



BADAN WARISAN MALAYSIA
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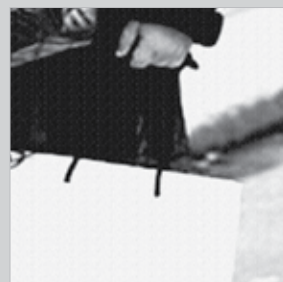
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Notes From Council

By Elizabeth Cardosa

Ipoh's endeavour for UNESCO World Heritage Listing

It is almost as if we have only recently found out about this thing called UNESCO World Heritage Listing; Ipoh has now joined the list of several other towns and cities in Malaysia by expressing its aspirations to be a UNESCO World Heritage Site.

To qualify for inscription on the World Heritage list, the property must have heritage values which are outstanding and universal. A World Heritage site is a place which is not only important, but also "belongs" to everyone, and it must have universal value transcending the value it has for any one particular nation or community. The Operational Guidelines for the Implementation of the World Heritage Convention outlines the process and criteria for inscription. It is only after careful assessment by the World Heritage Committee, and its agents, that a property is inscribed as representing one of the best examples of the world's cultural and natural heritage.

So what is it about Ipoh's heritage which would give it the edge to become a World Heritage property?

Tin has shaped much of the history of Perak and the development of the tin industry has contributed not only to its economic wealth but also to its cultural and ethnic diversity.

A pioneering and entrepreneurial spirit paved the way for Ipoh's growth from the late 19th century. The modern township which emerged in the early 20th century and rapidly grew was a very early example of town planning with its buildings following streets which had been laid in a grid pattern based on the earlier model of Taiping.

The style of its buildings – public buildings, business premises, private mansions, places of worship, shophouses – over the first half of the 20th century demonstrate an impressive architectural diversity.

Anyone approaching Ipoh by road cannot but marvel at the distinctive physical landscape of karst hills surrounding the city, albeit somewhat scarred by quarrying works.

The tin rush also brought another legacy – a diverse immigrant population which settled in the area adding to the cultural prosperity of the area. Alongside the Malays, Ipoh boasts a significant Chinese population of Hakka, Cantonese and Hokkien descent, many of whom are descended from the original migrant tin miners. A sizeable Indian presence, together with immigrants from Sumatra such as the Mandailing, Minangkabau, Achenese, Rawa, and also Javanese, add to this diversity. Others of European descent – British, French, Dutch, German – have made the Ipoh of today a modern and cosmopolitan city.

Would this be enough for Ipoh to be nominated by the Government of Malaysia for World Heritage listing?

There are many benefits to a property being inscribed on the World Heritage list, including increased tourist visitation, increases in employment opportunities and income for local communities, and better management and protection of the place. Listing is often accompanied by greater scrutiny of a place, given its internationally acknowledged importance.

The State Government and the Local Authorities are therefore to be congratulated at their bold aspirations.

However, it is important that these efforts to protect and preserve the heritage character of the city should not be confined to the act of only physically conserving the place. They must involve processes where the local communities are inspired to care about the heritage values of their "place" and to work to ensure that these historic places retain their economic viability and are not just there for the visitor or tourist to enjoy. A living heritage site can only be sustainable if it is one which promotes the health, happiness and well being of its custodians.

Ipoh Draft Local Plan 2020

The Ipoh Draft Local Plan 2020 is available for public inspection until 22 September 2010. It includes recommendations on gazetting of buildings, development of heritage trails, street upgrading and painting within its programmes for protecting and preserving heritage. Nevertheless, we believe that the proposed policies and guidelines could be more comprehensive and a more holistic approach to design taken, for example with street furniture and signage, and a colour palate for the buildings in the old town.

We recommend strongly a comprehensive cultural and architectural mapping of the area – its buildings, people, trades, social and religious practices, etc. This should be extended to the old towns under the city council such as Menglembu, Chemor, Lahat and Tanjong Rambutan before any proposals for redevelopment of these areas are confirmed. Extensive stakeholder involvement in the mapping process is key to ensuring its accuracy and acceptance.

