

ULASAN BUKU/BOOK REVIEWS

Family and State: The Formation of A Sino-Thai Tin-Mining Dynasty, 1797-1932. Singapore, Oxford University Press, 172 pp. Editor's Foreword, Appendices, Tables, Figures, Map, Plates. 1991.

The Khaw family were one among several Chinese families descended from immigrant ancestors appointed as tax farmers or other low-level officials in the Dhonburi and early Bangkok periods who moved up the economic and social ladders to positions of wealth and aristocracy.

Within Thailand the Khaw, or Na Ranong, were not the most famous or oldest, which latter distinction might go to the Na Songkhla among the provincial elites of that type, not to speak of earlier generations of assimilated Chinese immigrants, the Chakri royalty themselves and their predecessor King Taksin.

What makes the Khaw interesting to an international historian is that they operated in two worlds, that of independent monarchical Siam, and that of British colonial Malaya. Even in that respect they were not alone, and future studies should compare them with other families, perhaps in particular any who operated both in Siam and in French Indochina or Dutch Indonesia.

Their cross-border activities meant two separate and distinctive modes of operation. The British sphere was mercantile capitalist, the Thai patrimonial bureaucratic, in which until the reign of King Chulalongkorn most important trading had been undertaken by state agencies or agents, and land was not private property. The way upward, even in business, was via the bureaucracy, and the ultimate goal was to become a member of the state nobility, not a tycoon.

Within the Thai system the Khaw/Na Ranong did very well, but within the British system significantly less well, for lack of effort, it would seem, as one reads Jennifer Cushman's *Family and State*. Seen from the Penang side, the Khaw record is congruent with a local adage that Chinese families rose and fell in three generations. The founder came from China, worked hard, amassing wealth and achieving social position; his son(s) maintained, even enlarged the fortune, which was then frittered away by a spoiled third generation incapable of further hard work.

The Khaw story begins with Khaw Soo Cheang who came from China to Penang and then Ranong in the 1820s, began trading, and started seriously moving upward when he was given the monopoly of the tin tax for Phangnga in 1844. His five sons also did well, and at his death family leadership devolved upon the youngest, Khaw Sim Bee, who, while still heading the family businesses in Siam and in Penang, made an administrative career in Siam, as Governor of Kraburi in 1885, Governor of Trang in 1890, and Superintendent

Commissioner of Monthon Phuket, including all the west coast provinces from Ranong to Trang, in 1900.

When he was murdered in 1913, a fate not unusual among Thailand's business elite both before and since, family leadership passed to a nephew, Khaw Joo Tok, one of the Penang Khaw, with whom Cushman's story ends. Although he was a thoroughly respectable figure, not the third-generation wastrel of legend, he presided over the sale of much of the family's business, and apparently did little to increase either the family fortune, or their political clout, perhaps because, as one of his Australian business associates remarked, "he was never very fond of [work]" (106). In whatever way their once great fortune was frittered away, and Cushman's book does not go into this, the Khaw are no longer among the important Chinese families of Penang.

This may or may not have been the way Cushman saw it, and had her work not been terminated by premature death, the story might have been brought to a more satisfying conclusion. Her sympathetic treatment of the Khaw suggests she considered them more important than the evidence, as I read it, warrants; yet Craig Reynolds writes in his Foreword that Cushman was intending to continue her work on the Khaw by incorporating the paradigm of 'ersatz capitalism' (xiv), which implies a more critical treatment of Khaw achievements.

As it is, the book seems to offer more than it delivers. Part of the problem is that it is written in the biographical mode, but without the amount of personal detail which would have made that really interesting. This is compensated for by a sometimes overly detailed business history, indeed business chronicle, as on pp. 97, 103.

There is thus not enough 'family' for biography; nor is there enough 'state'. It would have been better to write it as a sociological or political-economic study, as suggested by the title, and to have gone straightaway into discussion of the Khaw in relation to the paradigms evoked by Reynolds's Foreword--the 'assimilation', 'bureaucratic capitalism' and 'ersatz capitalism' paradigms. The Khaw seem to have been perfect examples of all three in Siam, and of 'ersatz capitalists' in Penang.

In this respect some of Reynolds's observations require comment. With respect to the assimilation paradigm, that is, the most successful Chinese assimilated to Thai society, Reynolds says "[a]s the visual material in this volume amply demonstrates, the Khaws were distinctively Chinese throughout the peak of their prestige and power at court" (x). The visual Chinese-ness, however, is in the pictures of the Penang branch of the family in Penang. Pictures 3 and 4, from the Thai side of the family, show just the opposite. The first is a composite of the founder, Khaw Soo Cheang and his five sons, arranged to imitate a popular picture of the Chakri kings, and in which, insofar as was possible, physical features of the five sons have been emphasized to resemble the kings. In their

dress only Soo Cheang is noticeably Chinese, and the last two sons are wearing Thai official uniforms. In the second row of the picture a bald Sim Chua is reminiscent of Rama II, next to him is heavy-featured (like Rama III) Sim Kong, in the middle an ascetic-looking Sim Khim, the fourth son, is precisely where King Mongkut (Rama IV) is placed in the corresponding royal composite; and in the lowest row moustachioed Sim Teck cannot fail to remind a Thai observer of King Chulalongkorn (Rama V). The parallel admittedly breaks down with the youngest son, womanizing Sim Bee (p. 91), who bore no resemblance, either physical or psychic, to Chakri sixth king Vajiravudh. Likewise in picture 4 Khaw Sim Bee, with moustache, uniform, medals, and topee is a very model member of early twentieth-century Thai officialdom.

Another observation by Reynolds, that when wealthy Chinese in Thailand were ennobled, "[e]ven the noble titles conferred on them sometimes bore subtle signs of their Chinese ethnicity", such as "'setthi", which denoted wealth and eminence and, by implication, a merchant background" (x) does not hold for the Khaw. Or, at least the Khaw had gone beyond that stage; for they, on the contrary, were given a real Thai aristocratic family name, 'Na Ranong', indistinguishable from names given to ethnic Thai. The evidence on the Na Ranong is indeed that assimilation to the Thai elite was part of their success. The fact that their brothers, cousins, and nephews in Penang did not, or could not, do the same is important for comparative study of the two societies which should be undertaken with the above-mentioned paradigms in mind.

Neither do I think Cushman's study supports Reynolds's inference that the Khaw lineage "offers scant support to...a thesis about 'weakness' or 'dependence' in the face of state authority" (xii), a characteristic of bureaucratic capitalism. The Khaw are in fact a perfect illustration of either the 'bureaucratic' or the 'ersatz' variety of capitalism.

The Khaw takeoff came with the move of Soo Cheang and his sons into the Thai bureaucracy as tax monopolists and tin concessionaires. After that their businesses had little to do with productive entrepreneurship, but at best were mercantile, if not dubious services, and compradore activities.

