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Cover: The Thu Bon River (Mahanadi
or Ganga Holy River) with the My Son
Mountain (Mahaparvata or Siva Holy
Mountain) in the background

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director'scolumn

"*The Legacy of Tan Kah Kee and Lee Kong Chian*" exhibition was launched on 18 July 2008. This tells the story of two of Singapore's most well-known entrepreneurs and philanthropists, who had such a big heart for charity that their names live on till today. Do visit the exhibition at Level 10 of the National Library and find out how the generosity of these philanthropists made a positive difference to the lives of so many people. The exhibition is on till 31 December 2008.

In this issue, you will find a research article written by our Lee Kong Chian Research Fellow, Tran Ky-Phuong. In his article titled "Interactions Between Uplands and Lowlands Through the 'Riverine Exchange Network': An Exploration of the Historical Cultural Landscape of Central Vietnam", Tran Ky-Phuong explained how exchanges between people on the Thu Bon river basin and the 'salt roads' laid the economic and political foundations of Central Vietnam. If you would like to find out how you can apply for the Lee Kong Chian Research Fellowship, the brochure and application form are available for download at <http://www.nl.sg> (click on "Site Map", followed by "Lee Kong Chian Research Fellowship").

To remember the late David Marshall, whose birthday was exactly 100 years ago, we present the article "Icon of Justice: Highlights of the Life of David Saul Marshall (1908 – 1995)" written by Ang Seow Leng, Senior Librarian, National Library. This is a heart-warming piece. It celebrates the life and accomplishments of Singapore's first Chief Minister.

This issue also features the Gibson-Hill Collection, a Malayan treasure containing rare collections on birds, boats and ships, travels and voyages, and accounts on early Malaya. Dr Carl Alexander Gibson-Hill (1911-1963) was the Director of the Raffles Museum (now called the Singapore History Museum) from 1958 to 1962. During his lifetime, he acquired a valuable collection in the fields of history, art, archaeology, zoology and ornithology. His collection was purchased by Mrs Loke Yew, mother of Dato Loke Wan Tho (1915-1964), the first Chairman of the National Library Board from 1960 to 1964, and an influential businessman of his time, heading the Cathay Organisation chain of cinemas. Mrs Loke presented the collection to the National Library in June 1965. At the time of its purchase, the Gibson-Hill Collection was considered one of the most outstanding private collections of its kind in this part of the world.

The other collection we have highlighted in this issue is the Lim Kong Thing Collection. This was donated to the National Library in 2007 by Mr Lim's youngest son, Mr Lin Qiong, a retired teacher and writer. The collection comprises some 800 pages of Chinese documents offering an insight into the Chinese diaspora of pre-WW2 Malaya and Southeast Asia during the first half of the 20th century. The collection has been digitised for easier online access.

We are also pleased to announce the launch of the architectural book "The National Library of Singapore: Redefining the Library" on 22 July 2008. The book illustrates what makes the National Library building a green building in Singapore. It is available for sale and details can be found on page 43.

We hope you will enjoy reading this issue. Do send us your valuable comments and feedback.



Ms Ngian Lek Choh
Director
National Library

Interactions Between Uplands and Lowlands through the

‘Riverine Exchange Network’:

An Exploration of the Historical Cultural Landscape of Central Vietnam¹

by **TRAN KY-PHUONG**

Lee Kong Chian Research Fellow,
National Library



Map of Vietnam locating the Thu Bon River Valley
Image extracted from Yamagata Mariko. (2006). "Inland Sa Huynh Culture along the Thu Bon River valley in Central Vietnam", p. 169. Edited by Elisabeth Bacus, Ian Glover & Vincent Pigott. Singapore: NUS Press. All rights reserved, NUS Press, 2006

In this paper, I have used the term 'upland' to indicate the higher land in the upstream areas. The Vietnamese in central Vietnam have divided the land in this region into three parts from west to east, called *mien nguoc*, *trung du* and *mien xuai*, which may be referred to in English as upland, midland and lowland.

IN THIS PAPER, I examine the history of the riverine-based upland-lowland exchange network in the Thu Bon river basin of Quang Nam province in central Vietnam, by providing a detailed picture of the exchange network and the political economies of the Champa kingdom(s) and of Central Vietnam.

I also argue that land routes—which were known to the locals as 'salt roads'—complemented the rivers in the creation of the lowland and upland exchange network. Together, rivers and roads brought people from diverse geographical areas and ethnicities together to forge the economic and political foundations of Central Vietnam.

Central Vietnam is regarded by historians as a site of cultural interactions between the uplands and lowlands, and between north and south. According to Bennet Bronson's 'upstream-downstream exchange network' model, the riverine exchange network system typically featured a coastal-based trade center, which was usually located at a river mouth as an entrepôt port. There were also distant upstream or inland trading centers, which functioned as 'feeder stations' or initial concentration points for products originating from more remote parts of the river watershed. People living in upland or upriver villages produced and transported these forest products to the river mouth trading center, where they found a larger population through which they could tap into 'a more productive and technologically advanced economy'.²

Bronson's model has been applied by scholars studying the history of early states in Peninsular Malaysia and Sumatra, as well as Champa, an ancient Hindu kingdom in central Vietnam. This model corresponds equally well with the geographical conditions of central

Vietnam, where Champa was located historically. In this region, most of the rivers flowed from west to east, and from the high mountains and plateaus to the coast. Along each of the upland rivers were many villages inhabited by ethnic minorities. These upland peoples were connected via these rivers to the coastal trading centers that were located at the river mouths. Archaeological findings indicate that riverine-based upland-lowland exchanges have been practiced since prehistoric times.

Recent Archaeological Findings (from the 5th century BCE to the 2nd century CE) Offer New Explanations of the Upland-Lowland Exchange Network in Prehistoric Central Vietnam

Since the 1990s, new archaeological findings uncovered by Vietnamese and international archaeologists in excavations in Central Vietnam, particularly in the Thu Bon river basin in Quang Nam province since the 1990s, have provided us with a more comprehensive understanding of this land's past, as well as insights

into the interactions between upland and lowland areas during the prehistoric period.

The archaeological artifacts found in central Vietnam indicate two foreign cultural influences, namely those of the Chinese Han Dynasty (206BCE - 220CE) and the Indians. These finds prove the existence of a maritime trade relationship between a number of port cities and polities in central Vietnam, their counterparts in China and the Indian sub-continent. Central Vietnam played an important role in the 'Maritime Silk Road' from 500BCE to 300CE, thanks to the rich resources of its forests, as well as to its favourable geographical location, which offered a number of potential sites for useful entrepôts.

The Sa Huynh Culture Along the Thu Bon River²

A great number of Sa Huynh burial sites have been un-

covered along both banks of the Thu Bon river, from its tributaries all the way down to its lower reaches. In 1985, Vietnamese archaeologists excavated a burial ground of the Sa Huynh culture in Tabhing village, which is situated well inland in Quang Nam Province, along a stream that flows into Ben Giang (or Giang Wharf), an important exchange place in this area. Tabhing village is the home of the Katu people, an ethnic minority group that speaks a Mon-Khmer language in the Truong Son Range. Since 1997, Vietnamese archaeologists have collaborated with Japanese archaeologists to conduct excavations focusing on the Sa Huynh

sites in the inland mountainous area, along the middle and upper reaches of the Thu Bon River.

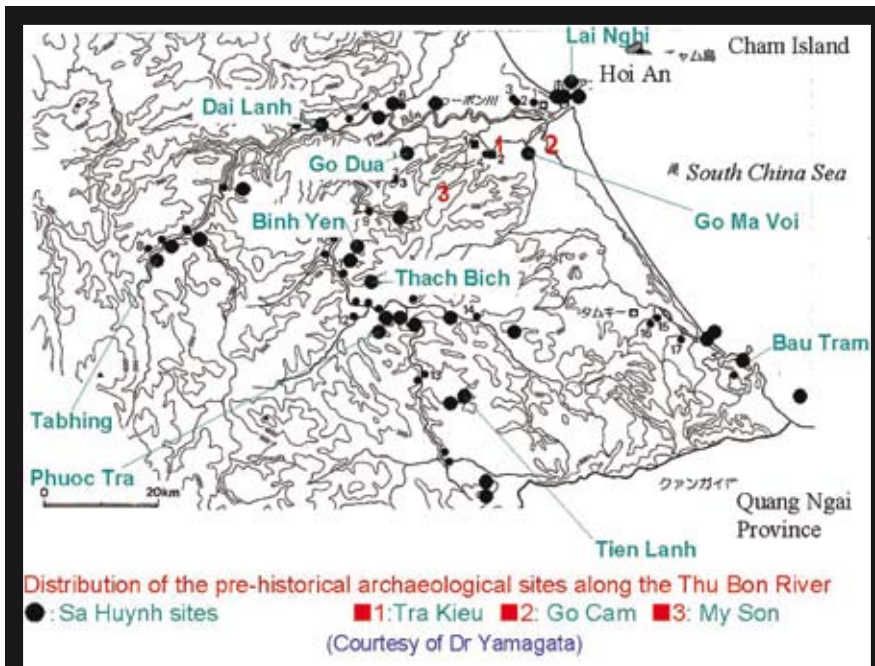
The archaeological sites found in both the coastal plains and the inland areas of the Thu Bon river basin display the same two cultural phases: an early phase and a later phase. The archaeological cultural material found in both the upstream and downstream areas appeared simultaneously and evolved continu-

ously from the early phase to the late phase, and provide tangible evidence of the interactions between upland and lowland areas during the prehistoric period.

Sa Huynh Culture and International Trade

Historical documents in China provide evidence for the export of aromatic woods from central Vietnam to China. According to Chinese court records from the 3rd century CE, such as the *Nanzhouyiwuzhi* ("The Records of Strange Products of Southern Prefectures"), aloes-wood (or eaglewood) was produced in Rinan Prefecture (what is now considered central Vietnam), where local people collected it from the forests.

Most of the archaeologists who work in central Vietnam have agreed that it is possible to prove the existence of an



Distribution map of the Sa Huynh culture sites along the Thu Bon River

Image extracted from Yamagata Mariko. (2006). "Inland Sa Huynh Culture along the Thu Bon River valley in Central Vietnam", p. 169. Edited by Elisabeth Bacus, Ian Glover & Vincent Pigott. Singapore: NUS Press. All rights reserved, NUS Press, 2006

international relationship between the Sa Huynh culture, India, and China, that took place in the following stages: firstly, from the 5th century BCE to the 2nd century CE, central Vietnam (the Thu Bon river basin) was a meeting ground between two cultural currents, i.e. Chinese influences from the North and Indian influences from the South. The number and kinds of imported items indicated that the Chinese influences from the North was stronger than the Indian influences from the South. Secondly, during the later period, from the 2nd to the 5th century CE, India and China both had equal influence upon central Vietnam. However, the Indian influence became more dominant in the region from the 5th century CE onwards. The cultural space of the Sa Huynh archaeological sites in Central Vietnam, from the coastal region up to the mountainous area, exactly overlapped those of the Champa kingdom(s) or polities that emerged during the successive centuries.

Thu Bon – The Longest of the Main Rivers in Central Vietnam

Thu Bon River in Quang Nam province is the longest of the main rivers in central Vietnam. The average amount of rainfall in this area is approximately 4,000 mm per year. Thanks to this huge amount of rain, the Thu Bon River is full of water all year round. This is the main stream connecting the mountainous and coastal areas, and it has played an important role in the exchange of goods between the uplands and the lowlands. Since the 5th century CE, the river was worshipped by the Cham dynasties as a holy river named Mahanadi (Great River) or Goddess Ganga, the consort of God Siva.

The Thu Bon basin is the meeting place of all the main streams in Quang Nam province. Several prosperous markets along the Thu Bon River have served as collecting places for the forest products headed for the port city of Hoi An.

Along the upper reaches of Thu Bon River is the junction between the mountainous area and the midland at Hon Kem-Da Dung Wharf of the Thach Bich community, where a 7th century Cham stele was found. The inscription stated that the stele belonged to King Prakasadharma of the 7th century CE, “Sri Prakasadharma, king of Campa always victorious, master of the land, ... has installed here the god Amaresa



The Chinese bronze vessels of the prehistoric Sa Huynh culture found in the lowlands of Quang Nam province
Courtesy of Dr Lam My Dzung

(Siva)”.³ This Cham inscription is the best evidence available that this area was previously ruled by Cham kings. In the Thach Bich community, a pre-historic archaeological site was also uncovered in August 2001. Thus, we can conclude that the ‘upland-lowland exchange network’ was already established by the Cham people (*the urang Campa*) as early as the 7th century, or even before the Champa period.

Several Cham artifacts have been found in the famous riverine markets of the Thu Bon basin, providing evidence that all of these places were related to past Champa

historical sites. Therefore, we might also argue that the patterns of interaction between lowlands and uplands in this region were already established in ancient times in order to collect forest products for export, even before the heyday of the port city of Hoi An in the 17th and 18th centuries. Then, it was known as “the nexus of a far-flung network of commerce and trade, making it one of the most important export and transshipment markets in the South China Sea”.⁴

The ‘Upland And Lowland Exchange Network’ During the Champa Period (from the 2nd to the 15th centuries CE)

The economy of the Champa kingdom(s) or polities,⁵ beyond its agricultural and fishing base, was largely centred on the coastal trade with India, China and the other lands of Southeast Asia. Champa was the closest source from which China could import many luxury goods, such as ivory, rhinoceros horns, cinnamon, aromatic woods and spices, while port-entrepôts located along the coast

provided useful shelter, fresh water and firewood for ships travelling along the coast from South Asia to East Asia. Thus, the Champa kingdom(s) provided some of the most significant middlemen in the South Sea or Nanhai trade.

The richness of the Cham sovereigns can be seen from religious architecture. Examples of such architecture can still be found in a large number of Hindu and Buddhist brick temple-towers in central Vietnam. The most remarkable of these temples are found in the Hindu complex of the My Son Sanctuary, including 68 temple-towers built from the end of the 4th to the



The Indian agates and beads of the prehistoric Sa Huynh culture found in Quang Nam province.
Courtesy of Dr Lam My Dzung

13th century CE. These have been included in the UNESCO World Cultural Heritage List since 1999. There is also the Dong Dzuong Monastery complex that was built in 875CE, now one of the most significant Buddhist historical architectural sites in Southeast Asia.

The inhabitants of the Champa kingdom(s) (known as the *urang Campa*), were considered by historians to have been very accomplished merchants. Based along the main rivers in the region, they established an economic network for exchanging goods between the upland and lowland areas. These merchants handled the exchange of commodities between the coastal people and the inland people of the mountainous areas.

The Katu People as the Uplanders

Quang Nam province's mountainous area is the homeland of the Katu people, who are Mon-Khmer speakers. The Katu population of Vietnam, which now numbers about 25,000, have treasured and sustained their own ancient traditional culture very well. The majority of the Katu people are living mostly in the Sekong province of Laos PDR, along the border with Vietnam. They still retain "a wealth of interesting customs, traditions, knowledge and folklore about astrology, medicine and other sciences".⁶

The scattered villages of the Katu people in Quang Nam province were built from the upper reaches all the way down to the lower reaches of the main rivers in this area. Nowadays, the Katu people who live closest to the lowland are concentrated at Phu Tuc hamlet, west of Danang City, about 15km from the seashore. The Katu people also call themselves 'Phuong', meaning 'people living in the upper land in the jungle'.

Salt is the most important item of trade between lowlanders and uplanders. Salt was emphasized in most of the studies of uplanders. They even built a main trading route called 'the road of salt'. In the mid-20th century, the

French ethnologist, Jacques Dournes (Dam Bo), succinctly described this 'great road' from the highland to the coast in his monograph on the ethnic people in the highland of central Vietnam.⁷ The Salt Road connected uplands and lowlands and brought people together, not only for the exchange of commodities, but for cultural and intermarriage reasons as well. Even now, local Kinh people in the lowlands and Katu people living in the uplands still carry out the trade in salt within the Thu Bon basin.⁸

The trading of salt with lowlanders in the early 20th century was recorded in a Katu folksong:



*"He is the master of salt,
We are always his friends,
Because he provides us with buffalos to eat,
And makes trading convenient,
We drink a cup of rice wine with him,
Our village communal house is his house,
Because he is strong and wealthy,
We want to make friends with him".⁹*



The 'Upland-lowland Exchange Network' in Central Vietnam: the Patterning of Multiethnic Coexistence in the Region

Because of its geographical location midway between North and South Vietnam, Quang Nam province is a melting pot of cultures. This accounts for the coexistence of Malayo-Polynesian speakers and Mon-Khmer speakers, as well as the Kinh people or Vietnamese speakers among the former local people. During the pre-Vietnamese period, in the 16th century, people in the Thu Bon basin spoke their own Cham language and maintained the old customs of the Cham. These lowlanders may have started speaking Vietnamese sometime during the 17th century. Linguistic mixture is clearly reflected in the unique dialect of the Vietnamese speakers who live in the Thu Bon basin.