We recommend developing a full set of guidelines for conservation of heritage properties. The current proposal for guidelines is relevant only for infill development and does not cover heritage properties such as shophouses and residential buildings. There must be clear direction for owners on what is permissible when doing maintenance and repairs to their properties. We remain concerned that, if not monitored, the incremental changes as a result of these works will in the long run affect the authenticity of the heritage enclaves.

It is also urgent that a clear and comprehensive plan for the removal of swiftlet farms from urban areas has to be implemented. Public health should be the priority and the authorities in Ipoh should ensure that

the proliferation of urban swiftlet farms are not at the expense of public health and safety.

If you are interested in learning more about our comments on the Draft Local Plan which we have lodged with the Ipoh Local Authorities, contact Intan Syaheeda – e-mail intan@badanwarisan.org.my.

Transforming Brickfields

What happens when a neighbourhood which has been host to a multitude of different ethnic and religious communities for over a century is transformed almost overnight into representing just one of those communities?

Brickfields got its name from the many brick kilns which were located there from around the 1880s and which literally served the building of early modern Kuala Lumpur. Brickfields which was located 15 miles from Damansara along the historic track to Kuala Lumpur from Klang, was known as Sap Ng Pei in Cantonese, a.k.a. the 15th Mile (Lam Seng Fatt, Insider's Kuala Lumpur, Times Books International, 2000). Until a decade or so ago, Brickfields had the honour of being the railway hub of Kuala Lumpur, until the Railway yards and the Old Railway Station was eclipsed by KL Sentral.

In a relatively small area flanking Jalan Tun Sambanthan (originally Brickfields Road), we find a surprisingly large number of religious and social institutions. A mosque, a couple of surau, a Taoist temple, the main Buddhist temple in KL, two Catholic churches one serving a Chinese speaking community, the other English and Tamil speakers, and one each Methodist, Lutheran, Syrian Christian churches, a Jaffna Hindu Temple and several other Hindu temples and shrines lie within a stone's throw of each other. The YMCA, Malaysian Association of the Blind, Girl Guides' Association headquarters, and several cultural organisations such as the Temple of Fine Arts and the Vivekananda Ashram and schools – Methodist Girl's Schools 1 & 2, SMK Vivekananda, SK Brickfields 1 & 2, S.K St Theresa, SM Sri Bunga Raya and SK La Salle 1 & 2. All this, and more, has given Brickfields a colourful and multi-cultural character, soon to be displaced.

How then is it that Brickfields is being tarted up, prescribed arches and all, to the tune of RM35 million, to present itself to the world as "Little India"? All this development at what expense? Definitely that of the Hundred Quarters, so called because it is 100 units of double-storey terrace houses built as quarters for local staff in the Malayan civil service almost 100 years ago now. And at the only patch of public green in this area – all the other fields are within the boundaries of schools and other institutions – stalls have been located "temporarily" here while the street "upgrading" goes on; just how long and deep will the roots of these "temporary" stalls grow.

And as the gentrification of this area accelerates, we will lose yet another of our historic quarters all in the name of "progress".

A Brief Historical Overview of the District of Kerian, Perak

By Dr Chandran Jeshurun (d. 2009)



Although the location of the prehistoric site at Pulau Gula in the mukim of Selinsing might suggest a rather rich historical background, the district of Kerian did not begin to be opened up and settled until about the mid-19th century. In fact, it can be said to have experienced three more or less clearly defined periods of historical development, namely, the pre-colonial, colonial and post-independent periods.

From about the second half of the 18th century and for more than forty years subsequently the area was the scene of conflict between the forces of Siam, Kedah and local chieftains. However, its proximity to Province Wellesley which experienced rapid settlement and agricultural growth soon after the British occupation of Penang in 1782 inevitably led to some amount of overflow, particularly of Chinese entrepreneurs from the British colony.