In Penang, (59) "shipping and trade were the mainstays". Two of the "most lucrative aspects of Khaw shipping were the carriage of mining coolies...and opium to supply the miners" (60); "[t]he supply of opium by Khaw ships to the peninsula...when taken in conjunction with the Khaw family's participation in the opium monopoly syndicate at Phuket, was an additional spur to the growth of the Khaw shipping interests" (61); and "[o]pium was one of the main props of the Khaw fortune" (82).

In a real entrepreneurial area, tin mining and smelting, which they had controlled on the Thai side through their bureaucratic posts, when faced with competition, "[t]he Khaw family's answer was...organizing vertically integrated companies to

Commissioner of Monthon Phuket, including all the west coast provinces from Ranong to Trang, in 1900.

When he was murdered in 1913, a fate not unusual among Thailand's business elite both before and since, family leadership passed to a nephew, Khaw Joo Tok, one of the Penang Khaw, with whom Cushman's story ends. Although he was a thoroughly respectable figure, not the third-generation wastrel of legend, he presided over the sale of much of the family's business, and apparently did little to increase either the family fortune, or their political clout, perhaps because, as one of his Australian business associates remarked, "he was never very fond of [work]" (106). In whatever way their once great fortune was frittered away, and Cushman's book does not go into this, the Khaw are no longer among the important Chinese families of Penang.

This may or may not have been the way Cushman saw it, and had her work not been terminated by premature death, the story might have been brought to a more satisfying conclusion. Her sympathetic treatment of the Khaw suggests she considered them more important than the evidence, as I read it, warrants; yet Craig Reynolds writes in his Foreword that Cushman was intending to continue her work on the Khaw by incorporating the paradigm of 'ersatz capitalism' (xiv), which implies a more critical treatment of Khaw achievements.

As it is, the book seems to offer more than it delivers. Part of the problem is that it is written in the biographical mode, but without the amount of personal detail which would have made that really interesting. This is compensated for by a sometimes overly detailed business history, indeed business chronicle, as on pp. 97, 103.

There is thus not enough 'family' for biography; nor is there enough 'state'. It would have been better to write it as a sociological or political-economic study, as suggested by the title, and to have gone straightaway into discussion of the Khaw in relation to the paradigms evoked by Reynolds's Foreword--the 'assimilation', 'bureaucratic capitalism' and 'ersatz capitalism' paradigms. The Khaw seem to have been perfect examples of all three in Siam, and of 'ersatz capitalists' in Penang.

In this respect some of Reynolds's observations require comment. With respect to the assimilation paradigm, that is, the most successful Chinese assimilated to Thai society, Reynolds says "[a]s the visual material in this volume amply demonstrates, the Khaws were distinctively Chinese throughout the peak of their prestige and power at court" (x). The visual Chinese-ness, however, is in the pictures of the Penang branch of the family in Penang. Pictures 3 and 4, from the Thai side of the family, show just the opposite. The first is a composite of the founder, Khaw Soo Cheang and his five sons, arranged to imitate a popular picture of the Chakri kings, and in which, insofar as was possible, physical features of the five sons have been emphasized to resemble the kings. In their

dress only Soo Cheang is noticeably Chinese, and the last two sons are wearing Thai official uniforms. In the second row of the picture a bald Sim Chua is reminiscent of Rama II, next to him is heavy-featured (like Rama III) Sim Kong, in the middle an ascetic-looking Sim Khim, the fourth son, is precisely where King Mongkut (Rama IV) is placed in the corresponding royal composite; and in the lowest row moustachioed Sim Teck cannot fail to remind a Thai observer of King Chulalongkorn (Rama V). The parallel admittedly breaks down with the youngest son, womanizing Sim Bee (p. 91), who bore no resemblance, either physical or psychic, to Chakri sixth king Vajiravudh. Likewise in picture 4 Khaw Sim Bee, with moustache, uniform, medals, and topee is a very model member of early twentieth-century Thai officialdom.

Another observation by Reynolds, that when wealthy Chinese in Thailand were ennobled, "[e]ven the noble titles conferred on them sometimes bore subtle signs of their Chinese ethnicity", such as "'sethi', which denoted wealth and eminence and, by implication, a merchant background" (x) does not hold for the Khaw. Or, at least the Khaw had gone beyond that stage; for they, on the contrary, were given a real Thai aristocratic family name, 'Na Ranong', indistinguishable from names given to ethnic Thai. The evidence on the Na Ranong is indeed that assimilation to the Thai elite was part of their success. The fact that their brothers, cousins, and nephews in Penang did not, or could not, do the same is important for comparative study of the two societies which should be undertaken with the above-mentioned paradigms in mind.

Neither do I think Cushman's study supports Reynolds's inference that the Khaw lineage "offers scant support to...a thesis about 'weakness' or 'dependence' in the face of state authority" (xii), a characteristic of bureaucratic capitalism. The Khaw are in fact a perfect illustration of either the 'bureaucratic' or the 'ersatz' variety of capitalism.

The Khaw takeoff came with the move of Soo Cheang and his sons into the Thai bureaucracy as tax monopolists and tin concessionaires. After that their businesses had little to do with productive entrepreneurship, but at best were mercantile, if not dubious services, and compradore activities.

In Penang, (59) "shipping and trade were the mainstays". Two of the "most lucrative aspects of Khaw shipping were the carriage of mining coolies...and opium to supply the miners" (60); "[t]he supply of opium by Khaw ships to the peninsula...when taken in conjunction with the Khaw family's participation in the opium monopoly syndicate at Phuket, was an additional spur to the growth of the Khaw shipping interests" (61); and "[o]pium was one of the main props of the Khaw fortune" (82).

In a real entrepreneurial area, tin mining and smelting, which they had controlled on the Thai side through their bureaucratic posts, when faced with competition, "[t]he Khaw family's answer was...organizing vertically integrated companies to

control the tin industry in the Thai peninsula" (63), that is, a new form of monopoly. A few years later when improved relations between Siam and Britain permitted competition by British companies, and, perhaps more significantly, when the Khaws' most powerful Thai patron, Prince Damrong, was removed from the government in 1915, "the power of the Khaw family...was significantly reduced" (95). As Cushman noted, "[t]he effect of this diminution of political influence on the economic position of the family in Siam and Penang was profound", perhaps because, comfortable with the old Siamese system, they could not get into step with the western entrepreneurial capitalism which was dominating Malaya.

A hint of this is their sale of the Eastern Smelting Company in 1911, just "when [it]...had become 'an established and thriving business'" (96). In terms of immediate monetary interest they did well, gaining a 400% profit on the sale. It was not, however, "in their long-term best interests", for smelting continued to develop to become one of the major industries of the region. What this seems to show is a desire for quick turnover profit, not long-term entrepreneurship.

And was the later career of Khaw Joo Tok not at least bureaucratic capitalist, even compradore, when his main business activity is described as assisting the formation of new Australian tin companies, a task in which he was invaluable because of "his personal friendship with members of Siam's royal family", in particular Prince Damrong, who "was appealed to by Joo Tok in the late 1920s to intervene in a number of mining disputes in which the Khaw family...were involved" (102)? A detailed case of Joo Tok's compradoreship, between foreign investors and the Thai state, also involving Prince Damrong, is summarized on pp. 105-8.

