HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

EXECUTIVE SUMMARY

State Party **MALAYSIA**

State, Province and Region This serial nomination, consisting two most historic cities in Malaysia – Melaka and George Town - is designated under the name of:

HISTORIC CITIES OF THE STRAITS OF MALACCA :
Melaka and George Town.

Both the Historic City of Melaka and the Historic City of George Town, Penang are located on the west of Peninsular Malaysia, and are bordered by the historic Straits of Melaka (Malacca) to their west.

Historic City of Melaka **001-M**
Historic City of Melaka, Melaka, Malaysia

Region	:	In Peninsular Malaysia
State	:	State of Melaka, Malaysia
Province	:	Melaka Historical City Council (MBMB)

The Historic City of Melaka is located in the State of Melaka (*Negeri Melaka*), 125 kilometers south of Kuala Lumpur. Located on the west coast of central Peninsular Malaysia, Melaka state is bordered by the Straits of Malacca to the west, State of Negeri Sembilan to the north and State of Johor to the south.

The State capital, Melaka, extends from the nominated area at the mouth of Melaka River inland to the new administrative center at Ayer Keroh.

Historic City of George Town **002-P**
Historic City of George Town, Penang, Malaysia

Region	:	In Peninsular Malaysia
State	:	State of Penang, Malaysia
Province	:	Municipal Council of Penang Island (MPPP)

The Historic City of George Town is located in the State of Penang (*Negeri Pulau Pinang*), 325 kilometers north of Kuala Lumpur. The State of Penang comprises of Penang Island and its mainland component of Seberang Perai (formerly known as Province Wellesley); and is situated off the coast of northern Peninsular Malaysia.

George Town, the State capital located on Penang Island, is the heart of the metropolitan area that is the second largest urban conurbation in Malaysia, served by a sea port, North-South highway, as well as an international airport.

Name of Property

This serial nomination is designated under the name of :

HISTORIC CITIES OF THE STRAITS OF MALACCA:
Melaka and George Town

Consisting of two historical port cities in Malaysia :

001-M Historic City of Melaka, Melaka
002-P Historic City of George Town, Penang

Site No.	Name	Municipal	Coordinates of Centre Points	Area Core Zone (ha.)	Area Buffer Zone (ha.)	Map Annex
001-M	**The Historic City of Melaka**	Melaka Historical City Council	2.2^0 11′ 30″ N 102.0^0 15′ 45″ W	38.62	134.03	1.1
002-P	**The Historic City of George Town**	Municipal Council of Penang Island	5.0^0 25′ 17″ N 100.0^0 20′ 45″ W	109.38	150.04	1.2
			TOTAL AREA (hectares)	148.00	284.07	

Geographical Coordinates to the Nearest Seconds

The centre of the **The Historic City of Melaka** can be identified by the geographical coordinates at **2.2^0 11′ 30″ N** and **102.0^0 15′ 45″ W;**

where as

The centre of the **The Historic City of George Town** can be identified by geographical coordinates at **5.0^0 25′ 17″ N** and **100.0^0 20′ 45″ W**

Textual Description of the boundaries of the nominated area

001-M The Historic City of Melaka

Core Zone :

The Core Zone of the Historic City of Melaka comprises of two major areas: First is St. Paul's Hill Civic Zone which has a number of government buildings, museums, churches, urban square and original fortress town from the 16th century Portuguese and Dutch Period. Second is The Historic Residential and Commercial Zone has more than 600 shophouses, commercial and residential buildings, religious buildings and tombs on four main streets : Jalan Tun Tan Cheng Lock (Heeren Street), Jalan Hang Jebat (Jonker Street), Jalan Tokong/Tukang Emas/Tukang Besi and Jalan Kampung Pantai; as well as on four perpendicular streets of Lorong Hang Jebat, Jalan Hang Kasturi, Jalan Hang Lekiu and Jalan Hang Lekir.

Buffer Zone:

The Core Zone is being protected by 134.03 hectares of Buffer Zone, bounded by Jalan Merdeka, Jalan Kota Laksamana, Jalan Ong Kim Wee, Jalan Tan Chay Yan, Jalan Munshi Abdullah, back lots of Kampong Banda Kaba, Jalan Chan Koon Cheng and Jalan Merdeka.

002-P The Historic City of George Town

Core Zone :

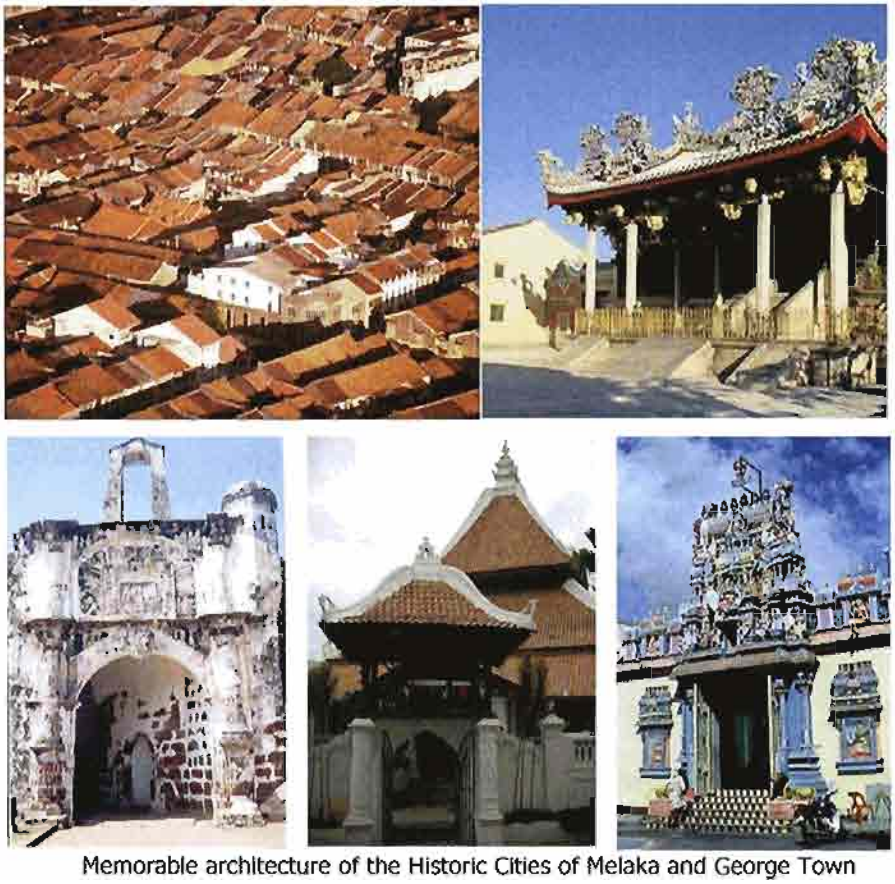
The Historic City of George Town covers and area of 109.38 hectares bounded by the Straits of Melaka on the north-eastern cape of Penang Island, Lorong Love (Love Lane) to the North-West and Gat Lebuh Melayu and Jalan Dr Lim Chwee Leong to the South-West corner. There are more than 1700 historic buildings within this Core Zone align on four main streets of Pengkalan Weld, Lebuh Pantai, Jalan Masjid Kapitan Keling and Lorong Love and several perpendicular streets of Jalan Tun Syed Sheh Barakbah, Lebuh Light, Lebuh Bishop, Lebuh Gereja, Lebuh China, Lebuh Pasar, Lebuh Chulia, Lebuh Armenian and Lebuh Aceh.

Buffer Zone :

The Core Zone is being protected by 150.04 hectares of Buffer Zone bounded by stretch of sea area around the harbour, Jalan Perangin to the South-West corner and Jalan Transfer to the North-West corner.

With the following area (ha) :

No	Property (Name)	Core Zone (hectares)	Buffer Zone (hectares)	Total Area (hectares)
001-M	**The Historic City of Melaka**	**38.62** (22.4%)	**134.03** (77.6%)	**172.65** (100%)
002-P	**The Historic City of George Town**	**109.38** (42.2%)	**150.04** (57.8%)	**259.42** (100%)
Total		**148.00** (34.3%)	**284.07** (65.7%)	**432.07** (100%)

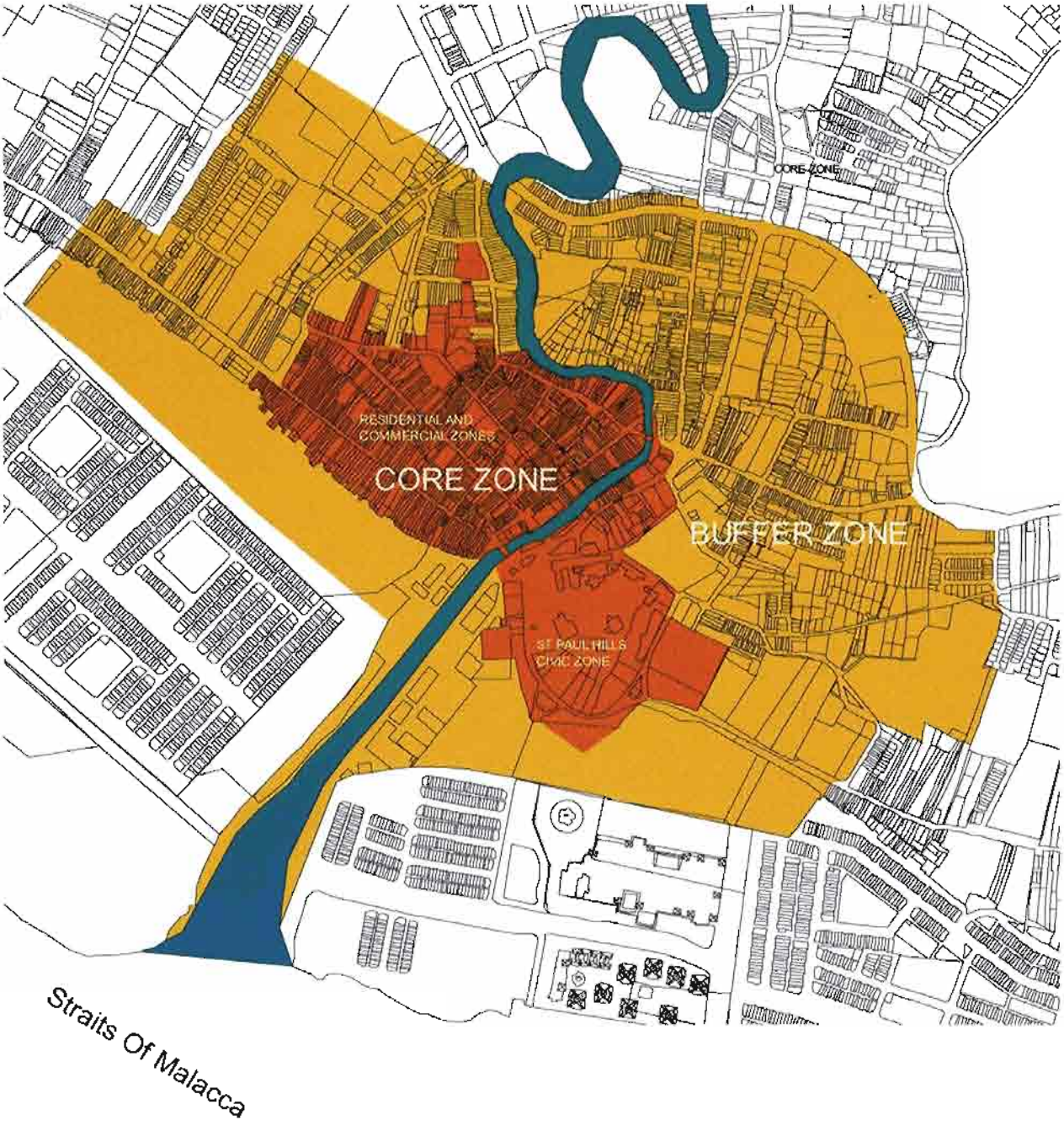


Memorable architecture of the Historic Cities of Melaka and George Town

A4 size map of the nominated property, showing boundaries and buffer zones

Maps 01 and 02 on page 5 and 6 respectively, show the Core and Buffer Zones of the Historic City of Melaka

Map 03 and 04 on page 7 and 8 respectively, show the Core and Buffer Zones of the Historic City of George Town



N
W E
S

Scale 1cm : 470 m

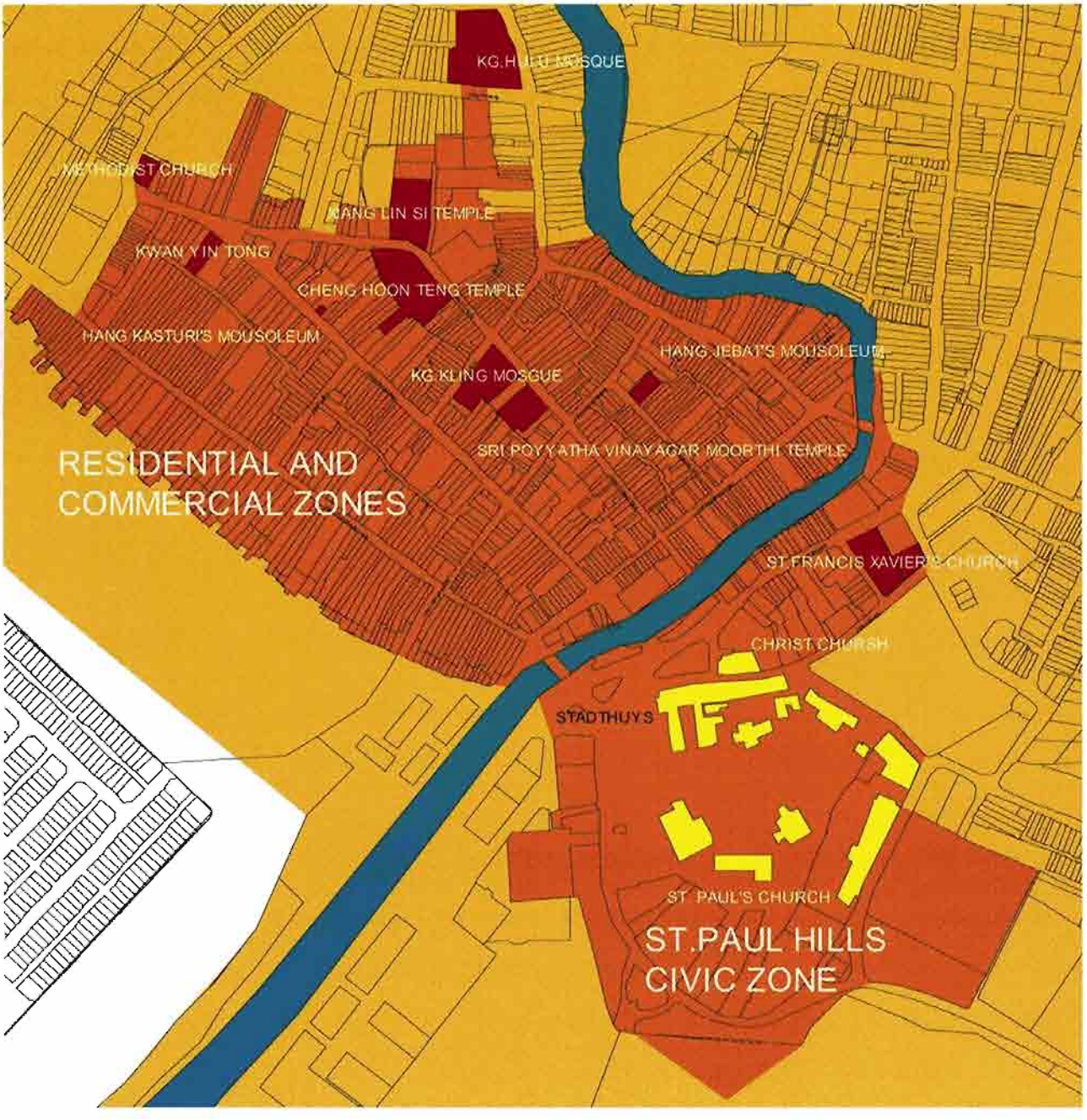
MAP 01

THE CORE AND BUFFER ZONES OF THE HISTORIC CITY OF MELAKA

Source :
Town and Country Planning Department, Melaka

Legend :

	Core Zone	38.62 hectares
	Buffer Zone	134.03 hectares
	Total	172.65 hectares



N
W E
S

Scale 1cm : 280m

MAP 02

THE CORE ZONE OF THE HISTORIC CITY OF MELAKA

Source :
Town and Country Planning Department, Melaka

Legend :

	Core Zone	38.62 hectares
	Buffer Zone	134.03 hectares
	Total	172.65 hectares

N
W E
S

Scale 1cm : 160m

MAP 03

THE CORE AND BUFFER ZONES OF THE HISTORIC CITY OF GEORGE TOWN

Source :
Town and Country Planning Department, Penang

Legend :

	Core Zone	109.38 hectares
	Buffer Zone	150.04 hectares

N
W E
S

Scale 1 cm : 100 m

MAP 04

THE CORE ZONE OF THE HISTORIC CITY OF GEORGE TOWN

Source :
Town and Country Planning Department, Penang

Legend :

	Core Zone	109.38 hectares
	Buffer Zone	150.04 hectares

Justification Statement of Outstanding Universal Value

Being situated geographically between two great civilizations of the East (China) and West (India), and having been ruled at various periods by great civilizations of the Malays and Islam, Portuguese, Dutch and British, the Historic Cities of Melaka and George Town are very rich in their living multi-cultural heritage, as depicted by various religious, and cultural practices of the society. The living cultural heritage is reinforced by the existence of the urban morphology and architecture that symbolize various eastern and western styles which need to be continuously conserved and preserved.

It is therefore, can be concluded that "The Historic Cities of the Straits of Malacca: Melaka and George Town" meet the criteria of outstanding universal values in that they are:

Justification 1

Justification 1 :

"The Historic Cities of the Straits of Malacca : Melaka and George Town" are <u>excellent examples of historic colonial towns on the Straits of Malacca, that have endured and experienced a succession of historical events</u> mostly related to their former function as trading ports linking the East and West.

No other historic port towns on the Straits of Malacca or in the East that were used as settlements by the three great European powers for almost **500 years** [1511 – 1957]. Melaka in particular, was occupied by the Portuguese for 130 years [1511-1641], then by the Dutch for 145 years [1641-1786] and by the British for 171 years [1786-1957].

The Historic Cities of Melaka and George Town are the few historic cities in the world that experienced a succession of a colourful past from the Malay Sultanate, the Chinese, the Portuguese, the Dutch, the British and the post-colonial period, with each of this period managing to inscribe its print on the scroll of its evolution. However, in terms of its urban form, none of this age succeeded in erasing the imprint of its predecessors.

Although, the physical evidence of the Melaka Malay Sultanate is not available, ancient graveyards and tombstones belonging to the warriors of the Sultan such as those Hang Jebat and Hang Kasturi found in the Core Zone of Melaka provides evidence of the period. The Portuguese who remain form a unique Eurasian community who speaks an ancient dialect of the Portuguese language and profess the Roman Catholic faith; they also left behind inherited the ruins of the church on St. Paul's Hill and the remains of the '*Porta de Santiago*' (*Figure 3.3)*, the only artifact left of the infamous '*Fortaleza de Malacca*'.

The Dutch legacy can be seen in the design of the town square, surrounded by architectural masterpieces in the form of the Old Dutch administrative building called Stadthuys, the Christ Church and the Post Office building (*Figure 3.4*). The Dutch also left behind a unique array of townhouses in Heeren Street and Jonker Street as well as an urban

pattern that is unique due to the regulations imposed on buildings fronting a street.

The British, who ruled Penang (George Town) from 1786 and Melaka from 1824 until the country independent in 1957, left with a morphological framework that influences the modern city today as well as excellent administrative and religious buildings, also an administrative and legal system used by independent Malaysia.

During the 171 years of British occupation in Malaya (1786-1957), they left a profound influence on the country's political system, administration, architecture and lifestyles of the country. Many great buildings, mainly public, administrative and religious buildings are still stand in their original glory in both Melaka and George Town. Such as the St. George's Church (*Figure 3.5*), the State Assembly Building in George Town, built in early 19th century in Anglo-Indian classical style, features triangular pediment and cylindrical columns and the City Hall of George Town in classical style.

During this period (19th century), the Malayan 'bungalow' emerges, a mixture of European and local features, such as timber posts and thatched roofs. As well as the shophouses and temples built by the Chinese immigrants who were mainly brought in by the British to help open-up the mining lands, and later the Indian temples built by the Indian who came to Malaya to help the British in rubber plantation and in building up infrastructure works.

Juxtaposition of different building styles and typology from those built by the Portuguese, the Dutch , the British, the Malay, the Chinese and the Indian mainly, has created rich mixture of urban fabric, both in Melaka and George Town. They remain as multi-cultural heritage towns until the present days, thus justify for outstanding story of the interchange of human values over the centuries.

Justification 2:

Justification 2 **"The Historic Cities of the Straits of Malacca : Melaka and George Town" are <u>the most complete surviving historic cities on the Straits of Malacca with a multi-cultural living heritage</u> originating from the mercantile era of the Straits of Malacca, where the trade route extended from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay archipelago to China.**

and

"The Historic Cities of the Straits of Malacca : Melaka and George Town" are living testimony to the multi-cultural heritage and tradition of Asia, <u>where the greatest religions, and cultures met</u>. <u>The coexistence of distinct faiths - both tangible and</u>

intangible - in particular the different religious buildings, is a testament to the religious pluralism of Asia.

No others historic port towns on the Straits of Malacca or in Asia offers a vibrant multi-cultural living heritage as Melaka and George Town. Within the core and buffer zones, the Malay, the Chinese and the Indian communities mainly, still practices the same cultural traditions as they used to, hundreds of years ago. Melaka and George Town are truly living testimony to the multi-cultural heritage and tradition of Asia.

Similarly, no other historic port towns on the Straits of Malacca or in Asia offers a multi-religious community, each practicing their own heritage traditions and values. This can best be seen in the existence of different religious buildings - the Malay mosques, the Chinese temples, the Indian temples and the churches - within the core and buffer zones of Melaka and George Town.

The architecture of these religious buildings are exceptional. The Malay mosques, for example adopting strict design planning, but influenced by the regional pitch roof, as well as by the Chinese, colonial and British Raj styles. The Chinese temples, on the other hand are influenced by the traditional Chinese architecture of the southern China; where as, the Indian temples very much follow the traditional Indian architecture from India. Similarly the many churches in the core and buffer zones, are of the western styles. Within the Core and Buffer Zones of Melaka and George Towns there are 57 (20 in Melaka and 37 in George Town) number of religious buildings, mainly Malay mosques, Chinese temples, Indian temples and churches. All are still function as they were hundreds of years ago, where the communities perform prayers and other religious activities on daily basis.

As a place where the greatest religions and cultures met, so too have their built forms, both retaining clear identities and allowing a fusion of ideas unified through a predominant respect for scale and continuity. It is this that makes the urban landscape of value, not only the buildings per se, but their juxtaposition within the historical urban fabric of both cities.

The different cultural groups and traditions have helped to enrich further the beautiful traditions and customs of these historic cities. The fact that these various peoples are living side by side with one another but practicing their own individual traditions and customs, make both Melaka and George Town, as the most vibrant and interesting living multi-cultural heritage towns in East and South East Asia.

Justification 3 **JUSTIFICATION 3:**

"The Historic Cities of the Straits of Malacca : Melaka and George Town" reflect the coming together of cultural elements from elsewhere in the Malay Archipelago and from India and China with those of Europe to create a unique architecture, culture and townscape without parallel anywhere in the East and South East Asia. In particular a range and exceptional architecture of shophouses.

As the important hubs of both regional and global trade in the Southeast Asia from 16th to 19th century, the cities of Melaka and George Town still maintain their architectural heritage including various types of heritage buildings. This includes the traditional Malay houses, mosques, churches, Chinese temples, Hindu temples, colonial buildings and large number of shophouses and townhouses.

No other historic port towns on the Straits of Malacca or in Asia offers a range and unique architecture of shophouses as in Melaka and George Town. Within the core and buffer zones of Melaka and George Town, there are now more than 2,000 shophouses of different styles and influences. Mostly, are in the good state of conservation, these two or three storey shophouses share common characteristic. Such as : rectangular plan form, built in rows with uniform facades, facing main streets, continuous covered five foot way in front, jack roof, internal courtyards, as well as are of brick walls plastered with lime, wooden timber structures and clay roof tiles, to name a few.

The emergence of these shophouses can be traced to the influx of Chinese immigrants from the southern coastal provinces of China in the 18th and 19th century until World War II. They brought with them both knowledge and methods of house construction which then adapted to the Malaysian urban shophouses.

Generally these shophouses feature common characteristics:

- Rectangular plan form, measures between 6-7 meters wide and 30 meters deep, sometimes extending to about 60 meters deep.
- Always built in rows with uniform facades and continuous covered five foot way in front.
- Brick walls, plastered with lime, wooden timber structures and clay roof tiles.
- The shop front on the ground floor had no permanent wall, instead panels of doors are used to close the shop.
- Jack-roof, an elevated roof segment above the main roof, is used to allows hot air to escape, as well as to allow light to

penetrate the inner rooms.

- Linear plan form, punctuated with one or more open courtyards, allowing natural ventilation and light to happen.

- The design of front facades of these shophouses varied, some are much more elaborated in design, depicting different styles and influences, both western and eastern styles.

- The front windows are normally full length from floor to ceiling and with balustrades; some finished with fanlights opening at the top and adjustable louvers.

Over the decades, the development of these shophouses in term of their design and styles have evolved from simple plan with plain façade introduced by the Dutch to more elaborate facades that features the Malay, the Chinese and the Western motifs and in many cases are of Eclectic. Generally, they can be grouped according to the following:

No	Styles	Melaka	George Town
1	Dutch Style. (17th - 18th century)	x	
2	Southern China Style (18th – early 19th century)	x	
3	Early Shophouse Style (1800 – 1850's)	x	x
4	Early Transitional Style (1840 – 1900's)	x	x
5	Early Straits Eclectic Style (1890 -1920's)	x	x
6	Late Straits Eclectic Style (1920 -1940's)	x	x
7	Neo-Classical Style (19th – early 20th century)	x	x
8	Art-Deco Style (1930-1950's)	x	x
9	Early Modern Style (Post War)	x	x

The rather large collection of shophouses within the Core and Buffer Zones of Melaka and George Town, most are still being used as they were initially meant for, reflect the typology and design development of these shophouses that were influenced by the marriage of different cultural tradition of the East and West.

Criteria under which property is nominated

Nomination of Melaka and George Town into the World Heritage List is based on the criteria stated in paragraph 77 of the *Operational Guidelines* for the implementation of the World Heritage Convention.

As living historic towns, both Melaka and George Town are still inhabited by people; majority of them are descendants of the local groups that have inhabited the cities for generations. They are excellent examples of historic colonial towns on the Straits of Malacca, that have endured and experienced a succession of historical events mostly related to their former function as trading ports linking the East and West. They are excellent examples of living heritage towns where multi-cultural heritage and tradition of South and East Asia coexistence; and where large examples of shophouses, in many different styles and cultural influences, can be found.

It is, proposed that the Historic Cities of the Straits of Malacca: Melaka and George Town, Penang be considered for inscription under:

Criteria (ii), (iii), and (iv) of the *Operational Guidelines 2005.*

Criteria (ii)

Criteria (ii) *: exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.*

"The Historic Cities of the Straits of Malacca : Melaka and George Town" represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and civilization exchanges of Malay, Chinese, Indian and European cultures.

Criteria (iii)

Criteria (iii): *bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.*

"The Historic Cities of the Straits of Malacca : Melaka and George Town" are living testimony to the multi-cultural heritage and tradition of Asia, where the greatest religions, and cultures met. The coexistence of distinct faiths - both tangible and intangible - in particular the different religious buildings, is a testament to the religious pluralism of Asia.

Criteria (iv) ***Criteria (iv)**: be an outstanding example of a type of building, architectural or technological ensemble, or landscape which illustrates (a) significant stage(s) in human history.*

"The Historic Cities of the Straits of Malacca : Melaka and George Town" reflect the coming together of cultural elements from elsewhere in the Malay Archipelago and from India and China with those of Europe to create a unique architecture, culture and townscape without parallel anywhere in the East and South East Asia. In particular a <u>range and exceptional architecture of shophouses and townhouses.</u>

Name and Contact Information of Official Local Institutions

1. **Department of Heritage**
   Ministry of Culture, Arts and Heritage Malaysia
   Tingkat 26,27,30,34 & 35,
   Menara TH Perdana
   1001 Jalan Sultan Ismail
   50694 Kuala Lumpur, MALAYSIA

   Phone : +603-2612 7600
   Fax : +603-2697 5161
   Web : heritage.gov.my

2. **Municipal Council of Penang Island (MPPP)**
   17th Floor, KOMTAR
   10675 Penang
   MALAYSIA

   Phone : +604-261 8139
   Fax : +604-229 9637
   Web : mppp.gov.my

3. **Penang Town and Country Planning Department**
   Tingkat 57, KOMTAR
   Jalan Penang
   10875 Penang, Malaysia

   Phone : +604-650 5488
   Fax : +604-263 7580
   Web : sukpp.gov.my

4. **Melaka Historical City Council (MBMB)**
   Graha Makmur,
   No.1 Lebuh Ayer Keroh
   75450 Melaka, Malaysia

Phone : +606-232 6411
Fax : +606-231 2431
Web : mbmb.gov.my

5. **Melaka Town and Country Planning Department**
Aras 5, Wisma Negeri
Jalan Wisma Negeri
75450 Ayer Keroh
Melaka, Malaysia

Phone : +606-232 3482
Fax : +606-232 3443
Web : jpbdmelaka.gov.my

6. **Melaka Museums Corporation (PERZIM)**
Kompleks Warisan Melaka
Jalan Kota
75000 Melaka, Malaysia

Phone : +606-282 6526
Fax : +606-282 6745
Web : perzim.gov.my

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

1. IDENTIFICATION OF THE PROPERTY

(1a) Country **MALAYSIA**

(1b) State, Province and Region

This serial nomination, consisting two most historic port cities in Malaysia – Melaka and George Town - is designated under the name of:

HISTORIC CITIES OF THE STRAITS OF MALACCA : Melaka and George Town.

Both the Historic City of Melaka and the Historic City of George Town, Penang are located on the west of Peninsular Malaysia, and are bordered by the historic Straits of Melaka (Malacca) to their west.

001-M
Historic City of Melaka, Melaka, Malaysia

Historic City of Melaka

Region	:	In Peninsular Malaysia
State	:	State of Melaka, Malaysia
Province	:	Melaka Historical City Council (MBMB)

The Historic City of Melaka is located in the State of Melaka (*Negeri Melaka*), 125 kilometers south of Kuala Lumpur. Located on the west coast of central Peninsular Malaysia, Melaka state is bordered by the Straits of Malacca to the west, State of Negeri Sembilan to the north and State of Johor to the south.

The State capital, Melaka, extends from the nominated area at the mouth of Melaka River inland to the new administrative center at Ayer Keroh.

002-P
Historic City of George Town, Penang, Malaysia

Historic City of George Town

Region	:	In Peninsular Malaysia
State	:	State of Penang, Malaysia
Province	:	Municipal Council of Penang Island (MPPP)

The Historic City of George Town is located in the State of Penang (*Negeri Pulau Pinang*), 325 kilometers north of Kuala Lumpur. The State of Penang comprises of Penang Island and its mainland component of Seberang Perai (formerly known as Province Wellesley); and is situated off the coast of northern Peninsular Malaysia.

George Town, the State capital located on Penang Island, is the heart of the metropolitan area that is the second largest urban conurbation in Malaysia, served by a sea port, North-South highway, as well as an international airport.

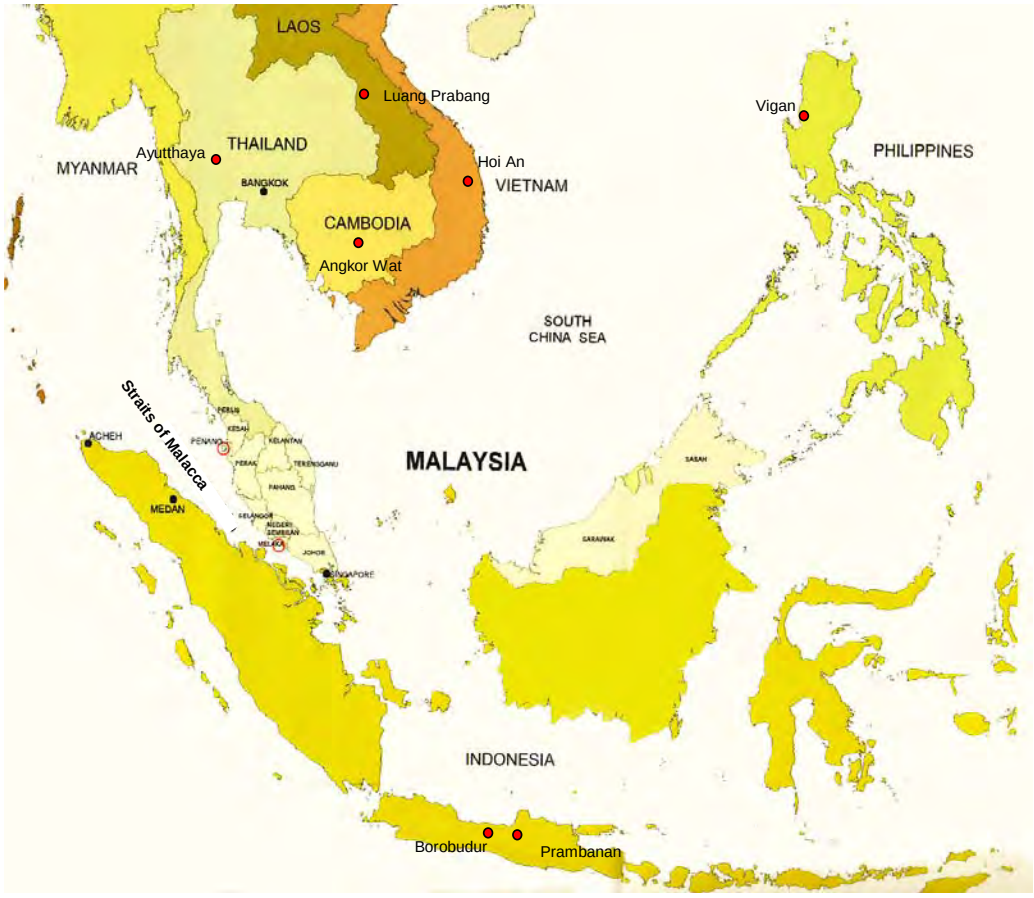
Location Maps

The following Maps 1.1 and 1.2 clarify the location of these two historic cities in Malaysia and in South East Asia in general.

- Map 1.1 shows the map of Malaysia in relation to South East Asia countries and other inscribed cultural sites in South East Asia
- Map 1.2 shows the location map of the Historic Cities of Melaka and George Town in relation to their respective states and to the Straits of Malacca

Figure 1.1: Typical roofscape of the Historic Cities of Melaka and George Town.

Nomination Dossier
Historic Cities of the Straits of Malacca

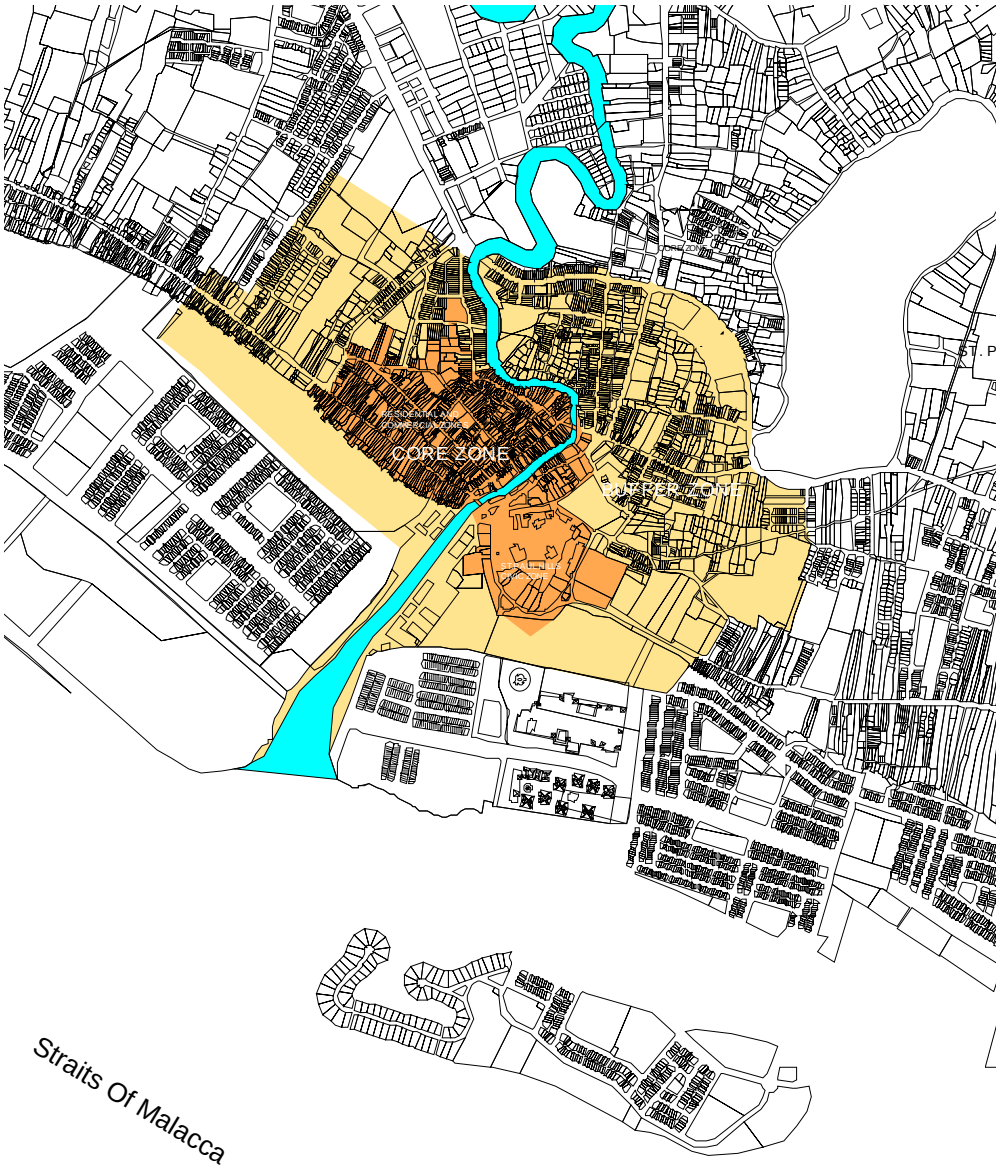


*	**MAP 1.1** **MAP OF MALAYSIA IN RELATION TO SOUTH EAST ASIA COUNTRIES AND OTHER INSCRIBED CULTURAL SITES IN SOUTH EAST ASIA**	
Source : PEN – HERITAGE SDN BHD		

Nomination Dossier
Historic Cities of the Straits of Malacca

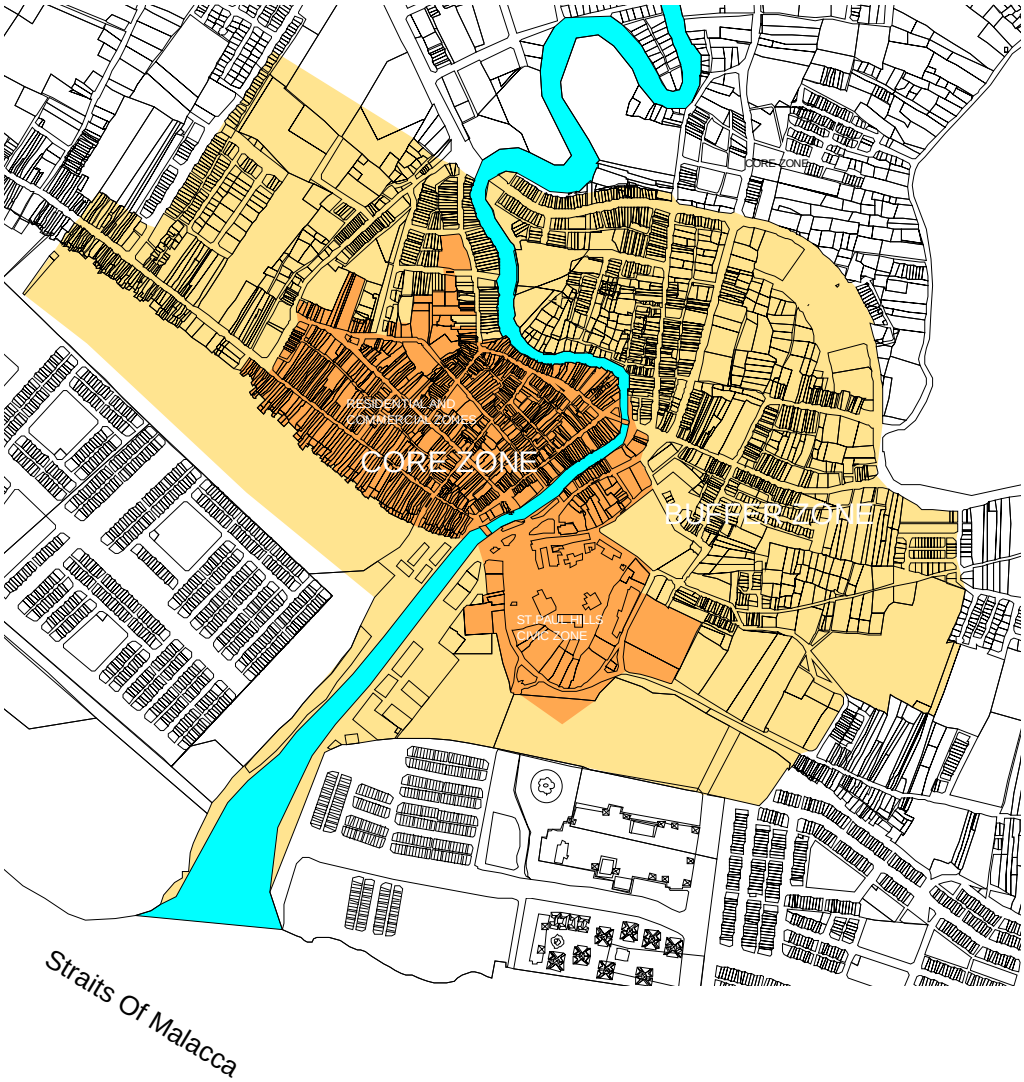
*	**MAP 1.2** **LOCATION MAP OF THE HISTORIC CITIES OF MELAKA AND GEORGE TOWN IN RELATION TO THEIR RESPECTIVES STATES AND TO THE STRAITS OF MALACCA.**	
Source : PEN - HERITAGE SDN BHD		

Nomination Dossier
Historic Cities of the Straits of Malacca



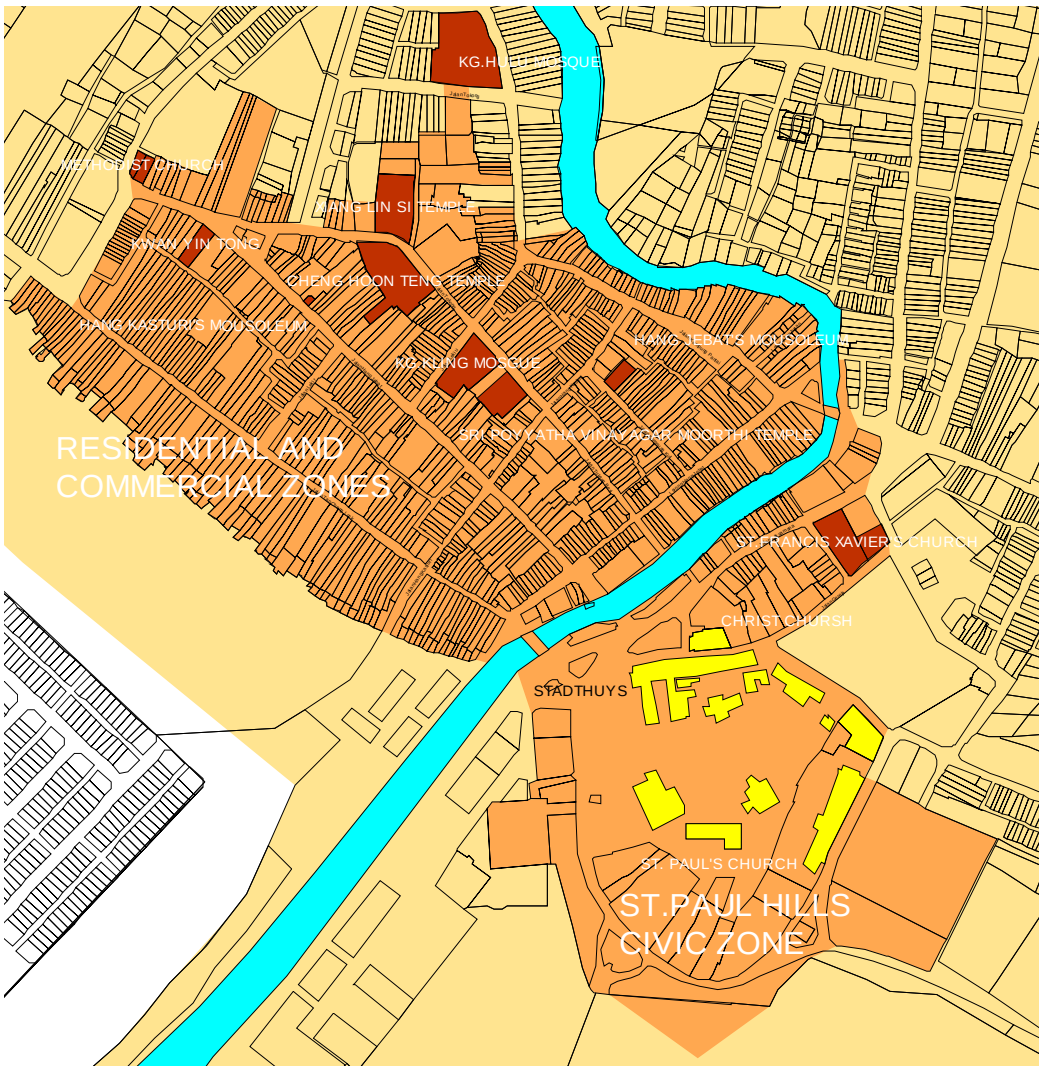
*	**MAP 1.6** **LOCATION OF NOMINATED AREA IN RELATION TO MELAKA CITY AND THE STRAITS OF MALACCA**	
Source : Town and Country Planning Department, Melaka	Legend : Core Zone 38.62 hectares Buffer Zone 134.03 hectares Total 172.65 hectares	

Nomination Dossier
Historic Cities of the Straits of Malacca



* Scale 1cm : 470 m	**MAP 1.7** **THE CORE AND BUFFER ZONES OF THE HISTORIC CITY OF MELAKA**	
Source : Town and Country Planning Department, Melaka	Legend : Core Zone 38.62 hectares Buffer Zone 134.03 hectares Total 172.65 hectares	

Nomination Dossier
Historic Cities of the Straits of Malacca



* Scale 1cm : 280m	**MAP 1.8** **THE CORE ZONE OF THE HISTORIC CITY OF MELAKA**	
	Legend : Core Zone 38.62 hectares Buffer Zone 134.03 hectares Total 172.65 hectares	

The Historic City of George Town

002-P
The Historic City of George Town, Penang

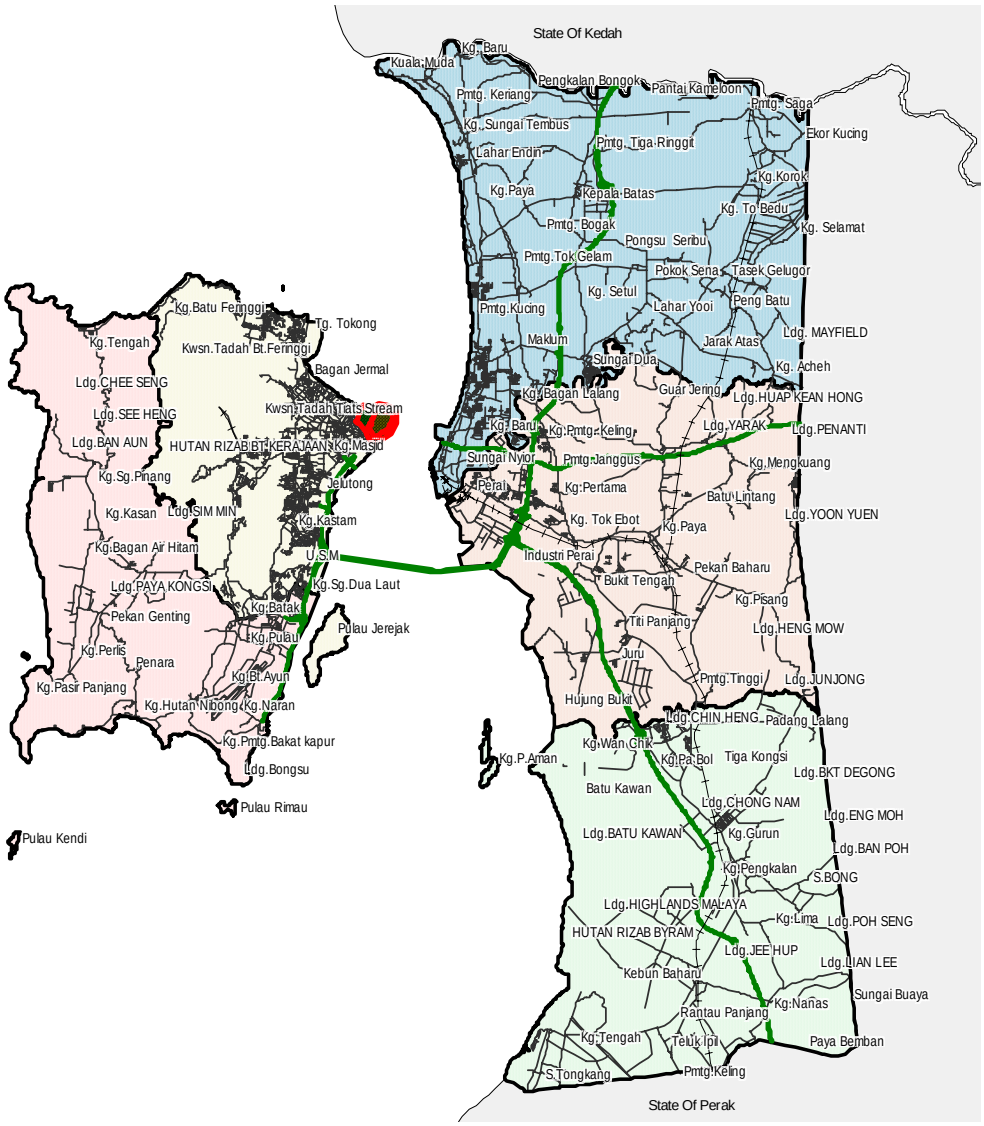
Figure 1.2 : Aerial View of the Historic City of George Town

Core Zone:
The Historic City of George Town covers and area of 109.38 hectares bounded by the Straits of Melaka on the north-eastern cape of Penang Island, Lorong Love (Love Lane) to the North-West and Gat Lebuh Melayu and Jalan Dr Lim Chwee Leong to the South-West corner. There are more than 1700 historic buildings within this Core Zone align on four main streets of Pengkalan Weld, Lebuh Pantai, Jalan Masjid Kapitan Keling and Lorong Love and several perpendicular streets of Jalan Tun Syed Sheh Barakbah, Lebuh Light, Lebuh Bishop, Lebuh Gereja, Lebuh China, Lebuh Pasar, Lebuh Chulia, Lebuh Armenian and Lebuh Aceh.