Thus, although the colonial period is normally traced from the beginning of British intervention in 1874 the Kerian district can, in fact, be said to have been exposed to the economic forces of colonial administration by the mid-19th century.

Kuala Kurau was probably the earliest settlement and began as a village of migrants from Banjarmasin who were mainly padi planters while the local Malays indulged in fishing. The competition between Siam and Kedah for control of the area resulted in the appointment of Nakhoda Udin of Kedah in 1822 as

the local chief by the Siamese governor of Nakorn Sithammarat or Ligor as it was then known.

The British, however, found Nakhoda Udin's seafaring activities especially in the vicinity of their settlements in Penang and Province Wellesley to be nothing more than piracy and, consequently, launched a campaign against him in 1826. A gunboat was sent to bombard his stockade at Kuala Kurau and Nakhoda Udin himself was captured in Penang in 1828 and deported to Ligor.

Kuala Kurau also gained notoriety for the murder in 1862 of the head of the Ghee Hin secret society then involved in the feuding between different Chinese clans for the Kamunting tin mines in which rival Malay chieftains were also implicated. The murder triggered off a fresh spate of wars in the Larut district among the contending factions and eventually led to British intervention.

Bagan Serai was probably settled in the second half of the 19th century and by the early 1880s there was already a small attap-roofed mosque. An inflow of Chinese migrants in the 1890s led to the opening up of sugar cane plantations while the Malays continued with their padi planting activities. Then, seeing the potential of the low-lying area as a rice granary, the British administration of Perak launched a major drainage and irrigation scheme in 1896 which was only completed ten years later. After the collapse of the sugar cane industry most of the Chinese planters turned to the newly-introduced rubber tree and Bagan Serai eventually became an important rice-growing and administrative centre.

Parit Buntar was a much later development with Chinese sugar cane and rubber planters being its pioneers.

Several leading Penang investors moved from their plantations in Province Wellesley and built up large estates by the early years of the twentieth century. The railway link through both Parit Buntar and Bagan Serai also ensured the rapid development of both urban centres.

From the standpoint of the Kerian district is of interest for its early Islamic educational development. The fame of Gunung Semanggul in the inukirn of Beria is due to establishment of the religious school, Mahad Il-Ihya Assyarif, in 1934 by Haji Abu Bakar al-Bakri. It was to grow in stature as the leading centre of Islamic radicalism particularly after the Japanese Occupation and in 1948 the first Malay Muslim political party was formed there under the name of the Hizbul Muslimin or HAMIM. Many of the students of the school also became leading figures in PAS later on.

Close to Bagan Serai another religious settlement is Kampong Padre which is believed to be the first Tamil agricultural settlement in the Peninsula. It was set up by in 1882 a French priest, Brother Rene Fee of the Roman Catholic Paris Foreign Missions Society in Penang, with a small group of Tamils. They opened up the land and in time a settlement of 400 people were involved in working on about 300ha, many of them local-born.

Trip to Kuala Selangor Saturday 24 July 2010

By Lim Ee Lin

When planning the visit, we were aware that many would have visited Kuala Selangor over the years and be familiar with the main attractions of the nature park, Bukit Malawati with the lighthouse, the fireflies experience and seafood offerings. Therefore, we wanted to offer a mix of the familiar as well as highlight some of traditional trades and back to the kampong experiences.