Cushman's work on the Khaw will be essential reading for students who continue in the study of early capitalism in Southeast Asia, but in the opinion of this reviewer such studies must be comparative - in the Khaw case, for instance, a comparison of the different fates of the Na Ranong in Thailand and the Khaw of Penang - and must emphasize the sociological and political-economic, not biography.

Michael Vickery
School of Humanities
Universiti Sains Malaysia

An Islamic Approach to Rural Development: The Arqam Way by Muhammad Syukri Salleh. Asoib International, London, 1992, pp. xii, 326. Tables, Figures, Maps, Plates, Appendix, Bibliography.

To some, Darul Arqam perhaps signifies little more than a sect of Muslims distinguished by their mode of dress and having their headquarters at a place in Selangor called Sungei Pencala. Others may recall that, while Minister of Education, the present Prime Minister praised the movement as an instance of entrepreneurial development because of its involvement in the production and marketing of a range of products. Most readers of Malay language newspapers, however, will know that in recent times it has been condemned as a deviant Islamic group and its publications have been proscribed. There is even a special television "short" spelling out the content of its alleged doctrinal deviance.

Yet, it has been difficult to obtain, in a single accessible source, the views of Darul Arqam and their realization in the communities for which they are so well-known. Thus, it is good to have this book, by a participant observer in the full sense of the term, if only so that Darul Arqam's side of the story can be heard.

By self-definition, Darul Arqam is a sufi-inspired movement, a *tariqat*, under the leadership of a charismatic figure who launched the movement in 1968 to, in the first instance, get Malay Muslims back in touch with their Islamic roots and to put Islamic teachings into practice in a comprehensive way, in accordance with the conception of Islam as a total way of life. In order to carry out the latter, the movement established its first settlement at Sungei Pencala in 1973. Since then, it has grown considerably and has settlements all over the country - some 40 at last count - as well as branches both regionally and internationally. While actual membership of the movement is relatively small, perhaps some 4,000 to 5,000 within Malaysia, it reportedly has influence way beyond this. Some quarters claim that this wider influence is one of the reasons for the vehement condemnation of Darul Arqam, for it is alleged that considerable numbers of civil servants and government employees are either open or secret sympathizers.

Muhammad Syukri's book is a study of the settlements set up by Darul Arqam as a secular embodiment of its precepts and as an example to the wider society of the practicality of those precepts. A lecturer in Development Studies at Universiti Sains Malaysia, the author concludes that these settlements and their achievements provide a viable, sustainable, self-reliant model of 'grassroots' rural development that avoids the pitfalls of modernization-westernization and conventional economic development without rejecting the benefits of modern technology and science. A strength of this model, in the author's view, is that it represents, in his words, "an authentically indigenous, people-initiated

development which is free of development policies imposed by the state, of development bureaucracy, development administration, and free of foreign advisers or foreign development agencies" (p. 273). However, the author also notes that although he is looking at these settlements as an instance of rural development, in Darul Arqam's view, rural development is not simply "a discrete set of policies distinct from other aspects of rural society" but "the realization of a complete and exemplary indigenous Islamic system" (p. 140) and should be assessed as such. At the same time, the author is fully aware that several important matters, not least the multi-ethnic, multi-religious character of Malaysia, need serious consideration if the model is to be generalized into a national one.

Originating in a D. Phil. thesis for Oxford University, the book is divided into four sections. The first, covering Chapters 1 and 2, critically reviews development theory and the political economy of Malaysia's development respectively. The author provides a competent consideration of development theory from modernisation through to its re-thinking in the 1970s and early 1980s. The author assesses the various attempts at formulating a 'grassroots' or 'bottom-up' approach to development and concludes that most such attempts failed to confront the problem that the 'grassroots' had been badly damaged by the colonial experience and modernization policies which were 'Europocentric', as well as the fact that so-called 'grassroots' development continued to be directed from above and outside the local community. In his view, indigenous societies had been "transformed into more dependent and materialistic societies" and that "their traditional forms of solidarity, such as the sense of responsibility, brotherhood, cooperation and mutual consultation were broken down" (p. 8). As a result, he suggests, traditional culture had to be re-constructed if there is to be an "authentic 'grassroots' approach", that is "an approach derived from the needs of local people as perceived and understood by local people" (p. 9).

Given this general framework, the author then considers Malaysia's development experience, particularly in rural development. The discussion of the strictly socio-economic aspects of development proceeds essentially as an internal critique, a comparison of results with objectives as spelled out in the various plans and policies. However, there is some ambiguity here as to whether the author accepts the definitions of wealth and poverty as articulated by these plans and projects. Strictly speaking, these definitions should not be acceptable as they are essentially uni-dimensional in his framework. Yet, when he comes to consider the impact of these policies and plans, wealth and poverty, and the state of well-being of the population, he appears to accept the standard measures, irregardless of whether 'the people' so assess their own state.

With regard to rural development, in particular the 'Green Revolution', the material is somewhat dated, relying primarily on data and arguments from the 1970s. I believe it is accurate to say that, aside from the ecological consequences of the 'Green Revolution' on which there is still considerable controversy, current opinion now grants that the standard criticisms of the 1970s were perhaps over-generalizations, just as the claims on behalf of the 'Green Revolution' were over-blown. There is now greater awareness that its strictly socio-economic consequences are somewhat more variable and dependent upon the context of implementation, the prevailing agrarian structure, and the type of crop, not necessarily in that order of importance.

Building upon the strictly socio-economic critique of development, the author moves on to consider the cultural consequences of what he calls exogenously-inspired development. This is essentially a recapitulation and localization of the general issues raised earlier. His main conclusion here is that such a mode of development has damaged indigenous Malay culture and values, "has severely eroded or destroyed those very elements in Malay rural society - the sense of community and individual values and the religious, cultural and social beliefs upon which these were based - which could have provided the motivation and dynamism for a genuinely locally generated social and economic improvement" (p. 58), "has sought to discredit and weaken traditional Malay values and cultures and, by implication, the Islamic faith which has been the foundation of these" (p. 51). As a consequence, "there has been an erosion of the role of Islam which previously had been a source of dynamism in the Malay society" (p. 51), and the emergence of a dependency syndrome.

This sets the stage for his consideration of Darul Arqam as "a genuine model of an indigenous, people-inspired 'grassroots' approach to development" (p. 11), "inspired by non-material values which is fully cognizant of the material needs of its members" (p. 12), and based upon "authentically local values and beliefs" (p. 12), upon "original, authentic values embodied within a distinct and indigenous philosophical framework" (p. 14). I will return to these claims below.

