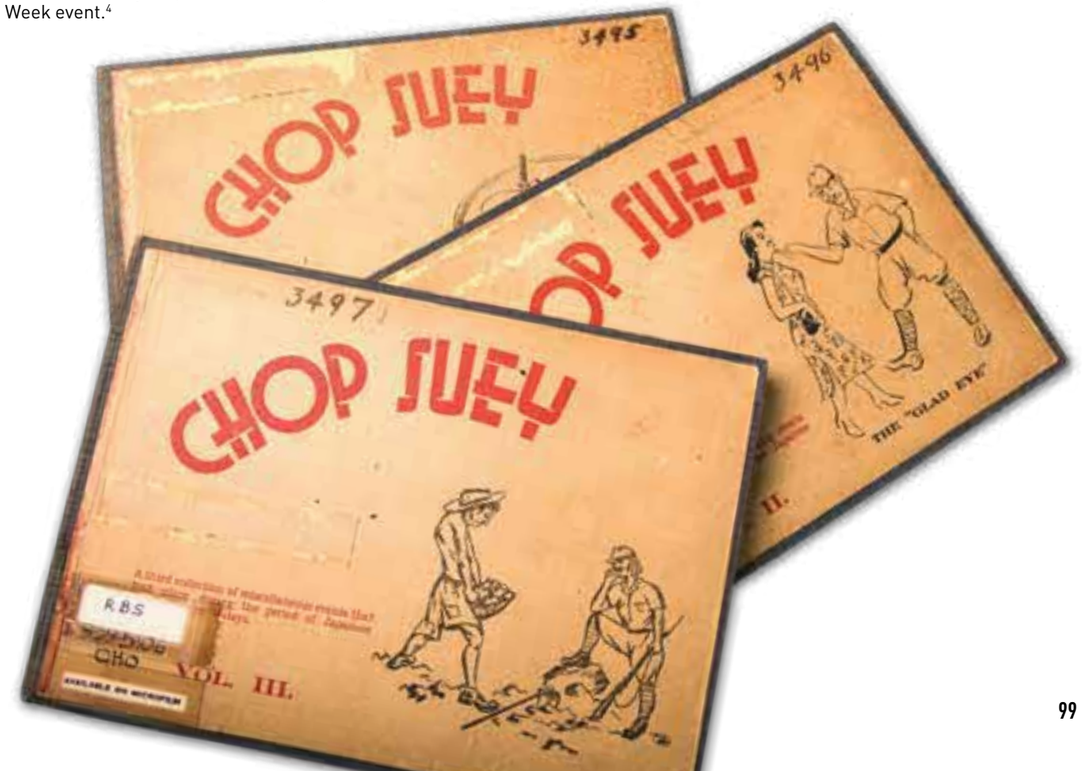
The horrors of the Japanese Occupation (1942–45) in Singapore can be read in any number of history books. But few are likely to be as candid or visceral as a series of cartoon books published after World War II in 1946. Titled *Chop Suey,* the four volumes of illustrations by the artist Liu Kang offer a rare insight into how people in Singapore were persecuted and tortured by the Japanese during the Occupation years.

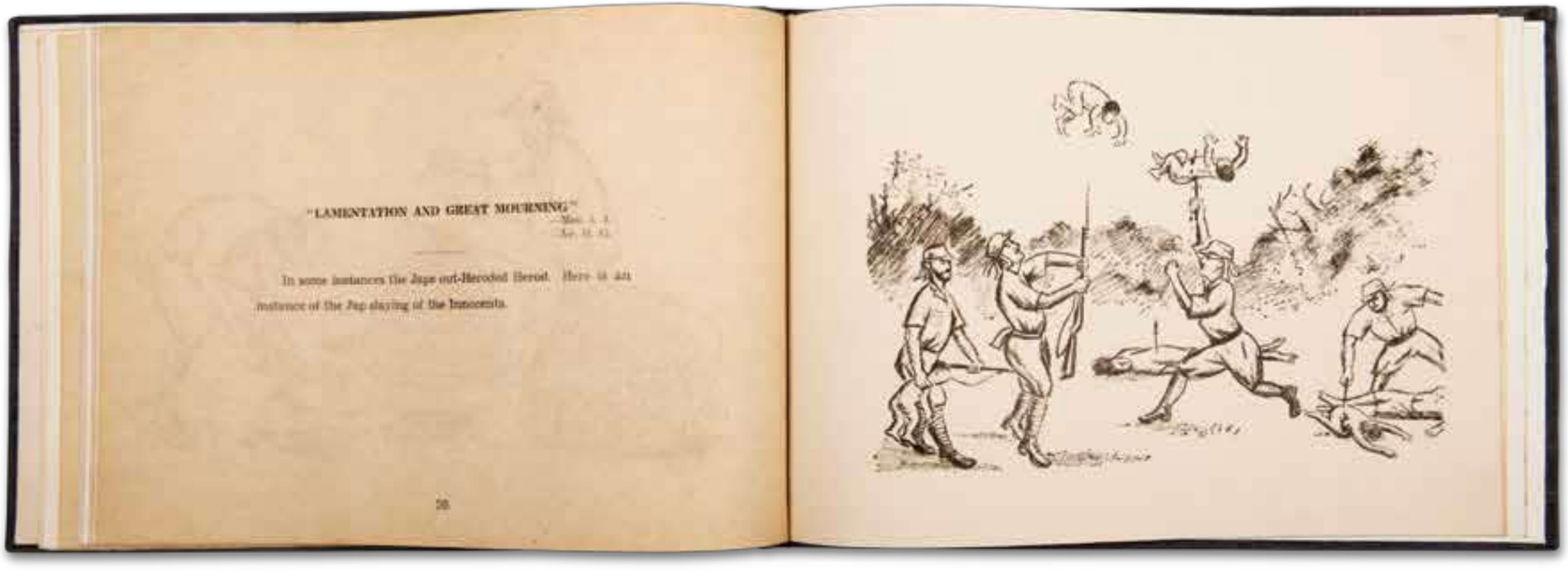
When Singapore fell to Japan on 15 February 1942, the Chinese community suffered the greatest backlash when Chinese males aged between 18 and 59 were singled out for mass executions by the Japanese military. Operation Sook Ching (the Chinese term means "purge through cleansing") was an opportunity for the Japanese to rid Singapore of its anti-Japanese elements and seek vengeance on local Chinese who had supported the boycott of Japanese goods and provided financial support to the Chinese government during the bitter 1937 Sino-Japanese War.[1]

The Japanese Occupation was a significant period in Singapore's history. More importantly, these common experiences likely led to a heightened awareness of nationalism in Southeast Asia, and played a significant role in making the idea of nationalism and independence attractive to many people after the war. Beyond the surface value of Liu Kang's work, what it represents as a poignant record of wartime memories had far reaching consequences on post-war bilateral relations between Singapore and Japan.[2]

The cartoon books – three in English, and one in Chinese – were quickly forgotten in the post-war years, but later gained prominence in the 1980s after they were re-discovered and publicly exhibited by the National Archives and the National Library. Because of their historical value, the sketches were also used in Singapore's national education programme in 1984;[3] the opportunity arose when a new lower secondary school history syllabus required fresh material on the Occupation period. Subsequently, in 1986, two of the *Chop Suey* volumes were displayed at the National Library as part of its Heritage Week event.[4]

(Facing page) During the Occupation years, Japanese companies controlled the wealth in Singapore and Malaya. The Japanese claimed that this would bring about co-prosperity by ensuring an even distribution of goods among the population regardless of race. *All rights reserved, Liu, K. (1946). Chop Suey (Vol. I). Singapore: Eastern Art Co.*
(Below) Liu Kang at work, circa late 1940s. *Courtesy of Liu Thai Ker.*
(Bottom) These three volumes of *Chop Suey* by the artist Liu Kang offer a rare insight into how people in Singapore were persecuted and tortured by the Japanese during the Occupation years. The fourth volume held by the National Library is a photocopy of the Chinese edition. *All rights reserved, National Library Board, Singapore.*





In Japan, the full set was translated and published by Waseda University's Dr Michiko Nakahara, a Japanese researcher in women's studies, human rights and Southeast Asian history. She had found a copy in a Dutch bookshop in 1988 and tracked down Liu Kang for permission to translate and publish it in Japanese.[5] Following that, Global Arts & Crafts Pte Ltd – an imprint of World Scientific Publishing – republished the four books as a single volume in 1991 due to public requests for the books. In 2014, the book was republished once again by World Scientific under its imprint, Global Publishing Company.[6]

According to a 1986 interview in *The Straits Times*, the series was the idea of the artist's friend and insurance agent, Zheng Zhenen (郑珍恩).[7] To document the sufferings of the common people, the two men went about collecting stories of what they had heard and seen during the war. The 36 illustrations, spread across the three English volumes, depict painfully graphic scenes of people being tortured at the hands of the Japanese military, including bayoneting babies in mid-air, hanging prisoners upside down and ripping off fingernails with the aid of a clipper.

After the war, Liu Kang became widely known as one of the Nanyang artists, a famous pioneering group of modernist Singapore artists who painted idyllic rural scenes and people in oils or Chinese ink.[8] In *Chop Suey,* however, Liu Kang did charcoal sketches and caricatures, methods not characteristic of his signature works. This led art critics to interpret Liu Kang's work in *Chop Suey* as representative of the experience of the community rather than a significant phase in his development as an artist. In fact, Liu Kang himself appeared to have had forgotten about the illustrations; he was reportedly surprised when the National Archives presented him with a rebound copy of the Chinese volume in 1982.[9]

Liu Kang enlisted the help of Zheng Zhenen to write the captions in English.[10] A Zheng Shouzhuo (郑守拙) wrote the captions for the fourth Chinese-language volume, which mostly documents the experiences of prisoner-of-war (POW) internees and contains illustrations from the first two English-language volumes. Only the sketches in the first volume were signed by Liu Kang.Unfortunately, the National Library has only a photocopy of the Chinese edition and not the original. ♦ Timothy Pwee

(Above) The 36 illustrations in the series depict graphic scenes of people being tortured at the hands of the Japanese Military, including babies being bayoneted in mid-air. *All rights reserved, National Library Board, Singapore.*
(Left) Those chosen to be massacred were often made to dig their own graves before they were killed by the Japanese soldiers. *All rights reserved, National Library Board, Singapore.*

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ABOUT BABAS AND THE CHINESE

(Above) The section on gambling in *The Manners and Customs of the Chinese of the Straits Settlements* includes illustrations of Chinese playing cards and descriptions of the games. *All rights reserved, National Library Board, Singapore.*
(Right) The author Jonas Daniel Vaughan (1825–91) was Superintendent for Penang, Master Attendant of Singapore, a police magistrate and Assistant Resident Councillor before entering private service. *All rights reserved, Davies, D. (1956). More Old Singapore. Singapore: Donald Moore.*

Title: *The Manners and Customs of the Chinese of the Straits Settlements*
Author: Jonas Daniel Vaughan (1825–91)
Year published: 1879
Publisher: Mission Press (Singapore)
Language: English
Type: Book; 119 pages
Location: Call no.: RRARE 390.0951 VAU; Microfilm no.: NL 2437
Donated by: Tan Yeok Seong

The Peranakan Museum in Armenian Street is probably the best place to go if you want to learn about the origins, history and culture of Singapore's fascinating Straits Chinese or Peranakan community.

