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Badan Warisan Malaysia (Company No. 104798-A)

2 Jalan Stonor, 50450 Kuala Lumpur

Tel: (03) 2144 9273 Fax: (03) 2145 7884

Email: heritage@badanwarisan.org.my

www.badanwarisan.org.my

Opening hours

Office: Mondays to Saturdays 9 am to 5 pm

Resource Centre: Tuesdays to Saturdays 10 am to 4 pm (by appointment only)

Rumah Penghulu tours: Twice daily Mondays to Saturdays at 11 am & 3 pm (other times by prior appointment)

No 8 Heeren Street Heritage Centre

Colin Goh, PJK, *Manager*

8 Jalan Tun Tan Cheng Lock, 75200 Melaka

Tel: 06 – 281 1507

E-mail: 8heeren@badanwarisan.org.my

Open Tuesdays to Saturdays 11 am to 4 pm

Suffolk House, Penang

Melanie Anthony, *Visitor Services Coordinator*

Ruhaida binti Ahmad, *Admin & Events Assistant*

250 Jalan Air Itam, 10460 Penang

Tel: (04) 228 1109 Fax: (04) 228 1103

Email: info@suffolkhouse.com.my

www.suffolkhouse.com.my

Buletin Warisan Editorial Team

Managing Editor Dato' HS Barlow

Editor Elizabeth Cardosa

Associate Editor Lim Ee Lin

E-mail: editor@badanwarisan.org.my

Notes From Council

by Elizabeth Cardosa

Traditions and Transitions

In the previous issue of Buletin Warisan, I wrote about the transformation of the Brickfields neighbourhood which was in progress.

The landscape work has mostly been completed so as you enter the new development of "Little India at Brickfields", you are greeted by a multitude of multi-coloured decorative arches, a fountain which at 7.6m tall, shaped like a traditional brass oil lamp but of gigantic proportions, purported to be the tallest fountain in the country, rows of murrukku shaped lamp-posts flanking the streets and, a little baffling perhaps because of the complete change of sensibility, two semi-abstract metal Bharata Natyam dancer sculptures.

The fountain which has been dubbed the "elephant fountain", sports big and small elephants with their trunks spouting water, swans and lotus flowers, and different floor and kolam designs adorning it. To promote "Little India at Brickfields", Kuala Lumpur's City Hall is publishing a map highlighting some of the heritage sites in Brickfields including religious buildings, schools and other landmark institutions such as the Malaysian Association of the Blind and the YMCA.



If, perchance, this map helps us recognise the many facets of the peoples of Brickfields, then something positive will have come out of it.

But Brickfields is only one of the many neighbourhoods of Kuala Lumpur which are in transition.

Some of the proposed developments include that of the Sungai Buloh Rubber Research Station, the Pudu-Davidson Road area, the Sungai Besi Airport, the enclaves of old government servants quarters off Jalan Ampang, the jewel of the crown during the British colonial administration - Carcosa and Seri Negara, and what about the Petaling Hill area where Stadium Merdeka and Stadium Negara stand? Are these just burgeoning chrysalis waiting to burst out of their cocoons? Or are they more heritage sites which we can strike off as "yet more heritage lost"?

Extend this to the UNESCO World Heritage Sites of Malacca and George Town. The transformation in Malacca is especially obvious along the river banks separating the historic residential and commercial centre from the administrative centre.

We are getting mixed reviews – there are as many who criticise what is happening as there are those who do like the new life which has come about – the souvenir shops, bars and restaurants, budget, homestay and boutique accommodation, the riverside walk starting with the full-sized replica of the Middleburgh Bastion of the once-upon-a-time world famous Malacca Fort.

Is this just chintzy, or is this a new and revitalised town which is booming as it celebrates its authentic, living cultural heritage.

Nevertheless, whichever side you cast your vote, good site interpretation is negligible and visitors remain uninformed of the heritage values which gave this place its world heritage status in the first instance. But perhaps not many miss this, as they join the long queues or eager, hungry folk, out to enjoy some local food delight.

George Town too has not been spared this upsurge of interest from the outside world. However, if one goes by reports in the local media, in the battle for tourist visitor numbers, Malacca has won hands down, though Penang is vigorously challenging this. But numbers crunching aside, the real question is whether the quality of life in these heritage places has improved for the local communities and whether there is more awareness of heritage resulting in a higher degree of care and better custodianship.

Or is everyone who can, into making the most profit from selling off their properties to "outsiders" and relocating their businesses and domiciles somewhere more "modern", or just retiring in suburbia heaven? As with all things, the answer will be yes in some instances, and no, in others. I was present at a workshop in Penang recently where local stakeholders were invited to present their point-of-view and aspirations of George Town as a heritage city.