The second section of the book, covering Chapters 3 and 4, gives an overview of the philosophical-doctrinal and organizational framework, as well as a brief history, of Darul Arqam and its application to development. Chapter 3, covering the philosophical-doctrinal aspects of the movement is useful and succinct. Chapter 4, on the movement's growth and organizational structure, while somewhat too hagiographic in the parts pertaining to its leader, provides interesting information on Darul Arqam's organization - its ideological basis is clearly indicated by the fact that it is essentially a cadre organization with an

outreach that exceeds its actual membership - and membership, both full - and part-time, broken down by occupation or former occupation and by gender. With respect to gender, the numbers and, more so, the differential participation of women as full-time and part-time members is striking, although it receives no explanation. Thus, according to Table 4.3, 61% of the full-time, but only 36% of the part-time, members are female.

However, it would be interesting to have a breakdown of some of the figures by more informative categories. For instance, Table 4.7 giving the former occupations of full-time members is both tantalizing and frustrating. The two largest categories, comprising 57% of the full-time members, are simply given as 'other government servants' and 'others'. This does not permit a reader to draw sufficiently meaningful conclusions as to Darul Arqam's reach in terms of the social background of its membership, although it would appear that the bulk of its membership derives from those who can be broadly categorised as middle-class or petty bourgeois.

But even as they are, there appears to be some problems with the tables. Thus, for instance, Tables 4.5 and 4.8, allegedly listing, by state, part-time members' present occupation and full-time members' former occupation respectively, have been reversed. Furthermore, the totals and categories in the various tables do not tally. For instance, Table 4.3 indicates a total of 571 part-time female members whereas Table 4.4 gives a total of 951 part-time female members, and so on. It should be noted, however, that these errors do not appear to materially affect the argument, but they do make the figures provided not particularly useful, and should be corrected in a future reprint or in an errata sheet for the current print.

The book's third section, comprising Chapters 5 and 6, makes up the meat of the book. Chapter 5 is an empirical survey of Darul Arqam's villagization programme in Peninsular Malaysia covering its growth and distribution, the method of villagization encompassing matters such as funding, settlement policies, land and house ownership systems, decision-making processes, the division of labour and the system of reward and distribution, and matters of infrastructural development such as education, health and other basic facilities. The chapter provides outsiders with some insight into these villages, although this reviewer would wish for more hard information, not just numbers of shops or acres farmed, on the economic activities, in particular, agriculture - clearly the villages source a considerable quantity of food consumption needs from outside. And while it is primarily self-financing, it would help to have some sense of the relative contribution of those working outside the movement, and of donations from outside, to its total income. Similarly, it would be useful to have some details on some actual projects such as chili sauce or soap manufacturing, details

pertaining to sources and costs of material inputs, costing of labour inputs, profit levels, market destinations of the output, and so on, as well as some 'what-if' analysis with respect to, say, the pricing of labour inputs at current market prices rather than internal prices. Such information would be necessary for any assessment of the ultimate material viability of the Darul Arqam not only as a community within a nation but as the nation itself.

That said, the growth of the village programme is quite impressive. Starting with a single village in 1973, the number grew to twenty-eight (in Peninsular Malaysia) in 1988, with the period of most rapid expansion in the mid-1980s. This is attributed to the formation of a central development department in 1981 which coordinated and planned village development by the various branches. These 28 villages cover a total area of almost 200 acres, averaging seven acres per village, but ranging from 0.3 acres to 22 acres, with 1,079 'permanent' residents, about one-third of the total full-time and part-time membership of Darul Arqam. Another 2,500 residents comprise primarily students and sympathizers. The land was obtained primarily through collective purchase or from donations, *waqf*. Members contribute a substantial proportion of their earnings, up to 100%, to the movement for the purposes of land acquisition and village development. In turn, their needs are catered for by the movement. Thus, the emphasis is on the communal, and this is reflected in a whole range of activities, from house types to a system of reward and distribution based apparently on need to food provision to mode of eating. To maintain this tone, there is strict selection of eligibility for residence in the villages which also applies to selection for membership in the movement, and penalties, including suspension of membership, for non-observance.

Decision-making is conducted in accordance with a form of democratic centralism, with views canvassed through formal and informal consultations. Decisions are presented as a consensus and there is no reason to doubt that they are received as such. The degree of participation in such decision-making is, however, unclear. The author talks of consultation between "leaders and members", between "involved and interested leaders and members at related levels and fields", between "leaders and members particularly concerned in the affair in hand or interested members in general" (p. 167). It is more than likely than given the relatively small scale of the movement and of the settlements, the degree of participation is relatively high. However, given the informal character of consultation and the democratic centralist character of ultimate decision-making, it may not be out of place to ask whether an increase in scale may not lead to a decline in the level of participation and an increase in centralism.

How then does one assess Darul Arqam's achievement and how would one compare it to the national resettlement programmes? Does it even make sense to make the comparison, given the great contrast in scale? Muhammad Syukri attempts such an evaluation in Chapter 6. This is the weakest chapter in the book. Indeed, the section aimed at assessing participant satisfaction is a futile exercise given that participation in Darul Arqam is completely voluntary and driven by an ideological commitment to Darul Arqam, its precepts and its goals. Far more useful would have been an attempt to assess the economic viability of Darul Arqam, assuming that it indeed encompassed the nation as a whole.

The final section is made up of Chapter 7 considering the potential of Darul Arqam's approach to rural development and a brief conclusion which reiterates the arguments in the introduction. Chapter 7 starts off with a consideration of the criticisms which have been directed against Darul Arqam by the local media and by the Islamic administrative apparatus, concluding that these criticisms "have not concerned Darul Arqam's specifically developmental aims and practices" (p. 240). While this is true, in one sense, it is nevertheless a surprising conclusion since it is an essential part of the author's argument that Darul Arqam's developmental aims and practices are part and parcel of, indeed derive from, its doctrinal orientation. In addition, it is clearly the case that Darul Arqam's "specifically developmental aims and practices" are adhered to in the face of sacrifices and challenges because of adherence to its doctrinal orientation. Indeed, their very sustainability is perhaps a consequence of such an ideological commitment. If so, then the potential of Darul Arqam's approach is directly a function of its ability to sustain such a commitment.

There is no question in the author's mind of the ability of Darul Arqam to not only sustain such a commitment, but indeed of spreading it. One of the reasons for this is the argument cited early in this review that Darul Arqam's commitments are but a reconstruction of authentic, indigenous Malay values, of a way of life that existed prior to western intrusion and colonialism. Many would question the accuracy of this argument, and instead suggest that what we have here is something of the order of what James Scott has called the 'remembered village', that is, a reconstruction of an idyllic past in response to the *angst* of everyday existence in today's undeniably alienating world. Undoubtedly, this reconstruction has struck a chord with a certain section of the younger generation, but to the degree that it is not really rooted in that past and its crystallization as Malay culture(s), one can wonder how wide-spread will be its appeal.

Furthermore, there is the question of the present multi-ethnic and multi-religious character of Malaysian society - something that the author is acutely aware of.