But there was no such museum or repository of information more than a century ago. And so for the most part, people looked to a book written in 1879 by Jonas Daniel Vaughan, in which the social customs, religious practices and recreational activities of the Straits-born Chinese in British Malaya are described. Titled *The Manners and Customs of the Chinese of the Straits Settlements*, the book is part of the Ya Yin Kwan Collection that was donated to the National Library in 1964.

At barely 120 pages long, Vaughan's work cannot be described as exhaustive. In fact, his writings have been criticised as rambling and uneven, with an obvious ethnocentric bias typical of the expatriate writing of the time. Despite its limitations, however, the book offers a useful glimpse of Baba Chinese culture

The chop or seal of the Ghi Hin (or Ghee Hin) secret society, which operated in the Chinatown area. *All rights reserved, Vaughan, J. D. (1879). The Manners and Customs of the Chinese of the Straits Settlements. Singapore: Mission Press.*

during British colonial rule in the 19th century.[1] And, as a first-hand account of early Singapore, the book's ethnographic data will likely interest students of the Overseas Chinese in Southeast Asia.[2]

Popularly referred to as Peranakan (or *Peranakan Cina,* the Malay term for Chinese Peranakan), the Babas trace their ancestry to early Southern Chinese traders who settled in Malacca in the 16th century and married Malay women, and subsequently also in Penang and Singapore, the three areas designated by the British as the Straits Settlements in 1826. Over time this hybrid community adopted and adapted local customs and practices as well as those of the Europeans, so that by the mid-19th century, the Peranakans had become distinct from the Chinese and other local communities.

The core of Vaughan's book is based on an early paper he wrote in 1854 on "Notes on the Chinese of Pinang", published in the *Journal of the Indian Archipelago,* volume VII.[3] It was expanded in 1879 to include observations and hearsay accumulated during Vaughan's 45 years of colonial service in Penang and Singapore.

About a quarter of the book is devoted to descriptions of Peranakan ritual behavior, with short sections on topics such as the Chinese community's domestic habits, drama, superstitions and secret societies. A section on gambling includes illustrations of Chinese playing cards and descriptions of the games, many of which are seldom seen today.

The concluding chapter on secret societies is by far the book's most substantial contribution to our understanding of the Chinese community in general. Its value, in part, lies in the special position of the author, who as a police magistrate maintained a close relationship with the many factions of the Triad Society (Thian Ti Hui) and had insider knowledge of their activities. The chapter contains a comprehensive description of the society's initiation rites and a list of rules that make up the charter of another formidable Chinese triad – the Ghee Hok Society.[4]

Overall, despite Vaughan's ethnocentric approach and his tendency to overgeneralise and regard all Chinese as a homogeneous ethnic group, the book is significant for providing a baseline from which researchers can compare festivals, domestic habits and rites of passage with those practised by the Chinese in Malaya as well as other areas of Southeast Asia at the time.[5] These keen observations have made the book a valuable resource and it was reprinted twice over a century later by Oxford University Press, in 1971 and 1974.

Born in 1825, Vaughan was a sailor who became a public official and later, a prominent lawyer in colonial Singapore. He joined the Bengal Marine in 1841[6] as a midshipman and stopped over in Singapore in 1842 while en route to China to fight the First Opium War (1839–42).[7] After the war, he was posted to the Straits region and participated in the capture of Brunei and the destruction of pirate strongholds in Northwest Borneo.[8] He was later appointed superintendent for Penang, Master Attendant of Singapore, a police magistrate, and finally, Assistant Resident Councillor before entering private service.[9] In October 1891, Vaughan disappeared at sea while returning to Singapore from Perak and was presumed to have fallen overboard. Vaughan Road was named after him in 1934.[10]

♦ Lee Meiyu

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THE FIRST DIRECTORY

Title: *The Straits Times Almanack, Calendar and Directory*
Editor and compiler: Robert Carr Woods (1816-75)
Year published: 1846–69
Publisher: Straits Times Press (Singapore)
Language: English
Type: Serial
Location: Call no.: RRARE 382.09595 STR; Microfilm nos.: NL 2363 (1846–55, 1857–63); NL 17512 (1864–66); NL 2362 (1867–69, 1872); NL 1173 (1870–71, 1873–74); NL 2769 (1877)

A publication dating back to the mid-1800s provides a glimpse into pre-war Singapore – the people who lived there during this period and their livelihoods. Apart from the newspapers, *The Straits Times Almanack, Calendar and Directory* was one of the most useful sources of information about people at the time as it contained the names of the principal residents in Singapore and their professions.

Published annually from 1846, the almanack is also a record of the development of trade and commerce in Singapore. Included in the almanack are the full names, official titles and designations of people working in the government departments, various professions as well as in companies and organisations that had made significant contributions to Singapore. These include the Peninsular & Oriental Steam Navigation Company for shipping and Singapore Institution (now Raffles Institution) (see page 38) for education.

The Straits Times Almanack, Calendar and Directory was first issued in 1846 and is still published today as *Buku Merah*, or the *Times Business Directory of Singapore. All rights reserved, National Library Board, Singapore*

The almanack begins with a calendar of daily events and the lunar calendar for different ethnic groups – Jews, Muslims, Turks and Chinese – and their major holidays. It also contains information on the principal inhabitants of Singapore, including their full names, occupations and affiliated organisations – sometimes with addresses – making it a comprehensive directory. A schedule of mail arrivals and departures was included in the publication's appendix. Besides Singapore, the publication also included personalities residing in Penang and Malacca.

As Singapore grew into an international port city, later editions of the almanack were expanded to include more information on trade, including annual trade statistics; tables of exchange as well as records of shipping vessels, harbour rules and fees, and postage fees.

In the preface of the first edition, the editor and compiler, lawyer Robert Carr Woods, had envisaged that the publication would be a useful and convenient reference tool for the public. Woods (1816–75) came from Bombay to Singapore in 1845. Then 29, he was hired by an Armenian merchant in Singapore, Catchick Moses, as the editor of a new daily, *The Straits Times*. Singapore's oldest surviving newspaper was published in a small office in Commercial Square (present-day Raffles Place) in the same year.[1] The almanack was started a year later and is still published today as *Buku Merah,* or the *Times Business Directory of Singapore*.[2] Moses subsequently handed over the printing business to Woods when he felt that there were no commercial prospects for the enterprise.[3]

As business continued to decline, Woods became a law agent and enjoyed a successful legal career.[4] The various positions he held in Singapore included deputy sheriff, municipal commissioner and attorney-general. Woods, together with William Henry Macleod Read, was instrumental in leading a group of prominent individuals to lobby for the transfer of the administration of the Straits Settlements from the India Office to the Colonial Office in London.[5] Read took an avid interest in the social and political affairs of Singapore; he had served as the first treasurer of the Singapore Library, honorary police magistrate and a member of the Legislative Council.[6]

In 1860, Woods sold off the printing business in order to spend more time on his legal career and public service. The following year, he went into partnership with James Guthrie Davidson, establishing the legal firm Woods & Davidson, the predecessor of Rodyk & Davidson. Woods passed away in March 1875 and his remains were laid to rest at Bukit Timah cemetery.[7]

Compilation of the almanack was subsequently carried out by the Straits Times office and then by Thomas J. Keaughran. It was initially printed by Straits Times Press, followed by Commercial Press from 1865, Mission Press from 1880 and Fraser & Neave from 1922.

Over the years, the directory has been published under various names: *The Straits Times Almanack, Calendar and Directory* (1846–49); *Singapore Almanack and Directory* (1850–58), *Royal Almanack and Directory* (1859-64); *Straits Calendar and Directory* (1865–77), *Singapore Directory for the Straits Settlements* (1878–79), *Singapore and Straits Directory* (1880–1921), *Singapore and Malayan Directory* (1922–40), *Straits Times Directory of Malaysia & Singapore* (1965–73), *The Straits Times Directory of Singapore* (1974–83), and *Times Business Directory of Singapore* (1984–present). ♦ Lee Meiyu

(Above) The directory provides a glimpse into pre-war Singapore as it contains the names of its principal residents at the time along with their professions. *All rights reserved, National Library Board, Singapore.*
(Left) The title page of *The Straits Times Almanack, Calendar and Directory of the Year 1846. All rights reserved, National Library Board, Singapore.*

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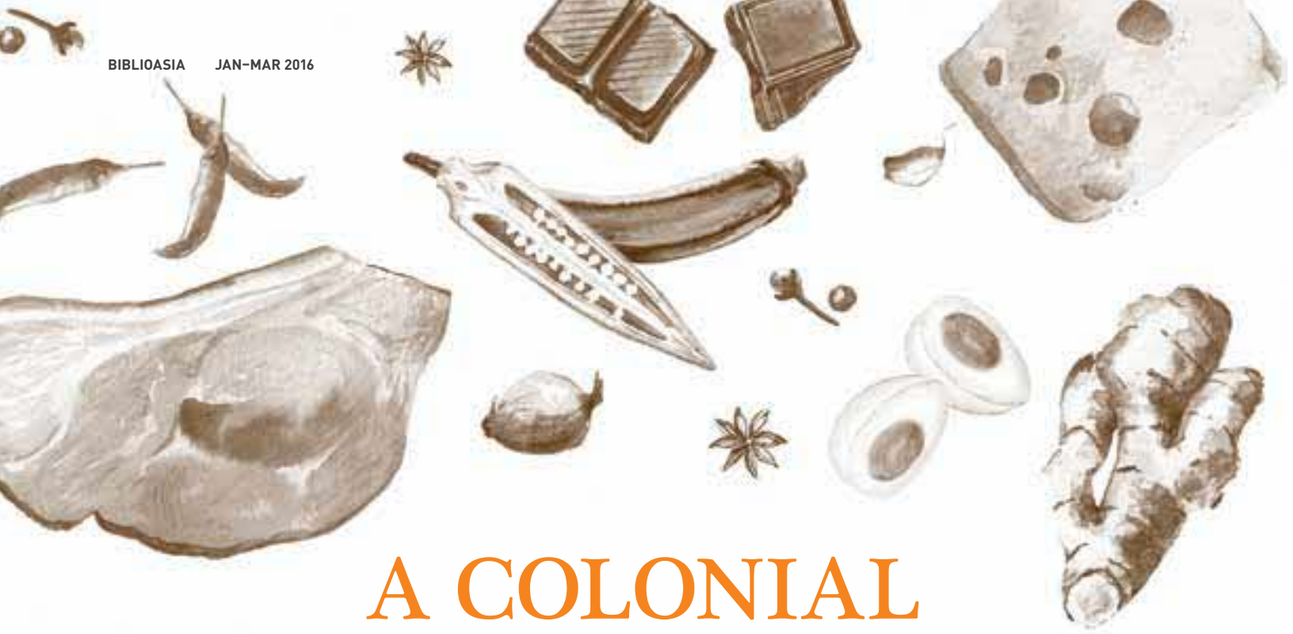


A COLONIAL COOKBOOK

Title: *The "Mem's" Own Cookery Book: 420 Tried and Economical Recipes for Malaya*
Author: Mrs W. E. Kinsey
Year published: 1929 (3rd edition)
Publisher: Kelly & Walsh, Limited (Singapore)
Language: English
Type: Book; 171 pages
Location: Call no.: RRARE 641.59595 KIN; Microfilm no.: NL 9852

The year 1914 brought with it the devastation of World War I, and the beginning of widespread food shortages and hikes in food prices. The expatriate community in Malaya was not spared either, but one woman's passion for cooking – documented in a compilation of 420 recipes – helped numerous expatriate women in the region prepare flavourful meals for their families on their shoestring budgets.

