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MALAYA- GAYA HIDUP

ANTARA 1900-1930

Malaya-Lifestyles
1900-1930



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NG
Major David Ng (Rtd) · Muzaffar D.J. Tate

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GAYA HIDUP**
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Malaya-Lifestyles
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Major David Ng (Rtd)
Muzaffar D. J. Tate



PETALING JAYA
PENERBIT FAJAR BAKTI SDN. BHD.
1989



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PRAKATA

KOLEKSI poskad-poskad bergambar ini mengenai gaya hidup rakyat Malaysia dalam dekad-dekad permulaan abad ke-20 tidak dapat dikatakan menyeluruh. Pilihan kita terbatas kepada poskad yang dapat kita kumpulkan, menyebabkan apa yang ada dalam koleksi kita tertumpu kepada sesuatu aspek dan seolah-olah melupakan sama sekali aspek-aspek lain.

Beraskan koleksi kita, seseorang mungkin beranggapan bahawa hampir kesemua penduduk India di negara ini pada peralihan abad terdiri daripada mata-mata, pembawa kereta lembu, perempuan penari, penoreh getah dan tukang sapu jalan sahaja. Meskipun pada hakikatnya terdapat segolongan kecil orang India yang berpendidikan Inggeris dan berpengaruh. Mereka bertugas sebagai guru, peguam, doktor dan sebagainya di samping menjadi usahawan-usahawan yang kaya

dan berjaya. Bagaimanapun, tiada terdapat poskad-poskad mengenai golongan ini. Jika ada mungkin poskad-poskad ini disimpan.

Walaupun gaya hidup yang dapat kita persembahkan meliputi satu spektrum yang agak luas namun ia tidaklah menyeluruh atau seimbang. Sebilangan poskad dalam buku ini adalah mengenai Singapura. Ini disebabkan oleh pilihan poskad yang terhad. Disamping itu memang menjadi satu kenyataan sejarah bahawa sebelum Perang Dunia II Singapura merupakan sebahagian daripada Malaysia (bersama Pulau Pinang, Melaka, Labuan dan Pulau Krismas sebagai Tanah Jajahan Negeri-negeri Selat). Sebagaimana yang diperhatikan gaya hidup di Singapura tidak banyak berbeza daripada

Semenanjung, khususnya di pantai barat. Kita juga mengakui bahawa liputan mengenai Borneo adalah amat kurang,

seolah-olah hanya suku Iban dan Kadazan sahaja yang ada di sana. Penerbit-penerbit poskad patut disalahkan kerana pandangan sempit mereka. Tetapi mungkin juga pengumpul-pengumpul poskad telah menyimpan poskad-poskad lain untuk mereka sendiri.

Namun terdapat batasan-batasan seperti ini yang tidak dapat dielakkan dan hakikat bahawa ini bukanlah karya pensejarah-pensejarah profesional, kita yakin koleksi gambar-gambar lama dalam bentuk poskad ini adalah amat bermakna dan berharga. Koleksi ini akan memberi maklumat tentang masa lalu Malaysia dan mengenai asal usul setengah-setengah ciri-ciri kebudayaan kita.

Januari 1988

MEJAR DAVID NG (B)
MUZAFFAR D. J. TATE

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Preface

THIS second offering of picture postcards from the Malaysian past, which focusses on Malaysian lifestyles in the opening decade of the century cannot, in any sense, claim to be comprehensive. To begin with, our selection itself is dictated by the postcards which we have been able to obtain, with the result that what we have in our collection arbitrarily concentrates on certain aspects (such as alluring Malay maidens and less alluring but sociologically more interesting rickshaw pullers) and appears to ignore completely other aspects.*

On the basis of our collection, one would suppose that almost the entire Indian population in the country at the turn of the century consisted of policemen, bullock-cart drivers, dancing women, rubber tappers and roadsweepers, though in fact, there was also a small but important and influential group of English-educated Indians who functioned as teachers, lawyers and other professionals, not to mention a number of

very successful and wealthy entrepreneurs. But somehow, this affluent and prominent section of the Indian community never made it on to the postcards, or if they did, their images are being carefully hoarded from the public view.

Therefore, while the lifestyles we have been able to present do cover a fairly wide spectrum, they are not comprehensive, nor for that matter, well-balanced. It will also be noticed that quite a number of postcards include scenes from Singapore. This, once again, is partly a reflection of the choice at our disposal; but it also reflects a historical reality since prior to the Second World War, Singapore was part of the body politic of British Malaysia (along with Penang and Malacca, Labuan and Christmas Island as constituting the Crown Colony of the Straits Settlements). In any case, as is readily seen and understood, the lifestyles of Singapore did not differ substantially from those of the peninsula, particularly on the West Coast.

We also admit that our Borneo

coverage is very poor – apparently only the Ibans and a few Kadazans live there, and no one else – but ours is not the blame, which should be out on the postcard manufacturers themselves for their lack of perspective, or perhaps on the recipients of postcards who have kept other scenes to themselves.

Notwithstanding these unavoidable limitations in our presentation and the fact that this is not the work of professional historians, we still believe that this collection of old photographs from the postcards of yesterday is of relevance and value. For they help to shed light on our Malaysian roots, and also, perhaps, to provide unexpected insights into the historical background of some of our cultural traits.

January 1988

MAJOR DAVID NG (RTD)
MUZZAFFAR D. J. TATE

**The first was Kuala Lumpur in Postcards 1900-1950, Penerbit Fajar Bakti Sdn. Bhd., Petaling Jaya, 1987*



Prakata

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1 PENDUDUK 1

Orang Eropah – tokoh-tokoh Melayu dan Cina – tauke Cina dan golongan baba – orang Iban – wanita: Melayu, Cina, India, Iban – kanak-kanak – Orang Asli – kaum pendatang Indonesia – orang ramai di pasar dan jalan raya.

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LATAR BELAKANG PENGARANG

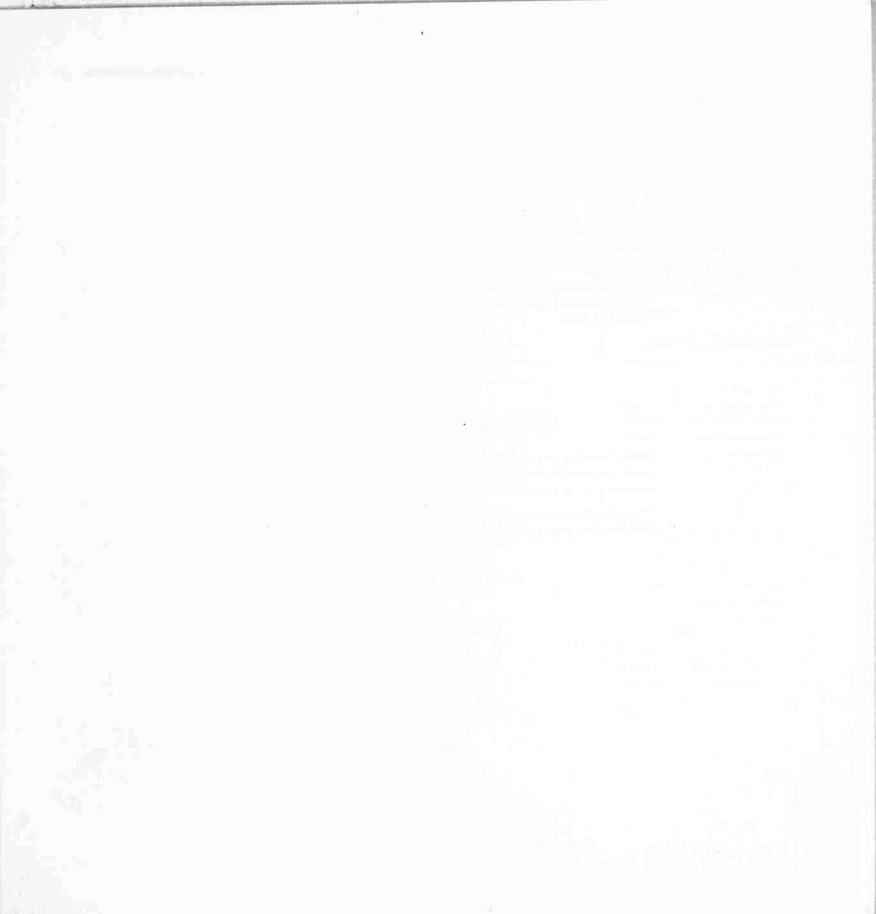
Mejar David Ng adalah seorang pegawai tentera yang telah bersara. Antara hobi-hobinya ialah mengumpul poskad-poskad lama. Kini koleksi poskadnya adalah meluas dan unik.

Muzaffar Tate adalah seorang pendidik yang bersara. Minat utamanya ialah sejarah mengenai Malaysia. Beliau adalah pengarang kepada beberapa buku.

About The Authors

Major David Ng is a retired army officer. One of his hobbies over the years has been the assembling of his now extensive and unique collection of old picture postcards.

Muzaffar Tate is a retired schoolmaster whose main interest lies in Malaysian history. He is also an author of several books.



PENDUDUK People

TIDAK boleh dinafikan bahawa koleksi poskad bergambar dalam buku ini tidak memberi gambaran yang sepenuhnya mengenai setiap kumpulan etnik di Malaysia. Sudah tentu poskad-poskad ini tertumpu kepada orang-orang Cina, India dan Melayu; bagaimanapun, sekali-sekala diselitkan juga gambar Orang Asli Semenanjung, di samping kaum peribumi Borneo (suku Iban dan Kadazan). Pada keseluruhannya, gambar-gambar di sini adalah menerusi kaca mata orang Eropah yang mencerminkan minat mereka kepada penduduk negara ini.

Golongan yang banyak berurusan dengan pegawai-pegawai, saudagar-saudagar dan pengusaha-pengusaha British ialah Raja-raja Melayu (yang memerintah mengikut nasihat British) serta hamba rakyat mereka; tauke-tauke Cina dan kuli mereka; para pedagang India, serta mandur dan buruh Tamil yang bekerja di estet ataupun dengan kerajaan. Mereka inilah kebanyakannya yang menjadi sasaran jurugambar untuk digunakan dalam poskad bergambar itu.

Dalam koleksi poskad-poskad ini, pegawai-pegawai tinggi British hanya muncul sekali-sekala secara simbolik. Orang-orang Cina kebanyakannya kelihatan seolah-olah berpakaian pakaian beragam; ini membayangkan bahawa sudah berlaku perubahan dalam gaya pakaian sejak waktu itu. Suatu hal yang menarik apabila melihat koleksi poskad ini mengenai orang Cina ialah wujudnya dua golongan; yang meniru cara hidup Barat dan golongan yang tidak. Ini jelas menunjukkan perbezaan di antara kaum

Cina Peranakan (disebut juga Baba Melaka) yang memberikan taat setia mereka kepada kerajaan kolonial Inggeris dengan puak pendatang baru (sinkeh) yang masih berpegang teguh kepada tradisi nenek moyang mereka.

Meskipun terdapat golongan India yang kaya-raya tetapi tiada poskad bergambar tentang mereka. Oleh itu kita hanya melihat poskad mengenai kehidupan golongan buruh kasar India sahaja. Hanya masyarakat Melayu sahaja yang seolah-olah tidak mempunyai banyak perubahan, mungkin oleh sebab pakaian Melayu kekal dengan bentuk tradisionalnya, tambahan pula sarung dan kebaya kerap dipakai oleh wanita Melayu kini. Berkenaan dengan kaum yang lain, Orang Asli di Semenanjung boleh dikatakan tidak berubah langsung cara hidupnya, sementara kaum peribumi Borneo, digambarkan jauh sama sekali daripada kenyataan hidup mereka yang sebenar.

It has to be admitted that our selection of picture postcards fails to do justice to the rich variety of ethnic groups which make up the people of Malaysia. Inevitably the postcards focus on Chinese, Indians and Malays, with the occasional portrait of the Orang Asli of the Peninsula and a few Bornean types thrown in. This, of course, reflects the European perspective and the nature of their interest in the inhabitants of the country. The people with whom British colonial officials, businessmen, planters and prospectors

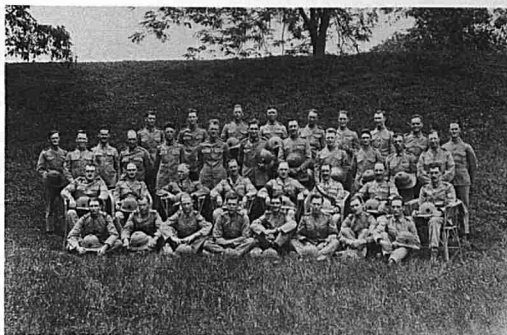
had most dealings were Malay leaders – in whose name the British governed – and their subjects; Chinese tauke and coolies; Indian merchants, mandors and labourers – on the estate or in the public service; and the people so involved were naturally the favourite subjects for the picture postcards. Within this narrowed spectrum the colonial masters only fleetingly appear in a number of somewhat symbolic ways. Most of the Chinese look as if they are wearing fancy dress, a reflection of the revolution in styles which has since taken place. Another feature of the Chinese portraits which has now completely disappeared is the obvious distinction between those who had to a greater or smaller degree adopted Western ways, and those who had not. This distinction mirrored the gap which used to exist between local (Straits-born) Chinese who tended to identify with the British, and the immigrants who kept to their own traditional world. There were affluent Indians around in the 1900s but they do not appear in our postcards with the result that we are left with an overwhelming impression of the mental lot of the average Indian immigrant. The Malays as a community seem to be the ones who have remained the same, no doubt because traditional dress has changed little and is still frequently worn, while the women have remained loyal to their sarung and kebaya. As for the rest, the aborigines have changed least in terms of lifestyle, and the portraits from Borneo are so theatrical as to be quite unrepresentative of real life.



Tiada siapa yang tahu siapa mereka dan mengapa gambar ini diambil. Namun itu tidak penting kerana gambar-gambar boleh menerangkan keadaan sebenarnya. Gaya dan senyuman mereka yang penuh keyakinan menceritakan bahawa mereka adalah pentadbir-pentadbir kolonial. Kumpulan ini (1) mungkin anggota Pasukan Sukarelawan (Singapore Volunteer Corps) pasukan pertahanan tempatan yang ditubuhkan selepas tahun 1850-an. Kebanyakan ahli-ahli sementara adalah kakitangan-kakitangan muda firma-firma British tempatan ataupun pegawai muda dalam pentadbiran kolonial.

One does not know who they were or what was the occasion for this photograph. But does it really matter? The camera cannot lie. The self-possessed poses, the superb self-assurance reflected in those confident smiles, speak for themselves. They were the colonial masters, in undisputed command of the world in which they lived. This group (1) probably consists of members of the Singapore Volunteer Corps, a local defence force established in the colony in the second half of the nineteenth century. Its part-time members mainly consisted of young European employees of local British firms or of the more junior expatriate officials of the colonial administration.

Pasukan tentera British di Negeri-negeri Selat tidak memberi kesan yang ketara sementara di Negeri-negeri Melayu dan Borneo ia hampir tidak wujud. Gambar beramai-ramai seperti ini (2) jarang-jarang dilihat; mereka mungkin anggota rejimen British yang ada pada masa itu. Pentadbiran kolonial lebih dirasakan oleh pegawai-pegawainya. Misalnya guru besar (atau Nazir sekolah yang kecil bilangannya) yang kelihatan bersama-sama kakitangan dan murid-murid sekolah di salah sebuah bandar di negara ini (3).



The British military presence did not make a very visible impact in the Straits Settlements, while in the Malay States and Borneo it hardly existed at all. So the group photograph of British soldiery (2) here was neither a typical nor familiar part of the local scene, and its members probably belonged to the British regiment that formed the garrison of the hour. The colonial presence was best known through its own officials, each carrying out his or her duty in his respective sphere; in this case (3) the head teacher (or, perhaps, visiting inspector of a thinly-manned inspectorate) seen with her staff and pupils somewhere in the country.





4

Anggapan ramai tentang kehidupan senang-lenang Orang Putih dalam zaman kolonial jelas sekali kelihatan dalam gambar sepasang suami isteri Eropah ini (4) yang sedang menikmati keindahan alam yang nyaman dan terasing di Bukit Bendera (Penang Hill). Tidak boleh dinafikan pegawai-pegawai kolonial, tuan-tuan punya ladang, ahli-ahli perniagaan dan lain-lain yang mencari rezeki di Tanah Melayu pada masa itu hidup dalam keadaan serba mewah - gaji yang lumayan, rumah kediaman yang besar lagi selesa, pembantu rumah yang ramai, berbagai-bagai keistimewaan dan bermacam-macam bentuk kemudahan. Inilah ganjaran bagi mereka yang sanggup hidup sepi sepi seorang diri

jauh dari tanah tumpah darah dan bersedia memikul tanggungjawab yang besar serta bebanan kerja yang berat dalam iklim yang meleleskan untuk tempoh waktu yang berpanjangan.

Namun setengah-setengah mereka sengaja menolak kesenangan hidup itu. Dengan penuh semangat mubaligh, mereka datang ke mari untuk menyebarkan agama dan nilai hidup di kalangan penduduk tempatan. Cara hidup mereka sederhana, bahkan kadangkala lebih hampir dengan rakyat biasa. Golongan yang mengambil gambar di hadapan YMCA Kuala Lumpur (5) - tidak lama selepas pembukaannya - mungkin mewakili kelompok kedua itu.

The popular concept of the lotus-eating life of the white man in colonial Malaya seems to materialize in the picture opposite (4) of a European couple taking their ease in isolated splendour in the cool of Penang Hill. There is no doubt about it – colonial officials, planters, businessmen and others who made their lives and living in Malaya had all the elements for the good life – handsome salaries, commodious homes, plenty of servants, a gamut of privileges, and a wide range of amenities for enjoyment and relaxation. These were the rewards for accepting a life of exile from one's homeland, for bearing enormous

responsibilities and a grinding workload in an enervating climate, often in conditions of loneliness for long periods at a stretch. But some Europeans deliberately eschewed the good life. Consumed by missionary zeal, they came to these shores to spread their faith and values amongst the local inhabitants. There was a much more modest way of life, lived in varying degrees closer to the ordinary people of the land. Perhaps the group having their portraits taken in front of the Kuala Lumpur YMCA (5) – not long after its opening – belonged to the second category.





H. H. the Sultan of Pahang and suite.

6

Gambar-gambar ini diambil sewaktu peralihan abad. Sultan Ahmad adalah pemerintah Pahang pada masa itu. Gambar ini (6) diambil kira-kira penghujung 1880-an di luar istana di Pekan.

Siapakah orang-orang dalam gambar keluarga Cina ini (7) dan tahun bila gambar ini diambil tidak dapat dipastikan; namun daripada gaya pakaian mereka sama ada Barat mahupun tradisional bolehlah diagak pada tahun 1900-an. Kedua-dua Raja dan tauke mempunyai kedudukan yang tinggi dalam masyarakat mereka masing-masing. Walaupun mereka hidup sezaman,

namun mereka berada dalam dunia yang jauh berbeza. Sultan Ahmad selaku ketua Melayu tradisional kelihatan bersamasama pembesar-pembesar dan anak buahnya (perhatikan Imam di sebelah kanan) lengkap dengan alat-alat kebesaran diraja. Tauke itu (seorang Baba Melaka) mencapai kedudukan sosial yang tinggi kerana kekayaannya yang mungkin diwarisinya ataupun melalui usahanya sendiri. Daripada campuran gaya pakainya jelas bahawa beliau memainkan kedua-dua peranan ketua keluarga Cina tradisional dan seorang peniaga berpengaruh Barat.

These photographs, (6) and (7) belong to the turn of the century. The Pahang ruler was Sultan Ahmad, the founder of the sultanate, and the picture was taken in the late 1880s outside the istana at Pekan. One cannot identify the persons or the year of the picture of the Chinese family, but from the style of the Western, as much as of the traditional dress, it probably dates to the 1900s. The Ruler and the tauke stood at the apex of the societies to which they belonged. They were contemporaries, but inhabitants of

different worlds. Sultan Ahmad, a traditional Malay leader, is photographed with his household and retainers (note the imam on the right) in Malay dress and all the trappings of Malay royalty. The tauke (a baba) owes his social position to his wealth, possibly inherited, more probably self-made, and from the mixed dress styles was evidently poised between the traditional Chinese world of the patriarch and that of a westernized businessman.





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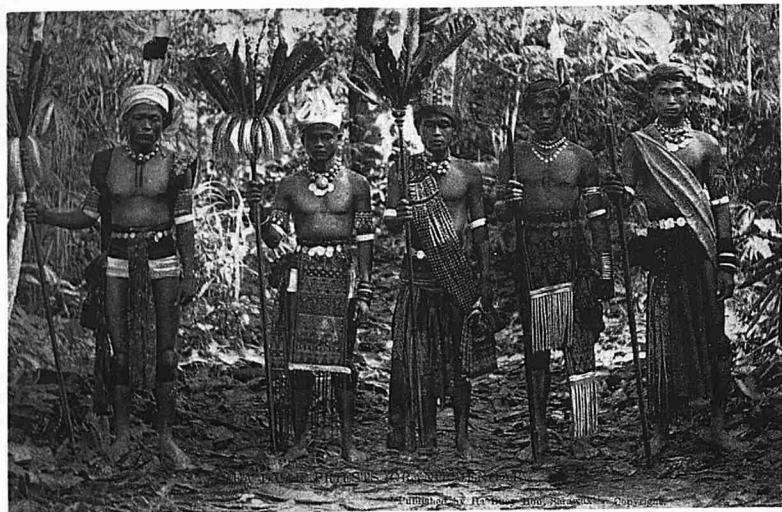


9

Menjelang tahun-tahun 1900, angin perubahan mula melanda kaum Cina yang bermastautin di Malaya (terutama di Negeri-negeri Selat) seperti yang dapat dilihat dalam gambar-gambar ini. Sebahagian besar mereka masih mengekalkan cara hidup dan adat resam bangsa mereka seperti dua orang tauke ini (8) yang memakai baju labuh serta seluar sutera, kasut bertapak tebal yang melentik hujungnyanya sambil memegang kipas. Sebaliknya, tauke yang kelihatan bersama-sama orang gajinya (9) memakai kasut kulit perlak sambil duduk bersandar di kerusi rotan moden. Mereka yang sudah mencapai kedudukan yang baik (10 di sebelah) – memiliki sebuah motokar sebagai simbol kekayaan – lazimnya meniru cara hidup orang Eropah tetapi tidak pula mengengapikan sama sekali adat resam kaumnya sebagaimana yang dapat disaksikan daripada pakaian mereka yang bercampur-aduk itu.

By the 1900s, when these pictures were probably taken, the winds of change were blowing across the Chinese communities in colonial Malaysia, particularly in the Straits Settlements. The majority still adhered to Chinese ways, like the two tauke in (8), reflected by their flowing baju and trousers, thick-soled, upturned footweare, and the fans. The gentleman with his servant in (9), however, sports patent leather shoes, and sits in a Western wicker chair. Those who had really arrived, as represented in the picture opposite (10) – the possession of an automobile was a mark of real affluence – took the furthest steps towards westernization, without, nevertheless, wholly abandoning the traditional, as the hybrid costumes visibly suggest.