Buffer Zone:
The Core Zone is being protected by 150.04 hectares of Buffer Zone (this does not include sea buffer), bounded by stretch of sea area around the harbour, Jalan Perangin to the South-West corner and Jalan Transfer to the North-West corner.

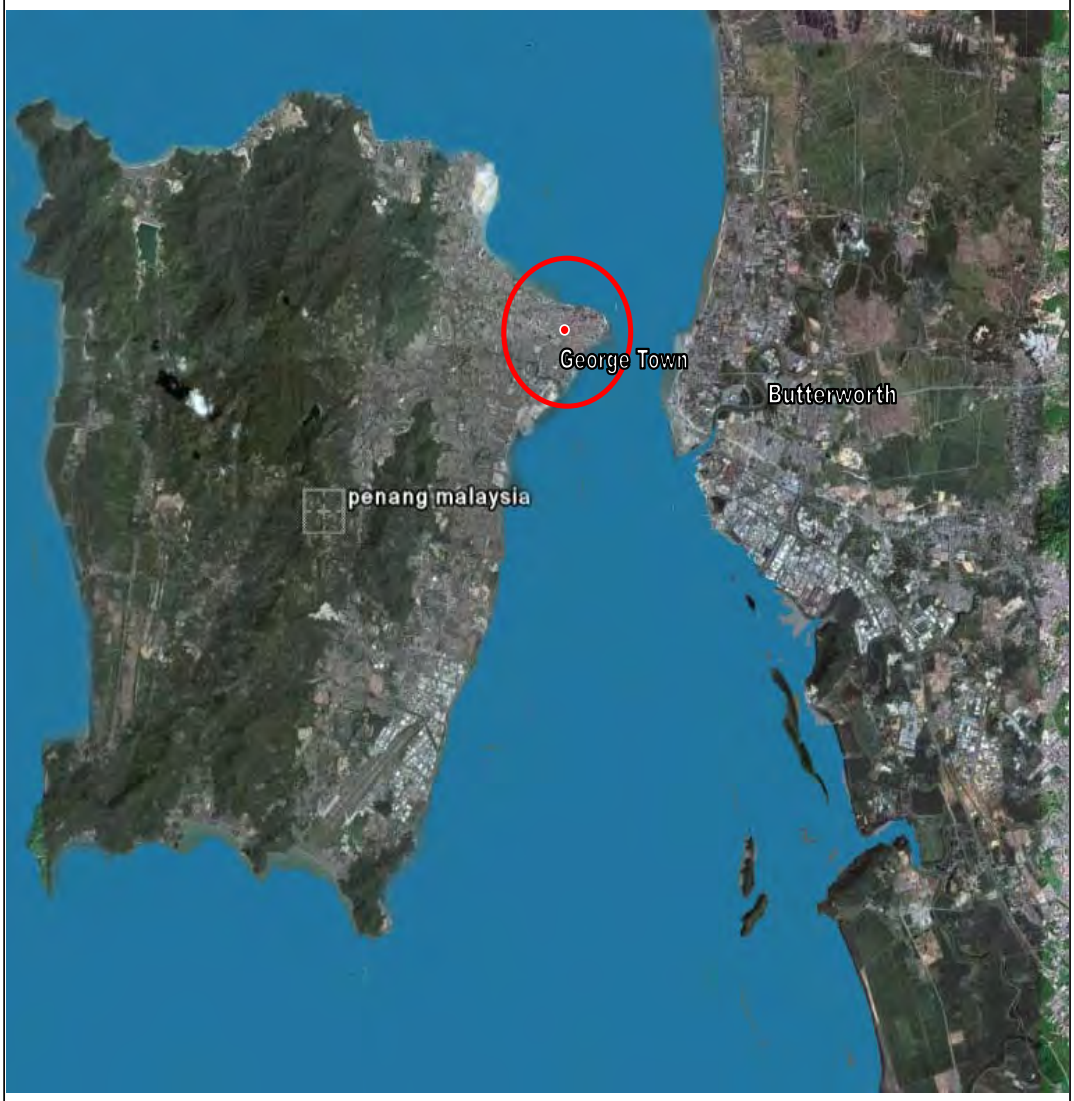
Map 1.9 shows the location of the Historic City of George Town in relation to its State;
Map 1.10 shows the aerial photo of the Historic City of George Town;
Map 1.11 shows the aerial photo of core and buffer zones of the Historic City of George Town
Map 1.12 shows the Historic City of George Town in relation to the George Town City as whole
Map 1.13 shows the Core and Buffer Zones of the Historic City of George Town;
Map 1.14 shows the Core Zone of the Historic City of George Town; where as **Annex 1.2** shows GIS drawings of both the Core and Buffer Zones of the Historic City of George Town.

Nomination Dossier
Historic Cities of the Straits of Malacca



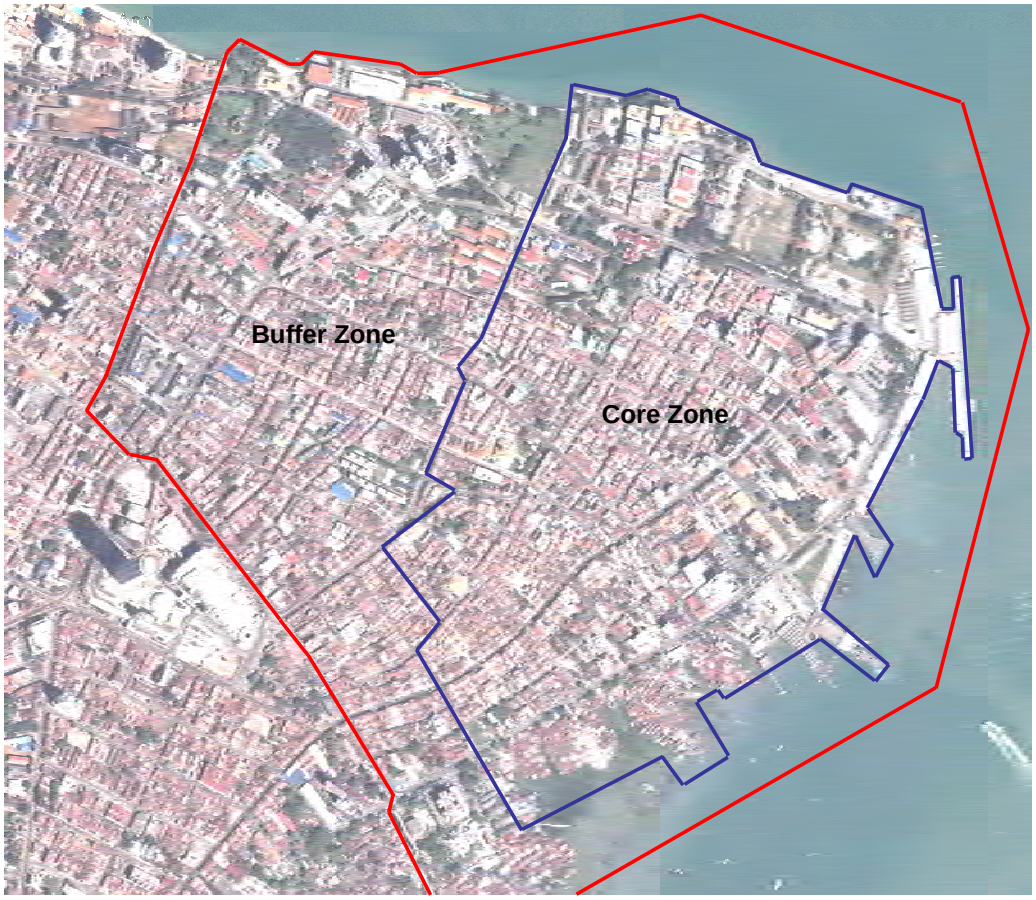
* Scale 1 in : 8,315m	**MAP 1.9** **LOCATION MAP OF THE HISTORIC CITY OF GEORGE TOWN**	
Source : Town and Country Planning Department, Melaka		

Nomination Dossier
Historic Cities of the Straits of Malacca



*	**MAP 1.10** **AERIAL PHOTO OF THE HISTORIC CITY OF GEORGE TOWN**	
Source : Town and Country Planning Department, Melaka	Legend :	

Nomination Dossier
Historic Cities of the Straits of Malacca



*	**MAP 1.11** **AERIAL PHOTO OF CORE AND BUFFER ZONES OF THE HISTORIC CITY OF GEORGE TOWN**	
Source : Town and Country Planning Department, Penang		

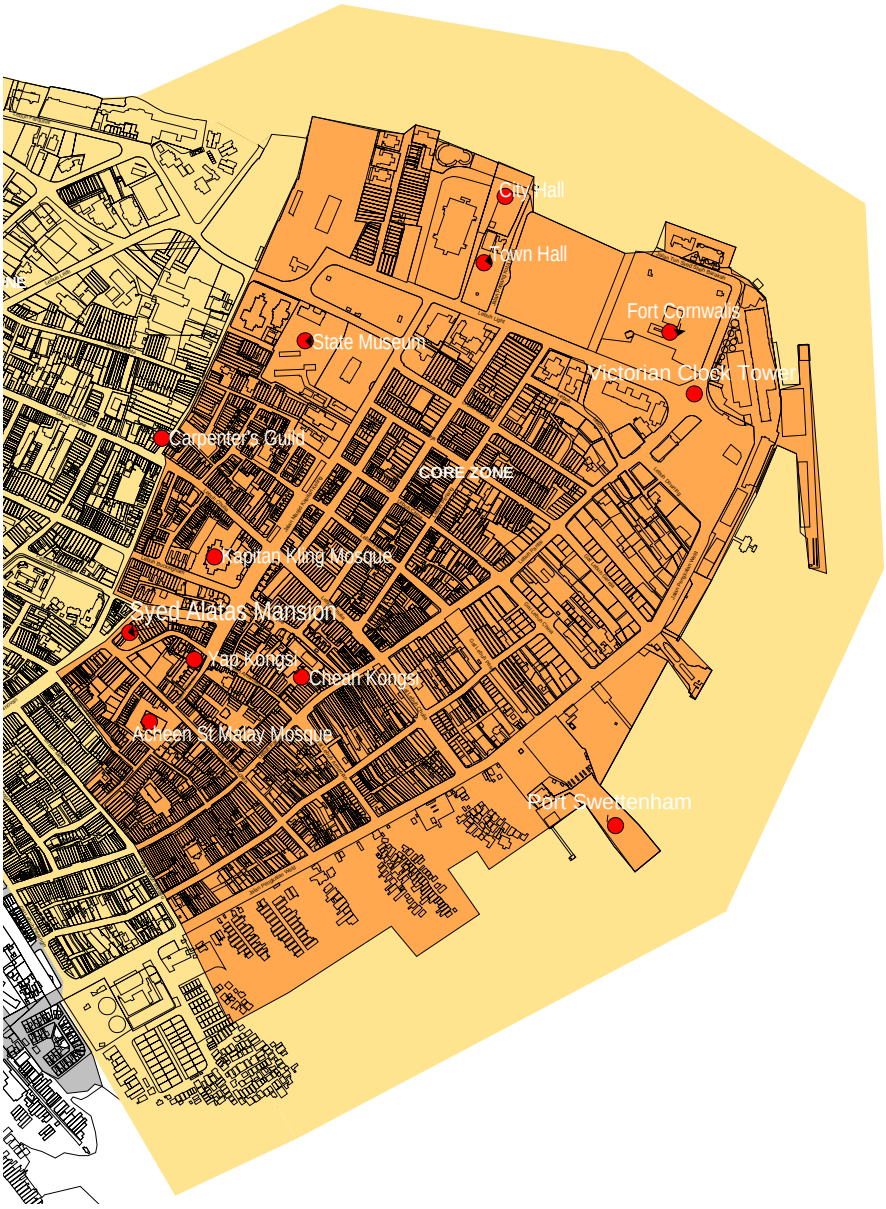
Nomination Dossier
Historic Cities of the Straits of Malacca

* Scale 1cm : 320m	**MAP 1.12** **THE HISTORIC CITY OF GEORGE TOWN IN RELATION TO THE GEORGE TOWN CITY AS A WHOLE**	
Source : Town and Country Planning Department, Penang	Legend : Core Zone 109.38 hectares; Buffer Zone 150.04 hectares; Total 259.42 hectares	

Nomination Dossier
Historic Cities of the Straits of Malacca

* Scale 1cm : 160m	**MAP 1.13** **THE CORE AND BUFFER ZONES OF THE HISTORIC CITY OF GEORGE TOWN**	
Source : Town and Country Planning Department, Penang	Legend : Core Zone 109.38 hectares Buffer Zone 150.04 hectares Total 259.42 hectares	

Nomination Dossier
Historic Cities of the Straits of Malacca



* Scale 1 cm : 100 m	**MAP 1.14** **THE CORE ZONE OF THE HISTORIC CITY OF GEORGE TOWN**	
Source : Town and Country Planning Department, Penang	Legend : Core Zone 109.38 hectares; Buffer Zone 150.04 hectares; Total 259.42 hectares	

(1f) Area or nominated property (ha.) and proposed buffer zone (ha.)

The Historic City of Melaka : The site corresponds to the oldest part of the historic centre of Melaka , including the Melaka River that passes through the site, and encompasses St. Paul's Civic Zone and Historic Residential and Commercial Zone.

The Historic City of George Town : The site corresponds to the historic inner city of George Town, encompasses rich collection of the historic buildings of different styles. Mainly the Indo-Malay Palladian Style, Anglo-Indian Bungalow, Early Shophouses, Early Transitional Style, Early Eclecticism Shophouse, Sino-Anglo Bungalows, Neo Classical Style, Art Deco Style, Early Modern Style, Late Modern Style, as well of numerous number of religious buildings such as mosques, Chinese and Indian temples and churches.

With the following area (ha) :

Table 1.2 : Area of Core and Buffer Zones

No	Property (Name)	Core Zone (hectares)	Buffer Zone (hectares)	Total Area (hectares)
001-M	The Historic City of Melaka	38.62 (22.36%)	134.03 (77.64%)	172.65 (100%)
002-P	The Historic City of George Town	109.38 (42.16%)	150.04 (57.84%)	259.42 (100%)
	Total	**148.00** (34.25%)	**284.07** (65.75%)	**432.07** (100%)

British architecture in George Town

Dutch architecture in Melaka

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

2. DESCRIPTION

(2a) Description Of Property

Figure 2.1 : Historic Melaka River today

Figure 2.2 : Aerial view of George Town

Introduction

The Historic Cities of Melaka and George Town are two most extensive historic port settlements in Malaysia. Their urban fabrics, dating from the 16th century for Melaka and 18th century for George Town, together with the monumental facades and the urban pattern, largely are still intact, constitute a cultural property of interest for mankind.

For the Historic City of Melaka, the property for the inclusion on World Heritage List, comprises of two major protected areas within the conservation zone of the city, and is demarcated by the historic Melaka River. First is the St. Paul's Hill Civic Zone and another is the Historic Residential and Commercial Zone. Whilst, for the Heritage City of George Town, the property includes the inner city at the northern tip of the Penang Island. The property of each city comprises of core and buffer zones. The total number of buildings in these zones are as follow:

Table 2.1: Total number of buildings within the Core and Buffer zones of both Melaka and George Town

Sites	Total Number of Buildings		Total Buildings
	Core Zone	Buffer Zone	
Historic City of Melaka	930	948	1,878
Historic City of George Town	2,344	2,321	4,665
Total	3,274	3,269	6,543

Throughout the urban history of both cities of Melaka and George Town, the myriad cultures which both traded with and settled in the cities brought architectural styles from all over the world. The early architecture of both cities forms from culture values, ideas, tradition and memories of the immigrants and indigenous Malay builders. It adapted according to the availability of materials, transport and the needs to live comfortably in a tropical climate.

As the important hubs of both regional and global trade in the Southeast Asia from 16th to 19th century, the cities of Melaka and George Town still maintain their architectural heritage including various types of heritage buildings as follows:

- Traditional Malay houses
- Traditional shophouses
- Terrace houses
- Malay Mosques
- Churches
- Chinese temples
- Hindu temples
- Colonial buildings from the periods of Portuguese, Dutch and British

Apart from heritage buildings, the cities of Melaka and George Town also retain some of their existing old roads, streets, river, open spaces and town squares.

Description of the Historic City of Melaka

001-M HISTORIC CITY OF MELAKA

The character of the **Historic City of Melaka** is strengthened by the unique townscape qualities of the streets and the buildings that shaped the quality of space created by these streets. In comparison to other towns in Malaysia, Melaka's townscape is quite distinctive in character because of its sense of enclosure and mixture of houses, shops and places of worship. Along the narrow streets of Melaka, align on both sides are rows of shophouses, mainly one and two storey height. From simple two storey height with plan facades to more elaborate three storey height in different styles and influences. The street scape of these shophouses are punctuated by a number of religious buildings, mainly the Malay mosques, Chinese and Indian temples.

There is a strong element of surprises created by narrow and deflected streets that entice a person to wander through the alleys endlessly. The skyline is broken by tiny intrusive structures on the roofs to form an interesting silhouette. Added to that is the unique blend of façade, creating a sense of variety within uniformity – with each building along the streets being different than the others, yet giving a sense of unity.

The townscape of Melaka is reminiscent of the medieval European cities which were designed to fit a society that was ruled by feudal lords, where streets were designed to confuse the enemy. This makes Melaka unique to the world as an example of a medieval townscape in this part of the region. The naming of the streets according to the various artisans that lived here such as goldsmiths, blacksmiths, temple etc accentuates the character of medieval cities that tend to locate

craftsmen and traders according to their guilds.

St. Paul's Hill Civic Zone

St. Paul's Hill Civic Zone has always been the seat of the governing bodies from the time Melaka was founded to very recently. The establishment of a kingdom at the locality was due to its commanding position facing the river mouth and the Straits of Malacca and protected from the interior by a vast swampy area. Known as *Bukit Melaka* during the Malay Sultanate era, it's been a royal abode as well as the seat of power of the Sultans. The Portuguese simply called the area as 'Oiteiro' or Hill. They built a fortress around this hill, which was completed in 1548 and stayed within the walls. On top of it, they also built among other things a church. The Dutch, who took over the church, turned it into a Protestant church and named it St. Paul's Church. The hill was renamed St. Paul's Hill and remained so ever since. The hill also continued to be the seat of power of the British-Melaka government and the state government of independent Melaka.

Figure 2.3 : The A-Farmosa and St. Paul Church behind

Figure 2.4 : Ruin of St. Paul's Church

Within the St. Paul's Hill Civic Zone there are many historical buildings and monuments around the Hill and urban square established and built either by the Portuguese, the Dutch or the British that have been preserved and remain unchanged. Mainly located on Kota Road (*Jalan Kota*), Laxamana Road (*Jalan Laksamana*), on St. Paul's Hill or around the Town Square, these buildings are fine evidence of long established colonial powers in Melaka.

The more important buildings in the St. Paul's Hill Civic Zone are:

- A'Farmosa, Jalan Kota
- Bastion House, Jalan Kota
- 1963 Building, Jalan Kota
- Department of Museum and Antiquity, Jalan Kota
- Islamic Museum, Jalan Kota
- St. Francis Institution, Jalan Kota
- Banda Hilir Primary School, Jalan Kota
- Sacred Heart Canossian Convent, Jalan Kota
- Literature Museum, Jalan Kota
- Architecture Museum, Jalan Kota
- Democratic Museum, Jalan Kota
- Governor's Museum, St. Paul's Hill
- Ruin of St. Paul's Church, St. Paul's Hill
- Replica of Malay Sultanate Palaca, St. Paul's Hill
- Stadthuys, Town Square

- Christ Church, Town Square
- Clock Tower, Town Square
- Fountain, Town Square
- St. Francis Xavier's Church, Jalan Laksamana
- Several shophouses, Jalan Laksamana

The Town Square

The Town Square or locally referred to as the Dutch Square used to be the hub of the town since its earliest foundation. It housed the key buildings during the Dutch period in the form of the Stadthuys and the Christ Church with a fountain and clock tower at the center. The strategic location of the town square with its adjacent important public buildings such as Stadthuys, relects the significance of this area as the centre of the town. Since the beginning, the town started at the river mouth due to its port activities. Therefore, the hub of the town centre was at the site of the square due to its close proximity to the river mouth. This square has not been altered since the Dutch period except for the resurfacing of its roads. The composition of the buildings in the square reflects the character of the townscape typical of a European town, where the civic ambience of the place was heightened by the presence of major civic buildings.

Leading to the Town Square is a parallel street to the river known as Jalan Laksamana. This narrow street creates a strong sense of enclosure, with many of the buildings consisting of the traditional shop houses. The historical building located on the street is St. Francis Xavier Church, which is designed to resemble a Portuguese Church. The presence of a large church in the strategic part of the town center suggests the strong influence of the colonial rulers in the development of the city in the past.

Figure 2.5 : The red buildings of Stadthuys, Christ Church and Clock Tower in the Town Square.

The nearby Tan Kim Seng Bridge across the Melaka River marks the site of the original 14th century timber bridge, which was attacked and occupied by the Portuguese before they conquered the palace ground. The bridge was also the original location of the Portuguese' bridge, the Dutch drawbridge and the British cast iron bridge before it was replaced by the present concrete bridge. The view from the bridge towards the city resembles that of a fishing village with the buildings built close to the water's edge. This bridge symbolized the link between the two sides of the city that brought together the citizens and the rulers. This is reminiscent of the humble beginnings of Melaka as a fishing village prior to the Melaka Sultanate rule and way before its peak as a major trading port in the world. The buildings along the river were built close to the water's edge and in the past the buildings used to front the river when the river was a lifeline to the city.

The Historic Residential and Commercial Zone

Across the bridge is **The Historic Residential and Commercial Zone**. This was the most important residential area of the bygone era, which is located on the northern or left bank of Melaka River. The Bendahara or Prime Minister's residence and the famous Melaka Bazaar were both located in the vicinity during the Malay Sultanate period.

The Portuguese then change the racial composition of the settlement by locating those who supported them closer to the fortress (Fortaleza de Malacca). By the same token the Dutch did the same when they came to power. In addition, the Dutch also built two residential areas for the Dutch outside the fort, one for the rich and the other for the commoners, and named them as Heeren Street and Jonker Street respectively. Among the locals this area was aptly called Kampong Blanda.

Other community quarters namely Kampong Kling (Indian Village), Kampong Hulu (Arab Village), Kampong Jawa (Javanese Village), Kampong Serani (Eurasian Village) and Kampong China (Chinese Village), which were established along racial lines still exist today but no longer reflect the racial composition of he populace. It is also in this area one can find a mosque, Indian Temple, Chinese Temple and church located close to each other representing the harmony of the multi-racial groups. This *Three Temples Street* (Jalan Tukang Emas, Jalan Tukang Besi and Jalan Tokong) is better known as Streets of Harmony.

Within the The Historic Residential and Commercial Zone there are excellent examples of shophouses on both sides of the narrow streets of Melaka. Mainly located on both sides of the six main streets as follows:

- Jalan Tun Tan Cheng Lock (Heeren Street)
- Jalan Hang Jebat (Jonker Street)
- Jalan Tukang Emas (Goldsmith Street)
- Jalan Tukang Besi (Blacksmith Street)
- Jalan Tokong (Temple Street)
- Jalan Pantai (Kampong Pantei Street)

Jalan Tun Tan Cheng Lock (Heeren Street)

Jalan Tun Tan Cheng Lock was formerly known as Heeren Street; was among the earliest streets built by the Dutch to accommodate their government officers and the upper class groups of the society. The residential character of the street can still be seen with its narrow streets, ornate and richly decorated façade. Typical features of the buildings include footways filled with hand-painted and Wedgewood tiles, carved front doors surmounted by the family motto in gold calligraphy on a black lacquered board, Corinthian columns and opulent base with motifs of bats, phoenix, flowers and dragons. The flamboyant nature of these town houses reflects the affluence and luxurious life style of the original occupants. It was even dubbed as the 'millionaire's row' by the locals.

After the Dutch left the country, these houses were occupied by the affluent Babas or Peranakan (mix breed of English educated Chinese and local girls' parentage). Their exquisite life style can still be seen today in the overwhelming ornate interior decoration and furniture used. Among the typical features of these Baba townhouses are gilded teak staircases, an ancestral altar embellished with dragons, delicately carved and gold screen, black wood furniture inlaid with mother-of-pearl and embroidered silk paintings. There is also an interesting display of townhouses, which have variations in its façade treatment, ornamentations and window patterns within one street.

Figure 2.6 : Elaborate façade designs of the shophouses and townhouses on Jalan Tun Tan Cheng Lock

The other unique feature of the townhouses along the street is their deep plan and narrow frontage. This is quite typical of Dutch architecture and buildings in most Dutch cities until today. This type of façade treatment creates an interesting streetscape due to the variety of façade design that is harmonious to each other. The courtyard is another common feature in these houses which was designed to allow fresh air and sunlight to penetrate and brighten the rooms. Another interesting feature is the way in which the arcaded walkways were blocked unlike those seen in the traditional shop houses. This gives some privacy and space to the residents.

Jalan Hang Jebat (Jonker Street)

Jalan Hang Jebat was once called Jonker Street and is translated as 'Young Noblemen's Street' in Dutch. This is another street that was once inhabited by the more affluent group of the society. Many beautiful town houses still line both sides of this bustling street that is renowned for its antique shops. The presence of the antique shops that sell many of the antique goods of the past period reflects the historical significance of the street. One of the oldest antique outlets in this street belongs to the Kuthy family, which is one of the prominent Indian families in Melaka. The late T.J Kuthy, an Indian Muslim from Kerala, started the first Jonker Street junk shop in 1936. Many Baba families had lost their fortunes when the price of rubber plummeted during the Great Depression and were forced to sell their precious heirlooms just to survive. Kuthy bought their treasures and started the antique business that his descendants still run today. There is an intimate and homely atmosphere about the street due to its narrowness which gives a sense of enclosure and rich sensory experience from the smell of cooking that exudes from the kitchen and restaurants nearby.

Jln Tukang Besi
Jln Tokong
Jln Tukang Emas

In the heart of Melaka's old town is **Jalan Tukang Emas** (Goldsmith Road) **Jalan Tukang Besi** (Blacksmith Road) and **Jalan Tokong** (Temple Street); renowned for many religious places of worship.

The deflected and curving nature of the streets that meander this part of the city creates a perfect sense of enclosure and exquisite townscape effect. The visual experience is heightened by the intricateness and varied buildings in terms of façade design and building height. The street names, which took after the craftsmen of old Melaka, reflected the importance of this area as the once artisan zone for the city. Tinsmith, blacksmith, cobblers, coffin-makers, paper artisan and basket weavers still ply their trades here. The other unique feature of the streets is the presence of three different types of places of worship namely; Cheng Hoon Teng Temple, The Masjid Kampong Kling and the Sri Poyyatha Vinagar Moorthi Temple. Although the area is now predominantly occupied by Chinese, the presence of the mosque and the Indian temple suggests that this area was once lived by a multi ethnic community that was able to live harmoniously together. The Cheng Hoon Teng temple is over 300 years old and was founded by Li Kup who fled China when the Manchus toppled the Ming. It is still the major place of worship for the Chinese in Melaka and is the oldest functioning Chinese Temple in the country.

Figure 2.7 : Traditional trades of Melaka

The presence of these three places of worship along the same street lends a spiritual touch of the street's ambience. There is a high degree of sensory experience as a person walks along the street due to the smell of incense, fresh cut flowers and the sound of bells ringing and the call for prayers that comes out from the minaret.

The Malay Mosques

The oldest mosque in the historic city of Melaka is the oldest mosque in Malaysia. The Kampong Hulu Mosque, built in 1728, was one of the first mosques built primarily of masonry construction and possesses the distinctive Chinese-Pagoda like pyramid-tiered roof form. The mosque was one of the bustling centres of Islamic missionary activities during the days of the Dutch occupation. The design of the mosque is simple which is on square plan and open planning and surmounted by two or three stepped pyramidal roof covered with Marseilles tiles. Columns and minarets of late nineteenth and early twentieth century mosque adopted Renaissance decorations and had no storeys. The Melaka mosque appears to have numerous structural affinities with the mosque at Bantam. The general principles of this tradition may have been brought from western India at the time of the Islamisation of Java in the fourteenth century.

Figure 2.8 : Kampung Hulu Mosque with Chinese pagoda like minerat

The present Kampung Keling Mosque was built in 1748 on the foundation of its original timber construction. It was related by the locals that the Kampung Keling Mosque was founded because the local Malay community was not on the best of terms with the Keling (Indian Muslim) people. The Malays were centered around the Kampung Hulu Mosque while the Keling community established their own mosque after a Malay endowed a piece of land nearby to them**.**

The two mosques which stand at close proximity are not a common feature in Melaka or anywhere in Malaysia. They are used at alternative Friday prayers. The mosques are located on the corner of Jalan Tukang Emas and Jalan Hang Kasturi. They have similar plans, based on a square foundation with three entrances framed within a porch structure. The

mosque plan consists of an enclosed prayer area with three *serambi* (verandah) sides. The heavy masonry walls enclosing the mosque interiors have three doors on each side. The *mihrab* is enclosed like the *maksura* with four round column arcades. There are four belian timber columns from the original mosque which support the top most roof structure. The top of the three tiered roof gives way to generous windows all around. The Chinese tiles are used for the roof and crown with *mastaka* to be inscribed into an almost perfect cube. The floor and walls are covered with decorative ceramic tiles and the interiors are heavily ornamented.

Figure 2.9 : Masjid Kampung Keling (1748) also have mixed influences of the Malay, Chinese, Indian and the European

The Chinese Temples

The Chinese contribution to Melakan architectural styles, as has been mentioned before, is most strongly exemplified in commercial and religious buildings, namely the shophouses and the temples. The Cheng Hoon Teng Temple or the temple of the Evergreen Clouds in Melaka was built in 1645 and completed in 1704 after several extensions and additions. It is the oldest temple in the country. The decoration of the temple applied in physical and visual form of the orthodox elements of South-east Chinese architecture, with the color, symbolism and fineness of detail and materials. It is home to the three religious philosophies of Buddhism, Taoism and Confucianism, with ancestor worship as the centerpiece and common element in all three.

Figure 2.10: Cheng Hoon Teng Temple (1645)

The Indian Temples

The Sri Poyyatha, built in 1710, is a Hindu temple standing on the same street as Kampong Hulu Mosque and Cheng Hoon Teng temple. The coexistence of these three distinct faiths is a testament to the religious pluralism and tolerance of Melaka. Erected in 1781, this temple enshrines the deity Vinayagar. In the back room is a sculpture of the deity with the head of an elephant and the body of a man with four hands. The deity is believed to be capable of removing obstacles in one's life.

Figure 2.11: Sri Poyyatha (1710)

Jalan Kampung Pantai (Kampung Pantei Road)

Jalan Kampung Pantai is the street that runs parallel to the river and accommodates many wholesalers, go downs and stores. In addition to that, there are also many traditional retailers selling sundries goods and items used for worship. This is a street that acts as physical evidence to the role of Melaka played in the past as a port and trading post. In the past, the river was the main means of communication and thus goods that arrived via ships and boats were unloaded and stored in buildings nearby. Today, the loading and unloading activities still occur on this street which is congested with lorries and trucks from the wholesalers' activities. This street also displays the character of a medieval street that opens up to a square addressing a Chinese temple. A narrow lane links up this Chinese temple with a tiny mosque on the other side of the river. There are several other narrow lanes that link this street to the river that suggest the close relationship between the activities on this street and the river in the past.

The multicultural nature of Melakan society, combined with the style of architecture, has provided a rich legacy of buildings representing different traditions. From the various religious traditions come an exceptional collection of mosques, temples and churches modulated by many world architectural languages.

There are various types of buildings in Melaka, ranging from the periods of the Melaka Sultanate to the present day. Most buildings during the sultanate were destroyed since most of them were made of wood, although there are records of buildings built of some other materials during this time. Malay vernacular and terrace houses can still be found in city of Melaka. Malay timber houses remain intact in the core zone, particularly at Kampung Ketek, Jalan Tokong. On the other hand, some

of the earliest antecedents to the townhouses in Malaysia were built in Melaka. The houses, the most ornate examples to be found on Jalan Tun Tan Cheng Lock (Heeren Street), were built or bought by wealthy Melaka Straits-born Chinese merchants for use, sometimes both as godowns and residence. Now, many of the houses are no longer lived in but are maintained by the families as ancestral homes that are used for special celebrations.

The origins of these townhouses are not easy to trace but the earliest recorded maps and drawings indicate some form of development on Heeren Street and Jonker Street dating from 1514 during the time of the Portuguese occupation in Melaka. However, subsequent to that, many battles were fought over Melaka and the town was burned and razed several times. The streets, because of their strategic location by the sea and adjacent to the Melaka Fort City, always become important addresses. For example, as its former Dutch names, Heeren Straat (Street of Lords in Dutch) and Jonker Straat (street for the working class people). Some of the oldest buildings on the streets are of mid-eighteenth century construction, built during the Dutch Colonial period. Though the main influence for the building form must certainly have been from the Chinese, the European and especially Dutch tradition of row houses is very evident. Also, during the second occupation of Melaka by the Dutch after the Napoleonic War (from 1818 to 1824), the Dutch ordained that no new buildings were to be built. This meant that the Chinese had to buy existing buildings built by the Dutch and adapted them to their needs.

Figure 2.12 : Row of shophouses on the narrow streets of Melaka

The shophouses and townhouses of Melaka

The shophouses and townhouses in the Historic City of Melaka are attached or terrace houses with similar facade treatment as those found in Europe. Those on Heeren Street were mainly used as residence, and those on Jonker Street were for commercial purposes. Some of the earliest houses have covered walkway as a linkage, though in some cases an extended party wall blocks the passage. **Shophouses** - means a building where the commercial activities are on the ground floor and residential purposes on the upper floor. Nowadays, the buildings are used as offices and cater for a variety of businesses such as light industry and café or restaurant. The original façade is still maintained although there

are have small changes to suit to the building use. Similar to the shophouses, the **townhouses** of Melaka have covered walkways as a linkage, though in some cases an extended party wall (the wall which separates each house) blocks the passage. The walkways are often tiled in hand-painted or wedge wood tiles and the front doors have a "pintu pagar" (double leaf 'saloon doors' found in front of the main doors). An outer security swing door in carved and fretted teak facades are typically decorated with sculptured figures, animals, flowers and other patterns. Over the main door, the "pintu besar" are house mottos proclaiming good fortune and everlasting happiness. Eave fascias are usually in fretted Malay designs. Columns and pilasters may be Doric or Corinthian. Windows may be Venetian, Chinese or Malay derivative with louvered (European influence) or solid (Chinese) shutters. Roofs are tiled in Chinese clay tiles with distinctive rounded gabled ends.

Figure 2.13 : Intricate carvings on the front facades of shophouses in Melaka

The interiors of both houses are richly decorated with carved teak panels, doors and window frames. The air wells and courtyards are often paved in Melaka tile, a derivative of Dutch Delph tiles. Complementing the rich decor is traditional Chinese furniture which is centuries old. These long narrow attached houses with several internal air wells and courtyards accommodated members of an extended family that shared a common kitchen. The important elements of the house are the ancestral hall, the sitting room and the air well**.** The roofs are steeply pitched to present as sharp an angle as possible to facilitate rain run-off. It also shelters heat from the hot mid-day sun. The framing structure is a system of trusses in rigid rectangular forms held together by wooden tenons. Circular purlins carry the weight of the roof by brackets to roof beams. This in turn transmits the load to the column. Seldom are the walls load-bearing which reduces the material needed.

Within the Core Zone of the Historic City of Melaka there are more than 600 shophouses and town houses of different styles and influences,

which can be divided into several categories, depending on their façade designs and such as:

- Dutch Style
- Southern China Style
- Early Shophouse Style
- Early Transitional Style
- Early Straits Eclectic Style
- Late Straits Eclectic Style
- Neo-Classical Style
- Art-Deco Style
- Early Modern Style.

Figure 2.14 : Sketches of shophouses in different architectural styles(Source : Encyclopedia of Malaysia, 1998)

Description of the Historic City of George Town

002-P HISTORIC CITY OF GEORGE TOWN

Figure 2.15 : Aerial view of George Town towards the Straits of Malacca.

George Town is spectacularly situated at the cape or promontory at the north-eastern tip of the island, between the hills and the sea. The hills provide a stunning backdrop the city which is built up to the foothills. The settlement that Francis Light, the British country trader, had originally created (1786) and named did not have any grand design as it was not intended to be a "settlement colony". Light had neither resources nor staff to develop the town. The development of George Town during the first century after its founding could be attributed to the courageous and entrepreneurial spirit of early migrant communities who found in George Town a place to make a living and begin a new life.

The 1798 map shows the early topography and morphology of the settlement. From the map, it can be seen that the town had to be built on land that had to be cleared of vegetation, levelled and filled. These early settlers formed their own neighbourhoods or quarters. The boundaries of these ethnic quarters are not clearly demarcated but centre on certain streets or intersections. The cultural practices and preferences of the different ethnic groups appear to have created an impact on the development of the town, particularly in relation to the sitting of important religious and institutional buildings, the European or colonial quarter is to the north, close to **Fort Cornwallis**, the administrative centre, and clustered around **St. George's Anglican Church** (Farquhar Street) and Armenian Church (which no longer exists) at Bishop Street. This was indeed the best location as it was cooled by the sea breeze from the north. The presence of the fort and police station in this area also provided security to the Europeans. A Christian burial ground established in 1786 is sited on the north-western side of Penang Road, on a site that was slightly elevated and overlooking the north beach.

Figure 2.16 : Map of George Town (1798) and George Town today

The Chinese town is located within the grid of early George Town, with China Street as the primary axis and King Street as the secondary axis. Although no record of Chinese influence in the early town planning exists, an analysis of the Chinese settlement and the location of key buildings suggest that the early Chinese settlers chose to live within the town grid and followed as closely as possible their traditional and cultural orientation. The Chinese community thus formed not only a "city within city" but also lived in the closed society that Victor Purcell described as "imperium in imperio". The Chinese were also particular in choosing the site based on social economy and feng shui principles. First they segregated among respective dialect groups and built their associations, *kongsi* or temples as social centres. The four major dialect groups, Hokkien, Cantonese, Hakka and Teochew were originated from Guangdong and Fujian provinces in China. Each of these sub-groups had their regional tradition in terms of dialect, customs, cuisine as well as arts and architecture. Secondly, for major buildings to be built, the basic *feng shui* followed would be "turn away from Yin and embrace Yang". That means the building is backed by all or high land and faces the sea.

Figure 2.17 : View of Armenian Street, George Town

The Chinese Temple

The most important building for the Chinese society is the Kong Hock Keong, also known as the Kuan Yin (**Goddess of Mercy**) temple. It is situated at the end of China Street on a slightly elevated site as known in the 1798 Popham map. The temple is sited with its back towards the central hills on the island and facing the harbour or sea with the hills on the mainland in the distance across the channel. Stone tablets according to Yin Yang (*feng shui*). Its position on the upper centre of the city grid on Pitt Street and facing the main street (China Street) axis indicates the importance of the building. Founded around c1800, this temple architecture features a sweeping roof with ornate decorated copings and ridges. Oracle sticks are a special features of this temple. Chinese opera or puppet theatre is performed on the granite-paved forecourt on feast days, three times a year.

Figure 2.18 : Goddess of Mercy, built in 1800. The most important building for the Chinese community in George Town

The town plan and the juxtaposition of the important buildings built by the Chinese community show a parallel to ancient Chinese city planning which is a square or rectangular plan demarcated by perimeter walls with a north-south primary axis and a secondary east-west axis. King Street, which runs perpendicular to China Street, would be the secondary axis where several institutional buildings and temples of less importance were laid out. During the 19th century there were at least eight associations or kongsi on King Street, one on Bishop Street and two of Church Street

which represented peoples from different parts of Guangdong and Fujian provinces. It is noted that most of the institutions are located to the left of the Kuan Yin Temple on the China Street axis, which is considered to be superior to the right in Chinese cosmic order.

The Indian Temple

Next to the Chinese town is the Indian settlement, extended to the two sections of Chulia Street, where the **Kapitan Keling Mosque** is the centre for the Indian Muslim (Chuliah) community and the **Sri Mahamariamman Temple** for the Hindus.