Where even as recent as two years ago, at a similar-type workshop, the heritage experts in the form of key senior personnel in the National Heritage Department, had to go slowly explaining the wherewithal of heritage listing, here I was listening to jargon fluently rolling off the tongues of leaders from Clan houses and members of

professional and business communities, heads nodding in agreement around the room that indeed it was a good thing, heritage. Though there were those who suggested that perhaps if the site was much, much, smaller, there would be fewer challenges over the decisions made by the local authority and politicians, especially those which were deemed to negatively affect the economic returns on heritage properties, or rather, properties in a heritage zone. The process of gentrification may be inevitable, but the rate of change – now that can be managed by the official guardians of the site.

As long as there is no holistic programme of management in these sites which recognises at its core, the need to preserve, yet not stifle, the local communities and their traditions and practices which make Malacca and George Town just so "outstanding" to the world, how much erosion of the heritage values of these places there will be, is going to be anyone's guess.

The good news is the National Heritage Department is pushing forward Special Area Plans to be ready by January 2011 for both sites which will then provide the programmes and mechanisms for good management of the World Heritage property.

What will remain after that is for the Plan to be implemented, or if it will be implemented; and that, is a 64 million dollar question.

Speaking of millions, that is what has gone into the very long awaited upgrading of KTM into electrified railway stretching from our Northern to Southern borders. And while one may not draw a direct line to this, the handing over of the Tanjung Pagar Railway Station and the railway reserve land in Singapore, is another case of traditions falling by the wayside.

The e-mail I received from BWM member Leslie James succinctly reminds us of our role as advocates for heritage.

"With the Malaysian Government's decision to vacate the Tanjung Pagar Railway Station in Singapore, Malaysian and Singapore heritage advocates face an interesting issue -- the preservation of this unique historic building representing the architectural and railway history of both countries.

In addition to the art deco design of this classic railway station the exterior reliefs and interior murals are of outstanding cultural and social significance, portraying the agricultural and industrial foundations of the economy of early 20th century Malaysia and Singapore.

In short, the Tanjung Pagar Railway Station is one of the world's great railway stations. I hope Badan Warisan will work with its counterparts in Singapore for the restoration and preservation of this historic building as the common heritage of the people of Malaysia and Singapore."

Watch this space. |

Report on Bazaar Chic 2010

by Puan Sri Datin Amar Elizabeth Moggie



Saturday, 9th October was fine and relatively cool – perfect Bazaar weather. Stall holders, traffic wardens, and volunteers began arriving at 7.30 a.m. Executive Director, Elizabeth Cardoso held briefings at 9.00 a.m.

Some eager customers presented themselves shortly afterwards and had to wait until the Opening Hour of 10.00 a.m.

People continued to drift in throughout the day and some continued shopping past the official closing time of 4.00 p.m. The Stall Holders in their tent added to the colour of the occasion and there was a choice of delicious food and drinks available.

Inside Stonor House the pre-loved designer wear was as popular as ever at prices reflective of these hard times.

A particularly good selection of ladies' handbags sold extremely well, as did the assortment of objects d'art and ornaments laid out in the Meeting Room.



Surprisingly, many of our very reasonably priced art works are still on the walls. Volunteers commented that people had their eyes on the goodies on the tables and simply forgot to look up! (The works are still available so do drop by to view them.)





You might also pick up some cheap holiday reading as the books are now better displayed than they were on the day).

We hold these Bazaars to raise money for Badan's own operational costs, so that we can improve the facilities and the working conditions of our devoted staff. We are delighted to report that the total raised is well over RM25,000 – a grand success.



Among the items the Bazaar funds will cover are:

- a new office storage and shelving system
- a set of office chairs on castors
- a meeting table that separates into 4 parts
- air-conditioning for the Main Hall
- a new tap water filter for the kitchen

Our very grateful thanks goes to the following:-

The Volunteers -

Those who were sales persons on the day, especially the young; those who helped beforehand making tags, sorting and pricing the goods, our "flyer" designer.

The Contributors -

Of clothing and other goods, especially those who cooked and provided food items; those who answered our SOS for more hangers and cartons.

The Stall Holders -

All of whom were very co-operative.

The Sponsors -

Who provided prizes for the Door Donation Gift; the companies that donated drinks.

The Staff -

Who put in long hours arranging and re-arranging furniture and who had to deal with the aftermath.

Our Customers -

For their moral as well as monetary support.



For your information, any remainder of the clothes and similar items will be given to the Myanmar Refugees or to the Selangor Society for the Prevention of Cruelty to Animals (S.P.C.A.) for their Jumble Sales – both good causes.

Conclusion - a great success and an enjoyable time had by all. There were lessons to be learned and we are grateful for the feedback and comments received.