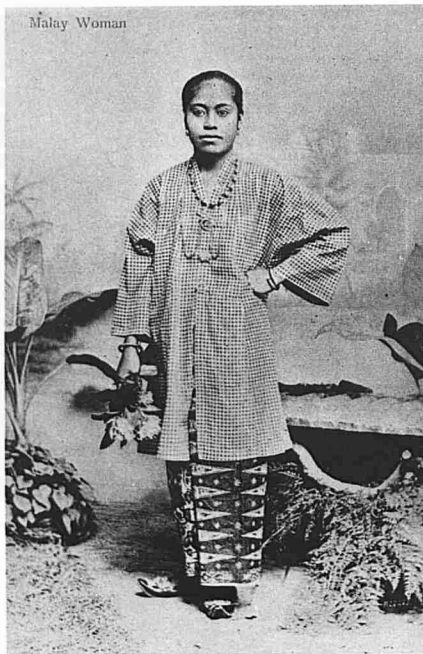


'Orang-orang muda, baik lelaki maupun perempuan, suka berpakaian cantik; golongan tua mungkin kurang begitu dan selalunya berpakaian selekeh sedangkan pakaian yang elok-elok disimpan untuk anak cucu mereka.'¹ Hakikat ini dibuktikan oleh dua keping foto orang Iban berpakaian tradisional yang hebat nampaknya. Pakaian utama mereka ialah sirat yang dibuat daripada seela kain dan (seperti *kilt* orang bangsa Scott), panjang, warna dan hiasannya akan menunjukkan identiti puak pemakainya: dengan *labong* dan *takai buriet* (tikar). Kalau menghadiri majlis, dipakai *dangdong* (selendang) dan baju pendek disertai berbagai-bagai perhiasan seperti gelang lengan gading dan gelang tangan yang diperbuat daripada manik ataupun taring kelawar. Memanggil kumpulan dalam gambar (11) 'paderi' adalah tidak tepat. Mereka mungkin adalah penghulu (yang biasa menjalankan upacara-upacara berkaitan dengan agama) ataupun *manang* (bomoh). Perhatikan *kaluri* atau seruling Iban dalam gambar (12).

'Love of finery is inherent in the young of both sexes; the elderly are less fond of it, and often dress shabbily and save up their good clothes for their offspring.' The accuracy of these remarks appears testified by these two photographs of Ibans dressed in their best. The basic elements of their costume are the waist-cloth (sirat) a strip of cloth a yard wide whose style (length, colour and decoration), like the Scottish kilt, betrays the tribal identity of its wearer; a head-dress (labong) and seat-mat (takai buriet). To these might be added, according to occasion, a shawl (dangdong) and a jacket, and various ornaments such as ivory arm bangles, and bracelets of beads or bats' fangs. The description of the group in (11) as 'priests' is misleading. They were either chiefs (who normally carried out certain religious functions), or medicine men (manang) who ranked next to them in social status. Note the traditional Iban flutes (kaluri) in picture (12).

¹ H. L. Roth, *The Natives of Sarawak and British North Borneo* 2 jilid, Truslove & Hansen, London 1896, hal. 41, (jilid 2)





Apabila melihat gaya pakaian dalam gambar-gambar ini, nyatalah hanya pakaian 'Perempuan Melayu' (13) – baju labuh dan kain batik – yang masih kekal sebagai pakaian sehari-hari (diubahsuaikan sedikit sebanyak) sekarang. Dapat dicamkan daripada pakaian Melayunya (kebaya dan kain sarung) 'Wanita Cina Singapura' (14) adalah seorang 'Nyonya' yang mungkin berasal dari Melaka. Mereka juga dikenal sebagai 'Baba Melaka' iaitu keturunan pendatang China yang sejak asal bermukim di Melaka dan berkahwin dengan gadis-gadis Melayu. Cara kehidupan mereka sehari-hari mencerminkan unsur-unsur budaya Melayu khususnya makanan, pakaian dan bahasa mereka. Pakaian seperti ini jarang-jarang dilihat sekarang. Sukar memastikan sama ada 'Wanita Cina (Kantonis)' (15) berpakaian tradisional Cina dengan selipar tumit tinggi gaya Manchu itu pendatang baru ataupun seorang peranakan.

Singapore Chinese Woman



14

Of the dress-styles shown here, only that of the 'Malay woman' (13) in her baju labuh and kain batik has survived as a form of ordinary dress (with certain modifications) today. The 'Singapore Chinese Woman' (14) is revealed by the Malay-type dress (baju kebaya and kain) she is wearing to be in fact a nonya, presumably from Malacca; in other words a member of the distinctive baba community of that place, descendants of

Chinese Lady (Cantonese).



15

early Chinese settlers who married local Malay girls and adopted a measure of Malay culture, particularly in terms of food, dress and language. This form of dress is rarely seen nowadays. The 'Chinese Lady (Cantonese)' (15) is clearly wearing traditional Chinese clothes including the Manchu-style heeled slippers, but whether she was a recent immigrant or a Straits-born Chinese is open to question.



Malay-Ladies from Perak.

16

Ketiga-tiga 'Wanita Melayu dari Perak' (16) menggambarkan 'sifat wanita bangsawan' dalam etiketa yang sebenar, berpakaian serba lengkap, dengan cukup sanggul emas atau perak halus yang menghiasi kepala dan kerongsang berpermata pada baju labuh mereka. Wanita yang duduk itu mungkin berketurunan keluarga diraja Perak, diapit oleh dayang-dayang yang datang daripada keluarga atasan juga. Menurut Swettenham, 'Wanita Melayu keturunan atasan dan kebanyakan wanita kerabat Sultan dan Raja-raja boleh dikatakan pintar dan bijak. Lazimnya mereka periang, pintar dan adalah teman yang menarik. Kaum lelaki yang ingin bergaul dengan mereka mestilah sama pintar.'²

Kebanyakan wanita Melayu hidup secara biasa, 'Anak-anak perempuan orang miskin membuat kerja-kerja rumah sejak kecil lagi . . .' kata Swettenham lagi, ' . . . kebanyakan masanya habis di rumah sahaja, membantu ibunya mengangkat air daripada sungai pagi dan petang . . . dan juga menolongnya masak-memasak serta membuat kerja-kerja rumah yang lain.' Pada amnya kaum wanita seperti dalam gambar (17) 'membuat kerja-kerja ringan di sawah seperti mengubah benih padi, menuai, mengandian dan menumbuk padi.'

² F. Swettenham, *British Malaya*, Allen & Unwin London, 1906, hal. 150-5

The three 'Malay ladies from Perak' (16) were clearly 'ladies' in the true sense of that term, as is betrayed by the intricate hairpins of gold or silver (cucuk sanggul) and jewelled brooches (kerongsang) with which they are adorned, as well as the elegance of the dresses they wear. The lady who is seated was probably a member of the Perak royal family, flanked by her two attendants, who would also be of high social standing. 'Malay women of the better class,' wrote Suettenham who ought to have known, 'and most of those in the entourage of the Sultan and the leading Rajas, are distinctly intelligent if they cannot be called highly educated. They are usually of a cheerful temperament, capital company, witty and interesting, with a strong sense of humour, a man has to do his best to hold his own in their society.'² However, the number of ladies of quality was necessarily limited. The great majority of Malay womenfolk lived much simpler lives. 'The girls of poor people share all the women's tasks from an early age. . . . continues Suettenham'. . . she is mostly in the house, helps her mother to carry water from the river, morning and evening . . . and assists in the cooking, or any other household work.' While the women in general, such as the group represented in picture (17) here, 'do most of the lighter work in the planting, the reaping, the winnowing, husking, and pounding of rice.'



No. 25. Malay Natives, Penang



Singapore. Malay woman Singapore, 16-7-06
*Banjan, Mademoiselle Marguerite... Je suis
 en l'air, un bébé, sans n'être pas chat, comme
 moi - les autres... La reine... et tout*

18

Apapun latar belakang dan pekerjaan mereka, wanita umumnya suka berpakaian cantik apabila keluar bersiar-siar. Wanita Melayu tidak terkecuali walaupun agama Islam melarang mendedahkan aurat. Wanita Islam dikehendaki menutup hampir seluruh anggota mereka supaya mengelakkan daripada pandangan kaum lelaki dan menaikkan nafsu syahwat. Namun dalam batasan itu ada juga sedikit kebebasan. Wanita dalam gambar (18) kelihatan lebih jelita dengan selendangnya walaupun ia tidak digunakan untuk menutup aurat. Wanita yang kelihatan gembira (19) itu mungkin menunjukkan bagaimana menggunakan kain sarung menutup mukanya ataupun sengaja mendedahkannya. Kedua-dua wanita Melaka (20) ini mematuhi adat dengan ketat, terutama, wanita yang memakai telemekung itu.

Seorang pelawat Eropah dalam tahun 1920-an berkata, "Di sepanjang lorong-lorong di negara ini kaum wanita berjalan tanpa bertudung. Tetapi apabila kelihatan sebuah kereta datang dipandu oleh orang Eropah, mereka cepat-cepat menutup muka mereka. Sungguhpun bertudung liput itu, mereka terus maju ke hadapan tanpa berlanggar dengan rakan-rakan mereka. Namun begitu kebiasaan ini tidaklah dipatuhi dengan ketat. Kini tidaklah ganjil kalau wanita Melayu tersenyum kepada orang Eropah yang lalu dengan kereta mereka. Namun senyuman itu lebih menunjukkan kepusatan kerana telah memberi satu ucapan yang tidak seharusnya diberikan."⁵

⁵ G. Blainkin, *Hail, Penang* Sampson Low, Marston & Co. Ltd., London, 1932, hal. 189

Whatever their background or occupation, women like to be seen to the best advantage when they go out. To this general rule Malay women are no exception, although Islam does impose some constraints on dress. For Muslim women virtually the whole body should be shrouded from the male gaze in order to avoid arousing unseemly passions. Within these parameters there is some latitude. The rather charming subject of (18) is clearly making the most of her selendang (scarf) to adorn rather than to

conceal her features. The cheerful lady of (19) is either demonstrating how her sarung is used to veil her face, or is artfully opening it to expose it. The two ladies of Malacca (20) are obviously strict conformists, especially the one wearing the telekung (veil). According to one European observer in the 1920s, 'Along many lanes in the country the women walk about with the veil lifted. As soon as they see a car approaching with a European, they cover their faces completely and manage, though

blindfolded, to walk straight forward without colliding with their companions. But the habit is not rigorously maintained. It is not so rare nowadays for Malay women to smile at Europeans passing in cars, but they do it in a manner that looks more like satisfaction at giving a forbidden greeting than anything else.'³

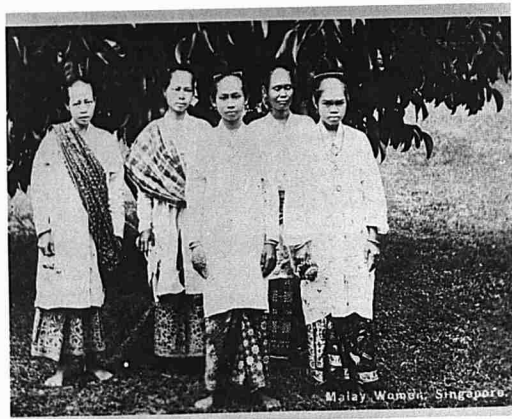


19



Malay Women,
Malacca.

20



Untuk hari-hari biasa, dan bagi wanita-wanita yang lebih tua dan tidak begitu menghiraukan fesyen, baju kurung dan kain (batik atau kain cita tanpa corak) seperti dalam gambar (21) menjadi pakaian biasa mereka, sementara kalau di rumah (22) pakaian lebih sederhana lagi. Perhatikan gelang kaki atau gelang pintal yang lebih besar dan lebih kerap dipakai berbanding dengan masa kini. Kenyataan hidup terbayang dalam gambar 'gadis' Melayu (23) kelihatan mengkilap buyung untuk mengisi air.

For ordinary occasions, and for older folk not so fashion-conscious the baju kurung and kain (batik or plain cotton) as seen in (21) was the norm, and at home (22) the dress was simpler still, but note the anklets (gelang pintal) which were much larger and more commonly worn than nowadays. The reality of life is reflected in the portrait of the Malay 'girl' opposite, (23). She is a working woman, carrying typically enough her buyung (earthenware water-pitcher).



22



23



Javanese Woman

*So, Sorry, haven't written in time for
the mail. Arthur.*

24

Gadis Jawa dalam gambar studio untuk jualan ini (24) bergaya seperti seorang puteri. Wanita yang seorang lagi bersama pembantu rumahnya (25) pula memakai kebaya pendek dan kain batik



25

lepas yang kini biasa dipakai. Gadis Dayak (Iban) ini (26) juga bergaya untuk gambar studio sedangkan keadaan sebenarnya ialah seperti yang digambarkan oleh dua orang wanita Iban

(27) yang memakai kain tenun berwarna-warni, korset rotan dan gelang tangan berat yang mencerminkan kegemaran orang-orang Iban kepada barang-barang hiasan.



Singapore. Dyake Girl.

26

Of the two Javanese ladies here, one (24) is dressed up as a princess (which she probably never was) in a studio photo for the tourist market. The other lady with her servant (25), however, is dressed in the typical Javanese kebaya pendek and kain batik lepas still commonly worn. The



Dyak Women, Borneo

27

'Dyake (meaning Iban) Girl' (26) is also dressed up for the studio, while the real thing is displayed by the two Iban women whose colourful woven skirts, corsets of rattan, and heavy arm bangles reflect the Iban fondness for finery. (27)



28



29

Kedua-dua budak lelaki ini dibezakan oleh pakaian mereka. Budak Melayu (28) memakai baju Johor atau Telok Belanga sebagai pakaian sehari-hari. Budak Cina, tentu seorang anak orang kaya itu pula (29) bergaya dalam baju Mandarin tradisionalnya.

These two boys are separated by dress. The Malay wears a collarless baju typical of Johor as his everyday clothes. The Chinese boy, obviously a rich man's son, poses formally in traditional Mandarin robes.

Di kalangan rakyat Malaysia, tiada gaya pakaian yang lebih mudah daripada pakaian Orang Asli di Semenanjung sebagaimana yang dicontohkan oleh dua Orang Asli yang sedang bermain sejenis seruling itu (30). Orang lelaki hanya memakai cawat yang dibuat daripada kulit kayu (terap) yang dititik hingga lembut, dan mungkin juga tali pinggang rotan. Kaum wanita juga memakai cawat labuh daripada kulit kayu dan tidak berjaju.

Sungguhpun Orang Asli terbahagi kepada tiga puak, namun mereka semua dipanggil 'Sakai' oleh orang Eropah yang suka bersiar dengan kereta pada pagi minggu ke kawasan hutan dengan harapan akan bertemu dengan mereka. Kami memandang ke arah hutan. . . . Kelihatan beberapa orang lelaki dan perempuan . . . berjalan-jalan. . . . Kaum perempuan kelihatan lebih tegap daripada lelaki tetapi lebih kurang sama tinggi sahaja. . . . Kami memberi mereka rokok dan mereka nampak tercengang, tetapi apabila mereka melihat kami merokok, mereka juga meniru. Saya hulurkan beberapa keping wang tembaga dan mereka mengambilnya dengan perasaan berterima kasih.⁴

Of all Malaysians none have a more unsophisticated dress-style than the aborigines (Orang Asli) of the Peninsula, as exemplified by the two 'Orang Asli' with the nose-flutes here (30). The man's dress consisted of a simple loin cloth usually made of pounded tree bark, and perhaps a rattan belt as well. The women wore equally simple tree bark skirts and went bare-bosomed. Although the aborigines fall into three main groups, they were all called 'Sakats' by the Europeans, for whom it was something of

an adventure on a lazy weekend to drive up a jungle road in the hope of spotting some. We glanced into the jungle. . . . Several men and women . . . were walking about. . . . The women, who looked stronger and better built than the men, were about the same height. . . . We handed them cigarettes and they looked astonished though when they noticed the white men smoking, they copied the example. I offered them a few coppers and these they took with obvious gratitude.⁴



Singapore. Sakai playing the Nose flute.

⁴ Ibid., hal. 122 – 3



Penang. The wild people of Perak.

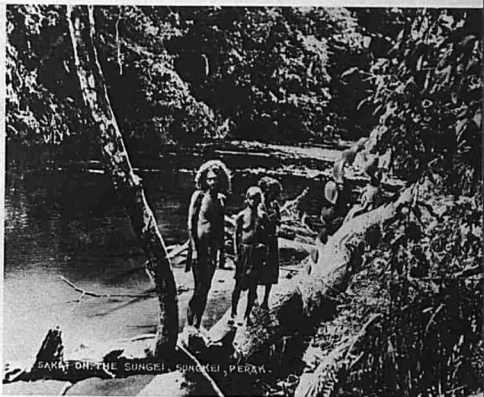
Oleh kerana jarang-jarang sekali dilihat, Orang Asli sentiasa menjadi sasaran jurugambar. Tiada apa yang boleh menerangkan dengan lebih tepat lagi mengenai alam sekitar yang asing ini selain daripada poskad bergambar mengenai Orang Asli. 'Orang liar Perak' itu barangkali adalah puak Senoi (31). 'Subang hidung' biasa dipakai oleh puak Negrito (Semang) (32) dan juga puak Senoi khususnya suku Temiar. Kelompok yang berdiri di tepi Sungai Sungkai itu mungkin puak Semai atau Temiar.



31 Singapore. Wild Sakai.

32

Little known and rarely seen, the aborigines were a favourite subject for picture postcards. What else could convey so effectively the exoticness of one's surroundings? The 'wild people of Perak' (31) were probably a Senoi group. Nose-quills, as seen in (32), were typically worn by Negritos and to a lesser extent by the Senoi, particularly the Temiar. The group on the Sungkai River (33) were either Semai or Temiar.



33 SEMAI ON THE SUNGKAI RIVER, PERAK.

33



34

Sebagaimana yang dimaklum, sebilangan besar kaum Cina dan India dibawa masuk ke negara ini sebagai buruh kontrak kira-kira penghujung abad ke-19 dan awal abad ke-20. Suatu hal yang kurang diketahui ialah sebilangan kecil orang-orang Jawa juga dibawa ke mari sebagai buruh tebusan untuk bekerja di estet-estet khususnya di pantai barat Semenanjung dan di Sabah. Ramai pula orang-orang Jawa yang datang sendiri dan terus bermastautin di Johor, Selangor dan Perak sebagai petani. Mereka memang dikenali sebagai golongan yang tekun bekerja, berjiwat cermat dan tidak angkuh; maka itu perkhidmatan mereka sangat dikehen-

daki. Bukanlah hanya orang Indonesia dari Jawa yang datang pada masa itu. Ramai juga yang datang dari Sumatera, khususnya Minangkabau, mengikut jejak nenek moyang mereka dan lamakelamaan mereka diterima sebagai penduduk Melayu asal. Gambar (34) menunjukkan kaum imigran dari Jawa dan Sumatera yang biasa mendapat pekerjaan sebagai buruh sambilan atau buruh kontrak di bandar-bandar. Pemandangan di jeti Pulau Pinang (35) ialah pemandangan yang biasa dilihat oleh seorang pendatang baru; suatu hal yang sama menarik ialah berbagai-bagai ragam manusia yang berada di jeti itu sendiri.

As is well known, large numbers of Chinese and Indians came into the country as contract labourers in the nineteenth and the early part of the twentieth century. What is perhaps less well known is that quite a number of Javanese arrived as indentured labourers as well, recruited to work on estates, particularly on the West Coast of the Peninsula and in Sabah. Even greater numbers of Javanese came on their own account to the Peninsula and settled down in Johor, Selangor and Perak as farmers. They quickly established a reputation as being hard-working, thrifty and unpretentious and their services were

eagerly sought after. The Javanese were not the only people to come from Indonesia during this period. Large numbers also came from Sumatra, especially Minangkabaus following in the tracks of their ancestors, to become soon absorbed in the Malay population. The group shown opposite (34) comprises a typical mixture of Sumatran and Javanese immigrants who often found employment as casual labourers or contract workers in the towns. The scene from the Penang jetty (35) is that which would have greeted many a new arrival; it is also interesting for the various types to be seen on the jetty itself.



No. 14.

Landing.

Penang.

This is

rather

a good

view of

land

stage.

Note Chin.

man in

bow hat

Phil



Singapore. Street Scene

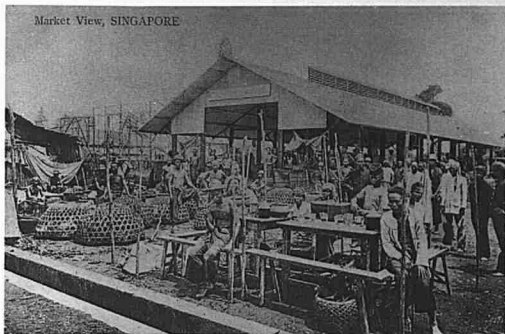
16/11/04
Dear Alice
you may expect some postcards from the States for I am right in New York now I received some letters from home, they tell me they have

36

Pemandangan di jalan merupakan dokumen sosial. Perhatikan kaum yang berbeza di tepi jalan di Singapura (36) – Melayu, India dan Cina mudah dikenali. Perhatikan cangkuk daging di kedai di sebelah kiri; penjaja-penjaja yang memikul jualan mereka di hujung kandar; lanca di latar belakang; tiang lampu gas yang tunggal – kuasa elektrik hanya terdapat dua tahun selepas 1904.

Pemandangan di pasar (37) dan (38) juga memberi banyak penerangan. Ia menunjukkan apa yang lazim dilihat misalnya bangsal-bangsang pasar yang tidak asing lagi dalam zaman kolonial dan bakul-bakul rotan yang besar untuk mengurung ayam. Hanya pakaian mereka menunjukkan masa yang sudah berlalu.

Street scenes are social documents. In this Singapore street (36) note the racial mix – Malays, Indians, Chinese are all clearly identifiable. Note the meat hooks in the shop on the left; the vendors with their wares suspended at the ends of poles (kandar) across their shoulders; the jinrickshas in the background; the solitary gas street light – electric lighting was still, in 1904, two years away. The market scenes, (37) and (38) are equally instructive, and reveal much that is familiar, including the stereotyped colonial market sheds and the great rattan poultry baskets. The only indicator of time lapse comes from the traditional dress most people still wore.



37



38



No. 13 - Native Market, Penang.

39



No. 103 Market, Ipoh.

40

Pasar awam di Pulau Pinang (39) dan di Ipoh (40) tidak banyak bezanya dengan pasar di Singapura. Pasar moden Chowrastra hari ini terletak di tapak pasar lama yang ditunjukkan di sini. Istilah 'pasar tempatan' bermakna ia bukanlah tempat untuk 'tuan' atau 'mem'. Mereka hanya akan membeli-belah di 'cold storage' yang menjual keperluan-keperluan mereka. Bagaimanapun ini tidak bermakna buah-buahan dan sayur-sayuran Malaysia yang dihidangkan kepada 'tuan' dan 'mem' oleh orang-orang gajinya hanya dibeli daripada pasar tempatan ini.

As these two views show, the public markets of Penang (39) and Ipoh (40) were very little different from those of Singapore. Penang's modern Chowrastra Market stands on the site of the old market shown here. The term 'native market' implies that it was not the sort of place where you would meet the tuan or his mem. They would patronize the cold storage which specialized in their needs. However, that does not mean to say that the Malaysian fruit and vegetables which found their way on to the tuan's table had not been purchased anywhere else but at the 'native market' by their house-servants.

Tamu atau pasar minggu di Borneo Utara (Sabah) terkenal dengan suasana meriah dan berwarna-warni. Pada masa lalu (hingga kini) tamu merupakan peristiwa sosial yang penting, menemukan kaum petani dari kawasan pedalaman. Pemandangan ini (41) tidak dapat menggambarkan kegemilangan tamu itu, tetapi ia menunjukkan bahawa tiada banyak perubahan yang berlaku walaupun selepas 70 tahun. Bangunan pasar baru di Beaufort adalah satu kebanggaan kepada jururekabentuk kolonial, tetapi ia juga menunjukkan kehilangan ciri-ciri pasar tempatan kerana kebersihan dan pembangunan dipentingkan (42).

The tamu or weekly markets of North Borneo (Sabah) are well-known for the colour and animation they present. They were (and are) also important social occasions in their own right, bringing together the farmers from their isolated villages from all around. This particular view (41) fails, perhaps, to capture the glamour of the occasion, but it demonstrates sufficiently that things have not changed that much, even after seventy years. The regular features of the newly-erected public market at Beaufort (42) were no doubt the pride and joy of its colonial designers, but it also illustrates what was lost by way of local colour in the name of twentieth century hygiene and progress.



41



42



43

Singapura seperti tertulis pada poskad ini sepatutnya bermaksud Malaya. Sebenarnya rumah-rumah ini mungkin terdapat di Melaka atau di Perak.

Although the postcard caption says that the row of traditional Malay houses with long roofs are of Singapore, Singapore here should be taken to mean British Malaya. In fact these particular houses could probably be found in Malacca or Perak.