Situated at Queen Street **Sri Mahamariamman Temple** was built in accordance with the saiva agamas with an antechamber, a hall, circumambient dome, surrounding walls and an entrance. The complexity of Hindu mythology is reflected in the sculpture (gopuram), which is over 23 feet high and features 38 statues of gods and goddesses and four swans over the entrance. It is from this temple that the celebration of the Thaipusam starts every year. Built in 1833, this temple is dedicated to the Hindu goddess Sri Maha Mariamman. Historically, it catered to the tamil community of traders and stevedores originating from South India.

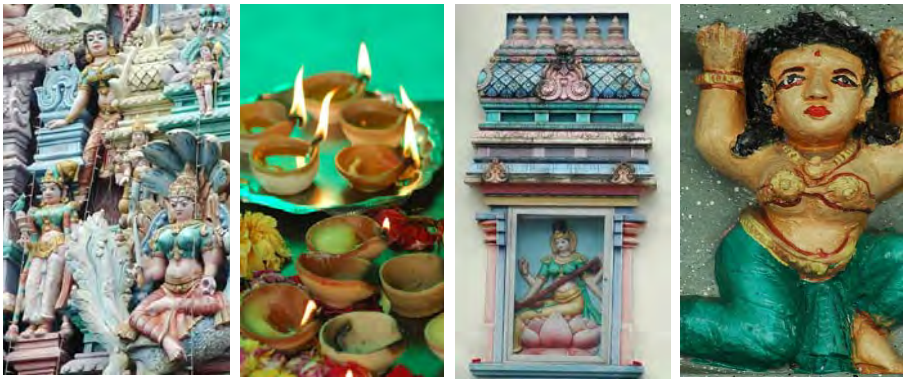


Figure 2.19 : Sri Mahamariamman Temple.

The Malay Mosques

Crowned with onion-shaped domes, **Kapitan Keling Mosque** is the largest historic mosque in George Town. Founded in 1801, the original mosque was a rectangular building with a hipped roof, built on a site granted by the East India Company. The mosque has been enlarged several times. Henry Alfred Neubronner, the German Eurasian architect gave the mosque its British Raj Moghul revival appearance and an elegant minaret in the 1910s.

Further south is the Malay town which evolved between Prangin River and the southern portion of Chulia Street, with the **Acheen Malay Mosque** as its community centre. This mosque was founded in 1808 by Tengku Syed Hussain, a wealthy Arab merchant prince who became Sultan of Aceh. In the old days when the Muslim pilgrimage to Mecca was made by ship rather tan by airplane, Acheen Street was the centre of haj travel. Pilgrims came from North Sumatra, Southern Thailand and the northern states of peninsular Malaysia to purchase their tickets, shop and attend religious classes while waiting for the Haj ship. Acheen Street Malsy Mosque has an octagonal-shaped minaret following the 16th century Moghul architecture common in old mosques in Aceh. The 1798 Popham map marked this mosque and tomb as a landmark of the Malay township, it was the first Muslim urban parish and the earliest centre of spice traders and malay entrepreneurs on the island.

Figure 2.20 : The Acheen Mosque and Kapitan Keling Mosque located at the heart of core zone of George Town

Urban Pattern of George Town

Urban Pattern

The urban pattern of the site is an overlay of buildings set within open spaces and regular row development with vestiges of the urban village. The early buildings were set in large open spaces or compounds, with ancillary buildings added on as the need arose. Among important examples of such a building layout are the **St. George Church, the Supreme Court, the Kuan Yin Temple, Kapitan Keling Mosque,** and private mansions on Light Street and between the Convent and the Esplanade, most of which were destroyed during the war and have since been redeveloped. The elegant mansions set within spacious compound along Jalan Sultan Ahmad Shah (formerly Northam Road), which are

within the designated buffer zone, are examples of the legacy of the lifestyle of early entrepreneurs who accumulated great wealth and left their marks on society.

The Chinese Kongsi

As development in the town became more intensive, rows of residential and shophouses were built on available land fronting the street, eventually hiding the earlier buildings and their compounds. Examples of this overlay can be seen in Chulia Street where the early bungalows can be found behind the later shophouses, this building layout was followed by the **Chinese kongsi**, where the temples were set within an open space surrounded by shophouses. For the kongsi and temples, this arrangement of buildings provided a screen of privacy for members of the clan or society in the early days, to assemble or hold meetings out of view of the police and others. The Kongsi is a Chinese association based on clan, particular dialect group or people rom the same district in their original country, or an occupational or mutual benefit society. The Kongsi institution is a distinctive outcome of the 19th century migration of the Chinese to Southeast Asia (nanyang). For more than a century these institutions have influenced to a great extent the social-economic life of the Chinese community in George Town and created important landmark.

3

Figure 2.21 : Houses in the compound of Khoo Kongsi

Clan Jetties

The warehouses and godowns near the waterfront extend from Beach Street to weld Quay with two street frontages. The warehouses are located behind the offices that front the main street. Stone paved through the warehouse cum office buildings connect Beach Street and Weld Quay. The streets extend from the waterfront jetties (ghauts) into the town's commercial centre. The **clan jetties** represent a unique form of settlement unlike similar "water villages" elsewhere as each community from each jetty comprise members of the same clan with the same surname, such as the Lim, Chew, Tan, Lee and Yeoh jetties. Since 1969, the residents have been given special permission to occupy the site

in the form of "Temporary Occupation Licence" for each of the premises they occupy.

The timber jetty housing, numbering some 249 premises, are built on stilts on the sea shore and are spread over an area of approximately 16.8 acres. The houses are arranged in a "fishbone" layout with the jetty built of timber planks serving as the major spine for access and communication. Typically a temple, housing the deity brought from the clan's home village in China, is sited at the front or rear of the jetty. Each of the jetty clan communities has set up a system of self-management to look after the security, maintenance of common areas and movement of heavy vehicles.

Figure 2.22 : There are five Clan jetties within the core zone of George Town

The Harbour and Jetties

The Harbour and Jetties. The Penang harbour in its heyday, had a number of piers: Victoria Pier (1888), Church Street Pier/ Railway Jetty (1897), Swettenham Pier (1904). The Raja Tun Uda Pier (Ferry terminal) was opened only in 1959. During the 1880s, a stretch of seafront was reclaimed and named after Sir Frederick Weld, Governor of the Straits Settlements (1885-87). Offices and godowns were built on the new waterfront in the distinctive Anglo-Indian style typified by colonnaded arcades. They housed the offices of European firms like Boustead, Behn Meyer, Macalister & Co. and Peterson Simons that were shipping agents, general importers and tin refiners. During the Second World War, many of the fine buildings near the harbour were bombed and destroyed, including Government offices at Beach Street and Downing Street (a section of it survived), Victoria and Railway Pier.

While the Penang harbour continues to be an important waterway, the harbour front activities have changed due to relocation of cargo handling and containerization to the expanded port facilities on the mainland at Butterworth and Prai. The Penang Bridge from the island to the mainland spans 11.5km over the southern channel, carrying its full capacity of vehicles. However the ferry is still an important transport link to the

mainland, carrying both vehicles and passengers from George Town to Butterworth, both Swettenham Pier and Church Street Pier will continue to be used and developed as passengers cruise terminal and marina respectively.

Weld quay extends from Swettenham Pier to Prangin River, linking ghauts that provided jetties at each end. A ghaut is the stone or wooden jetty along the water front that is constructed as an extension of the street that runs inland from the shore. Several Chinese clan jetties later sprouted along Weld Quay. These jetties served as landing bases for the traditional entreport trade, that is, trade dealing in import, redistribution and re-exporting of products from the hinterland and neighbouring countries. This trade was normally handled by small scale Asian traders. Today, the traditional cargo-handling business by the Weld Quay jetty community has dwindled considerably due to the use of containers at the Butterworth port on the opposite side of the channel.

Figure 2.23 : Penang harbour continues to be an important waterway where the ferry provides an important transport link to the mainland. The Clock tower of the Customs Building is a landmark of the waterway.

Government and administrative centre

The Government and Administrative Centre. Immediately west of Swettenham Pier and south of **Fort Cornwallis** are the government offices and administrative buildings. This area was known as the "Government's Quadrangle" or King Edward Place. King Edward Place ends with the **Victoria Memorial Clock tower**, built in 1897 by a prominent Chinese business man, Cheah Chen Eok, to commemorate Queen Victoria's diamond jubilee. The Tower now stands on a small roundabout that opens to Beach Street on its south, Light Street on its west, Jalan Tun Syed Sheh Barakhbah on its north and King Edward place on its east. A 12-storey government office built by the Public Works Department replaced the former building destroyed during the Second World War A remaining section of the government quadrangle now houses the Syariah Court. Among the major public buildings are the **State Legislative Assembly building** (formerly the Magistrates

Court**), Municipal Council buildings**, **Town Hall and City Hall** (at the Esplanade), **Supreme Court Building** at the end of Light Street; Dewan Sri Pinang (Penang's first auditorium) and Bank Negara (National Bank) b. The Esplanade, an open field facing the north beach, and its promenade was George Town's main social and recreational centre.

Figure 2.24 : Fine examples British architecture within the Government and Administrative centre of George Town. Supreme Court (top left), Victoria Clock Tower (top right) and Town Hall

Historic Commercial Centre

Historic Commercial Centre. The original grid laid out in the late 18th century, is framed by Light Street, Beach Street, Chulia Street and Pitt Street, the first two converging at Fort Cornwallis. The grid covers an area of approximately 18.6 hectares (46.1 acres) and is subdivided into 18 rectangular blocks, all of unequal dimensions. The historic commercial centre is segmented into the banking and trading areas related to the port activities which include shipping companies, import and export trade and the wholesalers who dominate the southern section of Beach Street. In the northern section of Beach Street are neo-classical style buildings that house the Standard Chartered Bank, the Algemene bank Nederland (ABN Bank) and the Hong Kong and Shanghai Corporation which was reconstructed after the Second World War in a late Art Deco style.

At the turn of the 19th century, the northern section of Beach Street and its adjacent Bishop Street were the "high streets" where European stores

and stores selling exclusive goods were patronized by the European community and the elites in Penang. The Logan Building stands as an outstanding example of a 1880s commercial block.

Figure 2.25 : Monumental colonial buildings within the commercial centre.

The remarkable number of corner coffee shops catering to the office workers reflects the role of this quarter as a business district. Another distinct segment of the historic commercial centre is the shopping area of Tamil Indians who are mainly Hindus. The Indian shops are centred at Market Street and adjacent Penang Street. This area was called "Little Madras" but today referred to unofficially as "Little India". China Street and King Street are respectively the main commercial street and social centre for the Chinese community within this commercial quarter, as described earlier.

Residential Neighbourhoods

The Residential Neighbourhoods. Outside the main historic commercial centre, are largely residential quarters of **terrace houses** and **shophouses**, interspersed with bungalows. On particular area at the southern section of Beach Street stands out for the network of clan houses (kongsi) which include the **Cheah Kongsi**, two **Khoo Kongsi**, **Lim Kongsi**, **Tan Kongsi** and **Yeoh Kongsi**, representing the five Hokkien kongsi. These kongsi buildings are set within a courtyard or compound by residential or shophouses. The layout and network of narrow alleyways, a legacy of the 19th century, are reminiscent of the feuding secret societies of the olden days. This urban geography of clan temples and houses is a unique feature of the historic island port settlement of Penang. **Yap Kongsi**, located at the junction of Armenian Street and Cannon Street, for example, was founded in late 19th century

by Yeap Chor Ee, a notable Chinese philanthropist and entrepreneur. The building was completed in 1924 blending eastern and western architectural influences. It is made up of two halls separated b a central air well, fronted by a three bay façade,as typical Chinese layout while columns and external features are in Neo-Classical style.

Tan Kongsi is a typical courtyard house with two halls, two corridors and air well in the centre. The elaborate curved roof is characterized by a curver ridge ending in a swallow tail and decorated with chien nien.

Khoo Kongsi was built in 1894. This temple exhibits a high level of artistic skills and craftsmanship, notably the 'double-imperial' roff decorations constructed from shards cut from colourful ceramic bowls.

Carpenters's Guild at Love lane was built in the traditional Chinese Architecture style in 1856, characterized by the two side gable wall projecting above the tile roof and a straight redge recorated with stucco and chien nien

Teochew Kongsi. Built in 1870 in Chinese Teochew Architecture style.The orth south axis of the temple is aligned with Queen Street the through the gate house, fore court, front hall, central court yard and ancestral hall.

Figure 2.26 : Several important Chinese Kongsi and Temples in George Town

Another residential quarter is located behind the **Goddess of Mercy Temple** and Chulia Street, where Stewart Lane, Muntri Street and Love Lane intersect. Lying just outside the historic commercial grid, these streets are relatively narrower, irregularly aligned and appear to be less formal in their planning. The temple of **Carpenters Guild** (Lo Pan Hang), **Goldsmith Association Guild Temple** and the **Hainanese Association** and Temple are located in this area, dating from 19th century.

Figure 2.27 : **Yap Kongsi** on Armenian Street plays an important role as community centre for the Yap's family.

Nearby at Acheen Street are the first Muslim urban parish and the earliest centre of spice traders and Malay entrepreneurs on the island. The shophouses fronting the Acheen Street Malay Mosque printed the Quran and Islamic religious books. The mansion of **Syed Mohamad Alatas,** a 19th century Malay leader, is at the corner of Armenian Street and Acheen Street. The building was restored and is now used as the Penang Heritage Centre. The building was restored in a government sponsored pilot restoration project by French conservationist in 1993, and had won a 'National Conservation Award' in 1996. This double-storey bungalow in Indo-Malay Palladian Style at No. 128 Armenian Street was built in the mid19th century by Syed Mohamed Alatas, a leader of the Muslim community of Lebuh Acheh and the secret society called "Red Flag". The facade has a series of closely spaced windows, full length framed by moulded architraves with keystones.

Chulia Street is another major street of unique character with a strong Indian Muslim history, a rich and varied urban form and a still vibrant community of traditional trades and occupations. The street extends from Penang Road to Beach Street after which it continues to Weld Quay as Chulia Street ghaut.

Figure 2.28 : Syed Alatas Building on Armenian Street

Figure 2.29 Nagore Shrine (c1800) on Chulia Street

The Indian Muslim community is centred around **the Kapitan Keling Mosque** (founded circa 1800). There are a number of smaller Indian Muslim shrines and mosques on Chulia Street; the oldest is probably **Nagore Shrine**, a fine example of early Indian masonry which is in highly original condition. The existence of original Anglo-Indian bungalows dating from the early 19th century is another unique feature of Chulia Street. Chinese institutions like the **Teochew Kongsi** and the Chinese association temple known as the **United Cantonese Districts Association** (Ng Fook Thong) have outstanding buildings built in the 19th century. Shophouses from different periods add to the character of Chulia Street.

The Prangin Canal forms the southern limit of early 19th century George Town. The canal was built from the site of the original Prangin River which was filled in the 1880s. The Prangin Canal is joined to another drainage canal at Transfer Road which was appropriately named "Boundary ditch" in the 19th century. The two canals thus logically form the southern and western limits respectively of the nomination site of the Hiistoric City of George Town.

Figure 2.30 : Typical Shophouses on both street of George Town

Shophouses and Townhouses in Melaka and George Town

Like the Historic City of Melaka, George Town also have large collection of shophouses and townhouses within its Core and Buffer Zones numbering more than 1700 buildings in different styles and types. All of these buildings normally have similar plan configuration as well as materials used. What makes them look different is their façade. These shophouses extend to the street without any forecourt. From the outside one can see only the concrete walls with long rectangular windows for the upper level and the roof which was made of tiles. The upper floor projects out to cover the verandah in front of the main entrance. The façade is often designed in a symmetrical organization in which the entrance is located in the middle with windows on both sides. There are several different architectural styles of shophoouses on the street. Some have stylistic trends of the different periods on the front façade.

Architecturally, the shophouses and townhouses in the Historic City of George Town can be grouped into seven categories, depending on their façade designs. The seven groups are:

- Early Shophouse Style — 1800 – 1850's
- Early Transitional Style — 1840 – 1900's
- Early Straits Eclectic Style — 1890 – 1920's
- Late Straits Eclectic Style — 1920 – 1940's
- Neo-Classical Style — 19th – early 20th century
- Art Deco Style — 1930 – 1950's
- Early Modern Style — Post war

Figure 2.31 : Row of Transitional Style shophouses in George Town

Styles **Styles of Shophouses and Townhouses in Melaka and George Town.**

The shophouses and townhouses in the Historic City of Melaka and George Town share similar spatial planning, form, architectural design and styles. Generally can be divided into at least nine major groups depending on their façade design and the period they were built; as follows:

Table 2.2 : Categories of shophouses and townhouses in the Historic Cities of Melaka and George Town

No	Styles	Melaka	George Town
1	Dutch Style. (17th - 18th century)	x	
2	Southern China Style (18th – early 19th century)	x	
3	Early Shophouse Style (1800 – 1850's)	x	x
4	Early Transitional Style (1840 – 1900's)	x	x
5	Early Straits Eclectic Style (1890 -1920's)	x	x
6	Late Straits Eclectic Style (1920 -1940's)	x	x
7	Neo-Classical Style (19th – early 20th century)	x	x
8	Art-Deco Style (1930-1950's)	x	x
9	Early Modern Style (Post War)	x	x

Figure 2.32 : Rows of transitional townhouses in George Town

No 1 : Dutch Style	**No 2: Southern China Style**
The Dutch style is the earliest type and can only be found in the Historic City of Melaka, mainly on Heeren Street. Originally built by the Dutch in the 17th century these type of shophouses and townhouses are either one or two storey height with simple façade design with limited openings on the upper floor, normally with only one centralized or at the most two symmetrical windows. The ground floor are mostly now being used as residential rather than shops, with symmetrical façade design of centralized door and two side windows The five foot way is not connected to the adjacent buildings therefore this type of buildings have private entrance porch. Structurally the walls are of dutch-brick and plastered with lime, the roof structure is of timber.	The Chinese population in Malaysia generally and in Melaka particularly, mainly came from Southern China. Like for the Baba Nyonya Museum at Heeren Streets, the architectural tradition followed was a modified version of the "Chinese National" or northern style. This architecture embodies the spiritual notion of harmony with nature. This is manifested in the symbolism of the ornaments that are used to convey luck, directions, seasons, the winds and constellations. The fundamental concepts of Chinese architecture are the courtyard, emphasis on the roof, exposure of structural elements and the use of colour. Structurally the walls are of brick and plastered with lime, the roof structure is of timber.

No 3: Early Shophouses Style	**No 4: Early Transitional Style**
The early form of two storey type of shophouses is built to the street edge with recessed ground floor forming a pedestrian walkway, generally simple in detail and relatively low in scale. With masonry dividing wall, they are normally built in rows with simple pitched roof. The façade is a means of filling the space between the two end walls. The upper floor façade supported by squat pillars project over the pedestrian walkway, and consists mostly of timber construction with continuous row of paneled or louvered shutters. The spandrel is of either timber (for the earlier type) or masonry while the upper beam is generally placed directly above the window opening, leaving no room for frieze and with exposed roof rafters forming an overhang and simple fascia board. The upper floor façade is bordered by plain masonry pilasters at each side and the ground floor has full width opening. Structurally, buildings of this style incorporate masonry dividing walls with timber upper floor and tiled roof.	The two storey structures are built to the street edge and incorporate a five foot pedestrian walkway which is subsequently known as 'five footway' and is well entrenched in the style by the middle of the nineteenth century. Expressive gable ends to rows. Ornamentation is minimal with the upper consoles often enlarged and decorated with floral motifs, simple decoration to the spandrel 9eg. Green glazed ceramic vents) and plain pilasters. The usual orders adopted are the Tuscan and Doric. Upper floor openings, with a row of continuous timber shutters are common. Cornices or horizontal mouldings along the beam make the strycture appear heavy. Structurally, buildings of this style incorporate the use of masonry dividing walls with timber upper floor, tiled roof and timber beam

No 5: Early Straits Eclectic Style	**No 6: Late Straits Eclectic Style**
The transitional style is characterized by buildings with relatively restrained use of ornaments on its façade. Doors and windows remain predominantly timber framed and shuttered although the use of glass in small plates on the shutters later became common. Transoms are flat arched or semicircular infilled with glass. Vents are employed with an elegance of economy, architectural composition as squares or diamond between windows. Ground floor masonry walls have symmetrical double doors, a pair of window and bat shape vents above. The style incorporates many of the features of the 'grand' classical style, reinterpreted and adopted to suit the shophouses vernacular may include pediments, pilasters, keystones and arches. From 1910's the use of reinforced concrete allowed wide roof overhangs and more elaborate cantilevered concrete decoration (consoles). This style exhibits almost exclusively a bipartite elevation order, i.e elevation with two windows. Structurally, buildings of this style incorporate extensive use of masonry with the introduction of reinforced concrete lintels and beams, timber upper floor and tiled roofs.	This the most spectacular style particularly in the use of ornamentation. The tripartite arrangement of three windows on the façade reduces the actual wall space to the minimum and provides maximum ventilation. In later examples, the wall surface is replaced by columns or pilasters framing the windows. The constrained indigenous façade designs borrowed freely from the various ethnic traditions. Chinese panel frescoes are often combined with Malay timber fretworks that fringe the cape of the roof. Brightly coloured ceramic tiles and plaster delicately moulded into bouquets, festoons, plagues and other elaborate ornamentation bear testimony to the artistry of the shophouse builders. The development of reinforced concrete in the 1910's enabled large spans to be achieved and more elaborate cantilevered details to be incorporated into facades. Structurally, buildings of this style incorporate extensive use of masonry with first floor timber fenestration and tiled roof.

No 7: Neo-Classical Style	**No 8: Art-Deco Style**
The Last phase of European Classicism of the late 18th and early 19th century characterised by monumentality, a sparing used of ornament and strict used of the Orders Of Architecture. Studiously proportioned which sometimes incorporate portico, colonnade and cupola(s) in the design. Evidently, the style which was carried through into the early 20th century was influenced by Anglo-Indian Architecture through colonial British with East Indian Company which brought influences practical to their tropical experience, which are typified by high ceilings, large porches and painted in pastel or white finishing on exterior and interior walls that can be seen in the colonial government buildings and bungalows for European masters in all major cities such as buildings along Weld Quay. Most non-tropical forms used is the Palladian system of neo-greek column, pediments and fenestration, neo-Roman arches and domes, and Renaissance parapets, turrets, cupalos, quoins, espadanas, surrounds, staircases and balconies.	Art Deco is a decorative style widely used between the 1930's and 1950's. The style is characterised by the use of straight lines (typically three parallel) arranged either vertically or horizontally in conjunction with other geometric elements, creating a strong vertical or horizontal emphasis to the structure. A granulated render adapted from and regionally known as "Shanghai Plaster" was introduced at this time and was commonly utilised. The exuberant classical decoration of earlier style became much more restrained and in many cases was stripped completely. Windows are arranged in groups rather than the typical three bays commonly observed in the earlier shophouses style (casement shutters). Highlighting the date of construction on the facade of the building as well as the use of metal frame windows is typical of this period of architecture. Structurally, buildings of this style are or reinforced concrete masonry rendered or Shanghai plastered. Development or reinforced concrete resulted in cantilevered sunshades and high pediment or parapet wall.

No 9 : Early Modern Style	
	Five- foot walkways
Following the development in western art and architecture from the end of the 19th century to its pinnacles in the 1920's and 1930's. It actually embraces a wide variety of movements, theories, and attitudes whose modernity resides in a common tendency to repudiate past architecture. Walter Gropius, Le Corbusier, Mies Van de Rohe were the important figures in the general trend towards a radically ornamented, simplified approach to architectural style. Built with reason, form by character and the aesthetic quality of which came from the simplicity of their form and the abstract relationship of solid surfaces and large, clean cut openings rather than from applied ornament or decoration. The trend soon caught up in the country after the war. Although in moving design away from the quaint and craftsmanship, local influences were not disregarded but were adapted to form a unique modern style. Structurally, the buildings of this style use reinforced concrete.	

Planning Principles

In general the shophouses the Historic City of Melaka can be divided into five categories and in the Historic City of George Town into six categories depending on their façade design and the period they were built. However, in term of internal planning, all these building share similar characteristics.

Each shophouses is not a free standing building, rather it is connected to several other houses to form a block. A block may consist several units and they stand parallel with similar block along the same street. The planning principles were traceable to Chinese origins which were austere and formal. The principle underlying this **is bilateral symmetry along a single axis running north to south**. All the primary elements are arranged along this axis and the secondary elements developed transversely to it. This automatically results in the typical shape of Chinese buildings, either a rectangle or a square.

Figure 2.33 : View from the internal courtyard towards the sitting room, with staircase leading to the upper storey.

Houses built in the town are planned with a view to economise in materials, space and street frontage, and to guarantee security against theft. Even the general layout of a cluster of buildings was formal in character. It was impossible to place minor rooms around an air well because of the limited width of the building, therefore, the houses resorted to a series of rooms after successive **courtyards** arranged longitudinally.

The important elements of the house were the **ancestral hall**, the **sitting room** and the **air well**. The ancestral hall was the most important element in a Chinese building. It was here that ceremonies to the dead were performed. The room consisted of an altar and straight back chairs lining the walls. According to custom an air well must be placed before the ancestral hall so that the first person to pray could call in the spirit of the deceased. The sitting room came next in importance. It was here where guests were received. It was usually along area that was split in sections, for men and women.

In China the open courtyard with trees and bushes was an essential element in a building. When this concept was brought to Malaysia it was modified by paving much of the courtyard. Later, the whole area of the courtyard was paved and made smaller, hence the term “open air well”. According to the Chinese, air and water are symbols of wealth, peace, tranquility and good luck which may be the reason why no attempt was made to put a roof over an air well. Geomancy or "Feng Shui" (the art of divining the future for good or ill-fortune based on prescribed principles) played an important part in the orientation and the site planning concepts. It is believed that bad luck would befall those who were too ostentatious about exhibiting wealth, so these houses, though they were virtual mansions, conformed modestly to their neighbors. Also, houses were never oriented to face a back lane or a road junction because it was considered an invitation for evil spirits to enter the house.

Figure 2.34 : The use of air well in shophouse and townhouse in Melaka and George Town encourages natural ventilation, thus help to cool the internal rooms; as well as bringing in natural light to brighten the internal spaces.

The decorations on the buildings had symbolic meanings and the figures had mythical backgrounds such as:

- Dragon and Phoenix - emblems of royalty
- Bats - good luck symbols which signify loyalty and longevity
- Lion - emblem for loyalty and bravery. Often used to ward off invisible forces
- Deer - emblems of status of high official position and wealth

These figures embellished ridges, eaves, gables, walls and columns. The selection of a colour scheme was based on the principle of harmony and composition, as well as the symbolic nature of colour.

- Blue signifies peace
- Red signifies good fortune and happiness. This colour is used widely
- White signifies sorrow
- Black is used for outlining
- Yellow is seldom used in domestic buildings, being the colour of the Emperor
- Gold is used for the fine details of the ornamental woodwork and molding

Lacquer is painted to the doors, windows, curtain walls and furniture for renewing looks and to withstand weather.

- Dragon & Phonex are considerd as emblems of royalty
- Bat is believed to bring prosperity and good luck; and signify loyalty and longevity
- Lion is the emblem for loyalty and bravery. Often used to ward off invisible forces
- Deer is the emblem of satus of high official position and wealth.

Elements and Materials

The shophouses in the Historic Cities of Melaka and Penang also share similar construction materials, techniques, ornamentations and elements.

Floors

The Chinese community introduced the use of granite as heel stones, thresholds and the lower steps of staircase to avoid timber steps and frames being contact with wet floor, as well as symbolizing permanence and strength. Less prosperous houses raised their timber stairs on brick and terracotta steps for the same reasons. Granite was also used as edging along the street side of the five-foot ways, or as five foot ways themselves, and entrances as seen in the godowns of Weld Quay and the steps and paths across the open drains. The granite was quarried locally though large pieces for temple and mansions came from China as ballast in ships. A public five foot way or veranda-way in front of the buildings was raised about two feet above the road level as the town was prone to flooding.

Internally terracotta tiled floors allowed evaporation from the damp earth beneath, cooling the ground floor rooms in the process. The later fashionable use of decorative cement tiles reduced the effect though still allowing some evaporation and cooling. The upper floors, of local timber planks, were placed on timber joists between the main beams, which spanned the width of the building. In more elaborate and larger buildings, granite corbel were set in the brick wall to support the timber beams of the upper floors, offering greater support.

Figure 2.35 : The use of granite as heel stones, thresholds and the lower steps in the five foot-ways, terra cotta tiles and elaborate ceramic tiles in the shophouses.

Walls

Most of the buildings in the Historic City of Melaka and George Town used soft burnt clay bricks. Varied in size over the decades, with the two-inch brick, or thinner, being used in the earliest buildings.

Lime or *chunam* plaster and wash was applied as a breathable skin on the brick and lime mortar jointed walls, allowing moisture to rise from the base of the walls and evaporate, adding to the cooling effect. In more noble edifices, the *chunam* was rubbed with granite blocks until a polished finish was achieved. *'Whitewash'* or pale yellow ochre lime wash walls, of Anglo-Indian origin and typical of Georgian England, was used to deflect the light and heat on both the interior and exterior walls. As the fashion changed, indigo, blue and later a pale green were added to the palette of lime wash colours.

The load bearing walls at both sides of the shophouse support the roof load through timber purlins which span horizontally across the width of the building. The party wall which separates each house was at least 15 inches thick from the ground to first floor and 9 inches onwards thick.

The white washed walls act as a backdrop for any architectural elements which might be incorporated. The height of the walls at the courtyard area 10 to 12 feet high. It introduces seclusion and introversion within the protected confines of the enclosed courtyard garden.

Figure 2.36 : Burnt clay brick in varied size over of two-inch or thinner, being used in the earliest shouhouses (top). Lime plastering and mortar was the main finishing material on buildings in Melaka and George Town.

Roofs

The early timber and brick buildings used easily available *attap*, palm leaf, roofs though a series of devastating fires finally led to the prohibition of its use in 1887. Unglazed terracotta roof tiles were introduced possibly as early as 1787 as can be seen in Trapaud's painting of Fort Cornwallis of that year. These tiles are ideals in hot wet conditions for their ability to absorb moisture, cooling the air space beneath. These came in variety of forms, the rounded '*pan-tiles*', possibly influenced by the roofs found in what was Portuguese governed Melaka; the Indian equal sized 'V' shaped tiles used mainly for Chinese temples and shophouses. The more common Indian tiles continued to be favoured until after the Second World War, though Marseilles tiles became popular with their introduction in the 1900s. Post-war Indian

tiles tended to be thinner than their pre-war counterparts most likely in the interest of economy and scarcity of materials.

Figure 2.37 : The ‘ V’ shaped terracotta tiles are the main roof material for all shophouses in Melaka and George Town.

Some terrace houses were designed with jack-roof overlaps to create protected vents to facilitate ventilation to cool and reduce radiation effects. The jack roofs found on most shophouses did not appear in Malaysia until the British came in the 19th century. Their experience in India where they used them on bungalows could have been the influence for this innovation.

Windows and Doors

Early shutters were simple framed timber boards, which later took on the embellishments and traditional carvings of the culture of their builders and users. To allow both light and ventilation but to also afford privacy and more importantly security, shutters began to incorporate moveable louvers. The openings of tall, door-sized shutters, which rose from floor level, were also embellished with decorative carved balustrades. These later evolved into air vent spandrels below shorter shutters in the shophouses and carved balustrade panels of the Strait Eclectic shophouses.

Glass windows as a single layer, replacing shutters, were introduced in bungalows built after the 1900s and were possibly added as an embellishment to older more prosperous shophouses and bungalows, though usually as a secondary layer with the louvered shutters incorporated in the opening together with the glazed windows.

Figure 2.38 : Double swing door, often decorated with intricate carvings and words of peace, harmony and longevity.

Figure 2.39 : Full length window from floor to ceiling with adjustable timber louvers.

Open fanlights above the door and shutter openings allowed cooling breezes to move through the buildings, also providing spaces for development of fine carvings and were an extension of the glazed cartwheel fanlight typical of Georgian England. Doors, significant in their cultural meaning particularly for the Chinese, were again often carved, the outer door with sections of lattice and open figures and landscapes allowing both ventilation and a secure but private view of the street from within. The inner, solid pivoted, timber doors, were bared only at night against intruders. Thus the main entrance was a balance of fine and delicate carving and monolithic slabs of solid timber.

Figure 2.40 : Typical fanlights above the windows and doors of shophouses.

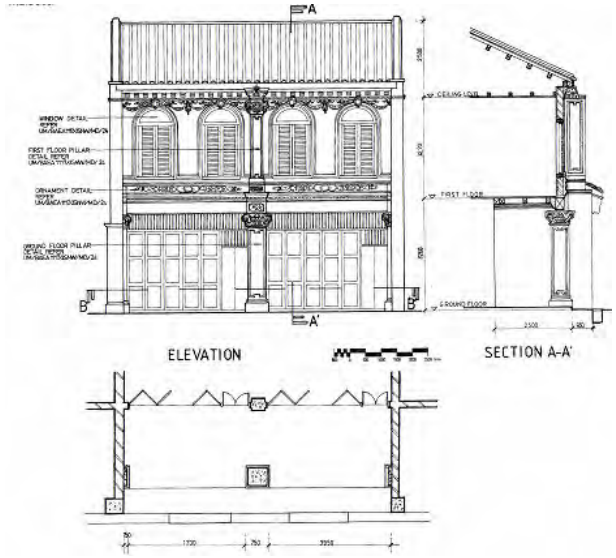
Glass windows as a single layer, replacing shutters, were introduced in bungalows built after the 1900s and were possibly added as an embellishment to older more prosperous shophouses and bungalows, though usually as a secondary layer with the louvered shutters incorporated in the opening together with the glazed windows.

Open fanlights above the door and shutter openings allowed cooling breezes to move through the buildings, also providing spaces for development of fine carvings and were an extension of the glazed cartwheel fanlight typical of Georgian England. Doors, significant in their cultural meaning particularly for the Chinese, were again often carved, the outer door with sections of lattice and open figures and landscapes allowing both ventilation and a secure but private view of the street from within. The inner, solid pivoted, timber doors, were bared only at night against intruders. Thus the main entrance was a balance of fine and delicate carving and monolithic slabs of solid timber.

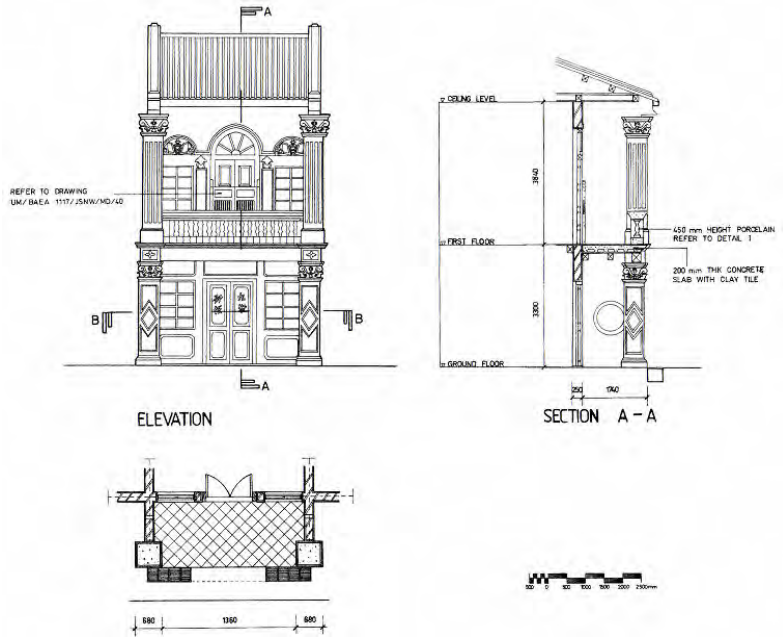
Ornamentation of Shophouses

The multicultural heritage contributed to the eclectic mix of ornamentation: the carved wood panels and fascia boards of the indigenous and Indo-Malay forms; the elaborate and superstitious images of the Chinese; the arches of Mogul India; and the neoclassical elements of British architecture of the Georgian and Regency periods. Roof shapes and gable ends were also ornamented according to the tradition and culture of building ownership.

Figure 2.41 : The multicultural heritage contributed to the eclectic mix of ornamentation, the curved wood panels and fascia boards of the Malay form, the elaborate mythological and superstitious images of the Chinese, the arches of Moghul India, and the neo-classical elements of British architecture of the Georgian and Regency periods.

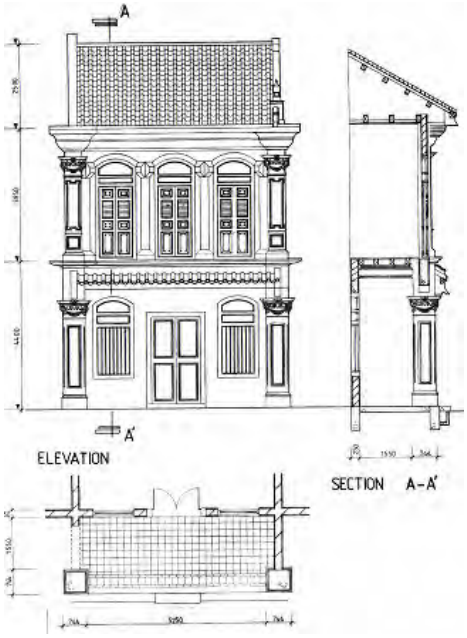


No. 74 and 76 Jonker Street, Melaka

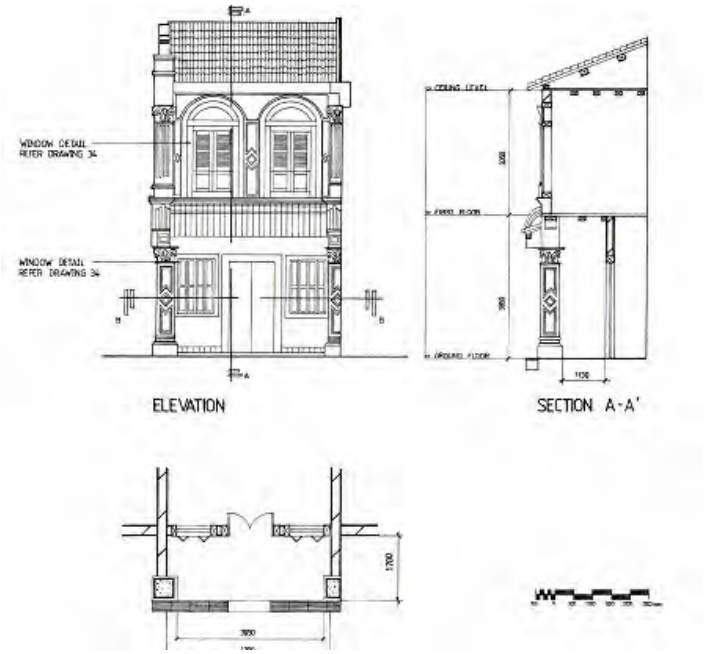


No. 108 Jonker Street, Melaka

Figure 2.42 : Details of Front Façades and Five-Foot Walkways
(Source : Centre for Conservation Studies and Records, University of Malaya)

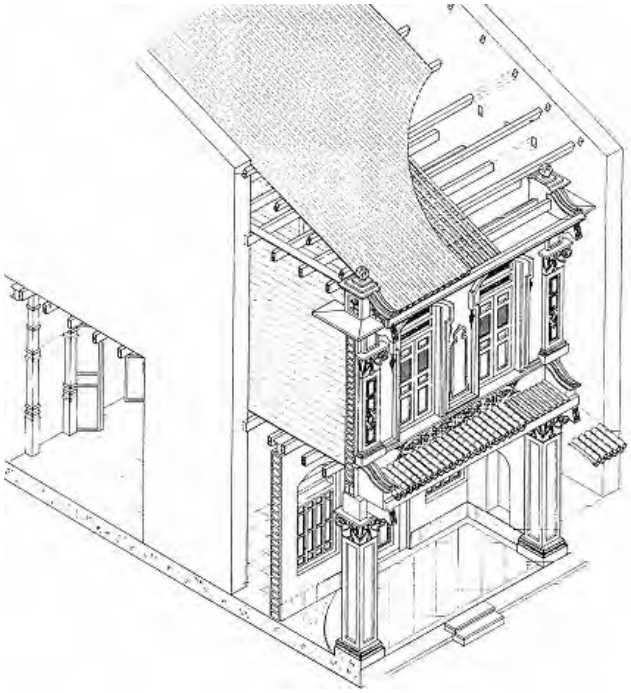


No. 54 Jonker Street, Melaka



No. 104 Jonker Street, Melaka

Figure 2.43 : Details of Front Façades and Five-Foot Walkways (Cont.)
(Source : Centre for Conservation Studies and Records, University of Malaya)



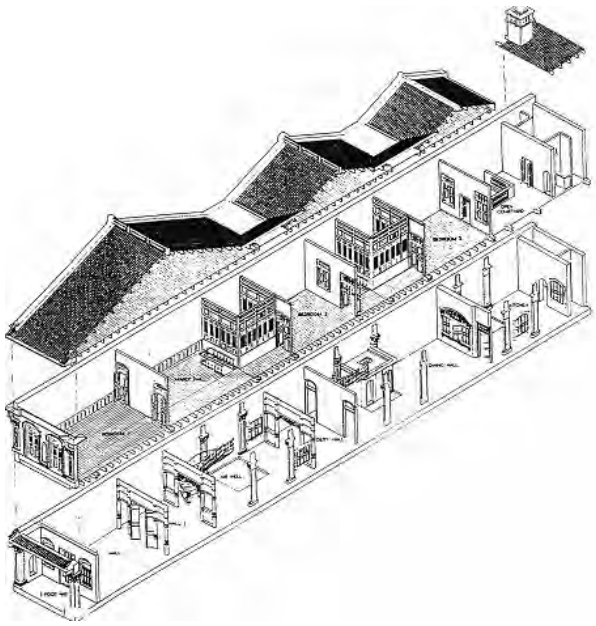
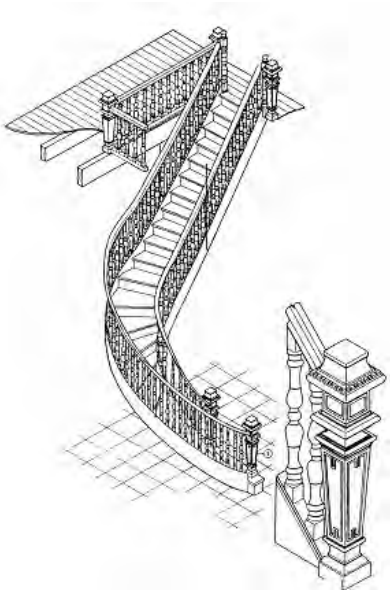


Figure 2.44: Axonometric views of a typical townhouse and shophouse
(Source : Centre for Conservation Studies and Records, University of Malaya)



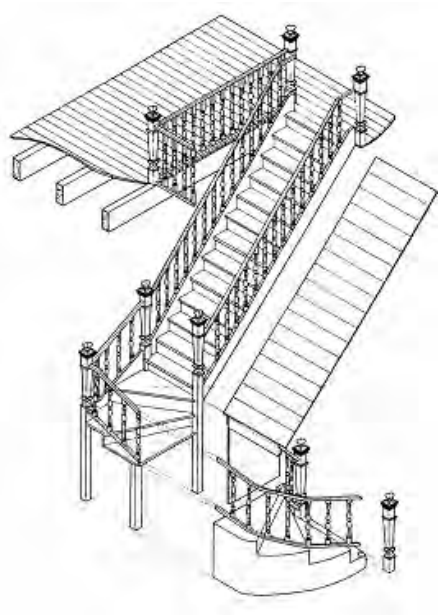


Figure 2.45 : Axonometric views of typical staircases detailing
(Source : Centre for Conservation Studies and Records, University of Malaya)

2(b) History and Development

Straits of Malacca: Highway of the East

Geographical Position

Importance

The Straits of Malacca is situated between Peninsular Malaysia and the island of Sumatra, extending approximately for about 800 kilometers from north to south. It is one of the longest stretches of waters in the world. The widest stretch which is about 120 nautical miles, is in the north, around Penang Island which opens out to the Indian Ocean. This area served as the entrance and exit for ships from India and the Middle East (West Asia). The narrowest, which is only about 9 nautical miles, is near the southern tip of Singapore joining the Singapore Strait. This end became the gateway for ships from China, the Far East and the rest of island Southeast Asia. Being surrounded by countries that were rich in various natural products such as spices from Moluku (the Moluccas), resins, aromatic woods from Sumatra and minerals from the Malay peninsula, the Straits served (still is) as a very important highway for maritime traders and merchants.

Since the beginning of the Common Era, especially during the days when shipping played very important roles in economic and political expansions, the Straits of Malacca was one the busiest highways. Any power that was able to wrest authority on this highway also became the super power of the region, controlling both the wealth and economy of the surrounding territories. Hence there emerged powerful kingdoms and port cities along the Straits of Malacca, such as Srivijaya (7th – 13th centuries) and its port cities such as Palembang and Jambi; the Melaka empire (14th -16th centuries) with the growth of Melaka entrepot; the Aceh kingdom (16th – 19th centuries), and the emergence of the Straits Settlements (1826 – 1957) with the port cities of Penang, Melaka and Singapore.

Kingdoms And Peoples Of The Straits

i) Srivijaya / Palembang

Srivijaya / Palembang

The earliest kingdom that appeared to have efficiently controlled the Straits of Malacca was **Srivijaya** whose capital must have been **Palembang** that stood on the great Musi River on the south eastern coast of Sumatra. Archeological finds denote that that kingdom must have covered the area that stretched not only over a large part of Sumatra, but also in the Malay peninsula, parts of Borneo and west Java. Chinese records regularly mentioned a kingdom in Sumatra known as *Shilifoshi* which scholars agreed to be Srivijaya.

Many archeological materials consisting of Buddhist and Hindu artifacts as well as economic remnants found around the 'Isthmus of Kra' at the 'neck' of the northern Malay peninsula, were similar with those found around Palembang, indicating that Srivijaya influence was entrenched also along the Straits of Malacca.

Srivijaya emerged around the 7th century and declined in the 13th century. Chinese, Arabic and Indian records noted that during this

period, it was the most powerful kingdom in Southeast Asia, controlling the highly demanded goods, such as, camphor, oleoresins, precious woods, gold and tin, collected from the islands of Southeast Asia and the Malay peninsula.