To the extent that the larger framework within which the author presents his study is one of development deriving from the indigenous traditions of a people, such indigenous traditions in a multi-ethnic setting will probably not be consonant with one another. But even this may be resolved with some tolerance and judicious compromise.

What perhaps is more problematic is a fundamentally ambiguous attitude towards urban settlements and urbanism as manifested by statements such as: "artificial urban lifestyles and corrupting urban influences" (p. 13) and "the need for a minimal, if never complete, independence from those growing urban influences regarded as inimical to the success of the Darul Arqam Islamic community" (p. 146-7). This is something that will have to be confronted more squarely if Darul Arqam were to become the nation, that is, to undergo a massive increase in scale and come out of it intact, even if changed. As things now stand, Darul Arqam lives in some sense in symbiosis with the wider society. At least some members of the wider society benefit from its presence; in turn, it derives some benefit from that wider society, not only as a source of income and inputs, but also as a counter-example from which it draws sustenance.

But all these criticisms should not detract from our gratitude to Muhammad Syukri for giving us this book. Future scholarly attempts at understanding Darul Arqam will find his work to be an indispensable base-line and starting point. In the meantime, this reviewer hopes that the author will see fit to publish further material or, at least, follow up on the very tantalizing questions he raises in his remarkable post-script, as well as address more fully the question of Darul Arqam's vision when generalized to the multi-ethnic and multi-religious society that is Malaysia, i.e., as a national model of development.

Khoo Khay Jin
School of Social Sciences
Universiti Sains Malaysia

Exploring Southeast Asia's Economic Past suntingan G. D. Snooks, A. J. S. Reid dan J. J. Pincus, Singapura: Institute of Southeast Asian Studies, dan Economic History Society of Australia and New Zealand, 1991, illustrations, pp. 102

Nampaknya buku karangan Dr Anthony Reid sendiri, *Southeast Asia in the Age of Commerce, 1450-1680* yang diterbitkan pada 1988 berjaya menarik minat para pengkaji berkenaan Asia Tenggara, hatta di kalangan yang berasal dari luar rantau ini, untuk meneliti dengan lebih serius sejarah ekonomi Asia Tenggara, satu

bidang yang kurang mendapat perhatian selama ini ekoran daripada penumpuan kepada nasionalisme, identiti kebangsaan dan konflik politik.

Exploring Southeast Asia's Economic Past merupakan hasil awal projek menulis sejarah ekonomi Asia Tenggara di bawah kelolaan Research School of Pacific Studies di Australian National University (ANU), Canberra yang juga melibatkan di antaranya ahli-ahli sejarah dari USA, Belanda, Australia dan Perancis serta pemerhati dari Asia Tenggara seperti Dr Chatthip Nartsupha dari Universiti Chulalongkorn. Ke semua esei ini pernah dibincangkan di dalam satu wokrshop yang diadakan di ANU pada Ogos 1989. Esei-esei ini kemudiannya telah diterbitkan di dalam *Australian Economic History Review (AEHR)* pada Mac 1991 (jilid 31 bil 1). Gabungan usaha AEHR dengan Institute of Southeast Asian Studies, Singapura menerbitkan semula esei-esei ini dalam bentuk buku untuk manfaat pengkaji, peminat dan pembaca yang lebih luas merupakan satu langkah yang amat baik dan perlu diberikan tahniah.

Selain bahagian pengenalan dan ulasan buku (hanya buku-buku yang berkaitan dengan sejarah ekonomi Asia Tenggara) buku kecil ini mengandungi lima bab. Para penulisnya pula mempunyai kepakaran sama ada di dalam bidang sejarah, ekonomi atau sejarah ekonomi sama ada yang berkaitan dengan Asia Tenggara ataupun kawasan lain. Bab pertama yang ditulis oleh E. L. Jones, seorang profesor ekonomi dari Universiti La Trobe (Melbourne, Australia) mencadangkan satu kerangka kepada sejarah pertumbuhan ekonomi Asia Tenggara. Bab yang kedua pula, yang ditulis oleh Anne Booth, seorang profesor ekonomi dari School of Oriental and African Studies (London), merupakan satu tinjauan kepada sejarah pertumbuhan ekonomi Asia Tenggara selepas pembukaan terusan Suez (1870) sehingga 1985. Sementara itu bab ketiga pula menumpukan perhatian secara khusus kepada sejarah ekonomi negeri Thai yang ditulis oleh Malcolm Falkus, profesor sejarah ekonomi dari University of New England (Armidale, Australia). Bab yang keempat juga mengkhusus kepada Indochina khususnya Vietnam walaupun perbincangan Irene Norland, seorang sejarawan dari Denmark, ini dibuat dari sudut dasar ekonomi Perancis. Bab lima pula merupakan satu perbincangan ringkas berkenaan sistem mata wang yang terdapat di Asia Tenggara pada abad ke-19 oleh P. J. Drake, seorang profesor ekonomi di University of New England (dan juga Timbalan Naib Canselor universiti yang sama).

Secara keseluruhannya buku ini telah membincangkan aspek-aspek yang penting yang berkaitan dengan sebarang penulisan sejarah ekonomi rantau ini. E. L. Jones umpamanya membangkitkan soal persekitaran serta hubungannya dengan pertumbuhan ekonomi sejak 500 tahun kebelakangan ini. Bagi Jones pertumbuhan ekonomi memang berlaku dalam tempoh tersebut cuma sifatnya tidak begitu "decisive dan persistent" jika dibandingkan dengan Eropah Barat mahupun Jepun. Ann Booth pula cuba mengkaitkan pertumbuhan pesat ekonomi Asia Tenggara pada hari ini, seperti yang berlaku di Indonesia, dengan warisan penjajah, satu perkara yang jarang diakui oleh sarjana-sarjana tempatan

kebelakangan ini. Perkara yang sama turut diungkit oleh Norland di dalam perbincangannya berkenaan pertumbuhan industri di Indochina terutamanya penenunan kain yang dijalankan oleh rakyat pribumi di Vietnam. Sementara itu perbincangan berkenaan ekonomi negeri Thai dilakukan melalui pembahagian zaman sebelum dan selepas 1950. Falkus mendakwa kedudukan baik buruh pertanian di sekitar 1930-an menjadi penghalang utama kepada pertumbuhan buruh perindustrian yang murah. Keadaan ini, walau bagaimanapun berubah sekitar 1950 dan kerana beberapa sebab tertentu, buruh perindustrian menjadi tumpuan utama buruh-buruh dari sektor pertanian dan ini turut membantu pertumbuhan pesat ekonomi negeri Thai di sepanjang dekad 1980-an. Lebih menarik lagi ialah perbincangan Falkus berkenaan sikap elit-elit tempatan, yang dianggap negatif selama ini, terhadap pertumbuhan ekonomi. Dakwaan ini amat menarik kerana umumnya rekod raja-raja Chakri di dalam bidang pertanian tidaklah begitu baik dan barangkali memerlukan bukti-bukti yang lebih kukuh daripada yang ditonjolkan setakat ini.