The Thu Bon River (Mahanadi or Ganga Holy River) with the My Son Mountain (Mahaparvata or Siva Holy Mountain) in the background



The Cham Hindu My Son B5 temple built in the 10th century



My Son Sanctuary, the largest Hindu temple of Champa kingdom built from the 4th to 13th century CE



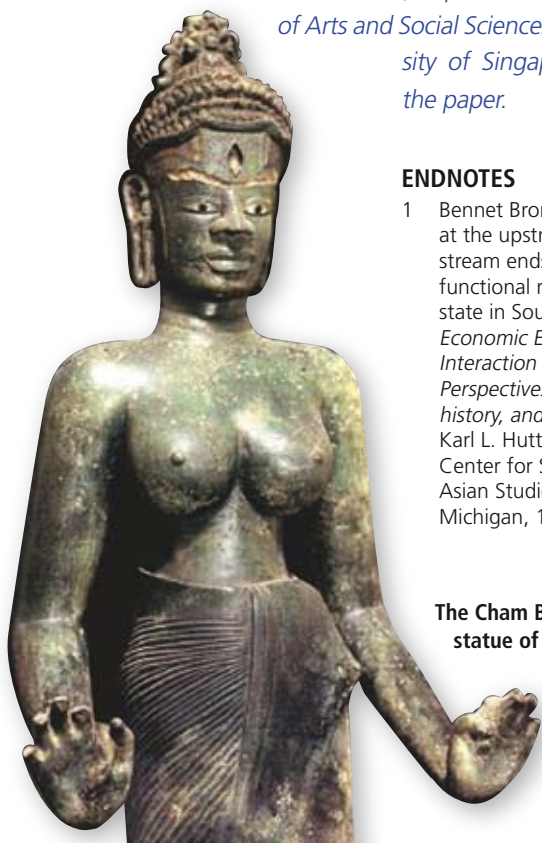
The colourful traditional culture of the Katu people in the uplands of central Vietnam



Life in the ancient Hoi An port-city is still closely associated with water

The cultural elements of the Champa Kingdom(s) still persist in central Vietnam. The Cham cultural influences were still very strong in the 16th and 17th centuries, when this region was called Ke Chiem or Xu Chiem, meaning the 'Territory of Champa', according to most of the accounts written by Westerners and Japanese who came to central Vietnam or Cochin-China at that time. Historical and linguistic evidence clearly indicate that a pattern of coexistence had long characterised the interactions among the people in the Thu Bon basin in particular, as well as in central Vietnam as a whole.

The author wishes to acknowledge the contributions of Associate Professor Bruce Lockhart, Department of History, Faculty of Arts and Social Sciences, National University of Singapore in reviewing the paper.



The Cham Buddhist bronze statue of Laksmindra-Lokesvara made at the end of the 9th century

ENDNOTES

- 1 Bennet Bronson, "Exchange at the upstream and downstream ends: Notes toward a functional model of the coastal state in Southeast Asia", in *Economic Exchange and Social Interaction in Southeast Asia: Perspectives from prehistory, history, and ethnography*, ed. Karl L. Hutterer (Ann Arbor: Center for South and Southeast Asian Studies, University of Michigan, 1977), pp. 39-52.

- 2 The Sa Huynh culture was an Iron Age culture belonging to a period between 500BCE and 100CE. Most of its sites were found in central Vietnam through the archaeological excavations carried out since the beginning of the last century up to the present time. Sa Huynh is a small village on the coast of Quang Ngai province in central Vietnam nowadays, where the first excavation of this culture was conducted in the early twentieth century by French archaeologists.
- 3 Karl-Heinz Golzio (ed.), *Inscriptions of Campà* (Aachen: Shaker Verlag, 2004), p. 5.
- 4 Charles Wheeler, "Re-thinking the Sea in Vietnamese History: Littoral Society in the Integration of Thuan-Quang, Seventeenth-Eighteen Centuries", *Journal of Southeast Asian Studies*, 37 (1), Singapore: The National University of Singapore, 2006, p. 134.
- 5 The Champa kingdom(s) of Vietnam is dated from late 2nd century CE. Its territories ranged from south of the Ngang pass in Quảng Bình province to Bình Thuận province (approximately between latitudes 11° N and 18° N) in south-central Vietnam. According to Chinese historical documents, in 192 - 193CE due to the harsh rule of the Han Dynasty (206BCE - 220CE), the people of Tông Lâm district (Xiang Lin) revolted, killed the local Chinese mandarin official, gained their sovereignty and established their own independent state. It was first named Lâm Ấp (Lin-yi) (192 - 758), later known as Hoàn Vông (Huan-Wang) (758 - 886), and then Chiêm Thành (Zhan Cheng) (886 - 1471). The name Chiêm Thành (Zhan Cheng) comes from Champapura in Sanskrit, the city of Champa. The Champa kingdom(s) was basically located on a strip of land that was more than a thousand kilometers along the coast of central Vietnam. Recently, historians have argued that Champa kingdom was a composition of several independent states/polities, which indicates that the kingdom was not one unified political entity, but a federation of several regions which had their own political centers. In 1471, the capital city of the kingdom(s) known as Vijaya (in Binh Dinh Province today) was captured by the Vietnamese. A small Cham kingdom survived under Vietnamese influence, though its territory continued to shrink. In the 19th century, the last remnant of Champa was formally absorbed by Vietnam. See: Bruce Lockhart and William Duiker, *Historical Dictionary of Vietnam* (Maryland: The Scarecrow Press, 2006), p. 65 - 66.
- 6 Nancy Costello, "Katu Society: A Harmonious Way of Life", in *Laos and Ethnic Minority Cultures: Promoting Heritage*, ed. Yves Goudineau (Paris: UNESCO, 2003), p.163.
- 7 Dam Bo (Jacques Dournes), *Les Populations Montagnardes du Sud-Indochinois* (Numero special de France-Asie) (Lyon: Derain, 1950), pp. 3-47.
- 8 Quach Xan, "Giac Mua", in *Ngoc Linh, chuyen de nghien cuu, sang tac ve Mien Nui & Tay Nguyen*, No. 1 (Da Nang: Trung tam

- Khoa hoc Xa Hoi va Nhan Van, Dai Hoc Da Nang va Nha Xuat Ban Da Nang), pp.71-106. ["Seasonal Enemy". In *Ngoc Linh Magazine, Special Researches and Literary Works on Mountainous Area and Central Vietnam Highland*, No. 1 (Danang: Center for Social Sciences and Humanity of Danang University and
- 9 Le Pichon, "Les Chasseurs de Sang", *Bulletin des Amis du Vieux Hue*, No. 4, 1938, p. 364.

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Icon of Justice

Highlights of the Life of DAVID SAUL MARSHALL (1908-1995)

by **ANG SEOW LENG**
Senior Librarian,
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Ambassador with an orchid
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DAVID SAUL MARSHALL was born in a flat over a Chinese coffin shop at No. 81, Selegie Road, on 12 March 1908, to a Sephardic Jewish family.¹ Ambassador Chan Heng Chee described him as a person who is “fired with optimism and purpose”.² Throughout his illustrious life and career, he made an impact on people’s lives.

Becoming David Marshall

*Animal energy, more animal energy and still
more animal energy.*³

From a young age, Marshall had shown intolerance towards injustice and discrimination. As a six-year-old child, he punched a Eurasian student when the student called him a Jaudi Jew and demanded that he brushed his shoe. He refused to apologise for the act and was sent off by the teacher to stand at a corner. On another occasion, Marshall witnessed his friend, an American boy dancing an Indian jig and bullying another Chinese student, calling him ‘Chink! Chink! Chinaman!’⁴ Marshall lunged at the American boy and according to him, by the time the teacher pulled them apart, “that cement corridor was streaked with red like a modern painting”.⁵

As a young child, Marshall often suffered from poor health. Frequent bouts of malaria affected his schooling. However, his drive and determination ensured that he would stay at the

top of his class most of the time, earning him the nicknames “Professor Longshanks” and “Professor Lamppost”.⁶

On the eve of the possibly life changing examination for the prestigious Queen’s Scholarship, he developed tuberculosis and had to pull out of the examination. He was sent off to Switzerland to recuperate. It was during that period of time when he was learning French, that he became inspired by French ideas of equality and justice, prompting him to go through what he termed a “personal revolution” to engage in a lifelong passion for all things French.⁷

To finance his studies, Marshall did a broad range of jobs: textile representative, salesman selling corks and cars, clerk in a brokerage firm and later in a shipping company.⁸

Everything was thrown into chaos when the war started. Marshall joined the Singapore Volunteer Corps in 1938 and was later interned as a Prisoner of War during the Japanese Occupation. He was moved from Changi Prison to a camp at Race Course, and then drafted to set sail to Hokkaido, Japan, to work in an industrial area at Hakodate. After that, he also worked in forced labour camps at Yakumo, Muroran, and Nishi Ashibetsu. Together with his fellow inmates, they had to endure hunger, the freezing cold, hardship and cruelty lashed out at them.⁹ Even during such trying times, he continued to stand up against injustice and ill-treatment, earning the praise of fellow prisoner, Aaron Williams, who remembered that “[even] the sleek and sometimes cruel camp commandant fell for his tactful and persuasive appeals

for the betterment of conditions. He was always comforting the sick in our little hospital and by word and deed, he radiated courage and confidence".¹⁰

When Marshall returned to Singapore after the end of the war, he played an active role as the Founder Secretary of the Singapore War Prisoners' Association. He fought for the interests of the prisoners of war families in their claims for compensation for loss, and for recognition and assistance.

His experience as a prisoner-of-war, facing hard conditions and atrocities, tested his endurance and fighting spirit. It perhaps also shaped his dislike for the death penalty and helped to make him a passionate, humanitarian criminal lawyer. He believed that "[to] take a life is to cheapen human life... it has to be a last resort in extreme cases."¹¹

Marshall was also concerned with the well being of the Jewish community after the war and wasted no time and worked to set up the Jewish Welfare Board in 1946. He became its first democratically elected president, a position he held for six years. His leadership and contributions to the community won him great respect.

Marshall did not merely care for the Jews residing in Singapore. After his resignation as Chief Minister, he accepted an invitation from China's People's Institute of Foreign Affairs for a two month visit from August to October 1956. During this trip, Marshall took the chance from a conversation he had with Premier Zhou Enlai about agreeing to allow the Chinese to spend their last days in China and be buried there, to bring attention to the plight of more than 500 Jews stranded in China who would also like to "join their ethnic group in their spiritual homeland."¹² Majority of these Jews were Soviet citizens caught in the civil war between the nationalists and

the communists. Marshall was instrumental in securing exit permits for them to leave China for Israel.

Marshalling the People

*I was the midwife of independence.*¹³

The immediate postwar years saw the Southeast Asian countries struggling to gain independence from their colonial masters. Marshall entered politics in the early 1950s to realise his ideal of helping to build a multi-ethnic independent Singapore.

Marshall upheld the values he treasured most: human dignity, self-respect and the freedom to develop one's potential to the fullest. He wanted Singapore to be "free from the blood-sucking exploitation of racial domination".¹⁴ In the pre-Independence days, the Cricket Club was reserved only for Europeans. Marshall recalled, "I gave them their comeuppance by turning my loudspeakers on to the Cricket Club at lunch time during my campaign for elections under what I called the Old Apple Tree... and lambasted its members for arrogant racism".¹⁵

Marshall became Singapore's first Chief Minister elected under British rule in April 1955. It was not an enviable position. He had to assert his position as Chief Minister among the British, while at the same time face the continuous growth of Malaya's Communist movements that threatened the stability of the country, numerous violent strikes and demonstrations, and the lack of food, resources, housing and jobs.

Honouring his promise, Marshall resigned in June 1956, just after 14 months in office when he failed to obtain self-



Prisoner of War, 1945
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David Marshall addressing the crowds
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David Marshall with his supporters
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government for Singapore during the first constitutional negotiations with the British government. However, he continued to be active in politics until 1963 when he lost in the Legislative Assembly General Elections, during which he campaigned as an independent candidate in the Anson constituency.

Even though he did not manage to follow through a number of the good ideas he supported or introduced during his years in politics, the People's Action Party subsequently translated some of these ideas into policies. Some of the policies include the creed of multilingualism and multiracialism, an education policy for nation building, and the Central Provident Fund.

During his tenure as Chief Minister, Marshall introduced a weekly "Meet the People" session to close the gap and enhance understanding between the Civil Service and the people. His attempt to bring the government closer to the people prompted the *Singapore Tiger Standard* to comment on 30 October 1955, that "[it] can be safely said that [in] the past six months the government has learnt more about the people's problems than in the past years".¹⁶ To this day, the government still uses similar sessions to gather feedback from the grassroots.

Marshall credited Tan Lark Sye for emphasising to him, the issues of Chinese citizenship and multilingualism.¹⁷ Mainly because of that, multilingualism in the Assembly and parity of multilingual streams of education were introduced. During Marshall's China trip in 1956 after his resignation as Chief Minister, he sought and obtained clarification from Premier Zhou Enlai on the issue of nationality of the Chinese in Singapore. Premier Zhou explained that the Chinese Government was keen to engage in a friendly relationship with Southeast Asia, and that the Overseas Chinese "should adopt the nationality of their country of residence".¹⁸ Hence, 220,000 China-born Chinese residents were given a choice of accepting the offer of Singapore citizenship.

Passionate Defender for the Underprivileged

*In court I am afraid neither of God nor of the devil.*¹⁹

Although he would have preferred to study medicine and psychiatry, Marshall decided to study law in 1934 due to financial constraints. After returning from his studies in England, he was called to the Bar in February 1938. Within a year, he had established himself as a promising lawyer.

In a career that spanned 41 years; Marshall was an



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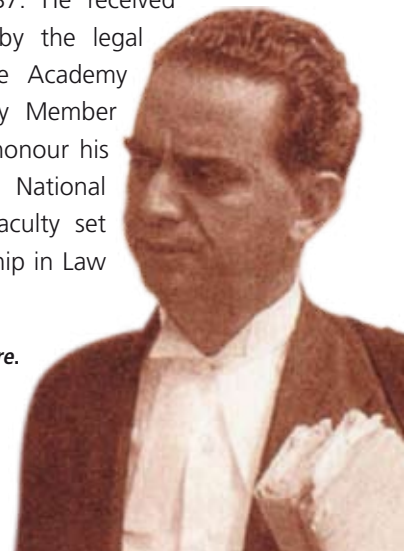
inspiration to others. He defended a wide range of criminal cases: armed robbery, corruption, drug trafficking, forgery, fraud, murder, rape and tax evasion. Alex Josey's *The David Marshall Trials* highlighted some of the sensational trials he was involved in. Marshall once said that he went into criminal law because he felt that was where fellow citizens were most vulnerable. Marshall felt that if they could go to someone whom they had faith in, they would feel comfortable, so that even if they were to lose the case, they would feel that they had "somebody to protect them..."²⁰

Marshall was always prepared for his day in Court. With just five hours of sleep, he would ask the telephone company to wake him up at 2am. Then in the quiet of the night, he would work through his case and arrive in Court at 8.30am. His dedication and commitment to each case made his opponent work just as hard. In a speech given during a fundraising dinner, Professor Tommy Koh, Ambassador-At-Large and Marshall's former student recalled "the sight of young prosecutors cringing at the sight of the legendary David Marshall waiting to eat them for breakfast".²¹

Supreme Court judge Justice M.P.H. Rubin recalled, "I don't think I have ever seen anyone as good as Mr Marshall or even close to him."²² Lawyer Harry Elias said in a tribute to Marshall that he was "[as] a man, a giant. Robust in his love for life, compassionate as a champion for the underdog. As a lawyer, a beacon. Everybody wanted to be a David Marshall. He was the last of his kind."²³ Marshall retired from the Bar at the age of 70 in 1978, on being appointed as Singapore's first Ambassador to France.

Marshall received numerous honours and awards for his work in the legal profession. He became an Honorary Member of the Law Society in December 1978. In recognition of his contribution to the legal profession, he was conferred Doctor of Laws *Honoris Causa* by the National University of Singapore in September 1987. He received the highest honour bestowed by the legal profession, when the Singapore Academy of Law made him an Honorary Member and Fellow for Life in 1992. To honour his outstanding contribution, the National University of Singapore's Law Faculty set up the David Marshall Professorship in Law

David Marshall as a young lawyer
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in June 1993. A total of S\$1.5 million was pledged within a short period of one and a half years.

After his distinguished achievements as an Ambassador for 15 years from 1978 to 1993, Marshall continued his connection with the legal profession by becoming a consultant to the established law firm, Drew and Napier in October 1993. He embraced his new post with enthusiasm, saying that it gave him a new lease in life.



David Marshall with Premier Zhou Enlai
 Reproduced from *Letters from Mao's China*.
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Thoughts for Singapore

*Despite the blemishes,
 I consider myself lucky to be a
 Singaporean.
 It's like winning a major lottery
 in life.²⁹*

Marshall never stopped showing concern for the development of Singapore. Prior to Singapore's independence, he was vocal in expressing his views on the British colonialists and

challenged the boundaries set by them whenever he could. Well-cited examples include the use of green ink in retaliation of being told not to use the red ink that was reserved for the Governor, and wearing a bush jacket to important functions instead of formal clothing. He wanted Singapore to be run by her own people, with their own protocol. He tirelessly shared his dreams of Singapore gaining independence with the people.

In the later years when he was no longer politically active, Marshall continued to express his thoughts on improvements that could be made in Singapore. They consisted of a broad range of issues. He was upset about the high legal fees charged by lawyers as he believed that the legal profession was a calling and not money-making business.³⁰ He did not agree with the Maintenance of Parents Bill; he felt that it was important to have a jury system; and he was always against the death penalty and caning.