2 TEMPAT KEDIAMAN

At Home

PERPADUAN kaum yang kini wujud di kawasan perumahan moden di seluruh Malaysia tidak mungkin berlaku pada zaman poskad-poskad ini diambil. Kini deretan rumah-rumah kediaman dibezakan tidak menurut bentuk etnik masing-masing, tetapi mengikut kategori pemaju rumah – rumah deret, rumah kembar, dan rumah sebuah. Tetapi pada awal abad ini, kaum-kaum bukan sahaja dibezakan mengikut makanan, pakaian dan pekerjaan tetapi juga mengikut rumah kediaman mereka. Kebanyakan orang Melayu diam di rumah yang dibina daripada kayu, bertiang tinggi dengan bumbung terat atau nipah, baik di bandar atau di kampung.

Kebanyakan orang Cina pula tinggal di rumah-rumah kedai yang berderet-deret. Rupa bentuk rumah-rumah kedai ini di seluruh negara adalah serupa. Pada hakikatnya ia merupakan penyusuaian daripada tempat kediaman tradisional di kampung-kampung di negara China.

Orang India pula kebanyakannya tinggal di kediaman yang disediakan oleh majikan mereka. Sekiranya mereka bekerja dengan kerajaan disediakan rumah dua bilik yang sempit. Jika lalu mereka bekerja di ladang-ladang di sediakan berek-berek panjang sebagai kediaman mereka.

Sudah tentulah kelas atasan tinggal berlainan caranya: Raja Melayu bersemayam di istana moden dibina daripada batu bata dan biasanya dihiasi dengan motif Islam yang sepadan. Tauke-tauke Cina pula tinggal di rumah besar di pinggir bandar yang mempunyai



rekabentuk yang bercampur-aduk. Kaum British pula mendirikan rumah banglo papan yang indah permai, yang mana lama-kelamaan digantikan beransur-ansur dengan rumah jenis 'suburban' (namun lebih lapang) dan lebih tahan. Kaum Asli pula tinggal di rumah pisang sesik dalam hutan sementara penduduk peribumi Borneo diam di rumah-rumah panjang, tetapi tiada ditunjukkan dalam koleksi poskad buku ini.

***T**HE integration of Malaysians today is taking place willy-nilly all over the country in modern housing estates, the likes of which were not imagined in the*

days of our postcards. In our housing estates the long rows of dwellings are differentiated not by ethnic style but by the housing developer's category – terraced, semi-detached, detached. But in the early part of this century race was not only identified in terms of food, dress and occupation, but also in terms of accommodation. Most Malays lived in wooden structures on stilts with roofs of attap, whether in town or country.

Most Chinese lived in long lines of shophouses which appeared to be identical throughout the land, and which represented essentially an adaptation of the traditional wall-to-wall apartments of their native villages in China.

Most Indians lived in habitations provided for them by their employers – squalid two-room quarters if they worked for the government, barrack-like labour lines if they worked on the plantations.

The upper classes, of course, lived rather differently: the Malay rulers in modern palaces of stucco and brick, usually packaged with appropriate Islamic motifs, Chinese tauke in large mansions on the outskirts of town designed in a somewhat odd confusion of styles; the British made for themselves comfortable wooden bungalows which as the century crept on became steadily replaced by suburban-type (but more spacious) houses of more durable materials. The aborigines lived in their make-shift jungle lean-to's and the inhabitants of Borneo in their longhouses, but our postcards somehow have missed these out.

Sultan's Palace, Klang, Selangor, F. M. S. Photo by M. E. Sabajna, K. L.



44



613

45

Selaku ketua orang Melayu, Sultan haruslah bersemayam dalam keadaan yang selayaknya. Untuk mengekalkan martabatnya gaya hidupnya tidaklah seharusnya lebih rendah daripada pegawai-pegawai kolonial British yang menjadi penasihat baginda. Istana lama yang cantik tetapi sempit itu terpaksa diganti dengan istana batu bata. Tegasnya di mana Raja Melayu mendirikan kerajaan, maka di situ akan dibina istana baru. Istana Sultan Selangor di Klang (44) yang disiapkan pada tahun 1903 adalah contoh baik binaan menurut tradisi Islam, sementara istana di Kuala Kangsar ini pula (45), satu daripada beberapa buah istana yang dibina pada tahun-tahun 1900-an untuk kerabat diraja Perak nyata dipengaruhi oleh unsur-unsur Barat.

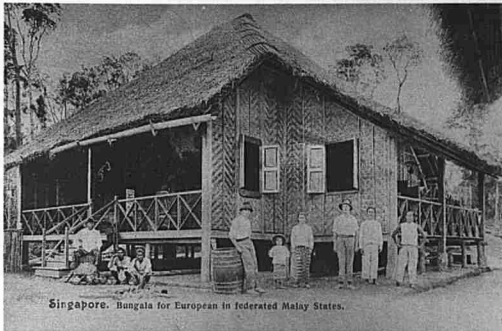
As the leader of Malay society, the sultan had to live in appropriate splendour and also to maintain his dignity by being housed in a style in no way inferior to that of the British officials who nominally served him. The beautiful but cramped wooden palaces of the past had to give way to structures of brick and mortar. So wherever there was a seat of Malay royalty new palaces sprang up. That of the Sultan of Selangor, completed at Klang in 1903 (44) is a good example of one built in the Islamic tradition, whereas in Kuala Kangsar (45), one of several built for members of the Perak royal family in the 1900s, was clearly influenced by Western styles.

Sementara orang Eropah di bandar-bandar tinggal di rumah-rumah besar dan selesa, mereka yang mula-mula menguruskan pembukaan ladang getah pada awal abad ini terpaksa berpuas hati dengan bungalow dibuat daripada bahan-bahan tempatan dan lebih mirip kepada rumah Melayu (46).

Bahan-bahan yang sama digunakan untuk membina kediaman pekerja buruh (kaum Tamil dari India Selatan) tetapi keadaan kediaman mereka adalah lebih buruk dan amat sempit (47).

Pada tahun-tahun 1920-an dan 1930-an keadaan bertambah baik terutama untuk pihak pengurus walaupun secara sederhana sahaja bagi kaum buruh.

While Europeans living in the towns were comfortably off in well-appointed, roomy houses, those who pioneered the running of the first rubber estates in the first years of the century had to make do with makeshift 'bungalows' constructed out of local materials and much akin to the Malay style (46). Needless to say the accommodation of the labourers, usually Tamils from South India, was made out of the same materials and still more simply built, and – in contrast to the managers' quarters – woefully overcrowded (47). Conditions for management and labour improved in the 1920s and 1930s – for the managers considerably, for the labourers marginally.



46



47

Mr. Veo. Boon Chil's Residence, Anson Road, Penang.



Walaupun Raja-raja Melayu mengikut gaya hidup moden yang sesuai dengan martabat mereka, dan peniaga-peniaga serta pegawai-pegawai Eropah hidup dalam kemewahan yang disediakan, namun pedagang-pedagang Cina yang berjaya itulah yang benar-benar kaya raya. Mereka menunjuk-nunjukkan kekayaan mereka dengan membina rumah-rumah yang biasanya dicampur-adukkan dengan unsur-unsur tradisional Cina dan ciri-ciri Barat. Bagaimanapun, kebanyakan kaum Cina tinggal dan bekerja di rumah-rumah kedai yang berderet-deret yang lazim kelihatan di bandar-bandar Malaysia. Bahagian dalamnya dipenuhi dengan unsur-unsur tradisional sementara bahagian luarnya walaupun kelihatan biasa tetapi dengan ditambahnya ciri-ciri 'neo-baroque' dan 'palladain' mengindahkan jalan-jalan sekitarnya.



49

While Malay rulers adopted a modernized lifestyle consonant with their position, and European businessmen and officials lived in subsidized affluence, it was the successful Chinese captains of commerce and speculation who really possessed solid wealth. They displayed it in various ways, one of which was by the building of large mansions. Such residences often exhibited a somewhat incongruous mixture of traditional and Western styles. However, the great majority of the Chinese lived and laboured in stereotyped rows of 'shophouses', typical of any Malaysian town. Their overcrowded interiors followed the traditional pattern, but the plainness of the exteriors was often relieved by neo-baroque or palladian facades which lent grace to the streets in which they stood.



Kuala Lumpur - Chinese Street (The Supreme Court in the back)

50



Malay Village, Penang

51



Singapore.

52

Pemandangan rumah-rumah atap di kampung Melayu dengan bumbung landai dan serambi luas, dikelilingi pohon-pohon kelapa yang melambai-lambaikan daunnya, sungguh menawan hati. Namun tiada siapa menyangka pada awal abad ini rumah-rumah kediaman itu tidak mempunyai kemudahan asas seperti air paip, bekalan elektrik dan tandas. Sebaliknya, mereka yang meninggalkan kampung halaman mereka untuk mencari rezeki dan menjadi buruh kontrak di bandar-bandar besar terpaksa diam di bangsal-bangsal seperti ini (52).

No one seeing the cluster of atap-thatched Malay kampung houses with their gently-sloping roofs and pleasing verandahs beneath rustling coconut palms could fail to be taken by the beauty of the scene. The fact that at the beginning of the century such dwellings completely lacked basic amenities such as running water, light and efficient sanitation would not spring readily to the mind. On the other hand the rude shed which constituted the labourers' quarters shown here (52) illustrate the kind of accommodation that a Malay contract worker who had left his kampung behind could hope to find in the big city.

No. 160 Malay village, Ipoh.





53

MALAY FLOATING HOUSE.

[PUBLISHED BY M. S. NAKAJI.]

Rumah-rumah rakit yang merupakan kediaman mereka yang tinggal di tepi sungai adalah satu jenis rumah istimewa. Cara hidup sedemikian adalah terhad kepada sebilangan yang kecil sahaja. Di Pahang, rumah rakit masih boleh dilihat di Temerloh dan Kuala Lipis, dan di Kelantan pula terdapat di beberapa tempat sepanjang Sungai Kelantan. Rumah-rumah rakit atau kampung air di Johor dan Singapura masa silam adalah kediaman lanun-lanun laut, iaitu penyokong pemerintah-pemerintah Melaka dan Johor-Riau. Mereka terbahagi kepada dua puak iaitu Orang Kuala dan Orang Selitar, kini bilangan mereka sudah jauh berkurangan dan cara hidup mereka juga sudah banyak berubah.

In a class all by itself are the floating houses of those who live by the water. This kind of existence has always been restricted to a comparative few. However, the houseboats of the Pahang River can still be seen at places like Temerloh and Kuala Lipis, while others are found along the reaches of the Sungai Kelantan. The floating dwellings of Johor and Singapore belong to people traditionally called sea gypsies, the ancient allies of the rulers of Malacca and Johor-Riau. Divided between two main groups, the Orang Kuala and the Orang Selitar, their numbers are now greatly diminished and their way of life considerably modified.



55



56

PEKERJAAN At Work

EKONOMI Malaysia zaman kolonial bersifat majmuk. Pekerjaan bukan sahaja dibahagi menurut kumpulan etnik yang tertentu, malah setiap kumpulan dan mengekalkan cara hidup masing-masing. Contoh yang nyata ialah kaum Cina; mereka boleh dikatakan serba lengkap dan berkahari, terlibat dalam semua aktiviti ekonomi dan menguasai hampir-hampir kesemuanya. Masyarakat Cina dibahagi kepada golongan atasan yang dibentuk oleh satu kumpulan kecil peniaga-peniaga yang amat kaya; golongan pertengahan merupakan ahli-ahli profesional dan teknikal, peniaga, pedagang dan pekedai; dan golongan yang terakhir dan teramai sekali ialah buruh-buruh yang menjadi daya tenaga dalam segala bidang. Orang Melayu (termasuk kaum pribumi di Borneo) merupakan kaum yang tersendiri dan juga serba lengkap dalam pengertian yang berlainan. Pada umumnya mereka masih terlibat dalam bidang tradisional sebagai petani, nelayan dan pedagang kecil. Kerajaan British menjaga hak tanah dan hakmilik orang Melayu. Cara hidup mereka juga sengaja dipertahankan daripada pengaruh ekonomi antarabangsa oleh kerajaan British. Hasil daripada perlindungan ini ialah masyarakat Melayu tidak berpeluang

menyertai kegiatan ekonomi baru.

Masyarakat India terbahagi kepada dua golongan dan cara hidup mereka tidaklah serba lengkap seperti masyarakat Cina atau Melayu. Golongan pertama adalah kecil bilangannya. Golongan ini adalah golongan profesional berpendidikan Barat yang bertugas sebagai guru, peguam dan doktor untuk Kerajaan British. Golongan kedua pula merangkumi buruh-buruh mahir dan tidak mahir, yang bekerja di ladang-ladang milik Eropah; yang membina dan memperbaiki jalan-jalan raya, landasan keretapi serta mereka yang mengendalikan kemudahan awam.

COLONIAL Malaysia consisted of what is usually termed a plural economy. Not only were the major ethnic groups in the country clearly identified with specific occupations, but each group maintained its own separate existence and way of life. The Chinese provided the clearest example of this. They formed an almost completely self-contained and self-supporting community, involved in almost every branch of economic activity, and dominating most. Chinese society ranged from a small and very wealthy group of financial and business tycoons who formed the apex, through a

substantial middle class of professional and technical men, businessmen, traders and shopkeepers, to the great mass of the labouring class who provided services in every field. The Malays (and to a much lesser degree the sons of the soil in British Borneo) also formed a detached, self-contained community, though in rather a different sense. They were still primarily engaged in their traditional roles as farmers, fishermen and petty traders. Their way of life had been deliberately shielded from the rough economic forces of the international market by the British administration which preserved their land and protected their rights. But the price that had to be paid for this protection was a failure to participate in the new economic order.

The Indians fell into two distinct groups, neither of which had an independent existence of its own as the Chinese and Malays did. The first group comprised a small, English-educated professional class which provided the teachers, doctors and lawyers required by the colonial administration. The second group consisted of labourers, skilled and unskilled, who provided the manpower which tended the European plantations, built and maintained the roads and the railway, and enabled public utilities and services to function.



Tin mining: removing surface soil (Cheras, Selangor).



57

Tin mining in SERANDAH, Selangor.

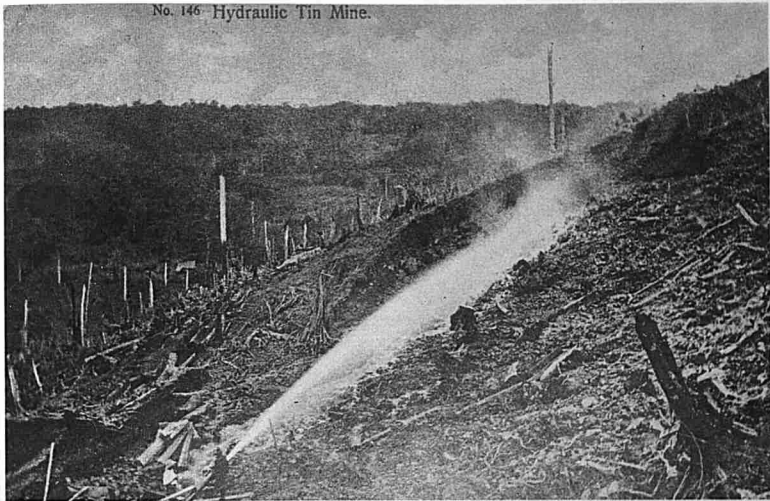


58

Bijih timah merupakan sumber ekonomi utama di negeri-negeri pantai barat Semenanjung. Sehingga ke akhir abad ke-19 perlombongan bijih timah adalah dimonopoli oleh kaum Cina. Tetapi kaedah melombong yang memerlukan tenaga buruh intensif itu tidak sesuai lagi apabila longgokan bijih di muka bumi pupus dan terpaksa digali lombong-lombong yang dalam. Pada masa yang sama rekacipta baru dan teknik baru seperti pam kerikil, kuasa wap dan kapal korek memperkukuhkan lagi penguasaan orang-orang Eropah dalam industri ini. Lombong-lombong milik Eropah berkembang dengan menggunakan kapal korek pada awal kurun ke-20, tetapi usahawan Cina berjaya bersaing dengan mereka dengan menggunakan kaedah hidraulik yang lebih mudah.

Tin mining, the mainstay of the economies of the West Coast states of the Peninsula for most of the nineteenth century was still virtually a Chinese labour monopoly at the end of it. But the labour-intensive methods of the Chinese (57) were becoming less effective as superficial deposits were worked out and deeper mines had to be dug. At the same time new inventions and techniques including the gravel pump, the use of steam power and the invention of the bucket dredge were paving the way for European domination of the industry. European enterprise in the early twentieth century rose to supremacy on the bucket dredge (58), but Chinese mine-owners turned to the less expensive method of hydraulicing (59) which enabled them to withstand European competition.

No. 146 Hydraulic Tin Mine.





No. 54 Tinore Washing by Chinese. Perak.
 Nov 2nd 1905: We land at Singapore to-morrow
 Friday. Sea a most beautiful green, had some rain today
 & 7.

60



61

Terdapatnya orang Eropah dalam poskad (60) dan (61) sungguh menarik hati kerana pada masa itu (awal 1900-an) penyertaan mereka dalam perlombongan masih terhad. Di antara dua buah syarikat Eropah yang berjaya itu, satu daripadanya di Perak adalah milik orang Perancis.* Ia dapat meneruskan kerja perlombongannya kerana ia menggunakan buruh-buruh Cina. Orang Eropah dalam gambar (60) mungkin seorang pegawai syarikat atau mungkin juga merinyu lombong. Sementara mereka dalam gambar (61) pula mungkin tetamu syarikat atau pelancong, memandangkan pada pakaian mereka. Walau bagaimanapun di Selangor, tiada syarikat lombong Eropah yang berjaya hingga akhir tahun 1900-an.

The presence of Europeans in these postcards is interesting because when they were taken (i.e. at the turn of the century) Western participation in the industry was limited. Of the two successful Western attempts at tin mining up to this point, one was a French concern in Perak which survived by getting the Chinese to work its concessions. Picture (60) may show one of its mines with a company official on a visit. (He could also be a visiting government mines inspector.) But in picture (61), judging from their clothes the Europeans were invited guests or tourists. In any case there were no successful European tin concessions in Selangor till the late 1900s.*

* Soci t  des Mines d'Estain de Perak.



62

Penoreh getah Tamil – lelaki atau perempuan – adalah satu lagi simbol pembahagian kerja mengikut kaum dalam dunia kolonial.



Taping Rubber

63

The Tamil rubber tapper – man or woman – symbolic of another compartment in the colonial world.



64



65

Pemandangan estetik getah sungguh membosankan, sama seperti pekerjaan di situ. Dari awal-awal pagi sebelum matahari terbit lagi si penoreh memulakan kerjanya yang menjemukan itu menoreh bilangan pokok getah yang ditetapkan baginya. Si mandor yang sentiasa tajam matanya (64) kelihatan bersama-sama pengurus estetik, memastikan si penoreh tekun menjalankan tugasnya. Sudah tentulah pengurus berbangsa Eropah itu yang berkuasa. Tetapi si mandorlah yang benar-benar berpengaruh dalam hidup si penoreh kerana dialah yang barangkali mengambilnya dari sebuah desa di India Selatan dan membayarkan tambang kapalnya ke mari (selepas 1907 tambang kapal disubsidikan) yang kemudian dipotong daripada gajinya. Meskipun tenaga buruh ladang lazimnya kaum Tamil, tetapi di Johor, Negeri Sembilan dan Kelantan kebanyakan buruh adalah orang Cina.

Rubber estate views possess a monotony characteristic of the work itself. The tapper's round was one of unrelieved drudgery as he rose before the sun to start work on incising his daily quota of trees. The ever-vigilant mandor – seen in (64) with the estate manager – ensured his devotion to duty. The European manager was, no doubt, omnipotent, but the mandor was the real force in the tapper's life, having probably recruited him from some South Indian village and paid for his passage (till 1907 when such passages became subsidized), which was recouped later from his wages. Although plantation labour is associated with Tamils, in fact on estates in Johor, Negeri Sembilan and Kelantan, Chinese workers predominated.

... sebagai kuli estet yang serba kebolehan, saya yakin orang bangsa ini yang diimport dari India tiada bandingannya di dunia... Pendiam, patuh kepada disiplin dan cepat menyesuaikan diri dengan sebarang kerja, apabila sahaja mereka sampai ke mari dari negara mereka... mereka adalah pembantu rumah yang paling baik bagi tuan yang adil. Lazimnya mereka kekal di sesuatu estet dan terus tinggal di sana berpuas hati dengan gaji yang lebih rendah daripada yang boleh didapatinya di tempat lain sekiranya mereka dilayan dengan tegas dan bertimbang rasa. Seorang Tamil suka akan tuan yang tegas, malah ada pepatah mereka yang berbunyi "tuan yang tak pernah marah tidak memberi gaji yang banyak...".¹

... as general all-round estate coolies I believe the people of this nationality, as imported direct from India, to be second to none in the world... Quiet, amenable to discipline, very quick to pick up and adapt themselves to any kind of work, they are when they come in from their country... the best of servants to a just master, and they will often settle down on an estate and remain there content with considerably lower wages than they might procure elsewhere, if they are treated with firmness and consideration. A Tamil likes a hard master; they even have a saying that "the master who never gets angry doesn't give good pay...".¹

¹ R.N. Jackson, 'Immigrant Labour and the Development of Malaya 1786-1920', *Selangor Journal*, 1894, Government Printer, Kuala Lumpur, 1961, hal. 106



66



67



CHINESE TEMPLES
SINGAPORE

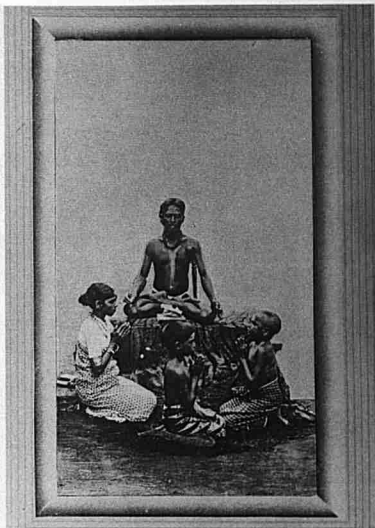
Jelas kelihatan di bandar atau di desa Malaysia kini, kehidupan kaum Cina tidak lengkap dan sempurna tanpa tokong mereka, dan walau apa pun cara ibadat yang dilakukan oleh mereka, tokong tetap sebahagian penting dalam kehidupan kaum Cina. Tokong moden yang ada kini tidak dapat menyaingi kehebatan tokong abad ke-19 Singapura ini (68), malah jubah sami-sami hari ini juga tidak lagi sehebat masa lalu. Kaum Hindu juga mendirikan kuil-kuil di mana sahaja mereka bertapak, dan sami Hindu lazimnya mempunyai kedudukan penting dalam masyarakat ini (69). Bagaimanapun, orang-orang alim seperti pertapa dalam (70) jarang-jarang terlihat di negara ini sekarang. Bagi orang-orang Barat, amalan agama orang-orang Timur merupakan suatu yang aneh kerana falsafahnya yang pasif itu jauh berbeza daripada semangat pendakwah Kristian.

No Chinese community would be complete without its temple, as is evident in any Malaysian town or village today, and whatever form the worship takes it assumes an integral part of Chinese life. Modern temples cannot aspire to the dignity of this nineteenth century Singapore one (68), nor, perhaps, nowadays are Buddhist monks so elegantly robed. The Hindu community likewise has its temples wherever they are established, and the Hindu priest was equally an essential part of such communities (69). However, holy men such as the ascetic in (70) are rarely if ever seen in this country today. For the average Westerner the religious life of the Orient was one of its greater mysteries, its passive philosophy in flagrant contrast to the pushing zeal of the Christian missionary.

