



MALAYSIANS

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Shell wish to record their appreciation of the work of Inche Mohamed Hoessein bin Enas, the artist, whose co-operation has extended far beyond the painting of these pictures, and also of the help and constructive criticisms of Tuan Haji Mubin Sheppard, Mr. Alistair Morrison and many others.

They also wish to thank Dato Haji Mohamed Noah bin Omar and Dato Sir Alexander Oppenheim for sitting for the portraits on pages 39 and 55 respectively, and the many other people who have sat for pictures appearing in this book.

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FOREWORD

BY Y. T. M. TUNKU ABDUL RAHMAN PUTRA AL-HAJ

PRIME MINISTER OF MALAYSIA

I am very pleased with the publication of this book about Malaysia, as I find it interesting, informative and useful.

Malaysia is a nation of wide and colourful variety, with people of many races, creeds and cultures. In effect this book is a mirror of Malaysia, showing in a striking way typical Malaysians at work and play, what they wear, how they look and what they do, all seen through the eyes of a Malayan artist.

I should like to express my appreciation of the Shell Group of Companies for their initiative and enterprise in producing this colourful book, which should prove very popular with friends of Malaysia all over the world.



Kuala Lumpur,

11th September, 1963.

BIOGRAPHICAL NOTE

ENCHE MOHAMED HOESSEIN BIN ENAS

ENCHE MOHAMED HOESSEIN BIN ENAS was born in Java in 1924. He started painting when he was about 10 years old, and in this he was encouraged by his father who still paints. Hoessein came to Malaya soon after World War II and joined Government service in 1952. He is now the Assistant Protector of Aborigines, and paints in a studio at his house during his leisure hours. In 1960 he visited the U.S.A., India, Italy, U.K. and other countries on a U.N.E.S.C.O. grant, and during his stay in London held a one man exhibition. On his return in 1961 he was awarded the Ahli Mangku Negara. He was recently elected a member of the Royal Arts Society of New South Wales, and is a Fellow of the Royal Society of Arts in London. He encourages young artists of Malaya not only through teaching but also as Chairman of the Peninsular Artists League and through his position on the Board of Trustees of the National Art Gallery of Malaya.

PORTUGUESE DANCE – MALACCA

The feast of St. Peter, the patron saint of fishermen, is celebrated annually at the former Portuguese settlement of Ujong Pasir, in Malacca. Then, the fiesta spirit is in the air and gaily decorated boats form a background for dances, music, and folk-songs of old Portugal. The small Eurasian community has faithfully preserved customs and festivals which Alfonso d'Albuquerque's soldiers and sailors brought to these shores more than four hundred years ago.

Hari pesta Saint Peter, hari suci kaum nelayan, maseh lagi di-rayakan saban tahun di-kampung orang2 Feringgi di-Ujong Pasir, Melaka. Mereka berkumpul beramai2 dan menari serta menyanyikan lagu2 Feringgi lama. Masharakat Serani Melaka yang kecil ini maseh lagi memegang 'adat resam dan pesta yang di-bawa dan di-tinggalkan oleh soldadu2 dan anak2 kelasi angkatan Alfonso d'Albuquerque ketika mendarat di-pantai Melaka lebeh daripada empat ratus tahun dahulu.



MANDI SAFAR

The Muslim festival of Mandi Safar is so called because it takes place during the month of Safar, the second month of the Muslim calendar. It originally included a purification ceremony, and Muslims who lived near the coast would go for a ritual immersion in the sea. Nowadays, Malays combine the religious side of the festival with an opportunity for a picnic on the beach. In our picture, the Malays, in their festive clothes, are heading for the beach at Tanjong Kling, near Malacca, which is one of the most popular places for observing this festival.

Hari Rabu yang terakhir dalam bulan Safar sekarang sudah menjadi salah satu dari hari keramaian orang2 Melayu di negeri ini. Pada hari itu, tua muda, laki2 dan perempuan, semuanya keluar beramai2 menuju ka-tepi pantai atau lain2 tempat makan angin kerana berkelah dan bertemasha. Ada yang mandi kerana menolak bala. Tanjong Keling, tidak berapa jauh dari bandar Melaka, ia-lah satu tempat orang bertemasha mandi safar yang paling mariah. Dalam gambar kelihatan orang ramai sedang menuju ka-Tanjong Keling.



MELANAU

The Melanaus were probably the earliest inhabitants of the coastal area of Sarawak which stretches from Bintulu to Rejang. They engage in fishing and planting, although the swampy nature of the land limits the number of crops which will thrive there. Sago is perhaps their main product, but they also grow rice, and plant rubber where the land is sufficiently drained. Although there has been a good deal of inter-marriage between the Melanaus and the Sarawak Malays, they have retained their own language, and many of the women still wear their distinctive Melanau dress.

Puak Melanau barangkali orang yang mula sa-kali membuka dan mendiami daerah pesisir Sarawak dari Bintulu sampai ka-Rejang. Mereka hidup sa-bagai nelayan dan bersawah. Oleh kerana kebanyakan dari tanah-nya di-situ berpaya rawa maka hanya sago sahaja yang menjadi hasil tanaman mereka yang utama, tetapi di-tempat2 yang tanah-nya lebeh kering mereka menanam getah dan padi. Sunggoh pun ramai dari mereka yang sudah bernikah kahwin dengan orang2 Melayu, namun mereka maseh tetap menggunakan bahasa mereka. Kaum wanita-nya maseh berpakaian Melanau yang agak nyata bedza-nya.



TRAFFIC POLICE – SINGAPORE

A man we are apt to take for granted, although the roads would be chaos without him. At peak periods, when the roar of Singapore's traffic reaches its maximum, and traffic lights can no longer cope with the situation, he calmly takes control.

Memang sudah menjadi sifat manusia tidak ambil pusing sa-suatu yang di-sediakan untok-nya. Tetapi kalau-lah tidak ada ahli pengawal ini keadaan jalan-raya tentu sa-kali menjadi kuchar kachir. Dalam waktu2 yang sebok jalan-raya di-Singapura menjadi sesak. Lampu2 lalu lintas tidak lagi dapat mengawal. Pada masa itu-lah anggota polis ini dengan tenang-nya maju ka-tengah dan mengawal lalu lintas hingga keadaan menjadi terator dan selamat.

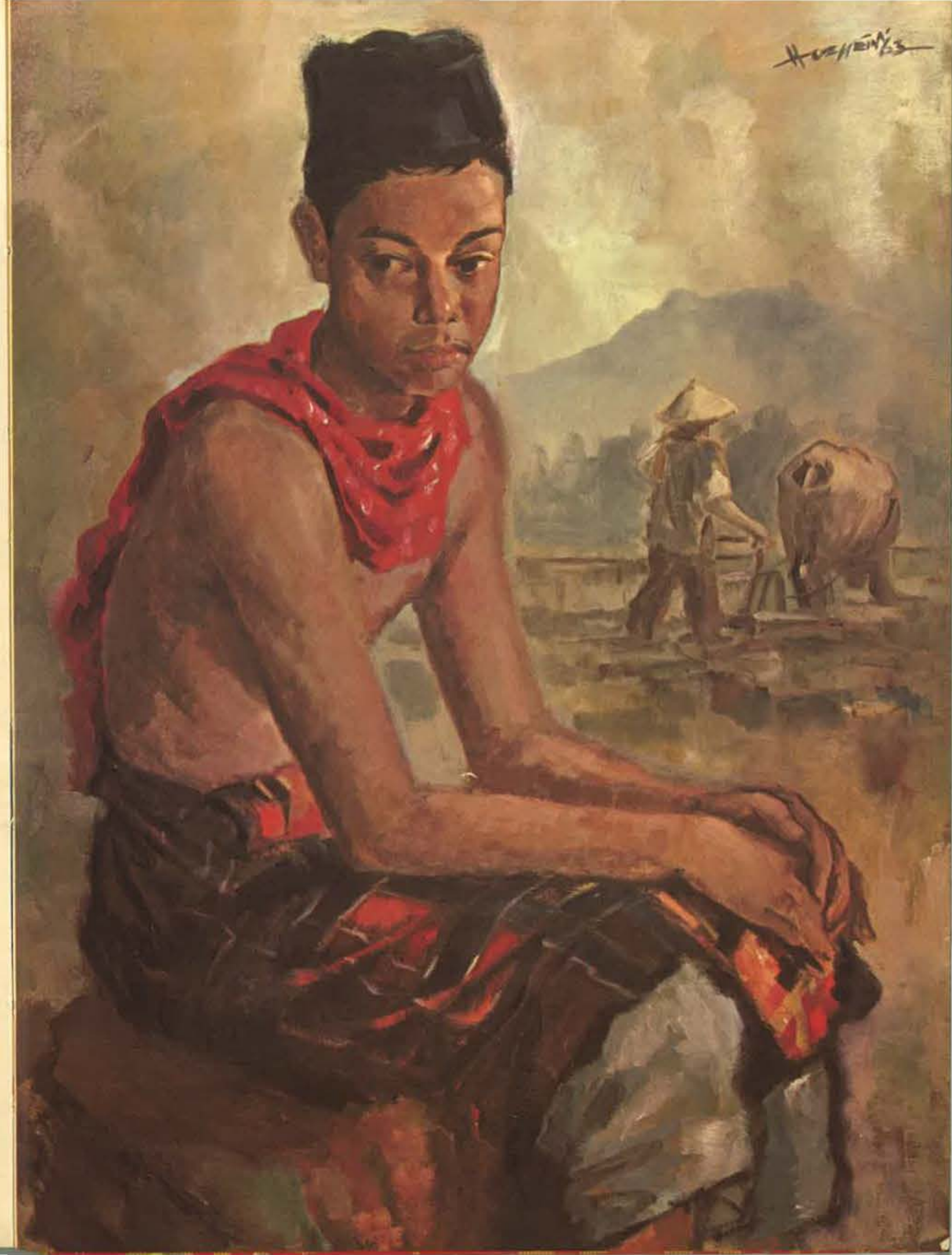


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MALAY YOUTH – KEDAH

Rice is one of the main items of food for Malays. Due to the large consumption, considerable quantities are imported from neighbouring countries, but local production is increasing. Rice is grown in many parts of Malaya, particularly in the North. In Kedah, padi-fields are a characteristic feature of the countryside. Here, the rural Malays live a life which is geared to the demands of this important crop. The Malay youth seen here may one day possess more modern implements than those used by his father; he may benefit by improved techniques; but he will still depend largely on climatic conditions, to reap the full reward for his labour.

Oleh kerana beras ada-lah menjadi makanan utama di-Persekutuan Tanah Melayu maka sa-jumlah besar terpaksa di-bawa masuk dari negara2 tetangga. Tetapi hasil keluaran tempatan sa-makin bertambah. Padi di-tanam di-beberapa bahagian di-Persekutuan, terutama sa-kali di-sabelah utara. Di-Kedah, bendang menjadi sa-bahagian dari pemandangan luar bandar. Orang2 Melayu di-sini menyesuaikan kehidupan mereka dengan keadaan yang mustahak bagi menanam padi. Pemuda ini mungkin pada suatu masa kelak akan mempunyai alat2 yang lebeh moden dari yang di-gunakan oleh orang tua-nya; boleh jadi dia akan mendapat faedah dari kaedah2 baharu; namun dia maseh terus bergantung kepada keadaan musim bagi mendapatkan hasil yang penoh dari usaha-nya itu.



AIRHOSTESS AND PILOT – MALAYAN AIRWAYS

The poise and oriental charm of this air hostess is enhanced by her captivating uniform. The sarong and kebaya costume is flattering, practical, and at home anywhere – even in the clouds. It is therefore hardly surprising that Malayan Airways has given its hostesses on international flights a Malaysian look – to the admiring approval of air travellers and the envy of other air hostesses.