Although Buddhism and Hinduism must have spread in Srivijaya, which was clearly recognized by the Arabs in Baghdad and the T'ang and Song (Sung) dynasties (960-1279 C.E.) in China,[1] Palembang must be the centre of Hinduism which was brought in by Hindu immigrants from south Sumatra.[2] Hindu statues found in the Bujang Valley in Kedah, a northern state in the Malay peninsula, could be brought in by traders from here. Palembang especially, and its vicinities, were well populated by merchants and shipbuilders, while religious centres were found on higher and drier grounds. A lot of the history of Srivijaya has yet to be unraveled since it is still awaiting more archeological findings and interpretations. However, it can be surmised that the capital of Srivijaya*,* was surrounded by polities or city-states, that were ruled by their own *mandala,* or chiefs, but how strong the ruler or centre of the kingdom had over these polities, is still unclear. However, what is certain is that the people were active maritime traders because of the discovery of harbour-cities and entrepot.

Intellectual and spiritual developments must also have occurred in these cities and that religions played important roles in the lives of the people, especially among the city dwellers. The discovery of Buddhist and Hindu statues indicated that these religious beliefs were quite widespread showing the presence of Indian, Ceylonese or Chinese influences in the kingdom. However, in the 16th century Islam began to spread in Palembang, and gradually replaced the influence of the previous beliefs. Islam could be brought in by Indian Moslem merchants from the Coromandel coast as well as the influence from Melaka.

ii) Jambi (Kingdom of Melayu)

Jambi Another small kingdom and port city that might be connected with Srivijaya was **Jambi** of the kingdom of Melayu, which stood along the Batanghari River in central Sumatra. I-Tsing (I-Ching) (635-713 CE) mentioned in his writing that Jambi was the capital of Srivijaya at that time. Perhaps it had replaced Palembang in importance. Chinese records also stated that emissaries from Jambi had arrived in the Chinese court in the ninth and eleventh centuries. But its position as

capital of Srivijaya must be on and off, for in the 11th century it seemed to be indicated as the capital of Srivijaya once again.[3] Its political importance depended on the sovereign that ruled the polity. In the mid-fourteenth century it declined when a Majapahit king from Java ruled the kingdom.

---

[1] Pierre-Yves Manguin, "Srivijaya" *Southeast Asia. A Historical Encyclopedia from Angkor Wat to East Timor.* Ooi Keat Gin (ed.). Santa Barbara California, Vol. 3, 2004, p. 1246.
[2] Pierre Van Der Eng, "Palembang" *Ibid.*, Vol. 2, p. 1016.
[3] Fiona G. Kerlogue, "Jambi" *ibid.*, Vol. 2, 2004, p. 677.

By the 15th and 16th centuries, Islam had become important especially when Jambi was under the rule of the ruler from Demak (also in Java). By this time Jambi had begun to attract Arab as well as Portuguese merchants (especially from Melaka).

Like Palembang, Jambi which was once also a centre of Buddhism (a large Buddhist complex was discovered at Muara Jambi), was also an important trading centre, particularly in pepper and forest products. Apparently it was able to control the Straits of Malacca, hence foreign ships were manoeuvred to its port. The importance of Jambi as a trading centre, however, was subject to its political strength. In the 17th century it was able to concentrate on the sale of pepper collected from the surrounding districts and enjoyed the benefits from Anglo-Dutch rivalry over the monopoly of the trade. This was exchanged for Indian Textiles and gold. But the decline in pepper trade in the 17th century as well as internal political rivalry resulted in the downfall of Jambi. Both Dutch and British traders lost interest in the city. In the 19th century Jambi began to trade with Penang and Singapore which had become British Settlements, exporting mainly resins, especially *jerenang* or the dragon blood resin. At the end of the 19th century, the Dutch came back again and played important roles in the political and economical position of Jambi until the advent of the Japanese. Then it became part of Indonesia.

iii) The Melaka Sultanate

Melaka

Melaka succeeded the great power of Srivijaya, in fact, sometimes it was known as its heir. The founder of the Melaka kingdom (later known as Sultanate) was said to be a prince from Palembang. He was involved in a war of succession there and had to flee to Temasek (Singapore) where after having stayed for a while was said to have killed the Siamese viceroy and hence had to flee again. Eventually he arrived at Melaka where he founded the kingdom. Like Palembang and Jambi, Melaka first grew as a port city. It was able to successfully control the Straits of Melaka and eventually became a great entrepot and centre of Malay culture and civilization of the 16th century, that had perhaps, surpassed the power and greatness of its predecessors.[4]

iv) The Kingdom of Aceh

Aceh

Aceh (Acheh) lies strategically in the northwestern tip of Sumatra. After the fall of Melaka into the hands of the Portuguese (1511), Aceh dreamt of becoming its heir by controlling the Straits of Malacca. It expanded its control over neighbouring kingdoms in Sumatra, such as Lamuri, Pedir and Samudra-Pasai which were trading with Gujaret and China. In the middle of the 16th century, Aceh established relations with Turkey, Abyssinia and Egypt, where the sultan was able to get military assistance to fight against the Portuguese in Melaka. Aceh launched several attacks on Melaka but failed. However, it overran Perak, Kedah and Johor on the peninsula and several other kingdoms in Sumatra.

Its international relations were formidable and its trade was prosperous. Dutch and British traders began to arrive at its capital, and they were

[4] See, write up on "Melaka and Penang" for more detailed account.

equally treated as the others which included those from the Middle East, Africa, India, China and Japan. Foreign goods, such as porcelain, cloth, carpet, silk, fine chintz, butter, rice, wheat and lacquer ware were available at its port. Aceh itself exported pepper and other spices, besides gold, tin, lead, ivory and other local products.[5]

Aceh had not been able to completely control the Straits of Malacca, but Aceh had several Malay states on the peninsula under its suzerainty. It had set up a very strong bureaucracy and had also become the new centre for Islam. Islamic knowledge grew and it became the Islamic referral for other Islamic states in the region. Great Islamic Sufis gathered here, such as Hamzah Fansuri, Nuruddin al-Raniri, etc., where Islamic discourses were held. Aceh continued to be a strong Islamic country even after the Dutch occupation in the 19th century when Aceh resisted very strongly against the colonialists.

Penang

v) Penang (Pearl of the Orient)

Penang situated at the northern end of the Straits of Malacca, was occupied by the British East India Company (EIC) in 1786 from the initiative of Francis Light, a country trader. British need to acquire the lucrative trade from China by controlling the Straits of Malacca, as well as for the military defence of India, prompted them to establish a British administration there. Penang was not a kingdom but was the first of British influence in Malaya. Penang was never proven to be a military outpost, but thrived as a trading centre. It was made into a free port, thus attracting traders from India, China, the mainland and surrounding islands of Southeast Asia. The British also practiced an open door policy and encouraged people from all over to settle down on the island. This gave birth to the growth of multiculturalism, the identity of Penang today.[6]

Singapore

vi) Singapore

Singapore was acquired by the British after the conclusion of a treaty among Stamford Raffles (an officer of the EIC), Sultan Hussein (the ruler of Singapore appointed by Raffles) and Temenggong Abdul Rahman (a local chieftain) in 1819. Being situated at the southern end of the Straits of Malacca, the British control on the Straits seemed to be conclusive. Like in Penang, the British practiced an open door policy in Singapore which was also given a free-port status. In 1826 Singapore with Penang and Melaka were united under one administration known as the Straits Settlements. moved here. The opening of the Suez Canal in 1869 galvanised Singapore's position as the commercial hub of of Southeast Asia. Within a very short time Singapore surpassed the economic importance of Penang and the centre of government was Southeast Asia.

---

[5] Uka Tjandrasasmita, "Aceh", *ibid.*, Vol.1, pp 118-121.
[6] For detailed information, see write up on "Melaka and Penang" in this dossier.

Like the developments that took place in other port cities along the Straits of Malacca, Singapore became a cosmopolitan entrepot. Immigration and settlement were never restricted so the population steadily grew, giving birth to multiculturalism. The development in Singapore was part and parcel of the development of the Straits Settlements. Hence whatever happened in Penang or Melaka socially, economically and politically also took place here, except perhaps in term of magnitude and pace. The population consisted of Malays, Chinese, Indians, Eurasians, Europeans, Arabs, *Peranakan,* etc. Macro and micro-immigration among peoples within the Straits Settlements, the Malay States and islands Southeast Asia was very fluid. The cultural identity of Singapore was also the cultural identity of the Straits of Malacca.

The Culture of The Straits of Malacca

Cities and peoples along the Straits of Malacca have had almost similar historical experiences. They began with their own local traditions and customs, established their own systems of governments and administrations, became internationalized politically, economically and socially, and developed into a typical identity of the Straits, i.e., the identity of multiculturalism which is manifested in both the tangible and intangible heritage.

The living examples of such identity can clearly be shown in Melaka and the city of George Town in Penang. They represent the peoples of the port cities of the Straits of Malacca, namely those from Palembang, Jambi and Aceh in Sumatra as well as Singapore, to name but a few. The identity of both Melaka and George Town, therefore, need to be conserved and protected and be properly listed as World Heritage Sites.

Figure 2.46 :Map of Siam ,Le Pere Placide, 1686 shows the location of Malacca
Source : Early mapping of Southeast Asia by Thomas Suarez Periplus

Melaka and George Town: Culture of Tolerance, Diversity and Continuity

"Notes on My Native Land"

To this corner of the world come
People from China and India
From Indonesia and Europe
Some of the people
Adopted local ways
They spoke Malay
Dressed Malay
But still kept their customs
Other stuck to their ways
While firmly planting
A foot on Malaysian soil
The alchemy worked
And today we have a nation
This is a kaleidoscope
Of many things and many people
We all belong to this fabric
Having lent a stitch
To make up a whole
Now we invite the world
To see this tapestry

-David Lazarus, 1986.

This poem, a tribute of a native son to his homeland, greets all visitors as they step into the vestibule of the Penang Museum. It succinctly captures the making of the multicultural society not only of Penang but also of Melaka in particular, and of Malaysia in general. These multicultural characteristics of the people, as depicted by the poem, manifest themselves in the built environment, and the living cultures of the different communities. Within their own enclaves, each community still practices its own traditions and customs. Publicly and privately the people speak their own dialects, but officially use Malay and/English as their medium of communication. They perform their own religious and customary functions according to their own calendars and their own religious and social functions. But there is also some blurring at the borders as each community participates in the rites and ritual of another. They have their own typical gourmet, but which is enjoyed by all (except when distinguished by its being *halal* or *haram* to the Moslems). They used to dress distinctly according to their own communal traditions, but now while the traits of the original fashions remain discernible, the wearers are no longer communal. The traditions and cultures are distinguishable according to their origins but have undergone some processes of syncreticism when they adopt and adapt their neighbours' cultures and traditions.

Although the Melaka and Penang societies are generally perceived as being dominated by Malays, Chinese and Indians as distinct communities, each in fact comprises a diversity of sub-cultural groups. The Malays, for instance, includes the Minangkabaus, Acehnese, Boyanese, Javanese, Bugis, as well as children of mixed marriages when one of the parents is a Malay and Moslem[7]; the Chinese include the Teochews, Hokkien, Cantonese, Khek, Hylams, etc.; and the Indians include Tamils, Bengalis, Parsees, Burmese and others who originally came from the sub-continent. There are also other communities, the result of mixed marriages between Europeans and Asians, who normally adhere to Christianity and are called Eurasians. Offshoots of the Chinese and Indian communities who may or may not have intermarried but still follow the religions of their forefathers, are the *Peranakan,* who have settled in the Straits Settlements (of Melaka, Penang and Singapore) for generations. There were also Europeans and Americans whose number remain comparatively very small, but played important roles in the administration and economy of both port cities of Melaka and Penang.

Figure 2.47 : Wedding ceremony of Baba and Nyonya

Figure 2.48 : The chettiars man

The Traditions of the Straits of Malacca

The maritime tradition that started in the early years of the Common Era was the catalyst of multiculturalism. This was followed by processes of immigration and settlement in both Melaka and Penang by peoples from all over Asia and Europe. Melaka and Penang situated respectively on the southern and northern parts of the western coast of the Malaysian peninsula, are ports on the Straits of Malacca which grew from around the end of the 14th century through today. The Straits of Malacca, however, could have been known since a very much earlier times by

[7] See, *Report of the Census of the Straits Settlements (including Cocos Islands and Christmas Island) and the Protected Native States of the Malay Peninsula, 1891,* p.94

maritime traders throughout the world, but especially those from India and China. The Malays from the south (probably from the present Indonesian archipelago) were already reputed seafarers. They were renown for their junks which were small and speedy but were efficient that they were able to avoid pirates who infested the seas along the trade routes. The Chinese junks were apparently modeled after these Malay boats. These traders had introduced Southeast Asian products such as camphor, sandalwood, gharuwood and spices which were exchanged for goods from the Mediterranean, Middle East and Africa, such as frankincense and myrrh and other plant resins used in the manufacture of perfume and incense.[8] As the result of these activities small coastal polities emerged. In the 7th century the most important of these was Srivijaya which was located in Sumatra, halfway between the Straits of Malacca and the Sunda Straits. It was a member of the royal family from this kingdom who later founded Melaka in the late 14th century or early 15th century when Srivijaya was on the decline.[9]

[8] Kenneth R.Hall, "Economic History in Early Southeast Asia" in Nicholas Tarling (ed.), *The Cambridge History of Southeast Asia*, Vol. One, Pt.One, Cambridge University Press, 1999, p. 195.
[9] There were controversies concerning the founding of Melaka and the name of the founder. See, Wolters, *The Fall of Srivijaya In Malay History.* Kuala Lumpur, Oxford University Press, 1970. pp 108-124.

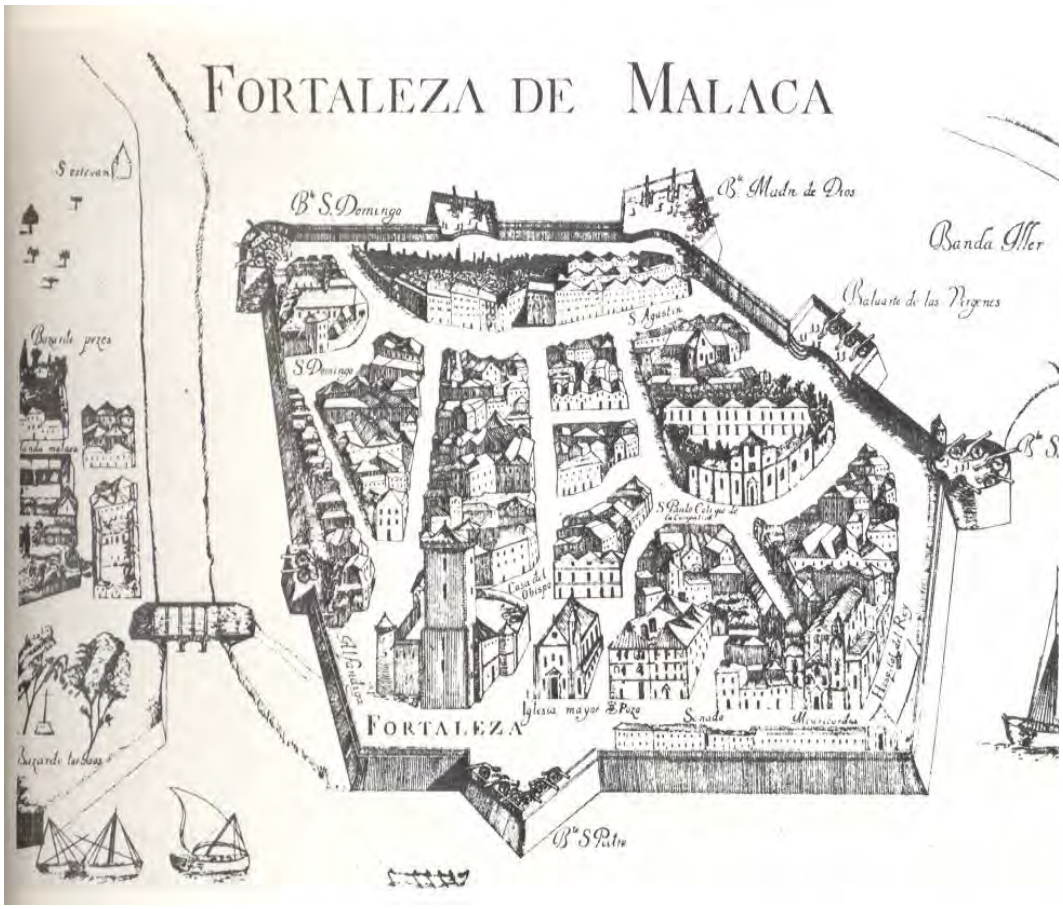


Figure 2.47: Plan of the Portuguese Fortress in 1512

Founding of Melaka

The Melaka founder prince was said to be Parameswara,[10] which meant 'prince consort', was the husband of a Majapahit princess in Java. He was a prince from Palembang, the capital of Srivijaya, and who was involved in the war of succession and fled to Tumasek (Singapore).[11] There he was reported to have killed the Siamese regent who ruled the island, and was driven by armies from Pahang or Patani, which were vassals of Siam. He wandered around until he reached the estuary of a river, later known to be the Melaka River, and rested under a tree. While resting he saw a mouse deer being chased by his dog, but the former fought back, notwithstanding its smaller size, and managed to chase the dog away. This demonstration of steely courage was taken by Parameswara as a symbol of fortune for him. He asked around for the name of the place. Since none knew, he named it after the tree under which he was resting, the *Melaka* tree. Thus Melaka was founded.

Melaka the Genesis of Malaysian Traditions and Culture

Srivijaya Influence

Melaka which was strategically situated at one of the narrowest spots on the Straits and geographically blessed as the area where the northeast and southwest monsoons met, became the heir of the Srivijayan traditions. The maritime traders who had been plying the sea routes between India and China and had converged at ports of influential kingdoms of Srivijaya in Sumatra and Majapahit in Java, began to call at the port of Melaka which was then only a small fishing village. With the help of the *Orang Laut* or sea-rovers, Parameswara was rapidly able to build up a large settlement by forcing all vessels passing through the Straits to get clearance from him with passes. Melaka began to make its presence felt. It was also able to provide traders with fresh water and the harbour was situated such that it could easily be defended, especially against the marauding pirates.

Chinese Influence

Right from the start Parameswara's political ambition had contributed to the multicultural characteristic of Melaka. He had opened his doors to Chinese envoys as a hedge against Siamese and Majapahit designs to claim suzerainty over his new kingdom. This coincided with the period of the Ming policy which was restoring Chinese control over states in Southeast Asia. Therefore, when the Chinese envoy, Yin-k'ing or Yi Ching, visited him around 1403, Parameswara seized the opportunity to apply for recognition from the Ming emperor and to request support against the Siamese. Two years later he sent an embassy to China which was well received and his position as ruler of Melaka was duly recognized.[12] That was the beginning of Melaka-China relationships which were strengthened by mutual regular visits by both parties led by the newly installed Melaka rulers or their regents on the Melaka side and by influential Chinese officers of the court of China on the other.

---

[10] Discussion about the name of the founder, see, Muhammad Yusoff Hashim, *Kesultanan Melayu Melaka*. Kuala Lumpur, Dewan Bahasa dan Pustaka, 1989, p 98.
[11] D.G.E.Hall. *A History of Southeast Asia*. Fourth Edition, Macmillan Asian History Series, Houndmills, Basingstoke, Hampshire and London, Macmillan Education Ltd., 1981, p 224.
[12] *Ibid.*, p. 225.

One of the most well known Chinese envoys was the outward looking Moslem Commander, Zheng He, who began his series of visits from 1405. In 1409 again he visited Parameswara to present him with a silver seal, a cap and official robes and to declare him 'king'. Melaka became independent of Siam and began to concentrate in its political and economical expansion. The king's position was assured and further strengthened by the Srivijayan tradition that the king was God's Vicegerent on earth. His celestial position was sealed by the yellow robe, bestowed by the Chinese emperor. Yellow being the symbol of royalty was then forbidden from use by the ordinary folk.

Figure 2.48: Cheng Hoon Teng Temple

Mixture of Culture

Parameswara and the rulers after him surrounded themselves with powerful bureaucrats whose titles carried Indian terminologies, e.g., *Bendahara, Laksamana, Syahbandar,* etc., showing Indian/Srivijayan influence in the Melaka sultanate tradition. It is also well recorded that some members of the royal families of Melaka intermarried with Indian women.[13] According to *Sejarah Melayu* (The Malay Annals), a sultan of Melaka had also married a Chinese princess called Hang Liu.[14] The princess' retinue which consisted of several hundred Chinese youths and maidens were settled on a hill which was then named *Bukit China* or China Hill which still exists today. Hence, even the royal traditions draw from the customs of different royal houses.

Melaka's rapid growth further enhanced the multicultural characteristics of the people. Malay traders from the island of Moluku (Moluccas) and other islands which produced cloves, nutmegs and mace, now stopped at Melaka before continuing to India.

[13] R.O.Winstedt, *A History of Malaya,* 3rd edition. Kuala Lumpur, Marican & Sons (M) Ltd., 1968, p. 50.
[14] *Sejarah Melayu* . *The Malay Annals.* Ms. Raffles No 18, compiled by Cheah Boon Kheng and translated by Abdul Rahman Haji Ismail, MBRAS, 1998, p 169.

Many, however, waited here and exchanged their products with textiles brought down by Indian counterparts from Gujarat, Coromandel, Malabar and Bengal. Chinese traders also began to throng Melaka with the well sought after Chinese porcelain and silk. These goods were usually exchanged for aromatics and perfumes from the Middle East, and spices, corals, sandalwood and other exotic products from the Malay archipelago that fetched very high prices in the East and West.[15] Soon Melaka began to overshadow the ports of Palembang or Jambi in Srivijaya. These last two ports only remained as ports of export for pepper, whereas Melaka became an emporium. It had wrested the spice trade route from the Straits of Sunda in the south to the Straits of Malacca. The busiest season in Melaka was between December and March when the south westerly monsoon brought traders from the Far East and the West Asians to Melaka. Between the months of May and September the winds brought traders from Java and the eastern archipelago here. About 2 000 ships were reported to anchor at Melaka at any time during the height of her glory.

Figure 2.49 : Sri Poyyatha Vinayagar Morthi Temple

Melaka's success was also attributed to the well administered government and trading facilities. The Melaka Maritime Laws were introduced to ensure the rights of ships' captains and their crew. There were four different ports to cater for traders from different countries, and each was headed by a harbour master or *syahbandar.* The most important was the one in charge of traders from Gujarat, for they formed the largest group of traders. The second was from those from the rest of India, Burma, and North Sumatra. The third was for traders from island Southeast Asia, and last, but not least was for those from China and Indo-China.

[15] Barbara W. and L.Y.Andaya, *Sejarah Malaysia.* Petaling Jaya, Macmillan Publishers (M) Sdn. Bhd., 1983, p. 47.

Since all of them had to take a break in Melaka to wait for the respective monsoons to take them home, they mingled together in the markets and the ports, though their places of domicile were accordingly allotted. It was reported that about 80 different languages were spoken on the streets of Melaka everyday. The presence of various ethnic groups; Indian, Chinese, Malay, Siamese, Burmese, Indo-Chinese, Arab, and others, germinated a multicultural, highly cosmopolitan society in Melaka.

Islamic Tradition and Culture

Middle Eastern Influence

Islamic tradition is one of the major features of the multicultural society in the Malay archipelago and the rest of Southeast Asia. *Sejarah Melayu* or the Malay Annals related the story about the beginning of Islam in Melaka. The king, as the story was related, became a Moslem through a dream.[16] This was followed by the visit of an Arab trader, Sayyid Abdul Aziz, from Jeddah who was later also responsible for the conversion of the Melaka nobles. The tradition continued that the rest of the *rakyat* (general Malay populace) became Moslems, for they loyally emulated the ruling class. Then the king assumed the title of *Sultan.*

Figure 2.50 : Kampung Kling Mosque

Once it was known that Islam became the main religion of the state, Moslem traders from the neighbouring states of Sumatra, and from India and the Middle East also converged in Melaka, not only to trade but also to spread the religion. Melaka became the centre of learning for Islam. The Arabic script was adopted by the Malay language which also gradually absorbed a lot of Arabic vocabularies into it. The language which was already used as the lingua franca in the Malay archipelago and some other parts of Southeast Asia became more sophisticated with the existence of the *Jawi* script.

Official letters and agreements between rulers, bureaucrats, traders and

[16] Muhammad Yusoff Hashim, *Kesultanan Melayu Melaka, op.cit.,* p.98.

merchants were written in Malay. Mosques began to be built and religious functions were regularly observed. In Melaka, and the rest of the Malay States, the Malays became synonymous with Islam. The traditions were further enriched by Moslems from the Middle East, India, China and other parts of Southeast Asia who came as envoys, traders and missionaries. Their life began and ended in Islamic culture, from birth (naming of the child), marriage, till death (burial traditions).

The Dawn of European Culture

Portugese Influence

Melaka's glory under the Malay sultans ended in 1511, when the Portuguese captured the 'fabulous eastern empire', under the command of Alfonso de Albuquerque. The reputation of Melaka must already have reached them much earlier. In 1509 a group of traders led by De Sequeira had landed in Melaka, but were attacked and some were killed. De Albuquerque who had succeeded in capturing Goa in India, decided that it was the best opportunity for him to rescue and avenge his fellowmen and capture Melaka and the famous spice trade. By controlling it Portugal became the new power to be reckoned with in Europe. About Melaka, a Portuguese had once said, "Whosoever holds Malacca, had his hands on the throat of Venice,[17]for the goods that were transacted in Melaka had very high values in Europe." They were also keen to spread their Catholic religion against the Moslems who were fighting against them in the wars of the Crusades.

The Spread of Christianity

Christian Influence

After the conquest, the Portuguese quickly began to work. By using hundreds of workmen, including slaves and captives (probably Malays), they built *A Famosa,* the fortress, that surrounded the present St. Paul's Hill. This fortress was made of stones broken down from mosques and tombs of royal families and nobles. Within the walls were, "the castle, palaces of the Governor of the State, the palace of the Bishop, the Hall of the Council of the Republic, the Hall of the Brothers of Mercy, together with five churches, namely the Cathedral of Our Lady of the Assumption, with its chapter and the Episcopal see, the Church of Mercy of Our Lady of Visitation, the Church of Our Lady of the Annunciation in the College in the Company of Jesus at the top of the hill, the Church of S. Domingo in the Convent of the Dominicans, and the Church of S. Antonio in the Convent of S. Augustino; [and] there were two hospitals."[18] A famous French Jesuit, St. Francis Xavier "Apostle of the Indies", started St. Paul's College in 1548. On another hill opposite the China Hill, the Portuguese also built a chapel dedicated to St. John the Baptist, and the hill was thus named after him as St. John's Hill or Bukit Senjuang (the corrupted Malay name for the hill).

---

[17] Quoted from Manuel Joaquim Pintado, *A Stroll Through Ancient Malacca And A Glimpse At Her Historical Sites.* Melaka, Loh Printing Press, 1980. p. 16.

[18] *Eredia's Description of Malacca, Meridional India and C*athay. Translated from the Portuguese with notes by J.V.Mills and new introduction by Cheah Boon Kheng. Malaysian Branch of the Royal Asiatic Society. MBRAS Reprint 14, 1997, p. 18.

The destruction of mosques and tombs of nobles was a clear indication of Portuguese intention to weaken the Moslems and the influence of Islam. Missionary works were carried out and a number of people were converted, though not very successfully, for, in the 1st decade of the 17th century (almost 100 years after the Portuguese had landed in Melaka), not more than 8, 000 people were converted.[19] Moslem traders in Melaka were being prejudiced. Consequently many left to seek other more favourable ports, a development that proved disadvantageous to the Portuguese themselves.. But trade did not stop in Melaka, especially with Indian textile traders who remained to be more dominant than the Portuguese themselves.[20] Records also mentioned that *chettis* [21] (*chettiars*) had partnered with the Portuguese in such trade. The latter had also encouraged these traders, especially those from the Coromandel ports, to settle down in Melaka. They were promised great privileges.[22] This then was the first colonial policy of settlement that became a major feature from the 18th century onwards.

However, the Portuguese allowed certain local tradition to continue. People from different ethnic communities remained to live in their own sections as had been started by the Malay rulers. There were Kampong Java (Javanese village), Kampong Keling (Indian village) and Kampong China (Chinese village).[23] It is also noted that the first *Kapitan Cina* (Head of the Chinese) was appointed by the Portuguese.[24]The appointment of this position was continued later by the Dutch and the British. Thus multiculturalism continued to flourish in Melaka.

Continuing the Tradition: The Dutch in Melaka

Dutch Influence

In the 17th century other European traders were actively plying the sea routes between India and China through the Straits of Melaka. Two of the most important were the Dutch and the British. The Portuguese influence at this juncture had begun to decline. Its empire had become too large and their home base was too far away. Melaka had repeatedly been attacked by the Malay neighbours, such as the former Melaka Malay sultans who had settled in Johor in the south of Melaka, the upcoming Acenese (Achenese) rulers who were contending as the new heir to the Malay/Moslem power in the archipelago, and the Dutch who had succeeded in subjugating Java. Between the Dutch and the British, the former were more advanced as they were able to ally with the local rulers. In the attack of Melaka, the Dutch received support from the Malays in Johor. After a five-month siege, the Portuguese surrendered in 1641, 130 years after they had forever removed the Malay sultanate from Melaka.

---

[19] *Ibid.,* p 20.
[20] S. Jeyaseela Stephen, "Trade Economy of Malaccan the Sixteenth Century as Gleaned from the Portuguese Archival Records" paper presented at IAHA, Bangkok, 20-24 May 1996.
[21] *Chettis* are Indian money lenders who later became an important source of capital especially to the natives during the British colonial period.
[22] S. Jeya seela Stephen, *op.cit.,*
[23] *Eredia's Description of Malacca …op.cit.,* pp 19-20.
[24] C.S.Wong, *A Gallery of Chinese Kapitans,* Singapore., p 1, quoted in Chan Gaik Gnoh, "The Capitan China System in the Straits Settlements", *Malaysia In History,* Journal of the Malaysian Historical Society, Vol. 25, 1982, p 74.

Batavia (Jakarta) in Java was the new Dutch capital in the East (they had defeated Java in 1619), and the Dutch were not about to allow Melaka to compete with her. Dutch aim was to gain paramountcy in the spice and India-China trade, without any other European rivalry. Thus far they had been able to keep the British at bay, and with the defeat of the Portuguese, the Dutch had realized their dream. But they could not retard the trade in Melaka. In the peninsula, Melaka became the main base, for the Dutch who also concluded treaties with other Malay states, such as Perak and Selangor, which were rich in tin. In fact, at the end of the 18th century, Melaka rose again as a Southeast Asian *entrepot par excellence.*[25] More Asian traders, especially Chinese and Bugis traded here again. Although the Dutch continued to monopolise the trade in the Straits of Malacca, they were less restrictive that the Portuguese. In fact, they resented the Portuguese more, for the European wars between the Catholics and Protestants to which the Portuguese and Dutch respectively were adherents, were also continued here.

After the conquest of Melaka, the Dutch merely took over the infrastructure left behind by the Portuguese. They occupied the fortress, *A Famosa* and renamed it *Porta de Santiago.* The coat of arms of the Dutch East India Company and the date 1670 were engraved on the gate. St. Paul's College was used as part of the fortress and later as a burial ground for high ranking Dutch officials. The Dutch later built their own fortress on St. John's Hill which was armed with eight cannons. In 1650 the former Governor's residence was converted into the red terracotta *Stadthuys* (Government House) for the Dutch Governor and his retinue.

Figure 2.51 : "Porta De Santiago"

[25] John H. Drabble, *An Economic History of Malaysia c. 1800-1990. The Transition to Modern Economic Growth.* Houndmills, Basingstoke, Hampshire and London, Macmillan Press Ltd., 2000, p 20

Apparently the Dutch were more interested in trade than in religion. They introduced tax farming system, and heads of the different communities were appointed to help Dutch officers administer the state. The *penghulu* (Malay headmen) system was continued, so was the *Kapitan Cina* system. It was probably at this time that the *Kapitan Cina* system was associated with the triad society or the *Thian Ti Hui* .[26] China was defeated by the Manchus and Chinese patriots who were repressed fled their country to neighbouring states, including Melaka, formed secret societies and aimed to gather enough support to drive away the Manchus. Thus Melaka also became a haven for Chinese patriots who became successful in wealth and influence, so that they could help regain China from their enemies. This tradition was to continue when China fought for the 1911 revolution.

Christianity continued to spread during the Dutch period. Surprisingly it was the Catholic church, St. Peter's Church, which was first built in Melaka. The Dutch government allowed a Dutch Catholic to construct it in 1710 on a piece of land given by the government. The Dutch Protestants only built their own church, Christ Church, in 1753. This became the oldest Protestant Church in Malaysia. Jalan Gereja (Church Street) where it stands today was named after it. The church which was built of red bricks specially imported from Holland had tall slender windows with arched heads, massive walls and heavy wooden ceiling beams. Today the church is still in service and devotees still use the original pews during Sunday prayers.

Figure 2.52: Christ Church , Melaka

Events in Europe also changed the history in Melaka. Holland was defeated by Napoleon and the Dutch king had to take refuge in England. The monarch then agreed to hand over Melaka and other possessions in the East to the British for protection until the Napoleonic wars were over.[27] Thus Melaka came into British hands between 1795-1818. By this time (1786) the British had already occupied Penang which was named the Prince of Wales Island.

[26] Emily Sadka, *The Protected Malay States 1874-1895*. Kuala Lumpur, University of Malaya Press, 1968, p 25.
[27] This was stated in the Kew Letters Agreement between the British and the Dutch.

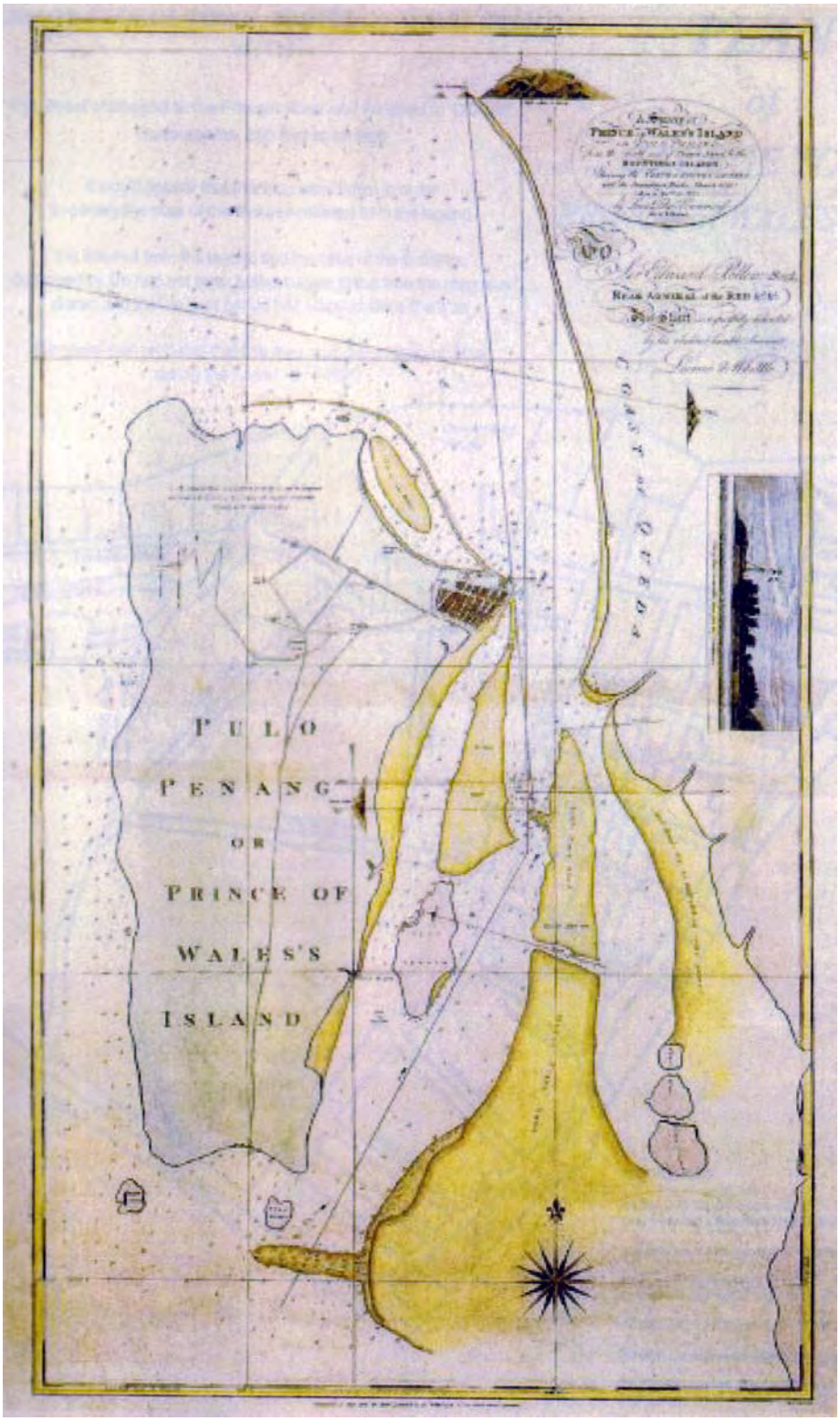


Figure 2.53 : Map of Siam ,Le Pere Placide, 1686 shows the location of Malacca
Source : Early mapping of Southeast Asia by Thomas Suarez Periplus

George Town (Penang): Continuity and Change

British Influence

Situated at the northern end of the Straits of Melaka, Penang became a British possession in 1786. (Specifically they landed in where George Town is). Earlier, the British had attempted several times to occupy a base in the Malay archipelago in order to participate in the lucrative spice trade as well as have a share in the trade with China, but without much success. The opportunity came when, in the middle of the 18th century, the Sultan of Kedah (a Malay sultanate in the north of the peninsula), who had allowed some British country traders to trade in his ports, had requested for help against the Siamese and some of his squabbling relatives. Francis Light, a British country trader, was able to conclude a treaty with him, promising the help needed by the Sultan. This treaty was later endorsed by The East India Company (EIC). He was also able to convince the Governor General of the EIC in India that Penang could serve as a naval base for the British in Bengal.[28] After the Agreement, Light landed on the island full of hope as he had indicated in his letter to his company, Jourdain, Sulivan and de Souza, "...European ships can easily stop there. There is plenty of wood, water and provisions; there they may be supplied with tin, pepper, beetle-nut, rattans, birds' nests; and the Macao ships will be glad to stop there, and all other vessels passing through the streights may be as easily supplied as at Malacca [by the Dutch]..."[29] Hence Penang became the first leg for the British who gradually stepped into peninsular Malaysia in the 19th century.

Unlike the Portuguese and Dutch in Melaka who held monopoly on trade, the British exercised the policy of free trade. They encouraged people from all over the world to settle and trade in Penang. They were also encouraged to produce export crops, such as pepper, gambier, coffee, sugar, etc. To administer the island, a Presidency was set up under the jurisdiction of the EIC in Bengal. In 1826 Penang became part of the Straits Settlements when Singapore had also become a British possession (occupied in 1819) together with Melaka (being exchanged with Bencoolen with the Dutch after the 1824 Anglo-Dutch Treaty) were brought under a single British administration.

During the period when Dutch Melaka was placed under the protection of the British, the latter did not foresee that political events would eventually unite Melaka with Penang. Penang definitely did not intend to allow Melaka to rival it when the latter would be returned to the Dutch after the Napoleonic wars. The Penang Council ordered the British Resident in Melaka, William Farquhar, to effectively level down the city,"...the whole of the fortifications, arsenal, store houses and public buildings of all denominations in Melaka except Bukit China and St. John's Hill."[30]

---

[28] For detailed information about British occupation in Penang, See, R.Bonney, *Kedah 1771-1821. The Search for Security and Independence.* Kuala Lumpur, Oxford University Press, 1971.
[29] Harold Park Clodd, *Malaya's First British Pioneer. The Life of Francis Light.* London, Luzac,1948, p. 9
[30] Brian Harrison, *Holding the Fort: Melaka Under Two Flags, 1795-1845.* Kuala Lumpur, MBRAS, Monograph No 14, 1985, p 63.

The British action prompted the famous local writer, Abdullah Abdul Kadir Munsyi to lament in his journal, "The Fort was the pride of Melaka, and after its destruction the place lost its glory like a woman bereaved of her husband, the luster gone from her face...The old order is destroyed. A new world is created, and all around us is changed."[31] The only part that remained of *A Famosa* and *Porta de Santiago* was the gate which now still stands. Further destruction was timely stopped by Thomas Stamford Raffles, agent of the EIC, who happened to be visiting Melaka. His report on Melaka to his superiors stated that, "...the name carries more weight to a Malay ear than any new settlement could,"[32] and indeed, "...with the assistance of Malacca, the whole of the Malay rajas in the Straits and to the Eastward might be rendered not only subservient but if necessary tributary",[33] was almost prophetic in relation to later expansion of British influence in the Malay States.

Under the single government of the Straits Settlements in 1826, the British began to put the administration of Melaka and Penang in order. They practiced the divide-and–rule policy. By it, the different communities were allowed to administer their own kind by the respective headmen. However, to avoid direct confrontation from the local Malays, the British were more protective towards them. The traditional Malay system of administration was thus continued. For example, the *penghulu* (headmen) who was normally appointed from ancestral bureaucrats was absorbed into the colonial administrative bureaucracy. On the other hand, the position of *Kapitan Cina* (Chinese Headmen) and *Kapitan Keling* (Indian Headmen) were chosen from the most prominent and influential personalities of the communities.[34] In Penang, Francis Light reported that a *Kapitan Cina* from Kedah had visited him with boat-loads of Chinese to settle down in Penang. He was Kapitan Loh Lay Huan whom Light had him appointed as the first *Kapitan Cina* in Penang.[35] The position of *Kapitan Cina* became an institution in the British administration of the Straits Settlements.

Like the two European predecessors in Melaka, the British also set out to spread Christianity in the newly found settlements through European missionaries. In Penang, in 1787, Arnold Garnault, a French who was the Bishop of Bangkok, was the first to build the Assumption Church.[36] In 1817 another church was built not far from the first. It was the Anglican Church of St. George. The man responsible was the Chaplain of the EIC, Rev. Robert Sparke Hutchings. In Melaka, a twin-towered Gothic church dedicated to St. Francis Xavier was built in the mid 1880's by the French Father P. Fabre. Hence Penang and Melaka became centres of European Christian missionaries in the East.

---

[31] Abdullah bin Abdul Kadir , *The Hikayat Abdullah.* Annotated and translated by A.H.Hill, Kuala Lumpur, Oxford University Press, 1969, p 63
[32] C.E.Wurzburg, *Raffles of the Eastern Isles.* Singapore, Oxford University Press, 1984, p.76.
[33] *Ibid.*, p 79.
[34] See, Emily Sadka, *op.cit.*, Chapter IX, "Dual Government: Malays and Chinese", pp 274-323.
[35] Cited by C.S.Wong, *op.cit.*, p 12
[36] In 1860 the Assumption Church was moved to the present site on Farquhar Street.

The Introduction of English and Vernacular Education

The Importance of Education

In Melaka Malay was the lingua franca of the people. On the streets and bazaars, a distinct Malay language mixed with vocabularies of the various ethnic communities became the daily medium among the people. The same situation prevailed in Penang. But a new language, the language of the administration, was introduced. That was English, which became the language of the government as well as the newly western educated people of the Straits Settlements. This became one of the main features that Malaysians inherited from the British colonialists. Today it still serves as the second most important language after Malay, in the country. In its usage, the Straits Settlements, especially Penang and Melaka, took the lead.

The importance of the English language was introduced through schools established by European missionaries whose main aim was to educate children and spread Christianity. In these schools children were taught, amongst others, British history and literature. The earliest example of such schools was The Melaka Anglo Chinese College which was set up in 1818. It was the brain-child of Robert Morrison of the London Missionary Society who was the first Protestant Missionary to China. He had failed to make any headway in that imperial country, but used Melaka "for the diffusion of Christianity" and also for "the reciprocal cultivation of Chinese and European culture."[37] At this time Melaka clearly served only as a stepping stone to 'convert' the huge country which was well known for her civilization. Most of the students were children from Melaka-born Chinese, as well as Indians and Malays.

Figure 2.54 : Penang Free School

[37] Brian Harrison, *Waiting for China: The Anglo Chinese College at Malacca, 1818-1843 and Early Nineteenth Century Missions.* Hong Kong, pp 40-44. In 1843 the London Missionary Society sold the college for private purposes because they moved their activities to Hong Kong.

English Education In Penang, the first English school was set up by the same Rev. Robert Sparke Hutchings who had built the St. George Church. This was the Penang Free School opened in 1821, just three years after the first school in Melaka, to educate boys from all creeds and classes. The school, with a syllabus endorsed by the Cambridge University, prepared students to sit for their highest secondary level examination for the Senior Cambridge Certificate, which enabled them to enter any university in England. Malaysian graduates generally, therefore, were very proficient in the English language. Through such education some of its students became prominent personalities.[38]

In 1852 a school for the girls was established. It was the Convent of the Holy Infant Jesus School, popularly known as the Light Street Convent.[39] The school which was established through the efforts of Rev. Mother Mathilde, also served as an orphanage for both boys and girls. When the boys reached the age of 11, they would be sent to the nearby boy school which was set up in the same year.[40] This was the St. Xavier's Free School, today known as the St. Xavier Institution (SXI). Superior Father V.M. Beurel from the Paris Foreign Mission Society founded the school. It was their first mission school in the Far East. Although initially its main aim was to provide education for the poor, children from established local families were also admitted.[41]

Obviously the English education was becoming more popular in Penang. In 1885 another school for the girls was opened. It was initiated by Mrs. Biggs, the wife of another Chaplain, Rev. L. Courtier Biggs. This was the St. George's Girls School. Consequently there grew a group of highly educated girls in this port city. They began to break away from their family traditions by emulating their brothers as professional women, such as lawyers, doctors, teachers, etc.[42] Perhaps it was the cosmopolitan position of Penang and Melaka that made families there more receptive to these new developments as opposed to those on the mainland where education for girls was more traditional and restrictive.[43] Indeed English schools in the Straits Settlements were well received not only locally but also regionally. Wealthy families from neighbouring countries, such as Thailand and Indonesia, also sent their children, especially to Penang and Singapore, for English education.