First published in 1920, the book, titled *The "Mem's" Own Cookery Book: 420 Tried and Economical Recipes for Malaya,* was written by Mrs W. E. Kinsey, the wife of British expatriate William Edward Kinsey. Her recipes were based on local ingredients, and came with notes on prices and where the ingredients could be bought more cheaply.[1] This made the book a lifesaver for hapless foreign *mems* – the term used by employees of colonial families for the lady of the house – who faced myriad cultural challenges running households in Malaya.[2]

"Mem" is likely a corruption of "Madam" and often used in conjunction with "Sahib" the Indian term of address for the man of the house; "mem" is a shortened form of "memsahib", which was commonly used to address the wives of British colonial officers in India.[3]

Every recipe in the book was personally tested by Mrs Kinsey in her home kitchen in Seremban, Malaya, between 1915 and 1919. At the time, ingredients that appealed to expatriate tastes were scarce, especially for those who lived on plantations without ready access to food supplies. As family finances became tighter, some expatriates began using local ingredients as a cheaper alternative to imported food.[4]

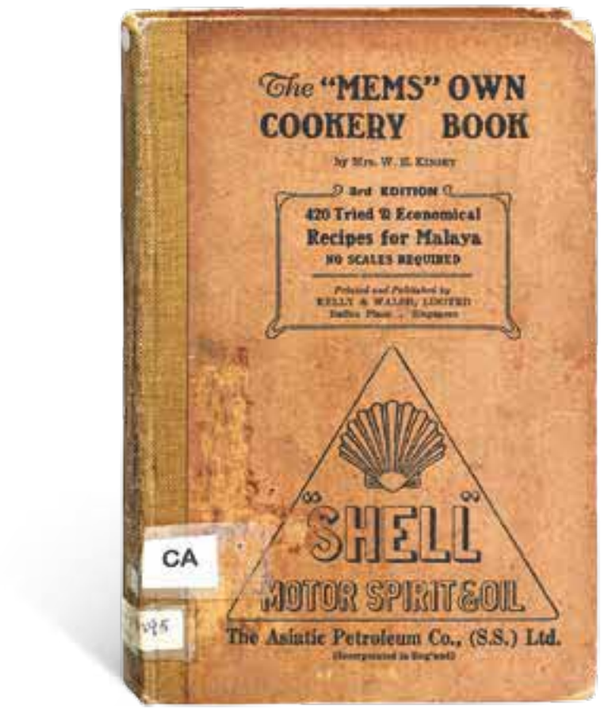
Some of the popular local ingredients featured in Mrs Kinsey's recipes were lady's fingers, marrow, corn and lentils, as well as local fish such as *ikan kurau* (threadfin) and *ikan merah* (red snapper). Local spices such as curry powder, cloves, ginger, garlic and bay leaves were also frequently used.

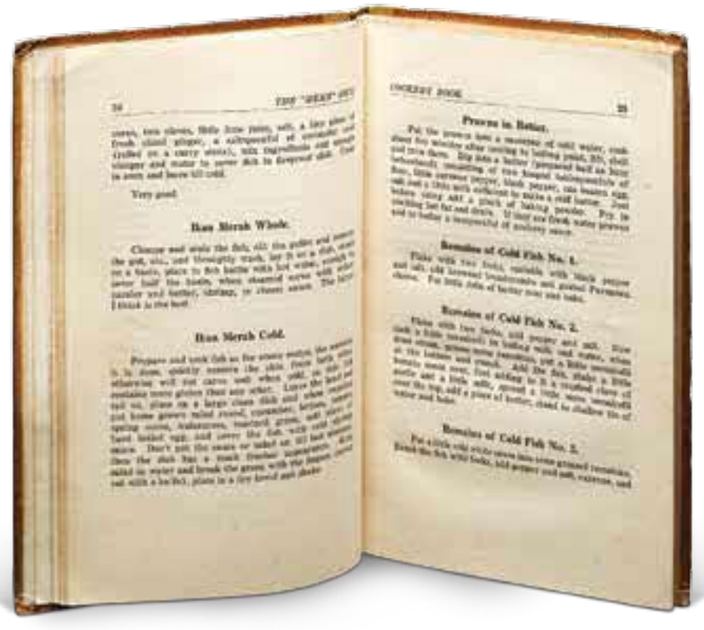
Recipes aside, Mrs Kinsey provided detailed information on shopping for ingredients. For example, in her mutton broth recipe, she listed varying prices of mutton at the local market and at Cold Storage – the supermarket most frequented by expatriates at the time. If money was no issue, imported foods such as pheasants, haddocks and kippers, tinned fish, canned vegetables and processed foods could be bought at Cold Storage.

The book's focus on economy was apparent too: many of the recipes used various kinds of leftovers. Leftover meats were often used to make soup, and the remains of cold fish could be baked with cheese, vermicelli and milk, or steamed with a beaten egg.

Other interesting dishes using leftovers included minced remnants of a steamed chicken cooked with the seaweed-derived jelly called *agar agar* and milk to make creamed chicken aspic, as well as leftover cold vegetables such as cabbage mashed with potatoes, shaped into cakes and pan fried to make a breakfast dish called "bubble and squeak".

(Below) The first edition of *The "Mem's" Own Cookery Book,* issued in 1920, sold out within a few months; the second edition, published in 1922, was so popular that a third was published in 1929. This is the cover of the third edition. *All rights reserved, National Library Board, Singapore.*
(Bottom) Mrs Kinsey's cooking methods were typically British – most of her dishes involved boiling, baking and roasting. Because ingredients were limited in Malaya, a variety of cooking methods were used to prepare different dishes using the same few ingredients. *All rights reserved, National Library Board, Singapore.*





Mrs Kinsey's cooking methods were typically British – most of her dishes involved boiling, baking and roasting. Because ingredients were limited, a variety of cooking methods were used to prepare different dishes using the same few ingredients. For example, the book showcased six different ways to prepare *ikan kurau* – including baking, boiling, frying or smoking.

Though her book was very well-received – the first issue sold out within a few months, and the second edition, published in 1922,[5] was so popular that a third was published in 1929[6] – little is known about the woman behind the recipes, not even her first name. What is known, however, is that Mrs Kinsey, unlike many other expatriates who hired cooks, did her own cooking on an oil-fired stove on the back verandah behind her dining room.[7] She was also well-known for her homemade fruit preserves, some of which were featured at the 1924 and 1925 Wembley Exhibition in England showcasing pickles, chutneys and jams made with Malayan fruits.[8]

More is known about her husband, William Edward Kinsey, who arrived in Malaya from Liverpool in 1898 to help his father run the Pahang Exploration and Development Company. In 1902, Kinsey entered the government service as Inspector of Mines in Negri Sembilan, and retired in 1924 from his post as Deputy Conservator of Forests of Negri Sembilan and Malacca.[9]

After the first cookbook was published, Mrs Kinsey went on to publish a sequel, *The Next Meal,* in 1931. The two books were packaged into a neat box, meant to fit in the kitchen as a handy resource for the foreign *mem*s.[10] ♦ Irene Lim

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IN AID OF THE MOTHERLAND

Title: *Singapore Tong Seok Dramatic Association Charity Performance for the Shantung Relief Fund* (星洲通俗白话剧团演剧筹赈山东惨灾会特刊)
Creator: Tong Seok Dramatic Association (通俗白话剧团)
Year published: 1928
Publisher: Unknown
Language: Chinese
Type: Programme booklet; 115 pages
Location: Call no.: RRARE 792.0605957 HCP; Microfilm no.: NL 12686

Fundraising activities can tell us a lot about the people in need and those who raise the funds for them. A rare publication titled *Singapore Tong Seok Dramatic Association Charity Performance for the Shantung Relief Fund* (星洲通俗白话剧团演剧筹赈山东惨灾会特刊), commemorating a fundraising performance that took place in early 20th-century Singapore, gives us a glimpse of exactly that: how a brutal military clash between Chinese and Japanese troops in faraway Jinan, China, created a wave of patriotism among the Chinese community in Singapore and propelled them to collect money in aid of their fellow countrymen.

The performance was held over two nights on 6 and 7 August 1928[1] at Xin Wu Tai (新舞台) on Eu Tong Sen Street, and the accompanying publication is what you would expect of a cultural programme. But apart from information about the performances and artistes, the publication also included poems and articles on the effort to raise money for the Shantung Relief Fund.[2] The writings were meant to invoke loyalty among local Chinese for their motherland, and reflect Chinese humiliation and anger over the Jinan incident – a battle between Chiang Kai-Shek's Northern Expedition army and Japanese soldiers in Jinan that resulted in the deaths of hundreds of Chinese military and civilian casualties.