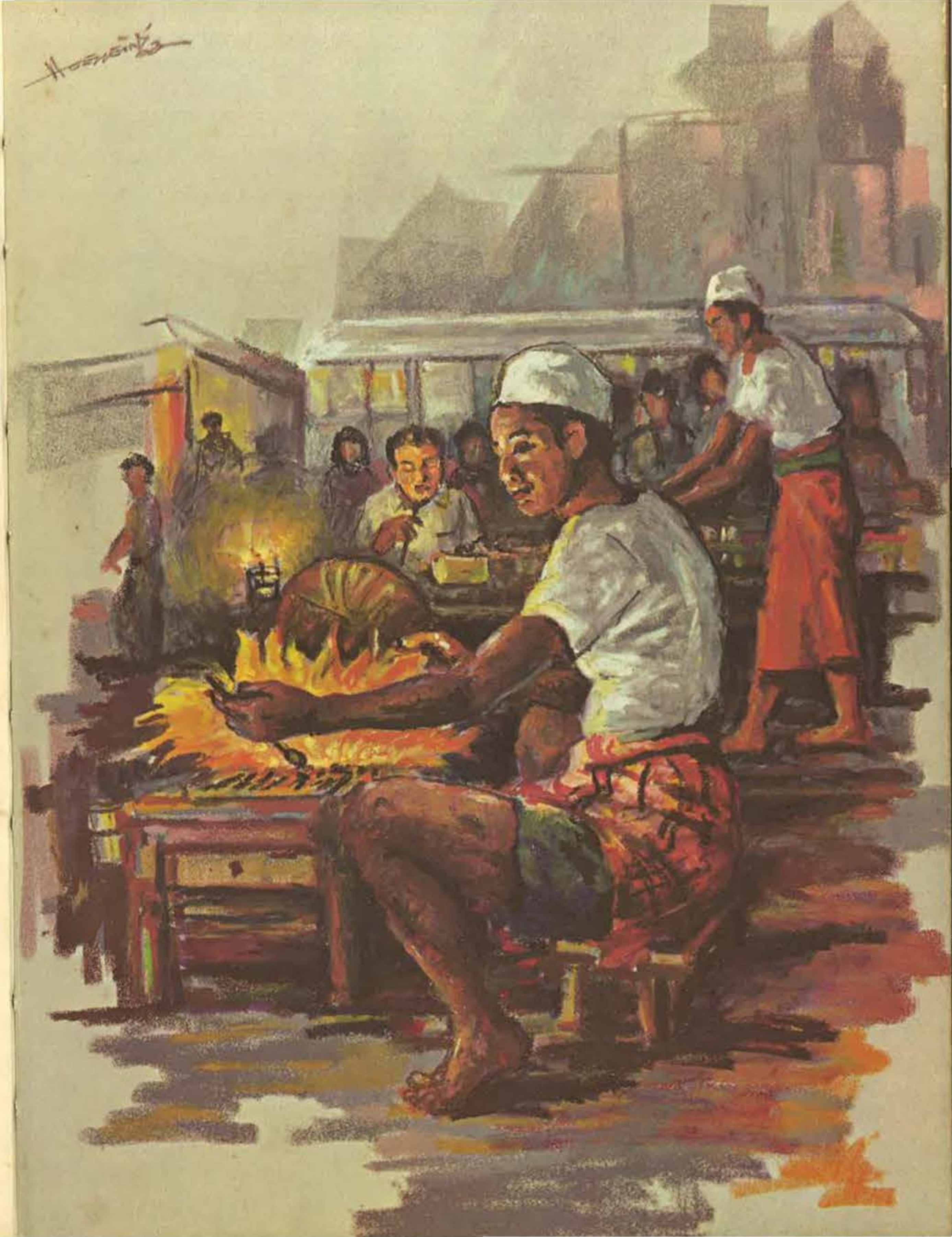
Berbaju kebaya berkain batek, chukup lawa chukup chantek. Itu-lah pelayan wanita yang menyerikan perkhidmatan kapal terbang Sharikat Penerbangan Tanah Melayu. Penumpang2 berpendapat pakaian sa-ragam ini sangat menarek tidak kira apa bangsa yang memakai-nya.



THE SATAY MAN

The pungent aroma of burning charcoal is all that is required to conjure up the familiar figure of the satay seller. On the road-side, by the beach, at garden parties, or on railway stations, he provides the simplest form of mobile restaurant. His satay—succulent pieces of spiced meat roasted on wooden skewers— is eaten with a special, hot sauce made of ground-nuts and chillies.

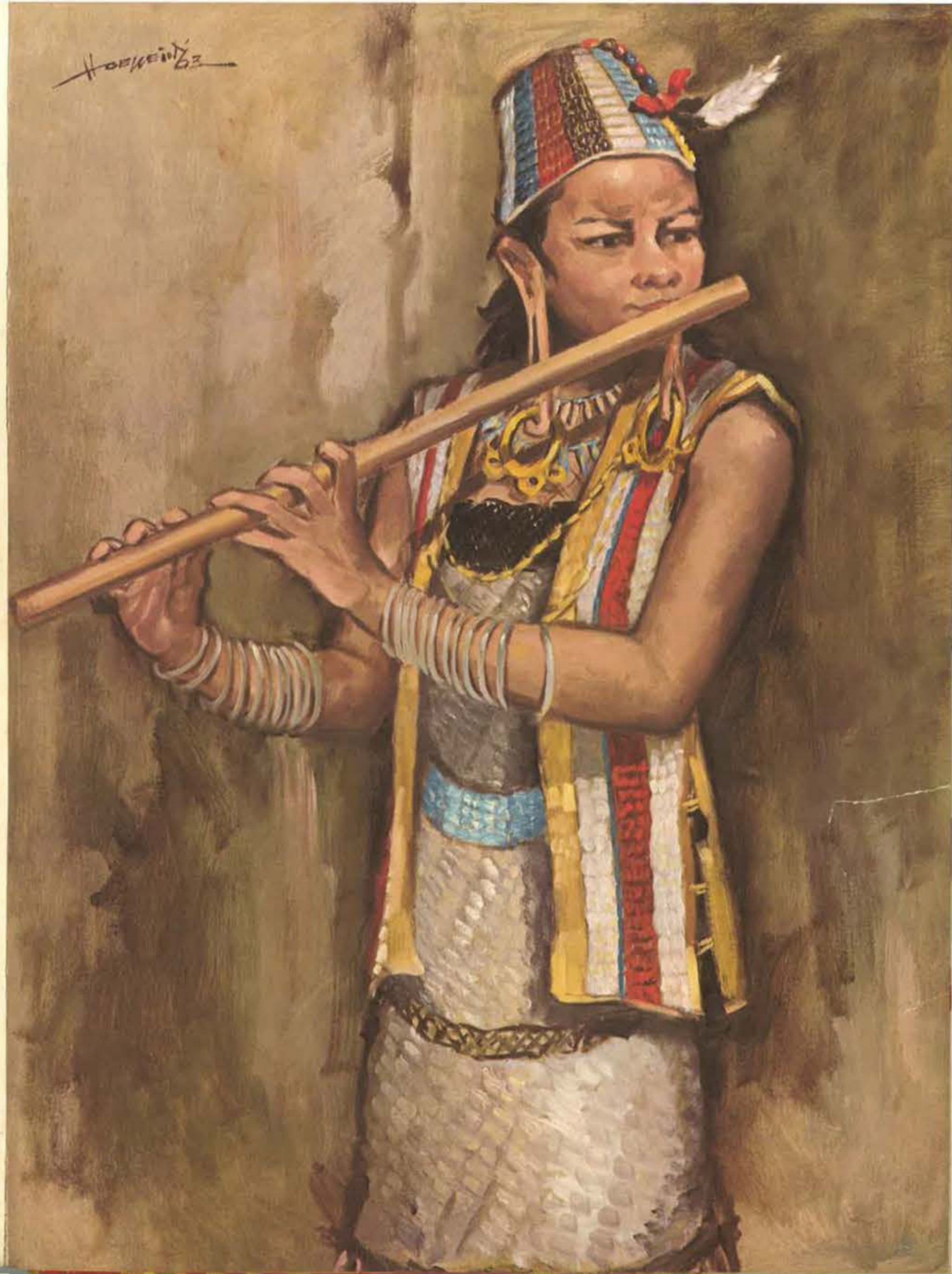
Di-tepi jalan, dalam taman hiburan, di-tepi pantai,— tidak kira di-mana, asal ada orang ramai berkumpul ada sahaja kita nampak wak penjaja satai. Tidak penat2 dia dudok berchengkong sambil mengipas api di-tempat pembakar-nya. Siapa yang tidak sukakan satai— satu makanan yang menarek selera?



KELABIT

The Kelabits inhabit the upland region stretching from the head-waters of the Baram river in Sarawak to the adjacent areas across the border. Until recent years they were probably the most isolated people in Borneo, with practically no outside contacts. They are fond of wearing ornaments made of beads. Some of these, believed to be of Chinese origin, are family heirlooms, and are highly valued. The girls usually wear bead caps. The jacket which the girl in this picture is wearing is made of the same material.

Puak Kelabit mendiami daerah darat dari hulu Sungai Baram, Sarawak sampai di-saberang sempadan sana. Hingga tidak beberapa tahun dahulu kaum Kelabit ini ada-lah orang yang paling terpenchil sa-kali di-Sarawak, dan perhubungan mereka dengan dunia luar boleh di-katakan tidak ada langsung. Mereka ini sangat gemarkan barang2 perhiasan dari manek2 dan ada yang menjadikan-nya harta pusaka turun temurun. Orang2 perempuan puak ini biasa memakai topi bermanek. Baju yang dipakai oleh gadis dalam gambar ini juga di-buat dengan manek.



ROYAL MALAYSIA POLICE BAND

The Royal Malaysia Police, Malay Peninsula, consisting of over 22,000 men and women of many races, is the largest single body in the Malayan Civil Service, responsible for the maintenance of law and order. Amongst its many components is a 75-piece Band which performs at official and public functions and tours the country from time to time. In 1956 the Band went on a goodwill tour of Britain for 4 months and it was enthusiastically applauded at all appearances. Since then, the Band has made equally successful tours of Thailand, South Vietnam and Brunei. Seen in this picture are the Band's piper and drummer.

Polis di-Raja Malaysia, Semenanjung Tanah Melayu, dengan lebih 20,000 orang anggota laki-laki dan wanita dari berbagai bangsa dan kaum, ada-lah pertubuhan yang terbesar sa-kali dalam Perkhidmatan Awam Tanah Melayu, bertanggung-jawab kerana menjaga dan memelihara keamanan dan undang-undang Negara. Antara berbagai bahagian dan pasokan Polis ini ia-lah pasokan Pancharagam yang mengandungi 75 alat bunyian. Pancharagam ini bermain kerana menyerikan majlis rasmi dan temasha ramai serta pergi mengunjung serata tanah-ayer dari sa-masa ka-samasa. Pada tahun 1956 Pancharagam Polis ini telah mengadakan lawatan muhibbah sa-lama empat bulan ka-Britain dan telah mendapat sambutan yang meriah barang di-mana juga bermain. Demikian juga sambutan-nya ketika Pancharagam ini pergi mengunjung ka-Negara Muang Thai, Vietnam Selatan dan Brunei. Gambar menunjukkan bahagian ahli pemain tambor dan drum serta serunai pipe dari Pancharagam ini.



CHINESE WEDDING

The scene in this picture, although outwardly Chinese, is really Malayan. These old fashioned wedding garments, nowadays very rarely seen, are of Chinese origin, although their present form has been evolved outside China, by the Babas, or Straits Chinese, as they were called. These people, mainly of Hokkien or Teochew origin, came to Malaya with the intention of settling here for good. Their way of life soon showed a natural blend of Chinese and Malayan cultures. Many families adopted the Malay language, but tended to colour it with Chinese words and expressions. They also harmonized Chinese cooking with local dishes, and many of the women adopted a modified form of Malay dress.