---

[38] The first Prime Minister of Malaysia, Tunku Abdul Rahman, had his early education here. So was Tun (Dr) Lim Chong Eu, one of the Chief ministers of Penang.
[39] Tan Leh Sah, "Convent Light Street" *Pulau Pinang*, Vol. 1, No 6, 1989, pp 24-26.
[40] Choong Kwee Kim, "In Good hands" *The Star,* 5 February 2001.
[41] In 1889 the Governor of the Straits Settlement, Sir Cecil Clementi, introduced a Queen's Scholarship fro the best students who excelled at the Senior Cambridge School Certificate Examination. Fourteen of these awards were won by students from this school. *The Star,* 8 September 1987.
[42] For example, P.G.Lim, the first woman lawyer in Malaysia, and also the first woman ambassador in Europe, hailed from Penang. Her other male siblings were also lawyers. See, Than Liok Ee, "Women and Education in Immigrant Societies: the experience of Chinese women in Malaysia" paper presented at the International Conference on Immigrant Societies and Modern Education, 31 August – 3 September 2000, National University Singapore.
[43] There were reports that some families in the Malay States actually opposed English education for their daughters for fear that they might be able to write love letters to boys. There also feat that English education might influence children to Christianity.

The ability to speak and write English well became a yardstick to services in the public as well as the private sectors. Graduates from these schools also began to emulate western lifestyles, e.g., in their manner and social etiquette. English began to be commonly spoken by everyone, though on the streets it could be the pidgin English, i.e., English mixed with other local dialects (Malay, Chinese and/or Tamil) that is being spoken.

Malay Education

Besides English schools the British also opened vernacular schools, especially for the Malays, as a matter of their responsibilities. Several Malay classes were opened as adjuncts in the Penang Free School. However, the first independent Malay school was opened in Glugor in 1826.[44] By 1874 there were 7 Malay schools in Penang. The number steadily grew as response from the community began to pick up. Similar development took place in Melaka. By the end of the 18th century the government of the Straits Settlements felt it was necessary that a training college for Malay school teachers be set up to improve the methods of teaching and the quality of the curriculum. Hence the first such college was opened in Melaka in 1900. This was the Malay College Malacca or *Maktabul Jawiah Melaka* (in Arabic).[45] It was the first teacher training college in the Malay States. The college began to train teachers from the Straits Settlements, the Malay states in the peninsula and also from Borneo, especially from Brunei.

Chinese Education

Malay vernacular schools were not the only educational institutions for the Malays. They already had their own traditional school system, the *madrasah* and the *pondok* which sprung everywhere, producing *ulama* (religious leaders). Among the Moslems they played very important roles, for all matters concerning Islamic affairs or the Moslems were referred to them.

The role of Chinese vernacular schools, besides the dissemination of knowledge, also contributed to the multicultural characteristics of the people. Some of the earliest schools that were set up in Penang and Melaka followed closely the syllabus of traditional schools in China during the Qing Dynasty.[46] These schools were supported by families, clans, villages or local communities. As examples, in Penang the Sin Kang and Eng Chuan schools were set up in 1906 and 1917 by the Khoo clan and the Tan clan respectively.[47] Schools that were founded by dialect groups were, such as the Aik Hwa school sponsored by the Hainanese in 1913; the Han Chiang school by the Teochews in 1919. Through these schools Chinese-orientated political ideologies were disseminated by teachers and students who actively participated in some of the political movements of the home country.

---

[44] Mujeini bin Amat, "Sejarah Awal Persekolahan Melayu di Pulau Pinang", *Malaysia Dari Segi Sejarah,* Bil. 11, 1982, p 40.
[45] Ramlah Adam, "Perkembangan Maktab Melayu Melaka (Dari 1900-1922), *Jurnal Sejarah Melaka,* Bil. 6, 1981, p. 22.
[46] By 1884 there were 52 Chinese schools in Penang, 51 in Singapore and 12 in Melaka. See, Tan Liok Ee, *The Politics of Chinese Education in Malaya, 1945-1961.* Kuala Lumpur, Oxford University Press, 1997, p. 8.
[47] *Ibid.,* p.11

As the result, the colonial authorities began to scrutinize the conduct and administration of these schools. This, however, did not reduce the influence of Chinese education among the Chinese communities even up to this day.

Tamil Education

Tamil schools which were sponsored by wealthy Indians, were also set up, but the number was small. Thus, generally the establishment of different vernacular schools helped to galvanise the multicultural characteristics of the population according to their own cultures, values, languages, literature and affiliations. Only students who were the products of English schools might share some common tastes, especially in the language and literature. The British administration merely kept the peace and stability, while the different communities continued to grow separately on their own.

History had shaped the people of Melaka and Penang into a unique multicultural society that blends and mixes but which does not efface the original entity. It grew over a period of more that four centuries. Each historical episode became the thread that sews and binds the tapestries together.[48] History has taught the people to be tolerant of and respect for each other.

The Human Tapestries: The Living Cultures of Melaka and Penang

The Peoples of the Straits

Melaka and Penang became troughs of multicultural communities. Different peoples came to trade and later decided to settle down. Official censuses show a steady growth of the population in both states especially among the Malays, Chinese and Indians. There were a lot of inter-migration within the Straits Settlements, the Malay peninsula and archipelago as well as from India and China. Malays seemed to dominate in Melaka, but Chinese were markedly more dominant in Penang. The Indians remained behind the first two communities, while Europeans and Eurasians trailed far behind. The earlier increase in population was definitely caused by immigration and not of natural birth. However, the trend began to change after the 1920's when locally born children began to increase. This was the result of combined causes, such as the British policy that encouraged the immigration of women, especially among the Chinese, the restriction of immigration for male Chinese and Indians in the early 1930s, and a stronger tendency to settle down among the immigrant population because of economic interests. The increase of population over some years is indicated as shown.

[48] The description of a multicultural society here has some semblance with but does not strictly fit in with Furnival's description of a plural society which is"…It is in the strictest sense a medley, for they mix but do not combine. Each holds by its own religion, its own culture and language, its own ideas and ways. As individuals they meet in the market place, in buying and selling. There is a plural society, with sections of the community living side by side, but separately, within the same political unit." J.S.Furnival, *Colonial Policy and Practice. A Comparative Study of Burma and Netherlands India.* New York, New York University Press, 1956, p. 304.

Table 2.3 : (Census of Population in Penang, 1881-1931)

Communities	1881	1901	1921	1931
Malays	91 977	106 000	110 382	118 832
Chinese	67 820	98 424	135 288	176 518
Indians	27 239	38 051	53 339	58 020
Eurasians	1 597	1 945	1 919	2 348
Europeans	674	1 160	1 478	1 526
Others	1 290	2 627	1 931	2 607
Total	190 597	248 207	304 335	359 851

Note: The above census is taken respectively from the *Report on the Census of the Straits Settlements (including Cocos Islands and Christmas Island) and the Protected Malay States, 1891,* p. 95 for the 1881 census; *General remarks on the Census of the Federated Malay States 1901,* p.69; British Malaya, *A Report on the 1931 Census,* pp. 121-122 for the 1931 census & p. 126 for the 1921 census.

Table 2.4 : (Census of Population in Melaka 1881-1931)

Communities	1881	1901	1921	1931
Malays	69 390	72 978	86 451	95 307
Chinese	19 741	19 468	45 768	65 179
Indians	1 891	1 276	18 833	23 238
Eurasians	2 313	1 598	1 768	2 007
Europeans	40	74	442	1 526
Others	304	93	260	650
Total	93 579	95 487	153 622	186 711

Note: Report on the Census of the Straits Settlements, Ibid., p. 135, for 1881; *General Remarks,* p. 125; *A Report on the 1931Census,* p. 126 and pp 120-121.

The trend of population growth continues to be consistent throughout the years till today in both states. The Chinese lead in the number of population in Penang, followed by Malays and Indians. Similarly, in Melaka the Malays continue to lead followed by Chinese and Indians. In 1970 the total population in Penang was 434,112, and went up to 467,790 in 1980 and 518,419 in 1991. In Melaka the estimates for the total population in 2001 was 648,500. This is a big jump from the pre independent era (1957) because of strong economic growth in the industrial sector.

Malays Malays, Chinese, Indians, Eurasians, are marked by their features, customs, languages and religious beliefs. In Penang the Malays were already present when Francis Light took over the island. There were enclaves of fishermen and farmers who might have allegiance to the Sultan of Kedah. One of the earliest settlements was found at Batu Uban on the southeastern coast of the island, where the oldest mosque, claimed to be built in the earlier decade of the 18th century. It was here that Arab immigrants to Penang made their first contact with local Malays of Indonesian origin. It was a common practice of the time that these Arabs who were highly regarded as religious leaders were offered the hands of local maidens in marriage.

Here they became the *Imam* of the mosque, and Arab-Malay communities began to be established.[49]

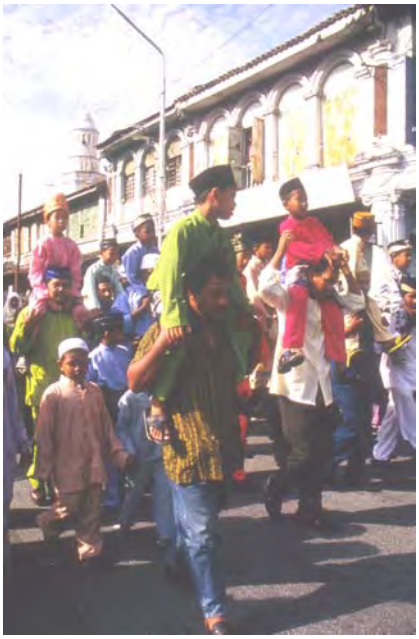


Figure 2.56 : The Berkhatan Ceremony celebrated by the Malays

During the British period the number of Malays grew when others from the mainland and neighbouring countries came to trade as well as settle down in other parts of Penang. Even before the British occupied the island, the Acenese and Bugis traders were already trading with Selangor, Perak, Kedah, etc. With opportunities available to them, it was not unnatural that they chose to settle in Penang. They were the ones responsible to establish the focal point of the first Moslem urban parish and the earliest centre of spice traders and Malay entrepreneurs on the island. Among the most prominent were the Acenese traders of Arab descent. The leader, Syed Sheriff Tengku Syed Hussain Al-Aidid, conducted trade in the name of the Acenese royalty, which could mean that he was a man of some standing in the Acenese court.[50] He was also a religious leader and was responsible for the construction of the Malay Mosque, *Masjid Melayu,* on the street named after the community, i.e., Acheen Street.

Chinese The next important group of people who rapidly outnumbered the Malays in Penang were the Chinese. The first group that arrived immediately after Francis Light was from the nearby Kedah state on the mainland. They were led by own *Kapitan Cina* bringing a present of fishing nets.[51] Soon they were followed by others from Melaka and from mainland China. They were carpenters, masons, smiths, traders, many of whom later became shopkeepers and planters.

[49] Omar Farouk Shaeik Ahmad, "The Arabs in Penang" *Malaysia in History, Vol. XXI, No 2, December 1978, p. 3.*
[50] *Ibid.,* p. 4.
[51] Victor Purcell, *The Chinese in Malaya.* Kuala Lumpur, Oxford University Press, 1967, p. 39.

They came from different dialect groups or clans, e.g., Hokkien, Cantonese, Teochews, etc. In Penang as well as in Melaka, the British continued to assign the responsibilities of administering the individual communities to the respective *kapitans.* So the position of *Kapitan Cina* became institutionalized. They led in the building of temples and *kongsi* houses that became their social and religious landmarks. One of the most prominent was the Kwan Yin Temple (the Goddess of Mercy) whose building was also sponsored by Chinese from Melaka and elsewhere in Southeast Asia.[52] Kwan Yin was the patroness of Virgins associated with rites of fertility, peace and good fortune. It is invoked daily but especially celebrated on the 19th day of the 2nd, 6th and 9th months of the Chinese lunar calendar. Devotees offered food, flowers, oil and burn incense or joss sticks to seek consolation for various illnesses. In Melaka, Kwan Yin is housed in the Cheng Hoon Teng Temple (the Abode of the Green Merciful Clouds).

Figure 2.57 : The Ching Geh Festival

The Chinese communities were well known for their *kongsi* which were district associations, mutual-benefit societies whose membership was drawn from particular villages and prefectures in China.[53] *Kongsi* houses sprouted almost on every street and were identifiable by the distinct Chinese architecture, denoting their economic success. Some examples were, the United Association of Cantonese Districts, the Nam Wooi Wooi Koon, the grand Boon San Tong Khoo Kongsi, and the main Khoo Kongsi, which was surrounded by over 20 clan dwellings,[54] and the Tua Pek Kong. The last was a very important headquarters for the Straits Chinese. It used to be the base for the Tua Pek Kong triad, but after

[52] Ong Seng Huat, "Temple on the Knoll" *Pulau Pinang*, Jan-Feb 1989, pp 24-29.
[53] Victor Purcell, *op.cit.*, p. 79.
[54] Khoo Su Nin, "Clan Pillar at the Sea's Edge" *Pulau Pinang*, Vol 2, No. 1, 1990, pp23-25; Ong Seng Huat, "The Khoo Clan", *ibid.*, pp 4-`12; Datuk Khoo Keat Siew, "Halls of Fame", *ibid.*, pp 13-14.

1890 when secret societies were banned by the British government, this triad became a Hokkien *kongsi.* Starting from this year the association has been organizing as annual *ch'ng panh* (decorated stage procession accompanied by the very colourful *chingay* featuring towering triangular flags. This procession takes place on the 14th day after the Chinese New Year. It carries the Tua Pek Kong and the more than 200 year old incense urn from Armenian Street Temple to the Son Pearl Temple in Tanjong Tokong which is on the northeast coast of Penang. Although it is a religious procession, the *chingay* display of flag dance and acrobats is also appreciated by others, for indeed, it is a sight not to be missed.

Indians The next communal group was the Indian. They consisted of Moslems and Hindus and the majority of them came from the Coromandel coast in India. The Moslems who were also known as the Chuliahs (for they came from that particular district) were merchants and owners of property. There were also coolies, hack carriage runners, gharry drivers as well as boatmen. The Chuliahs who dominated the street named after them, were well known for their colourful bazaar. In the 1880s a British lady traveler, Isabella Bird, who was very impressed by them noted in her journal, "Each side walk is a rude arcade, entered by passing through heavy curtains, when you find yourself in a narrow crowded passage, with deep or shallow recesses on one side, in which the handsome, brightly dressed Klings sit on the floor, surrounded by their bright-hued goods; and over one's head and all down the narrow, thronged passage, noisy with business, are hung Malay bandanas, and turban cloths, red sarongs in silk and cotton, and white and gold sprinkled muslin, the whole length of the very long bazaar, blazing with colour, and picturesque beyond description with beautiful costume."[55] But the Indian Moslems were also identified by the beautiful mosque that their *kapitan,* Kader Mydin, built in 1801. The *Masjid Kapitan Kling* was built following an Anglo-Indian architecture, with domes and turrets. The daily call for prayer by the *muezzin* from the minarets of this mosque further enlivens the living scenery of this part of the city.

Like the Moslems, the Hindus who came in large numbers were already familiar with the land of the 'Golden Chersonese'. They had already settled in Melaka since the sultanate through to the British times. In Penang they began to arrive in the 1780s as labourers, shipbuilders and deck hands who worked at the water front. Soon they were joined by traders, merchants and *chetties*. They also marked their presence by setting up their own temples for their daily worship. In the early 1800s, Bette Lingam Chetty, one of their leaders, was able to acquire a piece of land from the government and build the Arulmigu Mahamariamman.[56] In Penang, the *Thaipusam*, an annual Hindu celebration that marks the victory of good over evil, always starts from here.

[55] Isabella Bird, *The Golden Chersonese.* Introduction by Robin Hanbury, Tenison, London, Century Publishing, 1983, p. 256.
[56] R.Karthigesu,"Mariamman's Temple" *Pulau Pinang*, Vol.2, No.6, 1990, pp 42-44

Figure 2.58 : The Thaipusam Festival

Today, 200 years later, the scene changes little. Amidst the sounds of Indian music, the scents of perfumes mixed with the smell of curry and spices whiff through Chullia Street. Interspersed between the stores that sell colourful saries, and other clothings, as well as carpets from India, Pakistan, the Middle East and China, there are stores of famed Indian jewelers and money changers. There are also the famous *nasi kandar,* where one can feast on rice topped with more than a dozen gourmet of one's choice, drained down the throat with *ais bandung* (iced water with syrup and milk), or *teh tarik* (hot milked tea specially prepared by pouring it from one mug held in one hand to another held in the other, from left to right and vice versa between a space of about three or four feet). The British nick-named this area as "Little Madras".[57]

Europeans

Also forming the human tapestry in Penang and Melaka were the Europeans. Their number had always been very small compared with the rest of the communities. They were normally part of the administrative system as government officers, planters, bankers, merchants and various other occupations in businesses. Even as late as 1931, there only about 1, 526 in Penang and 330 in Melaka, out of a total population of 10,003 Europeans in the whole of the Straits Settlements.[58] This was indeed very small compared with the total population of Penang and Melaka in the same year which was about 360,000 and 187,000 respectively.[59]

[57] N.Meerah, "Old Tamil Place Names", *Pulau Pinang*, Vol 1, No. 5, 1989, pp 13-15.
[58] The rest were in Singapore. See, *The Census of British Malaya*, p.120
[59] *Ibid.*

The Europeans generally led very exclusive lives among themselves. Even if they did mix with other communities, the latter would be people of an extremely select group.[60]

Other important communities that grew as the result of historical interactions were the communities 'in-between', i.e., communities whose generations have been born here, may or may not have intermarried with local persons, have absorbed the traditions and customs of the local, but have not abandoned the original traditions and customs of their forefathers. They have established traditions and customs of their own, distinct from the rest. Such communities are the Straits-born Chinese, Indians, Portuguese and other Eurasians.

Peranakan

The Straits Chinese or *Baba,* or *Peranakan,* for example, were born in the Straits Settlements. Their lineage did not go beyond the early 19th century. They were of Chinese origin but had few ties with China. They enjoyed Straits Chinese cuisine and the Melaka (and Singapore) *Baba* spoke *Baba* Malay, which is a Creole language.[61]

Figure 2.59 : The Jawi Peranakan Ceremony

But in Penang they spoke (still do) a dialect closely related to Hokkien (Fujian).[62] The female members wore the *Nyonya* costumes, *sarong kebaya* (Malay traditional attire), slippers which were specially designed

[60] John G.Butcher, *The British In Malaya, 1880-1941. The Social History of a European Community in Colonial Southeast Asia.* Kuala Lumpur, Oxford University Press, 1979, p. 190.
[61] John R.Clammer, *The Ambiguity of Identity, Ethnicity Maintenance and Change among the Straits Chinese Community of Malaysia and Singapore.* Singapore, ISEAS. Occasional Paper No 54, p. 1.
[62] Khoo Joo Ee, "The Romance of the Nyonya", *Pulau Pinang,* vol.2, No.6, 1990, pp 17-20.

and sewn in glass beads and jewellery.[63] Their culture was neither Chinese nor Malay, but a charming combination of both. The Melaka *Baba* used corrupted Malay as their language, whereas in Penang, they used corrupted Hokkien.[64] Generally this community was not the result of intermarriages, for the community practiced strict segregation. They sent their children to English schools, and became government officers and professionals. In Melaka and Penang they were distinct from the immigrants who came from China.

Another community such as the *Baba* but of Indian origin, were the *Jawi Peranakan* of Penang. They were locally born, the result of the union between South Indian Moslem men and Malay women. Most of the men were from Malabar and were traders, merchants and settlers, who had arrived in the late 18th and early 19th centuries.[65] Although the community still retained some South Indian customs and modes of life, they assimilated rapidly into the Malay society, spoke Malay as their first language and identified themselves with Malay concerns. Since the majority of them domiciled in the urban centre of Penang, they were also known as the *Jawi Pekan.* Reputed for their intelligence and language ability, they were often employed by the British as clerks, translators, interpreters and as *munsyi* (Malay teachers) to the European community. Some of the well known families were the Merican or the Marakayar.[66] They were wealthy and ranked second to the Arabs as leaders within the Malay-Moslem community.[67] One such example was Kader Mydin, the *Kapitan Kling* who built the *Masjid Kapitan Kling.*

Another sub-culture of the Indian community is the *Chitty.* They were born in Melaka and their generations might have been present since as far back as the days of the Melaka sultanate in the 16th century. During this period the majority of the immigrants were males, and some of them settled down and married local women. However, they remained staunch Hindus but spoke Malay and adopted a lot of the Malay culture. They have their own Hindu temples and shrines.[68]

Distinct from the *Jawi Peranakan* were the Arabs who had come to the

[63] The jewellery consisted of *kerosang* or broaches of various designs set with precious stones. The pins that held the hair together in a knot, were made of specially designed gold or silver. See, J.D.Vaughan, *The Manners and Customs of the Chinese of the Straits Settlements.* With an introduction by Wilfred Blythe. Kula Lumpur, Oxford University Press, 1971, p. 11.
[64] Tan Chee Beng, "Baba and Nyonya: A Study of the Ethnic Identity of the Chinese Peranakan in Malacca", quoted from Teoh Boon Seong and Lim Beng Soon, "Malay word in Baba Hokkien of Penang", *JMBRAS,* LXXII, Pt.1, 1999, p. 127
[65] W.R.Roff, *The Origin of Malay Na tionalism.* Kuala Lumpur, University of Malaya Press, 1980, p. 48.
[66] Helen Fujimoto, *The South Indian Muslim Community and the Evolution of the Jawi Peranakan in Penang up to 1948.* ILCAA, Tokyo Gaikokugo Daigaku, 1988, p.38.
[67] *Ibid.,* p. 49.
[68] Their number must be so small that they were not specifically enumerated in the official census. See also, R.Rabeendran, "Ethno-Racial Marginality in West Malaysia: The Case of Peranakan Hindu Malacca or Malacca Chitty Community" University of Malaya, n.d., p.7.

Straits Settlements directly from Hadhramaut, or indirectly from India and other parts of the Malay archipelago, and became more significant in the 19th century. They were known by their honorific titles, Sayyid (Syed) or Syeikh, and were held highly by the local Malay community as the direct inheritors of Islam.[69] Although there were intermarriages between them and local women, they preferred to distinguish themselves and their children as Arabs, yet they also affirmatively considered themselves as Malays.[70] Their sons were often sent to Arabia or other Middle Eastern countries for their education, the girls were married off to Arabs. In Penang, most of them were wealthy traders and merchants involved in inter-island ship trade in batik and other cloth products, spices and tobacco of the Archipelago to the brassware and haberdashery of Birmingham and India and the honey and religious literature of Arabia.[71] Over the years, this group also identified themselves more with the Malays, speaking the Malay language, and eventually was termed as Malays.

Portuguese In Melaka a distinct community that inherited their lineage from the Portuguese conquerors were the Portuguese Eurasians. Some of the settlers had intermarried with local women, and formed, perhaps, the first Eurasian community in Malaysia, which remains till today as staunch Catholics. The people speak an archaic, highly localized Portuguese, called *Cristao.* In 1933 an 11-hectar piece of land was allotted to them at Ujong Pasir where the people can preserve their traditions and customs. They continue to celebrate the Natal or Christmas, singing the carols and dancing the *branyo.*[72]*Festa de San Pedro* , a celebration honouring St. Peter, the patron of the fishermen (most members of the community were involved in this business), is held on the 29th June every year. On this day their boats are well decorated and are blessed by the local priests. Easter is always celebrated at St. Peter's Church, while the Palm Sunday and Good Friday are celebrated by a life-sized statue of Christ being borne in a procession around the church.

In Penang a similar Portuguese Eurasian community is also present. The generation first arrived soon after Francis Light occupied the island. They were invited by him from Kuala Kedah where they had settled after being persecuted by Phya Tak, the new ruler of Siam, from their base in Phuket or Ujong Salang (Junk Ceylon). They were among those who had arrived in this Siamese island after being persecuted by the Dutch in the 17th century when the latter occupied Melaka. The generation of this same group of Eurasians was the first Eurasian settlers of Penang, settling down around the Pulau Tikus area.[73]Here they built their own church, the Emmaculate Assumption Church, and aimed to spread Caholicism. Francis Light himself was said to have married a Eurasian Portuguese descent, Martina Rozells who was from

[69] *Ibid.,* p. 41.
[70] Omar Farouk Shaeik Ahmad, *op.cit.,* p. 11.
[71] W.R.Roff, *op.cit., p. 41.*
[72] The Times Travel Library, *Malacca.* Singapore, 1986, p.31.
[73] Interview with Dr. Anthony Siebert and Gerald Greene on 3.4.2001.

Phuket.[74] Apart from being staunch Christians, the Eurasians here were well educated, and unlike in Melaka, their main language was, and still is, English. The majority of them had benefited from the English education introduced by the European missionaries in Penang. Subsequently most of them were employed by the British government as clerks and teachers, as well as officers of private companies. Intermarriages between other Europeans and local women added to the number of the Eurasians.

Figure 2.60: The Portugese celebrate Festa San Pedro in Melaka

There are also other major groups of Asians and Europeans residing in both Penang and Melaka. In the earlier years their number was quite substantial and was comparatively influential in the society. In Penang they were the Burmese, Siamese and Armenians. Immigration of Burmese men and women to Penang took place after the British occupation. Most of them worked in cigarette factories, rolling tobacco leaves. Their cigarettes, the Burmese *curut* (cigars) were popular among the locals. Their presence is denoted by streets named after them, such as Burma Road and Armenian Street. The architectural designs of the Kek Lok Si Temple, one of the biggest Buddhist temples in Southeast Asia, followed Chinese, Siamese and Burmese designs. A hotel of colonial architecture, the Eastern and Oriental Hotel of Penang, one of three of its kind in Southeast Asia, was built in the late 19th century by the Sarkies brothers from Armenia.

[74] There are controversies about who Martina Rozells was. According to Elisha Trapaud, a captain of Engineers and a member of the force that took Penang with Francis Light said that Rozells was a princess from Kedah. But according to John Crawfurd, a British officer and historian on Siam, said that she was a Portuguese from Siam. The Eurasian community of Portuguese descent in Penang preferred to believe that Rozells was from Phuket and was married to Light, not as a mistress as noted in Light's will. See, H.P.Clodd, *op.cit.*, p. 26.

The Binding Threads

Print Media

The people who have converged in Melaka and Penang not only form the mosaic of multiculturalism, but directly and indirectly they have also contributed to the political, economical and social development of the region, if not the world. Locally the markets were the primary locations where the different communities met and transacted. It was, therefore, not unusual to find many people here being multilingual.[75] Inter marriages were also not unusual. Syed Muhammad Al-Attas who was one of the most successful Acenese traders in Penang married the daughter of a wealthy Hokkien pepper trader. His father-in-law then presented to him a mansion, the "Khoo Poh Villa".[76] It was also not unusual that they belonged to similar organizations, such as the Red and White Flag Societies, after the Chinese Ghee Hin and Toh Peh Kong secret societies, simply because they domiciled in the same area.[77]

The developments in both port cities, had also advanced the people intellectually. Many acquired high level of education and became conscious of their role and standing in the society. Now they, too, wanted to contribute to the society by creating awareness among the people about social matters, e.g., gambling, opium smoking, issues on education, the status on women, etc. However, they too were concerned about what was happening in other countries. They published newspapers and journals in Malay, English, Tamil and later in Chinese, to voice out their opinions and suggestions. In 1821 a magazine called *Malay Magazine* was published in Melaka. The person responsible was Abdullah Abdul Kadir Munsyi of Arab and Tamil parentage. It contained, among others, history, biography, natural philosophy, religion, etc., and translations of other materials from other languages.[78]It was also Abdullah who first published his social critique in 1849 in his classical journal *The Hikayat Abdullah.* This book has been translated by various people and is described as "a document of much interest to historians of the Far East".[79] The literary revolution enhanced Malay as the standard language of the majority of the population in Southeast Asia.

Writing and information dissemination became part of the culture in the Straits Settlements. Between 1880 and 1957, there were more than 150 newspapers and journals written in Malay alone, and the majority of them were published in Penang and Singapore. The first newspaper was the *Jawi Peranakan,* published in Singapore in 1887, and was followed by *Bintang Timor,* also published in Singapore in 1895.

---

[75] "*K.Sultan Merican:* A Brief Autobiography" recorded by Sultan-Ud-Din Merican. *Malaysia In History, Special Issue Focus on Penang.* Vol. XXI, No. 2, 1978, pp. 70-74.
[76] Khoo Su Nin, "The Acheen Street Community: A Melting Pot of the Malay World" *Pulau Pinang,* Vol. 2, No.2,1990, p.22.
[77] Mahani Musa, "Malays and the Red and White Flag Societies in Penang 1830s-1920s" *JMBRAS,* Vol. 72, pt.2, No.277, Dec.1999, p. 153.
[78] Khoo Kay Kim, *Malay papers and Periodicals as Historical Sources.* The University of Malaya Library, 1984, p.61.
[79] *The Hikayat Abdullah* by Abdullah bin Abdul Kadir, *op.cit.*, p. vii.

The latter was run by a *Baba* Chinese, Song Seck Kum. Another *Bintang Timor* by a Malay editor was later published in Penang. The papers contained articles about the social conditions of the local people, regional as well as international news. Occasionally it would carry excerpts from the Government Gazettes.[80]

Newspapers and Magazines

There also newspapers that carried dialogues concerning religious reforms influenced by Islamic reforms in West Asia. Examples were, the *Al-Imam, Neraca, Seruan Azhar,* which had subscribers not only from the Malay peninsula, but also from Indonesia, Brunei, and the Middle East.[81] These dialogues that lasted until the 1940s had initiated forums among religious leaders in Malaysia and Southeast Asia concerning the role and interpretation of religion in their daily lives. As the result modern religious schools where Arabic, Malay and English were used as mediums of instructions, were set up to prepare Moslem students (boys and girls) to face new challenges. In Penang, such a school was the *Madrasatul Mashoor Al-Islamiyah* which was set up in 1916, and which was "singularly important in serving as a centre for Arabic and religious education in Southeast Asia."[82] The school was financed by Moslem philanthropists from Penang, Melaka, other Malay States as well as from Saudi Arabia where most of the teachers came from. And as a centre of Islamic reforms, Penang also became an important port for Moslem pilgrims to Mekah. There were Qadi offices, Jeddah ticket agencies and rest houses for the pilgrims.

The western educated Chinese in the Straits were also responsible in initiating social and intellectual awareness, especially among the Chinese community. Among the earliest were those who had received English education locally as well as in Europe, and were very influential professionally.[83] Their voices were first heard through the *Straits Chinese Magazine* which was published in Singapore in 1897. The editors called it "a quarterly journal of Oriental and Occidental Culture" which discussed subjects on history, ethics, religion, law, literature, politics, art, customs, folklore, and most important the question "who and what was a Straits-born Chinese."[84] The Penang editor of the *Straits Chinese Magazine,* Dr. Wu Lien-The, further elaborated in his letters to the press that he "longed to be more use to China and her people, so as to fulfill the wishes of the Rt. Honourable Sir Clementi Smith, …who expressed more than once the opinion that the duty of the Straits scholars was to act as leaven whereby the benefits of British culture and justice might be conveyed to China for the regeneration of that great people…"[85] The ultimate intention to 'regenerate' China as voiced by

[80] E.W.Birch, "The Vernacular Press in the Straits" *JSBRAS*, no.4, December 1879.
[81] Khoo Kay Kim, *op.cit.*, p. 23.
[82] Omar Farouk Shaeik Ahmad, *op.cit.*, p. 7.
[83] Among them were Song Ong Siang, a lawyer, and Dr. Lim Boon Kheng, a medical doctor. Both of them were respectively Queen scholars of 1887 and 1888.
[84] Diana Tan (Ooi), "The Penang Straits Chinese British Association", *Malaysia In History*, Vol. XXI, No.2, December 1978, p.43.
[85] "Recollections of Twenty Years, (1896-1916)" by Wu Lien-The, *Penang Free School Magazine, Centenary Issue*, October 1916, p.24, quoted in Diana Tan, *ibid.*, p. 44.

Wu, was an unwavering general British policy that was already established in the early 19th century.[86]

Roles of SBCA The role of the English educated Chinese was more prominent as projected by their Straits British Chinese Association (SBCA) which in Penang was formed in November 1920. Similar branches were also opened in Melaka and Singapore. However, each was independent of the other, for each had its own committee to look into particular issues concerning its own state. In Penang some of the prominent members also owned presses, such as the Criterion Press which had a publication of the English daily, the *Straits Echo.*[87] Throughout its existence the SBCA was concerned about representation by their association in the Legislative Council, issues on their recruitment in the Malayan Civil Service and questions on education. In other words, they were concerned about their participation in the administration of the states they called their own. Although on the whole they were not were not very successful, their participation in this association had given them an experience in the national politics when the country was preparing for its independence after the Japanese occupation.[88]

In international affairs the role of the SBCA could not be under estimated. In 1927 after the visit of Rabindranath Tagore to Penang, a committee was formed by SBCA to raise funds for the association to endow a Chair in Chinese Literature, Philosophy and Civilisation at the Tagore University at Calcutta.[89] They had also raised funds to help in the setting up of an academy at Nanking for the children of war heroes, and the relief of famine in China.

The support of local and international movements by the Chinese communities in Penang and Melaka was not confined to the western educated Chinese alone. A Large part of the non-western educated Chinese had also contributed through their clans or *kongsi.* Such support had been practiced perhaps from as far back as the Portuguese period in Melaka, when a *Kapitan Cina* and his retinue fled from the Manchu in the mainland and settled here. Similarly a *Kapitan Cina* had settled in Penang after Francis Light took over the island. From these new places of domiciles the Chinese as individuals or through their clans and secret societies had continued to be responsible to the welfare of their communities and also remitted aids to mainland China. Locally they were known to have sponsored the setting up of Chinese schools and hospitals. One such personality who was a very successful entrepreneur, and who had his business empire stretching throughout

[86] See above, at the aim of the London Christian Missionary when the Anglo Chinese College was set up in Melaka in 1818.
[87] The father of the SBCA Treasurer, Lim Seng Hooi, in 1920 founded the *Criterion Press.* Lim Seng Hooi himself became one of the directors of the *Straits Echo* . See Diana Tan, *op.cit.*, p. 45
[88] The president of the SBCA in Melaka in 1926 was Tan Cheng Lock, who later became the first president of the Malayan Chinese Association (MCA) that together within the Alliance with the United Malay National Organisation (UMNO) and the Malayan Indian Congress (MIC) had formed the first independent government of Malaya.
[89] Diana Tan, *op.cit.*, p. 55

The ultimate intention to 'regenerate' China as voiced by Wu, was an unwavering general British policy that was already established in the early 19th century.[90]

The Chinese in Malaya had also supported the 1911 Revolution in China. Yang Ch'u-yun, one of the leaders of *Hsing Chung Hui,* the society formed by Sun Yet Sen, had a grand father who lived in Penang for a long time. His father was also born there.[91] He must have known other people on the island. It was also known that Dr. Sun Yet Sen himself had visited the Straits Settlements several times, including Penang, to plan his revolutionary strategies. He knew several members of the SBCA, and was confident of their support for the Revolution.[92]

Generally the people in the Straits, be they Chinese, Malays or Indians, became politically sensitive about what was going on in the rest of the world. They contributed in raising funds for war efforts in Europe during the Second World War. Back home in Malaya, they became more politically conscious and started movements for independence from the British. The Malays first showed their desire by organizing huge demonstrations against the Malayan Union in 1946.[93] In 1955, Tunku Abdul Rahman, fired by the spirit of of glory of the Melaka sultanate, announced the date of Malaya's independence in Melaka.

Tapestry of Cultures

Traditions Penang and Melaka communities celebrate many festivals throughout the year. Some are celebrated privately but some are commemorated publicly and in great splendour. The majority of the festivals have religious connotations. Moslems, Hindus, Buddhists, Christians used to celebrate them privately in the vicinity of their own homes or centres of worship, but now people have 'open houses' where others are also invited so that they can also enjoy the cultural celebrations of others.

The 'open house' celebrations are such as, the *Hari Raya Puasa* or *'Aid al-Fitr,* are celebrated by Moslems after the fasting month of *Ramadhan.* It always begins with special prayers in the mosques followed by visiting relatives and friends where people ask for forgiveness, and then are served with special *Hari Raya* food.[94] For the Chinese their New Year is a very special occasion which starts on the 24th day of the 12th moon and ends with the *Chap Goh Meh* which is celebrated on the 15th day of the 1st moon.Like the Malays these are celebrated with much revelry, when the elders will distribute *ang pows* (gifts) to the young and the unmarried. The *Deepavali* is the most important festival for the Hindus.

[90] See above, at the aim of the London Christian Missionary when the Anglo Chinese College was set up in Melaka in 1818.
[91] Yen Ching Hwang, *The Overseans Chinese and the 1911Revolution. With special reference to Singapore and Malaya.* Kuala Lumpur, Oxford University Press, 1976, p. 38.
[92] *Ibid.,* pp 36-87
[93] Malayan Union was formed by the British after the defeat of the Japanese. It was very unpopular among the Malays and was eventually abolished.
[94] See also, Ghulam Sarwar Yousuf, *Muslim Festivals. Essence and Observance.* Penang Islamic Information Centre, Malayan Pakistani League, 1989.

'Deepavali' literally means 'a cluster of lights' which denotes the victory of virtue over evil. Houses are beautifully illuminated and presents of sweetmeats are sent to friends and relatives.[95] Christmas is celebrated by Christians like anywhere else in the world where Christmas carols are sung and prayers are held in churches. All these festivals are made public holidays in Malaysia.

But it is the celebrations that are carried out publicly that are a spectacle to behold. There are two kinds of such celebrations: those which are also celebrated throughout the country, and those which have originated and are typical only in the Straits Settlements, especially in Penang and Melaka. The first kind are such as the *Maulud-ar- Rasul* and *Thaipusam,* and the second are*,* the *chap goh meh*, the *bangsawan, dondang saying* and *boria.*

Maulud ar-Rasul

Maulud ar-Rasul is the celebration of the birth of Prophet Muhammad which falls on the 12th of *Rabi'ul Awwal* of the Moslem calendar. The Moslem organized processions on along the main streets, carrying banners praising the Prophet, as well as reciting the *salawat* (prayers). These processions will end at mosques, or other specified venues, where lectures and speeches by well known *ulama* are invited to remind the Moslems of the exemplary deeds of the prophet as well as other aspects on Islam.

Figure 2.61 : Maulud ar-Rasul Ceremony at Kampung Morten, Melaka

Thaipusam

The *Thaipusam* is a Hindu ritual celebrated annually with a procession of the silver chariot that carries Lord Subramanium. In Penang it starts from the Mahamariamman Temple at Queen Street through Church Street and King Street to the Esplanade near Fort Cornwallis where a priest shoots an arrow into the air symbolizing the killing of the demon. The chariot then returns to Queen Street through Penang Street and Market Street. The celebration lasts for three days.

[95] See Joy Manson, *Festival of Malaya.* Singapore, Eastern Universities Press, 1965.

It is often sponsored by the important *chetty* group of the Hindu community. It is also marked by the carrying of *kawadi* by some devotees who have taken some vows, and who have their bodies pricked with long needles, while others break countless number of coconuts.[96] Thousands of devotees followed the procession and simultaneously gave offerings. Every year this procession becomes bigger and longer as this day is declared a public holiday in Penang.[97]

Figure 2.62 : Thaipusam ceremony

Bangsawan

Other typical festivals of the Straits Settlements, especially in Melaka and Penang, are the *Dondang Sayang,* the *Bangsawan* and the *Boria.* The *Dondang Sayang* is a non-religious culture which originated from Penang around the 1880s. It emerged against a background of rapid socio-economic changes and the unprecedented exposure of the local population to a wide range of non-indigenous cultural activities."[98] It was influenced by the *Parsi* theatre of India which at this time was declining there.[99] When the *Parsi* group first performed their plays in Penang, the language used was the *Hindustani.* The songs became popular especially among the Indians and *Jawi Peranakan* communities, until a local entrepreneur of the performing arts, Mamat Mashor of Malay-Arab descent in Penang, popularized it and the language medium was changed to Malay. It became very popular and reached its peak in the 1930s.

[96] See, Khoo Su Nin. "Silver Chariot Procession" *Pulau Pinang,* Jan-Feb, 1989, pp 19-21, "The Yoke of Peacock Feathers" *ibid.*, pp 22-23.
[97] See also, S.Arasaratnam, *Indian Festivals in Malaya.* Kuala Lumpur, Marican & Sons (Malaysia) Ltd., 1966.
[98] Tan Sooi Beng, *Bangsawan. A Social and Stylistic History of Popular Malay Opera.* Singapore, Oxford University Press, 1993, p. 16
[99] Rahmah Bujang, *Seri Bangsawan.* Kuala Lumpur, Dewan Bahasa dan Pustaka, 1989, p. 2.

Akin to the western opera, the *Bangsawan* began to catch the interest of the *Baba* Chinese. Other groups then emerged in Melaka. All *Bangsawan* performances were acted by people from the different communities, Malays, *Baba* Chinese and some Indians. The plays were based on Malay, Chinese, Indian, Arabic fairy tales as well as some adaptations of the western plays, like the Shakespear's.

Although the language used for the *Bangsawan* was Malay, the audience came from the different communities and from different levels of the society. Europeans and the wealthier Asians would watch it performed in elegant settings, such as the classical colonial Town Hall in Penang.[100] The *Bangsawan* also attracted royal patronage from the rest of the Malay States as well as from Deli and Langkat in Sumatra. Some of the successful groups also performed in neighbouring countries, like Thailand and Indonesia and received very good responses that some had to extend their plays for several more weeks than earlier scheduled. Everywhere they went, people had to fight for seats.[101] However, the *Bangsawan* popularity began to wane with the advent of cinemas and television. It's decline was so precipitous that the Malaysian government had to introduce a policy in the 1970s to revive it.

Dondang Sayang

Another Straits culture, typical of Melaka, is the *Dondang Sayang.* It is a traditional Malay verbal art which employs " a complex poetic form known as *pantun* and requires a knowledge of such diverse aspects of Malay culture as fishing, cooking, farming and history."[102] This art which can be traced back to the Sultanate of Melaka and throughout the Malay sultanate of Johor and Riau which succeeded the Melaka sultanate, is performed with the accompaniment of a violin, Malay drums and a gong. The *Dondang Sayang* consists of renditions of Malay *pantun* (four-line poems) sung by at least two singers who banter or tease one another about love, relationships, social values, etc. They used to be sung on a veranda of a house, on the beach or on their bullock carts as people traveled to some festivals, weddings, etc. They sung as entertainment and were supported by both royalty and the commoners.[103] When Melaka, Penang and Singapore were joined under the Straits Settlements, *Dondang Sayang* also found enthusiasts in the other two states. They were most popular among Malays and the *Baba* Chinese,[104] although a few *Chitty* and Portuguese Eurasians in Melaka also actively participated. Related to the *Dondang Sayang* was the *Chap Goh Meh* which is celebrated on the 15th night of the Chinese New Year. This a typical Penang celebration when on this full-moon night young single Chinese girls would go to the esplanade and throw oranges hoping that they be picked up by their potential grooms.

---

[100] Tan Sooi Beng, *Op.cit.*, p. 23.
[101] *Ibid.*, p.25
[102] Philip L. Thomas, *Like Tigers Around A Piece Of Meat. The Baba Style of Dondang Sayang.* Local History and Memoir. ISEAS, Singapore, 1986, p. 3.
[103] *Ibid.*, p. 8
[104] Among the most well known singers was Chia Ah Chin alias Chia Kim Teck or "Baba Kim Teck" of Melaka.

The *Dondang Sayang* was sung to mark the occasion by groups of specialists who rode bullock carts or trishaws (later they were changed to four-wheel vehicles). In the days when young men and women could not meet freely, on this occasion they might be able to steal glimpses of some whom they might like. A young man who thus 'found' his potential bride would then tell his parents of the identity of the girl he was attracted to. Later marriage brokers would be contacted and arrangements would be made to proceed with the match making rituals.[105] Today, although young men and women can meet freely, the tradition is still carried on to mark the 15th night of the Chinese New Year.

Figure 2.63 : Celebration of Chinese New Year last for fifteen days and include the burning of joss papers

Boria Another Penang cultural tradition is the *boria.* This is a dance drama consisting of several male participants. Female roles are also acted by men. The performance is divided into two sections. It always starts with a short sketch projecting the theme of the show, and then is followed by the *boria* song and dance. It also serves as a means of propaganda. This tradition is said to have started in Persia (Iran) to lament the death of Hussein, the grandson pf Prophet Muhammad during the Muawiyah Caliphate. In the 1850s onwards, however, the *boria* in Penang was said to change from its religious intentions to some forms of hooliganism.[106]Certain secret societies or members of the communities would sponsor a particular group of *boria* performers to ridicule their rivals through their songs and dramas.[107]

[105] Khor Cheng Kee, "The Call of Chap Goh Meh" *Pulau Pinang*, Vol.1, no.2, 1989, pp 20-22.
[106] Mahani Musa, *op.cit.*, p. 156.
[107] It was a *boria* performance that culminated in the outbreak of riots between the Red and White Flag Societies in Penang in 1867. See, Mahani Musa, *Ibid.*, pp 156-157.

Boria was a very popular volksart and had audiences consisting of people from all ethnic communities and from all levels of the society. It began to lose its attraction before the outbreak of the Second World War,[108] but picked up again after Malaysia's Independence when the government tried to revive traditional cultures. The *boria* was also used to propagate government policies to the people.