The incident unleashed an unprecedented nationalist fervour among the Chinese community in Singapore and Malaya, even though many had left the mother country for greener pastures elsewhere. For many overseas Chinese, the performance and commemorative book were stark reminders of the sufferings inflicted by the Jinan incident as well as an emblem of their love for their motherland.[3]

(Above) Group photo taken during the opening ceremony of the Singapore Tong Seok Dramatic Association. *All rights reserved, Tong Seok Dramatic Association. (1928). 星洲通俗白话剧团演剧筹赈山东惨灾会特刊. Publisher unknown.*
(Left) The prominent businessman Tan Kah Kee (1874–1961), who led the Shantung Relief Fund Committee, was a major contributor himself. The success of the fundraising effort was an indication of how strongly local Chinese still felt about the motherland. *Tan Kah Kee Memorial Museum Collection, courtesy of National Archives of Singapore.*

(Below) The publication Singapore *Tong Seok Dramatic Association Charity Performance* for the Shantung Relief Fund commemorates a fundraising performance in aid of Chinese troops involved in a military clash with Japanese troops in Jinan, China. *All rights reserved, Tong Seok Dramatic Association. (1928). 星洲通俗白话剧团演剧筹赈山东惨灾会特刊. Publisher unknown.*
(Below right) An advertisement in the programme for medicated wine from Wan Quan Tang; its Singapore branch was located at 109 Cross Street. *All rights reserved, Tong Seok Dramatic Association. (1928). 星洲通俗白话剧团演剧筹赈山东惨灾会特刊. Publisher unknown.*

The book also contains information about the Singapore Tong Seok Dramatic Association, which co-organised the performance, and includes scripts and photographs of the various acts as well as the names of sponsors and other organisers. Established in 1924 by a group of Tong Ren Club (同仁俱乐部) members,[4] the association's first performance was in aid of a disastrous flood (筹赈闽省水灾会) that took place in Fujian province.[5] The association disbanded in 1929, with some of its members joining other performing associations.[6]

The publication provides a rare insight into the political allegiances of the Singapore Chinese community. Despite the physical separation, the Chinese government and activists viewed overseas Chinese as a major financial resource for financial aid. It was not uncommon for wealthy Chinese businessmen who had risen to become community leaders to initiate fundraising activities for such nationalist causes.[7]

The Shantung Relief Fund was one of the largest in early 20th century Singapore, raising a staggering $1.34 million in nine months,[8] with many well-known overseas Chinese leaders such as Tan Kah Kee and Eu Tong Sen contributing to it. In fact, the Shantung Relief Fund Committee, formed on 17 May 1928, was led by Tan.[9]

Many associations, individuals and businesses took part in the relief effort, and the extraordinary extent of mass participation was significant for three reasons: first, it reflected the involvement of Malayan Chinese in China's politics;[10] second, it broke the *bang* or dialect limitations and barriers of the different Chinese dialect groups, making them more committed to community goals; and third, it set the pattern of mass mobilisation in the 1930s when similar methods to raise money were used in other relief efforts.[11]

Likewise, the performance was significant for reflecting the political aims of the community. Instead of staging traditional Chinese opera, which was very popular at the time, the organisers put up a vernacular performance that comprised four contemporary plays on family and social issues. Conversational dialect instead of classical Chinese was used to write the script, and performers spoke instead of singing their lines. Such early vernacular performances were heavily influenced by modern Western plays.[12] ♦ Lee Meiyu

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THE FIRST NEWSPAPER

Title: *Singapore Chronicle and Commercial Register*
Year published: 1833–37
Publisher: Mission Press and Singapore Chronicle Press (Singapore)
Language: English
Type: Serial
Location: Call no.: RRARE 079.5957 SCCR; Microfilm nos.: NL 2212, NL 2213, NL 2466, NL 3219, NL 3220, NL 3221

Long before the advent of modern communications and transportation systems, merchants in 19th-century Singapore relied on the humble newspaper to track shipping arrivals and departures. As the movement of cargo, people and mail was key to the island's rise as a maritime port, the *Singapore Chronicle*'s chief task was to disseminate commercial information and news.[1]

Singapore's first broadsheet was published on 1 January 1824,[2] five years after the founding of Singapore. It was Francis James Bernard, the Assistant in the Police Department and son-in-law of Singapore's first Resident, William Farquhar, who made the original application to publish a commercial newspaper in July 1823.[3]

Bernard's idea for a newspaper was endorsed by John Crawfurd – Farquhar's successor as the British Resident – who believed the newspaper would "contribute to the utility and respectability" of Singapore.[4]

Bernard was appointed as the first editor of the *Singapore Chronicle* but resigned on 9 February 1824 after a quarrel with Crawfurd.[5] In the initial two years of its existence, Crawfurd was the principal contributor to the newspaper, and under his supervision, the newspaper became a semi-official gazette.[6]

Commercial information aside, the newspaper also included official notifications, advertisements, editorial notes on local topics and events, news about other countries, articles or letters from correspondents, and listings of imports and exports. It also re-published news from the *Prince of Wales Island Gazette* and the *Malacca Observer* as well as from other Bengal and English newspapers.[7]

Government notices typically appeared on the first column, at the top of the front page. For this dedicated space, the editor of the newspaper received a regular fixed subsidy of 60 Spanish dollars per month from the government until 1829, when the subsidy was withdrawn in order to save costs.[8]

The *Singapore Chronicle* was published once a fortnight on Thursdays. It was initially printed on a single sheet of rough, Chinese-made paper and folded once to make four quarto pages, each with three columns of type. The paper later expanded to five or six pages, and became a weekly paper in 1830.[9]

From mid-1826 onwards, a separate complementary single-sheet weekly paper, *Commercial Register and Advertiser*, was published on Saturdays containing the list of imports and exports during the week, current prices of foreign markets, advertisements as well as shipping information. It was sold at half a Spanish dollar per month to subscribers and 25 cents per issue to non-subscribers.[10]

The Singapore Chronicle and the Commercial Register and Advertiser subsequently merged to form the *Singapore Chronicle and Commercial Register*, with its first issue printed on 6 January 1831. Its annual subscription rate was 18 Spanish dollars; single copies were sold at 50 cents, while the optional *Commercial Register* cost an extra 25 cents.[11] From January 1835 onwards, the *Singapore Chronicle and Commercial Register* was printed on Saturdays.

Early editions of the newspaper were printed by the Mission Press. Later, the newspaper ran its own printing press, the Singapore Chronicle Press, located at 26 Commercial Square (present-day Raffles Place).[12]

In 1823, the *Singapore Chronicle* was subject to the "Gagging Act", which was introduced in response to certain critical articles that had been published in English-language newspapers in India to embarrass the British government.[13] The act required all newspapers in the British colonies to be licensed and submitted for vetting before publication. In addition, all articles that criticised the British East India Company, and government officials and policies were banned.[14]

As a result, in some issues, questionable paragraphs and articles were removed, leaving large blank spaces with a series of stars printed on them to indicate that content had been deliberately removed and that it was not due to a printing error.[15]

The *Singapore Chronicle* remained the only newspaper published in Singapore until 1835, when the Gagging Act was lifted and Singapore's second newspaper, *The Singapore Free Press*, was established.[16] Unable to cope with the competition, the *Singapore Chronicle* ceased publication after 30 September 1837.[17]

Unfortunately, the National Library does not have the earlier issues of the *Singapore Chronicle*. The earliest issue found in the library's collection is dated 3 January 1833. ♦ Mazelan Anuar

(Above right and below) *The Singapore Chronicle* – the city's first English newspaper – was first published on 1 January 1824, with Francis James Bernard as its first editor. However, the earliest issue in the National Library's possession is dated 3 January 1833. *All rights reserved, National Library Board, Singapore.*


SINGAPORE CHRONICLE
And Commercial Register.
NO. 3. VOL. 4. THURSDAY, JANUARY 16, 1834.
NOTIFICATION.

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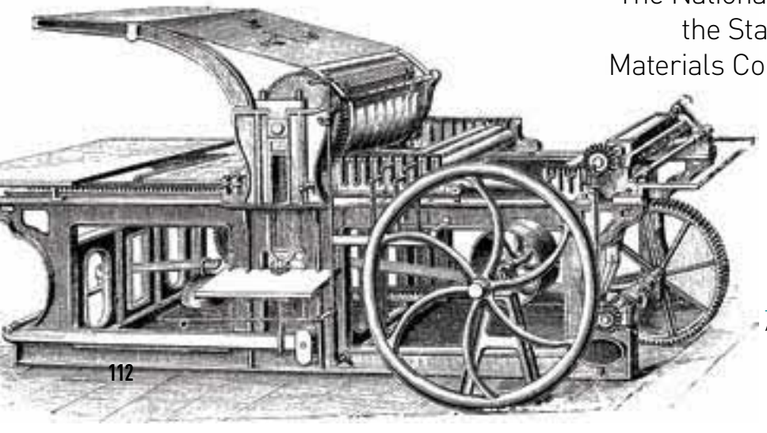
The National Library's newest exhibition, "From the Stacks", presents highlights of its Rare Materials Collection. **Chung Sang Hong** explains why you should not miss this event.



A steam-powered lithographic printing machine, 1870. *fotolibra.*

The noun "stack" usually refers to a pile of objects, such as "a stack of books". It also means, by extension, a large quantity of something, as in the idiom "needle in a haystack". In digital language, "stacks" can refer to computer memory storage. However, in libraryspeak, "stacks" are shelving units in a section of a library that is usually closed to the public.[1] In most libraries, the less frequently consulted publications are usually kept in "closed stacks".

The exhibition "From the Stacks: Highlights of the National Library" – which takes place from 30 January to 28 August 2016 at Level 10 of the National Library Building – presents over 100 items largely drawn from the library's Rare Materials Collection. Given the size of the library's 11,000-item strong collection, the exhibition provides only a snapshot of what its archives contain. But it is nonetheless a snapshot that presents a broad spectrum of materials across various subjects.

On display are publications, manuscripts, maps, documents and photographs from the early 18th century to more recent times, which taken as a whole, represent a small but significant part of Singapore's published heritage. Together, these items piece together a fascinating mosaic of Singapore's history and its socio-political developments, and present stories about people, communities and vignettes of life in times past.

The First School and Library

As stories go, we must start from the beginning: the exhibition first traces the origins of the National Library, which is closely linked to the formation of the first school, the Singapore Institution – better known today as Raffles Institution (see page 38).

Stamford Raffles envisioned Singapore as a commercial hub and a centre for learning and culture. Shortly after its founding in 1819, he drafted a proposal for the establishment of an institution of higher learning that would include a library and publishing function. One of the institution's objectives was:

> *"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…to raise the character of the institution and to be useful or instructive to the people."*[2]

The proposal was not acted upon until 1823 when Raffles convened a meeting to establish the Singapore Institution. At the recommendation of the missionary Robert Morrison, plans for a library, museum and printing press were included in the formation of the institution.[3] However, its opening was delayed again for various reasons and deviated from Raffles' original intent. Eventually, when the Singapore Free School moved into the building that was meant for the Singapore Institution at Bras Basah Road in 1837, it housed a small library that was available for public use for a small fee.