YES, we will do it again!! Donations of goods will be received any time as we now have storage space available – so, clear out those cupboards...

"ROLL ON BAZAAR CHIC 2012"

The Borrowed Union Jack

by Ivan Ho



It took the atomic bombing of Hiroshima on 6th August 1945, and of Nagasaki three days later, to force Emperor Hirohito into broadcasting to the Japanese people, on 15th August 1945, that Japan had lost the war in Asia and the Pacific which it had started with the bombing of Pearl Harbour on 7th December 1941.

The principal surrender ceremony took place on board the USS Missouri in Tokyo Bay on 2nd September.

It was replicated, between less highly ranked Japanese and Allied representatives, in other parts of the erstwhile war theatre, e.g., 3rd September – Luzon (Philippines), 6th September – Rabaul (Melanesia), 8th September – Torokina (Bougainville), 9th September – Morotai (Moluccas), 10th September – Labuan (Borneo) and 11th September – Koepang (Timor).

In Singapore, Lord Louis Mountbatten accepted surrender from General Seishiro Itagaki on 12th September 1945.

The next day, 13th September, was Kuala Lumpur's turn. It might or might not have been a conscious deference to Singapore. After all, Penang had had its surrender ceremony on 3rd September. What held back Kuala Lumpur might have been the unavailability of an essential ceremonial prop – a Union Jack!

This is my cue to quote what my Uncle Harry Yuen, who managed the Commercial Press which was the family

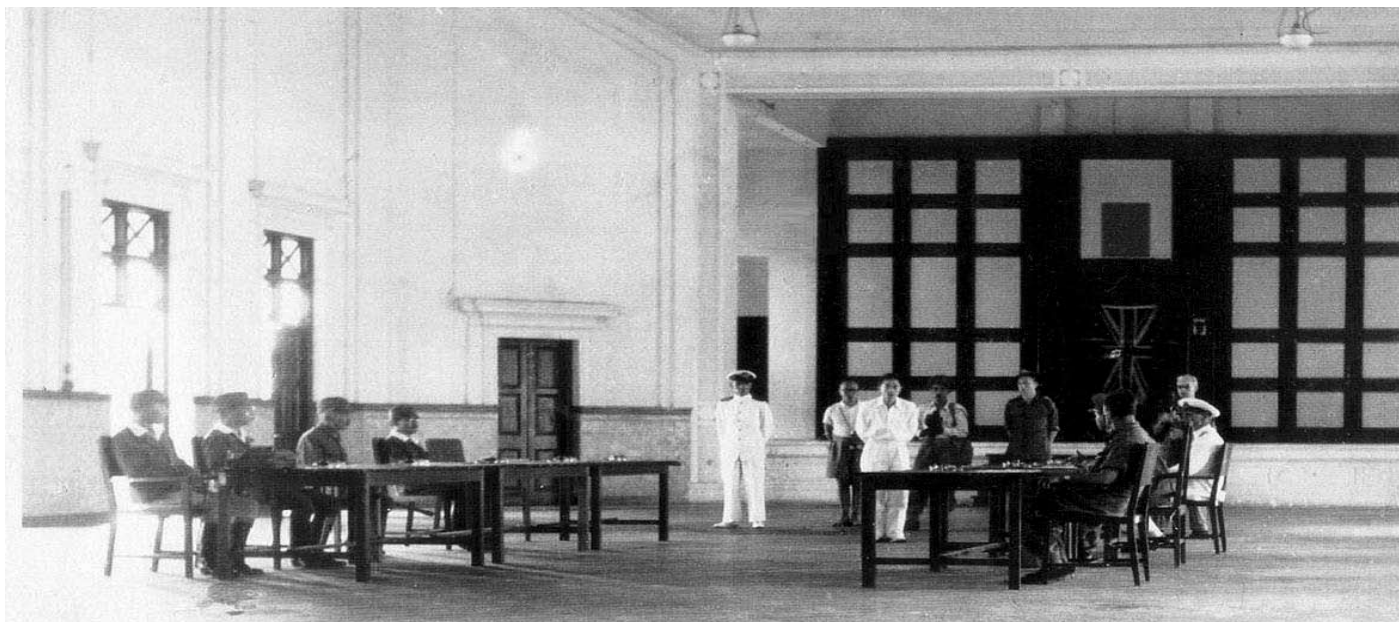
printing press and stationery business, said as reported by the New Straits Times Annual, 1984:

"When the British returned in victory, the Japanese surrendered in a ceremony at Victoria Institution. The British Army had no Union Jack and they borrowed one from me. It was returned to us with the initials of a Lt Gen Roberts. You see, a Capt Wahab who was in the advance party of the British Army had met my sister in India. When he reached the town, he immediately contacted me and it was through him that the British knew we possessed a Union Jack."