Marshall was disturbed by the show of political apathy among Singaporeans, the lack of constructive criticism, the lack of press freedom, and widespread demonstration of materialism. He also felt that it was important to have a loyal and honest Opposition in Singapore, and argued, that "the duty of an [Opposition] is to respect, to praise and to encourage valuable contributions by the government to the welfare of the country, and to criticise where the government is flat-footed or fails".³¹

Marshall was proud of what the government had done within a short span of time. In an incident that happened during his ambassadorial tenure, he tried for 10 years to persuade Madrid to allow SIA to fly there. He was successful in persuading people along the line of authority till he reached the international relations vice-president of Air Iberia. His reason for refusal was that the Singapore Airlines was "ruthlessly efficient". Marshall thought it was a "lovely phrase" which showed how much the country has progressed since Independence.³²

Service for the Country

I have been in the wilderness for more than 20 years and I ached to serve my country.²⁴

At the age of 70 in May 1978, Marshall was appointed as Singapore's first Ambassador to France, and subsequently, also to Spain, Portugal and Switzerland. He was well-known as the *Ambassadeur a orchidée* (the Ambassador with an orchid) as he would wear an orchid on his lapel at every official function.

Senior Minister Goh Chok Tong recalled that, as Ambassador, Marshall would drop him notes occasionally on ideas that he believed Singapore could adopt. These notes demonstrated "his deep love for Singapore and desire for Singapore to do well".²⁵

He retired 15 years later due to deteriorating eyesight. The then Senior Minister Lee Kuan Yew praised him for carrying out his duties with zeal and vigour. His enthusiasm, charisma and drive resulted in strengthening Singapore's relations with the French. The number of French firms in Singapore was said to have increased from 180 to more than 400 during his tenure as an Ambassador.²⁶

In France, Marshall was well known and popular. In recognition of his humane work and service, he received France's highest award, the *Chevalier de la Legion d'Honneur* in 1978.²⁷ While in 1989, he was given the honour of lighting the flame beneath the Arc de Triomphe in an event to commemorate the end of World War I. Since 1923, the French war veterans have lit the flame daily to pay tribute to those who fought and died for their country in past wars.²⁸

In 1990, he was awarded the Meritorious Service Medal in recognition of his immense contributions to the progress of Singapore.

When asked about his thoughts on Singapore's economic situation in 1994, Marshall said the he was "in awe of the economic and social growth... in the last 40 years" and felt that the "administrative and good sense of the government is astounding".³³ Reflecting upon his time as Chief Minister, he felt that he "would never have been able to achieve what the PAP have achieved pragmatically" and added that he would have perhaps "sought to give a human face to their remarkable pragmatic achievements".³⁴

In an interview published in *Asiaweek*, Marshall added that the government lacked "a feeling for the human spirit and the development of the graces of living, the development of the human mind" but he was optimistic that Singapore would achieve her potential of becoming a "lighthouse in Southeast Asia", though he said he might not live to see that day.³⁵

Joy for Living

*I see life as a miracle of joy.*³⁶

When interviewed about places in Singapore that held special memories for him, Marshall shared that the Botanic Gardens was a place where he used to visit with his family as a child. The family used to have picnics there and enjoyed tea and ice cream from a tea kiosk.³⁷

As a result of his love of art, the Botanic Gardens today owns three beautiful bronze sculptures, which are gifts from Marshall. He commissioned British sculptor Sydney Harpley to create: *Girl on a Swing* (1984), *Girl on a Bicycle* (1987) and *Lady on a Hammock* (1989). According to his wife, Jean Marshall, he "gave the three statues... to the people of Singapore because anyone looking at them will [smile and] feel the excitement and joy of living".³⁸

On his 84th birthday, Marshall shared his philosophy in life which was best expressed in his own words, "... You've got to learn to take the risks of barking your shins and breaking your bones in order to achieve anything. You've got to take risks in life. You can't put yourself in a crystal coffin and be fed by intravenous injections". He also had two principles in life: the first, the more you give of yourself, the more you

grow and the second, he preferred a bleeding heart to a frozen one.³⁹

In retrospect, David Marshall was a man who lived his life with passion. On 12 December 1995, he succumbed to lung cancer and passed away at the age of 87.

The author would like to thank Mrs Jean Marshall for reading her draft and offering suggestions for improvement. She is also most grateful to Dr Kevin Tan for his words of encouragement.

I WALK ALONE

I wake alone
in the glistening dawn.
An island of silence
in the warbling morn
I walk alone
in the milling throng
And no eye meets mine
I sit alone
on the sunbaked bench
And watch the world go by

Rising from
the mangrove swamp,
Reaching for warmth of sun
and rhythm of stars,
Guided by a firefly's light
Driven by Humanity's cry
For justice
Reverberating down
the corridors of the centuries

Much have I achieved,
honoured beyond my worth
Befriended below my needs
Much have I missed
- aching voids
Of what-might-have-been
what-could-have-been,
what-should-have-been
AND NEVER WILL BE

Flawed of wing for
lack of wisdom
Icareus [sic] walks along
in the desert twilight
Dusk covering footsteps
in the sand.

by David Marshall (undated)
ISEAS Library:
David Marshall Private Papers Collection

Girl on a bicycle (1987)



Girl on a swing (1984)

Lady on a hammock (1989)



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தமிழ் மக்களின் குலதெய்வ வழிபாடுகள்

சுந்தரி பாலசுப்ரமணியம்
நூலக அதிகாரி
லீ கொங் சியன் மேற்கோள் நூலகம்
தேசிய நூலகம்

by **SUNDARI BALASUBRAMANIAM**
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நாட்டுப்புற மக்களின் வாழ்க்கையோடு இரண்டறக் கலந்தது தெய்வ வழிபாடாகும். இத்தெய்வ வழிபாட்டின் தோற்றம் பழமையுடையது. உணவைமட்டுமே தேடிக் கொண்டிருந்தவன் இயற்கையின் மாற்றங்களையும் சீற்றங்களையும் கண்டு அஞ்சி இயற்கையைவழிபட ஆரம்பித்தான். மனிதன்நாடோடிநிலையை விடுத்துச் சமுதாயம் என்னும் அமைப்பில் வாழ்க்கையை சீர்திருத்திக் கொண்டபோது, நிலையான வழிபாட்டையும் ஏற்படுத்திக்கொண்டான். குழுவாக வாழத் தொடங்கியதும் தங்களுக்குள் பல பிரிவுகளை உருவாக்கிக் கொண்டனர். ஒவ்வொரு பிரிவினரும் தாங்கள் வாழும் நிலத்திற்கேற்ப தங்கள் வழிபாடுகளையும் அமைத்துக்கொண்டனர். பிறகுத் தங்களைப் பாதுகாத்துக்கொள்ளத் தனது சந்ததியினரை உருவாக்கிய அக்குடியின் முன்னோர்களையும் தெய்வமாக வழிபட ஆரம்பித்தனர்.

நாட்டுப்புற வழிபாட்டு முறை அச்சத்தின் விளைவாகத் தோன்றி வளர்ந்தது என்பதற்குச் சான்றாக வழிபாட்டில் உள்ள சிறுதெய்வக் கோயில்களைக் கூறலாம். பிடாரி, அய்யனார், காளி, கருப்பர், முனிஸ்வரன் போன்ற தெய்வங்களின் உருவங்களும், அவர்களுக்கான வழிபாட்டு முறைகளும் அச்சம் கொள்ளும் வகையில் விளங்குகின்றன. இக்கோயில்கள் உள்ள பகுதிக்கு உச்சி வேளைகளில், இரவு வேளைகளில் செல்லக்கூடாது, சென்றால் தெய்வம் துன்புறுத்தும் என்னும் கருத்து மக்களிடையே நிலவிவருகிறது.

நாட்டுப்புற வழிபாடுகளில் ஒன்றே குலதெய்வ வழிபாடு. இது எல்லாச் சமூகத்திலும் காணப்படுகிறது. ஒரு குலத்திற்குரிய

தெய்வம் குலதெய்வம் என வழங்கப்படுகிறது. சிறு குழுக்கள் வழிபடும் தெய்வமாகக் குலதெய்வம் இருக்கிறது. இக்குழுக்கள் திருமண பந்தத்தாலும் உறவு முறையாலும் பிணைக்கப்பட்டு இருக்கும். குலதெய்வங்கள் சாதி அமைப்புகளுடனும் உறவுமுறை குலங்களுடனும் மிக நெருங்கிய தொடர்பு கொண்டுள்ளன. இக்குடிகள் எங்கு சென்றாலும் அவர்களின் குலதெய்வ வழிபாட்டு சடங்குகளைக் கடைபிடித்து வருவர். ஆண் தெய்வங்கள் அவர்கள் குடும்பத்தில் இறந்த முன்னோராகவோ, போரில் வீர மரணம் அடைந்தவராகவோ, தம் மக்களைக் காப்பாற்றக் கள்வர்களுடன் போரிட்டு இறந்தவராகவோ இருக்கலாம். பெண் தெய்வங்கள் பொதுவாக, வன்முறைக்குப் பலியாகி மாண்ட அல்லது தன் மாணம் காக்கத் தன்னையே மாய்த்துக்கொண்ட பெண்ணாகவோ, கணவன் இறந்ததும் உடன்குடையேறியப் பெண்ணாகவோ, அல்லது கன்னிகழியாத, சிறுவயதில் மாண்ட பெண்ணாகவோ இருக்கலாம். இதைத் தவிர சிறுதெய்வங்களையும் குலதெய்வமாக வழிபடுவர். ஒவ்வொரு குலதெய்வத்திற்குப் பின்னும் ஒரு மரபுக் கதையோ அல்லது புராணத் தொடர்புடையோ கதையோ விளங்கும். இக்கோயில்களில் காவல் தெய்வங்களான கறுப்பர், ஐய்யனார் அல்லது முனியாண்டி ஆகியோரின் சிலைகள் இருக்கும்.

குலதெய்வ வழிபாடு பாரம்பரியமாக அவரவர் குடும்பங்களில் பாட்டனார், முப்பாட்டனார் வழியில் வரும் ஒரு வழக்கமாகும். ஒவ்வொரு ஆண்டும் அக்குலத்தைச் சேர்ந்த உற்றார் உறவினர் யாவரும் ஒன்று கூடி பொங்கல் வைத்து மாவிளக்கேற்றி



கௌரிவல்லபர் குதிரையில்



குதிரையின் முன்னங்கால்களைத் தாங்கியபடி அவர் நேசித்தப் பெண்



வல்லபரின் வேலையாள்



சுற்றிலும் அழகிய சிற்பங்கள்



பூதகணங்கள் தாங்கிய குதிரை

வழிபாடு நடத்துவர். இதைத் தவிர விசேட மாதங்களான, தை, மாசி, பங்குனி, ஆடி, போன்ற மாதங்களில் திருவிழாவாகாவும் கொண்டாடுவர். அவரவர் சக்திக்கேற்ப நன்கொடை செலுத்திச் சிறப்பாக இவ்வைவத்தை நடத்துவர்.

குல தெய்வங்களில் சில கௌரிவல்லபர்

சிவங்ககை மாவட்டத்தில் உள்ள படமாத்தூர் எனும் கிராமத்தில் உள்ளது இவர் கோயில். வேலுநாச்சியார், முத்துவடுகநாதத் தேவர் அவர்களின் சவீகாரப் புத்திரன் தான் கௌரிவல்லபர். இவருக்குப் பின்னணியில் உள்ள கதை மிக சுவாரசியமானதாகும். கி.பி. 1801 ஆம் ஆண்டு சோழபுரம் ஜமீந்தாராக இருந்துவந்தார். வல்லபர் தினமும் வேட்டைக்குச் செல்கையில் முக்குலத்தோர் இனப் பெண் ஒருத்தியை விரும்பி அவளை சந்திக்க அடிக்கடி காட்டிற்கு வருவார். இதை விரும்பாத அப்பெண்ணின் உறவினர்கள் அவரைக் கொல்ல சதித்திட்டம் தீட்டினர். அப்பெண்ணுடன் தப்பியோடும் போது உறவினர் வீசிய சுத்தியால் மடிந்தார். அப்பெண்ணும் அவரின்

அந்தரங்க வேலையாளும் தங்களை மாய்த்துக்கொண்டனர். மற்றொரு கதையில் அப்பெண் வல்லபரிடம் சதியைக் கூறச் செல்கையில் அவர் குதிரையுடன் எதிரில் வர அக்குதிரையைத் தன் தோள்மேல் தாங்கி மேலே செல்லக் கூடாது என கெஞ்சுகிறான். எதிரில் வந்த குதிரையைத் தாங்கிப் பிடித்தபடி சிலையானதாகக் கூறுகின்றனர். இக்கோயிலில் வல்லபர் குதிரை மீது அமர்ந்தவாறு இருக்கிறார். குதிரையின் முன்னங்கால்களைத் தாங்கிப் பிடித்தவாறு அப்பெண் நிற்கிறாள். பெரிய குதிரையில் வீற்றிருக்கும் ஐய்யனார் சிலையும் உள்ளது. அதைத் தாங்கியபடி பூத கணங்கள் நிற்கின்றன.

எல்லம்மாள்

அருப்புக்கோட்டை மாவட்டத்தில், கல்லூரணி என்ற கிராமத்தில் உள்ள ஒரு சாதியினர் வணங்கும் தெய்வம் எல்லம்மாள். இத்தெய்வத்தின் பின் உள்ள கதை மகாபாரதத்தின் கிளைக் கதைகளுள் ஒன்றான பரசுராமர் கதையைச் சார்ந்தது. பரசுராமர், தந்தை கூறியதால் தன் தாய்



எல்லம்மாள்



கருப்பர்



சின்னமூகு, பெரியமூகு

ரேணுகா தேவியின் தலையைக் கொய்தான். அந்த ரேணுகா தேவியை எல்லம்மாள் என்றும் அழைப்பர். இக்கோயிலில் அவர் தலை மட்டும் வைத்து வணங்கப்படுகிறது. வெள்ளி, செவ்வாய், மாசி மாதம் மற்றும் விசேட நாட்களில் அக்குலத்தைச் சேர்ந்தவர்கள் வழிபாடு செய்கின்றனர். இக்கோயிலில் கருப்பர் அல்லது கருப்புச் சாமி காவல் தெய்வமாக நிற்கிறார்.



நாக வழிபாடு செய்யும் பெண்கள்
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சின்னழகு, பெரியழகு

இதே ஊரில் உள்ள மற்றக் குலதெய்வங்களான சின்னழகும் பெரியழகும் தீயில் மாண்டதாக

மரபுக் கதை நிலவுகிறது. இக்கோயிலுக்கு மேற்கூரைக் கிடையாது. வெட்டவெளியிலுள்ள ஒரு மேடையில் இவ்விருவருடைய சிலைகளும் வைக்கப்பட்டுள்ளன. முன்பு இக்கோயில்கள் மேற்கூரையோடு இருந்ததாகவும் பிறகு ஒருநாள் திடீரென்று தீப்பற்றி எரிந்துபோனதாகவும் கூறினர். ஊரார் ஒருவரின் கனவில் இவ்விரு தெய்வங்களும் வந்து தாங்கள் தீயில் எரிந்ததால் எப்பொழுதும் சூரியக் கதிரின் வெப்பத்தில் இருக்கவே விரும்புவதாகக் கூறியதையொட்டி வெட்டவெளியில் வைத்துவிட்டதாக அக்கிராமத்தார் கூறுகின்றனர். இவர்கள் பீடத்திற்கு முன்பு கருப்பர் சாமியும் வீற்றிருக்கிறார்

கண்ணகி

தமிழகத்தில் பெரும்பலூர் மாவட்டத்தில் உள்ள சிறுவாச்சூர் என்னும் கிராமத்தில் மதுர காளியம்மன் கோயில் உள்ளது. இது மதுரையை எரித்தக் கண்ணகியின் கோயில் என தல வரலாறு கூறுகிறது. மதுரையை எரித்துக் கோபத்தோடு வந்த கண்ணகி இங்கு வந்து சாந்தமடைந்ததாகக் கூறுவர். இத்தெய்வமும் பலருக்குக் குலதெய்வமாக விளங்குகிறது.

சூளைக்கருப்பனார்

இத்தெய்வம் ஒரு சமூகத்தாரால் குலதெய்வமாக வணங்கப்படுகிறது. தாங்கள் செய்த மண்பாண்டங்களைச் சூளையிடும் போது அப்பாண்டங்கள் நன்றாக வேகவும் எவ்விதத் தீங்கும் நேராமல் இருப்பதற்கும் சூளைக்கருப்பனாரை வழிபடுகின்றனர்.

நாக தெய்வம்

இந்தியாவில் பல மாநிலங்களில் நாகர் வழிபாடு தொன்றுதொட்டு இருந்து வருகிறது. நல்ல பாம்பைத் தங்கள் குலதெய்வமாக வழிபடுகின்றனர். இதற்கும் ஒரு மரபுக் கதை உள்ளது. விவசாயி ஒருவன் தன் வயலில் விளையாடிக்கொண்டிருந்த நல்ல

பாம்புகள் எல்லாவற்றையும் கொன்றுவிட்டான். அதனால் கடுங்கோபம் கொண்ட பாம்புகள் அந்த விவசாயி குடும்பத்தையே அழித்துவிட்டன. ஆனால் ஒரேயொரு பெண்ணை மட்டும் ஒன்றும் செய்யவில்லை. அவள் நல்ல பாம்பைத் தன் குலதெய்வமாக வழிபட்டு வந்ததே காரணமென்றுத் தெரியவந்தது. பெண்கள் மட்டுமே செய்யும் இவ்வழிபாட்டினால் கணவன் ஆயுள் நீடிக்குமென்றும், எல்லா நன்மைகளும் கிடைக்கப்பெறும் என்றும் நம்புகின்றனர்.