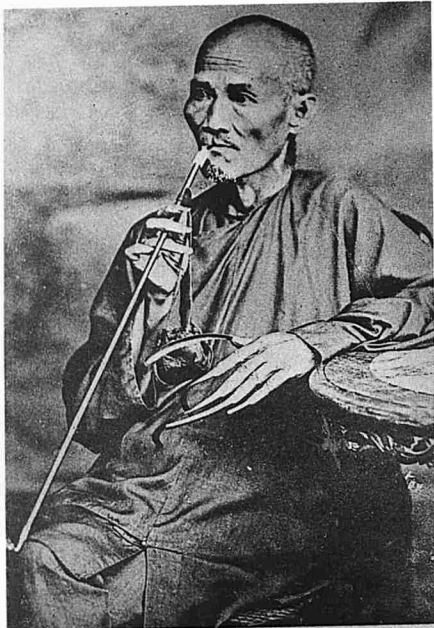


TAMIL Priest Kulasumpar

69



70



Singapore. Chinese Doctor.

Singse tradisional Cina (71) dengan kukunya yang panjang menunjukkan dia tidak membuat kerja berat; bahkan dia dikatakan pandai mengubut penyakit demam, cirit-birit, batuk-batuk, dan sebagainya; Walau bagaimanapun mereka kurang berpengetahuan dalam pembedahan. Mereka tidak akan memotong kaki atau tangan kecuali ia sudah patah atau remuk dan tidak berguna lagi kalau dibiarkan. . . . Orang Cina memang terkenal dengan minyak urut dan balsam yang dikatakan paling mujarab itu. Doktor kita tentu akan berjumpa bermacam-macam jenis ubat atau herba yang berguna dalam kedai-kedai Cina sekiranya mereka memeriksa kandungan serta menguji khasiatnya. . . .²

Perniagaan penilik nasib (72), yang biasanya mencari langganan di kawasan kuil, juga bertambah maju. 'Dia duduk di meja dengan sebuah talam di hadapannya berisi kertas yang berlipat-lipat. Alat-alat lain ialah sekeping kaca untuk bertulis, dakwat Cina dan berus. Dengan bayaran beberapa sen sahaja, dia menilik nasib si penulis . . . dia memilih salah satu kertas yang berlipat dan membukanya. Kelihatan ada tulisan Cina, dan penilik nasib itu menyalinnya pada keping kaca itu serta membuat beberapa calit sekelilingnya yang menyerupai tulisan Cina. Kemudian itu dia menyebut suatu mantera dan calit-calit tadi diadjikannya tulisan yang sempurna sambil terus membaca mantera itu. Apabila habis, dia pun mula membaca ramalan dengan suara yang kuat . . . Kemudian sambil tersenyum dengan rasa puas hati dia berkata ramalannya sudah selesai.'³

² J.D. Vaughan, *The Manners and Customs of the Chinese of the Straits Settlements*, Mission Press, Singapore, 1879, hal. 22

³ *Ibid.*, hal. 50-2

The traditional Chinese doctor, his long fingernails advertising the fact that he did not engage in manual labour (71), was considered very clever in curing fevers, diseases of the bowels, or lungs, and such like; but surgery they know nothing of. They will not attempt the amputation of a limb unless it is so crushed and broken, that it would be utterly useless to leave the injured part alone The Chinese are famous for their liniments and balsams, which are considered infallible and other inflammatory affections. Our doctors might discover most important drugs, herbs, and wondrous medicines in the Chinese shops if they would but carefully go over their contents and test them²

Fortune-tellers (72) also flourished, usually operating within the temple compound. He sits at a table with a tray before him in which are placed a number of folded papers. He also has a glass slate, indian ink, and hair pencils in hand. For a few cents he told the writer his fortune One of the folded papers was selected and opened. On it appeared a Chinese character. This the fortune-teller copied on the slate and surrounded it with a number of strokes which appeared to resemble portions of Chinese letters. He then muttered a formula and ever and anon completed the half-written characters; or added a stroke here and a stroke there until his incantations were complete. By this time the letters were finished and assumed the shape of well-known Chinese characters. He then commenced reading the result in a loud tone He then smiled complacently and said the oracle had finished.³





73

Sebelum wujudnya radio atau televisyen, dan wayang gambar merupakan satu keistimewaan, lakonan drama tradisional sangat digemari ramai. Wayang (teater) Cina mempunyai sejarah yang lama dan pertunjukannya selalu diminati ramai sungguhpun dilakukan dalam dialek yang asing dan susah difahami ataupun mempunyai plot yang terlalu panjang meleret-leret dan tidak jelas. Yang paling menarik ialah pakaian yang cantik (73). 'Pakaiannya cantik dan hebat; gaun sutera labuh dihiaskan dengan bentuk naga dan bunga serta corak-corak ganjil yang dibuat dengan benang emas. Pakaian-pakaian ini sungguh mahal harganya.'⁴

Orang Melayu dan India juga mempunyai tradisi drama yang lama. Pada awal abad ke-20, wayang kulit dan makyung diganti oleh bangsawan yang lebih popular di kalangan ramai seperti yang dilihat di sini ialah tiga orang pelakon utamanya (74). Bangsawan berasal daripada drama Hindi yang dipertunjukkan oleh rombongan dari India di Pulau Pinang dalam tahun-tahun 1870-an. Berbagai-bagai tema diolah, meliputi peristiwa sejarah dan semasa – malah drama Shakespeare, *Hamlet* turut dipersesuaikan, disamping beberapa epik Hindu. Kemuncak popularitinya ialah di antara Perang Dunia I dan Perang Dunia II, tetapi ia gagal menyaingi televisyen. Wayang Cina masih berkekalan walaupun terbatas pada hari perayaan dan upacara tokong sahaja.

⁴ Ibid., hal. 85

In the days of no radio or television, and when the cinema was still a novelty, traditional forms of drama were very popular. Chinese theatre has long antecedents and performances were always appreciated, even though presented in a dialect not locally familiar or with a plot which was tortuous and vague. One of the greatest attractions were the magnificent costumes (73) The dresses are gorgeous; long silk gowns covered with designs of dragons and flowers and quaint devices worked with gold thread. These dresses cost a great deal of money.³

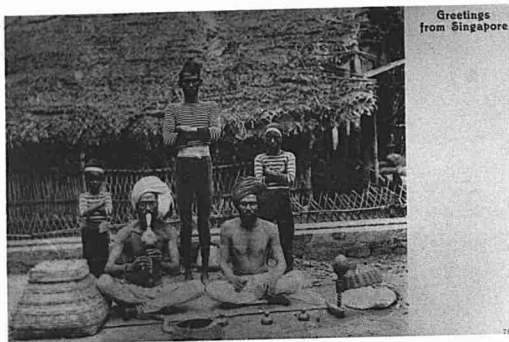
The Indians and the Malays also had well-established traditions of drama. By the early twentieth century the wayang kulit and formal court dramas such as the makyung had made way in popular taste for the bangsawan (or Malay opera), of which three protagonists are seen here (74). The bangsawan itself as a form of Malay theatre had evolved from the Hindi plays performed by visiting Indian troupes in Penang in the 1870s. It drew on a wide range of themes including historical and contemporary events – even Shakespeare's 'Hamlet' was adapted – as well as occasionally the great Hindu epics. They reached the height of their popularity between the two World Wars, but have failed to compete with TV. Chinese drama survives, although nowadays strictly relegated to festivals and temple occasions.



Singapore.

65

74

Greetings
from Singapore

75



Greetings from Penang

76

Pada amnya, para penghibur merupakan unsur penting dalam masyarakat sama ada pada masa lalu atau masa kini. Masyarakat Tamil yang kebanyakannya terdiri daripada golongan buruh ternyata amat mudah dihibur. Pertunjukan ular dan pertunjukan akrobatik mempunyai daya tarikan yang luas. Berkenaan pemuzik dan penari, 'Orang Tamil juga ada pertunjukan mereka sendiri, di tanah lapang di tepi jalan, di mana seorang lelaki tua kelihatan memukul gendang dan seorang wanita akan menari. Pada hari-hari perayaan, pertunjukan drama berlangsung sepanjang hari dan ramai yang turut serta – kaum wanita dengan pakaian yang menarik, kaum lelaki berpakaian menyerupai binatang. Apabila keluar kata-kata yang bernas dan lucu, para penonton sekeliling gelak ketawa dan pemukul-gendang menyambutnya dengan pukulan yang meringkikan telinga serta dengan sorak-sorai.'⁵

⁵ A. B. Rathborne, *Camping and Tramping in Malaya*, Swan Sonnenschein & Co., London, 1898, hal. 252

In general, entertainers formed as important an element in local society in the period of our picture postcards as they do now. The Tamil community, being largely composed of labourers of one kind or another, was the least sophisticated and the easiest to entertain. The snake-charmers and the acrobats had a universal appeal. As for the musicians

and dancers, The Tamils also have their show, but it is in the open air by the side of the road, where an old man beats a tom-tom, whilst a young woman poses herself and dances; but on festival days plays go on all day long, and many take part in them — women in gorgeous clothes, men dressed up as animals; a constant dialogue is kept up, and at each

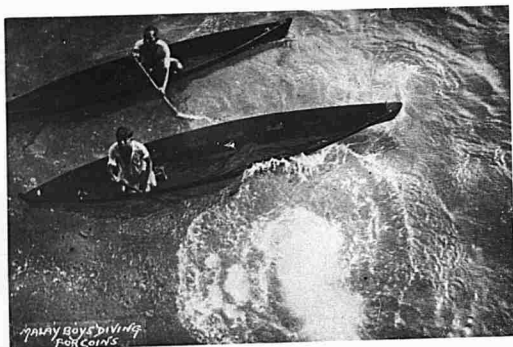
hit or witty saying the listeners standing round laugh, and the tom-tom players emphasize it by beating a deafening tattoo and yelling a cry of approval.⁵



77



78



79

Golongan profesional yang ditemui oleh seorang Eropah pertama kali dia tiba di Malaysia ialah penyelam Melayu di Pelabuhan Keppel, Singapura. Setiap kali kapal besar berlabuh, mereka akan datang menghampiri kapal dan mempelawa penumpang-penumpang di atas geladak supaya mencampakkan duit syiling ke dalam laut untuk mereka selam dan mendapatkannya semula, (79). Ini merupakan tugas yang memerlukan kemahiran dan ia bukan sahaja menjadi mata pencarian kepada kanak-kanak bahkan orang dewasa juga. Kerja ini amat bahaya, dan selepas beberapa orang penyelam menemui ajal disambar jerung, pihak berkuasa terus melarang (pada tahun 1930-an) hiburan jenis ini.

The first professionals a European arriving in Malaysia for the first time might encounter would be the Malay divers of Keppel Harbour, Singapore. Whenever a liner anchored, they would come around and invite the passengers on the decks above to toss coins into the sea for them to dive for and retrieve (79). This was a professional affair and represented a serious way of earning a living for those involved, who were not only boys but much older men as well. It also had its dangers, and after a number of divers had fallen prey to passing sharks this particular form of entertainment was banned (in the 1930s) by the authorities.

'Di selekoh jalan-jalan yang penting, seorang polis Sikh berdiri mengawal lalulintas; dia berjanggut hitam dengan serbannya yang cantik dan berpakaian seragam. Kadangkala, polis itu mengikat sekeping anyaman rotan di belakang bahunya untuk digunakan sebagai isyarat jalan,⁶ seperti dilakukan oleh polis Singapura yang sedang bertugas mengawal lalulintas (80) ini. Sebelum Perang Pasifik empat daripada lima orang polis ialah orang Melayu. Dari segi pentadbiran, pasukan polis dalam zaman kolonial dibahagi kepada unit-unit mengikut wilayah seperti Pasukan Polis Negeri-negeri Selat, Pasukan Polis Negeri-negeri Melayu Bersekutu, dan pasukan-pasukan berkuasa di Negeri-negeri Melayu Tidak Bersekutu, Sarawak dan Borneo Utara. Setiap negeri mempunyai pasukan yang berasingan. Pada amnya, mereka mempunyai corak pentadbiran dan juga syarat perkhidmatan yang sama.



Kuala Lumpur. Road to Botanical Gardens.

80

At the corner of the more important streets a Sikh policeman is standing to watch the traffic, a black-bearded fellow with gay turban and khaki uniform. Sometimes the policeman wears a long and narrow strip of wickerwork strapped behind his shoulders which he uses as a road signal,⁶ as does the Singapore policeman on traffic duty here (80). Despite appearances, before the Pacific War four out of every five policemen was a Malay. Administratively the police in colonial Malaysia were divided between territorial units such as the Straits Settlements Police, the Federated Malay States Police, and the individual states forces of the Unfederated Malay States and of Sarawak and British North Borneo, but by and large they conformed to the same pattern and conditions of service.



81

⁶ H. Blackley, *A Tour in Southern Asia*, John Lane, London, 1928, hal. 133



FRUIT & VEGETABLE VENDORS, PENANG.

Bagi golongan miskin salah satu cara mencari rezeki yang menguntungkan ialah menjual makanan. Penjaja-penjaja ini (dengan seorang mata-mata berdiri di belakang) beraja di *esplanade* lama Singapura (83) yang kini tidak lagi di tepi laut kerana penebusan tanah. Perhatikan songkok dan mangkuk siar yang tergantung di hujung kayu kandar, satu ciptaan daripada negara China. Sungguhpun penjaja-penjaja nanas ini ialah orang Melayu (84), namun industri ini, daripada ladang-ladang nanas hingga kepada kilang mengetin nanas menjadi monopoli masyarakat Cina. Penjaja di tepi jalan (85) pada amnya tidak berbeza dengan mereka yang terdapat di pekan sehari kini.

For the poor, one of the most dependable and profitable ways of making a living is by selling food. The vendors (with a policeman standing behind them) in (83) are on the old esplanade of Singapore – now removed from the sea by reclamation. Note the songkok, the Malaysian fez, and the carrier suspended on the kandar (pole), a device which came from China. Though the pineapple sellers here are Malays (84), the industry was a complete Chinese monopoly, from pineapple plantation to canning factory. The wayside hawker (85) was essentially no different then to those to be met in the Sunday markets of today.



83



Malays selling Pineapples.

84



85



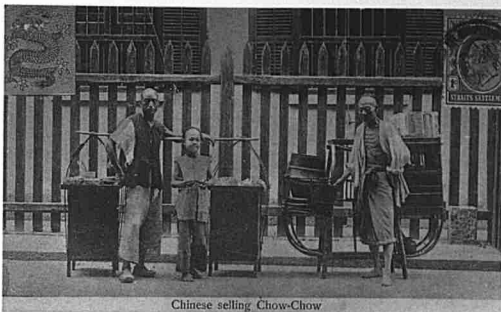
86

Lain selera lain makanannya tetapi alat-alatnya yang digunakan sama juga. Kandar sering digunakan untuk membawa beban. Beban yang diletakkan di dua penghujung kandar senang di bawa ke sana ke mari, diletakkan dan diangkat semula untuk meneruskan perjalanan. Orang Melayu di Singapura seperti penjaja ini (85) berpakaian lebih segar daripada saudara-mara mereka di Semenanjung, terutama topinya. Penjaja Cina (86) yang bercukur kepala dan bertocang (tidak nampak) menunjukkan dia termasuk golongan pra-revolusi, khususnya menjual makanan murah di tempat kuli, penarik lanca dan sebagainya berkumpul untuk berehat.

Different foods for different tastes, but the same trappings. The ubiquitous kandar was the means by which a man could carry his load, evenly distributed at either end, and trot with it to wherever required, and set it down or lift it up with the minimum of difficulty. The Singapore Malays, such as these hawkers (85), were a little more eclectic in their dress than their brothers in the Peninsula (especially the hat). The Chinese hawkers (86) whose shaved heads and queues (hidden from view) show that they belonged to the pre-revolutionary era catered primarily for the working population – arriving with cheap meals at those spots where labourers or rickshaw pullers and their like congregated for short spells of rest.

Bagi orang-orang Cina, makanan dianggap 'kegembiraan pertama' seperti menurut kata-kata hikmat Confucius dan sebagaimana rakyat Malaysia tahu, makanan yang paling sedap dan lazat ialah jualan di tepi jalan atau daripada penjaja. Inilah keadaannya 70 tahun yang lalu dan begini juga keadaannya kini. Gaya atau pakaiannya mungkin telah berubah tetapi makanannya tetap sama. Perkataan 'chow' digunakan oleh orang-orang Eropah bagi menerangkan sejenis hidangan Cina, iaitu nasi dicampurkan dengan daging dan sayur-sayuran.

For the Chinese food is, as Confucius is said to have observed, 'the first happiness', and as any good Malaysian knows, the best food is that to be had at the wayside stall or from the itinerant hawker. That was as true seventy years ago as it is today. The dress and style may have changed, but the ingredients remain largely the same. 'Chow' passed amongst Europeans as the word to describe a Chinese rice dish mixed with meat and vegetables (87).



Chinese selling Chow-Chow

87



Chinese Rice-Cake Seller, Singapore

88



Singapore Sweet Meat Seller

89



FRUIT SELLER, SINGAPORE

90

Pembekalan roti dan kuih-muih yang sesuai dengan selera mereka yang bukan Cina biasa diusahakan oleh kaum India Muslim dan Hindu. 'Penjual kuih-muih Singapura' ini seorang India Muslim adalah berkedudukan lebih baik (89) daripada penjaja biasa oleh kerana dia memiliki basikal roda tiga. Penjual kuih Cina yang duduk bertinggung tidak merupakan seorang pesaing sebab dia mempunyai kumpulan pelanggan yang berlainan. Kedai barang runcit ini milik peniaga Hindu (90) tidak banyak berbeza dengan kedai-kedai serupanya yang terdapat kini.

The provision of bread, sweetmeats and confectionery which suited non-Chinese palates was very much the domain of Indian-Muslim and Hindu traders. The 'Singapore sweetmeat seller' (89), an Indian Muslim, was a cut above the ordinary hawker, for whom a tricycle would have been quite beyond reach. The Chinese cake-seller squatting in the foreground would have been no rival as he catered for a different clientele. The sundry and provisions shop of Hindu ownership (90) shown here does not look so very different from similar establishments still to be found here and there in this country today.

Tiada suatu pun pekerjaan yang tidak dilakukan oleh kaum pendatang Cina di Malaysia. Suatu keperluan asas ialah alas kaki. Tukang kasut Cina ini (91) dan pembaike sepatu (92) memenuhi keperluan itu. Terompa amat popular dipakai di kalangan penduduk. Menurut Vaughan, 'semua tukang kayu, kuli lombong, tukang besi, tukang kasut, dan berbagai-bagai tukang datang dari wilayah Quantung (Guandong)'⁷ setelah mencerut pinggang untuk memulakan perniagaan secara kecil-kecilan, akhirnya terpaksa menjual perniagaan mereka kepada saudagar Hokkien yang kaya kerana sukar mendapat modal.

There is no occupation which the Chinese immigrants into Malaysia did not follow. One basic need is footwear, and the Chinese shoemaker (91) and cobbler (92) fulfilled the need. The terompa was a wooden clog with uncurled leather straps popularly worn. According to Vaughan, 'all the carpenters, miners, blacksmiths, shoemakers and artisans in general come from the province of Quantung (Guandong)', who having done all the spade-work in establishing their enterprises often ended up by selling out for lack of credit to wealthy Hokkien merchants.



Terompa (a kind of clog) seller, Singapore

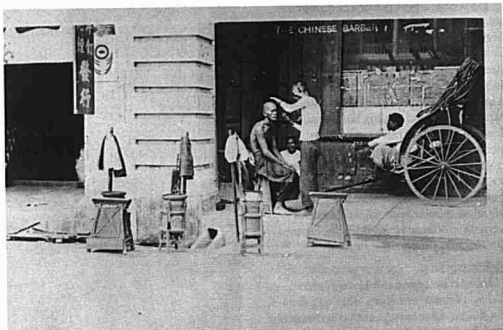
91



92 - A Chinese Cobbler.

92

⁷ J.D. Vaughan, hal. 14



93

‘Setiap orang Cina mesti mencukur hampir habis rambutnya, dan perniagaan tukang gunting sungguh laris. Terdapat ramai juga tukang gunting yang mengembara ke seluruh negara mencari pelanggan mereka. Pisau cukur yang mereka gunakan berbentuk segitiga dan agak ganjil rupanya, tetapi biasanya sangat tajam dan tukang gunting sungguh cekap menggunakannya. Selain alat-alat bercukur, tukang gunting juga membawa bersama-samanya pengorek telinga dan penyepit untuk mencabut mana-mana bulu yang tumbuh di muka.’⁸

⁸ Ibid., hal. 12

‘Every Chinaman must shave the greater part of his head, and barbers abound in consequence and carry on a thriving trade; in every village some may be found. Besides these there is a vast number of itinerant barbers who are always tramping about the country plying their trade. Their razors are triangular in shape and awkward looking but are exceedingly sharp, and are deftly handled by their owners. Besides shaving materials the barber carries a number of sharp pointed picks and pincers for picking and cleaning the ears; and removing any stray hairs that may make their appearance on the face before their allotted time.’⁸

No. 140 Loading sugar-cane.



94

Pada suatu ketika dulu, gula nampaknya berpotensi untuk menjadi salah satu industri utama negara ini sehingga kedudukannya jatuh merosot pada tahun 1900-an. Pengusaha Eropah dan Cina melabur modal yang banyak dalam industri ini tetapi tenaga buruh utama adalah orang Cina. Ladang-ladang tebu yang besar terletak di Pulau Pinang, Seberang Perai dan Perak.

At one stage sugar seemed set to become one of the country's major industries until its downfall in the 1900s. Both Europeans and Chinese had large stakes in the industry but most of the labour force came from the Chinese. The main sugar plantations were in the north — on Penang Island, the mainland opposite (Seberang Prai), and Perak.



96

Industri nanas yang sedia maklum dikuasai oleh orang-orang Cina dan berpusat di Johor, Selangor dan Perak. Sebelum tahun 1941, Malaya merupakan pengeksport nanas tin yang kedua besarnya di dunia. Sebaliknya penanaman tembakau yang dikendalikan oleh pekebun-pekebun kecil Melayu diusahakan secara terhad.

The pineapple industry was, as already noted, entirely a Chinese affair, centred in Johor, Selangor and Perak. Before 1941 Malaya was the world's second largest exporter of tinned pineapples. Tobacco-growing, on the other hand, was largely the preserve of Malay smallholders but on a much more limited scale.

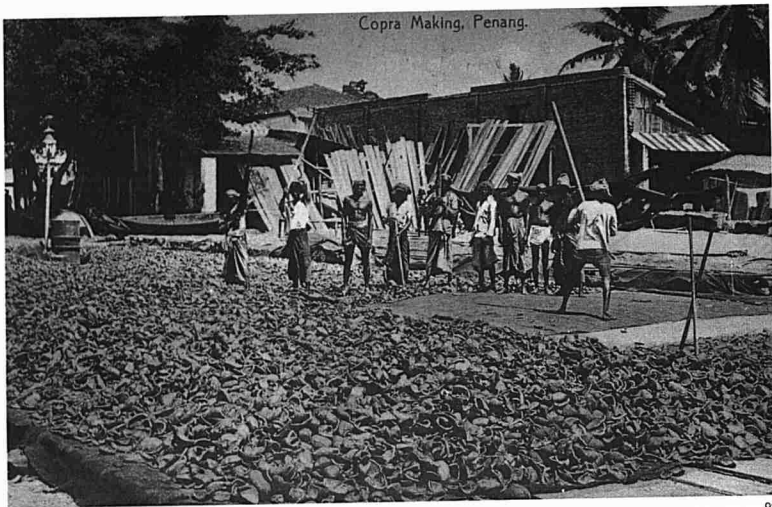
95



Pine Apples ready for market, Singapore.

No. 21

Copra Making, Penang.



Nyir atau kelapa yang dikatakan pokok serbaguna itu merupakan ekspor penting Semenanjung selepas bijih timah dan getah dalam penggal pertama abad ke-20. Ini merupakan mata pencarian utama kepada pekebun kecil Melayu yang menguasai bidang penanaman kelapa dan penghasilan kopra. Malangnya, pulangan daripada kopra dan keluaran kelapa yang lain tidaklah mencapai keuntungan yang lumayan seperti industri getah dan bijih timah. Bagaimanapun, kelapa masih boleh memberi pendapatan tambahan kepada petani-petani Melayu dan menolong mereka mengatasi zaman kemelesetan awal tahun 1930-an.