Above and to the right are two photographs (reproduced with the permission of Ms Yvonne Lim whose father took them) of the surrender ceremony at Victoria Institution on 13th September 1945. The second shows the borrowed Union Jack displayed on the wall behind the raised stage. Both photos show the seated Japanese (left) and British (right) delegations. At the British central table is Lieutenant-General Ouvry Lindfield Roberts, commander of the 34th Indian Army.

With him are Captain E.T. Cooper of the Royal Navy and Air Vice-Marshal the Earl of Bandon. Facing them at the opposite tables are Lieutenant-General Teizo Ishiguro and fellow officers.

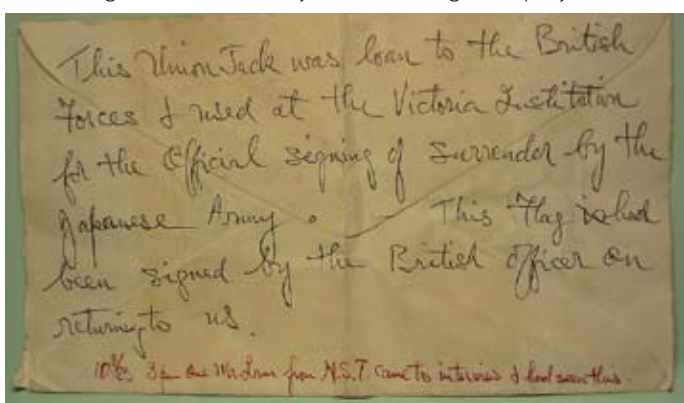
There followed a victory parade down King's Road (today's Jalan Raja), with Lt Gen Roberts taking the salute at the front of the Bangunan Sultan Abdul Samad. The day, 13th September 1945, was declared a public holiday.



The borrowed Union Jack, with Lt Gen Roberts' signature on one corner, was then duly returned to my Uncle Harry. Below is a photo of the flag as it looks today and another giving a close-up of the corner bearing the general's autograph.



Uncle Harry (who passed away in 2001) made me the custodian of the flag on behalf of the extended Yuen family. Passed to me, along with the flag, was this note which he had written on the back of an envelope, recording the noteworthy role the flag had played.



Uncle Harry also passed to me the news clipping shown below. Although the name of the newspaper from which the clipping was taken is not given, it was either a Malaysian or a Singapore newspaper, seeing that my uncle was able to access it and that Major Coupland, who wrote the letter in the clipping, indicated that he was based in Singapore. It is also possible to establish the year of the letter and clipping as 1986.

Major Coupland wrote that "the Times of London had recently published an obituary of General Sir (he was knighted after the war) Ouvry Roberts who died on March 16 at the age of 87." My research reveals that the general died in 1986. Major Coupland, wrongly stated the date of the surrender ceremony as one day earlier.

The other point of note is his mention of a film having been made of the ceremony by a fellow British major who then presented it to the Malaysian Government.

I can think of two worthwhile follow-up objectives for making a visit to Arkib Negara Malaysia (Malaysian Archives Department).

One, to try to see the surrender document signed in Kuala Lumpur on 13 September 1945 and, two, to trace the film of the ceremony mentioned by Major Coupland.

If readers' appetite and curiosity have been whetted by this article and they would like to get a more detailed, and more pictorially illustrated, account of the Japanese surrender, they will find it in the Victoria Institution's website.

The link is viweb.freehosting.net/japsurr.htm. I went to it myself to get some of the information in this article.

You will have a fascinating read, including the intriguing fact that there was a second Japanese surrender ceremony held in Victoria Institution five months after the first one.

Area Conservation Plan For Tanjong Tokong, Penang

by Laurence Loh

From a historical viewpoint, this report answers the question of "Was the island occupied before Light?" and, if this was so, "Who were the inhabitants?".

"Cultural Significance" as defined in the Australia ICOMOS Burra Charter 1999 (Article 1.2) "means the aesthetic, historical, scientific, social or spiritual value for past, present and future generations.

Cultural significance is embodied in the place itself its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have it range of values for different individuals or groups".

The area called Tanjong Tokong is culturally significant for the following reasons:-

1. The original area of Tanjong Tokong, formerly known as Telok Tikus, predates the establishment of the East India Company port settlement on the Prince of Wales Island by Captain Francis Light in 1786.

As early as 1749, the area had been opened up by Kedah Malays fleeing from atrocities of Thai Invaders.

Its historical importance lies in it being one of the earliest settlements on Poolo Pinang or Pulau Kesatu, as Penang was called before the time of Light, when it was still part of Quedah (known as Kedah today)(see Fig. E/1).