Gambar ini walau pun dengan sa-kali pandang berchorak China tetapi sa-benar-nya sudah menjadi salah satu chorak kebudayaan di-Semenanjung. Baba2 peranakan ini dari keturunan Hokkien dan Teochew datang ka-Semenanjung dengan niat berumah-tangga kekal. Lama kelamaan mereka menyesuaikan banyak adat resam mereka dengan hal keadaan negeri. Ramai dari kaum keluarga Baba2 peranakan ini bertutor chakap dalam bahasa Melayu. Tetapi ada juga kata2 ibarat China di-gunakan mereka dalam bahasa basahan hari2. Masakan mereka pun di-sesuaikan dengan masakan anak negeri. Nyonya2 peranakan pun sudah terkenal dengan pakaian baju kebaya dan kain batek potongan mereka.



INDIAN MUSLIM TRADER

Malaysia contains a medley of races. Many of them have fitted into the general pattern by adopting a particular trade or profession. For example, if you want to buy a newspaper, a magazine, or some cigarettes, you will almost certainly go to a man whose ancestral home was the Malabar Coast of India. He may own a shop, a stall in a hotel or airport, or a wayside booth which he has built himself. You will find him in any town in Malaya—and even in the very heart of Singapore's Chinatown, where he may be the only non-Chinese trader for miles around.

Tanah Malaysia mengandungi berbilang bangsa. Ramai yang telah menyesuaikan penghidupan mereka dengan berbagai2 chara pekerjaan dan perniagaan yang tertentu. Chontoh-nya kalau kita hendak membeli suratkhobar, majallah atau rokok, kita sudah tentu pergi ka-kedai Malabari. Pekedai Malabari ini berasal dari Pantai Malabar di-India dan tempat2 perniagaan mereka boleh di-dapat di-mana2 sahaja. Mungkin dalam sa-buah gerai yang di-buat-nya sendiri di-tepi jalan. Kita juga boleh dapati kedai-nya di-hotel2 besar, di-lapangan terbang bahkan juga di-tengah2 kawasan orang2 China.



REGALIA BEARER

The Regalia, except the Royal Yellow Umbrellas and Royal Spears, are borne by officers of the Armed Forces and the Police specially selected to escort His Majesty the Yang di-Pertuan Agong during ceremonial occasions. The Royal Umbrellas and Royal Spears, each twenty in number, are carried by members of the rank and file of the Federation Armed Forces. The picture shows the Penjawat Pedang or Sword Bearer.

Alat2 kebesaran kechuali Payong2 Kuning dan Tombak2 di-Raja, di-bawa oleh pegawai2 Angkatan Bersenjata dan Polis. Pegawai2 ini di-pilih khas menjadi para pengiring dalam upacara2 rasmi Duli Yang Maha Mulia Seri Paduka Yang di-Pertuan Agong. Payong2 dan Tombak2 di-Raja pula di-bawa oleh parajurit2 Angkatan Bersenjata Persekutuan. Pembawa Payong dan Tombak di-Raja ini sa-ramai 20 orang tiap2 pasokan. Gambar menunjukkan Penjawat Pedang.



MURUT

The Muruts are the hill people of Sabah and live in the remote areas of the interior. Consequently they have changed less than the plain-dwelling Kadazans. Even today they practise shifting cultivation, and hunt for meat with packs of dogs. Their principal weapons are spears and blow-pipes with poisoned darts. Until 1921 the Murut race appeared to be declining, but since then their numbers have increased steadily.

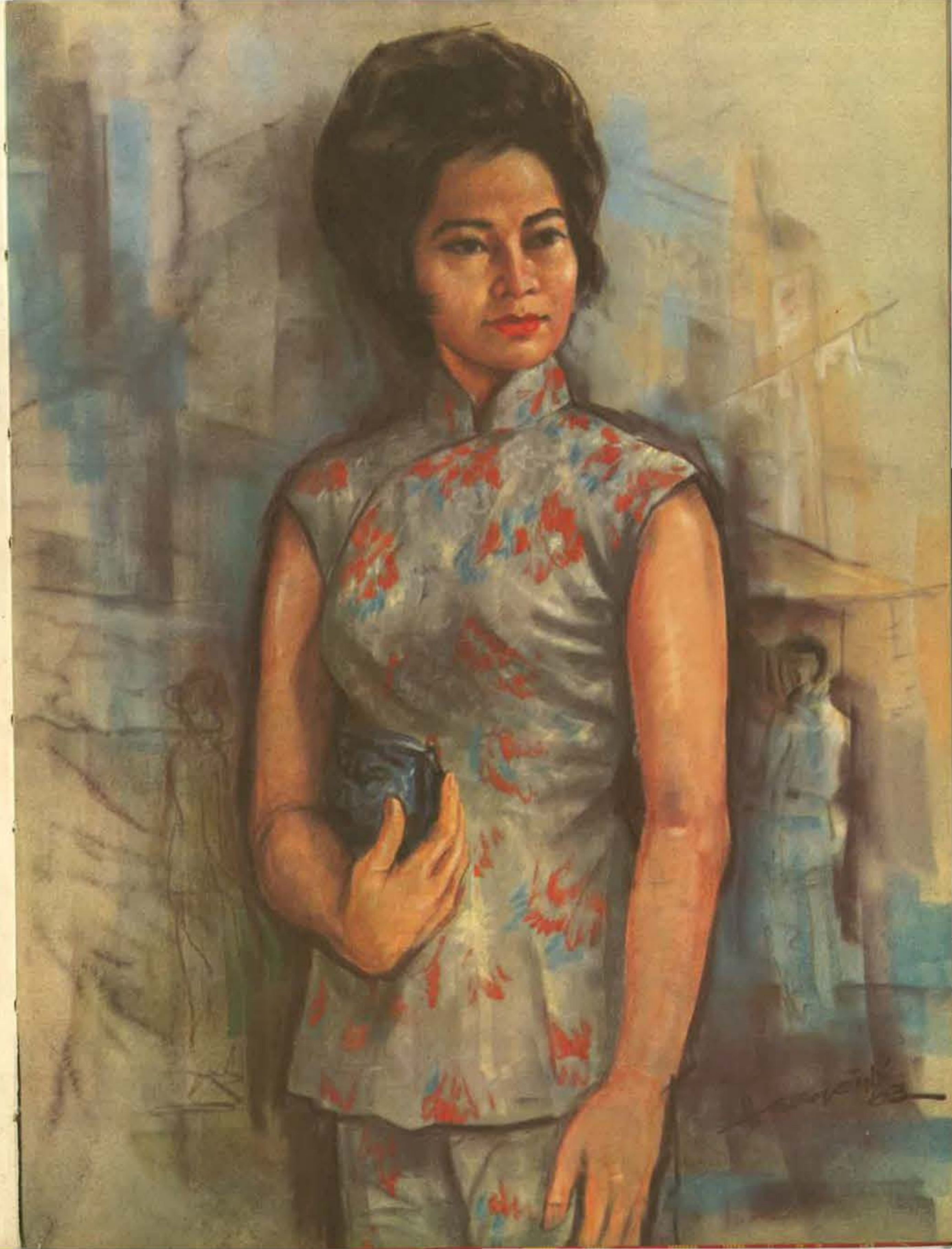
Puak Murut tinggal di-daerah bukit2 yang terpenchil dalam Negeri Sabah. Chara kehidupan mereka tidak banyak berubah saperti orang Kadazan yang tinggal di-daerah tanah pamah. Hingga sekarang mereka maseh bersawah ladang sa-chara berpindah2, dan memburu dengan menggunakan anjing. Lembing dan sumpitan menjadi senjata mereka yang utama. Hingga tahun 1921 bilangan puak Murut ini nampak-nya sa-makin kurang tetapi kini menjadi sa-makin bertambah sa-mula.



CHINESE GIRL

The modern "Samfu" – tunic and trousers – worn by this Chinese girl belies its humble origin. Once, in China, it was the typical garb of working people. Now, especially among the Overseas Chinese, it has blossomed out into a thing of beauty and bright colours, stream-lined to suit modern tastes, lending a touch of charm and gaiety to everyday life.

Baju seluar yang di-sebut "Samfu" dahulu hanya dipakai oleh perempuan2 kampung di-negeri China. Tetapi sekarang sudah menjadi pakaian sa-genap lapisan umur dan penghidupan. Bentuk potongan-nya pun sudah berubah menjadikan si-pemakai kelihatan lebeh ramping dan menarek.



NIGHT HAWKER

Shops in Malaysia usually close before dusk. But there are always people who prefer to do their shopping when the heat of the day is over, or when their own day's work is finished. So, as darkness falls, the night hawkers take over, decking their stalls with a bewildering variety of merchandise. Many night markets have permanent sites. Others — like Singapore's well-known Pasar Malam — have a different pitch for every night of the week. But in all of them the glaring lights of the hawkers attract a swarm of buyers, and business is usually brisk.

Kebanyakan-nya kedai2 di-Malaysia tutup sa-belum waktu senja. Tetapi ramai orang yang lebeh suka berbelanja pada waktu malam kerana hawa sejok dan kerja2 mereka pun sudah selesai. Maka apabila sahaja terbenam-nya mata-hari, penjaja2 malam pun keluar kerana hendak menjual berbagai2 barang dagangan mereka. Kebanyakan dari penjaja2 ini mempunyai tempat yang tetap. Yang lain-nya, saperti Pasar Malam yang terkenal di-Singapura, mempunyai satu tempat yang khas pada tiap2 satu malam. Biasa-nya ramai orang yang datang membeli belah dan perniagaan pun laris.



CHINESE ACTOR

The Chinese theatre has much in common with the English theatre of Shakespeare's days. It relies on symbolism more than reality. Scenery is kept to the barest minimum. An actor must rely on conventional gestures to show when he is riding a horse, storming a castle, or fighting a battle. This, according to Chinese thought, calls for real skill. Anyone, they say, can open a door and walk through it; but only a talented actor can do this, convincingly, when the door is not really there. As most Chinese plays are traditional, the audience usually knows the plot by heart. So, apart from the gorgeous costumes worn by the cast, the main appeal lies in the way the actors speak their lines and perform their symbolic gestures.

Bila di-sebut Wayang China orang dapat mengagakkan bagaimana gamat, riuh rendah bunyi gendang dan gong serta suara nyaring pelakun2. Pelakun2 dalam Wayang China membayangkan sa-suatu bahagian dengan gerak geri. Kalau bahagian berperang, mithal-nya, si-pelakun itu chukup-lah berlagak sa-olah2 menunggang kuda, merempoh kota dengan pedang terhunus. Walau pun tidak banyak alat adun-nya si-pelakun itu mesti-lah pandai dan tahu betul akan bahagian lakunan-nya. Kebanyakan cherita dalam Wayang China ada-lah dari cherita2 lama, kesah cherita yang di-ketahui dan dapat di-ikuti oleh orang yang datang menunton.



TEMIAR DANCERS

The Temiar group of aborigines live in remote areas of Ulu Kelantan and Upper Perak. Their dances are mostly of a religious nature, and are usually performed at night. As in the jinjang dance, shown here, the performers are usually men. They circle in an anti-clockwise direction, while the women beat time with lengths of bamboo. The tempo is slow at first, but increases steadily, until at least one of the dancers goes into a deep trance. While in this state, he can even fall across the fire without harm to his body.

Puak Temiar yang tinggal di-daerah2 terpenchil di-Hulu Kelantan dan Hulu Perak biasa-nya melakukan tarian 'adat isti'adat mereka pada waktu malam. Tarian Jinjang seperti dalam gambar ini di-lakukan oleh orang laki2. Mereka menari berputar keliling mengikut rentak pukulan alat2 bunyian yang di-perbuat dari buloh dan di-palu oleh orang2 perempuan. Rentak pukulan ini sa-makin lama sa-makin ranchak hingga salah sa-orang dari penari2 itu jatuh tidak sedarkan diri. Ada kala-nya dia terjatoh ka-dalam ungun api tetapi badan-nya tidak jejas dan melepoh barang sadikit.



KADAZAN.