Concluding Remarks

Melaka and George Town are two historical cities (and states) that have entrenched traditions of multiculturalism. Both have become part of a nation which is, to borrow David Lazarus' words, "a kaleidoscope of many things and many people". The common language of the Malays which today has become the national language of the country, is also being spoken by everyone as a *bazaar* language on the streets. Yet one also hears the Queen's English being officially used, or the pidgin English being rattled away amidst a cacophony made up of Tamil, Malayalam, Mandarin or Hokkien, Cantonese and the like. The inter-mingling communities, be they Indian, Chinese, Eurasian, or *Jawi Peranakan,* or *Peranakan Arab,* or Malays, or *Babas,* are proofs of how the alchemy has worked to mould them into an integrated community. They occupy a common space although they may be calling the places by different names. In Penang, for example, *Lorong Ayam* (Chicken Lane) to the Malays, was *Pak Kan Lai* (Inside the Market) to *the* Chinese, and is actually the Market Street Ghaut,[109]or *Kalai Kadai* to the Tamils for Prangin Road Market.[110] Among the images in the kaleidoscope are Moslems congregating in mosques, the Christians in churches, Buddhists and Hindus in their various temples, and clans in their *kongsi* houses. All would, at their leisure times, watch or participate in the various road festivals, or eat the popular multicultural gourmet, the *asam laksa,* the *roti canai,* the *nasi kandar,* or try the *joget* (popular Malay folk dance), or the *branyo,* or waltz or jive in dancing halls or discoteques. Thus the cultural fabric is complete. That is what Melaka and Penang (George Town) were and still are.

[108] As the results of some religious movements, *boria* was prohibited by a *Fatwa* in 1939. See, Mohd Ishak Abd. Aziz, *Sejarah Boria*. Typescript Series of General Culture, Ministry of Culture, Youth and Sports, Kuala Lumpur, 1979, p. 10.
[109] Khoo Su Nin, "Our Quaint Streets", *Pulau Pinang*, Vol.5, 1989, p.5.
[110] N.Meerah, "Ole Tamil Place Names", *Pulau Pinang*, Vol.5, 1989, p.15.

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

3. JUSTIFICATION FOR INSCRIPTION

(3a) Criteria under which inscription is proposed (and justification for inscription under these criteria)

Figure 3.1 : Typical example of two-storey shophouses and townhouses in the Heritage Cities of Melaka and George Town

Nomination of Melaka and George Town into the World Heritage List is based on the criteria stated in paragraph 77 of the *Operational Guidelines* for the implementation of the World Heritage Convention.

As living historic towns, both Melaka and George Town are still inhabited by people; majority of them are descendants of the local groups that have inhabited the cities for generations. They are excellent examples of historic colonial towns on the Straits of Malacca, that have endured and experienced a succession of historical events mostly related to their former function as trading ports linking the East and West. They are excellent examples of living heritage towns where multi-cultural heritage and tradition of South and East Asia coexistence; and where large examples of shophouses, in many different styles and cultural influences, can be found.
It is, proposed that the Historic Cities of the Straits of Malacca: Melaka and George Town, Penang be considered for inscription under:

Criteria (ii), (iii), and (iv) of the *Operational Guidelines 2005*.

Criteria (ii) ***Criteria (ii)*** *: exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.*

"The Historic Cities of the Straits of Malacca : Melaka and George Town" represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and civilization exchanges of Malay, Chinese, Indian and European cultures.

Figure 3. 2 : The Dutch buildings at the heart of Melaka's Core Zone

The Historic Cities of Melaka and George Town are the few historic cities in the world that experienced a succession of a colourful past from the Malay Sultanate, the Chinese, the Portuguese, the Dutch, the British and the post-colonial period, with each of this period managing to inscribe its print on the scroll of its evolution. However, in terms of its urban form, none of this age succeeded in erasing the imprint of its predecessors.

Although, the physical evidence of the Melaka Malay Sultanate is not available, ancient graveyards and tombstones belonging to the warriors of the Sultan such as those Hang Jebat and Hang Kasturi found in the Core Zone of Melaka provides evidence of the period. The Portuguese who remain form a unique Eurasian community who speaks an ancient dialect of the Portuguese language and profess the Roman Catholic faith; they also left behind inherited the ruins of the church on St. Paul's Hill and the remains of the '*Porta de Santiago*' (*Figure 3.3)*, the only artifact left of the infamous '*Fortaleza de Malacca*'.

> *"Melaka is unique in being the only town in Malaysia to have been ruled by three Western colonial powers. Already a wealthy port and an important centre of trade by the early 16th century, it attracted Westerners who came to the East to set up trading posts. In 1511, a fleet led by Alphonso d'Alburquerque, the Portuguese Viceroy of India, conquered Melaka, thus establishing a long period of colonial rule which began with the Portuguese, followed by the Dutch, then the British, that lasted for almost 450 years. The most tangible legacy of the colonial period are a number of buildings which exhibit the architectural styles of the colonists".*
>
> *(The Encyclopedia of Malaysia: Architecture:62)*

The Dutch legacy can be seen in the design of the town square, surrounded by architectural masterpieces in the form of the Old Dutch administrative building called Stadthuys, the Christ Church and the Post Office building (*Figure 3.4*). The Dutch also left behind a unique array of townhouses in Heeren Street and Jonker Street as well as an urban pattern that is unique due to the regulations imposed on buildings fronting a street.

The British, who ruled Penang (George Town) from 1786 and Melaka from 1824 until the country independent in 1957, left with a morphological framework that influences the modern city today as well as excellent administrative and religious buildings, also an administrative and legal system used by independent Malaysia.

Figure 3.3
Porta de Santiago of Portuguese (1511)

Figure 3.4
The Stadthuys of the Dutch(1641-1660)

Figure 3.5
St. George's Church of the British (1818)

During the 171 years of British occupation in Malaya (1786-1957), they left a profound influence on the country's political system, administration, architecture and lifestyles of the country. Many great buildings, mainly public, administrative and religious buildings are still stand in their original glory in both Melaka and George Town. Such as the St. George's Church (*Figure 3.5*), the State Assembly Building in George Town, built in early 19th century in Anglo-Indian classical style, features triangular pediment and cylindrical columns and the City Hall of George Town in classical style.

During this period (19th century), the Malayan 'bungalow' emerges, a mixture of European and local features, such as timber posts and thatched roofs. As well as the shophouses and temples built by the Chinese immigrants who were mainly brought in by the British to help

open-up the mining lands, and later the Indian temples built by the Indian who came to Malaya to help the British in rubber plantation and in building up infrastructure works.

Juxtaposition of different building styles and typology from those built by the Portuguese, the Dutch , the British, the Malay, the Chinese and the Indian mainly, has created rich mixture of urban fabric, both in Melaka and George Town. They remain as multi-cultural heritage towns until the present days, thus justify for outstanding story of the interchange of human values over the centuries.

Figure 3.6 : The City Hall of George Town built during the British occupation in classical style.

Criteria (iii)

Criteria (iii): *bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.*

"The Historic Cities of the Straits of Malacca : Melaka and George Town" are living testimony to the multi-cultural heritage and tradition of Asia, where the greatest religions, and cultures met. The coexistence of distinct faiths - both tangible and intangible - in particular the different religious buildings, is a testament to the religious pluralism of Asia.

The Historic City of Melaka and George Town represent exceptional example of a multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and civilization exchanges of Malay, Chinese, Indian and European cultures.

Being the seat of the first well documented Malay Sultanate and the centre of Malay empire, Melaka became the founder of Malay and customs. The founding of Melaka and the height of its glory was never short of its legendary tales which were held almost as sacred

narratives by the Malay society till today. In spite of the fact that Melaka had lost the sultanate and was ruled by four colonial administrations, she has actually not lost her luster. Different architectural designs of buildings and traditional crafts that remain are testimony of the wealth of historical phases of the past. Similarly in the Historic City of George Town, there are different communities, such as the Malays, Chinese, Indians, Arabs, Baba-Nyonya Peranakan and Eurasians. These different types of population, each practicing their own cultural and beliefs are the strongest factor of the cities attraction today.

As a place where the greatest religions and cultures met, so too have their built forms, both retaining clear identities and allowing a fusion of ideas unified through a predominant respect for scale and continuity. It is this that makes the urban landscape of value, not only the buildings per se, but their juxtaposition within the historical urban fabric of both cities.

The different cultural groups and traditions have helped to enrich further the beautiful traditions and customs of these historic cities. The fact that these various peoples are living side by side with one another but practicing their own individual traditions and customs, make both Melaka and George Town, as the most vibrant and interesting living multi-cultural heritage towns in East and South East Asia.

Figure 3.7
Cultural tradition of the Malays

Figure 3.8
Cultural tradition of the Chinese

Figure 3.9
Cultural tradition of the Indian

Within the Core and Buffer Zones of Melaka and George Towns there are 57 (20 in Melaka and 37 in George Town) number of religious buildings, mainly Malay mosques, Chinese temples, Indian temples and churches. Most of these religious building are located one the same road, in particular on Masjid Kapitan Keling Road or only a couple blocks away between each other. All are still function as they

were hundreds of years ago, where the communities perform prayers and other religious activities on daily basis.

> *There is a special place in Penang, dubbed the 'Street of Harmony'. Here houses of worship representing various world religions are lined up along an axis. The place illustrates a history of peaceful religious co-existence and cultural exchange among the followers of the great faiths of Islam, Buddhism, Hinduism, Christianity, as well as the Chinese religion , which combines Confucianism, Taoism and Buddhism*
>
> *Khoo Salma Nasution*

Some of the more important religious buildings in George Town are:

St. George's Church, *Lebuh Farquhar*
The oldest Anglican Church in Southeast Asia. The building dates from 1818 and was designed by Captain Robert Smith of Madras Engineers, who painted the famous early views of Penang. The Anglican follow the tradition developed by the Church of England

Church of the Assumption,
Lebuh Farquhar
The oldest Catholic church in Penang, formed in 1786 by the Eurasians of southern Thailand and Kedah. The church building dates from 1860. The church was elevated to the Cathedral of the Diocese of Penang in 1955.

Saint Francis Xavier Church
Penang Road
The church is named after Saint Francis Xavier, the famous 'Apostle of the Indies' who brought Christianity to the non-European peoples of Portuguese Malacca in the 16th century.

Carpenters' Guild Temple, *Love Lane*
The carpenters' Guild temple is dedicated to Lo Pan, deity of carpenters and other building artisans. Many of George Town's heritage buildings were constructed by members of this guild. In the 19th century, all Cantonese carpenters coming from China would first call at this Carpenters's Guild before proceeding to other towns Malaysia.

Goddess of Mercy Temple
Kapitan Keling Road
Founded around c1800, this temple rchitecture features a sweeping roof with ornate decorated copings and ridges. Oracle sticks are a special features of this temple. Chinese opera or puppet theatre is performed on the granite-paved forecourt on feast days, three times a year.

Teo Chew Temple, *Lebuh Chulia*
Built in 1870 by the Chinese originating from Teo Chew community (Chaozhou), in southern China. It is a temple dedicated to the Teo Chew community's patron deity and ancestors. TeoChew opera and music are occasionally performed here.

Yap Kongsi Temple, *Lebuh Armenian*
The Yap cln hails from Hokkien (Fujian) province in southern China and the temple is dedicated to the clan's ancestors and patron deities. Next to the temple is the ancestral hall, dating from 1924, designed by the Straits Chinese architect Chew Eng Eam.

Khoo Kongsi Temple, *Medan Cannon*
The Khoo Kongsi Temple is one of the best examples of Chinese temple architecture and craftsmanship in Southeast Asia. Built in 1906, the temple displays fine stone carving, wood carving, painting on wood and fresco painting.

Cheah Kongsi Temple
Lebuh Armenian
A charming double-storey Chinese clan temple with an open balcony and sweeping roof. British lion-heads decorating the temple symbolize the loyalty of the Straits Chinese to the British colonial regime during the Straits Settlements days.

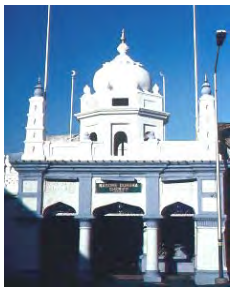
Hainan Temple, *Lebuh Muntri*
Also known as the Temple of the Heavenly Queen or Thean Ho Keong, this temple is dedicated to the goddess Mar Chor, the patron saint of seafarers. Built in 1866, for the migrating group from the Island of Hainan in South China. This temple was restored by the craftsmen from China in 1995 with elaborate stone carvings and swirling dragon pillars.

Acheh Mosque, *Lebuh Aceh*
Founded in 1808 by a wealthy Arab merchant prince who became Sultan of Aceh. In the old days when the Muslim pilgrimage to Mecca was made by ship rather tan by airplane, Aceh Street was the centre of haj travel. Pilgrims came from North Sumatra, Southern Thailand to purchase their tickets, shop and attend religious classes while waiting for the Haj ship.

Kapitan Keling Mosque
Kapitan Keling Road
Crowned with onion-shaped domes, this mosque is the largest historic mosque in George Town. Founded in 1801, this mosque has been enlarged several times. Henry Alfred Neubronner, the German Eurasian architect gave the mosque its British Raj Moghul revival appearance and an elegant minaret in the 1910s.

Benggali Mosque,*Leith Street*
The Indians from Bengal first came to Penang in the late 18th century as 'sepoy' and convicts with the east India Company. This mosque was built in 1803, for this Benggali community and has been active as the centre for the Tablighi movement, where the main languages used are Urdu, Malay and Tamil.

Sri Maha Mariaman Templ, *Lebuh Queen*
Built in 1833, this temple is dedicated to the Hindu goddess Sri Maha Mariamman. Historically, it catered to the tamil community of traders and stevedores originatingfrom South India. The temple is the focus of two annual festivals, Thaipusam in January/February and Chitrapuruam in April/May



Nagora Shrine
Lebuh Chulia
This Al-Qadriyah Sufi shrine is dedicated to the 13th cebtury saint of Nagore who is buried in Tamilnadu, South India.

Similarly, the same types of religious buildings of Malay mosques, Chinese temples, Indian temples and churches, can also be found in the Historic City of Melaka. There are 20 of these buildings in the Core and Buffer Zones of Melaka.

The more important religious buildings in the Historic City of Melaka are:

Cheng Hoon Teng Temple
Cheng Hoon Teng temple was founded in 1645 by Lee Wei King and is the oldest functioning Chinese temple in Malaysia. The main hall was built by Chan Ki Lock in 1704 and was rebuilt in 1801 by Kapitan China Chua Su Cheong. Inside the main hall on the central altar is a statue of Kuanyin, the goddess of Mercy.

Christ Church
Christ Church is the oldest functioning Protestant church in Malaysia. Construction began in 1741 on the centennial of the Dutch occupation, and it was completed in 1753. Before this date the Dutch used the old Portuguese church atop St. Paul's hill for their religious services. Christ Church bears all the hallmarks of 18th-century Dutch architecture: a rectangular plan, massive walls, red granite plinths, and Dutch roof tiles.

Francis Xavier Church
This Gothic church was built by the French priest Father P. Fabre in 1849. It is dedicated to St. Francis Xavier who was an one of the earliest Catholic missionaries active in southeast Asia. The church sits where an old Portuguese mission once stood.

Kampong Hulu Mosque
Built in 1720 by Dato Samsuddin Bin Arom, a representative for the Malays during the Dutch colonial period. During that time religious pluralism was allowed to flourish, and the local populations headed by "Kapitans" constructed places of worship according to their needs. This building is fairly unusual for a mosque, inspired obviously more by Sumatran architecture than by the Arab prototype. The roof consists of three levels and the inside roof is a dome made of carved sea stones.

Kampung Keling Mosque

The Kampung Keling Mosque is a Sumatran-style building with a three-tiered wooden roof. The mosque was built in 1748 and the author wall was completed in 1868. the styling of the building is highly eclectic. It is one of the few mosques with a pagoda instead of a minaret. The arcade around the prayer hall is a series of Corinthian columns, reflecting European influence.

Sri Poyyatha Temple

Sri Poyyatha is a Hindu temple standing on the same street as Kampong Hulu Mosque and Cheng Hoon Teng Temple. The corexistence of these three distinct faiths is a testament to the religious pluralism of Melaka. Erected in 1781, this temple enshrines the deity Vinayagar and has became the most important Hindu temple in the core zone of Melaka.

Figure 3.10 : Three religious buildings of Hindu temple, Chinese temple and the Malay mosque are located next to each other on Jalan Tokong in Melaka

Criteria (iv) ***Criteria (iv)****: be an outstanding example of a type of building, architectural or technological ensemble, or landscape which illustrates (a) significant stage(s) in human history.*

"The Historic Cities of the Straits of Malacca : Melaka and George Town" reflect the coming together of cultural elements from elsewhere in the Malay Archipelago and from India and China with those of Europe to create a unique architecture, culture and townscape without parallel anywhere in the East and South East Asia. In particular a <u>range and exceptional architecture of shophouses and townhouses.</u>

Figure 3.11: Typical Roof Scape of Melaka and George Town

As the important hubs of both regional and global trade in the Southeast Asia from 16th to 19th century, the cities of Melaka and George Town still maintain their architectural heritage including various types of heritage buildings. This includes the traditional Malay houses, mosques, churches, Chinese temples, Hindu temples, colonial buildings and large number of shophouses and townhouses.

The most remarkable type of houses built within the Core Zones of Melaka and George Town is the shophouses. There exist now more than 2,000 shophouses, mostly two and three storey, that align on both sides of the street. Mostly still function as they were decades ago - the ground floor is used for commercial purposes, where as the top floor(s) are residential purposes - some of these shophouses have been sensitively restored by the local authorities and private individuals for new uses such as hotels and restaurants.

The emergence of these shophouses can be traced to the influx of Chinese immigrants from the southern coastal provinces of China in the 18th and 19th century until World War II. They brought with them both knowledge and methods of house construction which then adapted to the Malaysian urban shophouses.

Generally these shophouses feature common characteristics:

- Rectangular plan form, measures between 6-7 meters wide and 30 meters deep, sometimes extending to about 60 meters deep.
- Always built in rows with uniform facades and continuous covered five foot way in front.
- Brick walls, plastered with lime, wooden timber structures and clay roof tiles.
- The shop front on the ground floor had no permanent wall, instead panels of doors are used to close the shop.
- Jack-roof, an elevated roof segment above the main roof, is used to allows hot air to escape, as well as to allow light to penetrate the inner rooms.
- Linear plan form, punctuated with one or more open courtyards, allowing natural ventilation and light to happen.
- The design of front facades of these shophouses varied, some are much more elaborated in design, depicting different styles and influences, both western and eastern styles.
- The front windows are normally full length from floor to ceiling and with balustrades; some finished with fanlights opening at the top and adjustable louvers.

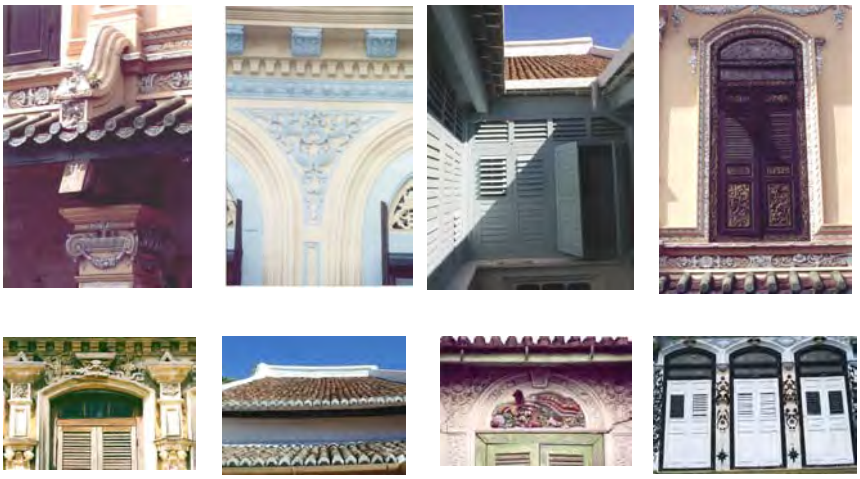


Figure 3.12 : Examples of details on front facades of shophouses

Over the decades, the development of these shophouses in term of their design and styles have evolved from simple plan with plain façade introduced by the Dutch to more elaborate facades that

features the Malay, the Chinese and the Western motifs and in many cases are of Eclectic. Generally, they can be grouped according to the following:

Table 3.1 : Styles of Shophouses and townhouses within the nominated areas

No	Styles	Melaka	George Town
1	Dutch Style. (17th - 18th century)	x	
2	Southern China Style (18th – early 19th century)	x	
3	Early Shophouse Style (1800 – 1850's)	x	x
4	Early Transitional Style (1840 – 1900's)	x	x
5	Early Straits Eclectic Style (1890 -1920's)	x	x
6	Late Straits Eclectic Style (1920 -1940's)	x	x
7	Neo-Classical Style (19th – early 20th century)	x	x
8	Art-Deco Style (1930-1950's)	x	x
9	Early Modern Style (Post War)	x	x

The rather large collection of shophouses within the Core and Buffer Zones of Melaka and George Town, most are still being used as they were initially meant for, reflect the design development of these shophouses that were influenced by the marriage of different cultural tradition of the East and West.

(3b) Proposed Statement of Outstanding Universal Value

Being situated geographically between two great civilizations of the East (China) and West (India), and having been ruled at various periods by great civilizations of the Malays and Islam, Portuguese, Dutch and British, the Historic Cities of Melaka and George Town are very rich in their living multi-cultural heritage, as depicted by various religious, and cultural practices of the society. The living cultural heritage is reinforced by the existence of the urban morphology and architecture that symbolize various eastern and western styles which need to be continuously conserved and preserved.

It is therefore, can be concluded that "The Historic Cities of the Straits of Malacca: Melaka and George Town" meet the criteria of outstanding universal values in that they are:

a	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" are <u>excellent examples of historic colonial towns on the Straits of Malacca, that have endured and experienced a succession of historical events</u> mostly related to their former function as trading ports linking the East and West.** No other historic port towns on the Straits of Malacca or in the East that were used as settlements by the three great European powers for almost **500 years** [1511 – 1957]. Melaka in particular, was occupied by the Portuguese for 130 years [1511-1641], then by the Dutch for 145 years [1641-1786] and by the British for 171 years [1786-1957].
b	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" are <u>the most complete surviving historic cities on the Straits of Malacca with a multi-cultural living heritage</u> originating from the mercantile era of the Straits of Malacca, where the trade route extended from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay archipelago to China.** No others historic port towns on the Straits of Malacca or in Asia offers a vibrant multi-cultural living heritage as Melaka and George Town. Within the core and buffer zones, the Malay, the Chinese and the Indian communities mainly, still practices the same cultural traditions as they used to, hundreds of years ago. Melaka and George Town are truly living testimony to the multi-cultural heritage and tradition of Asia.
c	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" are living testimony to the multi-cultural heritage and tradition of Asia, <u>where the greatest religions, and cultures met</u>. <u>The coexistence of distinct faiths - both tangible and intangible - in particular the different religious buildings, is a testament to the religious pluralism of Asia.</u>** No other historic port towns on the Straits of Malacca or in Asia offers a multi-religious community, each practicing their own heritage traditions and values. This can best be seen in the existence of different religious buildings - the Malay mosques, the Chinese temples, the Indian temples and the churches - within the core and buffer zones of Melaka and

	George Town. The architecture of these religious buildings are exceptional. The Malay mosques, for example adopting strict design planning, but influenced by the regional pitch roof, as well as by the Chinese, colonial and British Raj styles. The Chinese temples, on the other hand are influenced by the traditional Chinese architecture of the southern China; where as, the Indian temples very much follow the traditional Indian architecture from India. Similarly the many churches in the core and buffer zones, are of the western styles.
d	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" reflect the coming together of cultural elements from elsewhere in the Malay Archipelago and from India and China with those of Europe to create a unique architecture, culture and townscape without parallel anywhere in the East and South East Asia. In particular a <u>range and exceptional architecture of shophouses.</u>** No other historic port towns on the Straits of Malacca or in Asia offers a range and unique architecture of shophouses as in Melaka and George Town. Within the core and buffer zones of Melaka and George Town, there are now more than 2,000 shophouses of different styles and influences. Mostly, are in the good state of conservation, these two or three storey shophouses share common characteristic. Such as : rectangular plan form, built in rows with uniform facades, facing main streets, continuous covered five foot way in front, jack roof, internal courtyards, as well as are of brick walls plastered with lime, wooden timber structures and clay roof tiles, to name a few.

Figure 3.13 : Typical interior of shophoouses and townhouses

(3c) Comparative analysis (including state of conservation of similar properties)

Melaka and George Town can be compared to few inscribed heritage cities such as Galle in Sri Lanka the World Heritage City of Hoi An, Viet Nam and the Historic Centre of Macao, China. These cities obtained their status partly because of their strategic locations in the spice trade route and were settlements of the Western traders. However, the Historic Cities of Melaka and George Town are unique and richer, both in term of historical significant and the way in which their cultural heritages blend with the built environment.

Compare to The Historic Centre of Macao, China

Melaka and George Town can be compared with the newly inscribed city in People's Republic of China, "**The Historic Centre of Macao**", inscribed in 2005.

The site of Macao was settled by fishing people long before the arrival of foreigners. The Portuguese who conquered Melaka in 1511 sailed further East to Canton, China in 1513 and only arrived in Macao in 1557. They built simple timber-clay houses in the Inner Harbour area, several catholic churches and chapels. In the early 17th century, they built a series of forts against other Western powers, e.g the Dutch. In mid 17th century, the settlement was divided into two parts: the Portuguese in the south and the Chinese in the north.

In 1849, Portugal proclaimed Macao a free port; and was again proclaimed as a Chinese territory under Portuguese administration in 1974 and under the terms of the 1987 agreement Macao became a special administrative region under Chinese sovereignty in December 1999.

However, both Melaka and George Town can be differentiated from The Historic Centre of Macao based on the following:

i. *Historical Significance* : Macao became under the Portuguese power only in 1557, 46 years after they concurred Melaka in 1511, thus established Melaka as the oldest permanent European settlement in East and South East Asia.

   Unlike Macao which only received the Portuguese, Melaka and George Town were also permanent settlements of the Dutch (1641-1818) and the British in Penang (1786-1954), thus established Melaka, especially, not only as the oldest permanent European settlement in East and South East Asia, but also as the longest and the most ruled European powers in East and South East Asia.

ii. *Cultural Significance* : Macao has been associated with the exchange of a variety of cultural, spiritual, scientific and technical influences between the Western and Eastern, mainly the Chinese civilizations. Melaka and George Town also have similar exchange of these intangible values, but with richer influences. Not only limited to Chinese civilization, Melaka and George Town are excellent examples where different ethnic groups, mainly the

Malay, Chinese and the Indian; as well as the minor groups of Arabs, Baba-Nyonya Peranakan and the Portuguese living together harmoniously, still practicing their own cultural heritage and values.

iii. *Architectural Significance* : Due to its historical significant, Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western, mainly the Portugue and Chinese civilizations. Melaka and Penang; however are excellent examples where not only the architectural heritage of the Portuguese, but the Dutch and the British which blend and differentiate from the more modest local architecture, thus creates a unique adaptation of Western styles and planning in the East and South East Asia.

Besides The Historic Centre of Macao, Melaka and George Town can also be compared with the **World Heritage Site of Galle**, Sri Lanka, inscribed in 1988. In term of historical significant, both Galle and Melaka, especially, share almost the same history.

Compare to the World Heritage Site of Galle, Sri Lanka

Galle, which is situated on the south Western tip of Sri Lanka was the principle port of Ceylon (Sri Lanka) when Ibn Batuta landed there in 1344. The Portuguese, settled there firstly in 1505, just few years before they sailed east and concurred Melaka in 1511. They fortified the town by building three bastions to defend the peninsula on the northern landside. Galle fell to the Dutch in 1640, and so did Melaka in 1641. The Dutch decided to replace the Portuguese defenses and encircled the whole peninsular with bastioned stone wall. They fortified the town to render it impregnable against the English, French, Danish, Spanish and Portuguese fleets. This fortified wall remains until present days.

Unlike Galle, the bastions built by the Portuguese in Melaka was mostly destroyed when the Dutch invaded the city in 1641, except the existing *Porta de Santiago.* Galle remained under Dutch occupation until 1796 when it was handed over to the British. So did Melaka and George Town when Francis Light opened George Town in 1786.

However, both Melaka and George Town can be differentiated from Galle based on the following:

i. *Historical Significance* : Similar to Galle, Melaka and George Town were the settlements of European powers, mainly the Portuguese, the Dutch and the British. However, Melaka and George Town were also settlements of traders from China, India and Arabs. Thus established Melaka and George Town as important international trading ports on the Straits of Malacca where the Western and Eastern traders met. They made settlements in the city centres and developed their own community and quarters.

ii. *Cultural Significance* : Unlike Galle, Melaka and George Town are the best examples where the many different communities with different cultural belief and customs live together in harmony. Not only can be found churches but other religious buildings such as Islamic mosques, Chinese temples and Indian temples. Thus established Melaka and George Town as excellent examples in the East where the western and eastern cultural traditions blend but still retained their own traditions.

iii. *Architectural Significance* : Architecturally, Melaka and George Town have their own unique significant. The urban fabric of Melaka and George Town consist not only colonial buildings, but more so religious buildings of different communities, such as Islamic mosques, Chinese temples, Indian temples and churches, as well as there exist thousands of shophouses, in different styles, lining the narrow streets of Melaka and George Town. Therefore, established Melaka and George Town as excellent examples of architectural juxtaposition between the western, the eastern and the local styles.

Besides Galle and Macao, Melaka and George Town can also be compared with the **World Heritage Town of Hoi An**, inscribed in 1999.

Compare to the World Heritage City of Hoi An, Vietnam

Like Melaka and George Town, Hoi An was also important port city in the East. Hoi An not only attracted the Chinese and the Japanese, but other traders from nearby towns and those from the West. The Portuguese, the Dutch and the French at one point or another all traded in Hoi An. The Portuguese, for example, who conquered Malacca in 1511 sailed further East to Canton, China in 1513 and to Hoi An in 1535 in search of spices. They traded in Hoi An with the Japanese and the Chinese until the middle of the 17th century until the Dutch came to the region in 1636 to 1741. The French who first came to Hoi An in 1641 did not venture into trading but focused more on missionaries reasons and only established their trading post in Hoi An in 1773. However, none of these Western traders made permanent settlements in Hoi An (Yahaya, 2004)

Melaka and George Town distinguish from the World Heritage City of Hoi An as follows:

i. *Historical Significance* : Hoi An was mainly the Chinese and the Japanese settlements. Melaka and George Town however received not only traders from the East, but also the Portuguese for 130 years (1511 – 1641); the Dutch for 177 years (1641- 1818), and the British for 171 years (1786-1957). These Europeans stayed in Melaka and George Town for 478 years in total before the country independent in 1957. Thus established Melaka and George Town as important port cities on the Straits of Malacca where the Western and Eastern traders met and made permanent settlements.

ii. *Cultural Significance* : Melaka and George Town are excellent examples of multi-cultural heritage, where different communities live in harmony and still practicing their own customs and traditions. This can be seen in the daily life of these communities: mainly the Malay, Chinese and Indian and Baba-Nyonya Peranakan.

iii. *Architectural Significance* : The inscribed town of Hoi An is mostly known and remembered for its rows of wooden shophouses which are mostly unaffected by new developments. Mostly one and two storey structures, these houses share common architectural designs, materials, construction techniques and uses and therefore have helped to create a uniform character of the town. Besides the shophouses, there are other important cultural properties in Hoi An Ancient Town, mainly the assembly halls and temples. These buildings were built by the Chinese immigrants during the late 18th and early 19th centuries.

However, compared to the shophouses in Melaka and George Town, the design of shophouses in Hoi An is less articulated and inferior in scale. In Melaka and George Town the shophouses are also generally have long and narrow plans, internal courtyard(s), public and private domains, as well as the use of five-foot walkways as transition space between the streets and the buildings.

Besides these shophouses, the townscapes of both Melaka and George Town, are filled with rather huge collection of colonial buildings. Such as the Portuguese Fort of Santiago, the Dutch Stadthuys and numerous British buildings in the styles of Moorish, Tudor, Neo-Classical and Neo-Gothic. Juxtaposition of these different architectural styles, both western and eastern, has helped to create a unique character of Melaka and George Town.

Other comparable sites include the central area of Singapore and the town of Phuket, both of which are island settlements on the mercantile route of the Straits of Malacca and have historical links as well as social ties with Melaka and George Town. Compared to this group of Asian island port towns, the Historic Cities of Melaka and George Town have the largest surviving historic centre where mercantile and cultural traditions continue to thrive. The Central Area of Singapore, for example, has undergone extensive demolition and redevelopment in the 1970s and 1980s in tandem with its rapid economic transformation. Since the late 1980s, a number of traditional quarters have been retained as conservation areas in the central area. The town of Phuket, which has similar styles of shophouses as in George Town and Singapore, is much smaller in area and does not have the rich and diverse built heritage found in Melaka and George Town.

(3d) Integrity and/or Authenticity

The Historic Cities of Melaka and George Town, largely intact and retain their integrity and authenticity of the following:

a. Authenticity of the Living Heritage
b. Authenticity of Urban Fabric
c. Authenticity of Architectural Heritage

Authenticity of the Living Heritage

As living heritage towns, both Melaka and George Town are good examples of living heritage cities. The myriad of peoples: Malays, Chinese, Peranakan, Indian, Chitty, Portuguese, Dutch and other Eurasians who still live in the core and buffer zones, and still practice their unique traditions and customs, which normally are focused in their religious centers. This does not include the merry public holidays, such as the *'Id-al Fitr'*, Chinese New Year, Deepavali, Christmas, etc., as well as, the very rich and varied tastes of different culinary cultures.

In the daily life, the call of the Muezzin from mosques, the scent of joss sticks from the Chinese temples or the ringing of bells from the Indian temples, remind us that the multi-cultural heritage is very much alive in the historic cities of Melaka and George Town.

The many festivals celebrated throughout the year by the local populace bears testimony to the continuing living heritage of Melaka and George Town. The sites contain large number of places of religious worship from where processional routes originate and terminate within the site or at other parts of the cities. The places of worship are visited by people from other states, including neighbouring countries. Major religious festivals are gazetted as public holidays so that everyone can participate in the public celebrations which are held within the historic precincts.

The same juxtaposition of myriad peoples, cultures and languages exists (as it did more than a hundred years ago) where within their own enclaves; each community still practices its own traditions and customs. The streets and public spaces, the "living tissues" of the city, are continually used for some celebration or other, in particular for the staging of Chinese opera during the festival of the "Hungry Ghosts" and "birthdays" of deities

Authenticity of Urban Fabric

The authenticity of the Historic Towns of Melaka and George Town, also lies in their urban morphology. Despite the rapid urban and industrial development that Melaka and George Town experienced over the past three decades, these historic cities have largely retained their urban fabric of shophouses with the original street patterns and their settings of courtyards and open spaces.

Figure 3.14 : Typical street scape of Melaka and George Town where rows of two and three storey shophouses lining the narrow streets within the core zones

In Melaka for example, the Malacca Sultanate was built on Bukit Melaka or now known as St. Paul's Hill. This was replaced by the Portuguese, the Dutch and the British who continued to run their administration on the same locality. Whole and partial structures of buildings still stand on this core zone. Continuity of such built environment remains almost intact in the urban centre that dominates the areas around the estuary of and along the historic Malacca River, which mainly depict Anglo-Dutch, Straits Chinese and Islamic architecture.

In George Town, the relationship of the historic island port settlement to the harbour, now know as Swettenham, is continued although most port activities involving cargo transportation and haulage have been relocated to Butterworth-on the opposite side of the channel-due to the need for expansion of the port. Nonetheless, Swettenham Pier still handles cruise ships and has been expanded as an international cruise centre. As a living heritage city, some of the older buildings have been replaced to accommodate the needs of economic growth. Such redevelopments are mostly within the original footprints or plots, thus continuing the urban structure. The only major fracture in the urban structure of the city is the KOMTAR urban renewal area which is located on the fringe of the nomination site. Conceived in the late 1960s. The KOMTAR project was commenced in 1974 by the State Government to revive the stagnant economy as it was part of an overall city plan designed to concentrate urban redevelopment in selected areas, thus relieving the rest of the historic island port settlement from development pressure. The rest of its urban fabric are still the same as it was few decades ago with large number of shophouses, mostly intact in their original design, fronting the narrow streets of George Town.

Authenticity of Architectural Heritage

Both Melaka and George Town have largely retained their architectural heritage in term of design, workmanship and material. Large number of colonial buildings built by the British are still stand in their original condition. In Penang for example there still exist many administrative and government buildings built by the British during their 171 years stayed in George Town. Designed in many different styles, some of these buildings adopted local styles and their planning, such as the use of large and open verandahs and corridors, open spatial planning, raised floors and ventilated roof spaces.

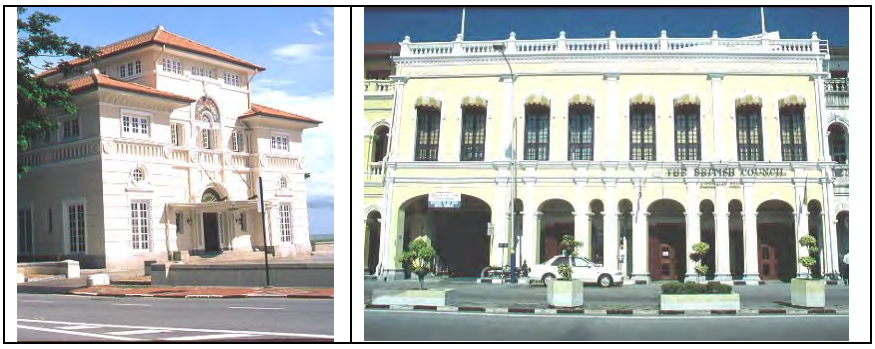
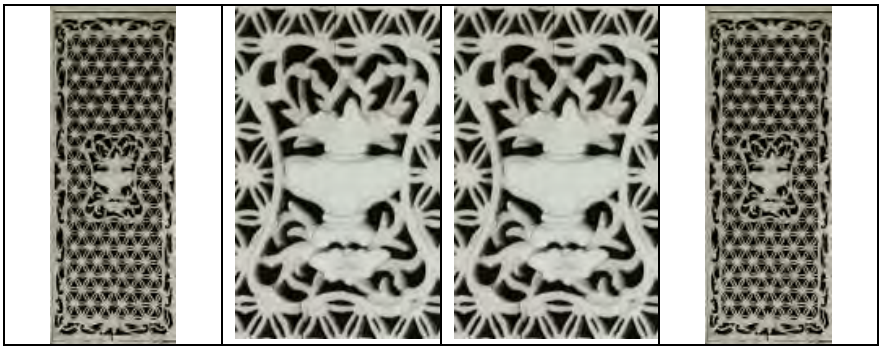


Figure 3.15 : Fine examples of Colonial Buildings in George Town

Both Melaka and George Town are most remembered with their rows of shophouses fronting the narrow streets. Mostly two and three storey height these shophouses share similar design characteristics. The ground floor is designed for public purposes, mainly shops and offices; where as the upper floor(s) are private spaces.

These shophouses also have clear design typology with long and narrow plan. Fronting the street, the facades are in many different styles and complexities reflecting the period they were built and the stature of the owners, such as : Early Shophouse Style, Early Transition Style, Early Straits Eclectic Style, Late Eclectic Style, Neo-Classical Style, Art-Deco Style and Early Modern Style.

Similarly, the number of religious buildings mainly Islamic Mosques, Chinese temples, Indian temples and churches, majority are still in their original state of condition are testimony of the multi-cultural heritage of Melaka and George Town.



HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

4. STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

(4a) Present state of conservation

001-M HISTORIC CITY OF MELAKA

Figure 4.1: The old quarter of Melaka was identified by the State Government as conservation area as early as 1979.

Conserving the Built Heritage

Conserving the Built Heritage

Area conservation of Melaka was first identified in 1979 before it was upgraded in 1985. Realising the potential of conservation area in enhancing tourism industry, in 1988 the State Government of Melaka had organised a seminar on heritage of Melaka involving local and foreign experts. Such seminar had resulted the state government to designate the area of St Paul's Hill as heritage zone. As a result, heritage buildings within the zone including the Dutch Stadthuys building were restored and conserved. This had increased public awareness on the importance of heritage conservation in Melaka. Building owners in the conservation zones have been informed on the existence of guidelines on building conservation prepared by local consultants for the Municipal Council of Melaka.

In 1988, the State of Melaka established the Preservation and Conservation of Cultural Heritage Enactment, an enactment that protects cultural heritage of Melaka. The Municipal Council of Melaka was then included conservation area in both Structure Plan and Local Plan in Block 1 as area of cultural resources.

In 1993, the Enactment was placed under the newly established Melaka Museums Corporation from which Conservation Trust Fund was formed. In 2001, the Fund was first used to finance selected building conservation projects in Melaka. Apart from the Conservation Trust Fund, Melaka has received other funds from the Federal Government to finance several conservation projects including Melaka River Revitalisation, conservation of 18 units of shophouses at Jalan Laksamana; as well as the streets improvement of Jalan Hang Jebat, Jalan Tokong, Jalan Tukang Emas and Jalan Tukang Besi in 2003.

Efforts from the State Government of Melaka's in promoting heritage building conservation have received tremendous support from the public including the local trustees and NGOs. For example, the Cheng Hoon Teng Trustee which had taken an initiative to restore and conserve the Cheng Hoon Teng Temple in 1997-2000, involving local groups of experts in building conservation. In 2002, the Temple had received Award of Merit from the UNESCO for its effort in building conservation.

Gazetted Monuments and Sites

Gazetted Monuments and Sites

Under the previous Antiquities Act 1976 and the present Preservation and Conservation of Cultural Heritage Enactment 1988, there are 10 monuments and sites being gazetted in both core and buffer zones of Melaka. The gazetted monuments and sites are as follow:

i. Previous Antiquities Act, 1976:

- Stadthuys Building (1650s)
- Melaka Waterworks Department Building (1750s)
- Melaka Islamic Religious Council Building (1850s)
- Old Museum Building (1750s)
- Porta de Santiago (1548)
- Ruins of St. Paul Church (1512)
- Dutch Cemetery (1750s)
- Kampong Hulu Mosque (1726)

ii. Preservation and Conservation of Cultural Heritage Enactment, 1988:

- Munsyi Abdullah Residence, Kampung Pali (1850s)
- Heeren Street – Jonker Street (Baba Nyonya Heritage Village) (1750s)

Dossiers of Building Restoration

Dossiers of Building Restoration

Recognising the importance of preserving the cultural heritage of Melaka, both the Federal and State Governments have been involved actively in the preservation and restoration of historical monuments and sites in Melaka. In the past, many of the civic buildings including the Dutch Stadthuys and the Portuguese Porta de Santiago have received continuous government funding and support in terms of restoration and conservation by virtue of their high tourism value and potential. With the establishment of local acts and enactment that provide the encouragement for conservation and preservation purpose, many historic buildings in Melaka, mainly in the core and buffer zones have been conserved and restored by the state government. This has increased public awareness on building restoration among the local communities.

Buildings Needing Repair

Buildings Needing Repair

Buildings located in the conservation area are mainly used for residential, commercial, restaurant, gallery and religious purposes. Most of these buildings are privately owned of which conservation works are carried out by individual building owners or private firms. Building owners are required to get planning approval from the local authority prior to any conservation works.

However, the local authority is concerned on some buildings which are left abandoned by the owners in the designated conservation areas. This has affected the image of Melaka as a whole. Based on previous surveys, 3.2% of buildings in the core area and 4.5% of buildings in buffer area are left abandoned. 10% of the buildings are left unattended at the ground level, while 17.5% of buildings are left unattended at the first level. These buildings need to be repaired and maintained.

The local authority is monitoring the conditions of these buildings including conducting building inventory. Building owners have been contacted to discuss about their building status through meetings conducted by the local authority. Some initiatives have been awarded to selected building owners in the conservation areas including funds for painting of building façade. This has created awareness conservation not only among building owners but the public as well.

State Government's Commitment to Heritage Conservation

State Government's Commitment to Heritage Conservation

The State Government's commitment to heritage conservation goes back in 1987-1988 when the Dutch Stadthuys Building had undergone full restoration and conservation. Since then, a number of heritage conservation projects were carried out by the State Government through government agencies in the core and buffer zones as follow:

1988	-	The establishment of Melaka Enactment on Conservation and Restoration of Cultural Heritage of Melaka (1988).
1991	-	Melaka Museums Corporation was founded to educate and manage heritage of Melaka.
1994	-	Conservation Action Plan was laid out by Malaysia Heritage Trust for the area of Jalan Tun Tan Cheng Lock (Heeren Street) dan Jalan Hang Jebat (Jonker Street).
2001	-	As stated in the Preservation and Conservation of Cultural Heritage Enactment 1988, Preservation and Conservation Trust Fund was established to organise heritage activities yearly.
2001	-	Restoration of Youth Museum Building at Jalan Laksamana, Melaka financed by the State Government with the cost of RM 167,000.
2002	-	Restoration of Munsyi Abdullah residence at Kampung Ketek financed by the State Government with the cost of RM 31,000.
2002	-	Restoration of shophouse at No. 29B Jalan Hang Kasturi financed by the State Government with the cost of RM 54,000.
2002	-	Painting works on shophouses and terrace house Financed by the State Government at Jalan Hang Jebat with the cost of RM 47,000.
2002	-	Research financed and carried out by Japan International Cooperation Agency (JICA) for Historic Melaka Municipal Council, entitled The Study on the improvement and conservation of historical urban environment.
2003	-	Restoration of shophouse at No. 74 Lorong Hang Jebat, financed by the State Government with the cost of RM 20,000.
2004	-	Restoration of workers' quarters of the Literature Museum financed by the State Government with the cost of RM 57,000.
2005	-	Restoration of shophouse at No. 27 Lorong Hang Kasturi financed by the State Government with the cost of RM 168,000.
2005	-	Restoration of workers' quarters of the Governor's Museum at Melaka Heritage Complex financed by the State Government with the cost of RM 168,000.
2005	-	Restoration of 12 kiosks at the Dutch Stadthuys Building financed by the State Government with the cost of RM 166,000.