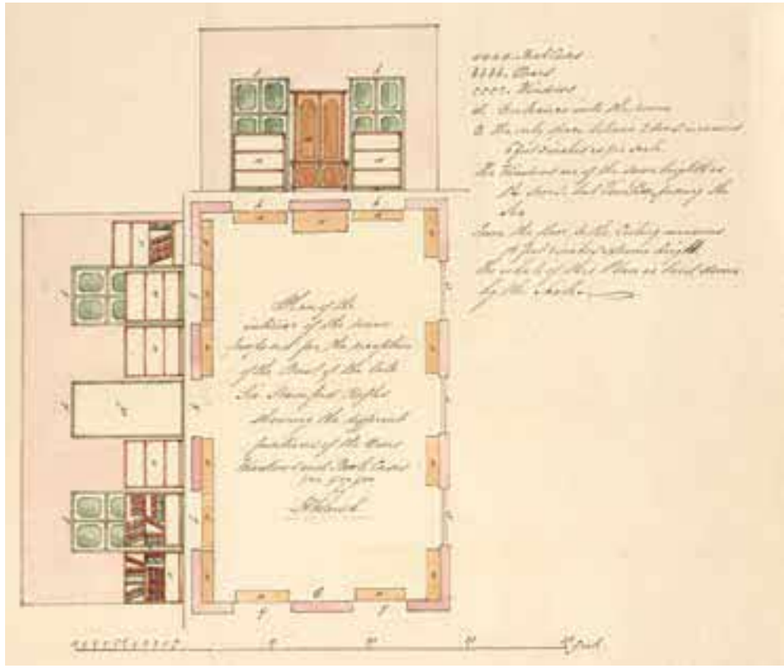
In response to appeals from residents for a proper public library that could be accessed beyond school hours, the Singapore Library eventually opened on 22 January 1845 on the premises of the Singapore Institution. The library, however, could only be used by paid subscribers (see page 94). Such were the humble beginnings of the first school and library in Singapore.

The First Printing Press

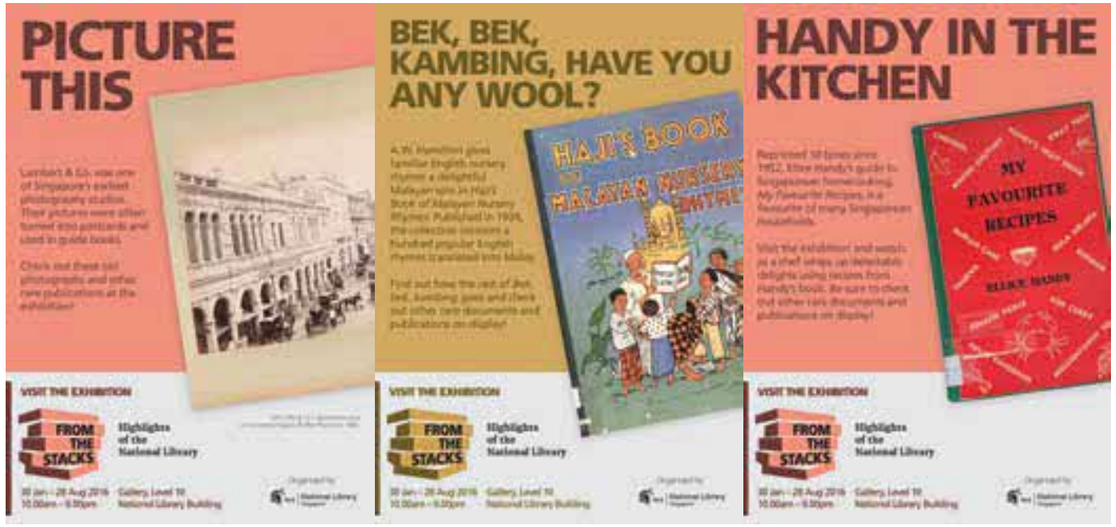
Several items in the exhibition are rare editions of the earliest publications printed in Singapore. Interestingly, Singapore's publishing history is closely intertwined with the proselytising activities of early Christian missionaries in the region. The earliest English, Chinese and Malay titles in the National Library are all outputs of printing presses in Singapore that were run by Protestant missions in the early years of the 19th century.

Christian missionaries followed the footsteps of Raffles and started work in Singapore soon after it was founded. The Reverend Samuel Milton of the London Missionary Society (LMS)

Chung Sang Hong is Assistant Director, Exhibitions & Curation, with the National Library of Singapore. His responsibilities include project management and the curation of exhibitions.



An 1841 watercolour painting of the library floor plan at the Singapore Institution (later renamed as Raffles Institution) by J. A. Marsh. Singapore's first library officially opened in 1837 as part of the school. *© The British Library Board, WD 2970.*



Exhibition teasers for "From the Stacks: Highlights of the National Library", which takes place from 30 January to 28 August 2016 at level 10 of the National Library Building. *All rights reserved, National Library Board, Singapore.*

came to Singapore from Malacca in October 1819 to start a station on the island. In 1822, fellow missionary Claudius Henry Thomsen arrived in Singapore and brought with him a printing press and a few workers. The following year, the first printing press in Singapore, the Mission Press, came into operation.[4] Thomsen learnt Malay from the accomplished Muslim scholar, Abdullah bin Abdul Kadir (better known as Munshi Abdullah) and collaborated with the latter in the translation and publication of Christian gospels and literature into Malay.[5]

The printing and distribution of Christian literature was a major part of missionary work, besides preaching and establishing schools. Religious scripture, tracts, periodicals and fiction were published in Malay and Chinese in order to proselytise to the local communities as well as to those in the surrounding regions. On display at the exhibition are two significant publications: a Malay translation of the *Sermon on the Mount* – based on the Gospel of Matthew – published in 1829 (see page 96), and a gospel tract in Chinese titled *The Perfect Man's Model* (全人矩獲)*,* written by the German missionary Karl Friedrich August Gützlaff and printed in 1836 (see page 92).

The Mission Press's publishing output was prolific – close to one million copies of religious and secular publications in Chinese, Malay and other languages were printed in Penang, Malacca, Singapore and Batavia between 1815 and 1846.[6] Southeast Asia, however, was just a pit stop en route to a much larger prize – the missionaries' ultimate aim was to spread Christianity in China.

Before the First Opium War (1839–42), proselytising in China by foreign missionaries was prohibited. To get around this, Western missionaries set up bases in the British settlements in Southeast Asia to reach out to the large and growing Chinese migrant population as well as its indigenous people. Due to its strategic position at the tip of the Malay Peninsula, Singapore was a major port of call for the numerous vessels plying between China and Southeast Asia. Taking advantage of this, the missionaries actively distributed their publications to the Chinese on board these ships, with the hope that the literature would eventually find its way into China and be disseminated among the people.[7]

Some of the publications printed in Singapore and Malacca would be the first encounters of Western ideas and knowledge for the people of China. The Mission Press also undertook the printing of secular works, including government gazettes, the first local newspaper, the *Singapore Chronicle* in 1824 (see page 110), and the *Hikayat Abdullah* by Munshi Abdullah in 1849 (see page 62), one of the most important works of Malay literature and an important source of early Singapore history. Both publications are on display at the exhibition.

When China was forced to open its doors to foreigners after the Opium War, many missionaries in Southeast Asia shifted their base to China, leaving behind a legacy of publications that had been printed in the region. The history of publishing in Singapore owes a clear debt of gratitude to the work of these pioneering Christian missionaries.

However, publishing in Singapore was by no means the monopoly of the Protestant missionaries. In the later part of the 19th century, other printing presses were established. The first locally printed Tamil publication in the National Library is a collection of Islamic devotional poems titled *Munajathu Thirattu,* dated 1872 (see page 58). It was written by Muhammad Abdul Kadir Pulavar, a pioneer Indian Muslim poet and publisher of the earliest known Tamil newspaper in Singapore, *Singai Vardhamani* or *Singapore Commercial News.* The Indian Muslim community, which owned several printing presses, came to dominate the publishing of Tamil and Malay newspapers in Singapore.

One of the oldest Chinese printing presses in Singapore was Koh Yew Hean Press (古友轩), founded by Lin Hengnan (林衡南) in the 1860s at Telok Ayer Street. Lin came to Singapore in 1861 and became fascinated with the lithographic technology of the British.[8] He picked up the trade within a short time and set up his own printing press. Koh Yew Hean Press published the first Chinese-Malay dictionary in Singapore, *Hua yi tong yu* (华夷通语) in 1883 (see page 88), as well as other publications in other languages, such as a Jawi version of the *Hikayat Abdullah* (1880), and the first four issues of the English-language *Straits Chinese Magazine* (1897) (see page 80).[9]

Loyalties and Identities in Transition

Also included in the exhibition are artefacts that provide important clues to the political affiliations and cultural affinities of various communities in Singapore. One of the most elaborate items is a double-fold fuschia-coloured silk manuscript titled "Address to Alfred, Duke of Edinburgh by the Singapore Chinese Merchants on the Occasion of His Visit to Singapore in 1869". The handwritten manuscript, flanked by carved wooden covers and featuring a panorama of Singapore painted on the reverse, expresses the Chinese merchants' steadfast loyalty and gratitude to Queen Victoria and British rule. The Loyalty Address bears the signatures of prominent Chinese merchants such as Tan Kim Ching, Chiang Hong Lim, Seah Eu Chin and Hoo Ah Kay (see page 2).

Many Chinese in the upper crust of colonial society were Peranakan (Straits-born Chinese), who were educated in English and embraced the culture of the British. By the late 19th century, however, social and political changes in China revived their interest in Chinese culture and affairs.

One manifestation of this was *The Straits Chinese Magazine* (see page 80), published between 1897 and 1907 by two well-known Peranakan personalities, Lim Boon Keng and Song Ong Siang, a doctor and lawyer respectively. The magazine featured articles on wide-ranging topics that concerned the Peranakan as well as other communities. It advocated social, political and cultural reforms for the Chinese – warning of the ills of opium, championing education for Chinese girls and calling for Chinese men to cut their queues, or pigtails. As the first English periodical published by locals, the magazine presented a unified Malayan voice and explored what it meant to be Chinese in the British colony.[10]

There are too many publications of note in the exhibition to be highlighted in this article. Most are outlined in detail in this issue of *BiblioAsia.* The earliest item on display in the exhibition is the first ever English-Malay dictionary published in 1701 (see page 64) and the most recent is the first cookbook by a Singaporean author, Ellice Handy's *My Favourite Recipes* (revised edition, 1960) (see page 72).

The exhibits cover a wide array of topics, from politics, history, sociology, language and religion to current affairs, nature, travel, food and more. Some of the more novel items on display include a rare 1901 photo album by G. R. Lambert & Co. containing faded images of old Singapore (see page 90), a colonial cookbook of "420 tried and economical recipes" published in 1920 for British housewives struggling to run their households in Malaya (see page 106), and what is probably the first travel guidebook of Singapore, published in 1892 (see page 46).

Look out also for the collection of delightful English nursery rhymes translated into Malay (1939) (see page 60); probably the first Qu'ran printed in Singapore in 1869 (see page 56); a Baba Malay translation of the Chinese classic *Romance of the Three Kingdoms* (see page 54); and a series of chilling cartoons on Japanese brutality and torture, going by the unlikely name of *Chop Suey* (1946) (see page 98). ♦

FROM THE STACKS
Highlights of the National Library

About the Exhibition

"From the Stacks: Highlights of the National Library" will be held at the National Library Gallery, Level 10, National Library Building, from 30 January to 28 August 2016. Complementing the exhibition are curated public programmes, including free talks, workshops, themed events and guided tours. For more information check the website: http://www.nlb.gov.sg/exhibitions.