Although the population of Sabah is small, it is made up of a variety of races. Of these, the Kadazans form the largest indigenous racial group. They inhabit chiefly the North West coastal area, and the plains of Tambunan and Ranau. They are traditionally rice growers and farmers.

Penduduk2 Sabah tidak berapa ramai dan terdiri dari berbagai2 kaum dan puak keturunan. Orang2 Kadazan ia-lah satu puak yang paling ramai sa-kali. Mereka tinggal di-daerah pantai Barat Laut, dan di-daerah tanah pamah Tambunan dan Ranau. Orang2 Kadazan hidup bersawah ladang.



OIL DRILLER

The development and prosperity of Sarawak has depended largely on its natural products, one of which is oil. The presence of oil was first discovered through oil seepages near the mouth of the Miri river. In 1910 a well was drilled. Oil was struck at a depth of 425 ft., and the Miri Oilfield was born. At that time, Miri was a kampong of about 20 houses and two Chinese shops: now it is a small but thriving town. Oil production has been declining since 1928, but the search for new deposits goes on. So far no new oil finds of any importance have been made on land, but exploration is being continued at sea.

Minyak ada-lah salah satu dari hasil bumi yang menjadikan Sarawak ma'amor dan maju. Minyak mula di-jumpai melalui retak2 tanah tidak berapa jauh dari muara Sungai Miri. Pada tahun 1910 sa-buah telaga di-korek, dan minyak di-jumpai pada dalam 425 kaki, dan dengan ini lahir-lah lapangan minyak Miri. Pada waktu itu, Miri hanya sa-buah kampong yang mengandongi 20 buah rumah dan dua buah kedai China; kini menjadi sa-buah pekan yang maju. Semenjak tahun 1928 hasil minyak menjadi sa-makin susut tetapi usaha mencharinya terus menerus di-lakukan. Hingga ini tidak ada sumber minyak baharu yang agak penting di-jumpai di-darat, tetapi usaha mencharinya di-teruskan di-daerah perayeran laut.



NURSE

Most of the hospital services in the Federation of Malaya are maintained and run by the Government, although small private hospitals also exist in some of the large agricultural estates. Government hospital accommodation amounts to over 21,000 beds. All general and district hospitals also have outpatient departments, and mobile dispensaries are now being used in rural areas. Student nurses and probationary hospital assistants are trained at the general hospitals in Penang, Kuala Lumpur and Johore Bahru, and in recent years nurses have also been able to attend training courses overseas.

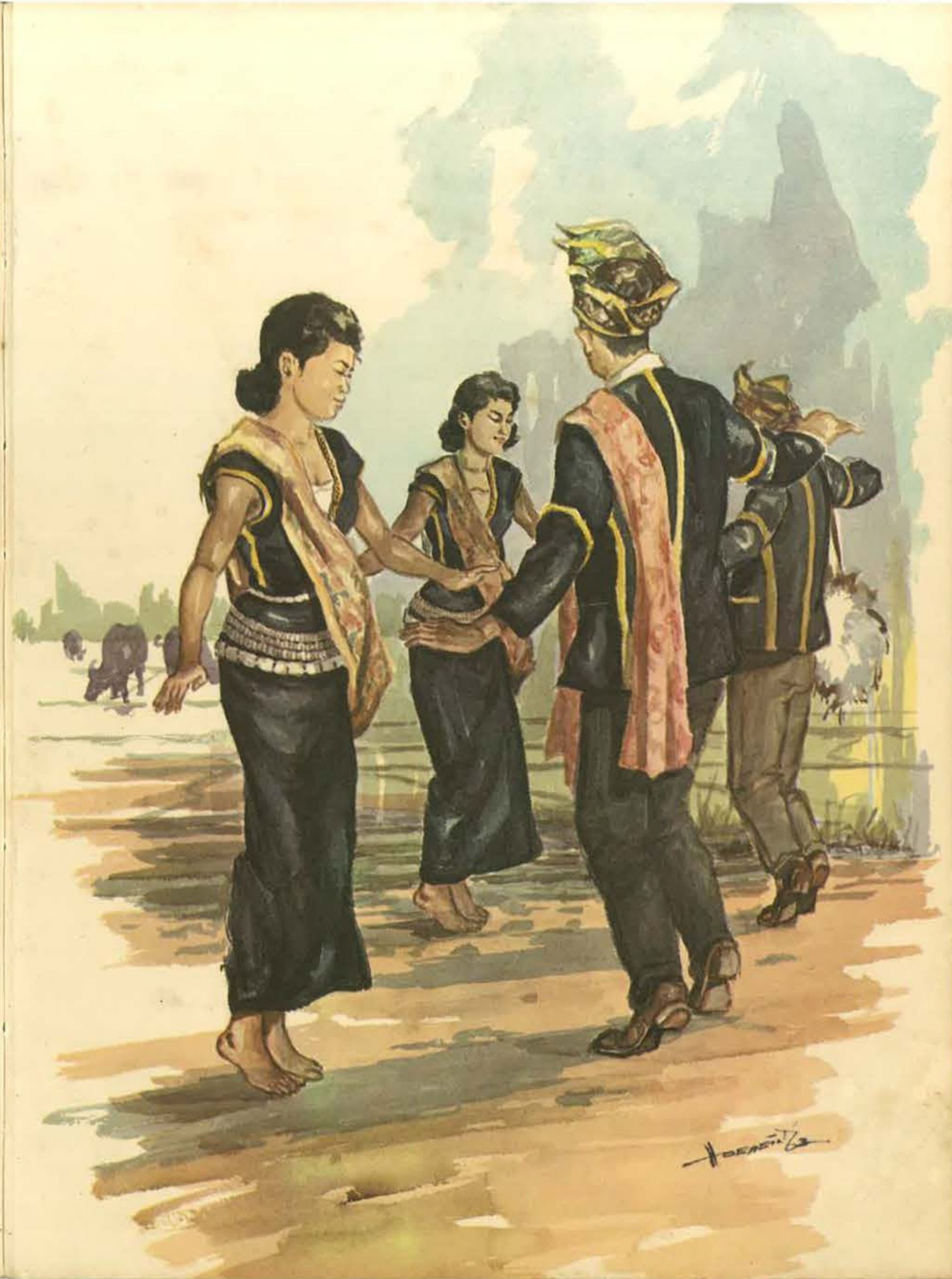
Rumahsakit di-Tanah Melayu hampir semua-nya di-bawah tadbir Kerajaan. Ada pula rumahsakit kecil yang di-punyai pereman dalam beberapa buah ladang besar. Rumahsakit Kerajaan mempunyai tempat tidur untuk lebih 21,000 orang. Kesemua rumahsakit Kerajaan ada juga bahagian rawat luar dan kereta ubat melayani ra'ayat kampung dan luar-bandar. Juru-rawat dan penolong rumahsakit di-latih dalam rumahsakit besar di-Pulau Pinang, Kuala Lumpur dan Johor Baharu, tetapi dalam beberapa tahun yang lalu jururawat2 pun dapat mengambil kursus latihan di-seberang laut juga.



SUMAZAU DANCE

In days gone by, the Kadazans of Sabah stored wealth by purchasing brass gongs, which were both currency and status symbols. These gongs, normally a set of nine each with a different tone, are still used to make an elaborate contrapuntal background music to the traditional Kadazan dance, the Sumazau. The dancers, as in this picture, usually wear Kadazan costume. The feet, held rigidly together, progress sideways in a heel and toe movement, accompanied by graceful, birdlike flutterings of the hands, which are held out sideways from the shoulders.

Dalam masa silam, chara orang2 Kadazan di-Sabah menyimpan wang ringgit dan harta ia-lah dengan membeli gong2 tembaga. Ini tanda kekayaan dan taraf martabat. Gong2 ini, yang biasa-nya sembilan buah sa-lengkap, maseh lagi di-gunakan sa-bagai musik iringan tarian asli Kadazan, ia-itu Tarian Sumazau. Penari2 ini, sa-bagaimana yang tertera dalam gambar, memakai pakaian Kadazan. Kedua belah kakinya rapat bergerak dengan berjingkit tumit sambil tangannya pula bergerak dengan lemah gumalai saperti burong terbang.



PINEAPPLE GROWER

Although pineapple growing has not become one of the major industries of Malaya, pineapple plantations are a familiar part of the landscape, particularly in parts of Johore. Here, pineapples are produced for the home market, and also for export in tins. Malaya was, in fact, one of the first countries to commence the canning of pineapples, and had built up a considerable export market even before the 1939—45 war.

Sungguh pun nenas belum lagi menjadi satu perusahaan utama di-Tanah Melayu, kebun2 nenas kini menjadi pemandangan biasa di-negeri ini, terutama sa-kali di-Johor. Di-sini nenas di-tanam bagi di-jual di-pasar tempatan dan juga ada yang di-masokkan ka-dalam tin dan di-hantar keluar negeri. Malaya ada-lah salah sa-buah negeri yang mula2 sa-kali menjalankan perusahaan nenas dalam tin. Sa-belum perang dunia yang kedua jumlah nenas tin yang di-hantar keluar negeri sudah pun banyak.



HORSE DANCE

The scene is a coconut grove, on the island of Labuan. A percussion band is playing on a set of large gongs. Before them is a raised platform made of bamboo. Onto this springs a fantastic figure — a man wearing a long, black coat and a grotesque mask. He represents an orang-hutan, and is followed by a group of dancers astride "horses" made of split rotan and coloured red. Their manes and tails are coconut husks dyed black. The orang-hutan gesticulates madly, leading the dancers around the platform as the beat of the music steadily quickens. The dance ends only when the performers sink to the floor exhausted. This performance is peculiar to communities of Javanese origin, living not only in Labuan but also in parts of Selangor and Johore.