Sejajar dengan sifatnya yang berbentuk kajian awal, esei-esei ini telah mengutarakan beberapa persoalan penting yang memerlukan penyelidikan lanjut. Di antara persoalan-persoalan ini termasuklah: kaitan pertumbuhan ekonomi Asia Tenggara bermula dengan perkembangan eksport yang pesat, sama ada perlunya pendudukan Jepun dan kesannya ke atas pertumbuhan ekonomi dikaji semula, bentuk-bentuk kapitalisme yang muncul di Asia Tenggara, peranan ibu kota seperti Bangkok, masalah perspektif, serta perkara-perkara yang berkaitan dengan bank, mata wang (duit kertas) dan dasar kewangan.

Seperti yang telah ditunjukkan oleh esei-esei ini, minat untuk menulis sejarah ekonomi rantau ini memang ada. Cabaran untuk berbuat demikian juga besar dan barangkali memerlukan pengembelian yang lebih giat tenaga serta buah fikiran para akademik rantau ini, bukan setakat menjadi pemerhati seminar atau pengulas kertas kerja. Di fahamkan bahawa projek yang lebih besar nanti akan melibatkan lebih ramai sejarawan dari Asia Tenggara, satu langkah semestinya baik bagi menghasilkan pendekatan yang lebih munasabah dengan kehendak rantau ini. Pun begitu, *Exploring Southeast Asia's Economic Past* merupakan satu sumbangan penting kepada sejarah ekonomi Asia Tenggara dengan meminta kita memikirkan perkara-perkara yang selama ini diabaikan.

Abu Talib Ahmad
Pusat Pengajian Ilmu Kemanusiaan
Universiti Sains Malaysia

Sastera Sufi selenggaraaan Baharudin Ahmad, Dewan Bahasa dan Pustaka, K.Lumpur, 1982, pp.118, Pengenalan, Indeks.

SASTERA Sufi adalah bahagian daripada tradisi intelektual Islam yang gemilang. Di Barat telah lama ia menjadi bahan kajian yang menarik dan malahan turut memberi ilham kepada para penyair mereka. Di Dunia Nusantara sendiri, yang tradisi sastera klasiknya dirintis oleh penulis Sufi seperti Hamzah Fansuri, minat para pengkaji dan sasterawan moden kepada sastera Sufi baru muncul semula pada masa belakangan. Oleh kerana itu tidak menghairankan apabila kajian dan penerbitan karya-karya Sufi dalam bahasa Melayu-Indonesia boleh dibilang masih sedikit. Buku Baharudin Ahmad, yang ada di hadapan kita sekarang, dapat dipandang sebagai kajian awal untuk memperkenalkan semula kandungan khazanah dan relevansi sastera Sufi.

Buku ini menghimpun karangan tujuh penulis terkemuka, termasuk Baharudin Ahmad sendiri. Enam penulis yang lain ialah Ismail Hamid, Ali Ahmad, Mustafa Mohd. Isa, Hamdan Hassan, Shahnnon Ahmad dan Md. Salleh Yaapar. Dalam "Pengenalan" Baharudin Ahmad mengemukakan bahawa sastera Sufi perlu dipahami dalam dua cara: Pertama, kita harus mendapat gambaran jelas tentang hakikat kebenaran dan keindahan yang terdapat di dalamnya; kedua, bagaimana seluruh fenomena kejadian diterapkan dalam sastera, berlandaskan pengalaman dan perasaan yang berjaya dicapai Sufi yang menikmati kesedaran spiritual di peringkat yang lebih tinggi. Para Sufi melihat segala kejadian dari 'Atas' atau dari 'Dalam', dari peringkat hakikat kebenaran. Kecuali itu para Sufi melihat 'keindahan' bukan sebagai sentimen jiwa, melainkan sebagai keruhanian dan kerana itu keindahan itu punya 'makna' dan 'pusat'. Tak lupa Baharudin Ahmad membicarakan pula keistimewaan karya penulis Sufi agung seperti Rumi, Ibn 'Arabi, Ibnu Sina, 'Iraqi, Ibn Ata'Allah al-Iskandari dan lain-lain. Puisi pula dipilih sebagai media utama para Sufi dalam mengekspresikan pengetahuan dan pengalaman transendentalnya, oleh kerana puisi selain dapat menarik perhatian pembaca juga memang sesuai untuk menyampaikan pesan cinta transendental.

Karangan pertama dalam buku ini ialah karangan Ismail Hamid "Kemunculan Puisi Keislaman Dan Peranannya Sebagai Media Kesusasteraan Sufi". Pengarang membicarakan munculnya puisi-puisi pujian kepada Nabi Muhammad SAW (puisi *na'tiyah*) sebagai permulaan timbulnya kesusasteraan Islam. Diakui oleh beliau bahawa ahli-ahli Sufi bukan saja sebagai pelopor kepada satu aliran keruhanian dalam Islam tapi juga turut mencetuskan satu kebangkitan sastera Islam yang amat diminati. Karangan kedua adalah karangan Ali Ahmad "Karya Naratif Sufi: *Mantiq al-Tair* Satu Pengenalan Ringkas". Ali Ahmad membicarakan khusus karya agung 'Attar, sebuah kisah alegori dengan mengambil burung-burung penempuh jalan keruhanian yang sedang melakukan perjalanan mencari dirinya yang sejati dan Tuhan. Alasan pengarang memilih *Mantiq al-Tair* ("Musyawarah Burung") oleh kerana karya ini dapat menjelaskan bahawa sastera Sufi tidak semata-mata merupakan puisi-puisi

lirik, tapi juga terdapat di antaranya puisi-puisi naratif seperti karya Attar ini. Alasan kedua oleh kerana karya ini memiliki keistimewaan iaitu menggambarkan jalan-jalan tarekat yang perlu dilalui oleh seseorang yang mau mencapai kemuncak dalam pertemuannya dengan Tuhan.

Pengarang ketiga Mustafa Mohd Isa menurunkan karangan "Pengaruh Islam Dan Pembinaan Kesusasteraan Melayu Klasik Bercorak Islam di Nusantara". Pengarang mengemukakan bahawa karya-karya Melayu klasik, prosa dan puisi, termasuk karya-karya penulis Sufi terkemuka seperti Hamzah Fansuri dan Abdur Rauf Singkel. Pengarang keempat Hamdan Hasan melalui karangannya "Kesan Pemikiran Ahli-ahli Sufi Dalam Penulisan Sastra Melayu di Nusantara" membicarakan pertentangan antara pemuka wujudiah Hamzah Fansuri dan pegecamnya Nuruddin al-Raniri dan pengaruhnya dalam kehidupan keagamaan dan kesusasteraan di Alam Melayu Nusantara. Pengarang kelima Sahnnon Ahmad dengan karangan "Islam dan Hubungannya Dengan Masyarakat, Kesusasteraan, Melayu, dan Kemodenan" sekalipun tak berbicara tentang sastra Sufi, namun pada hakikatnya beliau juga membicarakan relevansi sastra Sufi bagi kepengarangan moden di Dunia Melayu atau Nusantara. Menurut Sahnnon pengaruh modernisme yang bercanggah dengan Islam sering menjadi pilihan pengarang Melayu. Akan tetapi, kata Sahnnon lagi, pada masa kebelakangan ini ada beberapa karya sastra Melayu yang memperlihatkan keinginan untuk kembali ke akar Islam.