2005	-	Restoration of former Governor's house financed by the State Government with the cost of RM 191,000.
2005	-	Restoration of Old Museum Building at Jalan Kota financed by the State Government with the cost of RM 1.4 million.
2005	-	Restoration of Bastion House Building at Jalan Kota financed by the State Government with the cost of RM 1.2 million.
2006	-	Restoration of Youth Museum Building at Jalan Kota financed by the State Government with the cost of RM 1.5 million.
2006	-	Painting works on the Dutch Stadhuys Building and Clock Tower financed by the State Government with the cost of RM 155,000.

Figure 4.2 : The view of Hereen Street in Melaka

002-P HISTORIC CITY OF GEORGE TOWN

Conservation as Planning Policy

Conservation as Planning Policy

In the early 1970s, a policy on conservation areas was introduced by the Central Area Planning Unit (CAPU) of the City Council of George Town. This was the first time a conservation plan for George Town became part of the town plan (referred to as the Interim Zoning Plan 1/73, approved by the State Government in 1973 and gazetted in 1974, under the prevailing legislation, the Town Boards Enactment.)

The intention of the policy on conservation areas was to "encourage greater sensitivity in renewal or rehabilitation work; this will give scope for the greater appreciation of the historical and social environment of the locality". It was pointed out "in the absence of appropriate legislation, attempts at conservation have to remain a policy requiring greater awareness and cooperation from the professionals and the general public".

Conserving the Built Heritage

Conserving the Built Heritage

In parallel with the island's rapid urban change, which focused on high residential densities and plot ratio as the only limitation on height, the post KOMTAR period of the mid-1980s saw the emergence of a "bottom-up" public conservation movement. Concern for the gradual loss of Penang's historic environment and buildings led to a relatively quiet campaign, in 1981, to save College General, the Catholic Seminary on Kelawei Road, from demolition and redevelopment. Public expressions were in the form of a signature campaign and letters to the press, which met with unsupportive response from the authorities unaccustomed to such open public opinion.

This incident sparked a conscious effort by a small group of individuals, including government planners, to promote public awareness on the need for heritage conservation. As a result, an International Conference on Urban Conservation and Planning was organized jointly by the Municipal Council and the architects' professional association or Pertubuhan Akitek Malaysia.

By the time the Metropole Hotel (1900) was illegally demolished on Christmas day in 1993, the public response was far more vocal. The developer was fined RM 50,000 by the court for demolition without planning permission and required to rebuild the building in conjunction with development plans - a turning point that saw the government take cognisance of the idea of heritage protection.

In 1990, a small group of conservationists, led by a Penang architect, purchased the Cheong Fatt Tze Mansion for the sole purpose of saving the building from either demolition or eventual ruin. The six year conservation programme was privately funded, unaided by public funds or incentives. Acclaimed the "Most Excellent Project" in the 2000 Asia-Pacific Heritage Awards, UNESCO cited in the award certificate that:

> *The mansion's restoration has had enormous impact and influence on the preservation movement in Penang by prompting the local government to enact strong heritage preservation measures. It has stimulated restoration and adaptive reuse of structures in its immediate vicinity and serves as a model for restoration projects throughout the city of George Town and, indeed, the broader region.*

As the result of a Municipal Council pilot study for the conservation plan of a heritage enclave to be supported by federal funding, the Anglo-Indian Malay Syed Al-Attas Mansion owned by the Municipal Council, became the first pure conservation project undertaken by the State Government in 1993 with funds from the Malaysian and French Governments. This became the first of several conservation projects undertaken by or through the encouragement of the State Government.

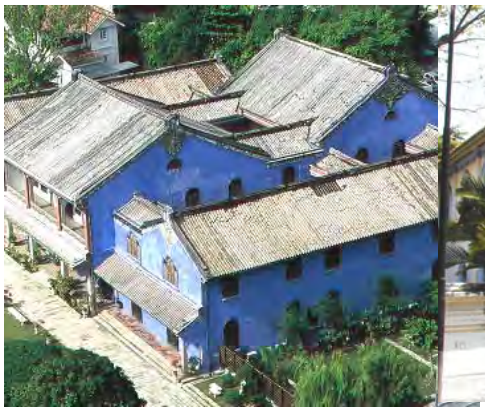


Figure 4.3 : Cheong Fatt Tze

Figure 4.4 : Syed Al- Attas Mansion

Monuments Under the Previous Antiquities Act, 1976

Monuments Under the Previous Antiquities Act, 1976

Under the previous Antiquities Act, 1976, there were eight monuments and sites in George Town which were protected by the Department of Museums and Antiquities, under the then Ministry of Culture, Arts and Tourism. These include:

- Fort Cornwallis (from 1787)
- Victoria Memorial Clock Tower (1902)
- Town Hall and City Hall (1850)
- State Museum (1897)
- Kapitan Keling Mosque (1802)
- Acheen Street Malay Mosque (1808)
- St. George Church (1818)
- Logan Memorial (1870)
- High Court Building (1905)

Except for the monuments owned by the Municipality, restoration works on other monuments listed above are funded by the Federal Government under the budget of the Department of Museums and Antiquities, Malaysia.

Dossiers of Building Restoration

Dossiers of Building Restoration

Ever since the first major building restoration work undertaken by the State Government in 1993 on the Syed Al-Attas Mansion at Armenian Street, the momentum of building restoration work in Penang, undertaken both by the private and public sectors, has increased. A representative selection of restoration projects is described in Appendix 2.6 — Restored Historical Buildings in George Town. A number of these rojects have won awards at both national and international levels, thus showing that the level of restoration skills available in Penang is high. In addition to the restoration work on major buildings, other small scale restoration, repair and refitting are carried out on shophouses by the individual owners. However, more concerted efforts in awareness-raising, skills training and provision of incentives in building restoration should be encouraged.

Building Needing Repair

Buildings Needing Repair

The buildings in a living heritage city are constantly in use, adapted, repaired and remodeled by the tenants or owners according to their needs and resources. According to law, any modification to the buildings requires the permission of the Municipal Council of Penang. In order to give a fair representation of the state of conservation of the site, it was decided that an efficient method would be to carry out a visual analysis of roof condition as an indicator of building condition. A visual survey of roof condition of 3,206 buildings within the site shows that only about 40% are in good condition, retaining the original roof material, while the rest have altered the roof, using other materials than the original terracotta, such as aluminum, zinc and asbestos sheets.

The remainders of about 5% were originally designed with concrete roof.

A more detailed and long term exercise of assessing and monitoring building conditions will be carried out as part of the heritage building inventory. This will provide information on the history of repair and maintenance works carried out on each building.

State Government's Commitment to Heritage Conservation

State Government's Commitment to Heritage Conservation

The State Government's vision and commitment to conservation and the concept of UNESCO World Heritage Listing, particularly since the mid-1990s, at the time of an economic and development boom, is worthy of documentation:

1993-94	-	The restoration of Syed Al-Attas Mansion and establishment of the Penang Heritage Centre as a base for skills training and resource centre for heritage conservation.
1996	-	The adoption of the Town and Country Planning (Amendment) Act, which highlighted the need to consider neighbouring elevations within the proposed design and including tree preservation.
1996	-	The establishment of the State Heritage Conservation Committee chaired by the Chief Minister, which took ownership of Heritage Building issues - previously seen as a planning issue under the Local Authority.
1996	-	The setting up of a Heritage Unit within the MPPP to continue the heritage building inventory, which was initiated in 1987 with the assistance from the German Technical Agency, *(Deutsche Gesellschaft fur Technische Zusammenarbeit (GTZ) Gmbh) and ICM (International Centre for Migration)*
1998	-	The proposal of George Town for the Nomination of Cultural and Natural Sites of Malaysia to the UNESCO World Heritage list, presented at a national forum.
1999	-	The Economics of Heritage UNESCO Conference and Workshop on the Adaptive Reuse of Historic Properties in Asia and the Pacific, hosted by the State Governments of Penang and Malacca.
2000	-	The Restoration of Suffolk House. The state committed funds for phase one of the restorations of George Town's early Governors' residence, greatly aiding a campaign initiated in 1985 to save the building.

2000 - The Urban Renewal and Conservation Programme, for Buildings Affected by the Repeal of Rent Control. The State Government established a RM 80 million Loan/Grant Scheme for the programme.

2001 - The Penang High Court extensions. A proposal for a 7-storey building in the forecourt of the courthouse evoke public outcry. The State counter proposed a solution by offering state land, adjacent to the historic structure, in order to accommodate the proposed requirements of the courts offering a viable option for consideration.

2001 - The State Government's application for George Town to be placed on the UNESCO World Heritage tentative list is granted.

2002 - Street improvement scheme project was financed by Ministry of Tourism for Little India Area. Phase I of 18 months for the cost of RM 5.2 million.

2003 - Design-and-build project for upgrading Acheen Streetand Armenian Street area. The project carried out for 6 months with the cost of RM 6.1 million.

2003 - Design-and-build project for upgrading Beach Street. The project carried out for 6 months with the cost of RM 2.4 million.

2003 - Restoration of Old Town Hall financed by Penang Municipal Council with the cost of RM 4.15 million for 18 months.

2003 - Reconstruction of 116 & 118 Acheen Street as the Penang Cultural Heritage Interpretation Centre financed by Ministry of Housing and Local Authority with the cost of RM 1.04 million for 5 months

2003 - Phase I of Penang Gold Bazaar project was financed by Ministry of Tourism around the area of Kapitan Keling Mosque on Pitt Street with the cost of RM 4.9 million. The project was carried out over the period of 8 months.

2004 - The upgrading of Upper Penang Road's pedestrian walkway under Ministry of Housing and Local Authority with the cost of RM 4.4 million for the period of 6 months.

2004	-	Interior refurbishment of Old City Hall financed by Penang Municipal Council with the cost of RM 3.58 million for 10 months.
2005	-	Phase II of street improvement scheme project was financed by Ministry of Tourism for Little India Area with the cost of RM 1.2 million.
2005	-	Phase II of Penang Gold Bazaar continued with the costof RM 3.3 million for 7 months.
2005-2007	-	Restoration of 57 Macalister Road financed by Penang Municipal Council with RM 5.59 million for 2 years.

In the process of determining the boundary of the nomination area and the buffer zone, a number of previously proposed plans for infrastructure projects that would have affected the site's physical values and attributes were reconsidered. The Chief Minister of Penang, in recognition of the critical nature of the heritage fabric, made the following planning decisions:

i. *The Proposed Second Penang Bridge Link* -- proposed by the Federal Government to traverse the North Channel, entering close to the city with high traffic volumes would create pressure on the site. The State leaders collectively agreed to shift the link to the South Channel, away from the site, and channel future growth to new areas in the south.

ii. *Penang Outer Ring Road* -- the northern portion of the highway involved the reclamation of approximately 200 acres of seafront and the construction of an elevated highway feeding directly into Leith Street Ghaut, part the nomination site. The State Authority brokered a solution with the concessionaire to delete this portion of the plan.

iii. *Jelutong Expressway* -- the east coastal highway, presently under construction, connecting the airport zone, the new township of Bayan Baru and the Penang Bridge to the inner city at KOMTAR, would have involved the introduction of elevated roads feeding into the periphery of the site. The State Authority ruled that the proposed alignment be restudied to convert the elevated portion of this linkway to a road at grade.

In addition to the above, the State Authority has also directed the Penang Port Commission to incorporate the rehabilitation of the port warehouses and to respect the heritage fabric of its surroundings in its proposals for the development of the Swettenham Pier and Church Street Pier waterfront area.

The water village settlement of the Clan Jetties which hugs the foreshore at Weld Quay will be conserved under the Municipal Council of Penang's draft Local Plan. This historical water village is recognized as a unique form of settlement organized on the basis of surname clan associations. Future plans will include rehabilitation and development of the traditional housing form and the improvement of infrastructure.

(4b) Factors affecting the property

The designated area is already a gazetted conservation area and therefore protected from any inappropriate development under very strict guidelines. Under the action plan of the area, there will be no new physical development within the core area and the development within the buffer zone is only restricted to 4-storey. This also includes the control on the type of activities and the usage of all the commercial premises. There will be no more reclamation of the coastal area adjacent to the site. The development on the existing reclaimed land help to reduce the pressure on the old city as most of the new commercial and residential development has been transferred to this new Central Business District (CBD).

The major threat for the site is traffic. However, the authority has already completed the ring road of the inner city, which includes a new bridge on the reclaimed land. This has decreased the number of through traffics entering the old quarter. Heavy vehicles are also banned from passing through the area.

(4b) (i) Development Pressures (e.g., encroach-ment, adaptation, agriculture, mining)

001-M HISTORIC CITY OF MELAKA

Development Pressure in Melaka

1980s has brought rapid changes to Melaka's urban fabric. Large emphases were given to tourists' related development, as it was clearly understood that Melaka offers a significant attraction to both domestic and foreign tourist. The context of heritage was "exploited" to the fullest advantage and subsequently many tourists' service related developments began mushrooming at an unprecedented rate. Hotels, theme parks, restaurants and anything that can favour the tourism industry were implemented. A large area at Air Keroh next to the new highway became the focus of these developments in an attempt to avert tourists from just relying on one source of attraction that was generally focussed on Melaka's rich heritage resources. This strategy worked for a short while but eventually it was the rich heritage resources that the people were after when they visit Melaka.

A new area was established from reclaiming a huge proportion of the historic waterfront directly in front of the infamous St. Paul's Hill where once stood the stronghold of the Portuguese colonialist. This was the beginning of large-scale interventions into the very asset that makes Melaka popular to tourists. It opened a floodgate for investors into the threshold of Melaka's historic domain. Soon the area in Air Keroh was no longer sought for and for those involve in the tourism industry saw this new area as a great blessing for them to begin exploiting.

This new area called Melaka Raya developed into a large-scale shopping and entertainment centre with fair distributions of five-star hotels, service apartments, mixed commercial outlets, shopping complexes and numerous entertainment outlets. What was a quite milieu for the historic monuments now became a vibrant centre of attraction. This is merely because the historical entities are just a few metres away from where the tourists reside.
The reclamation project was initiated in 1986 and was almost completed by 1988. There was a strong debate over what were the right developments to be granted permission to establish there. It contradicted with many people who believed that the area should never be developed and should be part of the essential historical link between the sea and what ever remained of the Portuguese fortification. Debate flared up even at the mist of Melaka making it very first attempt for the UNESCO World Heritage List. The issue of the extensive damage the reclamation project had done to the historical context of Melaka was the very reason given by the World Heritage Committee at the time to Melaka when it failed its first tentative list proposal.

Despite of the ongoing protest an argument about indiscriminate development and redevelopment taking place within and around the heritage sites, the State Government was adamant to develop the area into a tourism hub. Of late, the most destructive feature for the site was the development of an underground shopping complex built in the very ground that the first official announcement of Malaysia's independent from British rule was made. The Padang Pahlawan (Independent Field) was strategically located within the hub of tourists' attraction flanking the field are hotels and service apartments, a shopping complex and the historical complex of St. Paul's Hill. To avoid the mistake of the unsuccessful and obscured 'Dataran Merdeka Complex' in Kuala Lumpur where the shopping complex that was built underneath the famous 'Selangor Club Field', this complex is raised at least 2.5 metres above its original level so that visitors can see the activities underneath the raised field.

To many observers, activist and critics this is a total desecration of Melaka's heritage and an identity as a Historic City. Half way through the project, due to the excavation work for the suppressed foundation, the contractors stumbled upon a part of the sunken Portuguese fortification better known as the "Bastion" which was laid hidden all these years after the time when the British destroyed the fort to make

way for bridges and other buildings. It was assumed that the British had destroyed the fort in it entirety but this unintentional excavation led to new understanding about how strong and solid the fort's foundation was and that if excavations were to be made within the periphery of the hill, much of foundation of the ancient fort can be revealed.

The project today are still continuing and nearing its completion. Within the old quarters itself, the old shop houses and town houses remained vulnerable. Many has been destroyed intentionally by the owners to make way for more profitable venture and in some cases without care and caution about the buildings' heritage value. Hence are the forces of urban change that has strong repercussions over the little effort to save what actually are the sources of attraction to this historic city of Melaka. Urban conservation guideline is therefore in dire need to be introduced before the entire fabric of historic city of Melaka gave way to more indiscriminate development projects.

002-P HISTORIC CITY OF GEORGE TOWN

Development Pressure in George Town

As a living heritage site, the Historic City of George Town, Penang is constantly subjected to both development pressures and wear and tear of usage. Development pressure arising from landowners seeking the highest and best use of land is managed through planning policies and development control by the Municipal Council of Penang.

State development policies such as locating the second bridge link and developing new townships and an administrative centre will help to relieve development pressure in the historic area. The state government has also amended road development plans such as the Outer Ring Road link to the city and the Jelutong Expressway from the Penang Bridge to the city so as to minimize traffic impact on the nomination site.

The proposal to develop a passenger ship terminal and marina at Swettenham Pier and Church Street Pier by the Penang Port Commission and Penang Port Sdn Bhd takes into account the relationship of the historical pier to the nomination site within the context of the World Heritage Site Management Plan. Historical port buildings and structures will be preserved and adapted.

The State Government has intervened in the proposal for the extension of the High Court located within the nomination site and offered an alternative site nearby for the project. The State Government will set up a Design Review Panel to assess the design of development proposals submitted by the private and public sectors for sites within the nomination area.

Previously approved development plans involving the construction of high-rise buildings by the private sector within the proposed nomination area and the buffer zone were advised by the Municipal Council of Penang to reduce the proposed building heights.

(4b) (ii) Environmental pressures (e.g., pollution, climate change, desertification)

There is no environmental pressure on the sites.

(4b) (iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)

The Historic Cities of Melaka and George Town are not subject to earthquakes and other natural disasters. The roadsides in both cities provide fire hydrants at regular intervals according to standards of the Fire and Rescue Services Department. The Fire and Rescue Services Department has a fire station located within the nomination area. However, in George Town, several flood mitigation projects have been implemented by the Drainage and Irrigation Department and the Municipal Council including widening the drainage outfall at Carnarvon and Leith Streets.

(4 b)(iv) Visitor/tourism pressures

001-M Historic City of Melaka

The number of tourist arrivals to Melaka increased significantly from 2.5 m. in year 2001 to 4.6 m in year 2005. In particular, domestic tourists had risen drastically from 1.5 m. in year 2001 to 3.7 m. in year 2005 while the arrivals of foreign tourists remained constant at around 1 m. (Fig. 4.1). As such, the tourist arrival pattern is seasonal, with high visitation during weekends and school/public holidays. In turn, traffic congestion frequently occurs along the city streets during these peak periods. However the completion of the outer ring road (coastal) in 2004 has significantly reduced the number of through traffic entering the old quarter, making it safer for pedestrians.

Ever since the completion of the street improvement scheme within the old quarter in 2003, the number of tourists visiting the old quarter has also increased. In addition, the number of tourists into the old quarter increased in tandem with the inclusion of cultural resources such as the Cheng Hoon Teng Temple as part of the itinerary of most packaged tours. This has resulted in the increasing number of tour buses plying along the narrow streets within the old quarter causing traffic congestion notably along Jalan Tokong. Over the past few years related government agencies have been instrumental in developing projects that are directly or indirectly related to tourism within the historic core, thus cementing Melaka's image as a cultural/.heritage tourism attraction, at the same, time boosting tourist arrivals.

Figure 4.5 : Tourist Arrival to Melaka, 2001-2005
(Source: Melaka Tourism Promotion Unit, 2006).

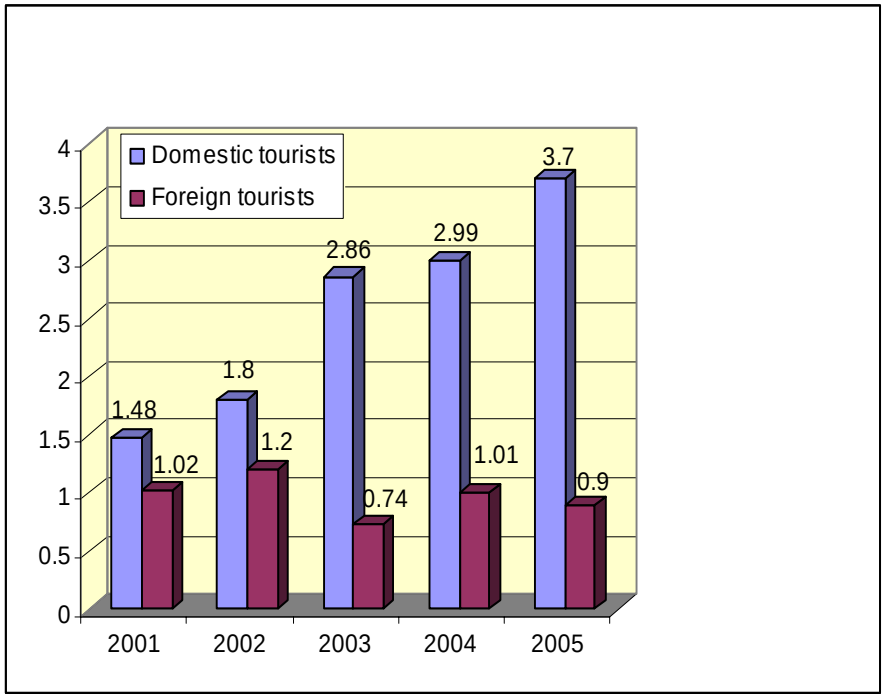


Figure 4.6 : One of the Red Buildings in Stadthuys , Melaka

Table 4.1 :Tourism Related Projects in Melaka by Government Agencies
(Source: MBMB/PERZIM. 2006)

Year	Project	Cost
2003-2006	Melaka River Rehabilitation Project	RM137.1 million
2003	Street Improvement Scheme Along Jalan Hang Jebat and Jalan Tokong, Jalan Tukang Emas and Jalan Tukang Besi	RM 4.1 million
2003	Mini Museum/Gallery at Portuguese Settlement/Kampung Chetti/Kampung Pali	RM 350, 000
2003	Restoration of Atlas Ice	RM 1 million
2004	Development of Hang Tuah Mall	RM 8.5 million
2004	Archaeological works of old walls, Jalan Kota	RM 200,000
2005	Restoration of 18 Units of Shophouses, Jalan Laksamana	RM 1.8 million

Physically, the street improvement scheme has successfully widened the pedestrian walkways along Jalan Hang Jebat and Jalan Tokong/Jalan Tukang Emas/Jalan Tukang Besi. This can be interpreted as a form of 'site hardening' exercise that has been able to increase the physical carrying capacity within the old quarter. In other words, the street improvement scheme has succeeded in increasing the 'robusticity' of the cultural resources within the old quarter so as to accommodate the rapid increase in the number of tourist arrivals.

Figure 4.7 : Pedestrians walkways

At the same time, the civic area within St. Paul's Hill is able to absorb the rapid increase in tourist arrivals given the absence of residential uses and the robust physical environment.

However, due to the lack of retail space within the civic area, tourism-related businesses have also encroached into the old quarter. In essence, the nature of businesses that have mushroomed over the past few years are targeted at the mass tourist market segment. As a consequence, souvenir shops selling handicrafts from Indonesia, road side cafes and even shops selling (American) Red Indian costumes are moving into the old quarter, resulting in the displacement of long time residents/uses such as traditional traders. For instance, the Cheng Ho Museum along Jalan Tukang Besi was established in 2005 by taking over one of the remaining 5 blacksmiths in the old quarter.

Figure 4.8 : Cheng Ho Museum

Figure 4.9 :Blacksmith at Jalan Tukang Besi

The Repeal of the Rent Control Act in 1997 has resulted in gentrification within the old quarter, with the influx of contemporary artisans, tourism related businesses, galleries, etc. On the positive side, this has led to the revitalisation of the local economy, which is reflected in the stabilisation of property value, increased investment and reduction in building obsolesces. On the negative side, there is an increasing threat from uncontrolled development, notably in the form of tourism-related businesses, displacement and marginalisation. Even the Jonker Walk programme, which is a special tourism event to inject activities and vibrancy into the old quarter is monopolised by professional traders affiliated with the various chambers of commerce (Fig. 4.2).

Figure 4.10 : Number of Stalls Operating At Jonker Walk , 2000-2005 (Source : Ministry of Tourism, 2005)

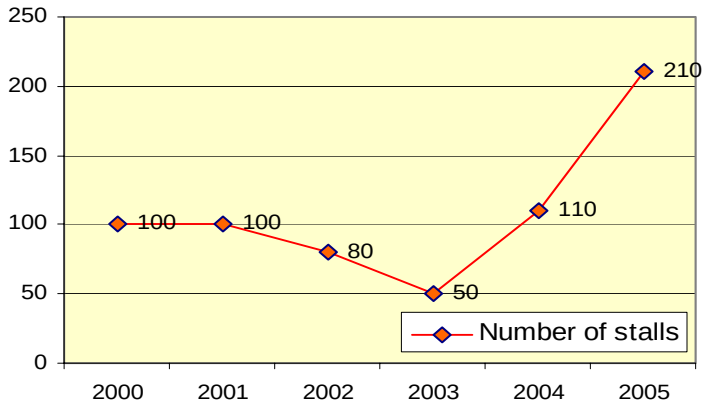


Figure 4.11: Hawkers at Jonker Walk

In the light of the tourism pressures discussed above, the Federal and state governments have formulated specific policies and mechanisms to mitigate the potential adverse impacts. These include the following:

- The implementation of Visitor Management Techniques (VIM) such as the creation of a tourism 'honey pot' stretching from the civic area to the dilapidated warehouses along the Melaka River and transforming these warehouses into a tourism complex (as recommended by the Melaka Historic City Council /UTM, 2002 the JICA Study, 2002).

- Improving public-private sector partnership by getting the tourism industry to implement traffic management measures such as ensuring that tourist coaches drop tourists at the interpretive centre at the riverside shop houses along Jalan Laksamana before proceeding to Jalan Gereja, thus avoiding the busy historic core.

- Extending the 'side hardening' exercise, which in turn will increase the carrying capacity, by widening the pedestrian walkway along Jalan Tun Tan Cheng Lock in the 9th Malaysia Plan period, which will facilitate pedestrian movement and safety (to be implemented by the National Heritage Department).

- Establishing interpretive centres to improve the cultural experience of tourists visiting the old quarter, such as the Atlas Ice Adaptive Reuse Project (carried out by Melaka Historic City Council) and riverside shop houses (implemented by Melaka Historic City Council).

- Implementing strategies and mechanisms to ensure that the benefits of tourism are directed to the poor/marginalized groups viz-a–viz Pro Poor Tourism (PPT) programmes initiated by the Ministry of Tourism, using Melaka as a pilot project (providing more outlets for small-time traders, skills training and development of business incubators e.g. at Atlas Ice).

002-P Historic City of George Town, Penang

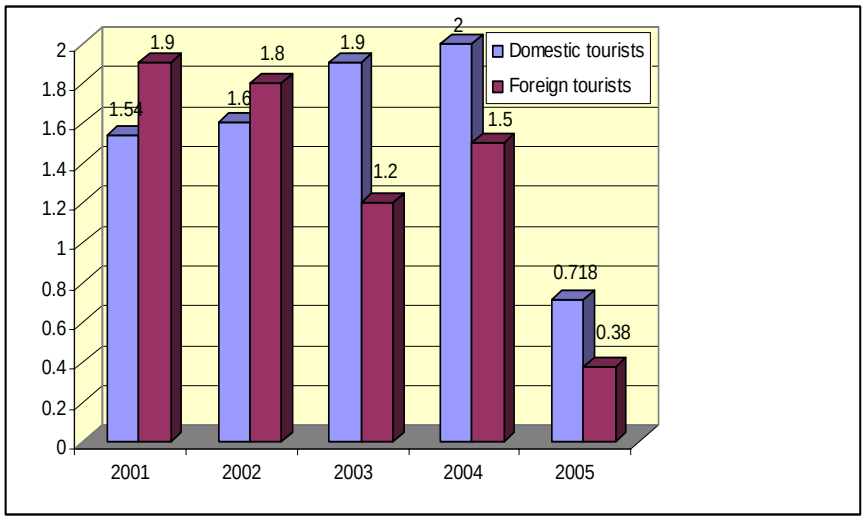
Figure 4.12 : The Aerial View of George Town, Penang

As the 'Pearl of the Orient', Penang has always been famous for its beaches along Tanjung Bunga to Batu Feringghi, local cuisine and old world charm. With the declining popularity of the beach resorts, however, the Penang state government has shifted its focus to heritage tourism, given the rich cultural resources within the historic core of George Town.

Visitor arrivals to Penang fluctuated between 3 million to 3.5 million between 2001 to 2004 (data for 2005 accounted for arrivals up to July). Nonetheless, the state government is targeting for 4.7 million arrivals by the end of 2010 by establishing Penang as a 'Trop of the Mind Destination'. Interestingly, the arrivals of foreign tourists are on the decline whilst domestic tourists have surpassed foreign tourists since 2003 (Figure : 4.13)

The focus on cultural/heritage tourism has been evident since the formulation of the Penang Structure Plan (1987) which recommended that 'a historical and cultural enclave shall be identified...' covering the historic core of Georgetown, and that a plan should be prepared for the enclave. The structure plan also suggested that 'all these sites and centres of attraction shall be linked together by properly planned pedestrian routes...' which laid the foundation for the creation of heritage trails within the historic core. Subsequently the updated Penang Structure Plan (2005-2020) also recommended that cultural resources should be developed as the unique tourism product for the State. In recent years, visitors have been exposed to a wider variety of thematic tours which highlight the multi-cultural heritage such as the Malay and Muslim enclave, the Chinese clan houses, "Little India" and experience the living heritage in the inner city.

Figure 4.13 : Tourist Arrivals to Penang, 2001-2005
(Source: SERI, 2006)



In addition, the Federal and State Governments have implemented street improvement schemes around cultural tourism attractions within the historic core to facilitate the movement of vehicles and pedestrians as well as improve the overall ambiance (Table 4.2).

Table 4.2 :Tourism Related Projects in Penang by Government Agencies
(Source: Municipal Council of Penang, 2006)

Year	**Project**	**Cost**
1994	Restoration of Syed Alatas Mansion	RM 550, 000
1998	Restoration of 24 Units of Former Government Quarters Along Burmah Road for Adaptive Reuse	RM
2001	Restoration of Fort Cornwallis	RM 1.9 million
2003	Street Improvement Along Jalan Pantai and its Vicinity	RM 2.4 million
2003	Restoration of Building No. 116 and 118, Lebuh Acheh for Adaptive Reuse as Intepretation Centre (Pusat Warisan Pulau Pinang)	RM 1 million
2004	Street Improvement along Lebuh Acheh and Lebuh Armenian	RM 6.1 million
2005	Street Improvement Along 'Little India'	RM 1.2 million
2005	Street Improvement/upgrading of Pedestrian Walkway Along Upper Penang Road	RM 4.4 million
2006	Street Improvement Around 'Penang Gold Bazaar'	RM 4.9 million

In addition to Government initiatives, private owned properties have been restored and open to visitors isuch as the Cheong Fatt Tze mansion, Khoo Kongsi, Hai Kee Chan and Chung Keng Kwee Temple

and Sun Yat Sen's Penang base. Other notable historic monuments which are open to visitors include Kapitan Kling mosque, Acheen Street Malay mosque, St. George's Church, Kok Hock Keong Temple, Sri Mahamariamman Temple and other clan temples.

Despite the increase in visitation to the historic core, pedestrian movement has actually improved given the widening of pedestrian walkways and enforced reduction in the speed of motorized vehicles. Nevertheless, the the State Government in collaboration with the Ministry of Tourism has set up the Penang Tourism Action Council comprising representatives from the private and public sectors which are given the task of looking into all aspects of tourism and visitor management in the state. This Council called "Tourism Penang" has full time management staff and is primarily involved in the promotion of tourism in the state of Penang.

Despite the increase in visitation to the historic core, pedestrian movement has actually improved given the widening of pedestrian walkways and enforced reduction in the speed of motorized vehicles. Nevertheless, the the State Government in collaboration with the Ministry of Tourism has set up the Penang Tourism Action Council comprising representatives from the private and public sectors which are given the task of looking into all aspects of tourism and visitor management in the state. This Council called "Tourism Penang" has full time management staff and is primarily involved in the promotion of tourism in the state of Penang.

The waterfront and harbour zone comprising Swettenham Pier, Church Street Pier, ferry terminal and the clan jetties offer enormous opportunities for tourism related to the development. Plans are now being drawn up for the redevelopment and conservation of this zone.

To enhance tourist experience, a number of heritage tours are being offered. Including trishaw rides within the heritage areas, tour of Cheong Fatt Tze Mansion, Little India Spice trail and tour of the historical enclave (Armenian street, clan houses and Acheen Street). The living heritage trails of George Town, a project initiated by the Penang Heritage Trust, are self guided tours covering traditional trades and traditional foods. The promotion of these trades is vital to their continued survival in the inner city.

(4b)(v) Number of inhabitants within the property and the buffer zone

Table 4.3 : Estimated Population Within the Core and Buffer Zones in Melaka and Penang for the Year 2006

Year 2006	Estimated Population		
	Core Zone	Buffer Zone	Total
Melaka	3720	4171	7891
George Town	9376	9284	18660

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

2. PROTECTION AND MANAGEMENT OF THE PROPERTY

(5a) Ownership

The ownership patterns are based on the data compiled from the inventory of built heritage both in of the designated nomination sites of Melaka and George Town. The general profile of both the areas indicates that a large proportion of the property are under private ownership while the remaining portion are divided between form of ownership namely the respective state government, belonging to groups or organizations or clans.

There are some unique features of ownership both in Melaka and George Town in terms of commonly owned properties by clans. They are either used as ancestral homes or common clan halls where the clan will gather during certain auspicious occasion for celebrations or prayers. The word "*kongsi*" signifies the "sharing" of a common entity in a local Chinese accent and these ancestral homes or clan halls are appropriately termed as "*kongsi*". Another typical characteristic is the Muslim "*waqf*" properties both in Melaka and Penang. Some properties are endowed for public uses such as mosques, cemetery or even a part of urban settlements. For these kind of properties, there will be no commercial transactions and the properties will be appropriately used for the benefit of the Muslim communities.

Breakdown of Ownership Pattern

The breakdowns of the ownership profile are as follows:
The core area comprises of land belonging to the State Government and its agencies as well as private persons and organizations.

Table 5.1: Property ownership in the Core Zone of Melaka and George Town

Types of Ownership	Melaka (%)	George Town (%)
Government	2.7	45
Private (verified)	97.3	55

Details of ownership are available at the Historic Melaka City Council (MBMB) and Municipal Council of Penang Island (MPPP).

The major owners of properties within the core area are Chinese clan associations *(kongsi),* and religious institutions including the Muslim Endowment Board (Waqaf properties).

(5b) Protective Designation

Relevant Legal, Regulatory, Contractual, Planning, Institutional and/or Traditional Status of the property

The protective designation for both Melaka and George Town confines to the common principle of practice that are undertaken by the various government agencies within the country. To this effect, the agencies ranging from the recently established Department of Heritage, the Department of Museum (both within the Ministry of Culture, Arts and Heritage), the Department of Town and Country Planning and various local authorities (both within the Ministry of Housing and Local Government) in the whole of Peninsular Malaysia, played very important roles in maintaining and safeguarding the heritage entities within the country. Each of the departments mentioned have within themselves operative measures govern by respective legislations and procedures. The following are the general statutory frameworks at national level that are available in this country and adopted by the various relevant agencies for implementation.

Table 5.2: Legal Instruments for Historic Cities of Melaka and George Town

A	Legal Intruments at National Level	Melaka	George Town
1.	Antiquities Acts (1976), Act 168	√	√
2.	Town and Country Planning Act (1976), Act 172	√	√
3.	Local Government Act (1976) , Act 1971	√	√
4.	National Heritage Act , Act 645	√	√

B	Legal Intruments at Local Level	Melaka	George Town
1.	Enactment on Conservation and Restoration of Cultural Heritage of Melaka (1988)	√	
2.	Draft Guidelines for Conservation Areas and Heritage Buildings		√

1. The Antiquities Act, Act 168 (1976)

The Antiquities Act (1976)

In 1976 the Antiquity Act was drawn to "provide for the control and preservation of, and research into ancient and historical monuments, archaeological sites and remains, antiquities and historical objects" and for all that are related to those aspects.

The power and control is delegated to the Department of Museum and Antiquity to carry out the necessary procedures for the declaration, acquisition and protection of "*ancient monument*", "*antiquity*", "*historical object*", "*historical site*" and "*monument*" which are and "*are reasonably believed to be at least one hundred years old or which is declared*" (or gazette by the Minister responsible for the museum) "*to be ancient monument*" (Sect. 15-1 and 15-2).

In general, the Department of Museum and Antiquity, through the power of its Director General, is given the obligation to restore and preserve monuments and historic sites that are of national significance. Monuments and historic sites in this respect can be gazette for the

purpose of ensuring its recovery, preservation, restoration and controlling violation in its use, exportation, and occupation. The act is comprehensive enough to cover those issues pertaining to the safeguarding objects or artefacts of historic importance, however the main shortcomings is in its limitation to provide an intensive framework for the conservation of larger and more complex heritage entities such as towns and places which are of historic, architectural, social, scientific and educational significance.

Although this is the only law in Malaysia that has specific provision for the conservation of heritage resources in its time, it has limitations as all the provisions are focused upon a single object or a small composite of interrelated tangible elements. This is further limited by the definitions that only include those elements which are one hundred years or "*at least to be reasonably believed to be one hundred years old*" to make them entitle to be gazetted under the provision of this act. The current concern about heritage conservation goes beyond the limit of objects of historical interests and the "*one hundred years old*" mark.

Many parts of the urban areas in this country contain a large proportion of heritage buildings that are seldom more than one hundred years old but they are equally as significant in the context of urban heritage as those that are. Large majority of the buildings built before the Second World War (pre 1940s) have a significant role in providing the vital character that made up the identity of these towns. Yet these are the buildings that face constant threat of demolition in the process of urban redevelopment and modernisation. The Antiquity Act (1976) does not provide protection for these buildings and more so those significant attributes of interrelated intangible qualities that subscribes to their usage and functions. Other laws for the time being namely, the Town and Country Planning Act or Act 172 (1976) with its consequent amendments A866 (1993), A933 (1995), A1129 (2001) and the Local Authority Act or Act 171 (1976), compliment and are used adequately to facilitate whatever the shortcomings of the Antiquity Act (1976) in the conservation of the built heritage in urban areas. This act was repelled in 2005 upon the introduction of National Heritage Act (2005)

2. The Town and Country Planning Act, Act 172 (1976)

The Town and Country Planning Act (1976)

The Town and Country Act (1976) is a law governing the urban and rural planning mechanism providing a comprehensive system of control and guidance for application in Peninsular Malaysia. With the expanding liabilities and concern in the urban and rural planning system, several sets of amendments were made from 1993 up until 2005. The turning point of this act was in the 1995 and 2001 when the amendments were made to include several outstanding procedures and regulations indirectly affecting the urban heritage conservation exercises. The 1995 amendment A933 introduces three important sections to include a compulsory submission of the Development Proposal Report, recognising the role of urban planners to draw up development plans and the inclusion of a new section embodying the Tree Preservation Order.

The 2001 amendment improves the preceding provisions by the inclusion of a few items such as; the establishment of the National Physical Planning Council, the introduction of a new National Physical plan, the need for Structural Plan reviews and the procedure in preparing, reviewing and amending Structural Plans and most importantly, the inclusion of a section dealing with the preparation of Special Area Plan.

Act 172 has some direct and indirect implications to the practise of built heritage conservation. Act 172 substitutes the limitation of the Antiquity Act (Act 168) to protect built heritage in the urban and rural area particularly protecting them from new developments and interventions. Planning authorities within the capacity of the Act 172 can use certain provisions within the Act to carry out the necessary processes in safeguarding the built heritage in their own jurisdiction.

- **Preparation of Local Plan :** Article III, Section 12 (3)(a) (iii, viii, ix and x) of act 172 requires the Local Authority in preparing Local Plans may include areas where specific plans can be drawn; (iii) to protect and upgrade the environment, (viii) to conserve and enhance the character and appearance of buildings, (ix) to improve the internal communication and (x) to operate the internal traffic circulation.

- **Preparation of Special Area Plan:** Section 16B (1), which is the new inclusion of Act 172 in the amendments of A1129, allows the provision for the State Director of Town Planning or the local planning authority, with their own capacity or on direction of the State Planning Committee, to prepare a special area plan for any part the area of the local planning authority finds appropriate, a conservation or an appropriate management plan for that specific purposes. Section 16B(3) specifies that this plan shall be prepared in the same manner as the preparation of a local plan, but it must contain detail guidelines for implementation and management of the site and shall have the same effect to that of the local plan. The provisions under the Special Area Plan are useful for the purpose of specifying guidelines for an area of heritage significance in a specific locality within the urban or rural area. A designated area can be gazetted for the purpose of protection against any interventions that would destroy the integrity of the area in respect to its heritage significance.

As in the local plan, the various planning aspects such as the traffic circulation, building use class, landscape, streetscape, heritage buildings, and visual quality, can be included in the proposals for detailed consideration pertaining to its "*development, redevelopment, improvement, conservation or management practice, or partly by one and partly by another method, or of the whole, or part of such special area, and the nature of the treatment proposal*".

- **Planning Application and Permission for Development:** The crucial part underlying the planning practice is the aspect of development control. Every development proposals must obtain "planning permission" before it can be implemented. This process ensures that certain level of control is accorded to the "*local planning authority*" to ensure that the development is in accordance to the specified regulations and guidelines that has been imposed on the area where the intended development is to take place. Part IV of Act 172 contains provisions that are related to development control. Section 21(3) indicates that the local planning authority has the capacity to confer conditions to the applicants regarding:

  It is essential to see the discretion of the local planning authority especially in the exercising those conditions above, to be made in accordance to the regulations as formulated in the Special Area Plan or a conservation guidelines, if the context of the Special Area is of urban built heritage.

  Section 21(B) specifies the contents of the detail plans that is required to be submitted with the "*development proposal report*". This section particularly with reference to sub-sections (b) and (c), refers to the need to prepare a specific information in the report if the land to be "*develop*" contain building or buildings of historic significance: Sub-section (a) specifies that, if the development involved a building of architectural or historic importance, details information about the building must be included in the report such as, information about its use and conditions, the building character, appearance, structure and type of construction, and all the necessary steps to be taken to ensure its protection, conservation, and enhancement. Consequently sub-section (b) indicates that, for any development that involves construction of a new building, details of the character and appearance of the adjacent buildings must be included in the report so as to facilitate the local planning authority to assess the effect of such development on the character and appearance of the area effected.

- **Conditions attached in Granting of Planning Permission:** Under section 22(5) Act 172, in granting planning permission for the development activities, local planning authorities may impose the following condition to protect building of historic architectural interest. Sub-sections (i), (j) and (k) the Act is referred here in the following:

  Where the development involves the erection of a new building, or the re-erection or extension of a building or part thereof, condition to ensure its compatibility with the architecture, character or appearance, depicted in the building locate in the surrounding area, which the local planning authority intends to protect, or preserve or enhance.

Where the development involves any addition or alteration to an existing building with special architecture or historic interest, conditions to ensure that the façade and other external character of buildings retain, and

Where the development involves the re-erection of a building with a special architecture or historic interest or demolition thereof and the erection of a new building in its place, condition to ensure that the façade and other external character of the demolished building is retained.

There are provisions that are adequate enough to ensure that areas of historic and architectural significant are protected against new development or indeed redevelopment as the case may be. However adequate the Act may be in protecting them, there is no provision in the Act as to protect an historic or architectural significant building from being demolished. The Act implies buildings of historic and architectural significance in one general category with all other buildings and specifies that any development should require planning permission.

In the 1995 amendment (A933) a section was added under Part V-A of the Act to cover the Tree Preservation Order. This part of the Act entitled the local planning authority to place a preservation order on a tree or group of trees within its jurisdiction. Therefore in this manner, trees are therefore together with buildings are considered essential components for an area to be conserved.

- **Power to Prepare Rules and Regulation:** Section 58(1) of the Act allows unlimited authorisation for the State Authority and the National Physical Planning Council to make additional rules for the purpose to expedite this Act. Among the rules are those that concern in Section 58(2):

  i. development control on land by reasonable planning approach;
  ii. land use and building use class or part thereof;
  iii. density control, floor area, plot ratio, plinth area and the use of land and building;
  iv. height control, design, appearance, and building site plan, and criteria for allocation of parking space, boundaries and open spaces;
  v. control on the access to the land and building;
  vi. protection for ancient monuments, lands and buildings that have historic or architectural significance;
  vii. detail criteria and content of the structural and local plans, procedures that relate to the preparation, deliverance and approval of both the plans, the style and manner in conveying and notification of the plans.

Therefore it can be seen that section 58(2)(b), (c), (d) and (f) are particularly those provisions that empower the State Authority or National Physical Planning Council to make additional regulations in the interest to protect ancient monuments, lands and buildings of historic and architectural interest. This becomes the statutory platform at the discretion of the authorities to enhance further the actions at implementing protection of lands or buildings of historic or architectural significance.

3. Local Government Act, Act 171 (1976)

Local Government Act, Act 171 (1976)

This Act was drawn to regulate the functions of local authorities in Peninsular Malaysia and to provide ample powers for them to carry out their specific duties. In many respect this Act compliments the Act 172 and there are provisions in Act 171 that empowers local authorities to contribute in maintaining historic buildings or sites and acquire any land with or without buildings for the purpose of protecting the significant context of the site. Part XII Section 101(C)(iv) of the Act provides local planning authority the power to contribute in the maintenance building or historic site and the power to acquire land for the specific purpose for maintaining a building or historic site. The content of this section is very much similar in context to those provided in Act 172.

The Act also enables local authorities to raise or receive grants toward establishment and maintenance of public monuments and memorials, art galleries and museums.

4. National Heritage Act, Act 645 (2005)

National Heritage Act, Act 645 (2005)

The scope of the new Act is decidedly wide and all encompassing. It is a comprehensive legislation casting a broad net over both tangible and intangible, natural and cultural heritage and how it is to be administered and enforced. The preamble states that it is an Act is aim "*to provide for the conservation and preservation of National Heritage, natural heritage, tangible and intangible, cultural heritage, underwater cultural heritage, treasure-trove and for related matters"*.