சிங்கை முனீஸ்வரன்

சிங்கையில் உள்ள தமிழ்

மக்கள் தங்கள் குலதெய்வங்களாக அம்மன், மாரியம்மன், பெரியாச்சீ, காளியம்மன், மதுரைவீரன், ஐய்யனார் போன்றோரை வழிபடுகின்றனர். புலம்பெயர்ந்து சென்று வேற்றூரில் காலூன்றி வாழும் மக்கள் தங்கள் குலதெய்வம் அறியாமல் போனால் தங்களுக்கு விருப்பமான கடவுளை குலதெய்வமாகக் கொள்கின்றனர். அவ்வாறே முருகன், சிவன், திருமால் போன்ற கடவுள்களைச் சில சமூகங்கள் வழிபட்டு வருகின்றனர். இன்றும் பல குடும்பங்கள் இங்கு வாழ்ந்தாலும் தமிழ்நாட்டில் உள்ள தங்கள் கிராமங்களில் உள்ள குலதெய்வ வழிபாட்டிற்கும், அங்கு கோயில் கட்டவும், சீரமைப்புப் பணிகளுக்காவும் பொருளுதவி செய்கின்றனர். பண்டிகை நாட்களிலும், வீட்டு விசேட நாட்களிலும் இக்குலதெய்வத்திற்கு வீட்டில் படையல் வைத்து வழிபடுகின்றனர்.

சிங்கை மக்களின் அன்புக்குரிய தெய்வங்களில் ஒருவர் முனீஸ்வரர். தமிழர்கள் இங்கு வந்த காலம் தொட்டு முனீஸ்வர வழிபாடு இருந்து வருகிறது. இவரைத் தங்கள் வீட்டுப் பெரியவராகவே கருதி 'அய்யா', என்றே அழைக்கின்றனர். விழாக்காலங்களிலும், வீட்டு விசேட நாட்களிலும் இவருக்கே முதல் மரியாதையாக பூசை செய்கின்றனர். சிங்கையில் உள்ள முனீஸ்வர ஆலயங்கள் பின்வருவன.

- தரும முனீஸ்வரர் ஆலயம்
- ஸ்ரீ முனீஸ்வரர் ஆலயம்
- அருள்மிகு வேல்முருகன் ஞான முனீஸ்வரர் ஆலயம்.

இக்கோயில்கள் தவிர மற்ற கோயில்களிலும் முனீஸ்வரர் வழிபாடு நடந்துவருகிறது.

முனீஸ்வரர் சிவனின் அவதாரமாகவே கருதப்படுகிறார். அதனால் அவருக்குப் படைக்கும் உணவு சைவ உணவாகும். ஆனால் காவல் தெய்வங்களாகப் பல பெயர்களில் மக்களிடையே வலம் வருகிறார். முனியாண்டி, ஐடா முனி, தர்மமுனி, வாள் முனி, ஞான முனி, பாண்டி முனி போன்ற பெயரில் காவல்

தெய்வங்களாகவும் பல வீடுகளில் குலதெய்வங்களாகவும் கருதப்படுகிறார்.

வழிபடும் முறைகள்

மலேசியாவில் இன்றும் தோட்டங்களில் வழிபாடு செய்யும் மக்கள் தாங்களே அபிசேகம், பூசை செய்து வழிபடுகின்றனர். கோயில்களில் உள்ள தெய்வங்களுக்குத் தனியாக ஆகம முறைப்படி பூசை செய்யப்படுகிறது. 'சாமியாடுதல்' இவர்கள் வழிபாட்டில் ஒரு முக்கிய பங்காற்றுகிறது. 'அய்யா' பக்தர் மேல் இறங்கி அவர் மூலம் அருள்வாக்குக் கூறுவதாக நம்பிக்கை. இது இன்றும் முனியாண்டியைக் குலதெய்வமாக வழிபடும்பலவீடுகளில் நடத்தப்படுகிறது. அம்மனுக்கு எடுப்பது போல் தீச்சட்டி எடுப்பதும், சாட்டையால் தங்களை அடித்துக்கொள்வதும் வழிபாடுகளாகப் பின்பற்றப்படுகின்றன. படையலில் சைவம் அல்லது மதுவும், அசைவ உணவும் படைக்கப்படுகின்றன.

பக்தி மக்களின் வாழ்க்கையில் ஒரு முக்கிய பங்கு வகிக்கிறது. இதில் இறைபக்தி என்பது கடவுள் என ஒரு சக்தியை மக்கள் வணங்குவதாகும். தங்கள் சமுதாயத்தில் பிறந்து நன்மை செய்து மறைந்த வீரர்களையும், பெரியோர்களையும் வணங்குவது குலதெய்வவழிபாடாகும். எதுவானாலும், மனிதன் தன் ஆசை, கனவுகள் யாவையும் நிறைவேற்றி வைக்கும் சக்தியாகக் கடவுளைப் பார்க்கிறான். பயபக்தியுடன் வழிபட்டு நம்பிக்கையோடு தன் கடமையைச் செய்கிறான். அவன் நம்பிக்கையின் தூண்டுகோலாக, துக்கங்களின் வடிகாலாக இறைவன் தன் பங்கைச் செயலாற்றுகிறான். அவனின்றி ஓர் அணுவும் அசையாது என்பதே நம் குலதெய்வ வழிபாட்டின் தத்துவமாக விளங்குகிறது.



வீட்டில் வணங்கும் முனிஸ்வரன்
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R 294.543 RAV

SUMMARY

The concept of "kula deivam" is central to theistic Hinduism. Many households across the Indian landscape recognise a particular deity as a family or clan deity. This deity protects the home and all its members. The deity is treated like a family member. In many cases an ancestor may be deified after several generations thus assuming the status of a kula deivam. In this article a few of the various forms of family deities are discussed. In addition, it also briefly explores the worship of 'Muneeswaran' by many Singaporeans.

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A MALAYAN TREASURE:

The Gibson-Hill Collection

by **BONNY MULIANI TAN**
Senior Librarian,
Lee Kong Chian Reference Library,
National Library



Dr Carl Alexander Gibson-Hill
Courtesy of the family of P.S. Teo

*Was this the light,
this little candle at noon?*

– Laurence Binyon, *Idols*

(Cited in Gibson-Hill (1947, December), "Notes on the Cocos-Keeling Islands." *JMBRAS*, 20(2), pp. 140)

DR CARL ALEXANDER GIBSON-HILL (23 October 1911 – 18 August 1963) was the last expatriate director of the Raffles Museum. His work in Singapore straddled the period between World War II and Singapore's independence, when British defeat at the hands of the Japanese and the rise of nationalism reshaped the landscape of Malayan politics and history. The collection he acquired thus reflects both the heritage of English adventure and colonialism in the East as well as narratives of Malaysians seeking to define their own history. The collection also facilitated his work as curator and editor in two esteemed institutions – the Raffles Museum and the Asiatic Branch of the Royal Asiatic Society. On 18 June 1965, the Gibson-Hill Collection was donated to the National Library through the Loke family, owners of a cinema chain. Today, the Gibson-Hill Collection is an important component in the Lee Kong Chian Reference Library.

Imprisoned Yet Free

A trained medical doctor, Gibson-Hill was an avid naturalist since childhood. He won awards for entomology at school

Dr Carl Alexander Gibson-Hill (b.23 October 1911, Newcastle-upon-Tyne, England – d.18 August 1963, Singapore)

Education

- Pembroke College, Cambridge: B.A., 1933
- King's College Hospital Medical School: M.R.C.S., L. R. C. P., 1936

Medical Appointments

- Medical Officer, Christmas Island: 1938–1940
- Medical Officer, Cocos-Keeling Islands: 1941
- Health Officer, Rural Areas, Singapore Island: 1941–1942
- Health Officer, Oil tanker: March, 1946
- Acting Professor of Biology, College of Medicine: 12 July 1948 – 21 June 1950

Raffles Museum

- Assistant Curator: 1942
- Internee, Singapore: 1942–1945
- Assistant Curator of Zoology: 1947–1948
- Curator of Zoology: 1949–1956
- Director: 1957–1963

Malayan Branch, Royal Asiatic Society

- Member: 1940
- Asst. Hon. Secretary & Treasurer: 1947–1948
- Hon. Secretary: 1950–1955
- Hon. Editor: 1948–1961
- President: 1956–1961

Other Appointments

- Member, Royal College of Surgeons and Licentiate of the Royal College of Physicians: 1936
- Malayan representative, Colonial Insecticides Committee: 1949
- Member, Committee of the Malayan Nature Society: 1950
- Permanent member, Standing Committee on Distribution of Terrestrial Faunas in the Inner Pacific: 1950
- Member, International Committee, International Ornithological Congress
- Corresponding Fellow, American Ornithologists' Union: 1951
- Vice-President, Singapore Camera Club: 1952
- President, Singapore Photographic Society: 1953
- Chairman, Singapore Arts Society: 1949–1953

This article has extracts from the Gibson-Hill Catalogue which is expected to be published by the end of 2008.

and was a keen photographer and illustrator of animal life since his teenaged years. Gibson-Hill served almost three years as the resident medical doctor at Christmas Island and the Cocos-Keelings Islands. Meanwhile Frederick N. Chasen, the then curator of the Raffles Museum, and an ornithologist himself had tasked Gibson-Hill to build up the Museum's bird specimen collection. Today, Gibson-Hill's Christmas Island birds, labelled in his own hand, are found at the Raffles Museum of Biodiversity Research.

Gibson-Hill arrived in Singapore on 12 December 1941, just weeks prior to Singapore's fall to the Japanese. He was hastily appointed curator in the absence of his predecessor and within a few days was interned at Changi and Sime Road Camp. But Gibson-Hill did not stop his academic pursuits. He took notes and drew sketches of local birds he observed at the camp. This resulted in several articles on local birds, including the Malayan Long-tailed Tailor-Bird (Gibson-Hill, 1950, December: 82 – 97) and the Spotted Munia (Gibson-Hill, 1950, December: 82: 98 - 113), with his illustrations added to an in-house publication by G. C. Madoc entitled *Malayan Birds* (Madoc, 1942, 1947). Whilst at the camp, he also mentally reworked his manuscript on the Cocos-Keelings Islands. Unfortunately whatever was left of the original draft on the Cocos-Keelings Islands was found as wrapping paper and mere loose scraps, a loss which Gibson-Hill lamented in his introduction to his article on the Ross' documents (Gibson-Hill, 1952, *JMBRAS*, 1 - 306).

Bird Life

Gibson-Hill took off for South Georgia (in Antarctica) almost immediately after his release from internment to study the birdlife there. The voyage, sponsored by the Falkland Island Museum, resulted in several minor articles and interesting additions to his book collection. Of the several books in his collection which reflects this voyage, one stands out – *Logbook for Grace* (1947) by Robert Cushman Murphy. Murphy, an established ornithologist in the 1940s, was newly married when he set off on his journey to South Georgia in 1912. The book is a compilation of Murphy's private letters to his young bride, Grace. The story seemed to parallel Gibson-Hill's who was separated from his wife during his years in internment, but even so left for further adventure before rejoining her in Britain. Whilst on leave in Britain, he worked on his earlier publications *British Sea Birds* (1947) and *Birds of the Coast* (1948)¹. Reviewers considered them

good overviews of British coastal birds and valued the accompanying photographs and illustrations done in Gibson-Hill's own hand. Gibson-Hill thus established his reputation as an amateur ornithologist during a time when bird-watching became increasingly popular in Europe.

Upon his return to Singapore in 1947, he was appointed Assistant Curator of Zoology. Here Gibson-Hill continued his bird studies – this time of local birds - and soon published "Birds of Malaya" (Gibson-Hill, 1949, *Bull. Raff. Mus.* (20), 5 – 299) which built on the listings of his predecessors and the specimen collection found in Singapore's Museum. The Gibson-Hill Collection invariably has a rich collection of titles on birds both locally as well as from the various continents. These include the standard handlists, checklists and manuals of birds namely of Thailand, Ceylon, Australia, New Zealand, Malaya, Singapore, UK and the Americas. More importantly, they include titles with finely illustrated drawings of birds. One example is Sutter's *Paradiesvogel und Kolibris* [Birds of Paradise and Humming Birds] (1953). There are 60 mounted full-page plates of these magnificent tropical birds in brilliant colour, illustrated by the famed Swiss artist Walter Linsenmaier showing them in shimmering plumage, perched proudly or in flight. Gibson-Hill also collected photographic works of the leading bird photographers of his day. These included works such as Hosking's *Masterpieces of bird photography* (1947) and his *Birds in action* (1949). However, it is Aymar's *Bird flight* (1936) that is recognised as the first publication to study bird flight through photographs and which, evolved new theories of bird flight itself. The copy in the Collection was a gift from Gibson-Hill's parents and was signed "Best wishes from mother and father, J. R. J. Gibson-Hill".

Many of the other titles on birds in his collection are similarly signed by friends and family showing Gibson-Hill's intimate relations with fellow birders. His brother-in-law, Bruce Campbell, a well-known naturalist in England, signed off the publication he authored - *Finding nests* (1953) with the simple phrase "To Carl Gibson-Hill with best wishes Bruce Campbell". Similarly, fellow birder and cinema magnate Loke Wan Tho signed off *A company of birds* (1957) with "To Carl with best wishes Wan Tho March 1958". The book is a compilation of photographs of birds from Loke's expeditions to India, New Guinea and within Malaya. The penned phrase is the only evidence in the Collection of the friendship that bound the men and would later lead to the donation of the Collection to the Library.



Head of an Adult Osprey drawn by C. A. Gibson-Hill from Madoc's *Malayan Birds* (1947)

Of Boats and Ships

Besides taking charge of the bird specimens, Gibson-Hill was tasked to set up the Boat Room. This involved studies of local boats ranging from Malay *prahus* and *sampans* to Chinese *tongkangs* and Indian *dhow*s. Being a proficient sailor himself, Gibson-Hill took to the task with fervour and passion as seen in his collection



Dr Carl Gibson-Hill (seated left) and Dato Loke Wan Tho (seated centre) at a Singapore Photographic Society exhibition event

of titles on Asian boats and the *Sea Pilots* published by the British Hydrographic Department. His many articles in the *Journal of the Malayan Branch of the Royal Asiatic Society (JMBRAS)* concerning local boats makes him the authority on this subject even today. One of Gibson-Hill's earliest articles on boats is entitled "Boats and fishing on the Cocos-Keelings Islands", published in *The Journal of the Royal Anthropological Institute* (1946). He often took photographs of these water crafts to serve as a template for his illustrations. Although many of these published sketches were of unmanned boats, his photographs did capture the vibrant life of the boatmen and their fishing craft. They caught the sinewy, tanned bodies of Malay fishermen fluidly casting nets against the rising sun or boys playing in the waters whilst their fathers fished. Fluent in Malay, Gibson-Hill did not merely observe these sailing craft from a distance but had befriended these boatmen who would then take him up rivers and coasts to various locations to study birds and the islands.

The Gibson-Hill Collection comprises books on boat models as well as studies of Asian boats. Mitman's *Catalogue of the watercraft collection in the United States* (1929) gives details of this collection which today is known as the Smithsonian, and includes mention of local boats such as the Malay *prahu* and Chinese *junk*. Selected ship models are photographed and accompanied by a detailed description of the craft. The titles on Asian boats, include Hornell's books which describe Indian crafts (Hornell, 1920, 1924) and Waters which examines Chinese junks (1940).

The Gibson-Hill Collection, however, has a larger number of books on ships of European and American origins namely clipper ships, sailing ships, carracks and brigs. These include the works of Herbert Warington Smyth such as *Mast and sail in Europe and Asia* (1906) and Chatterton's *The old East Indiamen* (1914). Other books on sailing histories, such as the Andersons' *The sailing ship* (1926) and Chatterton's *Sailing ships* (1909), trace shipbuilding history from ancient times until the 20th century. The history of sailing is also described through the histories of shipping companies such as Ewart's *A hundred year history of the P & O Peninsular*

and *Oriental Steam Navigation Company* (1937) and MacGregor's (1961) account of Killick Martin & Co. A number of the titles, illustrated by skilled artists, are primarily a visual survey of classic ships touching even on the art of painting ships. Chatterton's *Old sea paintings* (1928), for instance, studies the life and works of Dutch and English painters of sailing ships

between the 14th and 19th centuries. Moses' *Sketches of shipping* (1824) has etchings of port life at Portsmouth Harbour in 19th century England and it is believed that few copies of this work are extant.

Of Travels and Voyages

Closely associated with sailing history are the travelogues and historical trade journeys made during the Age of Discovery, and these comprise the bulk of the Gibson-Hill Collection. Almost a third of the Collection is related to these travel tales and it is dominated by the Hakluyt Society's publications. Formed in 1846, the Hakluyt Society sought to advance knowledge of world history through the publication of travel narratives previously unavailable in English. Its namesake, Richard Hakluyt, gained fame as a compiler of tales. Although he seldom ventured far himself, Hakluyt's works captured the English imagination for travel and discovery. The Gibson-Hill Collection has 53 of 121 titles published by the Hakluyt Society between 1847 and 1963. The earliest Hakluyt title in the Collection is Walter Raleigh's *The discovery of the large, rich, and beautiful empire of Guiana* published in 1848, (number 3 of the Hakluyt's Society's works) while the latest is Bourne's and Taylor's *A regiment for the sea* (1963) (number 121), published in the year of Gibson-Hill's death.