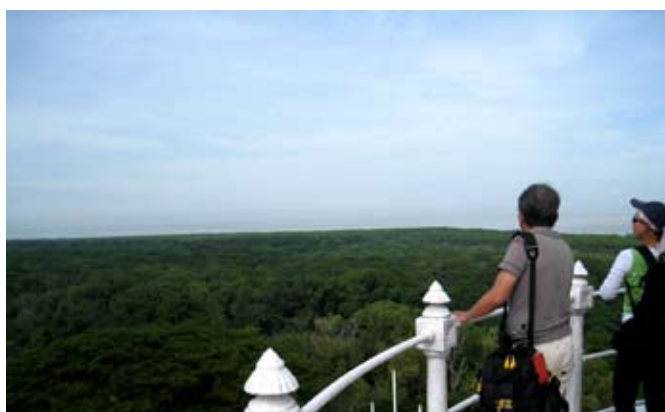
Our day started early with members boarding the bus for Kuala Selangor and departing Badan Warisan's Heritage Centre at 8.00 a.m.

A little over an hour later – we arrived at our first stop Krishnan Pottery. When one thinks of pottery in Malaysia, it is generally a toss up between Labu Sayong or Sarawak vases. However, Kuala Selangor is actually well known for its Indian terracotta cottage pottery with a few long established potteries along the road to Kuala Selangor town centre.



Members got a chance to view a potter at work, deftly churning out Indian oil lamp dishes. According to their order chit, they can produce over 50 kinds of items!

Then it was time to meet Encik Zulkifli Samad, from MDKS who escorted our group on the visit to Bukit Malawati and on the Kuala Selangor Old Town walk. After a private tour of the lighthouse where members got a bird's eye view from midway up the lighthouse, it was time to pop into the Historical Museum, Kuala Selangor district - free entry and not to be missed!



Skirting around the crowd busy feeding and taking pictures of the silverleaf monkeys, our group hopped onto the tram down to the town and commenced on a quick walk past the Tangga Seribu towards the Medan Perwira where the Kuala Selangor Memorial is located, on to the Tien Fu Kung Temple, past the old shophouses to the Padang Awam where the newly painted Merdeka Clocktower stands.

By this time, members were ready for a breather and we stopped for refreshments before getting back onto the bus to visit Pasir Penambang. We only managed to catch one boat coming back with a meager catch and followed the fisherman for the whole process of unloading and payment. Then it was on to the various processing industries – a myriad of seafood products and freshly made biscuits.



Everyone was now ready for lunch and we proceeded to the Sungai Sireh Homestay Information Centre. The DO was there to officiate a school programme and we all had lunch of nasi ambang followed by a tumbuk padi and top spinning session before boarding the tractor drawn tram for the kampong tour.

We had a whirlwind tour of the area with a main stop to learn about padi cultivation. The promise of fresh sugar cane water did not materialise so we decided to skip the goat farm and went straight to tea. On the way home, we made a stop at one of the homes in the homestay programme and a last shopping stop at one of the Small Industries centres offering all manner of cakes and crisps.

Bukit Malawati
By Niken Setya Pertiwi Muflich



Bukit Malawati is one of the places that is beautiful, has many historical sites and good for tourism purposes.

Encik Zul from the Majlis Daerah Kuala Selangor was our tour guide for that day and we thank him for sharing many stories about Bukit Malawati with us.

I think it's really interesting to be here because this place can teach us about many things. An important part of it is the lighthouse which had being used as an important landmark for many years - and until today! It gives navigational aids to indicate rough shoals and other dangers. The lighthouse warns ships of approaching shoreline or danger.

When we entered the lighthouse and climbed to the top we can see a really nice view of Kuala Selangor. Here we need to be very careful because the stairs are very steep and dangerous and one wrong step will cause us to fall down.

Another danger is because there lot of monkeys so we have to be careful with our belongings. The monkeys might be interested with whatever we have in our hands.

We also can see the entire view to the sea from the lighthouse. The fort on the hill had being used in the olden days to protect the state.

Another attraction for people to visit this place is the museum next to the lighthouse. The museum keeps lots of stories about Kuala Selangor. It tells us happened in Kuala Selangor, how it got its name, who were the rulers.

For me there was an interesting story about how Malawati got its name. Actually it comes from the words of "melewati" to visit or "singgah" - which is something that many people do these days!