2. It was the first built-up area to be entered by the British in 1785, away from the cape before the creation of the early fort in George Mown. (A

cannon on the hill called 'Bukit Paderi' or 'Bukit Meriam' is dated 1785.)

Captain Francis bight, who established the trading settlement at 'Tanjong Penaga' the cape on which George Town now stands, discovers a thriving Malay-Arab Peranakan village on the highest mound of the hill.

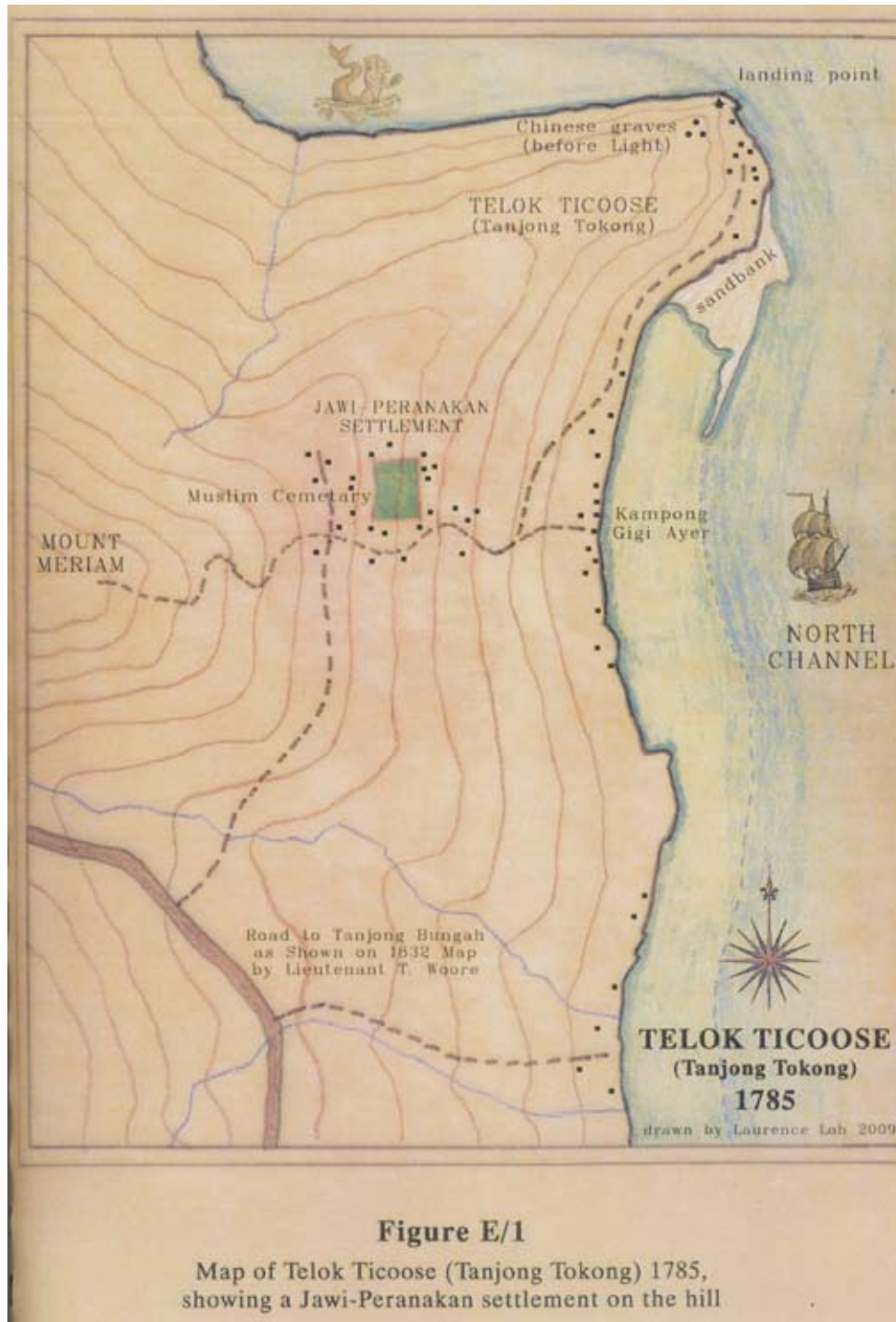


Figure E/1

Map of Telok Ticoose (Tanjong Tokong) 1785, showing a Jawi-Peranakan settlement on the hill

A. STATEMENT OF CULTURAL SIGNIFICANCE

It is the view of the consultants that what remains of the original Tanjong Tokong Village, locally called Kampong Telaga Air, be conserved for future generations.

The basis for why it is recommended is its high degree of cultural significance. it relates to 1110 founding of Penang as a modern State, especially since the area Was inhabited before 1786 when Captain Francis Light officially took possession of the island.