The Collection has the first edition of Linschoten's *Discourse of voyages* (1598) published in English, the earliest title in the Collection. This is famed for unveiling the secret route Eastward, once privy only to the Portuguese. The knowledge was gleaned through Linschoten's privileged appointment as Secretary to the Portuguese Archbishop of Goa. With his publication, the gates to the East were opened for other European colonialists and inspired early cartographers to draft new maps of the journey to the East. This publication also facilitated Gibson-Hill's study on the Singapore Straits².

The Collection also includes some of the earliest stories of journeying. Several are compilations of tales such as the early 18th century compilation of travel narratives by Harris *Navigantium atque itinerantium bibliotheca* (1705)

and Hakluyt's own *Principal navigations* (1907, 1927) which was first published in 1598 with key works of the Age of Discovery. There are a number of accounts of Middle Easterners visiting Asia such as Ibn Batuta's *Travels in Asia* (1929) written originally in the 14th century, and another by Abū Zayd Hasan – *Ancient accounts of India and China* (1733) of the 9th century voyages of Sulaiman the Merchant (851 A. D.), and Ibn Walib (877 A. D.) to China. The journeys of the Portuguese, Spanish, Dutch and British into the Far East capture the charm and courage of the Age of Discovery, and include such classics as *The world encompassed by Sir Francis Drake* (1854), *Three voyages of Vasco da Gama* (1869) and Magellan's *First voyage round the world* (1874). Interspersed are the sojourns of individuals such as Pietro della Valle's through India towards the Holy City in the Middle East in the 17th century, and Charles R. Boxer's translations of Brito's tales of Portuguese shipwrecks and sea disasters of the mid-16th to mid-17th centuries.

Many titles describe unusual exploits such as Fortune disguising himself to uncover the secrets of tea planting in China leading to India's rise in the tea industry and the end of China's monopoly³. Others are the diaries of early travellers and tourists, including some unusual Victorian women. The latter category includes Isabella Bird who is well-known for her famed work *The Golden Chersonese* (1883) and Annie A. Brassey who travelled on the Sunbeam with her whole family, pugs and all.

Accounts of Early Malaya

The early accounts and pre-colonial studies of Malaya lend the Gibson-Hill collection its value. Wheatley's classic *The Golden Chersonese* (1955) highlights the earliest mention of Malaya from Ptolemy's first century work, to early Chinese records and 7th century Arab travelogues. Another is Groeneveldt's *Historical notes on Indonesia and Malaya compiled from Chinese sources* (1960) which presents 14th to 17th century accounts. Complementing these are Shellabear's *Sejarah Melayu* (1948, 1957), a translation of the early history of Malaya as conveyed orally to the community, Tome Pires' *The Suma Oriental* (1944) which gives one of the earliest published descriptions of Malacca in the 16th century and Skelton's *Explorers' maps* (1954) which conveys the Age of Discovery through maps.

The colonial rivalry over the Spice Islands is reflected in several compilations of travel tales to the East. Besides Linschoten's, there is Purchas' *Pilgrimage* (1613) which brings together the works of more than a thousand authors, some of whom traversed the Far East. The Churchills' six-volume 18th century work *A collection of voyages and travels* (1732) is impressive not only for its accounts of Asia

in the 17th century but also for its illustrations and maps.

Most outstanding is Marryat's *Borneo and the Indian Archipelago* (1848). Marryat was both a surveyor and a skilled draughtsman who illustrated more than just maps. Whilst on Edward Belcher's tour of the Indian Archipelago between 1843 and 1846, he sketched the culture, costumes and scenery of the lands they visited. The book has vivid colour images of the region, including Singapore, as well as black-and-white details brought out through artfully placed light and shade. The copy in the Gibson-Hill Collection is one of the few that still has its original red binding with a gold Mandarin stamped on its cover.

Early British explorations and the study of the Malay archipelagos are invariably part of Gibson-Hill's Collection. These include the works on Francis Light⁴, those by⁵ and on⁶ Raffles and those by his contemporary, John Crawfur⁷. Aside from the works of the founding leaders, a number are surveys by naturalists like Forbes' *A naturalist's wanderings* (1885), or employees of the British East Indies like Marsden who provided the epic *The history of Sumatra* (1811). The Collection also includes the journeying of other nationalities in the region such as Horsfield, the first American to survey Java's natural heritage in *Zoological researches in Java* (1824) and Honig and Verdoorn's (1945) collection of scientific articles (translated from Dutch) of research in Indonesia. There is even an account of the escape to Java from religious persecution by a Frenchman (Le Guat, 1708)⁸ with descriptions of natural life observed during the harrowing journey. References of Singapore during its fledgling days as a British colony are also made in the works of Moor (1837)⁹,

Davidson (1846)¹⁰ who describe the settlement between 1826 to 1840s, Keppel (1856)¹¹ in his autobiographical accounts of his visits to Sarawak, passing through Singapore, Robertson's *Straits memories* (1910) giving an account of Singapore's community in the late 19th century, and Read's graphic *Play and politics* (1901).



Marryat's cover and an etching of Singapore inside

Erudite Editor

Gibson-Hill left an indelible mark as the Editor of the *Journal of the Malayan Branch of the Royal Asiatic Society*. Since the Straits Branch of the Royal Asiatic Society had established itself in the grounds of the Raffles Library and Museum in 1878, a succession of Directors had held a concurrent role as President of the Society's Branch. During Gibson-Hill's term, the position of editor was made separate from that of Honorary Secretary freeing him to focus on the task of editing the *Journal*. Erudite and particular to a fault, Gibson-Hill was known to add lengthy footnotes, bibliographies and maps to articles, clearly enhancing the original work. However, his diligence invariably delayed the publication of these articles, often to the annoyance of many.

One of his earliest tasks as editor was to compile the *Journal's* first post-war index – *the Index of Volumes 1–20* (1922–1947). The index was instrumental in raising the sales of the *Journal's* back issues and helped generate a tidy sum for the newly reinstated Society Branch. Aside from editing, Gibson-Hill also wrote extensively for the *Journal* and became the third most prolific contributor, with a total of 49 articles on various topics from the history of the region to boats and hats.¹² His work showed a deep knowledge of Malaya, its culture, ethnology and natural history. More importantly, they exemplified his willingness and dogged determination in helping ferret out difficult-to-find information. For example, his detailed history of a local newspaper – *The Singapore Chronicles*¹³, and a listing of Master Attendants¹⁴ who served in Singapore between 1819 and 1867 were responses to requests for more facts on these little researched areas¹⁵. Gibson-Hill had an innate ability to translate dry facts into living stories and transform seemingly meaningless lists, complex legislation and bureaucratic reports into gems of information and knowledge. He was also an active contributor to the *Malayan Nature Journal* and the *Bulletin of the Raffles Museum*, with whole editions dedicated to his articles. His works also appeared in the local daily, *The Straits Times*, specialised journals such as *Ibis* as well as in general titles such as *The Geographical Magazine* (London).

Articulating a New Malayan History

During the 1950s, the rumblings for Merdeka (Independence) swept through the Peninsula. It was expressed not only in politics but also institutionally. During this period, Malayan Studies was set up at the University of Malaya and Professor Cyril Northcote Parkinson was installed as the Professor of History. With Parkinson's encouragement, new



Walker's Voyages and cruises (1928) are bound in Gibson-Hill's unique batik covers

studies into Malayan history by Asians were initiated and textbooks by Malaysians for Malaysians were published.

The Gibson-Hill Collection is a testament to Parkinson's influence in this field. It has four titles from the *Background to Malaya Series*¹⁶ (a series credited to Parkinson) which provide bite-sized insights on Malaya's economy, politics and history. Besides several of Parkinson's titles such as *A short history of Malaya* (1956) and *War in the Eastern Seas 1793–1815* (1954), the Collection also has

several textbooks and readers on Malaya's history. These include Moorhead's *A history of Malaya and her neighbours* (1957) as well as rare history textbooks for Malaysians by Malaysians, such as Radhava's *History in the Malayan Primary School* (1960) and Morris' *A history of Malaya for schools* (1955). Alongside these are the popular readers such as Pearson's *People of early Singapore* (1955) and *A history of Singapore* (1956).

Many of these works were outcomes of fervent discussions in academic circles on Malayan history and identity during the 1950s, even as Malayan politicians were calling for independence. Capturing some of this fervency is Bastin's *The study of modern Southeast Asian history* (1959) which analyses the various interpretations of a Malayan history, evaluates Western perspectives and encourages further articulation of a truly Malayan history. Gibson-Hill after all was often at the heart of these debates, having to attend to the enquiries of many of these budding historians, as evidenced by their acknowledgements of him in their books.

A Vision of Malayan Culture

Even social institutions were being transformed by this search for a Malayan identity. In the 1950s, the Singapore Photographic Society (originally known as the Singapore Camera Club) and the Singapore Arts Society conveyed the visual expression of being Malayan. Gibson-Hill and Loke Wan Tho were active in both societies often alternating as Chairman or President and attracting important names to the exhibitions which they coordinated. Thus, copies of these societies' journals such as *The Singapore Artist* as well as their respective exhibition catalogues¹⁷ are found in the Collection.

The Gibson-Hill Collection has titles in Loke Wan Tho's name, inter-shelved retrospectively after the donation was made. Many of Loke's titles are related to photography – its techniques, craftsmanship and development, including those from the giants of photography such as Ansel Adam¹⁸ and William Mortensen.¹⁹ It was after all photography of

their first loves – the birds of Malaya – that drew Gibson-Hill and Loke together. Both produced photographs of birds which were so highly regarded that their respective photographs of the tern for example were independently chosen as symbols for the local currency and postage stamps – Gibson-Hill’s image of the black-naped tern *Sterna sumatrana* appears on Singapore’s 1966 15-cent stamp, while Loke’s image of the Black-naped Tern on Squence Rock off Changi appears on the 1971 issue of the Singapore dollar.

In spite of his severe short-sightedness, Gibson-Hill’s photographs and techniques were highly commended. Gibson-Hill had published several photographic works of Singapore and Malaya. The first entitled *Singapore; twenty-four camera studies* (1948) features the island’s built landscape in stark black-and-white. This was followed quickly by *The Malayan landscape; seventy camera studies* (1949) which portrayed the quiet idyllic life of Malaysians in nine states, reflecting both urban and rural perspectives. In Hancock’s *Architecture in Singapore* (1954), Gibson-Hill details the colonial buildings and landmarks in Singapore through both images and text. The photographs were part of an extensive exhibition of Singapore’s landmark buildings. Gibson-Hill’s photographs²⁰ of the 1950s remain vital images of Singapore’s history as they capture structures, many of which have been demolished or changed over time.

The bush jacket he frequently wore was often packed with lenses, films and notebooks, the last filled with details of his photographs. He was also known to, at the spur of the moment, jump into his station wagon and take off on expeditions. His secretary Eileen Lee remembers²¹ that these included pit stops at the Kallang River to barter for hats from Indonesian boatmen while at the same time studying their unique watercrafts. Sometimes the expeditions went further afield to the Johore River for archaeological digs or to take photographs of ancient monuments. Often, Lee would assist him on these journeys, holding on to his trusted Nikon.

The photographs taken were sometimes used for Gibson-Hill’s illustrations. These sketches were generally in pen and ink but sometimes drawn to life-size proportions. The works were scientific representations rather than artistic pieces. He illustrated almost all his articles, drawing birds, animals, boats, maps and artefacts. His interest in illustrations is reflected in his Collection of books, for instance in the beautiful works by animal artists such as Tunnicliffe²². His eye for art and imagery along with his scholarly bent naturally led him to organise the rich



The only book plate of Gibson-Hill found in the title *Practical taxidermy* (1922) by Montagu Brown

collection of historical paintings and prints in the Raffles Museum. He was credited in Teo, Chong & Oh’s publication *Nineteenth century prints of Singapore* (1987) for tracing the provenance and topographical details of these early artwork of Singapore.

A Quiet Escape

The mid-1950s saw Gibson-Hill’s health deteriorate. A diabetic, he did little to manage his health and remained a heavy smoker. Since 1956, he suffered bouts of oedema and was hospitalised in October 1959 for close to three months, and again at the end of 1960. In 1956, Tweedie’s announcement of his forthcoming retirement the following

year meant that Gibson-Hill had to fill his shoes as Director of the National Museum. For the same reason Gibson-Hill was also made President of the Society’s Branch but with the challenges of a dwindling membership, and Gibson-Hill holding all the key posts in the Society in addition to his duties as Director of the Museum, something had to give.

Meanwhile, the political and social landscape of Malaya was rapidly changing. With the formation of Malaysia slated for September 1963, an exodus of British expatriates soon followed. Eric Alfred observed²³ that many came personally to bid farewell to the Museum Director, whether they knew him personally or not, almost as a final pilgrimage before they left the country they loved so much. What could Gibson-Hill have felt in the face of these farewells?

For the first time, in 1962, the Malaysian Branch of the Royal Asiatic Society held its meeting in Kuala Lumpur (instead of Singapore) where Tun Abdul Razak was elected as its President. By now, Gibson-Hill would have realised that these changes foreshadowed what would invariably befall the Museum management. With the rise of nationalism and the drive to place locals in senior government positions, Gibson-Hill’s days as an expatriate Director of the Raffles Museum were numbered. Lee recalls²⁴ that Gibson-Hill had been depressed particularly since his term as Director of the National Museum was not renewed and his time in Malaya was drawing to a close. Some suggest that his good friend and fellow ornithologist, Loke had offered Gibson-Hill lodgings in the Cathay building apartments to continue his study of Malaya upon his retirement from the Museum.

This was not to be. Less than a month to his retirement, Gibson-Hill was found dead in his home in August 1963, alone. Whether his death was due to ill health or depression, rumours remain. What is certain is that he left behind an invaluable body of work in the form of texts and images, and an irreplaceable vacuum of knowledge on Malaya.

The Donation of a Treasured Collection

Unfortunately, within weeks of his death, the merger of Singapore with Malaysia was announced, and two years later its separation would follow. Because of the subsequent political transition and institutional reorganisation, it would only be in 1965 that the Asian Branch of the Asiatic Society would remember Gibson-Hill in its *Journal*. At the same time the donation of his treasured collection was made.

Loke Wan Tho had been the first director of the National Library Board²⁵. Established in 1960, the Board was instrumental in giving advisory support to the newly instituted National Library. One of the key collections established was the Southeast Asia Room which included the heritage collections of the Raffles Library and the Tan Yeok Seong's collection on the Nanyang Chinese. It is believed that Loke had seen the potential in Gibson-Hill's collection. Loke's plans had been to purchase his late friend's books and donate it to the National Library. Unfortunately, an air crash on 20 June 1964 over Taiwan led to Loke's demise. It was Loke's mother, Mrs Loke Yew who offered the donation on her son's behalf on 18 June 1965, almost a year after Loke's death.

The collection comprises close to 1,000 items, with more than 600 titles which are not duplicated²⁶ and 80% of these not found elsewhere in the National Library Board's holdings²⁷. Accompanying this collection are at least 25 titles contributed by Loke. Unfortunately, no manuscript, photograph or illustration of Gibson-Hill's was found amongst this set of published works. Upon receipt of the donation, each title was marked with a label ascribing the donation to Loke Wan Tho. The books are otherwise untouched, with scarcely a scribbled note or a dog-eared page. Selected titles however, have scrawled within them, Gibson-Hill's signature and a date. Using this marking, the acquisition of some of his titles can be traced. For example his earliest acquisitions in the 1940s were primarily of birds whilst his later acquisitions diversified to ethnological studies and travel literature. However, only 45 of such titles were marked. Only one title has his personal bookplate which depicts a Peregrine in flight above a unicorn.

Today, the books are located in the Closed Stacks of Level 11 of the Lee Kong Chian Reference Library. They can be accessed directly from the counter (at Level 11) or, for its titles which are considered Rare Books, accessed through its surrogates on microfilm. By the end of 2008, a catalogue of his works, with a brief analysis of selected titles and appended with his biography, will be published to assist in



Gibson-Hill's signature and dating found on specific titles

further exploration of this fine treasure-trove of Malayan heritage.