Pengusaha-pengusaha Eropah juga turut melibatkan diri dalam industri ini yang tertumpu di sepanjang pantai barat Semenanjung.



99

The multi-purpose coconut became the Peninsula's most important export after tin and rubber in the first part of the twentieth century. It was a godsend for the average Malay smallholder who dominated in coconut planting and in copra production. Unfortunately the returns from copra and other coconut products never got near the huge profits to be had in tin and rubber. However they provided a welcome supplement to the Malay farmer's income and enabled him to weather the lean years of the Great Depression. The Europeans also acquired a stake in the industry which was concentrated along the West Coast of the Peninsula.



100

MALAYA—BASKETRY



3. DYEING THE LEAVES BY BOILING IN THE DYE POT.

'Di rumah persinggahan . . . tiga atau empat orang perempuan yang sudah berumur akan mengatur bakul, rumbong, raga, kembang yang mereka bawa itu di beranda untuk pilihan anda. Mereka tidak memaksa anda supaya membelinya . . . tetapi hanya menyatakan inilah peluang baik untuk memiliki sebuah dan anda tentu berasa kurang manis kalau tidak membelinya.'⁹

*'At the resthouse . . . three or four old Malay women will solemnly enter the verandah and silently lay out baskets, and yet baskets, and again more baskets for your consideration. They will not importune you to buy . . . but they will suggest that you now have the opportunity and you will feel quite rude if you do not.'*⁹

⁹ C.W. Harrison (ed.) *Illustrated Guide to the Federated Malay States*, 1923, Edisi ke-4, Malay States Information Agency, London 1923, hal. 168-9



JINRICKSHAS, PENANG.

102

'Orang-orang lain tahu saya tidak pernah menaiki lanca apabila melihat cara saya menaikinya. Mereka ketawa terkekeh-kekeh sambil berteriak-teriak. Saya bersandar dan sedar betapa selesanya sebuah lanca itu.'¹⁰

*'I walked slowly through the smell of old shirts and shouting humanity . . . The others know by the uncertain manner of my mounting that I had never been inside a rickshaw. They giggled and shouted. I sat back and discovered how comfortable a rickshaw could be.'*¹⁰

¹⁰ G. Bilainkin, hal. 11



103



104



105

Semua orang – pelancong, suri rumah, orang gaji yang membeli-belah di pasar, kanak-kanak sekolah, kupu-kupu malam, malah pegawai kolonial di samping pendatang yang baru turun dari kapal – menggunakan lanca kerana ia adalah pengangkutan yang paling murah dan paling mudah. Sungguhpun pada mulanya dikendalikan oleh kaum Cina, lama-kelamaan golongan paling miskin di kalangan kaum Melayu dan India turut mencari nafkah di lapangan itu. Poskad-poskad ini tidak dapat menggambarkan penderitaan sebenar seorang penarik lanca. Betapa teruknya menarik bebanan manusia melalui jalan-jalan yang sesak dengan lalulintas, berhujan dan berpanas. Mereka biasanya tinggal di gabuk yang gelap dan hapak. Pendek kata kehidupan yang penuh dengan pahit maung dan penat lelah ini hanya akan berakhir apabila keuzuran menimpa si penarik lanca.

The cheapest and easiest mode of transport around, the rickshaw was used by everybody – tourists, housewives, servants with market purchases, children going to school, ladies on the path of easy virtue, new-arrivals disembarking from their ships, even colonial officials. Although at first confined to the Chinese, they eventually provided employment for the poorest of the poor amongst Indians and Malays as well. The somewhat decorative scenes here fail to reveal the harsh realities of the rickshaw-puller's life; the heavy loads of human corpulence carried through crowded, traffic-laden streets; the limb-soaking rain and the remorseless heat of the sun; the dim, fetid cubicle which was his home; a life of toil which could only end in premature and crippled old age.



106



107



108



109

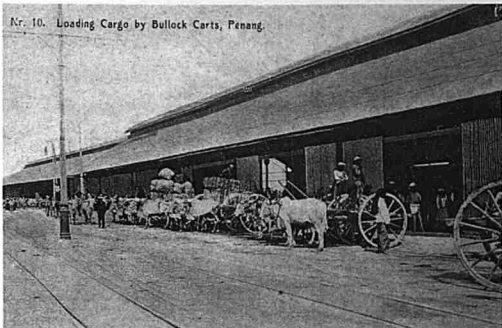
Sebelum kemunculan kenderaan lori, pengangkutan jalan yang paling utama ialah pedati atau kereta lembu, barangkali berasal dari India. Kereta lembu melakukan segala macam kerja, seperti yang dilihat dalam gambar-gambar ini. Sungguhpun kereta lembu ini kelihatan cantik, namun ada kekurangannya. Pertama ia terlalu lambat apabila melalui cerun yang curam. Oleh kerana itu jalan raya di Malaysia dahulu berliku-liku kerana terpaksa menyusur kontur bumi yang landai. Hujan yang selalu turun menyebabkan jalan tanah merah rosak, dan tak kurang pula ialah masalah perangai binatang-binatang itu. 'Kerbau-kerbau ini mempunyai kemampuan yang berbeza-beza untuk membawa bebanan. Sekiranya ia menganggap bebanannya terlalu berat ia tidak akan bergerak'.¹¹ Nasib pembawa pedati tidak jauh bezanya dengan si penarik lanca.

¹¹ A.B. Rathborne, hal. 136

Before the advent of the lorry, the principal means of road transport was provided by the bullock-cart, whose origins were probably Indian. Bullock-carts performed every conceivable kind of service, as the following pictures indicate. Picturesque no doubt they were, but they carried with them several drawbacks. To begin with, they were terribly slow, and could not take steep gradients so that Malaysian roads acquired their characteristic twists and bends to follow gentle contours. Wet weather had a disastrous effect on earth roads, and another difficulty was the temper of the animals themselves. These buffaloes vary very much as to the loads they are able and willing to draw, for they have obstinately stubborn wills which resist every species of persuasion should they consider themselves overloaded.²¹

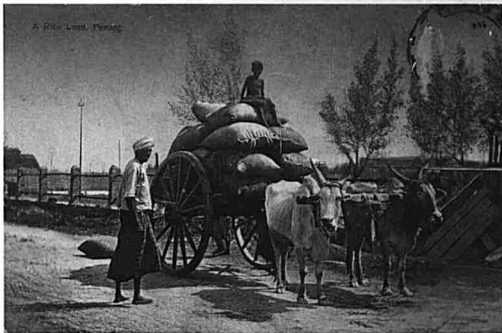
It is always difficult to get the best of cart buffaloes to work in unison, after they have failed once or twice to move the load to which they are attached, and the driver has a hard task, twisting their tails, prodding them with a sharp stick, shouting and abusing them, for immediately they find the cart cannot be moved, one of them is sure to give way and back, which allows the other one to go forward, the cart turns to one side, and the buffaloes place themselves in such a position that the driver has much difficulty in getting them right again before making another endeavour.* As for the bullock-cart driver himself, who was generally an Indian, his lot was very little better than that of the rickshaw coolie.

Nr. 10. Loading Cargo by Bullock Carts, Penang.



110

A Rick Load, Penang.



111

*A.B. Rathborne, p. 144



112



113

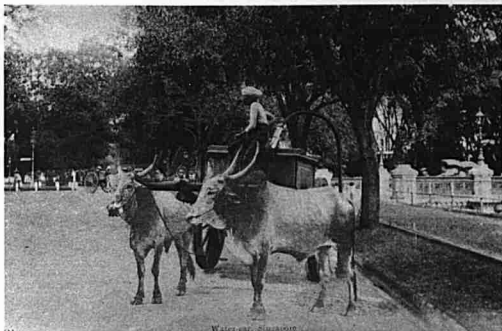
"Kerbau-kerbau itu adalah berwarna putih atau hitam; yang putih atau kerbau balar itu kulitnya kesat dan bulunya kasar serta tajam, matanya yang kelihatan malas itu kemerah-merahan sementara kuku dan tanduknya berwarna pucat. Rupanya boleh dikatakan hodoh dan ia bergerak lambat serta segok pula. Kerbau sapi hitam tidak kelihatan begitu hodoh kerana warnanya tak ketara; bagaimanapun dikatakan jenis ini lebih tegap dan kalau dijual untuk disembelih boleh mendapat harga yang lebih tinggi kerana dagingnya lebih sedap dimakan."¹²

The buffaloes are either white or black; the former (kerbau balar) have a sort of flesh-coloured skin with coarse and rough prickly white hair, and dull, lazy-looking pink eyes and pale-coloured hoofs and horns; they are ugly and of clumsy appearance, very slow and ungainly in their movements. The black buffaloes (kerbau sapi), however, do not appear so awkward as their colour is less noticeable; they are supposed to be hardier, and when sold for slaughter fetch a slightly higher price, as their flesh is thought to be better eating."¹²

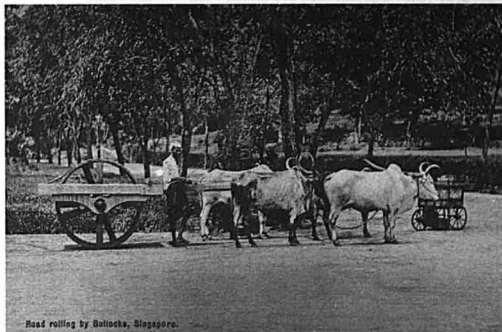
¹² *Ibid.*, hal. 136

Jalan-jalan di bandar Malaysia pada awal abad adalah jenis batu kerikil amnya, justeru itu 'debu merah sentiasa ada di sekitar terutama pada musim kemarau'.¹³ Maka itu jalan-jalan memerlukan penjagaan setiap masa supaya tidak terbiar berlubang-lubang dan berbonggol-bonggol disebabkan hujan lebat tak henti-henti dan dilalui oleh kereta kuda, pedati dan lanca. Kerbau-kerbau sapi digunakan dalam kerja penyelenggaraan jalan (115) di samping berkhidmat untuk mengangkut bekalan air dalam zaman di mana air paip atau pili merupakan satu kemewahan (114) dan bekalan air amnya kurang memuaskan.

The roads of Malaysian towns were in the first decades of the century generally of laterite and 'red dust was the order of the day everywhere, especially on warm days'.¹³ Being of laterite the roads needed constant attention in order to even out the ruts and bumps caused by perennial downpours and the constant passage of gharries, rickshaws and carts. Here too, as can be seen in (115) buffaloes were conscripted for the task. They also served in the essential role of providing water in an age when piped water was a luxury and the provision of water supplies in general left much to be desired (114).

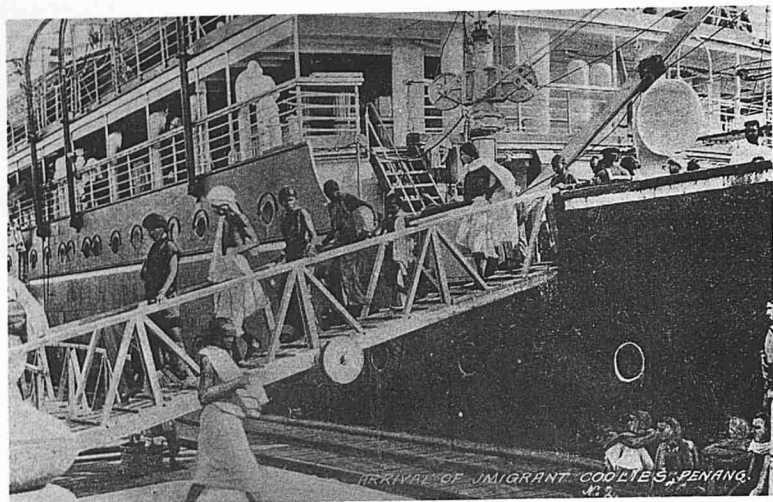


114



115

¹³ J.B. Van Cuylenburg, *Singapore through Sunshine and Shadow*, Heinemann Asia, Singapore, 1982, hal. 4



Pendatang-pendatang India yang kelihatan turun daripada kapal (116) di Pulau Pinang ini mungkin buruh tebusan yang dibiayai tambang mereka oleh Tabung Imigrasi India (ditubuhkan tahun 1907) untuk menyeberangi Teluk Benggala datang ke mari. Pulau Pinang merupakan pelabuhan utama bagi pendatang-pendatang ini, yang kebanyakannya bekerja di estet-estet getah yang sedang berkembang di seluruh Semenanjung. Bagaimanapun, ramai di antara mereka juga mendapat kerja di limbungan kapal, dalam bidang pengangkutan, perkhidmatan perbandaran, hospital dan berbagai-bagai pekerjaan rumah.

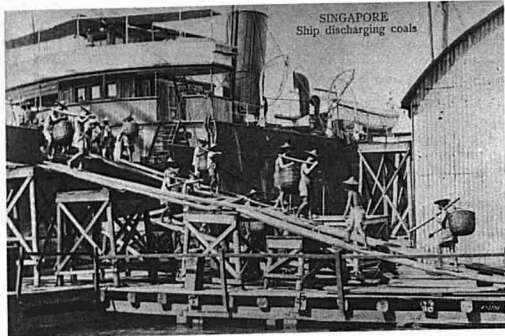
The Indian immigrants seen in (116) disembarking at Penang were probably indentured labourers provided free passages across the Bay of Bengal under the Indian Immigration Fund (set up in 1907). Penang was the main port for such immigrants, who mostly ended up on the expanding rubber estates of the Peninsula. However, the docks, transport, the municipal services, hospitals and various forms of domestic employment also became important Indian preserves.



117



118



119



Tin Exporting Government Wharf, Penang.

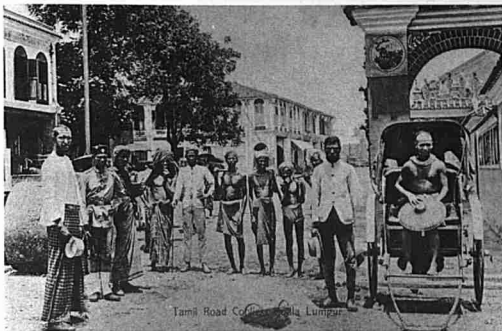
120

"Keseluruhan negara – sama ada jalan raya, jalan keretapi, bangunan, tali air, kerja lombong dan kerja perikanan laut – semuanya adalah hasil usaha kuli-kuli Cina yang datang dengan jumlah berpuluh ribu. Oleh itu kesemua kekuasaan, keagungan dan kemuliaan yang wujud daripada perbelanjaan oleh pihak kolonial yang cermat adalah hasil daripada usaha kuli-kuli Cina."¹⁴ Kepujian ini yang diberi oleh seorang anggota kolonial walaupun benar, tetapi tidaklah adil kepada kaum pendatang India. Kuli India tentu boleh mendakwa dialah yang membina jalan raya dan jalan keretapi, di samping menggaru ribuan hektar tanah ladang getah dan menjadi tulang belakang perkhidmatan awam. Tidak dinafikan, dalam lingkungan hidup masing-masing, peranan kaum India tidak kalah daripada peranan kaum Cina. Pada keseluruhannya, kaum India Selatan adalah golongan buruh yang sangat memuaskan. Selain daripada menjadi rakyat British dan biasa dengan pemerintahan British, dia juga seorang pekerja yang baik, tidak bercita-cita terlalu tinggi dan senang diuruskan. Walaupun tidak mempunyai sifat berdikari seperti orang Cina, tetapi dia mudah berpuas hati dengan pendapatan yang rendah serta hidup berdisiplin di estet atau kawasan projek kerajaan. Dia boleh dikatakan waras, menurut perintah, dan tidak mempunyai keinginan untuk meningkat naik ke taraf yang lebih tinggi daripada taraf buruh kasar seperti kaum Cina. Oleh kerana ciri-ciri ini, permintaan untuk buruh dari kawasan selatan India sangat tinggi.¹⁵

¹⁴ C. W. Harrison, hal. 197

¹⁵ Kernal Singh Sandhu, *Some Preliminary Observations on the Origins and Characteristics of Indian Migration to Malaya 1786–1951*. K. G. Tregonning (ed.) *Papers on Malayan History* Singapore, 1962, hal. 47

The whole country as you see it, the roads, the railways, the buildings, the irrigation, the mines, the fisheries – all these are built on the efforts of the Chinese coolie – in his thousands and ten thousands. To the Chinese coolie and to him almost alone are due the power and the majesty and the glory derived from a huge revenue splendidly yet carefully expended by Englishmen.⁷⁴ This remarkably candid tribute by a member of the British colonial hierarchy is certainly all right as far as it goes, but is somewhat unfair to the Indian immigrants in the country. The Indian 'coolie' could well claim that he built the roads and the railways, besides clearing and developing the rolling hectares of rubber and being the mainstay of the social services. For in its sphere, the Indian's role was as vital as that of the Chinese. 'Altogether, the South Indian was perhaps the most satisfactory type of labourer, for in addition to being a British subject, accustomed to British rule, he was a good worker, not too ambitious and easily manageable. He had none of the self-reliance nor the capacity of the Chinese, but he was the most amenable to the comparatively low paid and rather regimented life of estates and government projects. He was well-balanced, docile, and had neither the education nor the enterprise to rise, as the Chinese often did, above the level of manual labour. These characteristics of the South Indian labourer made him all the more indispensable as a worker.'⁷⁵



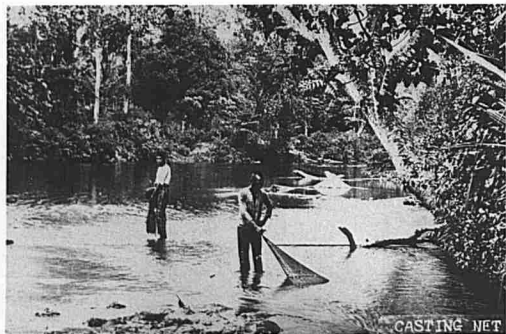
121



122



123



124

Apabila dibandingkan gaya hidup yang ditunjukkan dalam gambar-gambar poskad ini, nampaknya gaya hidup orang-orang Melayu di kampung dan desa membayangkan sedikit sekali perubahan. Sungguhpun ada Dasar Ekonomi Baru dan beberapa rancangan pembangunan, orang Melayu masih kekal sebagai masyarakat petani dan nelayan, walaupun keadaan di desa dan kampung sudah banyak berubah. Semasa gambar-gambar ini diambil, cara kehidupan tradisional di kampung belum lagi dipengaruhi oleh aliran kemajuan pesat di bandar-bandar serta kemudahan-kemudahan modernnya, bahkan kebanyakan kampung belum mempunyai jalan lagi. Dasar rasmi kolonial ialah melindungi orang Melayu daripada keburukan susunan ekonomi baru, tetapi dasar ini bukan sahaja melindungi tetapi mengengkatkan perkembangan orang Melayu.

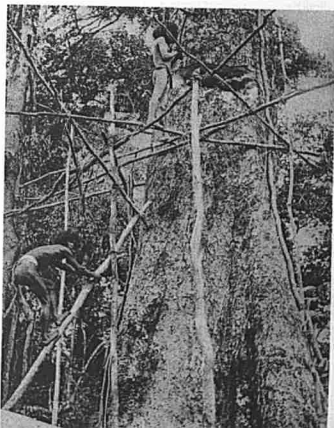
Of all the lifestyles revealed by our picture postcards, those regarding the Malays of the countryside reflect the least change – at least, on the surface. For despite the New Economic Policy and a generation of five-year-plans the Malays remain a predominantly agricultural folk, although conditions in the kampungs have improved beyond all recognition. At the time these pictures were taken, the traditional kampung life had hardly been touched by the frenzied progress of the new towns and their modern amenities; in fact, many kampungs were still inaccessible by road. Official colonial policy was to protect the Malay villager from the ravages of the new economic order, a policy which both preserved and stultified.

Kita tidak harus lupa akan masyarakat Orang Asli di Semenanjung (ataupun penduduk pedalaman Sabah dan Sarawak). Mereka boleh dikatakan bekerja sendiri. Jikalau pekerjaan asas mereka ialah memburu, menangkap ikan dan menyempit, maka tiada sesiapa pun di Semenanjung mahupun di Borneo yang boleh menandingi kemahiran mereka dalam seni ini.

One must not forget the 'Orang Asli' – the aborigines of the Peninsula (nor for that matter the inhabitants of the interiors of Sabah and Sarawak). They could best be described as self-employed, and if their occupations were basic – hunting, fishing and shooting – there was no one else in the Peninsula or in Borneo who could match their skill in these arts.



125



126

UPACARA DAN MAJLIS

Occasions: Public and Private



KEHIDUPAN di Malaysia pada zaman kolonial tidak pernah menjemukan dan kegiatan semua pihak – pemerintah dan yang diperintah – memang cukup menarik untuk dirakam dan disampaikan dalam bentuk gambar poskad kepada rakan-rakan sebaya di negara-negara jauh. Gambar-gambar ini menunjukkan betapa pentingnya urusan memerintah tanah jajahan dan betapa pentingnya sesuatu majlis atau upacara rasmi itu. Hari keputeraan Raja atau Hari Empayar ataupun lawatan diraja memberi peluang bagi mengadakan pertunjukan besar-besaran yang menunjukkan kepentingan dan kesetiaan kepada pemerintah. Diadakan perbarisan tentera yang lengkap dengan seragam putih dan topi bulu burung kasuari, pintu gerbang berhias, jalan raya yang diterangi lampu warna-warni, majlis jamuan malam, acara sukan, dan sebagainya. Tidak dinafikan, inilah masa-masa yang tak terlupa, dan gambar mengenai peristiwa seperti ini pada poskad secara tak langsung memaparkan keindahan hidup si pengirim.

Selain itu terdapat pula upacara-upacara tradisional penduduk tempatan, seperti perkahwinan orang Melayu, wayang Cina dan penghibur India. Gambar dalam poskad-poskad itu menceritakan dengan lebih jelas daripada tulisan-tulisan tentang keindahan dunia Timur. Aktiviti lain yang kurang rasmi juga dipaparkan dalam poskad. Poskad sedemikian barangkali lebih menarik kepada kita hari ini, yang ingin tahu cara kehidupan masyarakat setengah abad yang lalu, daripada si penerima poskad pada masa itu kerana aktiviti-aktiviti dalam poskad itu tidak asing lagi kepada mereka.

LIFE in colonial Malaysia was assuredly never dull, and the activities of all parties, rulers and ruled, were of sufficient interest to be recorded and conveyed on picture postcards to contemporaries in distant lands. These pictures reveal what a serious business running the Empire really was, and how important official occasions were made to

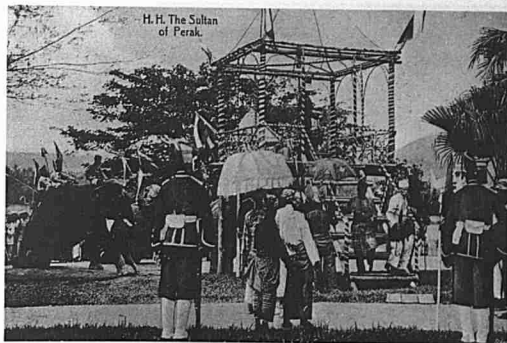
seem. The birthday of the King-Emperor, Empire Day itself, or a royal visit provided opportunities for grand displays of imperial fervour and loyalty – military parades, white uniforms and plumed helmets, triumphal arches and loyal addresses, decorated and illuminated streets, gala dinners, sporting events, and the like. These were, no doubt, days to remember, and certainly occasions which on the obverse side of a postcard more than hinted at the grandeur and glamour of the life of the sender. On the other hand, there were the traditional occasions of the local population – a Malay wedding, the Chinese theatre, Tamil entertainers; the images on the postcards conveyed more eloquently than words the wonders of the East. Other more informal activities were also revealed by our postcards – possibly holding more interest for us today who long to know what people looked like and how they behaved over half a century ago than did the contemporaries who received them, for whom they were commonplace.