At this time the Malay cemetery on the hill already existed and contained graves with river stones as tomb markers. Many of these were later replaced with carved tombstones.

The name Bukit Meriam originally refers to the 'cannon' site here ('meriam' is the Malay word for cannon) but with the coming of the Christian missionaries shortly later, the Malays came to refer to this hill as Bukit Paderi or Priest Hill.

3. The history of British colonial rule in Malaya was founded in this area. Other than the cannon, this site had the first military post and a post for the collection of taxes that precede Fort Cornwallis.
4. The development pattern and urbanization of this area of Tanjong Tokong is unique. The morphology starts with the early settlers of Malay origin, who occupied the higher ground, being chased from their stockade or kubu on the hillock, down to the low-lying area next to the original coastline.

Here they joined with the riverine community or kampong gigi air scattered along the coast. In the 20th century the village expanded eastwards onto land reclaimed by the colonial government.

It took the form of a kampong susun or arranged / planned village on subdivided lots. The final jigsaw is the new reclaimed land developed by UDA Holdings and Tanjong Pinang Sdn. Bhd. in the form of modern mixed development.

5. The area's links with the Catholic Church, after the villagers were chased out, and the subsequent urbanisation of the area around Mount Meriam or Bukit Meriam is another part of the planning morphology that characterizes the urban form of the area of Tanjong Tokong.

The land around the foothills was transferred to the Catholic College General in the early 1800's, whence it was called Bukit Pader.

6. The history of the village is also inextricably bound to the Chinese fishing village immediately to its north that was already in existence before the arrival of Light, as evidenced by the dates of three graves behind the Tua Pek Kong temple at the tip of the cape originally called Telok Tikus.

Before the curving coastal road was constructed after World War 11, the boundary between the two settlements was seamless.

The peaceful coexistence of two distinct cultures, each with their own distinct traditions and religions, is a microcosm of the cultural diversity of Penang.

Together they make up a cohesive fishing/maritime mixed economy that thrives until today.

7. This area is indelibly linked to the story of the Jawi Peranakan, a hybrid community of Malay and Indian Muslim or Arab ancestry in the area of Tanjong Tokong, there is genealogy that traverses eight or more generations, with descendants of the original founding families still living on the historic site.

8. The existing traditional Malay buildings in the original kampong area represent building typologies that are unique to Penang and the immediate region.

The cultural significance of area of Tanjong Tokong and its setting as described above is a celebration of the combination of aesthetic, historical, architectural, social and spiritual values that represents the genesis of one of the oldest settlements in Penang and is an important and seminal thread in the weave of the story of Penang's urban, commercial and social evolution, starting from before the colonization of Penang by the East India Company in 1786 and subsequently the British and its progressive transformation up till the 21st century.

B. AREA CONSERVATION PLAN

The cultural significance of the area of Tanjong Tokong should be conserved for future generations as an important testimony to a unique context and time in Penang's history.

The values that have been described above should be protected, maintained and managed through the implementation of an Area Conservation Plan, enhanced by a Heritage Management Plan.

A Preliminary Area Conservation Plan, prepared by Arkitek LLA Sdn. Bhd., articulates several conservation strategies that are designed to protect and project the Malay living heritage of the original, early area of, Tanjong Tokong and its immediate setting, taking into account that several spatial development projects have already compromised the cultural values of the place and that these major interventions are irreversible:-

1. The conservation of the last remaining section of the original village in the area of Tanjong Tokong called "Kampong Telaga Air" is in strict accordance with specific conditions contained in the land titles of the properties alienated to Perbadanan Pembangunan Bandar or UDA, which state that "the land hereby alienated shall be used solely for the rehabilitation, reconstruction and renewal of "Tanjong Tokong Town".

"Rehabilitation" is defined in the Oxford Dictionary as "restore to rights, privileges, reputation or proper condition".

"Restoration" in the Burra Charter (Article 1.7) is defined as "returning the existing fabric of a place to a known earlier state by removing accretions or reassembling components without the introduction of new material".

“Reconstruction” in the Burry Charter (Article 1.8) is defined as “returning a place to a known earlier state and is distinguished from restoration by the introduction of new material to the fabric”.

From a legal standpoint, there are therefore legitimate and cogent reasons for advocating that the conservation of Tanjong Tokong Village is a key objective that must be fulfilled by UDA.

2. The Plan proposes that the oldest section of the village be retained in toto with the existing buildings kept intact and conserved up till the original foreshore line.

A description of the houses and structures that occupy this area (to be named the ‘Site’) is contained in the next section.