ENDNOTES

- Gibson-Hill published an earlier work *Warwickshire* (1936) describing the landscape of his hometown. However he published it under a pseudonym John Lisle.
- Gibson-Hill, Carl Alexander. (1956). *Singapore: Old Strait & New Harbour, 1300–1870*. Singapore: General Post Office.
- The story is found in Fortune *A Journey to the Tea Countries of China* (1852).
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- Such as Raffles' *History of Java* (1830).
- Sophia Raffles' *Memoir of the life and Public Services of Sir Thomas Stamford Raffles* (1830).
- Namely Crawford's *History of the Indian archipelago* (1820) and his *A descriptive dictionary of the Indian Islands & adjacent countries* (1856).
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- JMBRAS (1953), 26(1), pp. 175–199.
- JMBRAS (1960), 33(1), pp. 1–64.
- Gibson-Hill's indicates that "(t)he difficulty experienced in dealing with what should have been a small problem showed clearly that no previous investigation into the matter had ever been recored, and that there was no extant official list (Gibson-Hill, "The Master Attendants (Harbour Masters) at Singapore, 1819-67", (1960), *JMBRAS*, 33(1), 1)".
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- Examples of catalogues are primarily from the Singapore Art Society and include Singapore Art Society. (1954). *A loan exhibition of Chinese art of the early periods [at the] British Council Centre, Singapore, May 7th to 16th, 1954*. Singapore: Singapore Art Society; Singapore Art Society. (1956). *Chen Wen Hsi: Exhibition of paintings in the British Council Gallery on May 4th to May 13th*. Singapore: Singapore Art Society & Singapore Art Society. (1951). *A definitive exhibition of Malay arts & crafts [at the] British Council Centre, Stamford Road – Singapore, July 21st to 29th, 1951*. Singapore: Craftsman Press.

collection highlights

18. Including Adams, Ansel. (1948). *Making a photograph: An introduction to photography*. London: Studio.
19. Including Mortensen, William. (1935). *Pictorial lighting*. San Francisco, California: Camera Craft Publishing Co; Mortensen, William. (1949). *Mortensen on the negative*. New York: Simon and Schuster & Mortensen, William. (1947). *Outdoor portraiture; problems of face and figure in natural environment*. San Francisco, California: Camera Craft Publishing Co.
20. These photographs are now scattered among the National Museum of Singapore, Pitt River Photographs (more than 4,000 photographs of ethnographic value), Singapore Architects Association (mainly architectural photographs as well as of historical maps of Singapore which were originally at Pitt Rivers), Singapore Motor Club (of the Singapore Grand Prix which were originally at Pitt Rivers) and the Library of the Centre for S.E. Asian Studies at the University of Hull (non-ethnographic photographs for example of Bangkok and other urban centres which were originally at Pitt Rivers). The details of the distribution of photographs originally with Pitt Rivers Museum is derived from an unpublished paper by John R. Clammer (1973) "The Carl Gibson-Hill S. E. Asian Photographic Collection: Its history, scope and disposition." University of Oxford, Pitt Rivers Museum.
21. Personal interviews with Eileen Lee in 2007.
22. Tunnicliffe, Charles Frederick. (1945). *Bird portraiture*. London: The Studio.
23. Personal interviews with Eric Alfred in 2007.
24. Personal interviews with Eileen Lee in 2007.
25. The Board was then a non-executive body with an advisory role, unlike the current Board formed in 1995, serving as the umbrella body housing both the National Library and the Public Libraries.
26. About a third of the titles in the holdings are duplicates with several copies of the same found within the Collection. The final catalogue thus lists only 673 individual titles integrating both duplicates and multi-volumed works.
27. These titles cannot be found elsewhere in the National Library and the Public Libraries under the National Library Board

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collection highlights

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14. Tweedie, Michael Willmer Forbes. (1957). *Prehistoric Malaya* (Rev. Ed.). Singapore: Donald Moore.
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15. Waters, David Watkin. (1940). *Chinese Junks: An exception: The Tongkung*. London: Society for Nautical Research.
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Books marked with an asterisk do not originally belong to Gibson-Hill but are donations by Loke Wan Tho

HIGHLIGHTS OF THE

Gibson-Hill Collection



Cover and photographs of the Blacknaped Tern by Loke Wan Tho. (1957). *A company of birds*. London: M. Joseph. Call no.: RCLOS 598.295 LOK [GBH]

A showcase of startling images of birds of India, New Guinea and Malaya – a compilation of Loke’s ornithological journeys in the region. Some articles in the

publication are reprints from the *Journal of the Bombay Natural History Society*. This visual piece has a foreword by Malcolm MacDonald and a 12-page autobiographical account of Loke with details of his passion for birds and his meticulous approach to photography. A large collection of photographs of birds of New Guinea in the 1950s that were published here are now in the Natural History Museum in London. This signed title is the only one in the Collection that has a personal comment from Loke for Gibson-Hill.



Hancock, T. H. H & Gibson-Hill, Carl Alexander. (1954). *Architecture in Singapore*. Singapore:

Singapore Art Society. Call no.: RCLOS 722.4095957 SIN [GBH] Microfilm no.: NL 10286

This book contains at least 180 descriptions of buildings and landmarks in Singapore in the 1950s based on a collection of photographs by Gibson-Hill, exhibited from 26 March to 5 April 1954. Although not all the photographs originally exhibited are published, the book includes reproductions of paintings found in the Raffles Museum. The notes on buildings and its architectural features are by Hancock and Gibson-Hill.



Harris, John. (1705). *Navigantium atque itinerantium bibliotheca, or, A complete collection of voyages and travels: consisting of above four hundred of the most authentic writers ... in the English Latin, French, Italian, Spanish, Portuguese, German or Dutch tongues....* (Vols. 1 & 2). London: Thomas Bennet. Description: 2 v. Vol. 1: 862 p., Vol. 2: 928 p., ill, map (fold), index. Call no.: RRARE 910.8 HAR Microfilm no.: NL 25462

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



Hawkins, Gerald. (1952). *Malaya* (1st Ed.). Singapore: Government Printing Office. Description: 114 p. : ill. , maps ; 27 cm. Call no.: RCLOS 959.5 HAW [GBH] Microfilm no.: NL 10187

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



Parkinson, Cyril Northcote. (1953). *The Mace of the City of Singapore*. Edinburgh: Pillans & Wilson.
Description: 18 p: col. front. , illus., plates; 22 cm.
Call no.: RCLOS 929. 8 PAR [GBH]
Microfilm no.: NL 10772

Originally a weapon, the mace in English tradition is now regarded as a ceremonial symbol, reflecting an office or a parliamentary meeting in session. This golden mace was donated in 1953 to commemorate the occasion of King George VI raising the status of Singapore to a City in 1951. This brochure gives details of the design and significance of each symbolic element in this particular mace. Gibson-Hill was part of the committee consulted on the design of the mace whilst Loke had financed its production.



A poster for the Senoi Temer especially to aid them in evacuation. The bearded man represents the Adviser on Aborigines

Malaya. Department of the Adviser on Aborigines. (1951). *Notes on the administration, welfare and recording of technical data relating to the Malayan aborigines*. Kuala Lumpur: Printed at the Govt. Press.
Description: 88 p., ill. (some folded).
Call no.: RCLOS 572.9595 MAL [GBH]

This is a compilation of circular memoranda distributed in 1950 to guide local authorities in administrating the aboriginal population. The five sections describe not only administrative details, such as the role of the Federal Department of the Adviser on Aborigines and the recording of data concerning the community, but deal also with issues concerning the aborigines in the context of the Emergency – the British offensive against Malayan communists. Fold-out propaganda material and graphics for distribution to the aborigines are also appended.



***Singapore Art Society.** (1954–1955). *The Singapore Artist* (Vol. 1, Nos. 1–3). Singapore: Singapore Art Society.
Description: v; 21 cm.
Notes: Presented by Dato Loke Wan Tho to

the National Library of Singapore.
Call no.: RCLOS 705 SA [GBH]
Microfilm no.: NL 9939, NL 11804

The Singapore Artist or the *Journal of the Singapore Art Society* was published when a rising interest in the local arts scene was evident as seen in the increased number of art exhibitions in the 1950s. Articles are by members of the Society, the community of arts aficionados and the artists. The discussion of the arts is not limited to that practised in the English-speaking community, but extends to that evolving out of the Chinese, Indian and Malay communities. The 1st issue was released in September 1954. By the 3rd issue, it was so widely read throughout Malaya that it was renamed *Malayan Artist*. Gibson-Hill was a founding member and the Society's first Chairman from 1949 to 1953.



K. Kadang. (1960). *Ukiran rumah Toradja*. Djakarta: Dinas Penerbitan Balai Pustaka.
Call no.: RCLOS 736 KAD [GBH]

Kadang's work describes the decorative arts found etched on Toraja homes in Central Sulawesi providing insights to their symbolic meanings. The Toraja's original animistic beliefs and the lack of a written language resulted in the development of an intricate system of animals and plants motifs each with its own meaning. Carved out of wood, these motifs decorate the Toraja homes in stark red and black. The publication presents a series of these designs in square panels of red and black, providing the Toraja and Indonesian names as well as the function and significance of these motifs.

林光挺文献集简介

林光挺先生，二战前的马来亚瓜拉庇拉社会领袖，历任瓜拉庇拉中华商会、树胶公会、华侨筹赈兵灾难民会会长等要职，赞助同盟会，捐助教育事业，长袖善舞，交游广阔。1939年庆祝六秩荣寿并结婚四十周年纪念；1940年不幸逝世，享年61。

生荣死哀，留下6册约800页的祝寿颂文、逝世挽词及相关的照片、函件和报导。

林光挺先生的幼子林琮先生于2007年捐赠这批文献给国家图书馆。

赖燕鸿

顾问

文化遗产馆藏发展处

by LAI YEEN PONG

Consultant,

Heritage Collection Development,
National Library



Calligraphy of Zhou Enlai in praise of the philanthropy of Mr Lim Kong Thing and wishing him longevity on the occasion of his 60th birthday and everlasting happiness on the occasion of the 40th anniversary of marriage in 1939.



Letter of the Consulate General of the Republic of China to Mr Lim Kong Thing of the Rubber Association on 22 Dec 1932 seeking his assistance to introduce friends to make donations towards the building of a hospital in honour of Mr Fang Sheng Dong who died a martyr for his involvement in the Huanghuakang Uprising of 1911.



Letter dated 27 Oct 1939 from the Chinese Consulate in Kuala Lumpur to the Chinese Consulate General in Singapore regarding the assemblage of artefacts related to Dr Sun Yat Sen for an exhibition at the Sun Yat Sen Villa in Singapore scheduled for opening on 12 Nov 1939 to commemorate the birth anniversary of Dr Sun.



这批文献主要是以下未曾出版的手稿：

喜庆文献:

第一册：寿刊 - 题词集 (一)

第二册：寿刊 - 题词集 (二)

第三册：寿刊 - 颂文集、事略集、通信集
颂文集 (三)
事略集 (四)
通信集 (五)

荣哀文献:

第四册：荣哀录

第五册：来函集

第六册：哀思纪念册



战前的文献能留至今日已是不易，更何况是当时属于极度敏感的文献。《林光挺文献集》收集了中国及东南亚许多近代名人字迹，包括同盟会、筹赈中国难民各分会、侨务委员会、国民党等组织和机构的要员及文人的手稿。倘若在长达三年零八个月的日治时期里被日军查获，文献保存者及文献册内署名的许多东南亚华侨领袖都很可能会遭遇不测。据林琮先生说，日治时期这批文献曾经埋在土里，藏在天花板上，战后才从瓜拉庇拉带来新加坡。虽然经历曲折，大部分的文件还是保存得相当完好。

这批文献具有非常珍贵的历史与艺术价值。文献包括许多名人手稿，例如周恩来、

A colourful certificate acknowledging donation of Mr Chen Yi Yuan towards the Selangor Overseas Chinese China Relief Fund on the occasion of the 60th birth anniversary of Mr Lim Kong Thing, a community leader of Kuala Pilah, Negri Sembilan in 1939.



A colourful certificate acknowledging donation towards the Perak Overseas Chinese China Relief Fund on the occasion of the 60th birth anniversary of Mr Lim Kong Thing, a community leader of Kuala Pilah, Negri Sembilan in 1939.

蒋宋美龄、孙科、林森、白崇禧、王宠惠、蒋梦麟、陈绍宽、陈树人、于右任、郁达夫、林连登等人的真迹及印章。许多函文是写在中国及东南亚各政府和私人机构的信笺上，揭示出海外华侨的网络及其层层关系。色彩缤纷的筹赈礼券折射出当时华侨对中国的天灾人祸的忧虑和关怀。

《林光挺文献集》是研究战前东南亚，尤其是新马华人历史的一组重要的原始资料。为了方便研究者的参考，国家图书馆特为每册《林光挺文献集》附上个别的目录，并且另外复制两套文献集存放在李光前参考图书馆。国家图书馆已将文献集数码化以方便国内外人士上网参考阅览。

SUMMARY

Mr Lim Kong Thing was a successful businessman and a renowned community leader of Kuala Pilah in Negri Sembilan, who was very well connected to other countries in Southeast Asia and China. He was a strong supporter of Tongmenghui (led by Dr Sun Yat Sen) and served as advisor to the Committee of Overseas Chinese

Affairs. After his passing in 1940 at the age of 61, he left behind some 800 pages of documents, comprising eulogies, elegies, correspondence, photographs, notices and other ephemeral materials. The collection was donated to the National Library in 2007 by his youngest son, Mr Lin Qiong, a retired teacher and writer who is now 78 years old. The collection offers an insight to the Chinese diaspora of pre-WW2 Malaya and Southeast Asia, and the socio-economic network and connection as well as the political alignment and allegiance of the Chinese overseas in Southeast Asia in the first half of the 20th century. Besides its historical and research value, the collection has its cultural significance and calligraphic merits as many of the manuscripts were written by well-known personalities such as Zhou Enlai, Chiang-Soong Mei-ling, Sun Ke (son of Dr Sun Yat Sen), Chen Shuren, Yu Youren and Yu Dafu. It is amazing that the collection was not destroyed before or during the Japanese occupation of Malaya and Singapore in the 1940s as many of the documents were very sensitive and would have cost the lives of those whose names were listed in the 6 volumes of documents. The National Library has recently digitised the collection so that users can have access to its content via the Internet.



An announcement of the China Kuomintang Nanyang Main Branch on 15 Oct 1927 on the appointment of fund-raising committee members in Negri Sembilan for the construction of the KMT party building.



An announcement from the Committee of Overseas Chinese Affairs in 1938 regarding the Chinese government restriction on overseas travel for the people of the Fujian and Guangdong provinces to prevent evasion of military conscription. It clarified that the restriction did not apply to those Overseas Chinese who had been staying overseas for more than three years.



A clarification note from the Secretariat of the Committee of Overseas Chinese Affairs in 1938 in response to a smearing campaign conducted by a few ex-staff of the committee.



Calligraphy of Yu Youren, a master calligrapher, poet and member of Kuomintang.

The Legacy of Tan Kah Kee and Lee Kong Chian

by **JANE WEE**
Senior Librarian,
Lee Kong Chian Reference Library,
National Library



PM Lee making his speech as the Guest of Honour



PM Lee keying in his thoughts about the exhibition in the "Comments" page of the Legacy website

"We cannot recreate the unsettled circumstances that motivated people like Tan Kah Kee and Lee Kong Chian to set out and create wealth in virgin economies and new industries, and having succeeded, to want to uplift their communities," said Prime Minister Lee during the official launch of the Legacy of Tan Kah Kee and Lee Kong Chian exhibition on 18 July 2008, "but the spirit of these pioneers - a willingness to venture into areas that are new and untested, and a desire to contribute to something much larger than oneself - remains relevant to all of us today, and to future generations of Singaporeans."

Prime Minister Lee was the Guest of Honour for the Legacy of Tan Kah Kee and Lee Kong Chian exhibition, which was launched on 18 July 2008, attended by more than 250 invited guests. Among them were the descendants of both Mr Tan Kah Kee and Dr Lee Kong Chian, repre-

sentatives from Chinese organisations such as the Chinese Chamber of Commerce & Industry, various Chinese Clans Associations and business guilds as well as the principals and vice-principals from schools in Singapore and Malaysia.

The exhibition features four galleries dedicated to Mr Tan and Dr Lee's roles as entrepreneurs, promoters of education and community leaders and the legacy they left behind. To engage the interest of the younger generation in our pioneers, photographs and artefacts were carefully chosen and designed to weave the stories of both men together. A fair use of videos, oral history recordings and newly created audio interviews add to the multi-sensory experience for the visitors, and the interactive features for the public to participate in polls and quizzes on what they can do for others as well as for the future generation add to the fun of

Organisers



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This classroom comes with interesting discoveries hidden inside each of the 40 desks

visiting the exhibition. A classroom gallery that depicts a classroom of the 1950s comes with interesting discoveries hidden inside each of the 40 desks, making it refreshing to the youth, while bringing back nostalgia and memories for those who have attended classes in rooms with furniture that looked like this.

Positive feedback was received from the visitors of the exhibition and the following are just some examples:

"Astonished! That's how I feel as I walk through this exhibition. These two men have contributed towards the community even after their demise. Truly humble and remarkable. More people should follow suit. Simply love the quotes! Congratulation to NLB for bringing "The Legacy" to life!"

Sophia Tan

"Really appreciate the initiative and effort to organise an exhibition on two of the greatest philanthropists in Singapore. These selfless giving to society is a great lesson for our younger generation and indeed anyone to emulate!"

Alex Puah

"Admirable and informative exhibition. We remember our school days and proud to be associated with the daughter of the late Mr Tan Kah Kee. I was a student of the late Ms Tan, and remembering her today brought back sweet memories! Thank you for the wonderful work."

Former student of MGS

"The informative & interesting exhibits are very well-presented. All secondary school students should visit this exhibition. Not only is it informative but inspiring."

William Goh

"It is really amazing to learn about how much Mr Tan Kah Kee and Lee Kong Chian had achieved in their lifetimes. It is not the great fortunes they possessed, their achievements and their contributions to society come from their sincerity to help to bring others forward and their perseverance to do what they strongly believed in."

Fu Ping

As the curator and one of the main organisers of the exhibition, we feel that there is still plenty of room for improvement. We thank the community and schools for their strong support and interest in this exhibition.

In conjunction with the exhibition, a two-day conference on 28 and 29 November 2008 will be held at the National Library Building, Level 5, Possibility Room. The theme of the conference is **"Tan Kah Kee and Lee Kong Chian: Their Significance in the Making of Modern Singapore and Malaysia"**, conducted in both English and Mandarin, with simultaneous translation service.