Kuala Selangor Town Walk
By Intan Syaheeda Abu Bakar



The town walk started when the tram dropped the group in front of Pekan Kuala Selangor Mosque which was built in 1953. They walked to the Old Post Office which is still being used and further up 100-steps leading up to Malawati Hill has been discovered. They stopped at a roundabout known as "Medan Perwira (Bellamy) with Kuala Selangor War Memorial in the middle. Sadly the original plaque has been removed from the memorial.



The walk continued to the Tien-fu Kung Temple passing by some shophouses in Jalan Batu Buruk which have been turned to swiftlet houses. Even though the temple has gone through a few more rounds of "modernization, it was first built in 1893 on a piece of land donated by the local administrator, enlarged in 1898 and restored in 1927.

Interestingly, there is a stone inscription set up with names of over 100 donors for the rebuilding of the temple and also the old wooden tablets from the late 19th and early 20th centuries. Our last stop was Merdeka Clock Tower which was officiated by the then Sultan of Selangor (the late father to the current Sultan) on 1 July 1961.

It was funded by public donation to commemorate the Federation of Malaya Independence Day. It was found at a green field near Sungai Selangor at the side of a stage which once used for Independence Day Procession.

Paddy Fields in Kuala Selangor

By Tiew Si Yee



This was the first time I visited a paddy field as I only watched it on television especially horror movies where scarecrows in the paddy field will come alive at midnight and haunt farmers nearby! Luckily paddy fields in Kuala Selangor are not as scary as what I thought. If you expected to see rice terraces such as in Philippines or Bali or water buffalo ploughing, then you might be disappointed. Paddy fields in Kuala Selangor were on flat lands and machines were used to replace the buffalo. Even the chickens were bred in air conditioned rooms!

The paddy field we visited was run by FELDA and subsidized by the government. Every farmer was given a plot of land about 3 acres to grow whatever plants that may generate income. Majority of the farmers grow rice.

We visited the fields by tractor. Before getting to the fields, we passed through a water dam which was built in 1927 by the British for irrigation. This water dam was controlled by satellite and according to our guide, when the water was full, crocodiles may be cruising around!!

When we reached the fields, plots of green land came into view with oil palms, coconut and banana trees as background, birds flying in the air.



Farmers were busy preparing for planting. A network of channels and pipelines brings the water to flood the paddy field and form deep layers of soft mud which has to be leveled so that all parts get equally irrigated. Some channels were designed and built by the Koreans.

There are two types of methods to plant the crop, either by spraying the seeds on the fields or by planting machine. Farmers in Kuala Selangor are using planting machine to assist them. We saw the seedlings which are grown in trays in a sort of fiber matting in a paddy nursery centre for approximately 20-25days, until they are ready for planting out.



The seedlings loaded from their trays into the chutes of the planting machine then picking claws take successive nibbles from the slabs. Farmers only need 3 hours per person to work in a plot of land. Paddy will take 3 months to grow before harvest.

There are animals that destroy cultivated plants such as rats and snails – 'siput merah'. As nowadays everything is going green and organic, owls were used to catch the rats. But to control the insects, pesticides were used.

After this visit, we realized that modern technology did make farmers' life become easier!

The National Memorial Arboretum, U.K.

By Elizabeth Moggie



A view of the Malayan Volunteer Forces Garden with two benches on either side of the Memorial Stone, and line of trees with individual memorial plaques. Lafarge quarrying work continues in the background.

When Rosemary Fell (Secretary of the Malayan Volunteers Group who gave a talk at BWM on 23rd January 2010) mentioned this Memorial, I had no idea what she was talking about.

I have come to learn that the National Memorial Arboretum (NMA) was set up to be a Memorial to honour the Fallen and all those who served in British theatres of interest. It was to be a centralized focus for remembrance of Wars, Campaigns and areas of service.