3. In addition, an area and a route adjacent to the site is conserved, namely the Tanjong Tokong School and the road behind the police station which serves as a day and night market and a Pasar Ramadan or market in the holy month of Ramadan.
4. The old Tanjong Tokong Road, which was the original route since the conception of the village, is designated as a restricted road with no through access, except for residents and visitors.
5. The existing traditional Malay houses are to be restored and additions to them improved in appearance or reconstructed to promote ideas of authenticity and continuity.

Continued use as residences is to be encouraged, but if a commercial edge is required some of the houses could be promoted as home-stays.

At no time should the proposal to turn it into a cultural village for tourists be a consideration as conservation of the living heritage is the main objective.

6. A buffer zone is delineated adjacent to the site along the original line of the coast to act as a moderating space between the low-rise nature of the village and the high-rise towers that have been planned.

C. THE SITE

The principle site to be conserved consists of the following properties:-

1. The cluster of linear wooden houses along the side of the old Tanjong Tokong Road on the side of Masjid Karwa, including Masjid Karwa.

This is the last remaining section of the original village called Kampong Telaga Air. It includes houses with lot house nos. 432-480.

It is proposed that an interpretation board be erected along the road to describe the early history of Kampong Telaga Air.

2. The cluster of linear wooden houses along the side of the old Tanjong Tokong Road on the side of Masjid Tuan Guru, including Masjid Tuan Guru.

It includes houses with house nos. 132-200. The adjacent land acquired by the mosque for development should be left under the administration of the mosque.

It is proposed that an interpretation board containing the history and a sketch of the original mosque be erected outside the mosque since the renovation bears no resemblance to the original.

3. The Muslim Cemetery on the peak of Mount Meriam bordering with the Leong Sun See Temple.

It is proposed that an interpretation board be erected next to the existing MAIPP board (Muslim Religious Council) to explain the history of the cemetery that predates 1786.

4. The Heong Sun See Temple bordering with the Muslim Cemetery. There is a house inside the property that originally belonged to the village leader and trader, Bapu Alaidin. The caretaker of the temple presently occupies the house.

It is proposed that an interpretation board be erected in the compound of the temple to explain its history in relation to Bapu Alaidin.

5. The six Chinese timber houses along the road. These are to be conserved to showcase the multi-cultural component of the original village and the peaceful co-existence of Malays and Chinese in this area.

The small Chinese store at the edge of the road leading to the cemetery should also be conserved to illustrate the unique co-existence of Malays and Chinese in this area.

6. The Tanjong Tokong School on the side of the Tanjong Tokong coastal Road.

It is proposed that a local history museum be developed in the compound of the school for purposes of teaching and learning and to inspire students to undertake projects on local history.

This museum of local history can be the start of an urban village trail, which includes collateral like a brochure on the history and culture of the Malays and Chinese of the area, post cards, site maps and other interpretation material.

7. The road behind the police station, originally Kampong Alor which serves as a day and night market and a Pasar Ramadan in the holy month of Ramadan.

These markets evolved naturally without any financial aid or resources from the State and reflect the vibrancy of the local community. This road also marks the original shoreline of the village.

Heritage Garden Update

by Puan Sri Datin Susan Jalaluddin

Maingaya malayana



Maingaya malayana, for example, is the sole species of the genus *Maingaya* that is naturally found only in Peninsular Malaysia. Of the two known localities there, one (Gunung Bubu in Perak) has not been revisited specially for this species, last known from there in the 19th Century.

At the other locality (Penang Hill) a small population of this tree is still known and seeds were collected by the Forest Research Institute Malaysia (FRIM) in 1971.

From this, seedlings were subsequently raised both at the FRIM and the Rimba Ilmu. These have developed into small trees which are exceedingly attractive when in bloom.

Badan Warisan on Trip Advisor - ACTION NEEDED!

Please help us advertise the Rumah Penghulu Abu Seman, No. 8 Heeren Street, and the Suffolk House to tourists visiting Malaysia! One of our volunteers, Elizabeth Haverkamp, has added information about the tours onto Trip Advisor, a travel advice website.

Please consider writing a review or asking family and friends who have visited the house. Your review will potentially draw tourists to see the cultural and historical side of Malaysia. Thank you for your help!

Address for Rumah Penghulu Abu Seman:

http://www.tripadvisor.com/Attraction_Review-g298570-d1825778-Reviews-Rumah_Penghulu-Kuala_Lumpur_Wilayah_Persekutuan.html

Address for No. 8 Heeren Street:

http://www.tripadvisor.com/Attraction_Review-g306997-d1886423-Reviews-No_8_Heeren_Street_Heritage_Centre-Melaka_Melaka_State.html

Address for Suffolk House:

http://www.tripadvisor.com/Attraction_Review-g660694-d1886413-Reviews-Suffolk_House-Pulau_Penang_Penang.html

Notices

AGM

Reminder – please make a note in your diary and come to the AGM on Wednesday 22 December 2010 at 5.00pm.