配合展览，我们将在2008年11月28日及29日于新加坡国家图书馆5楼，良机会议厅，举办一场国际研讨会，主题是“**陈嘉庚、李光前与现代新马**”。研讨会将使用中文与英文，我们将在现场提供同步翻译服务。

Registration fee is \$150 (excluding GST) and senior citizens of 62 years and above as well as students would enjoy a subsidized rate of \$75 (excluding GST). To register, please download the Registration Form from our website and send the completed form to the following address, or participant may fax or email to us:

每位收费是\$150（不包括消费税），学生和62岁以上的乐龄人士则只须付\$75（不包括消费税）。请到我们的网站下载报名表格，填妥后传真、或寄到以下地址或电邮：

http://www.thelegacy.nl.sg/evn_registration.html (English Version)
http://www.thelegacy.nl.sg/chinese/evn_registration.html (中文版)
 National Library Board
 100 Victoria Street
 #07-03, Singapore 188064
 Email: TKK_LKC@nlb.gov.sg
 Fax: 6333 7968

Day 1, Friday 28 November 2008

第一天 2008年11月28日, 星期五

Opening Address by Prof Leo Suryadinata
(in English) 开幕词-廖建裕教授 (英语)**Welcome Address by Dr N Varaprasad**
(in English) 欢迎词-华拉保绍博士 (英语)**Keynote Address by Prof Su Guanng**
(in English) 主旨演讲-徐冠林教授 (英语)

Tea break 茶点

Track 1: Entrepreneurship and Ethnic Chinese
第一节: 华人与企业**Tan Kah Kee and Oei Tiong Ham: A Comparative Study of Overseas Chinese Entrepreneurship****Assoc Prof Yen Ching-hwang** (in English)
Adjunct Professor and Reader, School of History and Politics, The University of Adelaide, Australia**Abstract**

Using Tan Kah Kee in Singapore and Oei Tiong Ham in Indonesia (Dutch East Indies) as examples, this paper illustrates the salient characteristics of Overseas Chinese entrepreneurship. This paper also draws similarities and contrasts between Tan Kah Kee and Oei Tiong Ham in their socio-political inspirations and business practices, which partly resulted in them taking different paths in the making of history as Chinese in Southeast Asia.

陈嘉庚与黄仲涵: 海外华人企业家的比较研究**颜清湟博士 (英语)**

南澳大利亚阿德雷德大学历史系教授

摘要

以新加坡的陈嘉庚与荷属东印度(印尼)的黄仲涵的实例来印证海外华人企业家的特征。本文也将比较陈嘉庚与黄仲涵不同的社会政治理念 and 他们的商业实践, 从而解释为何他们在东南亚华人历史上拥有不同的声誉和成就。

Comparison of Tan Kah Kee and Lee Kong Chian: their Personality Traits and Business Habits**Mr Zhen Bing Shan** (in Mandarin)
Independent Researcher**Abstract**

Tan Kah Kee and Lee Kong Chian were both civic-minded philanthropists who have given generously to education and there are similarities and differences in their characters and their styles of business management. The speaker will make a presentation by comparing the two men in the larger context of their background differences.

陈嘉庚与李光前经营企业和为人的比较**郑炳山先生 (华语)**

独立研究者

摘要

陈嘉庚和李光前都是热心公益、捐资办学的慈善家。他们经营企业和为人都很相似, 但也有差异。作者将通过两人成长背景与政治背景的差异为两位先生进行比较。

From the Ethnic Economy to Transnational Entrepreneurship: Chinese Business in Britain and Singapore since 1990**Prof Liu Hong** (in English)Director for Chinese Studies & Confucius Institute
Professor of East Asian Studies of University of Manchester, United Kingdom**Abstract**

This paper examines the diverse patterns and complex nature of Chinese businesses in Britain and Singapore over the last two decades. It will also discuss the roles of the nation-state, social/cultural networks, institutions, and business Familism in the evolution of new Chinese entrepreneurship in the two countries that have been linked by historical bonds and institutional resemblances.

从族裔经济到跨国场域: 1990年以来英国与新加坡新移民企业家的比较研究**刘宏教授 (英语)**

英国曼彻斯特大学教授、中国研究中心主任; 英国孔子学院院长

摘要

本文以英国和新加坡的新移民企业家为比较研究的对象, 探讨近20年来新华人商业的结构、转型及其动力。本文还将进一步分析英、新、中国的国家政策、社会与商业网络、华人机构、家族主义传统等因素对这两种不同类型的移民经济的影响并讨论其发展前景。

Q&A and Discussions 问答与讨论

Lunch 午餐

Track 2: Comparison Studies 第二节: 比较研究**Turning Compass: Diasporic Experience of Tan Kah Kee and Lee Kong Chian****Dr Yow Cheun Hoe** (in Mandarin)

Assistant Professor, Division of Chinese, Nanyang Technological University

Abstract

This paper attempts to compare Tan Kah Kee and Lee Kong Chian, particularly with regards to personal experiences, their interactions with the ethnic groups and political regimes, and the legacies they entailed.

It argues that the decisions and directions that Tan and Lee took at the historical critical points reflect the multiple possibilities of Chinese diasporas in Singapore and Malaysia, thus becoming important benchmarks for the complexities of ethnic Chinese identity.

转动罗盘：陈嘉庚和李光前的华人离散经验

游俊豪博士（华语）

南洋理工大学中文系助理教授

摘要

本文尝试比较陈嘉庚和李光前的个人经历、他们与族群及政体的互动、他们遗留下的精神遗产。本文意图指出，陈嘉庚和李光前在历史关口上的抉择与路线，折射了新马华人离散经验的多种可能性，成为华族身份复杂性的重要指标。

Comparing Tan Kah Kee and Lee Kong Chian

Mr Chua Leong Kian (in Mandarin)

Independent Researcher

Abstract

The presentation looks at the different aspects including education background, communities served, language capabilities, and political identity to make a comparison between Tan Kah Kee and Lee Kong Chian.

陈嘉庚和李光前的比较

蔡良乾先生（华语）

独立研究者

摘要

通过教育背景、活动范围、语言能力、还有政治认同，作者将分析陈嘉庚与李光前之间的差异，并探讨他们的取向与成就。

Chinese and Ethnic Chinese: The Comparative Study of Tan Kah Kee and Lim Boon Keng

Assoc Prof Lee Guan Kin (in Mandarin)

Associate Professor, Director, Centre for Chinese Language & Culture, National Technological University

Abstract

Tan Kah Kee and Lim Boon Keng were two eminent leaders of the early Singapore Chinese community, played important roles in Singapore's social, economic and cultural development, and have made valuable contribution towards education. They both cared about and were involved in politics in China and made personal sacrifices for the development of education in China. This article seeks to present their outstanding characters and charisma through a comparative study.

华侨与华人：陈嘉庚与林文庆的比较研究

李元瑾副教授（华语）

中华语言文化中心主任

摘要

陈嘉庚与林文庆是新加坡早期华人社会两位非常杰出的领袖，他们都在新加坡的社会、经济和文化等领域扮演重要角色，并在教育方面做出极有价值的贡献。同时，他们都关心和参与中国政治，更为中国教育做出个人的牺牲。本文将通过比较研究，呈现两人的丰姿和神采。

Q&A and Discussions 问答与讨论

Tea break 茶点

Track 3: Question of Identity: Culture and Politics 第三节：文化与政治认同

Tan Kah Kee and Lee Kong Chian – Divergent Political Destinies and Contrasting Legacies

Dr Yong Chin Fatt (in English)

Research Fellow, Department of History, Flinders University

Abstract

Despite close relationships and many shared experiences, traumas, values, passions, compassions and lifestyles, both Tan Kah Kee and Lee Kong Chian ended political partnership in 1950 and chose divergent political destinies. This paper tackles on the question as to why Tan Kah Kee left Singapore to help reconstruct a new China under Mao while Lee Kong Chian stayed on to help promote political developments leading to self-government in Singapore and independence in Malaya.

陈嘉庚与李光前：政治命运及文化遗产

杨新发博士（英语）

历史系弗林德斯大学研究员

摘要

陈嘉庚与李光前关系非比寻常。他们有姻亲关系，长期以来在事业与政治运动中也是经过考验的伙伴。尽管两人的人生哲学、价值观念与生活方式都颇相似，对教育与慈善事业的热情高度一致，但最终，两人在政治与政治思想上，还是分道扬镳，未能取得共同的政治归宿。作者将分析造成两人不同转向的因素。

Cultural Production and Representation of Lee Kong Chian as a Nanyang Capitalist and Philanthropist

Assoc Prof Huang Jianli (in English)

Associate Professor, Department of History, National University of Singapore

Abstract

This paper focuses on the substantive pool of Chinese-language writings on Lee Kong Chian and examines how he has been portrayed in the past and in more recent times, amidst the changing circuits of power and shifting identity formations.

南洋资本家和慈善家：华文作者笔下的李光前

黄坚立副教授（英语）
新加坡国立大学历史系

摘要

本文以政权和身份认同的转变做为背景，通过大量有关李光前的中文作品中，研究过去和现今时代的人如何描绘他。

Q&A and Discussions 问答与讨论

Day 2, Saturday 29 November 2008

第二天 2008年11月29日，星期六

Track 4: Education and Ethnic Chinese
第四节：华人与教育

Lee Kong Chian and Chinese Education in Singapore: 1946-1955

Dr Neo Peng Fu (in Mandarin)
Assistant Professor, Department of Chinese Studies,
Nanyang Technological University

Abstract

From the second half of the 1940s to the first half of the 1950s, Chinese schools in Singapore witnessed a period of tremendous challenges. Lee Kong Chian had been actively involved in the social movements initiated by the Chinese-speaking community in Singapore aimed at dealing with these problems. The paper aims to show how Lee indeed had contributed much to the cause of Chinese education in Singapore in the period under study and attempts to present an evaluation of these contributions.

李光前先生与新加坡的华文教育：1946-1955

梁秉赋博士（华语）
新加坡国立大学中文系助理教授

摘要

从日据时代结束到“林德宪制”实施前后，是新加坡华文教育史上的一段多事之秋。身为华人社会的领袖，尤其是关心华文教育的一位侨领，李光前先生在当时华社围绕着这些问题而展开的运动中都曾扮演着一个重要的角色。本文拟对李先生于1940至1950年代之间对新加坡华文教育的发展所作的贡献作一初步的评议。

Comparison of Ideology in Establishing Schools between Tan Kah Kee and Lee Kong Chian

Assoc Prof Wu Hin Yung (in Mandarin)
Associate Professor, Humanities and Social Studies,
Southern College of Malaysia

Abstract

While there were differences in political opinions between Tan Kah Kee and Lee Kong Chian, two significant similarities for both were their successful establishment of their business empire and their strong emphasis on education. This paper made a comparison study on the education perceptions of Tan Kah Kee and Lee Kong Chian that affects the ideology in their establishments of schools.

陈嘉庚与李光前办学理念之比较

胡兴荣博士（华语）
马来西亚南方学院人文与社会学部主任、
副教授

摘要

纵观陈嘉庚和李光前的一生，除了政治上的着墨彼此有着明显的区别，却有两樁聚焦于他们身上的共同点，即建立商业王国和重教兴学。本文针对陈嘉庚与李光前的办学理念进行一个比较。

Q&A and Discussions 问答与讨论

Closing Remarks by Prof Leo Suryadinata
(in English) 闭幕词 - 廖建裕教授（英语）

Tour of Exhibition at National Library
(in English and Mandarin)

参观“承前启后 继往开来：陈嘉庚与李光前”展览（英语、华语）

Lunch 午餐

Depart for Heritage Tour (in English and Mandarin)

集合出发，寻找陈嘉庚与李光前的足迹之旅（英语、华语）

Return to National Library 回返国家图书馆

承前启后 继往开来 陈嘉庚与李光前览

蓝玫琿

厦门图书馆，办公室副主任

by LAN MEIHUN

Deputy Head, Administrative Office,
Xiamen Library

7月14日下午5点，我和小李到达新加坡樟宜机场，走出机场大厅时，看见新加坡国家图书馆的刘桂华女士（副处长，国家图书馆业务促进部）和一直与我们联络展览工作的黄美萍女士（高级图书馆员，参考与研究服务）。我们四个一见面就发出会心的笑，感受到老友相见的那种快乐。去年年底她们来中国进行展览前期考察时，我和小李全程陪同使我们彼此都非常熟悉，加上我和小李因展览工作与美萍有非常多的沟通和交流，这更让我们感觉不到时空上的分离，去年的道别仿佛还像是昨天的事。

第二天早上，我和小李从住的酒店走到新加坡国家图书馆。在图书馆大楼下，我们感受到展览浓浓的的气氛，两边立杆上高高地挂着宣传海报。中英文双语宣传海报体现了新加坡多语种国家的特色，我们还在海报上发现厦门图书馆的馆名和logo，荣誉感也立刻在我心中升腾起来。

到了国家图书馆，美萍安排我和小李到李光前参考图书馆10楼展厅观看展览。在来新加坡之前，我知道展览的大概定位，也设想过得展览的场景，但真正见到展览时，还是非常吃惊。也许在收集资料的过程中，看到的都是逝去多年的人事、情景，蒙尘的旧照片、锈迹斑斑的旧物件很难让我和这个年轻、充满活力的



The first exhibition gallery is dedicated to Mr Tan and Dr Lee's roles as entrepreneurs

展览联系在一起。甚至主题墙也如年轻人一般，简单得让人担心，只有大大的“诚毅”和“承前启后 继往开来：陈嘉庚与李光前”几个字，很明显的少了一样很重要的东西。直到看完展览，看到鸣谢墙时才明白我担心的缘由，他们将主办单位、合作伙伴和赞助机构、个人等放在最后，表达一种不喧宾夺主诚意与谢意。

大概全世界都面临一样的问题，就是年轻人对本国传统文化的认同感越来越少。各国也都在积极寻找让年轻人接受和理解的方式，努力将自己的传统文化表达出来。新加坡多元文化的背景，使得年轻人很少认真关注华人的传统精神和力量，因此新加坡国家图书馆举办这次展览的目的之一是吸引新加坡年轻人前来观看展览，鼓励新加坡人学习陈嘉庚、李光前先生“达则兼济天下”的精神。所以，展览处处体现吸引年轻人的特点：陈嘉庚或李光前先生的

格言警句，激励或警示年轻人；新颖的模拟课室，展示的是二十世纪五十年代的场景，掀开课桌里面放置的是那个年代的学生读物，以及放映三部有关陈嘉庚与李光前生平及贡献的记录片；还有专门录制的口述历史声像资料；展区四则完成是用声、光、电等非常年轻的元素组成的互动区，展示陈嘉庚与李光前无私奉献、遗爱人间的精神。

当然展览也能让老一代人产生缅怀和共鸣，展览使用了100多张珍贵旧照片和60多件文物，都是那个时代的物品，即使和这些展品没有任何关系的人，面对这些时也不能不睹物思怀，回想和思考那个年代留下的精神品质。展览现场我们碰到一些老人家，他们看到模拟课室后开心地说那课桌和小学课本就是我们以前用的。

新加坡国家图书馆在新馆举办了四次类似的展览，只有这一次国家总理李显龙先生出席展览的开幕式。这

令我们很好奇。新加坡同仁告诉我们因为这正好与总理近期提倡的社会捐助的观念相契合，正如他在开幕献词中所说的：“他们待人以诚和不屈不挠的风范至今仍具影响力，‘取诸社会，用诸社会’的精神更值得现代人追思和学习。”

18日早上的开幕式没有任何排场。开幕式的现场就在国家图书馆外面的空地上，四面透风，只用拉栏简单地围出一个场地，摆放了几百张椅子。大家入座后，司仪开始主持开幕式。司仪的欢迎词也非常简单，只是宣布：“就让我们等待贵宾我国总理李显龙先生到来。”10点李显龙总理准时出现，在座者纷纷鼓掌，李显龙总理向在座者挥手致意，然后入座。

接下来是新加坡国家图书馆总裁华拉保绍博士献词，他几次提到我馆在这次展览中所做的工作，并对此表示感谢。陈嘉庚基金会主席潘国驹博士也发表了演

讲。最后是由李显龙总理献词，他的讲话非常实在也很有激励意义，他说“新加坡能有今天的成就是因为先驱们实干、勤奋和‘做得好’精神。他们当中有不少是飘洋过海定居本地的移民。尽管背景悬殊，他们仍协力贡献，为新加坡奠下可贵的稳固基础。”

总理和总裁以及陈嘉庚基金会的潘国驹博士宣布展览开幕，总裁向总理送上由我馆承办的刻有“诚毅”字样的印章。最后，由新加坡南侨小学呈献传统华人舞蹈《红扇翩翩》，展览开幕式到此结束。

接下来，参会者到10楼展厅参观展览。美萍这时候成为总理的讲解员，她带着总理参观展览并讲解展品内容，展厅一时挤满了人。前一晚在总裁晚宴上，华拉保绍总裁说第二天参观展时让我们在某个展区等待，他将向总理介绍我们。于是我们站在陈嘉庚《南侨回忆录》手稿复制件展品前静静地等

待。总理对展品看得非常仔细，到我们这时，总裁不失时机地向总理介绍我们，总理一听立刻展颜一笑，过来和我们一一握手并交谈，并再次表示感谢。

展览开幕结束了，但是我们的工作还没有结束。因为两馆愉快的合作经验，使我们想更好地合作下去，更多地合作下去，因此，我们带回来新的合作意向。

SUMMARY

The author is one of the two working team members from Xiamen Library, a supporting partner of "The Legacy of Tan Kah Kee and Lee Kong Chian" exhibition. Its role is to assist the exhibition project team in securing the permissions and artefacts from China to be featured in the exhibition. In this article, she shares with us her thoughts when she saw the physical exhibits for the first time, and her observations of the launch of the exhibition.