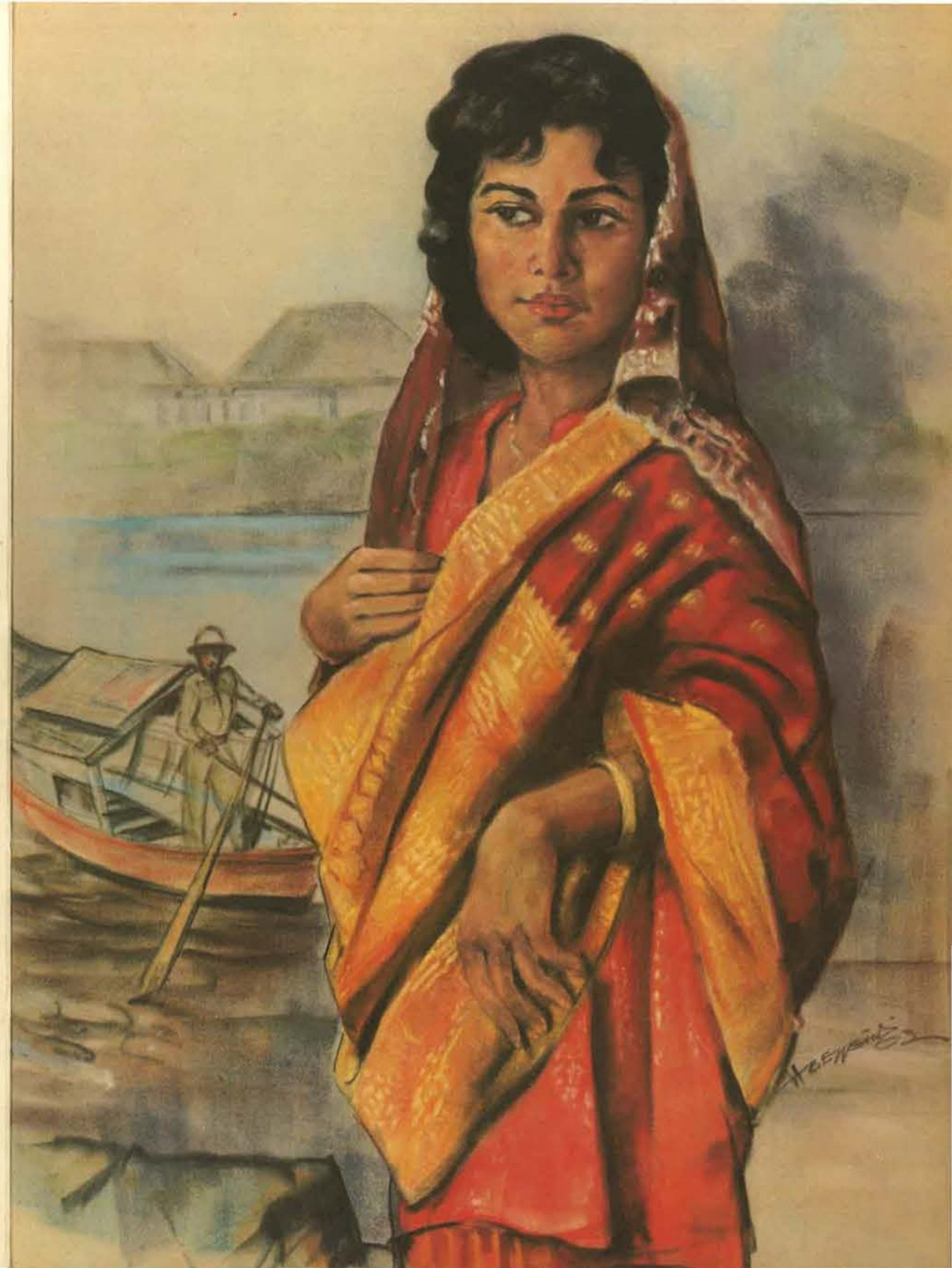
Pemandangan ini ia-lah di-salah sa-buah kebun kelapa, di-Pulau Labuan. Sa-pasokan orang memukul gong2 yang besar kerana mengiring tarian ini. Pentas-nya di-buat dari buloh. Sa-orang penari yang memakai topeng ganjil dan berbaju laboh naik melonchat ka-atas pentas itu. Dia konon-nya sa-ekor mawas. Kemudian turut juga naik sa-kumpulan penari2 menunggang kuda yang di-buat dari ayaman rotan berchat merah. Bulu leher dan ekor kuda itu di-buat dari sabut berchat hitam. Mawas itu berlonjak2 sa-makin ranchak mengikut paluan gong dengan di-turuti oleh penari2 yang lain. Tarian ini berakhir apabila penari2 itu rebah keletihan. Tarian yang ganjil ini di-lakukan oleh orang2 keturunan Jawa yang tinggal bukan sahaja di-Labuan tetapi juga di-beberapa bahagian dalam Negeri Selangor dan Johor.



SARAWAK MALAY

Malays form about one-sixth of the population of Sarawak. They have close racial affinities with the Malays of the Peninsula, whom they resemble in mode of life. Their common religious faith provides a strong, unifying link. The natural dignity and dress of this Sarawak girl are typically Malay.

Lebih kurang sa-per-enam daripada penduduk Sarawak terdiri dari orang2 Melayu. Sa-lain dari perhubungan darah mereka banyak mempunyai 'adat resam dan keperchayaan yang sama dengan orang2 Melayu Semenanjung. Baju yang di-pakai oleh anak gadis Sarawak ini tidak berbedza potongan-nya dari baju yang di-pakai oleh wanita2 di-Tanah Melayu.



ROAD-WORKERS, SABAH

Sabah is alive with the spirit of modern progress. Houses, shops, and schools are springing up; roads and airfields are bringing formerly isolated towns and villages closer together; the very face of the land is changing. Much of the building work is carried out by immigrants from South China. Women take a share in even the heaviest work, but retain a typically feminine interest in caring for their complexions; so they favour hats which afford maximum protection from the glare of the tropical sun.

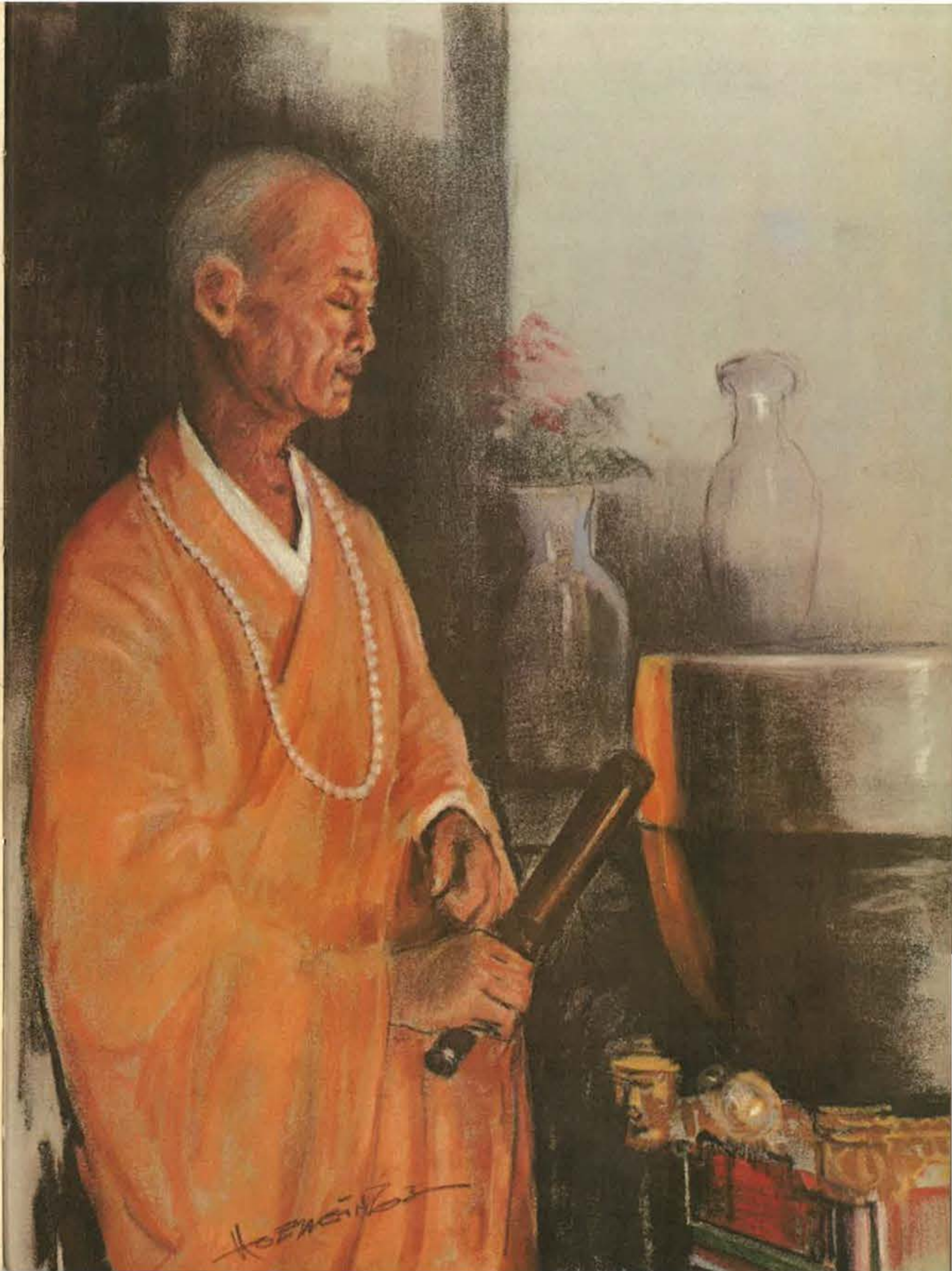
Sabah pun tidak mahu ketinggalan dari usaha pembangunan dan pembenaan moden. Bangunan rumah, kedai dan sekolah di-bena orang; jalan-raya dan lapangan2 terbang merapatkan lagi hubungan antara pekan2 dan kampong2 yang dahulu-nya terpenchil. Banyak dari kerja membena ini di-lakukan oleh pekerja2 yang datang dari China Selatan. Ada kerja2 yang berat pun di-buat oleh orang2 perempuan. Mereka memakai topi besar ini kerana hendak berlindung dari panas mata-hari.



TAOIST PRIEST

To be unselfish and to be disciplined into not judging others were the principles behind Taoism when it developed into a religious cult in China around 600 B.C. It was based on Lao-Tse's teaching, generally referred to in Chinese literature as 'the Way', in Chinese, 'T'ao'. But nowadays, Taoism, as understood by overseas Chinese communities, is quite another thing. It has come to be identified, in the popular mind, with the spells and magical practices of Taoist priests who perform the pre-burial rites for the dead. Many Chinese families who can afford to do so call for the services of Taoist priests in times of bereavement. These priests are required for at least three days and three nights before the funeral itself, and on the 7th day of each of the seven following weeks.

Ajaran Pujangga Lao-Tse mula berkembang sa-bagai satu ugama di-negeri China lebeh dari 600 tahun sa-belum Masehi. Di-antara rukun-nya ia-lah jangan mementingkan diri sendiri dan jangan mengukor diri orang lain. Tetapi chara2 yang di-mengertikan dan di-'amalkan oleh masharakat China seberang laut sangat berlainan. Apabila sa-orang dari keluarga yang mampu meninggal dunia, sami2 Tao biasa-nya di-panggil kerana menjalankan upachara2 sembahyang. Upachara ini di-jalankan sa-kurang2-nya sa-lama tiga hari dan tiga malam sa-belum mayat di-tanam, dan pada tiap2 hari yang ketujuh sa-lama tujuh minggu berturut2.



RUBBER TAPPER

As long as 500 years ago, South American Indians were using a crude form of rubber, made from latex obtained from certain trees which grew plentifully in Brazil. In 1876, 70,000 rubber seeds were sent from Brazil to Kew Gardens in London, and planted there. The seedlings were sent, a few months later, to Malaya, Ceylon, and other parts of the tropical East, as an experiment to see whether rubber trees would flourish in places other than South America. No-one can travel through Malaya nowadays without seeing that the experiment was successful. One of the most familiar sights in the country is a tapper making an incision in the bark of a rubber tree, so that the latex can run into the small cup suspended below.

Orang asli Amerika Selatan di-Negeri Brazil ada menggunakan getah yang di-buat daripada susu sa-jenis pokok lebeh kurang 500 tahun dahulu. Pada tahun 1876, sa-banyak 70,000 biji getah telah di-hantar dari Brazil ka-Kew Gardens, London dan di-tanam di-sana. Kemudian anak2 pokok getah ini di-bawa ka-Tanah Melayu, Ceylon, dan lain2 daerah yang berhawa panas di-Timor kerana hendak mengetahui kira-nya pokok getah boleh hidup subur saperti yang di-dapati di-Brazil. Kini, barang di-mana juga kita pergi dalam Tanah Melayu kita dapat melihat hasil kejayaan-nya.



NEGRITO

The Negritos are Malayan aborigines living in remote areas in the northern part of the Peninsula, mainly in Kedah and Perak. Small communities also occur in parts of Kelantan and Pahang. Some groups still live as wandering hunters, using bows and arrows, and sometimes blow-pipes, or fishing with spears. They also gather the wild fruits of the jungle, as they come into season. Other communities now practise shifting cultivation, although they do not always build houses near their plantations, preferring to live a truly nomadic life within their own tract of jungle.

Semang ada-lah satu puak bumi-putera yang tinggal di-bahagian terpenchil di-sabelah utara Semenanjung, terutama sa-kali di-Kedah dan Perak. Kumpulan2 kecil dari puak ini juga ada terdapat di-beberapa bahagian di-Kelantan dan Pahang. Maseh ada antara mereka yang hidup memburu kasa-sana ka-sini, dengan menggunakan panah dan kadang2 sumpitan atau menangkap ikan dengan serampang. Mereka juga mengutip buah2 hutan apabila ada musim-nya. Yang lain2-nya sekarang menanam padi dan berhuma chara berpindah2 walau pun mereka tidak selalu-nya membuat rumah-tangga dekat dengan ladang dan huma mereka kerana mereka lebih suka hidup berpindah2 di-dalam hutan daerah mereka.