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THE RARE MATERIALS COLLECTION

Few people are aware that one of the main functions of the National Library is the collection and preservation of rare materials on Singapore's history. **Ong Eng Chuan** tells you more.

The Rare Materials Collection at the National Library, Singapore, is the result of a long and painstaking process of collecting, building and preservation for over a century. Soon after Stamford Raffles founded a British settlement in Singapore in 1819, he proposed the idea of establishing an educational institution and a library. Although the idea was only formally cemented in 1823, the building that eventually housed the Singapore Institution (later renamed Raffles Institution) and the colony's first library would not be completed until 1837.

When Raffles first proposed setting up this institution, he was expressly clear that one of its objectives was "to collect the scattered literature and traditions of the country, with whatever may illustrate their laws and customs".[1] This idea of collecting and preserving the documentary heritage of Singapore marks the beginnings of the National Library's Rare Materials Collection.

Singapore Library, 1844–74

Although Singapore's first library was primarily a school library, it offered borrowing privileges to residents who paid a monthly subscription. The library was well-received by residents and its popularity led to calls for a public library, which took place in 1844 when a few prominent residents came together to set up the Singapore Library, a subscription-based public library. The library was officially opened on 22 January 1845 and was first housed in the northeast wing of the Singapore Institution.

In September 1862, the Singapore Library was moved to the Town Hall (better known today as the Victoria Theatre and Concert Hall), where it occupied two rooms on the ground floor and continued with its subscription-based services.

The Singapore Library began life with a ready collection of books it had inherited from the Singapore Institution library. New titles were acquired through appointed book agents in England while the library also solicited and received generous donations of books. As a subscription library serving popular tastes, the collection soon amassed a "nucleus of mostly penny-dreadfuls and other pulp fiction". Although many books from the Singapore Library have been lost through wear and tear, a few have survived the passage of time and today form part of the Rare Materials Collection, providing a tangible link to the past.

Raffles Library and Museum: 1874–1955

In 1874, the government decided to establish a museum and combine with it a public library. Over 3,000 volumes from the Singapore Library were transferred to the newly formed Raffles Library and Museum, which opened to the public on 4 September 1874 and would exist for nearly a century. The new library's collection grew rapidly, especially in its early years. Unlike the Singapore Library, which catered mainly to the popular reading tastes of the time, the Raffles Library and Museum focused on collecting scholarly works, especially materials on the heritage of Singapore, Malaya and the region. The aim was to build a credible collection of works to support the scientific and research needs of the museum.

Soon after the opening of the Raffles Library and Museum, the serendipitous opportunity to acquire an important collection for the library came in 1878, when W. Logan of Penang offered for sale the philological library of his late father, James Richardson Logan, the well-known editor of *The Journal of the Indian Archipelago and Eastern Asia* (see page 24). Anxious to preserve the collection and prevent it from being dispersed, but finding itself short of funds to pay its cost of £520, the Raffles Library and Museum Committee appealed to the government for financial support. The collection, which was eventually bought and received officially in January 1880, came to be known as Logan's Collection. There is a total of 1,250 volumes comprising "nearly all existing works on the languages of Malaya and Melanesia, some of the volumes being of high value".[3]

When the Town Hall proved to be an inadequate space to house the growing collections of the Raffles Library and Museum, it was temporarily relocated to the now renamed Raffles Institution on 26 December 1876 until new and larger premises were built. Some 11 years later, on 12 October 1887, the new Raffles Library and Museum building at Stamford Road, officially opened. Although the grand neo-classical structure – today the National Museum of Singapore – provided space to develop the library's collection, the next major acquisition only came a decade later in 1897 when the Raffles Library and Museum acquired the Reinhold Rost Collection of books on Malaya.

The Reinhold Rost Collection was purchased by the government, which contributed two thirds of the total cost of £200. The 970-volume strong collection was originally part of the private

Ong Eng Chuan is Senior Librarian (Exhibitions, Curation & Rare Collection) at the National Library of Singapore. His main responsibility is managing the library's Rare Materials Collection, which currently numbers more than 11,000 items.

(Facing page) The National Library's Rare Collections Gallery on level 13 of the National Library Building. *All rights reserved, National Library Board, Singapore.*
(Below) A variety of library stamps used over the decades. These include stamps of the Singapore Library (1844–74), Raffles Library (1874–1955), Syonan Library (when Singapore was under Japanese Occupation, 1942–45) and the National Library (1960 onwards). *All rights reserved, National Library Board, Singapore.*

library of the late Dr Reinhold Rost, librarian at the India Office, London. A major part of the collection are philological works comprising more than 70 different languages and dialects of the East, with the Malayan and Javanese languages being most strongly represented. The collection also consists of scientific works that deal mainly with the geography and ethnology of the Malay Archipelago.

Another important development during this time was the accumulation of materials on Singapore. The Raffles Library and Museum took on the role as repository for government publications, such as gazettes, annual reports and other documents. Its 1875 report noted that the library was fast becoming "the repository of the most valuable official information".[4] The effort in collecting local materials was further boosted in 1886 with the introduction of the Book Registration Ordinance, which required copies of all books published in the Straits Settlements to be deposited with the library.

By the early 20th century, the Raffles Library and Museum had amassed an impressive collection of books relating to the Malay Archipelago. In 1918, as Singapore prepared to celebrate its centenary, the library decided to have a dedicated Singapore section to mark this historical milestone. The collection of works relating to Singapore and the Malay Archipelago eventually came to be housed in the Raffles Library and Museum's "Q" room, and by sheer happenstance became known to researchers as the "Q" collection. In 1923, the "Q" collection was further enhanced when the Library of the Malayan Branch of the Royal Asiatic Society was integrated within the Raffles Library and Museum.

During the Japanese Occupation between 1942 and 1945, the Raffles Library and Museum was renamed Syonan Hakubutsu Kan, and the library as Syonan Tosyokan. Fortunately, the library suffered only minor losses under the Japanese over the next three and a half years. Although some 500 reference books were looted from its collection during this time, the more valuable items were kept safe and out of sight from the marauding Japanese authorities.

The Post-war Years

During the 1950s, various recommendations were made to reform the Raffles Library and Museum in order to promote the library's role as a public education and cultural institution. In 1953, in response to calls for a free public library, the government accepted an offer of $375,000 from multi-millionaire and philanthropist Lee Kong Chian to build a free public library, which was to be housed in a new building at Stamford Road. The new National Library building opened on 12 November 1960. Books from the Raffles Library and Museum were transferred to the new library to form part of its collection.

Within a decade of the National Library's establishment, it received two important donations. The first was a collection of 11,000 volumes of Chinese, English and Japanese books on Southeast Asia, donated by Tan Yeok Seong, a Penang-born merchant and industrialist, and a historian of Southeast Asian history. Tan initiated the idea of having a special section of the library devoted solely to reference materials on Southeast Asia. To set an example, he donated his entire collection of books, called the Ya Yin Kwan Collection (椰阴馆藏书), to the National Library in 1964.

The Ya Yin Kwan Collection covers a myriad of subjects, including archaeology, ceramics, economics, education, geography, history and philosophy, with a particular focus on the Chinese and their influence in Southeast Asia. The collection includes a number of rare and early works such as John Crawfurd's *History of the Indian Archipelago* (1820), additional volumes of Logan's *Journal of the Indian Archipelago and Eastern Asia*, and *Hua yi tong yu* (华夷通语) (1883) (see page 88), an early Chinese-Malay dictionary. Together with the "Q" collection from the former Raffles Museum and Library, the Ya Yin Kwan Collection formed the nucleus of the new Southeast Asia Collection. All this was kept in a dedicated space called the South East Asia Room, or SEA Room for short.

In 1965, the library received its second major donation – the Gibson-Hill Collection, presented by Mrs Loke Yew to fulfil the intention of her late son, Dato Loke Wan Tho, the first chairman of the National Library Board. The Gibson-Hill Collection comprises 1,000 books and journals originally belonging to Carl Alexander Gibson-Hill, the last British director of the Raffles Museum. The collection contains publications on ornithology, ethnology, natural history, customs and travel, with a special focus on Malaya. Dating from the late 16th century to the mid-20th century, with the earliest title being *John Huighen van Linschoten: His Discours of Voyages Unto ye Easte & West Indies* (1598), the acquisition was regarded as one of the more outstanding collections on Malaya held by a private individual at the time.

Both the Ya Yin Kwan and Gibson-Hill collections today form part of the National Library's Rare Materials Collection.

Over the next few decades, the National Library continued to acquire rare and important Singapore and Southeast Asian materials for its SEA Room. Extensive book lists were compiled and sent to booksellers while library staff scoured second-hand bookshops and antiquarian shops. Of special interest among the acquisitions over the next few years were early Singapore imprints such as a Malay translation of the Christian *Sermon on the Mount,* published by the Singapore Christian Union in 1829 (see page 96), a second edition of Benjamin Keasberry's *A Vocabulary of the English* and Malay Languages published in 1852, and *Lessons in Hygiene* (普通卫生讲) published in 1907, the first work written in Chinese by Lim Boon Keng, a Straits-born Chinese.

1990s and Into the Present

In the early 1990s, the Library 2000 Review Committee was formed and tasked to review the library system in Singapore. The committee came up with a master plan to spearhead the development of libraries in the new millennium, and this was published in the *Library 2000* report in 1994. Following this, the National Library underwent renovations in 1997.

When the library re-opened six months later on 1 October 1997, the partitioning walls of the SEA Room had come down and the area converted into an open space to provide greater access to library materials. The rare and valuable materials from the former SEA Room were moved into a new space called the Heritage Room. The Heritage Room's collection would later become the Rare Materials Collection when the red-brick National Library at Stamford Road was demolished and the library relocated to the modern glass-and-steel National Library Building at Victoria Street in 2005.

The National Library Building, which features a secured facility on the 13th floor that has been designed for the long-term storage of fragile archival materials, provides a new impetus for the development of the Rare Materials Collection.

During the last decade, the collection has grown rapidly through many generous donations as well as acquisitions by the library. Notable recent acquisitions include the David Parry Southeast Asian Map Collection in 2012, which contains an early map of Southeast Asia, *Vndecima Asiae Tabvla,* by Arnoldus Buckinck and printed in 1478. This map easily predates the travelogue, *The History of Trauayle in the West and East Indies* (1577), which until then had been the oldest item in the Rare Materials Collection.

Besides published materials such as books, journals and maps, the National Library has also been actively collecting primary materials such as handwritten correspondences and other historical documents. One prime example is the collection of legal and social historical documents donated by the eminent architect and collector Koh Seow Chuan, which provides interesting insights on Singapore's social history. The acquisition of these primary materials has added a new dimension to the Rare Materials Collection and immeasurably enhanced its value as a research resource on Singapore and Southeast Asian history.