Dua karangan signifikan dalam buku ini ialah esei Md. Salleh Yaapar "Kesusasteraan Islam dan Penghayatannya di Malaysia Pada Masa Kini" dan esei Baharudin Ahmad "Sufisme dan Sastra: Falsafah dan Kritikan".

Abdul Hadi W.M.
Pusat Pengajian Ilmu Kemanusiaan
Universiti Sains Malaysia

Terengganu Darul Iman: Tradisi Persejarahan Malaysia oleh Muhammad Yusoff Hashim, Dewan Bahasa dan Pustaka, K. Lumpur, 1991, pp. xiv-916. Prakata, penghargaan, lampiran, bibliografi, indeks.

The Malay Sultanate of Malacca by Muhammad Yusoff Hashim, trans. by D.J. Muzaffar Tate, Dewan Bahasa dan Pustaka, 1992, pp. xxxi-340. Foreword, preface, introduction, maps, illustrations, index.

Professor Datuk Muhammad Yusoff Hashim has clearly set a record by local standards with these two publications. Firstly, these are monumental works in terms of size, the first contains 916 pages, and the second (a translation) 340 pages, although the original Malay version contained 420 pages. Secondly, they

his untiring and prodigious energy. In addition, he has edited and annotated the *Hikayat Siak*, published in 1992 by Dewan Bahasa dan Pustaka, and co-edited another collection of historiographical works on Pahang's history with Aruna Gopinath, *Tradisi Persejahan Pahang Darul Makmur, 1800-1930*, published also in 1992 by Tempo Publishing, K. Lumpur.

Muhammad Yusoff delights in uncovering old and rare manuscripts, especially those that fall within the field of Malay historiography. His forte has been the study of a genre which G.L. Koster has called "the Heroic-Historical Syair". In 1980 Penerbit Universiti Malaya published his master's thesis on *Syair Sultana Maulana*. This long poem of 1102 stanzas narrates a campaign in late 1809-early 1810 carried out by a Kedah fleet in answer to an order by Siam, Kedah's suzerain, to help expel a Burmese force from Thalang, or Salang (now known as Phuket). The poem was probably written by the secretary of the Kedah fleet as he claims to have taken part in the operations. Five years later, a study by the late Professor Cyril Skinner on the *Syair Sultana Maulana*, together with a translation in English, was published. Judging by journal reviews, Western scholars hardly noticed the appearance of Muhammad Yusoff's work, but gave the work of the wellknown professor in Malay studies serious attention. They probably might not have heard of it due to the fault of Muhammad Yusoff's publisher in not sending out review copies, but an Australian scholar, discussing Yusoff's work recently, said given his important contributions in Malaysian historiography, Yusoff needed to publish more widely in English to gain international recognition. Probably in response to such views, Yusoff has now had his book *Kesultanan Melayu Melaka* translated competently into English by Muzaffar Tate, a historian in his own right; it is hoped, the others will follow suit. However, in Malaysia, Yusoff's standing is assured. Recognition has come, first with a Datukship, then a professorship and, a second time around, the headship of the history department at Universiti Malaya.

The first work under review relates to a Malay syair which provides an account of Terengganu's history from 1880s to 1930s. It is believed to be the work of a Terengganu royal woman poet-historian, Tengku Dalam Kalthum binti Tengku Wok Khazaki because her published work carries the initials T.D.K. This work is said to be the second longest Malay syair ever written (the longest is the *Syair Agung*). Muhammad Yusoff has studied three versions of the syair - one a hand-written draft believed to be the original manuscript entitled *Riwayat Terengganu Darul Iman*, the second is a published text (published in Singapore in 1936 in two volumes by The Ahmad Press) entitled *Syair Tawarikh Zainal Abidin III*, while the third text is without a title and is believed to be a recopy of the published text, made probably when copies of the published text had run out.

According to Yusoff the three texts are identical in many aspects, and were written by Tengku Dalam Kalthum.

The *Riwayat Terengganu Darul Iman* (R.T.D. for short), or the *Syair Tawarikh Zainal Abidin III* had been known to some Western scholars like J.C. Bottoms and Mubin Sheppard, who referred to it in his *A Short History of Terengganu* (1949). Much more has now been tapped and cited by local scholars like Timah Hamzah and Shahril Talib. What Muhammad Yusoff has done is to edit, transliterate, annotate and introduce the published text. He has clearly identified Tengku Dalam Kalthum as the real author. He also gives her biographical details obtained through several interviews with older members of the Terengganu royal family. Yusoff has also studied the language of the text and the historical background in which the work was written, assessing it in the wider context of the *syair* genre and within the tradition of Malay historiography. The four introductory chapters take up 254 pages, while the "apparatus criticus" which accompanies the introductory chapters is equally impressive - it runs to 1,543 notes and occupies 273 pages! It is further supplemented by 24 appendices of valuable historical documents in Jawi, Rumi and English, including the transliteration of the two parts of the R.T.D. text in Rumi. The original Jawi manuscript of R.T.D. consisted of 344 pages but is not included. However, the entire transliterated Rumi text of R.T.D. is reproduced within 312 pages.

Tengku Dalam Kalthum was the daughter of Sultan Zainal Abidin III and was born either in 1913 or 1914. A pretty and voluptuous figure from her photograph, she married three times, and according to a surviving relative, is believed to have composed R.T.D. with one of her husbands. She grew up in a strong court literary tradition, in which it was fashionable to write poetry among members of the royal family and the aristocracy. Other leading Terengganu court women poet-historians were Tengku Tuan Bilik who wrote *Kobat Syahar Zaman I*, Tengku Ampuan Besar Mariam binti Sultan Ahmad Pahang who produced *Syair Perkahwinan Dahulu Kala* and Hajjah Wok Aisyah binti al-Haji Nik Idris, who wrote *Syair Tuan Hampris*, an eulogy of the first British Adviser to Terengganu. According to Muhammad Yusoff, Hajjah Wok Aisyah beat them all in terms of style and mastery of language. However, the present extant copies of the works of Tengku Dalam Kalthum and the other women poet-historians, which are now available to researchers, should really be credited to an older generation of local historians in Terengganu who included among its members the late Dato' Haji Mohd. Salleh bin Haji Awang (MISBAHA). He was a great and tireless patron and promoter of Terengganu historical studies who converted his home into an archive and museum and befriended every research student who came knocking at his door. Rightly in recognition of his services, the U.S.M. had conferred on him an honorary degree of master of letters.