THE VICE-CHANCELLOR, UNIVERSITY OF MALAYA

One of the most important academic institutions in any country is the University. Here promising young men and women receive their training before graduating and entering Government service, the professions, or commerce. The Vice-Chancellor is the administrative and academic head of a University. In the Federation the University of Malaya in Kuala Lumpur was founded in 1959; in Singapore the University of Singapore (formerly called University of Malaya) was founded in 1949 and Nanyang University in 1953.

Salah satu pusat pendidikan dan menuntut ilmu pengetahuan yang amat penting dalam sa-sabua negara ia-lah University. Di-sini pemuda pemudi yang berbakat mendapat latihan sa-belum lulus dan masuk berkhidmat dengan Kerajaan, bidang keahlian dan perniagaan. Naib-Chancellor ia-lah ketua pertadbiran dan pengajaran sa-buah University. University Tanah Melayu telah di-tubuhkan pada tahun 1959 di-Persekutuan; di-Singapura, University Singapura (yang dahulu-nya di-panggil University Malaya) telah di-tubuhkan pada tahun 1949 dan University Nanyang pada tahun 1953.



BUDDHIST PRIESTS.

Sakyamuni, or the Lord Buddha, lived and preached his Faith in India, in the 5th century B.C. His followers carried Buddhism eastward, through Burma and Thailand, as far as China and Japan. It was brought to Malaya by immigrants from China. One of its teachings is the unimportance of death, as life is regarded as only a transitory stage in the journey towards the final state of Nirvana. Many Overseas Chinese are Buddhists; others follow a way of life based on a blend of Buddhism, Confucianism, and Taoism. This picture shows Buddhist priests, unmistakable in their saffron robes, at their devotions in Ayer Hitam temple, Penang.

Sakyamuni, pengembang ajaran Buddha, hidup dan mengembang ajaran agama-nya di-India, dalam kurun kelima Sa-belum Masehi. Ajaran Buddha di-bawa penganut2 berkembang melalui Burma, Negeri Muang Thai, hingga ka-Negeri China dan Jepun. Ajaran ini di-bawa ka-Tanah Melayu oleh orang2 China. Salah satu dari rukun hidup Buddha tidak takut mati kerana roh manusia menjelma hingga suchi berseh. Ramai dari orang2 China di-luar negeri-nya ada-lah penganut Ugama Buddha; tetapi ada pula yang mengikut rukun hidup yang berasas kapada champoran ajaran2 Buddha, Confucius dan Lao Tse. Gambar ini menunjukkan sami2 Buddha dengan berjubah kuning, melakukan ajaran agama di-sabuah tokong di-Ayer Hitam, Pulau Pinang.



TEA-PICKERS — CAMERON HIGHLANDS

Tea was first planted in the Malay Peninsula in 1802, on the island of Penang. By 1930 it was established as an estate crop in other parts of the Peninsula. Today there are nearly 9,000 acres under cultivation both in Pahang — in the Cameron Highlands — and also in the alluvial west coast lowlands, and production is steadily increasing. In the early years Malayan planters encouraged the immigration of experienced tea pickers from Ceylon. Many of these families stayed, and are still employed on Malayan tea-estates.

Teh mula di-tanam di-Semenanjung Tanah Melayu pada tahun 1802, di-Pulau Pinang. Kebun2 teh yang luas banyak di-buka di-daerah2 lain sa-belum tahun 1930. Kini ada hampir 9,000 ekar tanah kebun teh dalam daerah bukit Cameron Highlands di-Pahang dan juga di-tanah pamah pantai barat, dan hasil-nya pun sa-makin bertambah. Pada awal2 dahulu peladang membawa masuk pekerja2 yang berpengalaman dari Ceylon. Ramai dari keturunan pekerja2 itu maseh lagi tinggal di-sini dan bekerja di-kebun2 teh.



MALAY FISHERMAN – TRENGGANU

The weather-beaten face of this man tells a story of a life-long battle with the elements. He is a fisherman, following as a matter of course in the footsteps of his father and his grandfather. His knowledge of the sea is profound, yet despite the use of outboard motors and other modern aids, his life is still a continual struggle, always uncertain, often dangerous, with periods of enforced inactivity, when the North-East Monsoon makes deep-sea fishing impossible. The boat seen in the background is known as a "Payang", a type once familiar on the East Coast of Malaya, but now becoming rarer.

Ayer muka-nya membayangkan kesah hidup yang dialami-nya. Nelayan ini mengikut jajak langkah yang di-pusakai turun temurun, dan tahu betul selok belok rantau laut. Walau pun sekarang di-bantu dengan injin2 motor sangkut dan alat2 moden yang lain namun penghidupan kaum nelayan maseh lagi berhempas pulas, hasil pendapatan-nya tidak tetap biasa-nya menempoh bahaya. Kerapkali dia tidak dapat turun ka-laut berbulan2 lama-nya kerana angin ribut dan musim tengkujuh. Perahu Payang, saperti yang nampak dalam gambar lukisan ini, sekarang sudah mulai berkurangan di-Pantai Timor.



CHINESE WAYANG

During the seventh moon of the lunar calendar, and particularly on the 15th day, Chinese celebrate the Festival of the Hungry Ghosts. At the beginning of the month, the gates of Hell are opened, and the hungry, uncared-for spirits incarcerated within rush out and clamour for food. Joss-sticks are burnt and offerings of food for the spirits are left by the road-side, or displayed on specially decorated stalls in the market places. But what is most noticeable to the casual observer is that people club together and put on elaborate, open-air theatrical shows — wayangs — so that the spirits shall have ample entertainment, as well as food, during their brief return to this world.

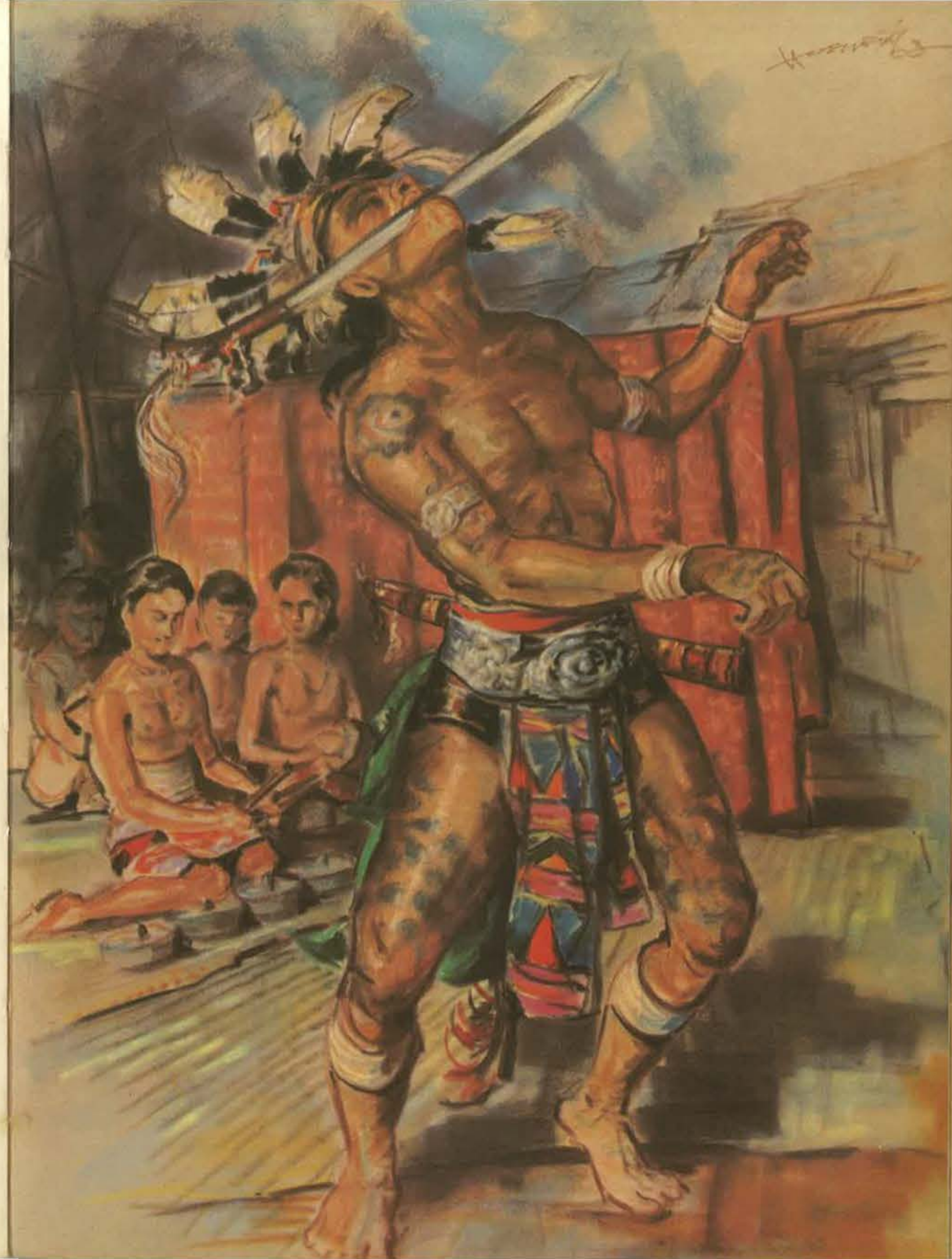
Dalam bulan tujuh tahun China, terutama sa-kali pada 15 haribulan, orang2 China sembahyang dan menjamu hantu. Pada awal bulan itu konon-nya, pintu neraka di-buka dan roh2 yang lapar lari keluar kerana menchari makan. Gaharu2 pun di-bakar dan hidangan makanan di-tinggalkan di-tepi jalan, atau di-gerai khas yang di-buat dalam pasar. Tetapi sa-perkara yang agak nyata kapada kita ia-lah perkumpulan orang ramai mengadakan permainan Wayang China di-tanah lapang, supaya roh2 itu mendapat hiburan sa-lain dari makanan dalam jangka masa mereka balek ka-dunia ini.



IBAN

The Ibans, or Sea Dayaks, form the largest indigenous race in Sarawak. By tradition they practise shifting cultivation of hill padi. A stretch of jungle is burnt and cut, and hill padi is planted there for one or two years. The trees are then allowed to grow again, and the Ibans select a new site for their crops. They also add to their food supplies by fishing or hunting, at which they are experts. Ibans are fond of music and dancing, and welcome an opportunity to put on a performance. The music is usually provided by women playing on a set of gongs, each of which sounds a different note. The dances, which are often extremely vigorous, are usually performed by the men. Typical Iban dances are really mimes, in which the performers often imitate warriors in battle.