Sama ada untuk Raja Emperor ataupun Sultan Melayu, pegawai kolonial British sangat cermat dan teliti dalam merayakan sesuatu upacara diraja sebagai usaha meningkatkan lagi kemurnian empayar. Untuk kemahkotaan Raja George V (gambarinya menghiasi setem) pada tahun 1911 diadakan pintu gerbang berhias, bendera dan perbarisan (127). Gambar Sultan Perak, Sultan Idris I (1887 – 1916) (128) menunjukkan baginda sedang turun daripada pancapersada. Apakah upacara ini yang sebenarnya tidak dapat dipastikan; tetapi ia tentu berhubungkait dengan peristiwa dalam gambar di muka surat 93 dan 94. Perhatikan pasukan Sikh Perak di dalam gambar ini. Mereka adalah pengawal keselamatan diraja sehingga pasukan ini dibubarkan pada 1918.



127

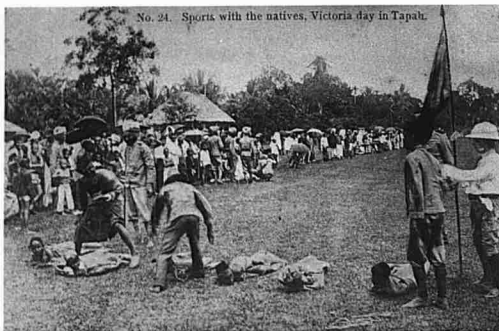
Whether it was the King-Emperor or a Malay ruler, the British were punctilious in their observation of royal occasions as a means, no doubt, to promote the mystique of empire. The British monarch whose coronation in 1911 was marked by processional arches, flags and parades (127) was George V (the head on the stamp). The picture of the Sultan of Perak (128) shows him descending from the dais upon which he has just stepped from his elephant (in the background). Though the precise occasion cannot be identified, it is undoubtedly the same as that connected with the pictures on pages 93 and 94 so that he must be Sultan Idris I (1887–1916). Note the Perak Sikhs in the foreground, who provided the royal bodyguard until they were disbanded in 1918.



128



129



130

Tujuan upacara seperti ini memang tidak asing meskipun peristiwa sebenarnya sudah berubah. Dalam kalendar kolonial, Hari Jadi Raja Emperor, Hari Empayar, Hari Perdamaian (yang merandakan berakhirnya Perang Dunia I); untuk generasi yang lebih tua Hari Victoria, merupakan peristiwa besar setiap tahun. Peristiwa-peristiwa ini merupakan peluang untuk mewujudkan semangat dan sentimen taat setia kepada Raja Inggeris di kalangan penduduk tempatan. Hari-hari yang demikian dirayakan pada masa dahulu (seperti kini) dengan perbarisan, perarakan, hiburan awam, jamuan teh dan sukan. Kita tak dapat tahu apakah upacara sebenar di Batu Gajah (129) ini tetapi melihat kepada kehadiran tentera British, mungkin juga perbarisan Hari Jadi Raja.

The purpose of these scenes will be familiar even if the actual occasions have changed. In the colonial calendar the King's Birthday, Empire Day, Armistice Day (to mark the end of the Great or First World War), and for an earlier generation Victoria Day, were the highlights of the year – opportunities to rouse reassuring expressions and sentiments of loyalty to the British Raj amongst the 'native' population. Such days were celebrated then as now by parades, pageants, public entertainments, tea parties and sports gatherings. One does not know what the occasion was at Batu Gajah (129), but judging by the military presence it was probably the annual King's birthday parade.

Pihak berkuasa kolonial bersyukur kerana masyarakat Cina lazimnya turut menyertai upacara perayaan empayar dengan mendirikan pintu gerbang yang hebat, menaikkan bendera Union Jack dan bendera lain serta menghiasi rumah kedai mereka. Orang-orang Baba atau 'King's Chinese' yang membiayai sebahagian besar perbelanjaan menunjukkan taat setia yang tulus ikhlas kepada kerajaan British. Bagi kebanyakan orang Cina pula, upacara ini memberi mereka peluang berehat dan menonton acara; hanya segelintir yang berhaluan kiri yang menunjukkan geram hati mereka. Dalam gambar (131) iringan-iringan motokar Putera Wales (lambangnya kelihatan pada motokar di hadapan) sedang melalui Jalan Penang semasa lawatan baginda pada tahun 1922; sementara gambar (132) menunjukkan pintu gerbang menandakan ulang tahun ke-25 Baginda Raja George V di takhta kerajaan Inggeris (1935).

To the quiet relief of the colonial authorities, the Chinese community always rose to the occasion for an imperial celebration by putting up triumphal arches, hanging out Union Jacks (and other flags), and decorating their shophouses. For, the babas, the 'King's Chinese', who footed most of the bill, it was a genuine demonstration of loyalty to the British connection. For most Chinese, it provided a holiday and a spectacle; only a few left-wingers showed their spleen. In (131) the Prince of Wales' motorcade (his crest can be seen on the leading car) passes down Penang Road during his 1922 visit, while picture (132) shows a triumphal arch to mark the twenty-fifth anniversary of King George V on the British throne (1935).



131



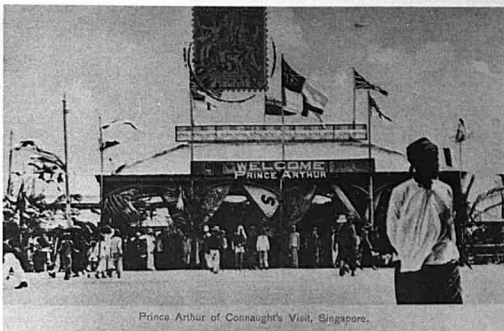
132



Singapore. Commercial Square, Soldiers returning from an official reception Johnson Pier.

Lawatan keluarga diraja British adalah peristiwa yang jarang-jarang sekali dan tentu sekali menimbulkan minat di kalangan ramai. Untuk upacara seperti ini, perayaan diadakan secara besar-besaran dengan penuh kemewahan. Seluruh masyarakat Eropah keluar beramai-ramai disertai oleh sebilangan besar penduduk tempatan. Penduduk Cina mempunyai peluang istimewa untuk menatap wajah pelawat diraja itu kerana adalah satu kebiasaan iringan-iringan motokarnya melalui jalan raya 'Chinatown'. Tiga pemandangan di Singapura ini tentu sekali berkaitan dengan lawatan Putera Arthur, Duke of Connaught, adinda Raja Edward VII pada tahun 1905.

A visit by British royalty was indeed a rare event and naturally aroused a lot of curiosity. For such occasions all the stops were pulled out and everything was conducted on the most lavish scale. The entire European community turned out in full force, and the local population appeared in great numbers. The inhabitants of Chinatown were given a special opportunity to see the royal visitors as a drive through its streets was a regular feature of these occasions. The three Singapore scenes shown here are all probably connected with the visit of Prince Arthur, Duke of Connaught, brother of King Edward VII, in 1905.



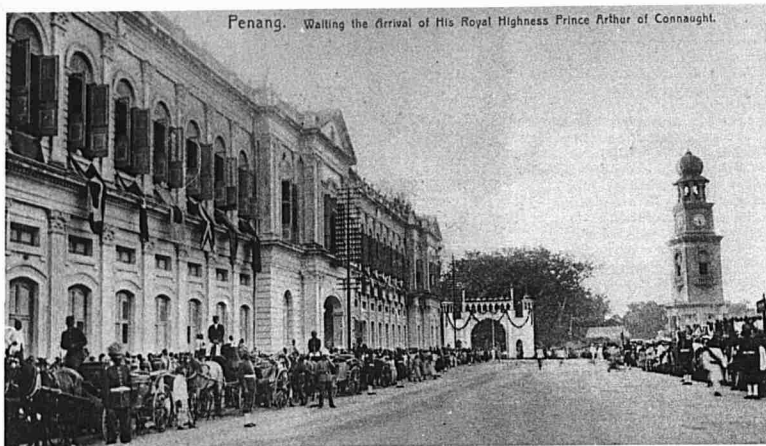
Prince Arthur of Connaught's Visit, Singapore.

134



Singapore

135



136

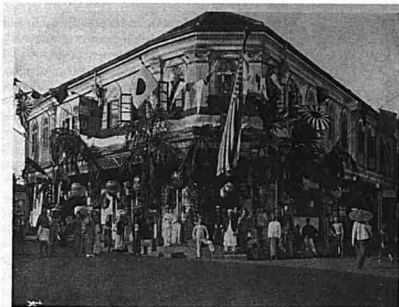
Kerabat diraja British membuat empat lawatan ke Malaysia antara tahun 1882 dan 1941, dan hanya seorang sahaja iaitu Putera Edward, Putera Wales ketika itu, yang melawat ke Kuala Lumpur pada tahun 1922. Lazimnya lawatan dibataskan ke Singapura dan Pulau Pinang. Kenapa bangunan Federal Dispensary (137) ini dihias demikian rupa tidak pula disebutkan; mungkin sempena sesuatu peristiwa rasmi.

Walaupun orang British pandai menguruskan perayaan dengan penuh gaya, orang Melayu tidak kurang juga.

Perarakan diraja Melayu dengan pasukan gajah yang membawa rengga dihiaskan berwarna-warni diiringi oleh juak-juak yang berpakaian indah membawa alat-alat kebesaran dan payung diraja adalah satu pemandangan yang menarik seperti pemandangan di Kuala Kangsar ini (138).

Members of the British royal family made four visits to Malaysia between 1882 and 1941, though only one of them, that of Edward, Prince of Wales in 1922, got beyond Penang and Singapore to

reach Kuala Lumpur. Why the Federal Dispensary in (137) is so gaily festooned is not revealed, but it was probably to mark some official occasion. While the British were no doubt very good at pomp and circumstance, so were the Malays. A royal Malay procession, with its decorated elephants surmounted by howdahs, and colourful attendants with their accoutrements and umbrellas could put on a spectacle in every way as impressive, as this scene at Kuala Kangsar (138) suggests.



22 The Federal Dispensary, Ltd.

137



138



Elephants fording the River.

139



140

Kedua-dua gambar (139 & 140) yang menunjukkan upacara besar-besaran adat Melayu ini mungkin diambil di Kuala Kangsar juga, sama seperti (138).

Upacara ini barangkali berkaitan dengan Durbar pertama atau mesyuarat Raja-raja Negeri Melayu Bersekutu yang telah berlangsung di Kuala Kangsar pada tahun 1897, ataupun semasa penganugerahan bintang kebesaran kerajaan British GCMG kepada DYMM Sultan Idris Murshidul-adzam Shah pada tahun 1901. Adalah wajib semua pembesar-pembesar negeri Perak hadir pada upacara seperti ini dan pada masa itu mereka biasa datang berkenderaan gajah. Apabila diteliti gambar-gambar itu, nyatalah beberapa orang di antaranya adalah para pegawai British beserta isteri mereka yang menandakan upacara rasmi itu adalah menyeronokkan juga.

Both these pictures of a grand Malay occasion were taken, like the one on the previous page, at Kuala Kangsar in Perak. The occasion in question was probably connected with either the first Durbar or Conference of Rulers of the newly-formed Federated Malay States (FMS) held there in 1897, or the conferment of the British Order of the Grand Commander of St Michael and St George (GCMG) on Sultan Idris Murshidul-adzam Shah in 1901. Such events demanded the attendance of Perak's great chiefs, and the manner to arrive in style was by elephant. However, a close look at these pictures reveals a considerable number of those transported to be Europeans (officials and wives), which suggests that this formal occasion was quite fun, too.

Adat perkahwinan Melayu walaupun di kalangan orang miskin berlangsung dalam suasana meriah, tetapi jelas bahawa upacara perkahwinan dalam gambar (141 & 142) bukanlah sesuatu yang biasa. Memang tidak; upacara ini merupakan suatu peristiwa besar di Kedah apabila lima orang putera dan puteri Sultan Kedah berkahwin serentak. Upacara ini bertempat di Alor Setar dalam tahun 1906, dan perayaan ini berlangsung selama tiga bulan. Perbelanjaan yang begitu besar mengakibatkan Kedah terpaksa meminjam wang daripada Kerajaan Siam, yang membuka jalan bagi kekuasaan British kemudiannya. Gambar-gambar ini adalah contoh bagaimana seorang jurugambar menggunakan upacara rasmi yang gilang-gemilang itu untuk dijadikan satu siri gambar-gambar poskad tentang adat istiadat Melayu.



141

Malay weddings, even amongst the poor, were staged with considerable splendour and style, but the wedding celebrations seen here in (141) and (142) suggest that this was no ordinary wedding. Indeed it was not. It was Kedah's bash of the century, when five of the Sultan's children were married. Held in Alor Setar in 1906, the festivities lasted for three months. The cost was enormous, emptying the state's treasury and pushing Kedah into soliciting a Thai loan and taking the first step towards falling under British control. These pictures, incidentally, provide a good example of how the enterprising studio photographer made good use of a state occasion to produce a series of picture postcards on Malay customs!



142



No. 381 'Malaya: wedding, offering presents'.

143

Gambar yang menarik ini (143) menunjukkan perhubungan harmoni antara kaum Malaysia sebelum kedatangan British. Kelihatan di sini semasa perkahwinan diraja Kedah pada tahun 1906, ketua-ketua kaum Cina, Kapitan China berpakaian rasmi Mandarin (tengah) datang menghadap membawa persembahan mereka. Persembahan itu kelihatan dijunjung oleh hamba sahaya (di sebelah kiri). Di belakang para pembesar kelihatan barisan pasukan polis Kedah yang baru ditubuhkan, dan di belakang mereka pula sekumpulan ramai orang Melayu. Gambar ini pasti diambil di Balai Besar, Alor Setar, yang baru siap pada tahun 1898.

This interesting picture (143) demonstrates how harmoniously communal relations could work in the days before the British Raj. Taken on the occasion of the Kedah royal weddings of 1906, here are seen the leaders of the Chinese community – the Kapitan China in full mandarin robes, centre foreground – come to offer their gifts. The gifts themselves can be seen borne on the heads of the porters on the left. Behind the dignitaries can be seen a line of the recently-formed Kedah police and beyond them the mainly Malay crowd of spectators. This picture is almost certainly taken at the Balai Besar, Alor Setar, completed in 1898.

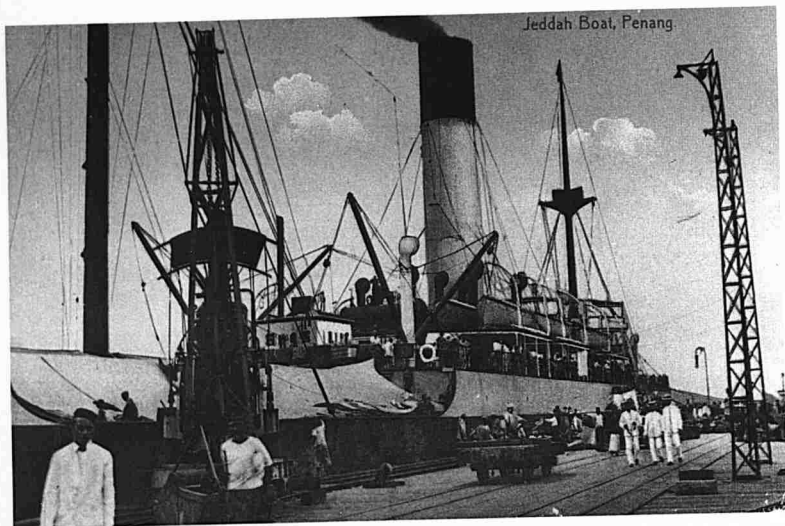


(57)

Malay Festival.

Apakah perayaan Melayu yang dikatakan sedang berlangsung di sini (144) adalah kurang jelas. Namun kurang jelas juga sama ada memang ia sesuatu perayaan. Perkara yang menarik perhatian ialah kereta lembu bentuk Melaka yang digunakan secara meluas pada masa itu kini hanya menjadi tumpuan pelancong. Gaya pakaian Melayu dalam gambar itu tidak banyak berubah, namun pada hari ini tidaklah dipakai sebagai pakaian kerja sehari-hari.

What the actual occasion was – if indeed there was one at all – for the ‘Malay festival’ shown here in (144) is not clear. The main point of interest is the bullock cart of Malacca style which was in general every day use at the time this picture was taken, but only survives today as a tourist attraction. The style of Malay dress has hardly changed, although it is nowadays rarely used for work or everyday wear.

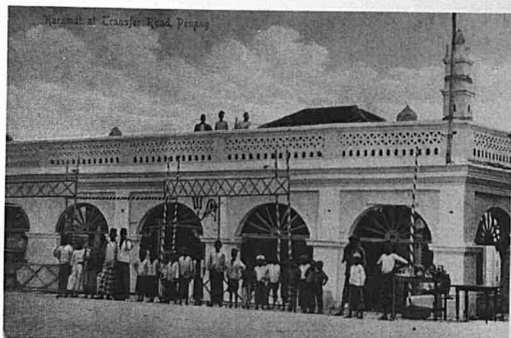


Hari yang paling bermakna kepada seorang Muslimin ialah hari dia berangkat untuk menunaikan fardu haji. Menunaikan fardu haji dengan menaiki kapal api pada hujung abad ke-19 merupakan satu perubahan besar, sama seperti perjalanan udara bagi para jemaah haji zaman moden ini. Singapura, Pulau Pinang dan kemudian Pelabuhan Klang merupakan pusat jemaah haji.

The greatest day in the life of every true Muslim is that on which he leaves on the pilgrimage. The advent of the steamship was as much a revolution in the mode of performing the haj at the end of the nineteenth century as travel by air is for modern pilgrims. Singapore, Penang and later Port Swettenham soon became centres for the pilgrim trade.

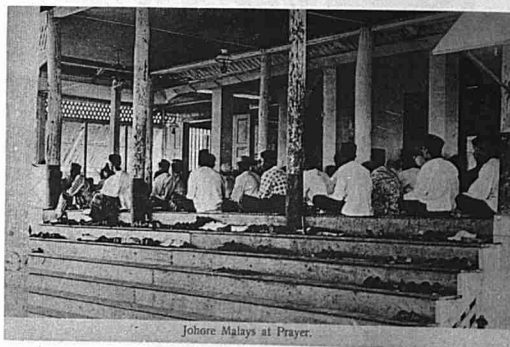
Panggilan Muazin, masjid yang penuh sesak dan jemaah Muslim sedang melakukan salat adalah sesuatu yang biasa di Malaysia. Orang Eropah memang kagum melihat betapa taatnya kaum Muslimin kepada suruhan agama.

Peristiwa yang paling mengagumkan ialah waktu salat Maghrib di kalangan orang-orang Melayu yang takwa kepada Allah di desa dan pedalaman. Apabila matahari tenggelam dan malam tiba, mereka melakukan kewajipan memuji-muji Allah Pencipta Alam tanpa mengira kehadiran orang bukan Muslim, atau menghiraukan deru motokar lalu yang bising, hanya menumpukan perhatian kepada bacaan Imam. . . . Kita patut menerima pengajaran daripada orang Melayu kerana mereka menunjukkan ketegasan, ketabahan dan keyakinan yang penuh inspirasi.¹ Walaupun apa yang dikatakan di sini tidak kesemuanya tepat tetapi maksudnya difahami.



146

The call of the bilal, the crowded mosques, Muslims at prayer. A commonplace scene in Malaysia. Europeans never failed to be impressed by this Muslim devotion. But strangest of all impressions is one of evening prayer to Allah, among the strictly observant Malays in village and jungle. On the coming of dusk they recited their praises for the fifth time, oblivious of the presence of unbelievers, unconcerned by the noise of passing motorcars, conscious only of the commanding voice of the Imam repeating its ancient message We, who are so ready to smile at religious observance in the West, have a lesson to learn from the Malays, for they show a firmness, stoicism and faith that are inspiring.¹ Overlook the petty inaccuracies. The point is made.



Johore Malays at Prayer.

¹ G. Bilainkin, hal. viii dan 165



Penang.

*Composed of silver & gold
a procession to the temple*

Best.

Perayaan agama Hindu mempunyai berbagai-bagai corak seperti agama itu sendiri. Di Malaysia hanya tiga perayaan yang dirayakan secara meluas sementara yang lain hanya berkait dengan sesuatu kuil tertentu. Perayaan yang paling terkenal ialah Thaipusam kerana perarakannya yang begitu hebat di Singapura, Kuala Lumpur dan Pulau Pinang disertai dengan ramai pembawa kavadi (148). Thai Ponggol (atau Pesta Menuai) juga popular di estet-estet dan memberi peluang bagi pihak pengurusan (termasuk tuan punya ladang Eropah) menjadi tetamu para pekerja mereka, di mana kedua-dua pihak bergaul mesra. Pada perayaan-perayaanlah terdapat berbagai bentuk hiburan dan pesta dan peristiwa-peristiwa inilah yang meninggalkan kesan dalam ingatan orang-orang Eropah.

Hindu festivals are as diverse as the Hindu religion. Of all the festivals held in Malaysia only three are probably observed universally, while the rest are connected with particular temples. The best known is Thaipusam on account of the spectacular processions staged in Singapore, Kuala Lumpur and Penang and the presence of large numbers of kavadi-bearers doing their penance (148). Thai Ponggol (or the Harvest Festival) was popular on the estates and provided a rare occasion when management (including the European planter) was the guest of labour and the two mixed socially. Festivals were, of course, the occasion for all kinds of entertainment and gaiety, which often left suffused images of riot and colour on European minds.

... kami melihat satu perarakan yang besar ... tiba-tiba dari pinggir hutan itu kedengaran bunyi gendang gegak gempita bercampur dengan bunyi tiupan trompet yang tajam. Sekumpulan orang dengan riang berkeliaran di bawah pohon-pohon kelapa. ... Mukkan yang berperawakan tampan itu dan hanya memakai cawat merah menjunjung sebuah dulang besar berisi hadiah. ... Sekali lagi kami disembur dengan minyak wangi. Persembahan pun bermula. Pemukul gendang memukul gendang, pemain trompet menggelembungkan pipi dan meniup trompet sambil memicingkan matanya. Bavaderes menari. ... dengan liuk badan yang molek, dan saya hampir-hampir tak mengenal mereka itu adalah pemuda-pemuda yang bekerja di eset setiap hari ... Rumah besar itu dikelilingi oleh wajah-wajah yang berseri dengan mata yang bersinar-sinar.²

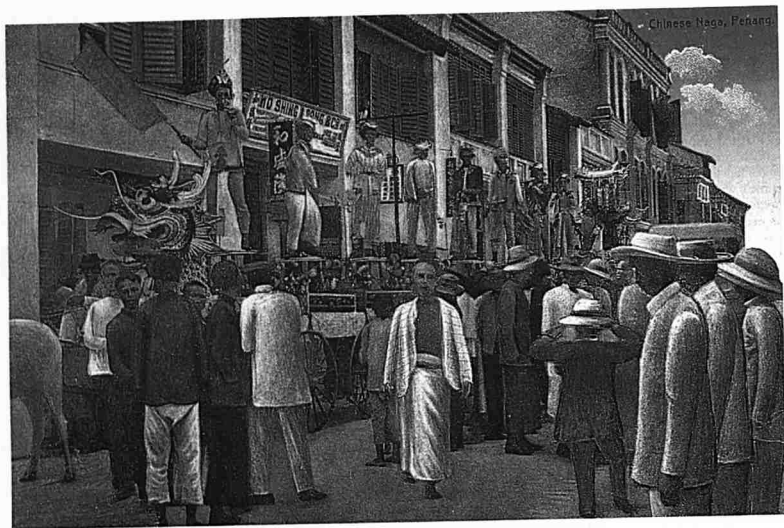


149

... we saw a vast procession ... and suddenly from the forest-edge burst forth a machine-gun volley of tom-toms and the strident arrous of trumpet calls. A joyous crowd scattered beneath the palms ... The handsome Mukkan, clad only in a scarlet loin cloth, balanced upon his head a large tray of presents ... Once again we were soured with perfumes. The concert began. The drummers scraped the tom-toms, the trumpeter, with dilated face and cheeks, squinted over his instrument. Bavaderes danced ... with a lither and more lively grace, and I hardly recognized in them the youths whom I saw every day at work ... The house was beset by an array of radiant laughing faces in whose friendly eyes a dark light flashed.²



² H. Fauconnier, *The Soul of Malaya*, (terj. Eric Sutnon), Elkin Mathews & Marrot, London, 1931, hal. 53-4



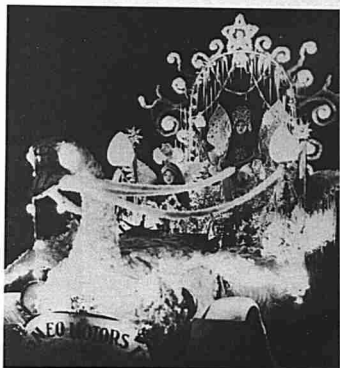
Chinese Hago, Penang

Perayaan orang Cina semakin berkurang serta berubah ciri-cirinya sejak awal abad ini. Di Pulau Pinang, perarakan Cingay yang diadakan oleh suku Hokkien pada sesuatu perayaan sangat popular. Pada tahun 1900-an kereta berarak masih ditarik oleh kuda kecil (151) tetapi beberapa dekad kemudian kenderaan bermotor atau lori digunakan, dan pada waktu malam diperindahkan lagi dengan lampu-lampu elektrik (152 & 153). Naga adalah satu ciri yang penting dalam kebanyakan perayaan orang Cina. Ia merupakan unsur lama dalam cerita dongeng Cina dan kepada orang Cina naga melambangkan kekuasaan, nyawa dan pergelutan antara baik dan jahat. Pada amnya, perayaan Cina menarik minat semua kaum seperti dibuktikan dalam gambar-gambar ini.