中国方面资料收集情况介绍

李跃忠

厦门图书馆，助理馆员

by LI YUEZHONG

Assistant Librarian,
Xiamen Library

2008年7月18日，“承前启后 继往开来：陈嘉庚与李光前”展览在新加坡隆重开幕。厦门市图书馆作为这次展览的协助伙伴(Supporting Partner)参与了此次展览，负责处理展览在中国的相关工作。早在2002年11月，为促进两馆在图书馆管理与服务方面的交

流与合作，厦门市图书馆就与新加坡国家图书馆管理局签订馆际交流合作协议(MOU)。随后，两馆在文献资料交换、馆员互访等项目上开展合作。2005年年底，两馆决定开拓合作领域，初步拟定了以合办展览的方式展开合作的意向。随后，双方立足厦门与新加坡，确立

了展示华侨陈嘉庚的展览选题。根据新加坡国家图书馆安排大型展览的计划，展出时间定在2008年。

随后，我们开始展开资料收集和整理工作(包括图书、杂志、报刊、影音等资料)。在厦门市委统战部的指导下，走访了集美学校委员会、陈嘉庚纪念馆、华侨

博物院、厦门大学等单位，了解了他们收藏的资料和实物。07年初，新加坡方面提出把李光前先生的生平事迹也列入展览，认为李光前先生在创业、兴办教育、关怀社会等方面与其岳父陈嘉庚先生有许多共同之处，他们分别生活在“华侨时代”和“华人时代”这两个不同的时代里，也正好体现了精神的影响和“承传”。于是，展览的内容调整为陈嘉庚与李光前。展览的内容增加了，我们需要把李光前的有关资料添加进去，并在两人之间有个链接或过渡。我们因此走访了南安芙蓉基金会、李光前故居纪念馆、国光中学等单位，了解他们收藏的资料和实物；拜访了《李光前传》作者郑炳山先生，香港李远荣先生及国光中学校友网芙蓉网的黄敏敏女士也给了我们提供不少帮助。

2007年10月21日，新加坡国家图书馆负责展览的领导及工作人员一行四人赴厦门协商合办展览相关事宜。厦门文史专家洪卜仁先生及华侨博物院名誉院长陈毅明女士参加了在厦门市个图书馆的座谈会。两馆就合办展览达成了初步共识。之后几天，我馆领导及工作人员陪同新加坡客人参观了陈嘉庚故乡集美、厦门大学、华侨博物院及李光前故乡南

安等地方，有几个单位与新加坡国家图书馆就作为此次展览的协助单位达成共识。

厦门市图书馆根据两馆协商的结果，继续收集有关陈嘉庚与李光前的资料和实物。年逾古稀的陈毅明女士带我们走访了相关单位，给我们提出了很多指导性意见，使我们收益良多。张其华先生（曾任陈嘉庚秘书）向我们讲述了集友银行的创办经过，并为我们提供了相关资料。翁如泉先生让我们复制了其收藏的李光前从上海寄回鼓浪屿英华中学的珍贵的明信片。蔡其呈先生将他收藏的南侨总会徽章等文物及资料供我们使用。白桦先生也为我们提供了他所收藏的资料。

2008年3月份起，我们开始陆续将收集整理好的珍贵照片、文字资料及照片的说明文字提供给新加坡。然后，我们开始着手于手稿、徽章、明信片、证件等实物的复制工作。展览共展出100多张珍贵照片和60多件文物，其中中国提供的展品共采用了照片40张、实物复制品13件。

参与布展工作及开幕式。展览开幕前一周，厦门市图书馆的工作人员赴新加坡参加展览的布展工作，校对图片、实物及网站虚拟展览的说明文字，参加开幕式的准备工作会议、彩排等活动。

《承前启后 继往开来：陈嘉庚与李光前》展览是厦门市图书馆建馆以来第一次通过联合举办展览的形式加强与国外图书馆的合作与交流。它既是一次有实质内容的对外交流活动，又是一次厦门市图书馆对外形象的成功展示。展览充分发挥了厦门市图书馆的特色资源及人才优势，对厦门市图书馆自身人员素质的提高及扩大厦门图书馆在新加坡乃至东南亚的影响力起到了积极的促进作用。

SUMMARY

The author is the other working team member from Xiamen Library. Xiamen Library is a supporting partner to assist the exhibition project team to secure the permissions and artefacts from China to be featured in the exhibition. In this article, he provides a descriptive account of collecting resources in China for the exhibition. It includes the work involved, the processes, and the various organisations and individuals in China who have contributed to the exhibition. He concludes by adding that the launch of the exhibition is not only a milestone for Xiamen Library in terms of international collaboration, but more importantly, it has helped to improve the capability of Xiamen librarians and provided Xiamen Library an opportunity to make its influence felt in Singapore and Southeast Asia.

Seminar on "The Science and Art of Green Building Design" and Launch of Architectural Book on the National Library Building

by **VERONICA CHEE**
Senior Research Associate I,
and **JOSEPH DAWES**
Research Associate I,
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Dr N Varaprasad, Chief Executive, National Library Board

The National Library Board (NLB) organised a seminar on "The Science and Art of Green Building Design" on 22 July 2008, which focused on the various architectural design aspects of 'green' building design and its significance in an urban environment. The seminar aims to share NLB's experience in designing a 'green' building and to create awareness of the benefits of 'green' building designs. NLB was awarded the *Green Mark Platinum Award* bestowed by the Building & Construction Authority in 2005 and the *First Prize* in the *ASEAN*

Energy Efficiency Award under the category of 'New and Existing Buildings' in 2007.

Dr N Varaprasad, Chief Executive, NLB, opened the seminar by pointing out that the title of the event acknowledged that it took not only science to create the new National Library building but art played a tandem role too. He said that NLB is very conscious of its public role to support and promote environmental sustainability and that in keeping with the National Library's spirit and ethos, knowledge has been created for this

seminar to be shared with everyone in the larger community.

The keynote was delivered by the design architect of the building, Dato' Dr Ken Yeang. He launched into his keynote speech by asserting that the battle for sustainable futures would be in cities rather than in buildings. Dr Yeang proceeded to share the science and art of his green building designs through projects spanning different countries. He said that his background as an ecologist rather than as an architect formed his views and philosophy on green buildings.

Mr Jeffery Neng, Deputy Director of the Green Mark Department at the Building & Construction Authority, spoke on the Green Mark scheme and how it is taking shape here in Singapore, spelling out the initiatives towards a more green building ethos. Green Mark is used as a benchmark to identify good practices in the development, construction, maintenance and management of buildings.

The roundtable discussion was chaired by Dr Tay Kheng Soon, Principal Partner, Akitek Tenggara. The other members of the roundtable included Dato' Dr Ken Yeang; Prof Lee Siew Eang, Associate Professor, Department of Building, School of Design and Environment, National University of Singapore; Mr Jeffery Neng, and Mr Carsten Huttche, Founder/Director, Environmental Professionals.

Mr Ronnie Tan, Senior Research Associate, Publishing and Research



Mr Tai Lee Siang, President, Singapore Institute of Architects

Services, NLB, ended the seminar by highlighting the various information resources available to research green buildings and bioclimatic design. These resources include NLB's databases, the Internet as well as print materials from the National Library. Some of the databases recommended by Mr Tan include Business Monitor International, EBSCOhost, EIU, Engineering Village2, Factiva, ProQuest, ISI Emerging Markets, Global Trade Atlas and KOMPASS.

The seminar attracted 105 participants comprising architects, staff from statutory boards such as Jurong Town Corporation, Building & Construction Authority, National Environment Agency, National Parks Board, and architecture students from the National University of Singapore.

After the seminar, the National Library launched the architectural book, "The National Library of Singapore: Redefining the Library". The occasion was graced by Guest of Honour, Mr Tai Lee Siang, President, Singapore Institute of Architects.

The book showcases the National Library Building at Victoria Street as an architectural icon for Singapore and the region and shows how the architects and designers have endeavoured to revolutionise and humanise the library concept to meet the needs of users. Highlighted in the book are the various innovative and green features of the National Library Building such as the application of cutting-edge technology, bioclimatic use of landscaping, intelligent building systems and the green elements in the facade design. It is envisaged that architects and designers will gain an understanding of the building design rationale and gain invaluable insight into the design concepts and features that went into the construction of the building and NLB's learning lessons.

The book is available for sale at S\$57.70 (with GST) at Kinokuniya Book Stores and online at The Library Shop (<http://shop.nlb.gov.sg>). Limited copies are also available for loan at NLB libraries.



Roundtable Discussion (from left to right): Mr Carsten Huttche, Assoc. Prof Lee Siew Eang, Mr Jeffery Neng, Dato' Dr Ken Yeang and Prof Tay Kheng Soon

Standing the Test of Time

by **TAM SHU ER**
 Communications Associate I,
 Corporate Communications,
 National Library Board



Old photographs bringing back smiles and memories for Senior Minister of State for Education and Information, Communications and the Arts, RAdm (NS) Lui Tuck Yew seen here chatting with visitors.

Memories, sights and sounds, which had once accompanied us on our life journey, had been unknowingly forgotten as we go through new experiences and phases in our lives. But these lost memories come flooding back as we flip through our photo albums with nostalgia, recalling the times when we took the photographs with our family and friends at different places.

The National Library has always put in concerted efforts to preserve our local print heritage and not let them become Singapore's lost memories. Memories of our family and friends form an important facet of our national memory, serving as a source of pride and a point of reference to Singapore's social achievements over the decades.

The Heritage Road Show, which is into its third run, took place on 2 August 2008 and it was a vibrant showcase of local lives as seen through the kaleidoscope of Singaporeans. Visitors were able to view still shots of kampung life back then in Upper Serangoon, old documents like library cards, certificates and artefacts such as game pieces from yesteryears through an exhibition organised by Aljunied Town Council, one of the working partners for this Road Show.

Besides taking a journey back in time, there was a photography exhibition on the '43 Things that Remind Me of Singapore'. Winning entries were picked from the photography competition held earlier this year, which invited

Singaporeans to submit photographs of Singapore's sights and sounds. Today's memories will be tomorrow's history and this was the message that the National Library wanted to bring across to the local community through this competition.

Senior Minister of State for Education and Information, Communications and the Arts, Rear Admiral (NS) Lui Tuck Yew, graced the event as guest-of-honour. He summed up the importance of preserving our heritage in view of modernisation succinctly, saying, "With more people travelling widely and having Internet access, many begin to see themselves as cosmopolitans or citizens of the world. While we adopt a global view, we must develop a sense of history and appreciation of our heritage. Only then can we truly understand how and why we are unique, relate to the world confidently and develop the roots that bind us to this nation."

The National Library also launched two online initiatives, namely the Virtual Donors Gallery and Flickr SNAP. The Virtual Donors Gallery (www.donors.nl.sg) is an online portal showcasing highlights of Donors Collection and local artefacts donated by the public during the first Heritage Road Show in 2006. Researchers and overseas visitors can now get a chance to see our local heritage in the comfort of their homes.

The other initiative, Flickr SNAP (www.flickr.com/people/snaps/), is an extension of the National Library's Singapore National Album of Pictures (SNAP) on the popular photo-sharing website, Flickr.com. This initiative allows the National Library to widen its donorship pool by encouraging the online community to share their personal photo collections without having to part with their much-treasured mementos. In support of this initiative, Yahoo! had also featured heritage photos on Singapore's Yahoo! network and participated in the Road Show to promote greater awareness of their services.

Through public contributions, the National Library hopes to build a more comprehensive collection of pictorial records of Singapore's progression before the 1980s. Scores of Singaporeans came ready with photos depicting local architecture and landscape, commerce and industry, arts, ethnic communities, events, geography, nature, organisations, personalities, recreation, politics and government.

Dr N Varaprasad, Chief Executive of National Library Board, lauded the responsive role that the public had taken up in the ongoing efforts to expand and enrich Singapore's heritage collection. He added, "The photos that you donate will form part of Singapore's pictorial heritage for future generations. Donations to the National Library play a significant role in adding diversity and depth to our collections. Participation from the local communities is thus important to preserving and building our cultural heritage."

At the end of the event, the National Library had harvested a total of 1,095 items of which 150 were physical items

and 945 photographs were converted into digital format. The physical items collected included Arts Theatre of Singapore programme collaterals from the 1950s to 1960s, photographs of Bugis Street during the 1960s and the Singapore Island Country Club during the 1930s. All these will go towards building our print heritage for current and future generations to appreciate the history of Singapore.

Do log on to http://www.flickr.com/groups/snaps_events/pool/show/ to view digitised photographs of National Day Parade photographs taken in 1963, just before Singapore's independence and also the nation's second National Day Parade. These photos are not easily attainable and the National Library is excited to have these in the heritage collection.

If you missed the Heritage Road Show, you can still do a physical or digital donation via www.deposit.nl.sg. Your donations will help our future generations to revel in the roots of their history and also appreciate the identity that is unique to Singaporeans.



What are the things that remind you of Singapore? Singaporeans tell their stories through a photo showcase depicting the sights and sounds of Singapore.

Signing of Memorandum of Understanding Between National Library Board and Ustaz Ahmad Sonhadji Mohamad

by **MAZELAN ANUAR**

Librarian,
Lee Kong Chian
Reference Library,
National Library

On 6 August 2008, a Memorandum of Understanding (MOU) was signed between the National Library Board (NLB) and Ustaz Ahmad Sonhadji Mohamad to formalise the acquisition of Ustaz Ahmad Sonhadji's collections through donation to NLB. The signing ceremony took place at the residence of Ustaz Ahmad Sonhadji's daughter in Toa Payoh.

Ms Ngian Lek Choh, Deputy Chief Executive of NLB led the NLB representatives that include Ms Eunice Low who had been instrumental in liaising with Ustaz Ahmad Sonhadji and his family to allow NLB to help preserve Ustaz Ahmad Sonhadji's works and collections.

Ustaz Ahmad Sonhadji and his family expressed their sadness in parting with the collections. However, they are pleased that the collections will be made accessible to a wider audience via NLB's library infrastructure and they hope the collections will benefit the library users.

Ustaz Ahmad Sonhadji's collections



Ms Ngian and Mr Ustaz Ahmad Sonhadji Mohamad with the token of appreciation from National Library Board

comprise more than 1,000 publications and more than 500 manuscripts. The manuscripts include notes of his sermons and interpretation of the Qur'an for which he is most respected for in the region of Southeast Asia.

About Ustaz Ahmad Sonhadji Mohamad

Ustaz Ahmad Sonhadji is a renowned and respected Muslim scholar from Singapore. He was born in August 1922 in Surakarta (Solo), Central Java, Indonesia. His family migrated to Singapore in 1927 and lived in the

vicinity of Jalan Sultan known as Pasir Gembur.

He studied in Madrasah Aljunied and later became a teacher and principal there. He held various positions in the Muslim Religious Council of Singapore (MUIS) a body that advises the government on matters relating to Islam in Singapore.

He has produced many works which include the translation and interpretation of the Qur'an into the Malay language. It took him more than 25 years to complete this task and it has been subsequently been republished many times. His instructional book on performing the prayer has also been republished many times and has been translated into other languages such as Korean and Sinhalese.

Ustaz Ahmad Sonhadji is proud that many of his students have held important religious posts in Malaysia, Indonesia, Brunei and Singapore. Even though he is already 86 years old, he is still teaching on a weekly basis at Muhajirin Mosque.

RESEARCH FELLOWS 2008

Lee Kong Chian Research Fellowship Series



Mr Loh Kah Seng (left) and Mr Kelvin Low (right) receiving their Fellowships from Ms Ngian Lek Choh, Director, National Library

The Lee Kong Chian Research Fellowship welcomes two new Research Fellows, Mr Loh Kah Seng and Mr Kelvin Low Eng Yong, both from Singapore. They were awarded their Fellowship by Ms Ngian Lek Choh, Director, National Library at a signing ceremony held on 15 September 2008.

Mr Loh Kah Seng has a Master of Arts (History) from the National University of Singapore (NUS) and a Postgraduate Diploma in Education (Secondary) from the National Institute of Education (NIE), National Technological University (NTU). He is currently a PhD candidate in History at the Asia Research Centre, Murdoch University. His research topic is "Clearing Slums, Building Nations: The Transformation of Cities in Southeast Asia and Hong Kong, 1945 – 1970".

Mr Kelvin Low has a Masters in Social Sciences (Sociology) from NUS and is currently a teaching assistant at the Department of Sociology, NUS. He is also a doctoral candidate at the International Graduate School in Sociology at the University of Bielefeld, Germany. He will be researching on "Media Constructions of Samsui Women Historiography".

The Lee Kong Chian Research Fellowship invites scholars, practitioners and

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

Some of our Donor Collections available for research include the Gibson-Hill Collection, Ya Yin Kwan Collection, Tan Swie Hian Collection and Edwin Thumboo Collection. Donations to the National Library play a significant role in adding diversity and depth and are instrumental in assisting the Library to obtain notable items of heritage value. Such donations support the National Library's aims of promoting active participation from the local communities, thus enriching and preserving our cultural heritage by making them accessible for research and for reading pleasure. More details about our Donor Collections are available online at <http://donors.nl.sg/index.asp>. You can also read all about the Gibson-Hill Collection and the significant titles on pg 20 - 31 in this issue of BiblioAsia.

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

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