The idea was mooted in 1988 and the site chosen was an area in Staffordshire which was quarried by Lafarge Cement Company in the late 1980's and early 1990's. As the quarrying finished the Company restored the land with infill and trees (the Arboretum) have been planted. This is an ongoing process until the 150 acre site is complete. Trees form a large part of most of the individual Memorials.

As the Public and the different organisations raise funds, memorials of different kinds are constructed, one of the very recent ones being the Polish Armed Forces Memorial. Two contemporary conflicts are remembered in the Iraq/Afghanistan Willow Avenue where a Basra Memorial Wall is under construction.

There are almost 250 Memorials which encompass all aspects of life and service among them the International Military Music Society, Suez Veterans Association, Royal and Sun Alliance (Insurance Companies), General Post Office, The Showman's Guild of Great Britain and a number of women's organisations such as the Women's Auxiliary Air Force.

Many of the "Memorials" take the form of Gardens, Walks or specially planted Avenues or Groves of trees such as Bidadari Cemetery which is represented by 4 cherry trees. (Readers may be aware that this Singapore Cemetery site is to be re-developed. I believe all the graves have been exhumed).



But it was the Far Eastern Prisoners of War (FEPOW) Section which I was interested to see. Alison, daughter of the late Rev. Geoffrey Mowat (ex MCS and Malayan Volunteer and survivor of Changi and the Burma Railway), kindly drove me there on a recent visit to the U.K. One approaches this area through the Changi Lychgate which has become the symbol for the FEPOW Section. This is the original Lychgate built by POWs, brought to England and reassembled at the Arboretum in 2003.



The Changi Lychgate.

Within this Section are Memorials to the Burma Campaign, to the Burma-Siam Railway which comprises a section of the original track, to the Sumatra Railway (less known but involving atrocious conditions – constructed between Pekanbaru and Muaro beginning in May 1994 and completed 15 August 1945), the Hell Ships (on which POWs were transported to work in Japan) and for the Royal Malaysian Police, the Malaya and Borneo Veterans and the Malayan Volunteer Force.



The Burma-Siam Railway Memorial.

After its formation in 2005 the MVG raised funds to have the Malayan Volunteers Memorial Garden constructed and the new Memorial Stone was dedicated by the late Rev. Geoffrey Mowat. Later two wooden benches were added giving the Garden a tranquil, welcoming atmosphere. This is where the MVG holds part of its Annual V.J. Commemoration on 15th August.

The FEPOW Building itself houses a Ground Floor Exhibition which gives a comprehensive coverage of life in captivity – a model map of S.E. Asian locations, descriptive panels, photographs, drawings, artifacts and video and sound tapes.

The Upper Level is planned to be an Archival and Research Centre and awaits funds for completion. The special participation of the Malayan Volunteers is not yet given mention here and the MVG hopes to rectify this omission. The Exhibition is superbly displayed and I recommend it to all who have an interest in this sad part of our history.

The National Memorial Arboretum is situated at Croxall Road, Alrewas, near Lichfield, Staffordshire. It is open daily from 9.00 a.m. – 5.00 p.m. (or dusk) except Christmas Day. There is a Café and a Gift Shop. Take warm, waterproof clothing and walking shoes – it was cold, even in mid-summer!



Two examples of the individual plaques placed by the trees.

The website is: www.thenma.org.uk

A comprehensive "Guide, Edition 3" is available for consultation in the BWM Resource Centre.



BADAN WARISAN MALAYSIA



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Heritage Garden Update

By Puan Sri Datin Susan Jalaluddin

Pterygota alata - Kasah



Picture – Wikipedia commons.

Pterygota alata is a very big tree up to about 50 m (150 ft.) tall, a trunk of about 360 cm. with a round, shady crown and large, plank-like buttresses. The leaves are large up to 30 cm. long, the young shoots have a rusty hairiness and the pods are also large (15 cm x 10 cm), red and filled with large winged pale seeds. The flowers are unisexual with both male and female on the same tree.