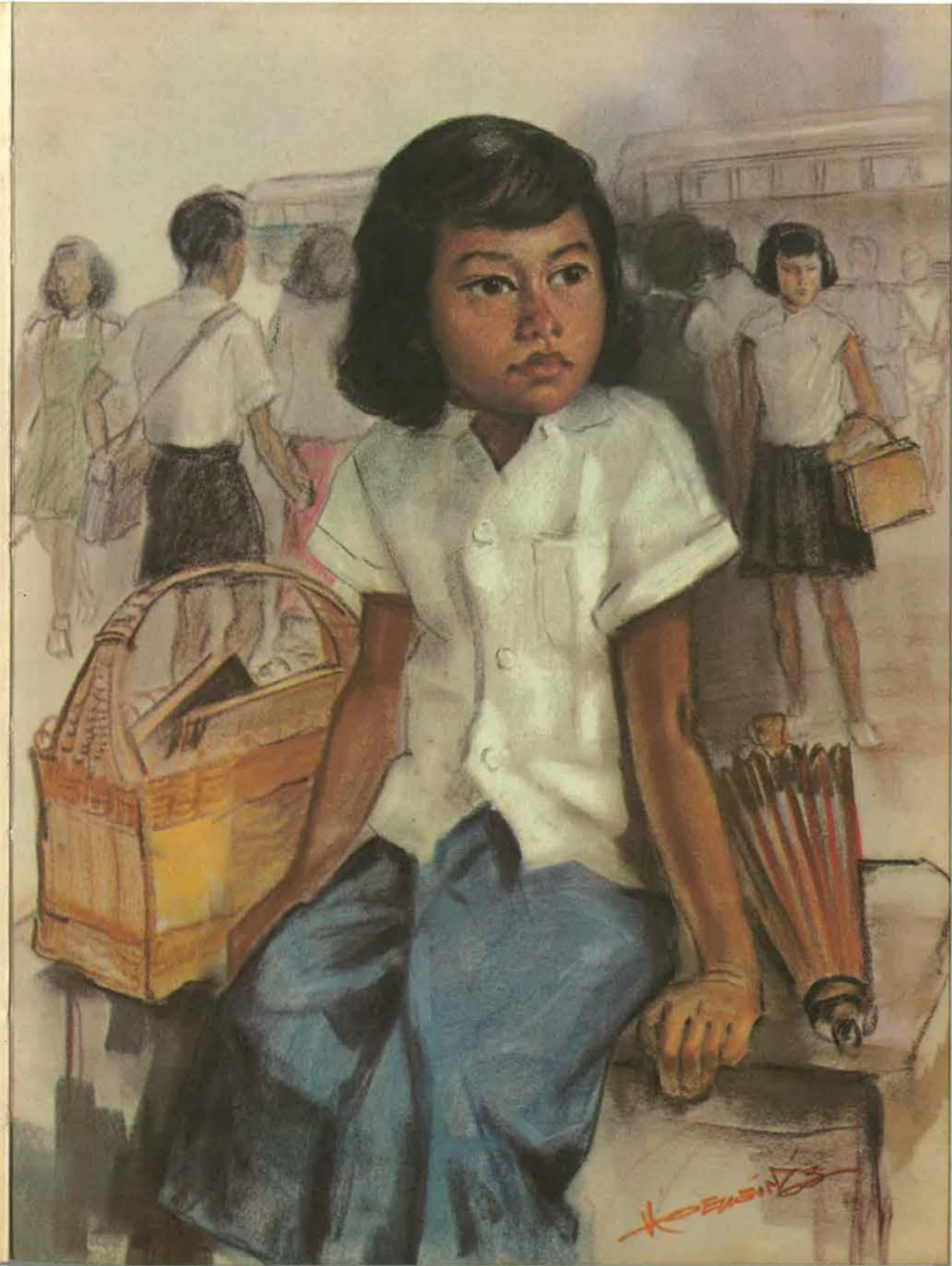
Puak Iban atau Dayak Laut, ada-lah kaum bumi-putera yang ramai sa-kali di-Sarawak. Sudah menjadi 'adat turun temurun mereka tidak suka berchuchok tanam di-satu tempat lebeh dari sa-tahun dua. Tanah hutan di-buka dan di-perun api lalu di-tanam padi bukit. Kemudian mereka memilih dan berpindah ka-tempat lain dan tanah di-situ di-tinggalkan. Mereka juga pandai menangkap ikan dan memburu. Orang2 Iban ini sangat gemar bertemasha dan menari. Apabila ada sahaja peluang orang laki2 mereka akan menari dengan iringan paluan gong2 yang berlainan bunyi-nya. Gong2 ini biasanya di-palu oleh orang2 perempuan. Gerak geri tarian ini menceritakan kesah pahlawan dan hulubalang sedang berjuang.



SCHOOLCHILDREN

In the Federation of Malaya, about 32% of the population is of school-going age. In other places—Singapore for example—the percentage is even higher. This means a lot of schoolchildren, and a lot of schools. In the last few years many new schools have been built, but in some of them it is still necessary to have staggered hours, to cope with the huge numbers. As a result, children can be seen making their way to school in the early hours of the morning, while the second “shift” is still trudging home at dusk.

Dalam Persekutuan Tanah Melayu lebih 32 peratus dari penduduk-nya masih dalam lingkungan umur pelajar. Ini berma'ana ramai bilangan murid2 sekolah, dan banyak pula bangunan sekolah. Dalam beberapa tahun yang lalu ini banyak sekolah yang telah di-bena, namun kebanyakan sekolah2 masih lagi perlu mengadakan dua bahagian, ia-itu pagi dan petang bagi menempatkan bilangan murid2 yang sa-bagitu ramai. Pagi2 lagi sudah kelihatan murid2 menuju ka-sekolah sementara mereka yang belajar pada sa-belah petang kelihatan masih lagi berjalan pulang ka-rumah pada waktu senja.



LION DANCE

On festive occasions such as Chinese New Year, Lion Dancers are out in Chinatown, providing colour and gaiety for everyone. New Year days are the most appropriate, but Lion Dance troupes are also in demand at other times for public celebrations. On very special occasions such as Coronation days, Royal Birthdays, National or Independence days, the Lion may be joined by a Dragon. These are two of the most familiar creatures in ancient Chinese mythology.

Dalam perayaan2 besar di-Singapura, terutama sa-kali bila ada persembahan dari berbagai2 bangsa di-sini, rasa-nya tidak lengkap jikalau tidak ada-nya tarian singa. Persembahan ini biasa-nya dari kumpulan kebudayaan China di-negeri ini. Dalam perayaan2 kerana menyambut Hari Pertabalan, Hari Kebangsaan dan Kemerdekaan selalu-nya tarian naga juga turut di-persembahkan. Singa dan naga ada-lah dua makhluk yang selalu terdapat dalam cherita2 purba kala China.



THE SPEAKER, HOUSE OF REPRESENTATIVES

The Parliament of Malaysia comprises two Chambers: the Senate and the House of Representatives. The Senate is constituted by appointment and indirect election. Members of the House are directly elected by the people, excepting those from Singapore, Sarawak and Sabah who are elected by their respective Legislative Assemblies. The Speaker of the House of Representatives is elected at the beginning of each Parliament by the Members of the House from amongst themselves. He presides over meetings of the House, maintaining order and decorum during session and ensuring, that business introduced and speeches made by Members during debate conform with the Standing Orders of the House.

Parliament atau Perwakilan Ra'ayat Malaysia mengandungi dua buah Dewan: Dewan Negara dan Dewan Ra'ayat. Dewan Negara terdiri dari anggota2 yang di-lantik oleh Seri Paduka dan anggota2 yang di-pilih mewakili Dewan2 Meshuarat Undangan Negeri. Wakil2 Dewan Ra'ayat ada-lah di-pilih oleh ra'ayat, kechuali wakil2 dari Singapura, Sarawak dan Sabah yang di-pilih oleh Dewan Perhimpunan Negeri masing2. Tuan Speaker Dewan Ra'ayat ada-lah di-pilih pada awal tiap2 Parliament oleh anggota2 Dewan sa-sama mereka sendiri. Tuan Speaker memimpin sidang meshuarat Dewan, menjaga dan memelihara sidang meshuarat berjalan mengikut dengan peratoran2 dan tata-tertib, serta menjaminkan perkara2 yang di-bentangkan dan ucapan2 para anggota dalam sidang meshuarat mengikut dengan Peratoran2 Tetap Dewan.



KELANTAN SILVERSMITH

The history of the Kelantan silver craft dates back hundreds of years to the days when silver smiths practised under Royal patronage. Even today it remains basically a cottage industry. Like all crafts, it takes a long time to learn. At present there are about 90 Malays working in this industry in Kelantan, but the real master craftsmen number no more than a dozen.

Beberapa ratus tahun yang lalu perusahaan perak di-Negeri Kelantan ada-lah di-bawah naungan Raja. Sa-hingga masa ini pertukangan perak maseh merupakan satu perusahaan kampong. Sa-bagaimana dengan yang lain2, pertukangan perak juga memakan masa yang lama bagi mempelajari-nya. Ketika ini ada lebeh kurang 90 orang yang bekerja sa-bagai tukang perak di-Kelantan, tetapi yang betul2 mahir boleh di-bilang dengan jari sa-puloh.



SAM SUI WOMEN – SINGAPORE.

These women, sometimes known as "Hung Tau Kan" (red head-dress) women, originally came from the Sam Sui district of Kwangtung Province, South China. After settling in Singapore they took to work as building labourers in which trade they soon obtained what almost amounted to a monopoly. Nowadays, with new buildings and roads being constructed all over the Island, their distinctive, bright red head cloths are a familiar part of the Singapore scene wherever there is heavy work to be done.

Perempuan2 ini ada-lah dari keturunan orang2 yang datang dari daerah Sam Sui, Kwantong, China Selatan. Orang2 ini telah terus tinggal di-Singapura dan menjadi buroh membena rumah. Hingga sekarang pekerjaan ini di-bolot mereka. Bangunan2 rumah dan jalan2-rayah sedang di-bena dengan giat-nya di-merata pulau ini, dan di-mana sahaja kerja ini di-jalankan kita boleh nampak perempuan2 ini dengan tudong kepala yang merah itu.



THE MAK INANG DANCE

One of the earliest known Malay dances is the Mak Inang, from which have grown many of the other Malay dances performed today. This dance has an interesting origin: when a royal prince wanted to woo a princess, he first of all approached one of her Court Ladies-in-Waiting ("Mak Inang" in Malay) with whom he danced as part of his courtship. Nowadays it is performed as a dance in its own right, and, as the picture shows, is accompanied by an orchestra consisting of Rebana (tambourine), Biola (Violin) and Gendang (drum).

Salah satu dari tarian Melayu asli yang kini menjadi tarian perkumpulan ramai ia-lah Mak Inang. Tarian ini berasal dari satu adat lama. Pada zaman dahulu jika sa-orang putera raja hendak memikat sa-orang puteri, dia mesti-lah terlebih dahulu berkenal dan menari dengan salah sa-orang dari inang pengasoh puteri itu. Tarian Mak Inang ini di-lakukan dengan iringan alat musik saperti Rebana, Biola dan Gendang.



THE FEDERATION ARMED FORCES

The Armed Forces of the Federation under the Supreme Command of the Yang di-Pertuan Agong include Regular Army, Navy and Air Force and Volunteer Armed Forces. From the training of recruits in 1932 has grown the Royal Malay Regiment which now has eight battalions, the Federation Reconnaissance Corps and supporting arms and services. The Royal Malay Regiment saw action in World War II, in the Emergency and served under the United Nations' command in the Congo. The Royal Malayan Navy began as the Malay Section of the Royal Navy in 1939 and in 1948 the Malayan Navy Forces were raised, becoming the Royal Malayan Navy in 1952. The Royal Malayan Air Force was formed in 1958, many of its original personnel having served with the British Royal Air Force (Malaya) or the Royal Air Force Regiment (Malaya). With the formation of Malaysia, the Armed Forces of the Federation together with those of Singapore, Sarawak and Sabah become the Malaysian Armed Forces.

Angkatan Tentera Bersenjata Tanah Melayu, yang Seri Paduka Yang di-Pertuan Agong sebagai Panglima Tertinggi-nya, ada-lah mengandungi Tentera Darat, Laut, Udara dan Wataniah. Pelatoh2 mula di-ambil pada tahun 1932, dan dari itu lahir-nya Askar Melayu di-Raja yang ada 8 battalion, Tentera Peninjau dan lain2 lagi. Askar Melayu telah berjuang dalam Perang Dunia Kedua, Dzarurat dan berkhidmat di-Congo. Angkatan Laut di-Raja Tanah Melayu asal-nya Bahagian Melayu dari Angkatan Laut di-Raja British dan bertukar menjadi Angkatan Laut di-Raja Tanah Melayu pada tahun 1952. Angkatan Udara di-Raja Tanah Melayu di-tubuhkan pada tahun 1958. Angkatan tentera ini bersama dengan tentera dari wilayah lain menjadi Angkatan Tentera Bersenjata Malaysia.



IBAN BRIDE

By tradition, Ibans live in longhouses: an entire village community dwelling under one roof. Half of the space inside a longhouse is communal, while the other half is divided for the use of individual families. On normal occasions, this girl would no doubt sit on a mat, spread on the wooden floor of the longhouse; but as this is her wedding day, she is seated on a brass gong, in accordance with Iban custom. At her side is a slightly larger gong, which awaits the arrival of the bridegroom.