152

Chinese festivals have dwindled in number and changed in character since the beginning of the century. In Penang the Cingay procession staged to mark great or auspicious occasions by the Hokkien community was particularly popular. In the 1900s the floats were still drawn by ponies (151), but a couple of decades later they had become motorized, and at night enhanced by the use of electric lamps (152) and (153). The dragon, an ancient element in Chinese folklore and a symbol for many things such as power, life, and the struggle between good and evil, was a characteristic feature of many Chinese occasions. In general, Chinese festivities were an attraction for all races, as these pictures show.



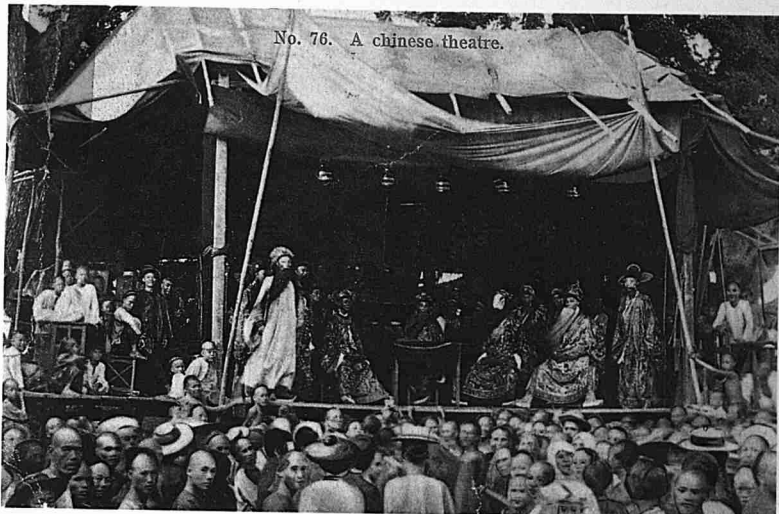
153



Kepada seorang Eropah, sekali menonton wayang Cina akan mencukupi untuk seumur hidup; ini tidak menghairankan kerana persembahan itu tidak dapat difahaminya. Walaupun seorang penonton Cina tidak memahami dialek pelakon-pelakon tetapi melalui gaya lakonan, pakaian pelakon dan suasana separa-agama dia akan memahami lakonan itu. 'Panggung wayang Cina merupakan sebuah bangsal besar dengan sebuah pentas di sebelah hujungnya. Sehelai tirai dipasang merentang pentas kira-kira 20 kaki daripada bahagian hadapan. Terdapat dua pintu untuk para pelakon keluar dan masuk ke pentas. Kerusi yang kurang selesa disediakan untuk penonton. Bayaran masuk ialah daripada 25 sen hingga 50 sen. Semasa persembahan berlangsung, penonton- penonton merokok sambil berbual-bual dengan kuat, tetapi apabila sampai kepada adegan yang menarik mereka akan duduk diam tak bergerak-gerak dan memberikan perhatian penuh kepada lakonan di pentas. . . . Muka seorang wira biasanya disapu bedak putih dengan garis-garis hitam, atau disapu hitam dengan garis-garis putih; seorang pelawak pula dikenali dengan hidung merah atau biru. Apabila dia mencelak kata, penonton akan gelak ketawa meskipun . . . tidak sepatah katanya dapat difahami. . . .'³ Persembahan lazimnya diadakan sempena sesuatu perayaan dan di halaman tokong. Dalam gambar (155) jelas jurugambar telah menarik perhatian penonton.

³ J.D. Vaughan, hal. 85-6

No. 76. A chinese theatre.



For the average European a visit to the Chinese theatre would 'suffice a lifetime', not surprisingly because its fare lay beyond his comprehension. For the average Chinese spectator the dialect of the actors may have been unintelligible but their costumes and actions spoke to his senses as did the semi-religious aura in which the performance took place. The theatres are simply large barns with a stage erected at one end; with a screen running across the stage about twenty

feet from the front with two doors, for the exits and entrances of the actors. Rough seats are provided for the audience and charges of admission vary from twenty-five cents to half a dollar. During the performance the audience smoke and chat away at the top of their voices; when anything interesting is going on they sit very still and pay great attention to the stage . . . The faces of the heroes of the play are usually painted white with black stripes; or black with white stripes; and

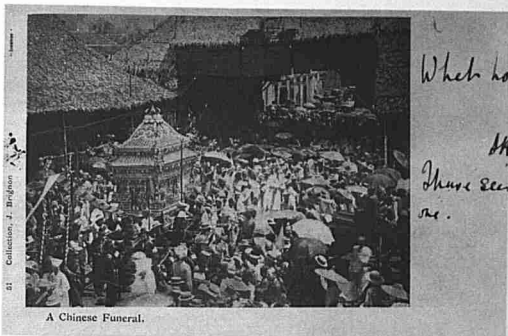
the comic man is distinguished by a red or blue nose. The latter's sallies are always greeted with bursts of laughter, though . . . not a word of his language is understood . . . Performances usually were connected with some festival and were held in or front of a temple compound. In (1855) the audience's attention has clearly been distracted by the photographer!



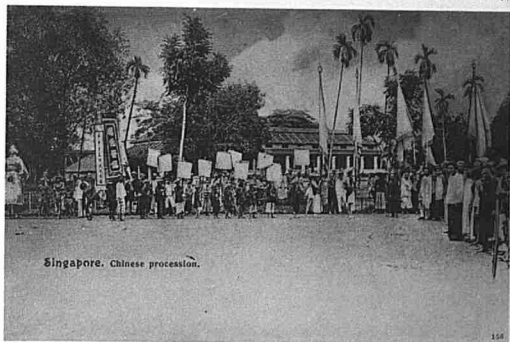
Upacara pengkebumian orang Cina yang kaya dan terkemuka masa kini boleh dikatakan hebat juga tetapi jauh tidak dapat setanding dengan perarakan jenazah kenamaan-kenamaan dahulu. Gambar-gambar ini menunjukkan kegemilangan peristiwa itu. Perarakan yang lebih sebatu panjangnya, didahului oleh para biarawan dan orang-orang membawa sepanduk dan berbagai-bagai alat tradisional; pasukan-pasukan pancaragam, kemudian anggota keluarga

yang berkabung memakai baju guni; diikuti oleh kereta jenazah yang dihias indah dan diiringi oleh saudara-mara, sahabat handai dan mereka yang mengenali si mati; kemudian kumpulan belia (lazimnya anggota kongsi gelap) membawa bendera dan panji-panji melalui jalan-jalan yang ditabur dengan wang kertas emas atau perak. Pengkebumian golongan miskin lebih sederhana dan ringkas tetapi tidak ketinggalan ialah wang kertas.

Modern Chinese funerals of the rich and prominent are still quite spectacular affairs, but none today can match the splendour and grandeur of the funeral processions of the patriarchs of the past. The scenes here indicate something of the magnificence of the occasion. Processions might be well over a mile long, preceded by priests, scrolls and the various traditional paraphernalia, a number of bands creating most discordant sounds,* then the chief mourners dressed in sack-cloth, followed by an ornate hearse, and accompanied by relatives, friends and others associated with the departed in life, and youths (secret society members) bearing flags, banners and other symbols along streets strewn with gold and silver paper money. The funerals of the poor were much simpler affairs, but the paper money was available as well.



157



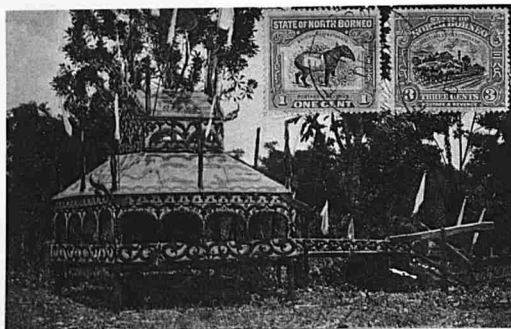
158

158

* J.D. Vaughan, p. 31



159



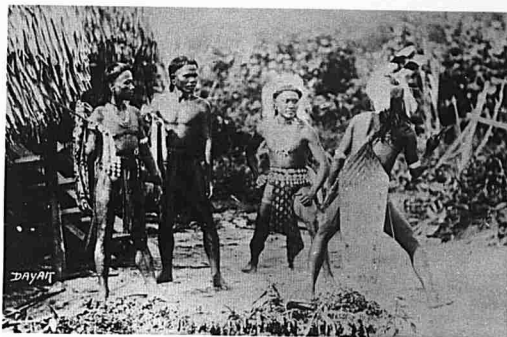
A DUSUN BURIAL GROUND, FATAR, about 25 miles from Jesselton

160

Lain padang lain belalang. Di sebatang jalan di Singapura (159) mayat si mati diletakkan dalam sebuah keranda yang cantik buaatannya menunggukan perarakan bermula (mungkin juga keranda itu menunggu mayat si mati). Di kawasan pedalaman Sabah pula sebuah 'makam' untuk seorang kenamaan Kadazan dibina daripada kayu belian atau jenis kayu keras yang lain 'biasa dibina di tapak tanah yang agak tinggi dan indah, dikelilingi pohon-pohon renek yang berbunga, lebih kurang 100 ela jauhnya daripada bangunan lain.'⁴ Bagaimanapun, cara pengkebumian seperti ini tidak diamalkan oleh semua suku Kadazan.

A contrast in places and styles. In a Singapore street (159) the body of the deceased lies in an ornate catafalque waiting for the final procession to begin (or, perhaps, the catafalque awaits the body of the deceased). In the Sabah countryside (160) a mausoleum constructed of belian or some other jungle hardwood stands 'generally erected on rising ground, in lovely spots, surrounded by creepers and flowering shrubs, a hundred yards from the building,'⁴ marking the last resting place of some Kadazan notable. However, this mode of disposal of the dead was not universal amongst the Kadazans.

⁴ H.L. Roth, hal. 150 (jld. 1)



161

'Mula-mula sekali dua orang lelaki menari dengan santun . . . hanya memakai cawat yang panjang membendung pinggang mereka dan jaket ketat. Mereka berputar-putar di sudut yang bertentangan dalam gelanggang yang dibentuk dengan meletakkan empat keping papan di atas tanah. Langkah mengengjut sambil mengikot rentak pukulan gong disusuli dengan pertarungan hebat dengan menggunakan parang lading dan perisai. Apabila mereka berasa terlalu rapat dengan lawannya mereka akan cepat-cepat berundur, namun ganjil benar apabila kedua-duanya sambil menjongkok atau berbaring di tanah cuba meninak lawannya pada tepi perisainya.'⁵ Inilah gaya silat puak Iban.

'First came a solemn dance by two men . . . in a long cawat or waistcloth wrapped around them and hanging down to their feet and a tight jacket, who gyrated round at opposite corners of a square formed by laying four long planks on the ground in a shuffling step, keeping time to a monotonous beating of gongs; this was succeeded by a spirited combat with drawn parangs and shields.

Whenever they thought they were coming to too close quarters, both combatants rapidly retreated. It was grotesque enough when matters came to such a pass that the dancers, crouched or lying on the ground, took furtive stabs at each other round the edges of their shields.'⁵ An Iban version of silat or the art of self-defence.

⁵ H.L. Roth, hal. 249 – 50 (jld. 1)

Menurut Vaughan menghisap candu ialah 'tabiat orang Cina yang paling buruk' dan semua orang bersetuju dengan beliau. Namun tiada apa tindakan yang diambil sehingga dekad pertama abad ini. Pada tahun 1850 dianggarkan seperlima penduduk Singapura adalah penagih candu. Oleh kerana hampir-hampir keseluruhan seperlima penduduk itu adalah orang Cina, ini bermakna seorang di antara dua orang Cina menghisap candu atau madat. Bagi golongan kaya yang menghisap candu gred tinggi, akibatnya tidaklah begitu buruk. Tetapi bagi rakyat biasa yang hanya mampu membeli hampas candu akibatnya amat buruk menyebabkan ramai menjadi papa, pengemis dan ada yang membunuh diri. Tauke Cina mengeksploit tabiat ini supaya perintah dan sentiasa terhutang. Kerajaan kolonial mendapat sumber hasil yang

besar dengan memberi lesen kepada sesiapa yang membuat tawaran yang paling tinggi. Kaum Eropah tidak mengambil berat benar tentang masalah itu. Buku *Illustrated Guide* yang mengisahkan keadaan dalam sebuah sarang pematat serta mereka di dalamnya membuat kesimpulan yang bersahaja: 'anda meninggalkan sarang itu dengan anggapan mereka (si pematat) itu tidak menyakiti sesiapa dan tabiat itu hanyalah maksiat yang tersendiri.' Namun begitu, pada tahun 1910 pemajakan candu dijadikan monopoli kerajaan dan sedikit demi sedikit penggunaannya dikawal dan dikurangi hasil usaha gabungan tiga pihak yang tak disangka: golongan nasionalis Cina, golongan kebajikan British serta pengusaha-pengusaha lombong Eropah yang mempunyai kepentingan mereka sendiri.



Penang No. 5. Chinese Opium Smokers. *Two men smoking opium in all natives' habit. Opium is the only thing that...*

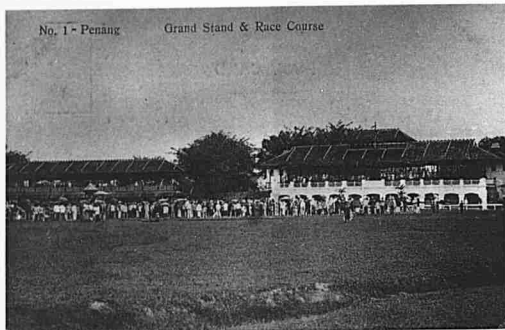


Chinese Pipe and Opium Smokers.

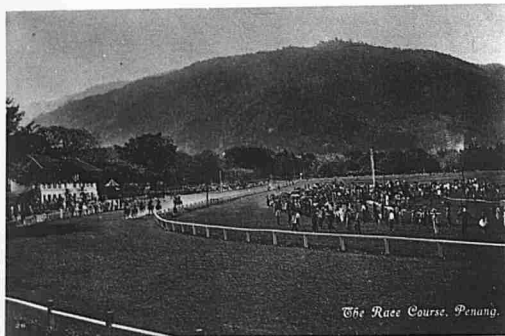
163

Everyone agreed that opium-smoking was, in the words of Vaughan, 'a most pernicious habit indulged in by the Chinese', but precious little was done about it until the first decade of the present century. It was estimated that in 1850 a fifth of the population of Singapore were opium addicts, and since that fifth was made up almost entirely of Chinese this meant that every other Chinaman was an opium-smoker. For the wealthy who smoked high grade opium the habit may not have been particularly harmful, but for the masses who could only afford the dregs it was disastrous, leading to destitution, beggary and suicide. For the Chinese tauke the habit was an excellent means for keeping his workers both docile and indebted. The periodical award of the licensing of the industry to the highest bidder represented a major source of revenue for the colonial

authorities and offered a fortune to the successful bidder. The European community as a whole did not take the problem very seriously. The Illustrated Guide, having described the interior of an opium den and its denizens, could conclude with equanimity: 'You leave the opium den with the dominant idea in you that they (i.e. the opium-smokers) are very harmless people and that opium-smoking is at least a self-contained vice'. Nevertheless in 1910, the opium farm was converted into a government monopoly and by imperceptible degrees opium consumption was controlled and reduced, the result of an unlikely combination of effort by puritanical Chinese nationalists, British do-gooders and European tin-mining entrepreneurs with a shrewd sense of where their own interests lay.



164



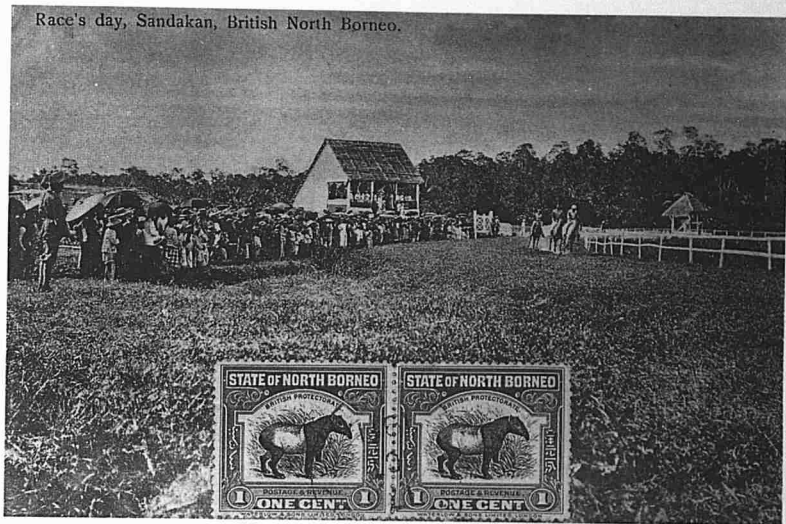
165

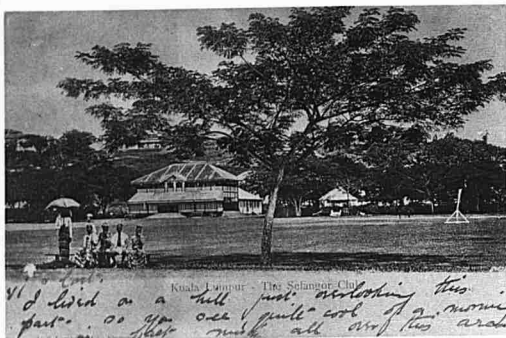
Salah satu inovasi British yang memikat hati rakyatnya ialah sukan, dan di padang lumba kuda tiada perbezaan di antara Barat dan Timur. Sukan diraja itu kini menjadi sukan orang ramai; naluri berjudi tidak mengenal warna kulit. . . . semua rakyat Singapura berada di situ: kanak-kanak bermain buaian berpusing; penaja kuih dan goreng pisang; pemain tikam-tikam dan tukang sunglap daun terup, "Spot the Queen" dan lain-lain. Budak-budak sekolah tak ketinggalan, begitu juga kerani dan pembantu hospital. Hari lumba kuda adalah hari cuti separuh hari untuk semua, termasuk tuan besar. "Bookie" mempunyai perniagaan yang lumayan, kebanyakannya orang Australia dan tidak sedikit yang berlagak kaya. . . .⁶ Begitu juga halnya di Pulau Pinang, Kuala Lumpur, dan Sandakan.

If any one British innovation struck a cord in the hearts of their subjects, it was sports, and West came closest to East on the turf. The sport of kings was also the sport of the people; the gambling instinct knows no colour bar. . . . all Singapore was there: here were the merry-go-rounds for the children, the cake-sellers, goreng pisang men selling their fried bananas, tikam-tikam players, card tricksters, "Spot the Queen", and so on. Of course the schoolboys were there, and the clerks and hospital attendants too, for every race day was a half-holiday for every body, including the tuan besars. The big bookies did a roaring business. They were mostly Australians, and not a few waxed rich⁶ And so also in Penang, Kuala Lumpur, and Sandakan!

⁶ J.B. Van Cuylenburg, hal. 112

Race's day, Sandakan, British North Borneo.





167



168

Pada kesimpulannya, peristiwa sosial yang paling baik ialah yang paling sederhana – bersiar-siar bersama keluarga di waktu petang sambil duduk-duduk di tepi laut membiarkan waktu berlalu. Makan angin – cara meluang masa yang paling baik setelah seharian menderita bahang panas. Padang Kelab Selangor di Kuala Lumpur menjadi tempat berkumpul yang popular (167), sama seperti Padang Kota (esplanade) di Pulau Pinang (168). Berkelah di bawah teduh pohonan rendang adalah suatu kebiasaan di Malaysia dan tak berubah-ubah sepanjang zaman.

Pemandangan seperti (169) terdapat di semua bandar di Malaysia. Perkataan 'tiffin' sebenarnya bermakna satu hidangan kari yang dimakan oleh golongan Mat Salleh di tempat dan suasana yang lebih selesa berbanding dengan kuli-kuli dalam gambar (169).



Chinese Coolies'
Tiffin place, Singapore

169

In the last analysis the best social occasions are the simplest. Family outings, a stroll in the cool of the late afternoon, sitting by the waterside watching the world go by. To take the air', makan angin, an eminently suitable pastime after the heat of the day in a warm climate. The Selangor Club Padang

in Kuala Lumpur (167) has always been a favourite rendezvous; so has the seawall at Penang (168). Eating out alfresco under the shade of the trees is another typically Malaysian feature which has hardly altered down the years. This scene (169) of 'Chinese coolies' tiffin place' in Singapore was (and is) repeated in every

Malaysian town, with the rider that the custom was not restricted to 'coolies' and that 'coolies' did not have 'tiffin'—an Anglo-Indian term for a curried meal consumed, expensively and extensively, by Mat Sallehs in much more refined surroundings.

PEMANDANGAN DI BANDAR DAN DESA

Town and Country Landscapes



No. 6. Penang.

DALAM rupaian gambar-gambar mengenai Malaysia yang terakhir ini – beberapa aspek masih boleh dilihat tetapi jelas bahawa ia merupakan satu zaman yang sudah berlalu. Perbezaan yang paling ketara di antara masa lalu dengan zaman sekarang ialah dalam bidang pengangkutan. Kereta kuda atau *gharry* sudah lenyap sama sekali;

demikian juga trem elektrik; beca atau basikal roda tiga yang menggantikan lanca juga semakin berkurangan sementara kereta lembu atau pedati jarang-jarang kelihatan. Rumah-rumah kedai Cina masih wujud, namun pembangunan sesebuah bandar moden Malaysia kini ditentukan oleh bagaimana ia dihiasi lampu-lampu berwarna-warni.

Hanya kawasan luar bandar yang tidak banyak berubah meskipun taraf kehidupan serta cara hidup penduduknya, daripada segi kemudahan dan haluan, sudah jauh sekali berubah. Hinggakan sang buaya tidak banyak terdapat lagi!



*I*N this final pot-pourri of views, all of it is quintessentially Malaysian – aspects of which are still to be seen, but which overall clearly belongs to an age which has passed. The most obvious contrast with our own times lies in the transport. Pony-drawn carriages (or gharries) have completely disappeared, as have the

electric trams; trishaws have replaced rickshaws, and these too are a diminishing breed, while bullock carts have become almost a rarity. The Chinese shophouse, of course, survives, but the sophistication of a Malaysian town today tends to be reflected by the degree to which its facade has been disguised

behind a metallic fronting and neon lights. Only the countryside itself has little changed, although the standard of living and way of life of its inhabitants – in terms of amenities and pursuits – have been radically transformed. Even the crocodiles are less apparent than they used to be.