Apart from its literary and philological merits, *The Syair Tawarikh Zainal Abidin III* is an invaluable historical source which gives the inside view of the istana on many important events which occurred in Terengganu and in the neighbouring state of Kelantan from 1880s to 1930s. Tengku Dalam Kalthum traces the events which began during the reign of her father through the reigns of her two brothers, Sultan Muhammad Syah II and Sultan Sulaiman Badrul Alam Syah. Her eldest brother, Sultan Muhammad Syah II, was deposed by J.L. Humphreys, the first British Adviser over a conflict of royal authority in 1920. An alert and sharp observer, Tengku Dalam Kalthum recorded in verse the death and funeral of her father, the rebellion of Tok Janggut in Kelantan in 1915, the official visit of Sultan Muhammad Syah II to Singapore to discuss the appointment of the British Adviser, the great flood in Terengganu (1926), and the Terengganu uprising led by Haji Abdul Rahman Limbong in 1928. She also has interesting stories and details of wild tigers terrorising the countryside, of a Terengganu man who ran amok, the introduction of motor cars, the opening up of roads, and of laughter and gaiety at Malay dances and social gatherings. Of her headstrong and hot-tempered brother who was deposed by Humphreys, she wrote:

308. *Oleh mendengar keras rajanya
sekali-kali tak boleh membantahnya
lagipun sangat takut rasanya
berpandang-pandangan sama sendirinya.*

Of Tok Janggut's rebellion, she penned the following lines:

223. *Seorang tua nama Tuk Jangguk
memanggit pergaduhan memberi takut
pegawai polis nyawa dicabut
segala mereka lari kelibut.*
224. *Azmatnya bunyinya tiada terhingga
oleh Tuk Jangguk membuat derhaka
rakyat banyak mengikut suka
berani menghadap mati dan luka.*

Conscious of her own limited sources of information, the poet-historian wrote:

- 758/II *Maklumlah pengarang perempuan yang hina
di manakah hendak tahu sempurna?
harap mendengar segala rancangan
bukan sendiri pergi ke sana.*

Muhammad Yusoff has made a valuable contribution to Malaysian historiography by making available Tengku Dalam Kalthum's work to a wider audience. His study has given due recognition to a local woman writer, and enhanced the value of her work as an important historical source for other scholars.

Muhammad Yusoff's earlier work, *The Malay Sultanate of Malacca*, is a collection of thirteen articles, most of which are published for the first time. They are presented in two parts: (a) historiography and (b) history. Part one has articles on the historical sources on the Melaka Sultanate, the *Sejarah Melayu*, the *Hikayat Siak* and the *Sejarah Raja-Raja Melayu*. Part two deals with the administrative and political system of Melaka, Islam, trade and shipping, and Melaka society. The Malay edition has been available to students for quite some time; the issue of the English language edition ensures that it is now available to a wider international public.

Cheah Boon Kheng
School of Humanities
Universiti Sains Malaysia

Catatan ringkas/ Briefly noted

A History of Singapore, (ed.) C.T. Chew and Edwin Lee, Oxford University Press, Singapore, 1991, pp.442. Tables, plates, editors' introduction, bibliography, index.

Buku ini mengandungi 18 buah esei yang bercorak antara-displin dan merupakan usahasama kakitangan akademik di National University of Singapore. Sejarah Singapura yang dimaksudkan disini bukanlah "Sejarah Singapura lama" tetapi "Sejarah Singapura modern" yang bermula daripada 6 Februari, 1819 apabila Raffles memperolehi pulau itu daripada Temenggung Abdul Rahman dan Sultan Hussein. Hanya beberapa buah esei sahaja - oleh Arthur Lim Joo Hock, Wong Lin Ken dan Ernest Chew - sanggup membincangkan zaman pra-kolonial, atau "zaman Melayu" negeri Singapura, itu pun dengan cara selang pandang sahaja. Tumpuan yang lebih diberikan kepada apa yang berlaku selepas 1819 - iaitu, perkembangan pelabuhan, perdagangan, bilangan penduduk, dan institusi-institusi pemerintahan bercorak barat, penubuhan organisasi-organisasi politik, perkembangan perkhidmatan pendidikan, media massa, perumahan, kesihatan, kebajikan awam, dan pencapaian kemerdekaan, keselamatan dan pertahanan Singapura masakini. Tiga suku daripada rajah-rajah yang diterbitkan

menggambarkan perangkaan selepas tahun 1947; sama juga dengan gambarfoto. Sebuah esei yang menarik ialah tentang sejarah 'imej' bentuk-bentuk rumah yang dibina di Singapura di antara 1800-1970-an oleh Teo Siew-Eng dan Victor R. Savage. Gambarfoto di m.s. 313 menimbulkan kerinduan terhadap kehilangan rumah papan dan atap Melayu: "a rare sight in Singapore today". Satu persoalan timbul bersabit dengan penyumbang-penyumbang: apakah di seluruh N.U.S. tidak ada seorang sarjana Melayu pun yang berkelayakan untuk menyumbangkan esei untuk jilid ini; apakah ia juga telah menjadi kehilangan di N.U.S.?

Aspirasi Negara: Satu Kumpulan Esei, diselenggarakan oleh Soo Khin Wah dan Wong Khok Seng, Fajar Bakti, K. Lumpur, 1992, m.s. 186.

Buku ini yang bertemakan aspirasi negara dan Wawasan 2020 merupakan himpunan esei yang membicarakan isu-isu masakini terutamanya yang berkaitan dengan Malaysia. Ia disusun khas untuk pembaca umum dan juga calon-calon yang akan menduduki peperiksaan. Esei-esei meliputi pelbagai aspek tentang pembangunan masyarakat dan ekonomi Malaysia serta isu semasa juga perkembangan sedunia dalam aspek ekonomi, sains, teknologi, persekitaran dan ekologi.

Ciri-ciri Satira Dalam Novel Melayu dan Afrika Moden: Kajian Perbandingan oleh Fatimah Busu, Dewan Bahasa dan Pustaka, K. Lumpur, 1992, m.s. 192.

Penulis terkenal Fatimah Busu telah memilih tujuh buah novel dari dua buah negara iaitu Malaysia dan Afrika Barat untuk dibuat perbandingan. Novel-novel tersebut ialah *Putera Gunung Tahan*, *Anak Mat Lela Gila* (Ishak Haji Muhammad), *One Man One Matchet* (Timothy Aluko), *Tikus Rahmat* (Hassan Ibrahim), *A Man of the People* (Chinua Achebe), *The Interpreters* (Wole Soyinka) dan *The Beautiful Ones Are Not Yet Born* (Ayi Kwei Armah). Novel-novel ini dianggap sebagai mempunyai kekuatan tema dan bentuk yang tersendiri dan menggambarkan struktur masyarakat masing-masing yang secara langsung memperlihatkan permasalahan daripada kesan-kesan kolonialisme. Fatimah mengajar kesusasteraan di Pusat Pengajian Ilmu Kemanusiaan, Universiti Sains Malaysia.