Being shady and attractive it is useful as roadside plantings. It is native in India, Thailand and from Negri Sembilan and Pahang to the north of Peninsula Malaysia, especially near Grik. These pods are commonly called "Buddha's nuts or coconut Buddha". The seeds are said to be edible when cooked and in Sylhet, Bangladesh used as an opium substitute.

In the garden at Badan there is a lovely specimen which is now growing vigorously after unfortunately suffering significant damage when other trees were being cut along the fence.

ANNOUNCEMENTS

Office Closure

With the upcoming Hari Raya Holidays and Malaysia Day celebration, our Heritage Centre in KL will be closed for the week from 10 to 19 September and reopen on Monday 20 September 2010. E-mails will only be periodically checked.

8 Heeren Street will be closed from 10 to 13 September 2010 for Hari Raya and closed on 16 September for the Malaysia Day celebration.

DONATIONS THANK YOU

Badan Warisan Malaysia would like to record its thanks to our generous donors. We have just received a fridge for use in the Heritage Centre courtesy of Puan Sri Datin Amar Elizabeth Moggie.

Suffolk House

We continue to work on improving our exhibits and tours at Suffolk House. We have been adding to our collection of exhibits and furnishing and have been fortunate to have many small items donated for display in the Museum rooms. There are however some gaps and we have a wish-list of items which we hope to get either through donations in cash or in kind.

The list includes items such as a punkah, or rather two punkahs, which we would like to mount in the Marble Hall, period costumes, shoes and (costume) jewellery for both men and women, including hats and bonnets, boots and maybe even a riding crop.

We are also looking for cutlery and glassware to complement the Chinoiserie crockery we have in our dining room display. And we are definitely looking for books and maps, prints and paintings, music sheets, bed linen, and any interesting conversation piece.

However, all these items must somehow have an Anglo-Indian flavour from the Regency and Victorian periods in the 19th Century, but we will even accept items from early 20th Century Edwardian period. These items could be originals or replicas, and not made from precious metals or stones, but which help enhance our interpretation of the British in early modern Penang.

We are also looking for a contribution of a flatscreen television set and DVD player so visitors to Suffolk House will be able to watch a video of the conservation of the building.

If you are interested in contributing to this project, or if you know anyone who may be interested to help, please contact Elizabeth at tel 03-21449273 or e-mail elizabeth@badanwarisan.org.my.

Notices

BAZAAR CHIC – STOP PRESS

Saturday 9 October 2010, 10 a.m. to 4.00 p.m.

Heritage Centre No 2 Jalan Stonor, 50450 Kuala Lumpur

Preparations are well in hand for this popular event. Enclosed with this bulletin is a FLYER advertising Bazaar Chic 2010. Please help to spread the word and come along on the day.

VOLUNTEERS – If you can help out on a stall for a few hours, please contact the Secretariat.

CARRIER BAGS – let us have your unwanted carrier bags to be reused.

GOODS – please continue to donate clothes, books, ornaments and other items. Telephone the Secretariat to arrange collection.

STALLS – space available for one or two more stalls – genuine handmade products preferred

FLYERS – please help by pinning up in your local mini-market, office staff room, etc. Hard copy and E-flyer available from the Secretariat.



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- . Handbags

Ravishing Assortment

- . Costume Jewellery
- . Designer Sunglasses
- . Hair Accessories
- . Scarves

Stylish Selection

- . Men's Ties
- . Shirts

Special Collection – as new Fountain and Ball Point Pens

Appealing

- . Objets d'Arts
- . Ornaments
- . Artworks
- . Trinkets
- . Good Quality Books

A Variety of Stalls

- . Antiques and Collectibles
- . Unique Handmade Dolls, Crafts and Jewellery

Children's Activities

- . Mini Manicures for Girls
- . Tatting (non-permanent) for Boys

Refreshments

- . Hot & Cold Drinks
- . Finger Food

Designed by David Xavier

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