"Para pelawat yang bersiar bersendirian keliling Georgetown dengan lanca lazimnya dibawa ke sekitar Jalan Campbell. Di sini terdapat banyak rumah yang dibuka oleh orang Cina tetapi ditutup oleh kerajaan selepas konvensyen Liga Bangsa-bangsa diluluskan. Dalam rumah seperti inilah anak-anak gadis, hinggan yang masih mentah berumur 10 atau 11 tahun diperdagangkan. . . . Orang-orang Eropah yang tinggal di utara Malaysia sangat berhati-hati tidak kelihatan berdekatan rumah-rumah ini. Namun terdapat pelawat-pelawat yang kurang cermat dan pihak polis berada dalam keadaan serba salah mengenai apa yang patut dilaksanakan. . . ."¹

*"Visitors touring Penang in a rickshaw by themselves are taken to the neighbourhood of Campbell Street, where most of the houses that have been shut by law since the passing of a League of Nations convention, have been opened by wily Chinese proprietors and proprietresses. It is in these houses that girls of as tender an age as ten or eleven are to be found . . . Europeans resident in northern Malaya are careful not to be seen anywhere near these houses, but visitors are not so discreet and, at times, the police have exceptionally delicate tasks to perform . . ."*¹

¹ G. Bilainkin, hal. 97

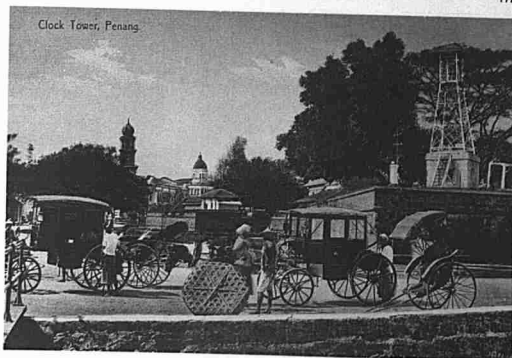
Kedua-dua pemandangan jalan ini menunjukkan berbagai-bagai kenderaan. Gambar pedati atau kereta lembu, lanca dan penjaja yang sedang berehat di sisi barang-barang jualannya diambil di Singapura (172). Selain daripada lanca kelihatan juga dua buah kereta kuda dalam gambar (173), sebuah daripadanya terlindung oleh dua orang. Kereta kuda ini sedang menunggu penumpang di tempat yang kini masih merupakan pusat pelancongan di Pulau Pinang. Pemandu kereta kuda itu barangkali yang berdiri dekat roda kereta kuda itu. Kenderaan ini tidak digunakan lagi selepas 1918, namun ia tidaklah hilang sama sekali daripada jalan raya Pulau Pinang hingga 1935.

The two street scenes seen here are remarkable for the various modes of transport displayed. The bullock-cart, rickshaw and mobile hawker, who is resting awhile with his wares, appear in the Singapore view (172). Waiting for their fares in what is still the heart of the tourist area of Penang (173) can be seen, apart from the rickshaws, two gharries drawn by small Java ponies, one of which can be partly seen behind the couple in the foreground. The syces or drivers are probably the figures standing by the rear wheels of the two carriages. Gharries fell out of general use after 1918, but it was not until 1935 that the last one disappeared from the streets of Penang.



Singapore, Street Scene.

172



Clock Tower, Penang.

173



174



175

Ramai penduduk Pulau Pinang terdiri daripada kaum India, dan yang terkemuka di kalangan mereka ialah golongan saudagar Tamil Muslim yang dikenali sebagai Chulia. Salah satu jalan raya utama Pulau Pinang, Jalan Chulia melalui pusat penempatan masyarakat Chulia ini, dan Masjid Kapitan Kling adalah berhampiran. Jalan itu kadangkala dipanggil Jalan Chetty kerana terdapat banyak perniagaan pinjam-meminjam wang yang diurus oleh golongan ceti di situ. Jerjak-jerjak kayu di bahagian depan rumah dan orang-orang yang berpakaian doti daripada kain muslim putih itu menandakan mereka daripada golongan ceti.

Penang has a considerable Indian population, the most prominent amongst whom are undoubtedly the Tamil-Muslim merchant community traditionally known as Chulias. Chulia Street, one of Penang's principal thoroughfares, passed through the heart-land of this community, with the great Kapitan Kling Mosque which is their foundation nearby. Chetty Street (175) was sometimes the name given popularly to Chulia Street since it was also the street in which the exclusive chettiar community was to be found plying their money-lending and financial activities. The wooden railings of the house fronts and the figures swathed in dhotis of white muslim identify themselves as being part of a chettiar establishment.

Yang menarik perhatian dalam gambar-gambar ini ialah trem (juga dipanggil kereta trolri). Perkhidmatan trem elektrik mula-mula diperkenalkan di Pulau Pinang (juga terdapat di Singapura) pada tahun 1906, menggantikan perkhidmatan trem kuasa wap ataupun yang ditarik oleh kuda yang tidak begitu berjaya. Trem elektrik dikendalikan oleh Suruhanjaya Perbandaran Pulau Pinang dan merupakan usaha yang menguntungkan sehingga tiba zaman kemelesetan pada tahun 1922. Pada masa itu gerabak-gerabak dan landasan-landasan sudah menjadi lama. Oleh itu ia adalah lebih menguntungkan jika menggantikannya dengan bas – dan kemudiannya dengan trolri bas. Bagaimanapun, trem elektrik masih digunakan sehingga tahun 1936. Di puncak kejayaannya, sistem trem Pulau Pinang itu melintasi 16 kilometer dan mempunyai 24 buah gerabak.

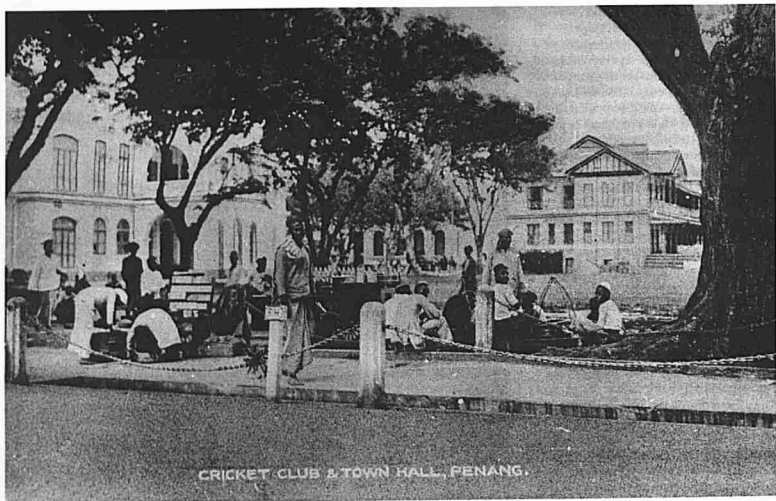


176

The focus of interest in these two pictures is on the trams. Regular electric tram services were introduced to Penang (they also existed in Singapore) in 1906, replacing earlier services of steam and horse-drawn trams which had been none too successful. The electric tramways was run by the Penang Municipal Commission and was a profitable concern until the Little Depression of 1922. By that time worn-out rolling stock and deteriorated tramlines made it more economic to replace part of the route with buses – trolley-buses followed later. However, the electric tramway persisted and it was not till 1936 that the last tram made its final run. At the height of its glory Penang's tramway system ran for 16 kilometres and boasted 24 cars.



177



Jalan-jalan di luar bandar Georgetown adalah sunyi dan mempunyai ciri-ciri jalan di desa. Jalan Burmah hari ini tidaklah sesunyi seperti gambar (179) namun di bahagian-bahagian yang jauh daripada pusat bandar ia mempunyai ciri-ciri sedemikian. Walaupun setengah-setengah tempat di Pulau Pinang masih mengekalkan pemandangan seperti (180), tetapi ini tidak termasuk jalan ke Air Hitam (Ayer Itam). Bangunan asal Kelab Kriket Pulau Pinang bertapak di Esplanade berdekatan dengan Pejabat Perbandaran (178).

Permainan Inggeris yang ganjil ini tidak menarik minat ramai rakyat Malaysia, bagaimanapun terdapat ramai peminat setianya di kalangan orang India (di Malaysia dan di tempat-tempat lain di dunia), yang bertanggungjawab menghidupkan permainan ini di negara ini.



Penang. Burmah Road.

179

Once away from the congested kerbel of Georgetown, Penang roads acquire a more relaxed and rural aspect. Burmah Road today is rather busier than it appears here (179) but still it has something of this relaxed quality in its upper reaches. Certain parts of Penang also still retain the sort of scene shown in (180), but the road to Ayer Itam is not one of them. The original clubhouse of the Penang Cricket Club stood on the Esplanade next to the Municipal Offices. (178). That strange English game never really captured the imagination of most Malaysians although it made ardent devotees out of the Indians (in Malaysia and in the world at large), who are largely responsible for its survival in this country today.



No. 45, Ayer Itam Road, Penang.

180



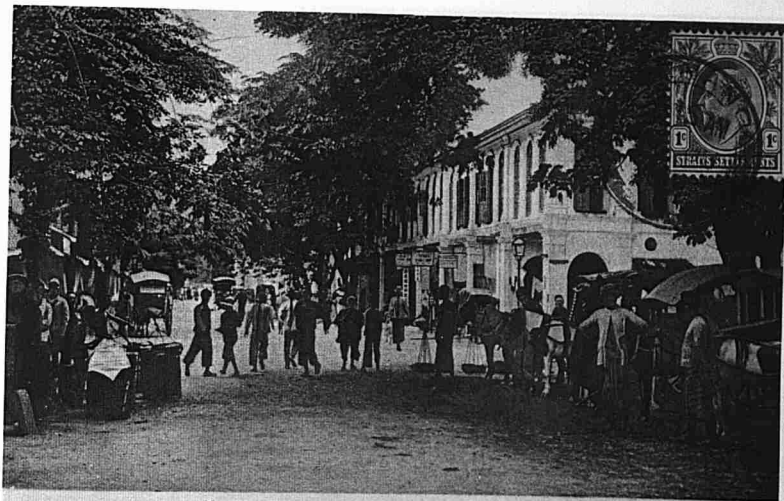
181



182

Menurut *Illustrated Guide*, Kuala Lumpur 'mempunyai padang lumba kuda yang terbaik, sebuah padang golf, sebuah padang polo, dua buah kelab, beberapa buah hotel, sebuah taman raya yang cantik, sebuah padang kriket dan bola sepak, jalan raya yang bagus, kedai-kedai yang baik, masyarakat Inggeris dan iklim yang sejuk. Ia mempunyai ciri-ciri yang baik seperti Singapura dan Pulau Pinang. Bagaimanapun ia tidak mempunyai ciri-ciri buruk kedua-dua bandar itu seperti kesesakan, debu, panas, bunyi bising, bau busuk dan amnya kacau-bilau'.

Berkeenaan Ipoh, 'pasar dan rumah sembelihannya yang bagus, taman raya rakyat, stesen keretapi yang cantik berserta hotelnya, dewan bandaran dan pejabat pos; taman rekreasi, rumah-rumah dan kedai yang rapi susunan adalah contoh yang paling baik tentang apa yang boleh dibuat di Malaya untuk membina sebuah bandar yang sihat dan dirancang dengan baik.'

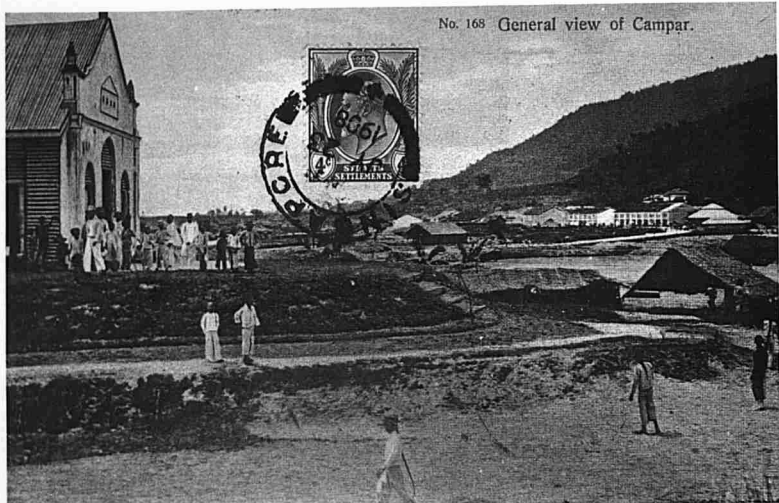


No. 165 Treacher Street, Ipoh.

In the words of the Illustrated Guide Kuala Lumpur 'possesses an excellent race-course, a golf course, a polo ground, two clubs, hotels, very beautiful public gardens, cricket and football grounds, fine roads, good shops, English society and a cool climate. In fine, it has the town advantages of the big cities like Penang and Singapore, without their disadvantages in the way of jostling

crowds, dust, heat, noise, smells and turmoil generally'. As for Ipoh, '... with its fine market and abattoirs, its people's park, its fine railway station and hotel; its town hall and its post office; its recreation ground, its fine shop buildings and general air of active prosperity, (it) is a good, probably the best, instance of what can be done in Malaya in creating a healthy, well-planned town.'

No. 168 General view of Campar.



Tiga pemandangan Semenanjung dalam dekad pertama abad ini: Melaka (185), tapak kerajaan zaman kegemilangan dahulu, pusat dunia Melayu dengan rumah bentuk Minangkabau (lihat rumah di belakang). Bagan Serai (186) di utara Perak pada tahun 1880 mempunyai 'sebuah masjid atap, beberapa buah rumah atap, dan sebuah kedai Cina di tebing sungai. . . .'² yang kemudiannya berkembang kerana sawah-sawah padi yang luas di Krian serta pembukaan jalan raya utara-selatan di samping jalan keretapi. Kampar (184) yang terletak di pinggir Lembah Kinta yang kaya dengan bijih, berkembang maju kerana bijih timah dan akhirnya menjadi bandar pelombong-pelombong Cina (perhatikan Gospel Hall).

Three faces of the peninsula in the first decade of the new century: Malacca (185), the site of the classical past, the heartland of the Malay world, with its distinctive Minangkabau style of building (see the houses in the background); Bagan Serai (186) in northern Perak, which in the 1880s consisted of 'an atap mosque, a few atap houses, and a Chinese shop on the riverside. . . .'² which was to rise to prosperity because of the rice fields of Krian and the advent of the north-south road and railway; and Kampar (184) which, standing on the edge of the tin-rich Kinta Valley, rose and prospered on tin and grew into a Chinese miners' town (note the Gospel Hall).

² H.E. Msgr. R.M.M. Fee, 'Kampung Padre: A Tamil Settlement near Bagan Serai, Perak', (terj. Father Manikam), *Journal of the Malayan Branch, Royal Asiatic Society*, 36.1, Mei 1963, hal 157.



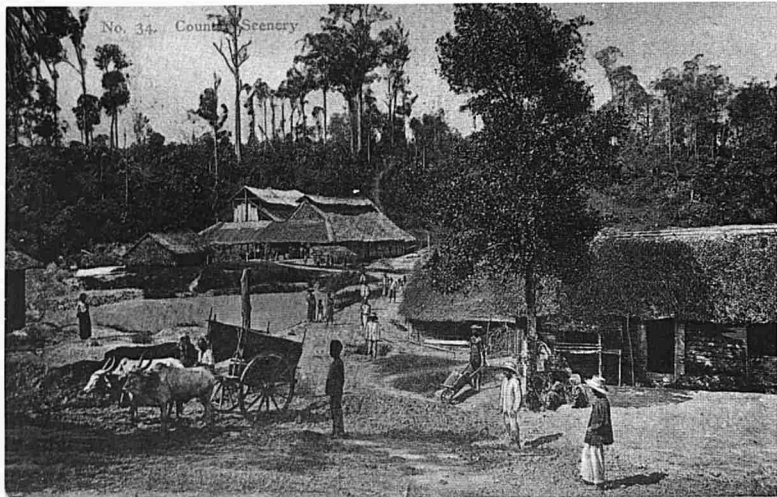
Singapore, Malacca, Market.

185



No. 174 Bagan Serai.

186



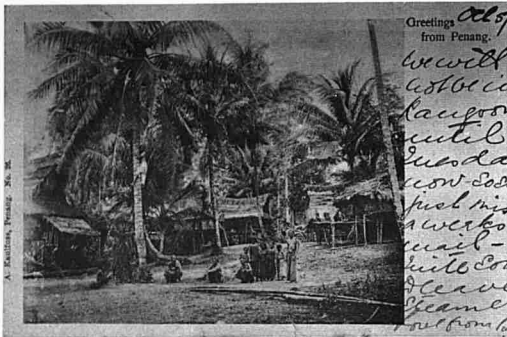


188

Perbandingan antara laut dan gunung, kawasan pantai dan kawasan pedalaman, kelihatan di sini dalam rupa baru. Di Jeram, sebuah pekan di kawasan pantai Selangor, nelayan-nelayan Bugis hidup bergantung rezeki pada laut (188).

Sementara di darat cara hidup baru dan bentuk ekonomi baru sedang berlaku, menghubungkan bumi Malaysia dengan pasaran antarabangsa. Kuli-kuli Cina akan menggali bijih timah di kawasan cerang dalam hutan rimba, sementara kaum buruh India mengangkut bijih itu untuk dilebur menjadi jongsong dan dihantar kepada pembeli di seberang laut (187). Uph mereka amat kecil sama seperti nelayan di Jeram, tetapi keuntungan daripada titik peluh mereka ini akan mencorakkan sebuah negara yang baru.

The age-old theme of contrast between sea and mountain, the coast and the interior, is seen here played out in a new guise. At Jeram, on the Selangor coast, Bugis fishermen continue to lead their subsistence way of life, wresting their living from the sea (188). Meanwhile inland a new way of life and a new economy are taking shape, linking the lands of Malaysia with the international market. Its protagonists are Chinese coolies who in jungle clearings dig the tin out of the ground, and Indian labourers who cart away the ore to be smelted and despatched to buyers overseas (187). The wages are a pittance, like those of the fishermen of Jeram, but the profits from their labours will fashion a new country.



189



190

Dalam tahun-tahun 1900-an kebanyakan orang Melayu tinggal di kampung-kampung, dan petempatan mereka di bandar-bandar besar seperti Kuala Lumpur, Pulau Pinang, Melaka dan Ipoh juga mempunyai ciri-ciri dan suasana hidup di kampung. Para pelawat ke kampung-kampung mendapati mereka begitu menarik, tetapi mereka lazimnya mengangap orang Melayu pada keseluruhannya berpuas hati dengan cara hidup lama itu. Sebenarnya kebanyakan orang Melayu tidak sedar akan peluang-peluang yang terdapat dalam dunia moden ini. Kerajaan British yang melindungi mereka daripada segala bentuk persaingan dan dasar pendidikan yang bertujuan menjadikan orang Melayu petani yang lebih baik dan nelayan yang cekap tidak menjadi dorongan untuk perubahan.

In the 1900s most Malays lived in kampungs, and even their settlements in big towns like Kuala Lumpur, Penang, Malacca and Ipoh managed to preserve the quality and atmosphere of kampung life. Visitors to the kampung usually found them charming, but tended to suppose that the Malays as a whole were philosophically content with their pristine state. In truth most Malays were still not aware of what the modern world held to offer. The colonial shield against the chill winds of competition and an educational policy focussed on making the bulk of the Malays better farmers and fishermen did not serve as stimulants to change.



8113. Water Buffalo.

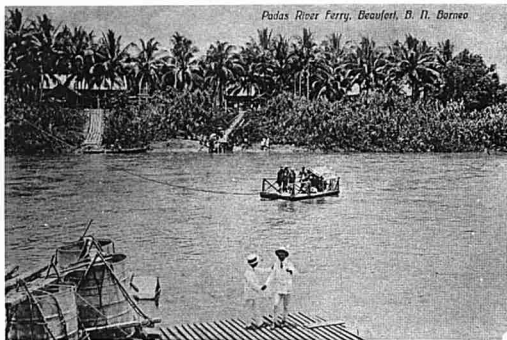
Kerbau di sawah merupakan lambang cara hidup orang Melayu, sesuai untuk digunakan dalam siri setem Malaya. Kebetulan pula haiwan ini terkenal membenci orang Eropah . . . dinasihatkan supaya jangan merapati mereka, oleh kerana . . . apabila saja muncul seorang Orang Putih, kumpulan kerbau itu akan naik resah lalu

berkumpul rapat dan mara sambil mendongakkan kepala dan menghembuskan nafas ke udara. . . .³

The water-buffalo in the padi field, a symbol of the Malay way of life, sufficiently so to become incorporated in the design of a series of Malayan stamps. Incidentally these animals had a

reputation for being hostile to Europeans: ' . . . it is advisable not to approach them too closely, for . . . directly a white man appears the herd will collect together and advance with heads well thrown back and noses in the air. . . . '

³ A.B. Rathborne, hal. 258



192

Menjelang 1900-an, sungai-sungai di Semenanjung tidak banyak digunakan lagi sebagai tali perhubungan kerana adanya jalan raya dan jalan keretapi (kecuali di Borneo). Mengikut *Illustrated Guide* di Sungai Perak 'buat masa ini tidak menguntungkan lagi menyimpan rumah rakit (rumah perahu) untuk disewakan' dan perjalanan sungai dari Kuala Kangsar ke Teluk Anson (kini Teluk Intan) dianggarkan mengambil 'tiga atau empat hari . . . dengan kesempatan untuk bersingah di darat sekali sekala, dan sekira musimnya (antara Oktober dan Mac) untuk menembak burung tiruk (berkek) dan itik air (belibis). Sebuah perahu biasa boleh membawa dua orang, tetapi kalau ada kaum wanita, lebih baiklah menyewa rumah perahu oleh sebab perahu terdedah . . . tidak begitu selesa bagi kaum wanita.'

The rivers of the Peninsula had, by the 1900s, almost completely surrendered their primacy as highways to road and railway (although in Borneo they remained supreme). For the Perak River the Illustrated Guide tells us that 'at present it is worth nobody's while to keep a houseboat for hire', and for a trip down-stream from Kuala Kangsar to Teluk Anson (now Teluk Intan) advises 'Three of four days . . . which will give time to land occasionally and, if it is the season (October to March) shoot snipe and teal. An ordinary boat carries two passengers, but if ladies are to go then a proper houseboat is essential, an open boat . . . being too uncomfortable for a lady.'



22

PAHANG RIVER

193

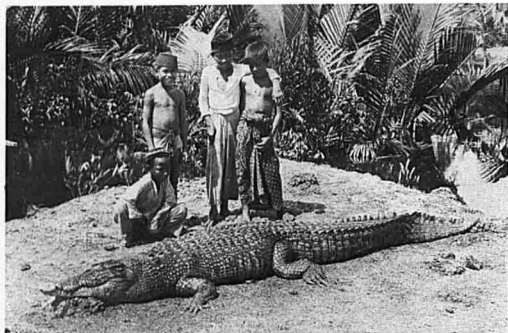


Singapore. Pahang river.

Dear Mr. Shepherd, just a line
 hoping you + Mrs S. are well. I expect you have
 nearly forgotten me by now. I'm the Henry Pearce
 Central Police Station Singapore, Malacca Straits

as in my kind regards
 to Mrs. J. my beloved
 B +

194



195

'Haiwan ganas ini menjadikan sungai tidak selamat; lazimnya wanitalah menjadi mangsa buaya semasa mereka mandi-manda ataupun mengambil air di sungai. . . . Apabila seekor buaya mengepit mangsanya, sudah pasti ia tidak akan lepas lagi. . . . Saya tidak pernah melihat orang disambar buaya tetapi seorang saksi menceritakan bagaimana seorang mangsa yang disambar buaya berpegang sekuat-kuatnya pada tepi perahu sambil menjerit-jerit minta tolong, tetapi tiada siapapun dapat menolongnya dan akhirnya dia melepaskan tangannya lalu hilang dalam air dan tidak timbul lagi.'⁴

⁴A.B. Rathborne, hal. 40-1



196

*'These pests make the rivers dangerous; generally women are taken and carried off when bathing or fetching water Once their jaws close firmly on the victim . . . there is no repenting of their mouths . . . I have never seen anyone taken by a crocodile myself, but an eye-witness has described how in one instance he saw a man holding on to the side of a boat to prevent himself from being dragged down, shrieking for help, which could not reach him, until overcome he let go, to disappear and rise no more'*⁴

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