At the AGM and you'll hear directly from our President, YABhg Tun Dato' Seri Ahmad Sarji bin Abdul Hamid, about the many projects we have been involved in and also about the ones which are coming on-stream in the next year.

It is just before the end of year holidays so after the meeting we have organised a small "kenduri" to thank you all for your support and to wish everyone well for the coming year.

Membership Subscription

Badan Warisan Malaysia's Council has proposed an increase in membership subscription rates. It has been nearly 10 years since the last increase and, as you'll realise, our costs have increased significantly in that time. This decision was not taken lightly.

An Ad Hoc committee chaired by Council Member Datuk Haji Abdul Rahim Abdullah and comprising Puan Sri Elizabeth Moggie, and long time members Pan Swee Chin and Chris Smith, deliberated long and hard over this matter.

Among their considerations was the fact that the previous subscription increase was in 2001 and in the intervening decade, costs have risen substantially across board.

According to Badan Warisan's Articles of Association Article 9 clause (1), Council is able determine the membership subscription amounts.

After considering the recommendations by the committee, they have agreed on the following changes.

The increase has been kept as low as possible, with annual subscriptions for Ordinary Members raised to RM90 (from RM60), Life Members to RM1,500 (from RM1,000) and Corporate Members to RM2,500 (from RM2,000).

To qualify for Life Membership, Ordinary Members must have been a member for 10 consecutive years.

The increase in subscription is effective from 1 July 2011.

We welcome feedback from our members on this proposal. E-mail heritage@badanwarisan.org.my.

ANNOUNCEMENTS

Office Closure

In order to facilitate the members' trip to Melaka, the Secretariat in Kuala Lumpur will be closed on Saturday 27 November 2010. There will be no tours of the Rumah Penghulu and no appointments for the Resource Centre. Services resume as usual on Monday 29 November 2010.

Any inconvenience is regretted.

MSMP Deadline Extended

We are delighted to announce that the deadline for all the MSMP competitions and grants have been extended to 30 November 2011.

Members' Trip To Melaka

Please sign up for our next exciting members' trip to Melaka. We are planning this as a self-drive/carpool programme.

Date: Saturday 27 November 2010

Time: 8.00 a.m. to 4.00 p.m.

(for a 10.00 a.m. start in Melaka, meeting point No 8 Heeren Street Heritage Centre)

Cost: Includes lunch: Members RM 70;
Non-members RM95

The programme will include:

- Tour of No.8 Heeren Street, our model conservation project. Meet artist, Anthony Pelchen, whose installation, Jalan Kuang Prayer, is on display at our centre as part of the 2nd Melaka Arts and Performance Festival.
- Tour hosted by the Department of Architecture, National University of Singapore, of their project, the Tun Tan Cheng Lock Centre for Asian Architectural and Urban Heritage (TTCL-Centre), located at No.54 & 56, Heeren Street. These shophouses have been restored and are used as a unique academic resource tasked to advance the area of excellence in the study of historical architecture and urban environments of Asia.
- Tour of St. Francis Xavier's Church and its Heritage Museum.

To register, please contact Ee Lin/Intan at 03 - 2144 9273 or e-mail admin@badanwarisan.org.my.

Closing date for booking and payment:
Thursday 25 November 2010.

Optional add-on: Member Mohd Taib Wahab will be co-ordinating a visit to Desa Paku, Alor Gajah on the way back to KL. Owner, Mushlim Musa, has generously offered to open this 4 acre estate which is known for its house and garden to our members. No entry charge but donations welcome.

For registration and more information, please contact Ee Lin or Intan at 03-2144 9273 or e-mail admin@badanwarisan.org.my.

Unarmed Unescorted Unwanted - The Malayan Volunteer Air Force Talk by Rosemary Fell 11.00 a.m., Saturday, 15 January 2011



The Secretary of the Malayan Volunteers Group (MVG) will be in Kuala Lumpur in January and has kindly agreed to give another talk.

Much interest was generated by Rosemary's talk on the Malayan Volunteers given last January 2010. Members and friends were encouraged to consult family records for fathers, uncles and grandfathers who had served as Volunteers.

Rosemary is keen to meet those who have stories to tell and to give more prominence within the MVG to local-born volunteers. Kindly inform those who may be interested – ex-members of the Malaysian Armed Forces, members of Flying Clubs, relatives and friends of former Volunteers etc.

Light refreshments will be provided so it helps to know how many to expect.

Please confirm attendance with the Secretariat (03-2144 9273) by 10 January 2011.

Designed by David Xavier

Printed by Weng Chuan Creative Prints No 28, Jalan 30B/146, Desa Tasik, Sungai Besi, 57000 Kuala Lumpur. KDN PQ 1780/4254