The Future

The Rare Materials Collection today comprises over 11,000 items, mostly books and periodicals, but also materials in other formats, including manuscripts, maps, photographs, art prints and illustrations, as well as handwritten letters and documents.

The collection covers mainly geography, history, languages and literature, religion and the social sciences, with a special focus on Singapore and Southeast Asia from the 15th to early 20th centuries. Besides being a source of valuable research materials on Singapore and Southeast Asia, the collection also serves the larger purpose of preserving the published heritage of Singapore. ♦

As the Rare Materials Collection is mainly paper based and fragile, it is kept in a special climate controlled room at the National Library Building.

Preserving the Collection

As the Rare Materials Collection is a mainly paper-based archives, it is fragile and susceptible to changes in temperature, humidity and light as well as attacks by pest and pollutants. The collection is kept in a special climate controlled room with a stable temperature of 18 to 20 degree Celsius, a relative humidity of 50 to 55 percent and reduced light intensity. Access to the secured collections room on level 13 of the National Library Building is limited to staff only. To further protect the materials from environmental deterioration, books are kept in special acid-free archival boxes and maps are similarly encapsulated. The rare materials are in essence equivalent to precious museum artefacts.

To provide easier access to the materials, the Rare Materials Collection is being digitised and gradually made available on the National Library's BookSG website at http://eresources.nlb.gov.sg/printheritage. Microfilm copies are also available to library users at level 11 of the Lee Kong Chian Reference Library (Singapore & Southeast Asian Collection) at the National Library Building. If there is a need to view the originals, please write in to the National Library or email your request to ref@library.nlb.gov.sg.

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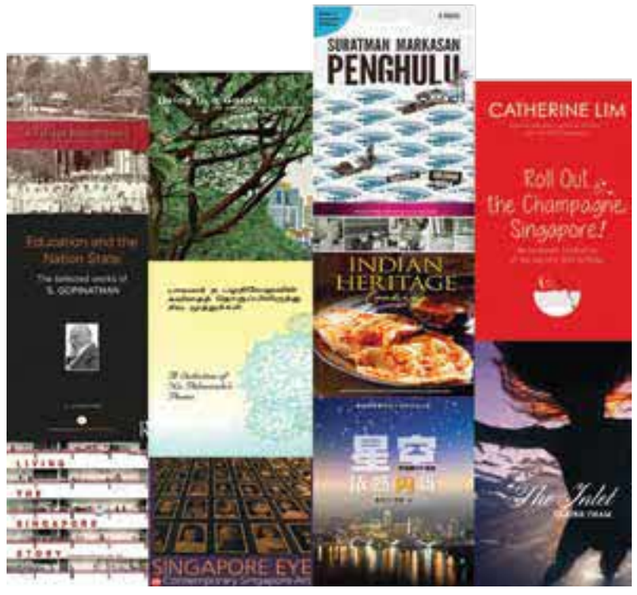
A Gift of Books

The National Library Board wins hearts (and minds) around the world with its SG50 Gift of Books initiative. **Amelia Tan** has the details.



SG 50

2015: Celebrating Singapore's Golden Jubilee

A Gift from the People of Singapore

In a year when Singapore celebrated its 50th year of independence, the nation predictably looked back at its achievements and also cast an eye forward on its hopes and dreams. At the same time, the city also reached out to share its joy with friends from around the world.

The National Library Board (NLB) – working in collaboration with the Ministry of Foreign Affairs (MFA) – marked the nation's Jubilee year in 2015 by presenting books on Singapore, or written by Singaporeans, to some 40 libraries across the globe.

The SG50 Gift of Books saw national and public libraries in countries such as Malaysia, Indonesia, Thailand, China, India, New Zealand and the United Kingdom receiving a total of 10,300 books. Each library was given about 300 books, and in return, asked to display the titles for a month.

The books were carefully selected to cater to the reading habits and demands of diverse foreign audiences. The book lists differed for each library, depending on whether they were national or public libraries. It also took into account varying patron demographics as well as political and cultural sensitivities.

The book list that eventually made the final cut was based on feedback provided by experts as well as members of the Steering Committee for Read! Singapore, NLB's annual nationwide reading festival. In addition, ministries and statutory boards were also approached to contribute books, with some 60 titles chosen from across their collections.

Singaporean leaders such as President Tony Tan Keng Yam, Deputy Prime Minister Teo Chee Hean and Minister for Communications and Information Dr Yaacob Ibrahim either witnessed or gifted the books in presentation ceremonies across the world.

"We thank all the libraries around the world who have received the SG50 Gift of Books and have made these books available to their patrons, who can use them to learn more about Singapore. Our deepest appreciation goes out to the Ministry of Foreign Affairs, who helped us, through its overseas missions, with the book presentation ceremonies to the libraries and organisations," said Mrs Elaine Ng, Chief Executive Officer, National Library Board.

New Zealand's National Librarian Bill Macnaught said his country shares Singapore's belief in the importance of books in marking a nation's development. He added: "I am sure that in addition to giving insights into the history of Singapore, many of them [books] will deal with historical matters and contemporary regional issues in which we have a shared involvement."

The books spanned genres ranging from history to politics and from art to biodiversity. The selection also included children's books and comics. Well-known political titles included the *Battle for Merger* by Singapore's first Prime Minister Lee Kuan Yew and *Singapore and the Silk Road of the Sea, 1300–1800* by John N. Miksic.

Needless to say, there were several titles that shared the success of the Singapore economic story, such as *Heart Work 2: EDB & Partners – New Frontiers for the Singapore Economy* by Chan Chin Bock as well as Terence Chong's *Management of Success: Singapore Revisited.*

The softer, and lighter, side of Singapore was not forgotten. Books on the city's famous food culture were also part of the collection, including *Singapore Heritage Food: Yesterday's Recipes for Today's Cook* by Sylvia Tan, *The Little Singapore Cookbook: A Collection of Singapore's Best-Loved Dishes* by Wendy Hutton, and *The End of Char Kway Teow and Other Hawker Mysteries* by Leslie Tay.

Foreigners who remain befuddled by our brand of colloquial English can learn a thing or two about Singlish through two humour texts: *An Essential Guide to Singlish* by Miel and *The Complete Eh, Goondu!* by Sylvia Toh Paik Choo. Comics such as *Scenegapore* by Miel and *The Girl Under the Bed* by Dave Chua also made the list.

The SG50 Gift of Books is a gesture of goodwill that will hopefully bolster NLB's relationship with overseas libraries. Said an MFA spokesperson: "Through the SG50 project with NLB, our overseas missions have made new friends and strengthened our links with the countries of the 46 recipient libraries, 29 of which are also partner libraries of NLB." ♦

(Left) From the left: Han Yong Jing, President of the National Library of China, Mrs Mary Tan and President Tony Tan Keng Yam. *All rights reserved, Ministry of Communications and Information, Singapore.*
(Below left) From the left: Aubeck Kam, Permanent Secretary, Ministry of Communications and Information; Foo Chi Hsia, Singapore's High Commissioner to the United Kingdom; Kristian Jensen, Head of Collections and Curation, The British Library; Dr Yaacob Ibrahim, Minister for Communications and Information; Elaine Ng, Chief Executive Officer, National Library Board; Roly Keating, Chief Executive, The British Library; and Caroline Brazier, Chief Librarian, The British Library. *All rights reserved, Ministry of Communications and Information, Singapore.*
(Below) Vanu Gopala Menon, Singapore's High Commissioner to Malaysia and Hajah Nafisah Ahmad, Director General of the National Library of Malaysia. *All rights reserved, Ministry of Foreign Affairs, Singapore.*

Preserving Our Published Heritage

The nation's published heritage is preserved by the National Library for posterity. **Ivy Lee** reveals the aim of the Legal Deposit and shares highlights from the collection.

Ivy Lee is a Manager with the National Library Office. She manages the statutory functions of the National Library of Singapore, including its Legal Deposit system.

Viewing the displays of the Legal Deposit Collection are (from the left) Chan Heng Kee, Chairman, National Library Board; Alicia Yeo, Assistant Director, Collections & Services, National Library; Dr Yaacob Ibrahim, Minister for Communications and Information; and Elaine Ng, Chief Executive Officer, National Library Board.

The National Library of Singapore is the custodian of Singapore's published heritage. One of the statutory functions mandated by the National Library Board Act is the Legal Deposit, which empowers the National Library to collect published works by writers and publishers in Singapore. Under the act, publishers are required by law to deposit two copies of every work published in Singapore – within four weeks of its publication – with the National Library.

The Legal Deposit is not a new concept: it is an important function of national libraries all over the world. Legal Deposit helps build the national collection by ensuring that the country's published heritage is systematically collected and preserved for posterity. A secondary role is making the collection accessible to the public. Given the ephemeral nature of information in the Internet age, Legal Deposit is especially important as it is an archived collection and preservation system for Singapore's print heritage, and in time to come, electronic and web content.

History of Legal Deposit in Singapore

The European origins of Legal Deposit can be traced to the Ordonnance de Montpellier (Ordinance of Montpellier) signed by King Francois I of France on 28 December 1537, when it was first applied as a mechanism to control and censor dissenting theologies. This legal instrument was expanded in the 16th century in order to build a national collection in France; it was subsequently adopted by several European countries such as Germany and Britain.

In Singapore, the Legal Deposit function has its roots in the British government's Indian Act XI of 1835, which required printers and publishers to conform to rules governing public information. With the passing of the Book Registration Ordinance of 1886, the Raffles Library and Museum became the designated Legal Deposit library for all books published in the Straits Settlements (Singapore, Malacca and Penang).

The enactment of the Raffles National Library Ordinance, which came into force on 1 April 1958, marked an important milestone in the history of the National Library. The ordinance mandated the National Library as the depository library for all materials published and printed in Singapore, a function that was continued under the Printers and Publishers Act in 1970 and subsequently under the National Library Board Act in 1995.

(Left) PublicationSG is a dedicated online catalogue of all physical materials found in the Legal Deposit Collection. **(Below left)** Clyde Terrace Market at the junction of Beach Road and Rochor Road in 1920. The programme booklet dating 29 March 1873 that commemorates the laying of the foundation stone is the oldest item deposited in the Legal Deposit Collection. *Courtesy of Dr Cheah Jin Seng.*

Legal Deposit Today

With the support of local publishers and writers, the National Library has been able to build up a robust Legal Deposit Collection comprising more than a million items over the years.

The collection provides a comprehensive picture of the local publishing scene, featuring materials that span across subjects ranging from the arts, culture and entertainment to politics, economics and science. The collection also includes an assortment of non-print formats – reflecting how technology has evolved over time – such as cassette tapes, video cassettes, floppy disks and compact discs as well as electronic publications in PDF, JPEG and MP3 formats.