Dalam masyarakat Iban, sa-buah rumah panjang merupakan sa-buah kampung. Di-dalam-nya tinggal berpuluh2 keluarga. Satu bahagian dalam rumah itu di-gunakan sa-bagai ruang untok semua orang dan yang satu bahagian lagi di-sekat2 menjadi bilek2 untok satu2 keluarga. Biasa-nya gadis ini dudok di-atas tikar tetapi sa-bagai sa-orang pengantin dia dudok di-atas sa-buah gong sambil menantikan ketibaan pengantin laki2.



BERSILAT

The traditional Malay art of self defence, bersilat, was once the symbol of manhood. Although nowadays it is performed as an entertainment—and particularly at weddings—its graceful movements are deceiving, for a man could easily be killed if bersilat were used in anger. There are variations in bersilat in different areas, both as to the clothes worn and the movements used. The two performers shown here are from Negeri Sembilan, the home of many Minangkabau settlers, whose ancestors brought the art with them from Sumatra.

Pada zaman dahulu pemuda2 mesti-lah pandai bersilat kerana mempertahankan diri. Tetapi sekarang bersilat hanya merupakan satu seni yang di-pertunjokkan sa-bagai hiburan dalam majlis2 keramaian. Walau bagaimana pun jika di-lakukan dengan perasaan marah gerak geri yang lemah lembut itu boleh membawa maut kepada orang yang terkena pukulan-nya. Masing2 daerah ada gaya dan bentok pakaian-nya yang tersendiri. Pasangan dalam gambar ini ia-lah dari Negeri Sembilan. Mereka bersilat mengikut gaya Minangkabau ia-itu satu chara yang di-bawa dan berasal dari Sumatera.



KENYAH

The Kenyahs are indigenous people of the interior of Sarawak, living along the upper reaches of the Baram and Rejang Rivers. They originally inhabited a much wider area, possibly reaching as far as the coast, but have gradually withdrawn to the upland regions. The Kenyahs are well known for their music, songs, and dancing. This girl is performing the popular hornbill dance, and wears hornbill feathers on her head and attached to the tips of her fingers, so that she can imitate the graceful movements of the bird in flight.

Puak Kenyah ada-lah kaum bumi-putera Sarawak yang tinggal di-sapanjang hulu Sungai Baram dan Rejang. Asal-nya mereka itu mendiami daerah yang lebeh luas hingga daerah pesisir pantai tetapi lama kelamaan undor sa-makin jauh ka-darat. Orang2 Kenyah terkenal dengan tarian, nyanyian dan lagu2 mereka. Anak gadis ini sedang menarikan tarian burung enggang. Dia memakai bulu2 enggang di-kepala-nya dan di-hujung2 jari-nya. Tarian ini lemah gumalai sa-akan2 gerak geri burung enggang.



MALAY BRIDE AND BRIDEGROOM

Of the many rites and ceremonies practised by the Malays, some of the most colourful are connected with marriage. The religious ceremony itself is conducted by a Kadhi, and is attended by the Bridegroom and his witnesses, but not by the Bride. Later the Bridegroom, resplendent in ceremonial dress, walks in procession – the “Berarak” ceremony – to the Bride’s house. At the entrance he is temporarily delayed by the Bride’s female relatives, who may demand a “tax” from him before allowing him to enter. Inside, the Bride awaits his arrival, sitting on the “Pelamin” – bridal couch – where he will take his place beside her for the “Bersanding” – enthronement – ceremony. Some days later the Bridegroom may escort his Bride back to his parents’ house, where the “Bersanding” ceremony is usually repeated.

Majlis perkahwinan orang2 Melayu boleh di-katakan satu isti'adat yang penuh dengan warna warni. Pasangan pengantin yang menaiki jinjang pelamin biasanya di-gelar “Raja Sa-hari”. Walau pun majlis2 ini sudah mulai rengkas maseh ada lagi 'adat2 yang di-pegang tegoh saperti upacara menghantar tanda, berandam, berhinai, bersanding dan bertandang. Dalam gambar kelihatan Mak Andam dan budak2 mengangkat bunga mayang sama2 ikut mengarak pengantin ka-majlis bertandang.



EURASIAN – MALACCA

Once the most important market in the East, Malacca still retains a picturesque beauty. In its heyday it was the gateway to the lands whence came cloves and nutmegs, pepper and sandalwood, porcelain and tortoise shell – the merchandise of the East. Many Eurasian Malacca families are directly descended from the original Portuguese settlers of the early 16th century. Their Portuguese origin is reflected in their family names, and in traditional costumes such as this girl is wearing. Nowadays these costumes are worn on special occasions only.

Melaka pada zaman dahulu mashhor sa-bagai pusat perdagangan yang penting di-Timor. Keindahan alam-nya maseh lagi terpelihara hingga sekarang. Ramai keluarga Serani Melaka berasal dari keturunan orang2 Portugis yang datang ka-Melaka pada awal kurun yang keenam belas. Mereka maseh menggunakan nama2 Portugis. Pakaian yang saperti di-pakai oleh gadis ini dahulu-nya menjadi pakaian hari2 orang Portugis tetapi sekarang hanya di-pakai dalam majlis temasha dan pesta khas.



INDIAN GIRLS

The Indian sari is a charming and colourful part of the Malaysian scene. The most familiar types seen in Malaysia are of Southern Indian origin, like the two examples in this picture. The costume worn by the girl on the left, however, is reminiscent of the Punjab and North India. This scene shows the entrance to the Batu Caves, near Kuala Lumpur, to which Hindus flock in their thousands on the festival of Thaipusam, to pay their respects to the Lord Subramaniam, whose statue stands in one of the Caves.

Sa-bagaimana wanita2 Melayu dan China berbangga dengan pakaian masing2 bagitu juga kebanggaan wanita2 India dengan pakaian mereka. Chara memakai sari yang paling banyak sa-kali kelihatan di-Malaysia ia-lah chara yang di-pakai oleh wanita2 India Selatan. Baju yang di-pakai oleh gadis di-sabelah kiri pula berasal dari Punjab dan India Utara. Mereka ini sedang berdiri di-pintu masuk ka-Batu Caves, ketika melawat tempat itu bersama2 dengan beribu2 orang Hindu pada hari Thaipusam.



SINGAPORE HARBOUR BOARD POLICE

Singapore was selected as a port because of its natural sheltered anchorages and its position on the principal trade-routes of the Far East. These advantages have made it one of the largest and busiest ports in the world. It consists of outer and inner roads, and Keppel Harbour, which is administered by the Singapore Harbour Board. The Harbour area covers some 950 acres and includes 3 miles of wharves and jetties, 6 graving docks, 16 miles of railway track, and about 12 miles of internal road system. The Singapore Harbour Board has its own Port Police for maintaining security within this area.

Singapura di-pilih sa-bagai pelabuhan kerana laut-nya baik sa-bagai tempat kapal berlaboh dan lagi kerana letak-nya di-tengah jalan perdagangan utama di-Timor Jauh. Segala-nya ini membuat Singapura sa-bagai salah satu pelabuhan yang se-bok dan terbesar sa-kali dalam dunia. Pelabuhan-nya terbahagi kepada labohan luar, labohan dalam dan pelabuhan Keppel, yang di-bawah tadbir Lembaga Pelabuhan Singapura. Kawasan pe-labuhan meliputi lebeh kurang 950 ekar, dan termasuk jeti2 dan warp2 yang tiga batu panjang-nya, enam buah limbongan, 16 batu landasan keretapi dan rangkaian jalan-nya lebeh kurang 12 batu. Lembaga Pelabuhan Singapura mempunyai pasokan Polis-nya sendiri kerana menjaga keselamatan dalam kawasan pelabuhan.



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BAJAU HORSEMAN — NORTH BORNEO

Mist-shrouded Mount Kinabalu stands majestically above the open ranges of the Bajau "cowboys" of Sabah — renowned as the finest horsemen in South East Asia. Originally a seafaring race who were known and dreaded as pirates, the Bajau is today more at home astride a pony's back. Besides cattle raising the Bajaus also fish and grow rice for a living; but the typical Bajau prefers, whenever possible, to be on horseback.

Orang2 Bajau boleh di-sifatkan sa-bagai "cowboy" Sabah. Mereka terkenal sa-bagai penunggang kuda yang handal sa-kali di-Asia Tenggara. Kaum ini hidup berternak lembu di-daerah tanah datar, berhampiran dengan Gunong Kinabalu yang nampak berbalam2 di-dalam gambar ini. Asal-nya orang2 Bajau ini tinggal di-daerah pesisir dan hidup sa-bagai lanun tetapi sekarang mereka menternak binatang2, menangkap ikan dan juga menanam padi. Walau bagaimana pun bila sahaja ada peluang sa-orang Bajau jati lebeh suka menunggang kuda.



THE "NOBAT"

Certain of the Malay States have a traditional court orchestra, the Nobat. It is a symbol of royalty, signifying the presence of the reigning monarch. Its haunting music carries the imaginative listener back through time, to witness again the pomp and pageantry of mediaeval Malay courts. A Nobat has played at the installation, marriage, and death of the rulers of Kedah and Perak for at least four centuries, and the rulers of Trengganu and Selangor for nearly 200 years. The orchestra consists of a silver trumpet, a flute, a gong, and several different drums.

Nobat telah menjadi lambang kebesaran raja2 Melayu di-Kedah dan Perak semenjak 400 tahun dahulu dan raja2 Trengganu dan Selangor semenjak 200 tahun. Pasokan Nobat ini di-ketuai dan di-pimpin oleh sa-orang Penghulu Nobat dan di-bunyikan pada hari Pertabalan, Perkahwinan dan Kemangkatan Raja. Alat2 pasokan Nobat ini ada-lah mengandongi nepiri, serunai, gong dan gendang nengkara.



THE YANG DI-PERTUAN AGONG

Each of the nine Malay States has a hereditary Ruling House, the Head of which is the Sultan, Raja or Yang di-Pertuan Besar. These Rulers including the Governors of Penang and Malacca form the Conference of Rulers, the Majlis Raja2. One of the chief functions, but in this case excluding the Governors of Penang and Malacca, is the duty of electing one of the hereditary Rulers to act as the Yang di-Pertuan Agong or Supreme Head. He will then hold office as such for five years. His Consort bears the title of Raja Permaisuri Agong. The present Yang di-Pertuan Agong, Tuanku Syed Putra ibni Al-Marhum Syed Hassan Jamalullail became Raja of Perlis on 19th December 1945 and was elected Supreme Head on 21st September, 1960 and installed on 4th January, 1961.

Tiap2 dari sembilan buah Negeri Melayu di-bawah perintah Raja yang turun temurun. Raja2 ini di-ketahui dengan gelaran Sultan, Raja dan Yang di-Pertuan Besar. Duli2 Yang Maha Mulia Raja2 Melayu bersama dengan yang Terutama Gabnor2 Pulau Pinang dan Melaka dudok dalam Majlis Raja2. Salah satu kewajipan Majlis Raja2, tetapi Gabnor2 Pulau Pinang dan Melaka tidak turut sama, ada-lah memilih antara Baginda2 menjadi Seri Paduka Yang di-Pertuan Agong. Permaisuri baginda di-beri gelaran Raja Permaisuri Agong. Jawatan Seri Paduka Yang di-Pertuan Agong di-pilih tiap2 lima tahun sa-kali. Yang di-Pertuan Agong yang ada memerintah sekarang ia-lah Tuanku Syed Putra ibni Al-Marhum Syed Hassan Jamalullail, yang telah menjadi Raja Perlis pada 19hb December 1945. Baginda telah di-pilih dan di-persetujui oleh Majlis Raja2 Melayu menjadi Yang di-Pertuan Agong pada 21hb September, 1960, dan di-tabalkan pada 4hb January, 1961.