The National Library also serves as the Singapore agency for issuing the International Standard Book Number (ISBN), International Standard Serial Number (ISSN) and International Standard Music Number (ISMN). These International Standard Numbers can be likened to a publication's fingerprint, an international code that helps publishers, suppliers and libraries locate, order and track published material.

Additionally, the Legal Deposit function also covers materials that have not been assigned International Standard Numbers. Under the National Library Board Act, the National Library is mandated by law to collect local publications without international standard numbers, but have been made available for public distribution. These include school magazines, publications from clans and associations, company annual reports, conference papers and proceedings, posters and even theatre programmes and exhibition catalogues.

The Legal Deposit Collections aims to provide researchers with a rich repository of primary and secondary research materials to draw on, and to also provide an accurate and complete picture of the printing and publishing sector in Singapore. All these could not have been possible without the support of the local publishing fraternity.

It is important to note that the Legal Deposit Collection is not an exclusive collection. While some of the publications deposited with Legal Deposit – in line with the National Library Board's aim to provide interesting and useful publications to the public – are available for reference at the National Library's Lee Kong Chian Reference Library, the board also purchases copies of selected titles for its 26 branches of the Public Libraries.

The Next Leap for Legal Deposit

In the Internet age, many libraries in the world have revised their Legal Deposit legislation to include the mandatory submission of electronic publications and web content. Countries that have extended the scope of their legal deposit framework include the United Kingdom, Australia, New Zealand, France, Denmark, Finland, Japan and Korea.

Although the National Library Board Act of Singapore has yet to make the deposit of electronic publications and web content mandatory, publishers and producers of such content are strongly encouraged to deposit their electronic materials with the National Library for preservation. To date, the National Library has received more than 1,000 electronic publications deposited voluntarily by publishers. The full text of these materials is available for onsite access via the dedicated BookSG terminal on level 11 of the Lee Kong Chian Reference Library at the National Library Building.

Selected highlights of the Legal Deposit Collection are currently on display at level 11 of the National Library Building until 29 February 2016. ♦

References

1 Larivière, J. (2000). *Guidelines for legal deposit legislation.* Retrieved from UNESCO website.
2 National Library Board Singapore. (2015, November 4). *History of National Library Singapore.* Retrieved from National Library Board website.

Deposit Web

Information on Legal Deposit and instructions on how to deposit print and digital content with the National Library can be found on Deposit Web at www.nlb.gov.sg/deposit. This portal also contains information on International Standard Numbers.

PublicationSG

Launched in October 2015, PublicationSG is a dedicated online catalogue of all physical materials found in the Legal Deposit Collection, a rich archive of nearly 1.1 million items that is now available for public access. Serials and magazines comprise 70 percent of the collection, with 25 percent being books and the rest made up of audiovisual materials and maps as well as ephemera.

Members of the public can place reservations to view legal deposit items at $1.55 each at the information counters of the Lee Kong Chian Reference Library on levels 7–13 of the National Library Building, or via an online form on the National Library Board website at catalogue.nlb.gov.sg/publicationsg.The items can only be reviewed at designated work stations at the reference library.

Highlights of the Legal Deposit Collection

The National Library launched an exhibition of its Legal Deposit Collection on 3 October 2015 – providing a peek into what matters occupied the minds of Singaporeans over the years. Here are some highlights.

1 ***Her World*, July 1960**
Launched in July 1960 by the Straits Times Press (now known as Singapore Press Holdings), *Her World*, which centres on fashion and beauty, women's issues and lifestyle trends, has since established itself as the most popular women's magazine in Singapore. Topics of interest in the debut issue discussed "family planning in Singapore" and "what my country means to me", which supported the various national campaigns launched at the time. Fast forward 55 years: the idea of family planning in Singapore has evolved into quite a different picture today. It is also interesting to see how fashion, hairstyles and makeup along with subjects such as sexual mores and attitudes to work have evolved over the years.

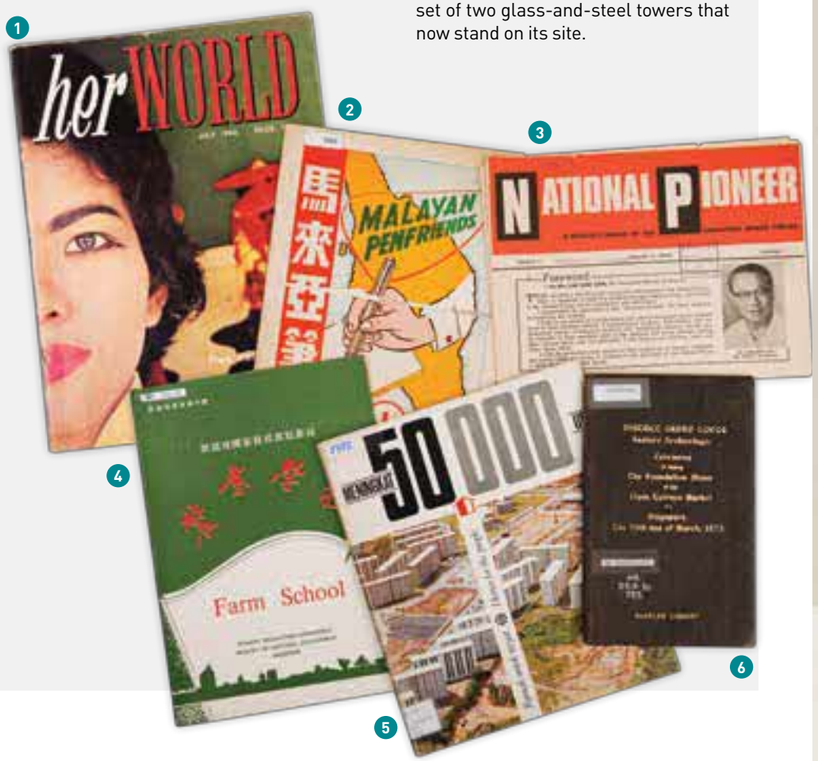
2 ***Malayan Penfriends*, September 1961**
Before the advent of email, Whatsapp and social networking sites like Facebook, Instagram and Twitter, there was snail mail. The allure of making friends through letter-writing – with the possibility of friendship turning into romance – made pen pal correspondence one of the popular pastimes among youths in Singapore and Malaya. *Malayan Penfriends* is a Chinese publication featuring essays and compositions, as well as friendship columns with photos and addresses of young people seeking pen pals.

3 ***National Pioneer*, 9 August 1969**
The inaugural issue of the Singapore Armed Forces' (SAF) *Pioneer* magazine was published as the *National Pioneer* on National Day in 1969. The foreword by then Minister for Defence Lim Kim San made reference to the "few thousand young men and women in our Armed Forces", and said the bulletin would help members of the Armed Forces to be "enlightened and entertained". *Pioneer* magazine, which has been in publication for 46 years, has since undergone many changes in design as well as content. Today, there is even a digital version to complement the print edition.

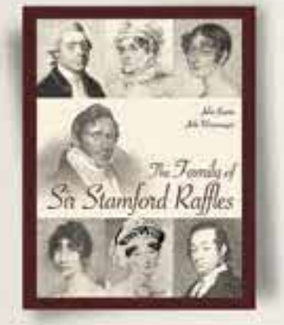
4 ***Farm School*, 1967**
It's hard to imagine this today, but 50 years ago, Singapore had its own residential Farm School on Sembawang Road. It was set up in August 1965 as part of the Primary Production Department's rural education programme for farmers and fishermen as well as teachers-in-training from the Ministry of Education. These teachers were expected to teach in rural vocational schools that included farming subjects in the curriculum. The publication provides a glimpse of life as a stay-in student at the Farm School.

5 ***50,000 Up: Homes for the People – A Review of Public Housing*, 1965**
This glowing report card for the Housing and Development Board (HDB) in 1965 noted that over 50,000 homes had been built for Singaporeans since the board was established in 1960. This was more than double the total achieved by HDB's predecessor, the Singapore Improvement Trust (SIT), over a 30-year period. The publication also includes an opening message by then Prime Minister Lee Kuan Yew. In his trademark style, Lee expressed his disdain at the British for constructing imposing buildings and monuments "to impress the multitude with their superiority and to overawe their subjects into obedience" when Singapore was under colonial rule.

6 ***Ceremony of Laying the Foundation Stone of the Clyde Terrace Market at Singapore, the 29th Day of March, 1873***
The oldest publication in the collection is a legacy from the Raffles Library: a programme booklet commemorating the foundation stone-laying ceremony of Clyde Terrace Market on 29 March 1873. The market was located on Beach Road and built over the sea to facilitate unloading of goods from *tongkang* (a type of light wooden boat) at high tide. This historical market was demolished in 1983 to make way for The Gateway, a set of two glass-and-steel towers that now stand on its site.



New Books
by the National Library Board, Singapore



The Family of Sir Stamford Raffles
by Dr John Bastin and Julie Weizenegger

Drawing on a wide range of sources – including new findings from birth records, marriage registers, letters and wills – John Bastin and Julie Weizenegger make an invaluable contribution about the members of Sir Stamford Raffles's family. Rigorously researched and engagingly written, this book is a superb account of Raffles's ancestry, immediate family and closest relations – and how they connected with one another during each step of his celebrated career.

Published by : National Library Board, Singapore, and Marshall Cavendish Editions
Publication Date : January 2016 (hardcover, 224 pp)
Availability : Lee Kong Chian Reference Library and public libraries
Selected online and local bookshops

Di Sebalik Tabir Masuri S.N.: Biografi dan Karya Pilihan Yang Belum Tersiar
by Dr Pitchay Gani Aziz and Dr Azhar Ibrahim

Ketokohannya sebagai seorang penyair terbilang sudah diketahui umum. Namun Masuri S.N. banyak menyimpan rahsia. Menerusi buku Di Sebalik Tabir Masuri S.N. ini, teman-teman rapat dan anggota keluarganya mengongsi banyak cerita menarik yang menyingkap ciri-ciri peribadi penyair agung ini. Bagaimanakah Masuri S.N. sebagai seorang insan biasa dan apakah liku-liku kehidupan beliau? Buku ini memberikan jawapannya.

Published by : National Library Board, Singapore, and Bizmedia Publishing
Publication Date : February 2016 (softcover, 264 pp)
Availability : Lee Kong Chian Reference Library and public libraries
Limited preview available on BookSG at eresources.nlb.gov.sg/printheritage
Selected bookshops

The George Hicks Collection at the National Library, Singapore: An Annotated Bibliography of Selected Works
compiled by Eunice Low

Navigate through the National Library's George Hicks Collection with this annotated bibliography focused on Southeast Asia, China, Japan and the overseas Chinese. Also including essays and a biography of Hicks, this book will be a useful tool for researchers and academics whose work relates to these themes.

Published by : National Library Board, Singapore
Publication Date : March 2016 (softcover, 208 pp)
Availability : Lee Kong Chian Reference Library and public libraries
Limited preview available on BookSG at eresources.nlb.gov.sg/printheritage