The Act is divided into 17 Parts with 126 Articles to include provisions for administration of the act, the formation of a National Heritage Council, Heritage Fund, National Heritage Register, Designation of Heritage Site, Declaration of Heritage Object, Underwater Cultural Heritage, Declaration and protection of National Heritage, Treasure Trove, Licensing, Appeal, Enforcement Powers and Offences.

It was tabled to the Parliament for approval on the 6th December 2005 and effective as national law on the 1st March 2006. This Act, in general, considered all provisions of the Antiquity Act 1976 and Treasure Trove Act 1957; therefore these two acts were repealed on the same date.

- **Definition of Heritage:** The scope and definition of heritage as stipulated in the Antiquity Act 1976 was limited to of monuments and heritage sites. This Act; therefore clarifies the scope and definitions of heritage to include not only tangible but intangible, as recommended and being practiced in many developed countries. Article 2, defines the many terms and scope of heritage in the country. The scope and definitions of heritage in the country now, as define in the Act, are very closely resembled to that scope and definitions adopted or recommended by the UNESCO and ICOMOS.

- **Administration of Heritage:** The Act clarifies the management of heritage in the country and recognises, for the time, a specialised management unit under the newly formed Ministry, the Ministry of Culture, Arts and Heritage. The Acts places high responsibility on its Minister, who is authorised to issue policies, statements or directives with regards to heritage protection and activities. In general, the Act ensures both federal and states authorities are in agreements on any decisions made on heritage matters; thus conflict can be avoided or minimised.

  To administer the country's heritage and to carry out the powers and functions of the Act, a Commissioner of Heritage is being appointed. His numerous functions include, *inter alia*, to determine the designation of sites, registration of objects and underwater cultural heritage; to establish and maintain the Register and to determine and specify the categories of heritage to be listed in the Register; to establish and maintain liaison and co-operation with the State Authority in respect of conservation and preservation of heritage matters; to advise and co-ordinate with the local planning authority, the Council and other bodies and entities at all levels for the purpose of safeguarding, promoting and dealing with any heritage and to advise the Minister with regard to any matter in respect of conservation and preservation of heritage. In carrying out his duty, the Commissioner is assisted by Deputy Commissioner(s), Assistant Commissioners and other officers, and are all appointed by the Minister.

- **National Heritage Council:** In making decision on matters related to heritage, both the Commissioner of Heritage and the Minister may receive advice on administration, enforcement and all matters relating to heritage from the newly established National Heritage Council [Article 9(1)]. Being represented by many different agencies, the Council, generally is rightly represented; and should be able to advice both the Commissioner and the Minister accordingly.

- **Heritage Fund:** Under the new Act, there is a provision for the establishment of a Heritage Fund (Part V) which is to be controlled by the Commissioner for the purposes of purchasing heritage and conservation areas, expenses incurred for conservation and preservation including organizing campaigns, research, study, publication of materials etc. and grant or loan. It provides means of acquiring the fund, such as, money from government grant from Consolidated Fund, donations, levy, investments and external loans to name a few. Already in 2006, the Government has allocated RM35 million in the fund, and about RM100 million more under the 9th Malaysia Plan (2006 to 2010). This shows the highest commitment by the Government to protect and promote the country heritage.

- **National Heritage Register:** One of the many strengths of the Act is that, it explicitly mentions about the importance of identifying tangible and intangible, cultural and natural objects and sites, that are important to the country, as National Heritage, and not to strictly guided by the age of the property. Article 67, provides 9 criteria for consideration:

  i. the historical importance, association with or relationship to Malaysian history;
  ii. the good design or aesthetic characteristics;
  iii. the scientific or technical innovations or achievements;
  iv. the social or cultural associations;
  v. the potential to educate, illustrate or provide further scientific investigation in relation to Malaysian cultural heritage;
  vi. the importance in exhibiting a richness, diversity or unusual integration of features;
  vii. the rarity or uniqueness of the natural heritage, tangible or intangible cultural heritage or underwater cultural heritage;
  viii. the representative nature of a site or object as part of a class or type of a site or object, and;
  ix. any other matter which is relevant to the determination of cultural heritage significance.

  For this purpose, nine committees were recently formed by the Commissioner to review list of heritage objects, monuments and sites and to make recommendations as National Heritage. The Architecture Committee, for example has concluded and made recommendations for the Commissioner and the Minister to gazette 180 buildings, 9 conservation zones and 5 heritage complexes as National Heritage. The Committee is now working towards establishing list of Heritage Buildings, which numbers are expecting to reach ten of thousands. If gazetted, these buildings and sites will soon be properly managed and protected; as recommended by the many international agencies.

The power to declare National Heritage lies only with the Minister; and before declaring such site, the Minister has to consult and get agreements from:

i. The State – if the heritage is situated on state land;
ii. The Owner, Trustee or Custodian of the heritage;
iii. For the Living Person – Consent from the person is required;
iv. For the intangible with copyright – Copyright owner has to agree.

The lists of National Heritage, Heritage Building, Heritage Site, Heritage Object and Underwater Cultural Heritage, will together be listed in the List of National Heritage Register.

Enactment on Conservation and Restoration of Cultural Heritage of Melaka (1988)

Enactment on Conservation and Restoration of Cultural Heritage of Melaka (1988)

In conjunction to recognise Melaka as Historic Town in 1988, an enactment was drawn to safeguard and preserve buildings of historical significance and cultural heritage of the State of Melaka. It is a comprehensive document that covers many aspects of conservation such as the following:

Section S2 of the enactment provides various definitions used, Sections S3 and S5 specify the context of "*managing cultural heritage*"; Sections S4, S6 and S8 elaborate the aspects of the "*management program*" for heritage properties and sites; while sections S7, S9, S11 and S12 specify the process of "*programming and planning*"; Sections S10 and S13 indicate the sate authority's "power of acquisition" of properties and lands for the purpose of maintaining the *cultural significance*; Sections S14, S15 and S16 deal with aspects of "*financial regulations*" and specify means for the establishment of heritage funds and grants; and finally Section S17 prescribes the "*penalty*" involved on offence and violation of the provisions in the enactment. Among the definitions offered in the enactment are about the following terms:

- **Managing Cultural Heritage:** The 1988 Enactment provides for the setting up of a Committee on Conservation and Restoration to advise the State Authority about matters relating to the conservation and restoration of cultural heritage resources in the state of Melaka. The main functions of the committee are as follows:

  i. The committee has the power to gazette areas or premises that are to be conserved and restored.
  ii. It is the duty of the committee to prepare plan towards improving the physical infrastructure of the specific site of heritage significance.
  iii. The committee must ensure that the preservation of the original identity of the premises of heritage significance are maintained especially in the context of their physical appearance.

iv. It is the role of the committee to process the planning applications submitted by owners of premises for alterations and renovations.
v. The role of the committee to enforce the rules in the enactment to the affected property owners.
vi. The committee must administer the fund that was established under the Funding Programmes in this enactment.

The 1988 Enactment, although comprehensive in its way to protect cultural heritage and enables local the Conservation and Restoration of Committee to delineate areas as conservation areas lacks in application as far as privately owned heritage premises are concerned. High cost in restoration made it impossible for the owners of these premises to maintain their properties in the way in which is desirable. Funds on the other hand is not enough for any authority, may it be the Historic Melaka City Council or the Museum Corporation of Melaka, to offer substantial grants or support for the property owners, even more difficult for them to acquire the property as provided in the enactment.

The 1988 Enactment is an advantage to the Historic City of Melaka as it provides additional coverage for the protective designation of its heritage property together already existing Town and Country Planning Act and the Local Authority Act. Various actions prescribed in the protection of the built heritage in Melaka from the designation of the conservation zone to the specific guidelines on conservation are legitimised through the Structure Plan and Local Plan prescribed by the respective acts.

002-P Historic City of George Town, Penang

Protective designation (Penang)

Protective designation (Penang)

The Historic City of Penang unlike Melaka, has no specific legislation designed for the protection of it heritage properties. However the core area has been identified as a conservation area under the Municipal Council of Penang Island's Structure Plan, governed by the Town and Country Planning Act 1976, and its Amendment Act, 1995.

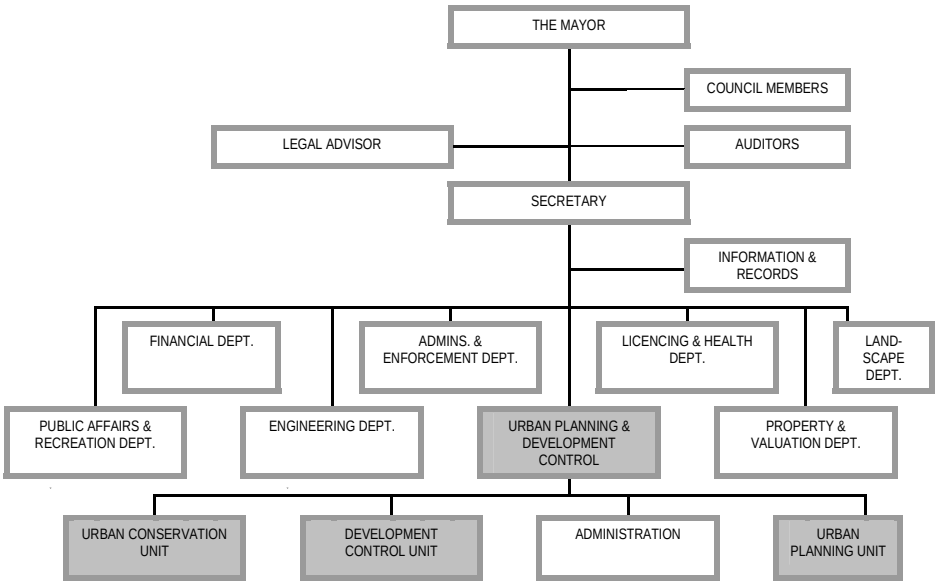
The Municipal Council of Penang Island had also prepared Draft Guidelines for Conservation Areas and Heritage Building in George Town. The guidelines would be the provisions to protect the heritage entities in the conservation area.

(5c) Means of Implementing Protective Measures

The legitimate procedure for the protection of heritage areas and properties in these areas are based entirely on the statutory plans, the Structure Plan and the Local Plan provided by the Town and Country Planning Act, Act 172 (1976) and the Local Authority Act, Act 171 (1976). Both the Historic Cities of Melaka and George Town make use of these provisions to designate, gazette and produce guidelines to protect the heritage entities within the areas designated.

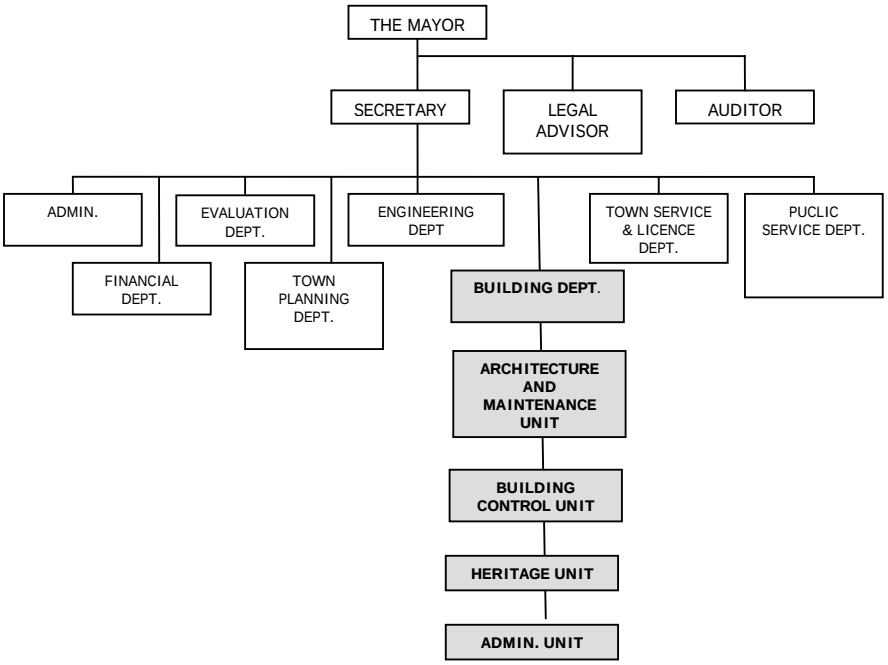
001-M Historic City of Melaka

Figure 5.1 : Organisation Structure of Historic City of Melaka Municipal Council



002-P Historic City of George Town, Penang

Figure 5.2: Organisation Structure of City of George Town Municipal Council



Means of implementing protective measures in Melaka and George Town

As provided in the Town and Country Planning Act 1976, the State Authorities, i.e. the Melaka and Penang State Executive Councils (EXCOs), are responsible for the general policy with respect to the planning, development and use of all lands and buildings within the area of every Local Authority in the respective States. The State Planning Committee (SPC), chaired by the respective Chief Ministers, makes decisions on planning policies relating to the conservation, use, and development of land in the each State and may give directions to the relevant Local Authority to adopt and implement decisions of the Committee. The Historic Melaka City Council (MBMB) and the Penang Island Municipal Council (MPPP) are the respective local planning authorities. The statutory functions of the local planning authority is provided for in accordance with S.6(l) and S.6(2) of the Town and Country Planning Act 1976.

Development Plan System: Structure and Local Plans

The Town and Country Planning Act 1976 introduce a system of development plan preparation for urban development generally, i.e. the two-tier system of Structure Plan (general policy) and Local Plan (detailed area plan). In Melaka as well as in Penang Island, the State Structure Plan covers the whole state or island and had been initiated as early as in 1983. Both the Draft Structure and Local Plans were approved by the respective State Planning Committee (SPC) and subsequently gazetted. The Structure Plan has undergone a review process to keep up with present day development trends and pressures.

A specific conservation strategy had been identified in the 1987 Structure Plan which spelt out the need to identify areas and buildings of historical, cultural and architectural significance or with other attractive and pleasant features worth preserving and to include appropriate steps to conserve or preserve in the planning of growth. Also, as highlighted in the Structure Plan, actions to be taken to conserve the conservation areas and preserve the heritage buildings may include:-

Control of development under the Town and Country Planning Act, 1976.
Giving appropriate incentives for the conservation of areas and preservation of heritage buildings vis-à-vis:-

a) Transfer of development rights.
b) Allowing adaptive reuse of heritage buildings.
c) Applying the Antiquities Act, 1976, to preserve buildings.
d) Developing a "Historical and Cultural Enclave" in the city providing financial and tax incentives.

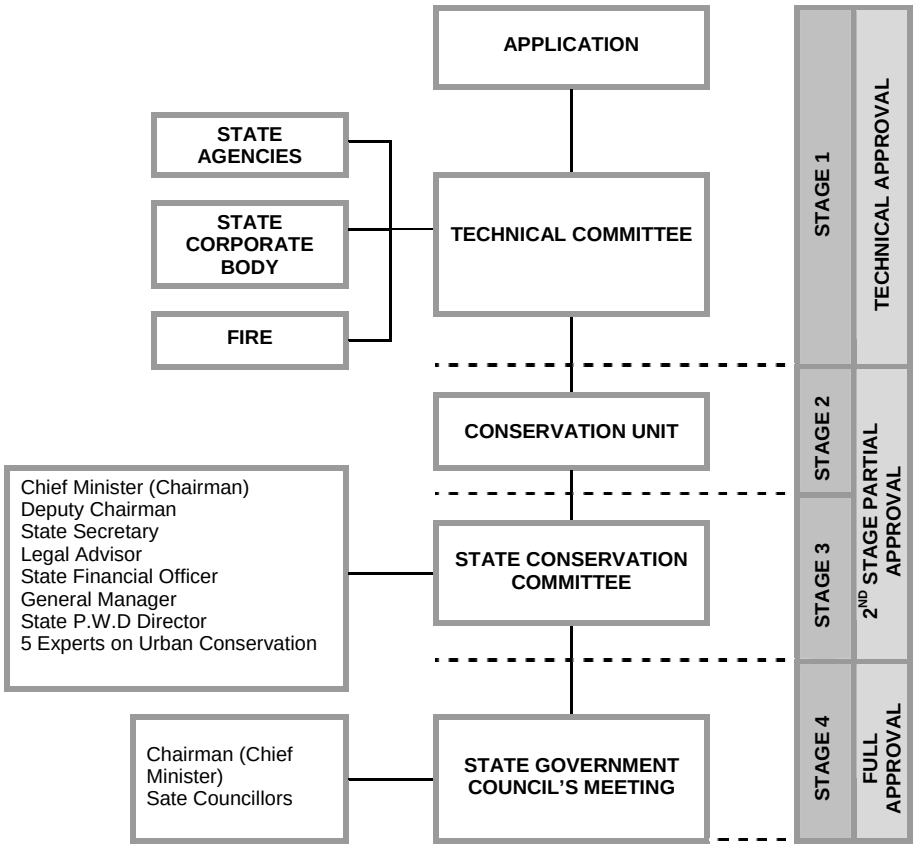
The Structure Plan (Revised), 2002 in Melaka and 2000 in Penang, largely upheld the conservation strategy and the measures as outlined in the previous Structure Plan. While in Melaka the Structure Plan (Review) of 2002 include a special section on conservation of heritage resources, the Structure Plan (Revised) 2000 of Penang, however, emphasized that the inner area of George Town will be classified as an Action Area appropriately to the conservation and preservation of areas and buildings, in the island. Other specific measures have been adopted in the later plan: -

i. Control of development under the Town and Country Planning Act (Amendment), 1995, (Act A933) where more stringent control will be exercised to ensure that positive features in the conservation areas will not be destroyed.
ii. The Local Plan and Action Area Plan will include detailed urban design control features and guidelines.
iii. Provide appropriate incentives for the conservation and preservation of heritage buildings.
iv. Applying the Antiquities Act, 1976, to preserve heritage buildings, which are over 100 years', old.

Development Control Process

Generally, Development Control involves processing of development applications in a systematic manner in order that public health and public interest can be upheld. Overall, this process involves three stages:-

Figure 5.3: The Typical Urban Conservation Management System of Melaka Historic City Council and Municipal Council of Penang Island



Typical Urban Conservation Management System

i. **Approvals Related to Land Laws**:
This process consists of Land Subdivision, Conversion and Change of Express Conditions. Normally, the application will be submitted through the District Land Office. The rules and regulations involved are largely based on the National Land Code.

ii. **Planning Application and Permission**:
This process involves layout approval of mixed development comprising industries, housing and commerce. These applications are submitted to the Planning Department in the Local Council. In considering the planning applications, the Local Authority must take into account the provisions of the Structure Plan and Local Plans. In the absence of Local Plans, the main Development Control mechanism used by the Melaka Historic City Council and the Municipal Council of Penang Island are the Planning and Development Control Policy.

iii. **Building Plan Application and Approval; Application for Commencement of Work**:
An instance of this is obtaining approval from the Local Council Committee Building Department for building a commercial complex. The main governing legislations are the Street, Building and Drainage Act and Uniform Building By-laws.

Appeal Board

Appeal Board

Under the provision of the Town and Country Planning Act, 1976 aggrieved parties may submit appeals to the Appeals Board, which act as a final body for arbitration. Accordingly, the applicant or person who had earlier objected to the application has a right of appeal. However, this avenue is available only to the applicant and adjoining land owners and hence cannot be used by third parties (such as conservation lobbyists) to influence planning decisions.

(5d) Existing Plans Related to Municipality and Region in which the Proposed Property is Located

The following are the lists of agreed plans, which have been adopted to date by both the Historic City of Melaka Municipal Council and the Penang Municipal Council alongside with the related agencies in protecting the heritage resources in the Melaka and George Town. A copy of each plans are included as an attached document as required in *Chapter (7b)*.

001-M Historic City of Melaka

Table 5.3: List of Plans (Statutory and non-Statutory) adopted by the Relevant Local Authorities in Protecting the Heritage Entities in Melaka

Plans	Status	Provisions
Melaka Council Structure Plan		Prepared in 1993, this study was prepared by the Federal Town and Country Planning Department (FTCPD), according to the development plan system empowered by the 1976 Town and Country Planning Act (Act 172). The structure plan covered the existing historic core as the study area and was prepared for a 10 year time period (1991 to 2001). The main content of the structure plan are broad policies and proposals governing the various components such as land use, housing, transportation, tourism, conservation, infrastructure and utilities, etc. Essentially, the tourism policies recommended in the structure plan had focused on the redevelopment of the dockland/quayside area for tourism purposes as well as turning Melaka into a 'living museum'. Most importantly, the structure plan delineated a Conservation Area covering the civic area and old quarter which was subsequently gazetted by the State using the Preservation and Conservation of Cultural Heritage Enactment for the State of Melaka (1988).
State Structure Plan of Melaka	Adopted by the Historic City of Melaka Municipal Council and Melaka State Government, 2002	For the first time in Malaysia a structure plan contains a section on conservation of heritage resources for the State of Melaka. The plan spells out the strategies for heritage protections especially focusing on the Core Zone and become the foundation for more specific guidelines in the Local Plan. Initially, the Melaka Structure Plan (Review) was supposed to be a review of the 1993 Melaka Structure Plan as required by Act 172. However, amendments to Act 172 (Amendments, 2000) requires structure plans to cover the geographical boundary of the whole state instead of the municipality/administrative area. Consequently, the State of Melaka Structure Plan is the first state-wide structure plan to be prepared in the whole country and the draft final report was completed in 2002 while the public exhibition exercise was carried out between January to February 2003. The State of Melaka Structure Plans has a time period of 20 years (2000 – 2020) and covers 15 land use sectors in which special attention was given to conservation and tourism. Upon its gazettement, the State of Melaka Structure Plan, 2002 will provide the legal instrument for managing the overall development within the State of Melaka based on the principles of sustainable development.
Local Plans	Adopted in year 2001 and a revised version prepared in 2006	Detailed plans for specified areas covering a range of subject matters including extensive coverage on heritage conservation.

		This local plan was prepared by the FTCPD in accordance to Act 172. However, the main emphasis was the interpretation of the broad policies formulated in the structure plan into site-specific land use proposals and development guidelines, covering 2 specific areas within the municipality. Block 1 consists of the central area including the historical core while Block 2 covers the areas within the urban fringe. Specific land use proposals and guidelines were formulated for the various land use sectors including conservation and tourism, although conservation was grouped together with urban design and landscaping. However, the local plan was never gazetted, and therefore, could not provide a legal backing for Melaka Historic City Council to manage development within its area.
Eighth Malaysia Plan	Five year national development plan for the period 2001-2005	Specific heritage development projects have been implemented
Ninth Malaysia Plan	Five year national Development plan for the period 2006-2010	Specific heritage development project allocations have been identified

002-P Historic City of George Town, Penang

To date the following are plans which have been or will be adopted by the Municipal Council of Penang Island or the Penang State Government:

Table 5.4: List of Plans (Statutory and Non-Statutory) adopted by the Relevant Local Authorities in Protecting the Heritage Entities in George Town:

Plans	Status	Provisions
Penang Island Structure Plan	Adopted by the Municipal Council of Penang Island and Penang State Government	Broad principles and policy regarding land development
Local Plans	Adopted in year 2002	Detailed plans for specified areas covering a range of subject matters
Penang Strategic Development Plan II	Adopted in year 2001	Economic development through the sustainable development approach
Eighth Malaysia plan	Five year national development plan for the period 2001-2005	Specific heritage development projects have been implemented
Ninth Malaysia Plan	Five year national Development plan for the period 2006-2010	Specific heritage development project allocations have been identified

(5e) Property Management Plan or other Management System

The three tier systems of government in Malaysia, the Federal Government, the State Government and the Local Authorities have different role to play in managing heritage properties. Melaka and Penang State Governments and the relevant local authorities may have different approaches in the management of heritage properties owing to the different context and the uniqueness of the respective places.

Existing system of site management

Presently three government agencies – one Federal and two States – are entrusted with the task of safeguarding the cultural heritage of the State. Between them they carry out preservation and conservation work on identified monuments and buildings.

i. The National Heritage Department, Ministry of Culture, Arts and Heritage is a Federal Department, which operates under the provisions of the National Heritage Act, 2005 to preserve national heritages.

ii. The Historic Melaka City Council (MBMB) and Melaka Museums Corporation (PERZIM) are the two State agencies which administer and manage the conservation of heritage sites in the State with the advice from the State Preservation and Conservation Committee established under the State Enactment of 1988 and the Historic Melaka City Council's Conservation Committee.

iii. Penang Island Municipal Council and State Planning Committee are the two State agencies which administer and manage the conservation of heritage sites in the State.

Several heritage projects have been undertaken under the 7th Malaysian Plan (1996 – 2000) and for the 8th Malaysia Plan (2001 – 2005), and many more are committed for the 9th Malaysia Plan (2006-2010) after the National Heritage Act was enacted in March 2006. In carrying out the heritage conservation work, many working committees have been drawn from both the government and private sectors to provide the required expertise and assistance such as:

001-M Historic City of Melaka

i. **The Conservation Action Area Plan for Jalan Tun Tan Cheng Lock (Hereen Street) and Jalan Hang Jebat (Jonker Street), 1994** which is adopted by Historic Melaka City Council and Melaka Museums Corporation on 1998 become the basis of conservation management practise. It is a comprehensive guideline for the protection of heritage properties in Melaka. It covers the scope which includes planning, general and specific guidelines and management.

This study was commissioned by Historic Melaka City Council to Badan Warisan Malaysia (Heritage of Malaysia Trust) in collaboration with University of Tecnology Malaysia (UTM) in 1994. In essence, the study carried out an inventory of the buildings within the study area (part of the core zone of the nominated site) and proposed broad guidelines for the management of conservation, building use and traffic circulation as well as specific guidelines for colour schemes and advertisement boards, etc. This action plan provided Historic Melaka City Council with broad as well as specific guidelines to manage development within the conservation area. However, the study area is only limited to a section of the conservation area formally identified in the *Melaka Structure Plan (1993)*

ii. **Development Plan for the Conservation Zone in Melaka Historic City, 1994 ,** a study which was commissioned by the Melaka State government and carried out by University of Technology Malaysia in 1994. The main recommendation put forward in the study is the zoning of the conservation zone (the core zone and part of the buffer zone of the nominated site) into specific uses notably for heritage tourism and conservation. In essence, the redevelopment of the dockland area was proposed to include a purpose-built heritage theme park that attempts to recreate specific themes from the past e.g. a spice museum. Also proposed were cultural performances/activities within the civic area to create a vibrant atmosphere for tourists. Although non-statutory in nature, the study is still being referred to by Melaka Historic City Council in its development control capacity.

iii. **The Urban Conservation Guidelines for Historic City of Melaka Municipal Council's Conservation Zone, 2002,** which is a revised version of the 1994 guidelines covers the entire conservation area of Historic City of Melaka is prepared by University of Technology Malaysia (UTM). This action plan is meant to be a stop-gap measure to assist Historic Melaka City Council in managing development in the conservation area. Given that the statutory local plan covering the conservation area can only be started upon the completion of the State of Melaka Structure Plan in 2004, this action plan will provide the general and specific guidelines for development within the conservation area (the core and buffer zone of the nominated site).

The action plan, firstly, consists of a detailed inventory of buildings within the conservation area and an assessment of their architectural and cultural significance. Secondly, general guidelines for conservation, restoration, infill development and side walks, etc. are formulated. Thirdly, specific guidelines are recommended for every street in the study area, covering details such as colour scheme, design of advertisement boards and fire safety, etc. Finally, the action plan proposed a Visitor Impact Management (VIM) programme.

iv. **Melaka River Rehabilition for the Melaka Bandaraya Bersejarah, 2002 ,** is a Design and Build project funded by the Ministry of Culture, Arts and Tourism (MOCAT) aimed at beautifying the banks of Melaka River for tourism activities. The RM 230.1 million project is spread over 3 phases and implemented under the 8th Malaysia Plan (2001-2005). A major feature of this project is the construction of a promenade on both sides of Melaka River. The promenade will include kiosks, seats and landscaping to provide comfort to tourists and improve the overall visual quality along the river.

v. **The Study on the Improvement and Conservation of Historical Urban Environment, 2002 (JICA)** which is completed in 2002 is a study on the cooperation among th stakeholders in the implementation of heritage management and tourism development project within the historic inner city of Melaka. The study and the project implementation brought together all the relevant state authorities, NGOs and public especially the heritage home owners.

The study area coincides with the area defined by Historic Melaka City Council (MBMB) as the 'Heritage Conservation Zone 1- Block 1 and 2' in the Council's Local Plan of 1994 which is the core zone of the nominated site. The study area covers 0.61 sq.km of the Historic Melaka City Council's area with about 1,423 building lots and is bisected by the Melaka River.

Broadly, the study area is subdivided into 8 zones according to their distinct character to facilitate the analyses of issues and demarcation of localised areas.

Zone 1	: The Civic Area (St. Paul's Hill and other major public buildings)
Zone 2	: Jalan Tun Tan Cheng Lock (formerly Heeren Street or millionaires row)
Zone 3	: Jalan Hang Jebat (formerly Jonker Street area)
Zone 4	: Lorong Hang Jebat (the riverside or formerly called the 1st cross street)
Zone 5	: Jalan Tokong, Jalan Tukang Emas and Tukang Besi (Temple Street, Goldsmith and Blacksmith Street, an old trades area)
Zone 6	: Jalan Kampung Pantai (Godown and commercial area)
Zone 7	: Kampung Hulu and jalan Kubu (formerly a Malay settlements and transition zone)
Zone 8	: Jalan Tengkera (a mixed residential and commercial area)

The objectives of the study is to formulate the pilot plan for sustainable improvement of urban environment and conservation of character as historical heritage through local community's participation in the planning process, with emphasis on harmonization with economic activity such as tourism.

The outcome of the study will provide principle guideline which stimulate the local community's partipation in the planning process.

002-P Historic City of George Town

i. **Campbell Street & Buckingham Street Area;** a project undertaken between 2000 and 2004 to revitalise some areas within the Core Zone. The plan was to build a semi-pedestrian malls linking Campbell Street to Buckingham Street.

ii. **Armenian Street – Acheen Street Area;** a revitalization development projects for the core area.

iii. **Kapitan Keling Mosque Area;** a restoration as well as adaptive re-use project of Waqaf properties physical as well as social enhancement of the area.

iv. **Little India Project; Penang Gold Bazaar and Campbell Street Market;** promotion of jewellery quarter in Jalan Masjid Kapitan Keling and Campbell Street area is a physical enhancement project of the area.

001-M Historic City of Melaka

Site Management Agences in Melaka

Table 5.5: Relevant agencies Contributing to the Managing of Heritage Properties in Melaka

Agencies	Management Function	Level	Contact Personnel & Address
Historic Melaka City Council	Town planning, Development Control & Building Enforcement, traffic management and maintenance and cleaning of public streets, sidewalk, urban drains and public open spaces.	Local	Historic Melaka City Council. Bangunan Graha Makmur, Lebuh Ayer Keroh, Melaka Tel: 606-2326411 Fax: 606-2316084
Planning & Building Department			Director of Planning and Building Department
Engineering Department			Director of Engineering.
Urban Services Department.			Director of Urban Services.
State Town and Country Planning Department	Land Development Planning Advisory, Planning & Coordinating Development activities at state level, local authorities and government agencies. Monitoring implementation of all provisions of TCPA 1976.	State	Director, State Town and Country Planning Department. Blok A, Tingkat 4, Wisma Persekutuan, Jalan Hang tuah, Melaka Tel :606-2921327 Fax:606-2838232

Public Works Department (JKR).	Management, restoration and maintenance of State owned properties.	State	Director, Public Works Department. Tel :606-2823448 Fax:606-2847792
Drainage and Irrigation Department	Cleaning and maintenance of natural water channel and drainage.	State	Director, Drainage and Irrigation Department. Tel :606-2921300 Fax:606-2844299
Federal Department of Museums and Antiquities.	Management of Historic Monuments and Sites.	Federal & State	Director-General, Department of Museums and Antiquities, Kuala Lumpur. Tel :603-22826225 Fax:603-22827294
Melaka Museums Corporation	Management of state museums and heritage sites.	State	General Manager, Melaka Museums Corporation. Tel :606-2811289 Fax:606-2826745
Klang Port Authority	Regulatory authority for the Port of Melaka	State	Chairman, Melaka Port Commission. Tel :603-31688211 Fax:606-31689117
Melaka Port Authority	Planning, Development, Management & Operation of Melaka Port.	State	Managing Director, Melaka Port Authority. Tel :606-2823552 Fax:606-2844611
Melaka Religious Department **Melaka Islamic Council (MAIM)** **Melaka Islamic Department (JAIM)**	Islamic body responsible for the management and development of community-owned properties.	State	Director, Melaka Religious Department. Chairman of Melaka Religious Council Tel:606-2836867 Fax:606-2834022 Director of Melaka Islamic Department Tel:606-2820757 Fax:606-2834022
Malacca Heritage Trust	NGO dealing in heritage and conservation specifically with projects linked to UNESCO. Regional Office, and secretariat for Asia-West Pacific Network for Urban Conservation	NGO	President, Malacca Heritage Trust, D/a : LCH Architect, 305-B, Jalan Ong Kim Wee, 75300 Melaka. Tel:606-2832850 Fax:606-2846506
Chinese Clan (Kongsis) and Associations	Various Chinese clan associations which own numerous heritage properties within the site and are responsible for the management and maintenance of their respective properties.	NPO	Respective Heads of Chinese Clans (Kongsis).
Hindu Endowment Board	Religious board appointed to look after the maintenance and management of Hindu temples and properties.	State	Head, Hindu Endowment Board

002-P Historic City of George Town, Penang

Existing System Of Site Management:

Site Management Agencies in George Town

In the Penang context, the agencies with responsibility for managing the nomination site are identified below. The State Heritage Conservation Committee, chaired by the Chief Minister, directs and coordinates policies, guidelines and activities relating to the promotion and conservation of cultural heritage in the state. The Committee provides advice to the State Executive Council on matters relating to heritage conservation as and when required. The secretariat of this Committee is serviced by PDC-AR&T Total Project Management Sdn. Bhd.

Table 5.6: Relevant agencies Contributing to the Managing of Heritage Properties in George Town, Penang

Agencies	Management Function	Level	Contact Personnel & Address
Municipal Council Of Penang Island (MPPP) Planning Department Building Department Engineering Department Urban Services Department . Licensing Department Landscape Unit	Town planning, development control & building enforcement, traffic management and maintenance and cleaning of public streets, sidewalks, urban drains and public open spaces. Issue of licenses for trading stalls, commercial signboards, advertisements, landscaping works.	Local	Municipal Council of Penang Island, Director of Planning, Director of Buildings, Director of Engineering, Director of Urban Services, Director of Licensing, or Municipal Secretary, Municipal Council of Penang Island, KOMTAR, Penang
State Town and Country Planning Department	Land development planning (advisory), planning & co-ordinating development activities at state level, local authorities and government agencies monitoring implementation of all provisions of TCPA 1976	State	Director, State Town and Country Planning Department
Public Works Department (JKR)	Management, restoration and maintenance of state-owned property	State	Director, Public Works Department
Drainage and Irrigation Department	Cleaning and maintenance of natural water channels and drainage	State	Director, Drainage and Irrigation Department
Federal Department of Museums and Antiquities	Management of historic monuments and sites	Federal & State	Director-General, Federal Department of Museums and Antiquities, Kuala Lumpur.
Penang State Museum	Management of state museum and art gallery	State	Curator, Penang State Museum.
Penang Port Commission	Regulatory authority for the port of Penang	State	Chairman, Penang Port Commission.
Penang Port Sdn. Berhad	Planning, development, management & operation of Penang Port	State	Managing Director, Penang Port Sdn. Berhad.

Majlis Agama Islam Pulau Pinang	Islamic body responsible for the management and development of community-owned properties	State	Chairman, Majlis Agama Islam Pulau Pinang
Pen-Heritage Consultancy Sdn. Bhd. (formerly known as AR&T Heritage Consultancy Sdn. Bhd.)	Heritage consultant to the State Government and Municipal Council	State	Chief Executive Officer, AR & T Heritage Consultancy Sdn. Bhd.
PDC AR & T Total Project Management Sdn. Bhd.	Project management for development of state-owned properties, secretariat of State Heritage Conservation Committee	State	Chief Executive Officer, PDC AR & T Total Project Management Sdn. Bhd.
Penang Heritage Centre	Unit responsible for propagation and awareness campaign in heritage matters and conducting skills training	State	Manager, Penang Heritage Centre, No. 88 Armenian Street.
Penang Heritage Trust	NGO dealing in heritage and conservation, specifically with projects linked to UNESCO Regional Office, and secretariat for Asia-West Pacific Network for Urban Conservation	NGO	President, Penang Heritage Trust, 26A Stewart Lane.
Nanyang Folk Culture Group	NGO promoting heritage, art and photographic exhibitions	NGO	Nanyang Folk Culture Group, 50 Merican Road.
Chinese Clans (*Kongsi*) and Associations	Various Chinese clan associations which own numerous heritage properties within the site and are responsible for the management and maintenance of their respective properties	NGO	Respective Heads of Chinese Clans (*Kongsi*)
Hindu Endowment Board	Religious board appointed to look after the maintenance and management of Hindu temples and properties	State	Head, Hindu Endowment Board

(5f) Sources and levels of finance

Essentially, the National Heritage Act 2005 has created an avenue for the funding of restoration/conservation projects involving private buildings. As such, Melaka and Penang (as well as the other States) can now apply for Federal assistance in funding restoration and conservation projects through the Conservation Fund. However, the allocation given to the Conservation Fund amounts to only RM30 million, which is not solely meant for conservation projects but to include training and research. Therefore, it should not overshadow the fact that generous financial assistance have been/will continue to be given by related Federal government agencies towards conservation efforts both in Melaka and George Town since the mid 1990s.

001-M Historic City of Melaka

Financially, the Historic Melaka City Council (MBMB) is autonomous. Its main source of revenue comes from the collection of annual assessment rates from properties and business licences within the Municipal area. The State Government's main source of revenue comes from the collection of quit rent (land tax).

The Department of Museum Malaysia (JMM) had provided direct financial assistance to the State and local governments to undertake major building and conservation projects under the 7th and 8th Malaysia Plan. Most of the preservation projects carried out by The Department of Museum Malaysia were for civic buildings within St. Paul's Hills and historically important places of worship (Table 5.7 and 5.8).

Table 5.7: Completed Heritage Projects in Melaka,7th Malaysia Plan (1996-2000)

No	**Description of Completed Projects**	**Budget**	**Funding Source**
1	Restoration of 'Chitty House' (A Strait-born Indian Home)	RM0.83 mil	Federal Government (FG)
2	Restoration of Kampung Hulu Mosque	RM0.84 mil	(FG)
3	Restoration of Tengkera Mosque	RM0.85 mil	FG
4	Restoration of Kampung Kling Mosque	RM0.88 mil	FG
5	Conservation of old British Period Government Office (MAIM Building)	RM1.3 mil	FG
6	Restoration of old Dutch Residence Government (LAM Building)	RM1.5 mil	FG
7	Conservation of old British Period Cottage (for Literature Museum)	RM1.0 mil	State Government (SG)
8	Conservation of Stadthuys (Phase I) for History Museum	RM1.5 mil	SG
9	Conservation of Old Malacca Club	RM0.9 mil	FG

Source: Melaka Museums Corporation (PERZIM), 2006

Table 5.8: Heritage Projects in the 8th Malaysia Plan for Melaka, (2001-2005)

No	**Description of Completed Projects**	**Budget**	**Funding Sources**
1	Conservation of St. Paul's Hill (Monuments and Landscapes)	RM4.0 mil	Federal Government (FG)
2	Conservation of old High Court Building	RM0.7 mil	FG
3	Facade Conservation along Heeren Street and Jonker Street	RM2.0 mil	FG 7& State Government SG)

4	Conservation of St. John Fort	RM0.1 mil	FG
5	Restoration of Dutch Fort at Kuala Linggi	RM0.1 mil	FG
6	Restoration of Portuguese Church Ruins at Tampoi	RM0.05 mil	FG
7	Restoration of Kampung Duyong Mosque	RM0.16 mil	FG
8	Conservation of old Dutch Bungalow (former State Museum)	RM0.8 mil	FG
9	Portuguese Settlement Enhancement	RM1.0 mil	SG
10	Indian Chitty Village Enhancement	RM1.0 mil	SG
11	Kampung Morten (Malay Village)	RM1.0 mil	SG
12	Malacca River Enhancement	RM0.5 mil	SG

Source: Melaka Museums Corporation (PERZIM), 2006

Besides Department of Museum Malaysia (JMM), the Melaka Museums Corporation (PERZIM) has also been involved in establishing mini museums and interpretive centres at the Portuguese settlement (Ujong Pasir), Chitty village (Kampung Gajah Berang) and Kampung Pali/Ketek. Also, Melaka Museums Corporation (PERZIM) is empowered to operate and manage the 16 museums in the city as well as the collection of entrance fees to these museums. Part of the money collected is used to provide financial help to property owners to restore historical buildings e.g. roof repair at Kampung Morten. Due to the presence of Melaka Museums Corporation (PERZIM), the local authority's role Historic Melaka City Council (MBMB) in relation to conservation is limited to planning control and enforcement instead of financing conservation projects.

The Ministry of Housing and Local Government also contributed towards conservation in Melaka by financing street improvement schemes within the historical residential and commercial zone (Table 5.9). Another Federal agency, the then Ministry of Culture, Arts and Tourism (MOCAT) also contributed by providing RM 137.1 millions towards the rehabilitation of the historic Melaka River, to be carried out in 2 phases.

Table 5.9: Conservation Projects Funded by Ministry of Housing and Local Government

Year	Project	Cost
2003	Street Improvement Scheme Along Jalan Hang Jebat and Jalan Tokong, Jalan Tukang Emas and Jalan Tukang Besi (Jonker Street, Blacksmith Street, Goldsmith Street and Temple Street)	RM 4.1 millions
2004	Development of Hang Tuah Mall	RM 8.5 millions
2005	Restoration of Atlas Ice (Dutch Period Building) Jonker Street	RM 1 million

Source: Historic Melaka City Council (MBMB), 2006

002-P Historic City of George Town, Penang

Similar to Melaka, the Municipal Council of Penang Island (MPPP) is financially autonomous. Likewise, both the State Government and the Municipal Council oversee the planning and development of government owned heritage properties. In addition, The Federal Government contributed to specific projects funded under the then Ministry of Culture, Arts and Tourism (MOCAT) and the Ministry of Housing and Local Government. The Ministry of Culture, Arts and Tourism (MOCAT) contributed RM 4.9 million to the street improvement project along the 'Penang Gold Bazaar' that covered the repainting work of the shophouses. Meanwhile the Ministry of Housing and Local Government financed another RM 4.4 million for the Street Improvement/Upgrading project of the Pedestrian Walkway Along Upper Penang Road in 2005.

In contrast to Melaka, the local authority; Municipal Council of Penang Island (MPPP) undertakes most of the conservation projects in Penang and has spent more than RM 10 million on such projects (refer Table 5.10)

Table 5.10: Conservation Projects Funded by Municipal Council of Penang Island (MPPP)

Year	Project	Cost
1994	Restoration of Syed Alatas Mansion	RM 550, 000
2001	Restoration of Fort Cornwallis	RM 1.9 million
2003	Street Improvement Along Jalan Pantai and its vicinity	RM 2.4 million
2003	Restoration of Building No. 116 and 118, Lebuh Acheh (Acheen Street) for Adaptive Reuse as Interpretation Centre (Penang Heritage Centre)	RM 1 million
2004	Street Improvement along Lebuh Acheh and Lebuh Armenian (Acheen Street and Armenian Street)	RM 6.1 million
2005	Street Improvement Along 'Little India'	RM 1.2 million

Source: Municipal Council of Penang Island (MPPP), 2006

The State Government has also established an Urban Renewal and Conservation Fund through a RM100 million loan from the Federal Government and RM 14 million grant from the Municipal Council. This fund was intended to provide soft loans and grants to owners of pre-war buildings to repair and rehabilitate their buildings. However due to the poor response from heritage building owners this fund has been replaced by the Heritage Grant Aid scheme that was proposed by the Penang State Heritage Conservation Committee.

At the local level, Municipal Council of Penang Island (MPPP) offers car **parking incentives** to works that are carried out with approved building plans and completed in compliance with the heritage development guidelines and other technical requirements. Also, building conservation Category I, II and III and new in-fill buildings Category I, II and III within the inner city of George Town are exempted from providing car parks.

In addition, Municipal Council of Penang Island (MPPP) gives a **maintenance grant** equivalent to 90 percent of the annual assessment rate to the approved building conservation works (category I, II and III) for a period of up to five years.

(5g) Sources of expertise and training in conservation and manage-ment techniques

There are a numbers of recognised organisations which have become the sources of expertise in training and management techniques of conservation programme in Malaysia (Table 5.11)

Table 5.11: Sources of Expertise and Training in Conservation and Management Techniques

No	Sources of Expertise	Management Experts	Technical Experties
1.	Department of Heritage, Ministry of Culture, Arts and Heritage (JWN)	√	√
2.	Department of Museum Malaysia (JMM)	√	√
3.	Melaka Museums Corporation (PERZIM), Melaka	√	√
4.	Centre for Conservation and Research , University of Malaya	√	√
5.	Urban Design and Conservation Research Unit, University of Technology Malaysia	√	√
6.	Heritage of Malaysia Trust	√	√

001-M Historic City of Melaka

As for the Historic City of Melaka there have been a number of Skill Training Programmes carried out by the local expertise (government co-joint with NGO's) for the targeted group (professionals and their apprentices) and public in order to educate and enhance their skills and knowledge in conservation works.

Table 5.12 : Skills Training Programmes in Melaka

No	Programmes	Target Group	Organiser / Facilitator
1	Lime Workshop	Heritage Managers, PWD, Municipal, Contractors	Heritage of Malaysia Trust
2	Talk on 'Professional Liability'	Architects, Planners and Engineers	Historic Melaka City Council (MBMB)
3	Workshop on Melaka Conservation Action Plan	Heritage Managers, Universities Architects & Planners Municipal	Historic Melaka City Council (MBMB)
4	Talk & Discussion On 'Face the River Project in the Historic City of Melaka' by University of Southern California	Heritage Managers, Architects & Planners, Municipal	Historic Melaka City Council (MBMB)
5	Talk on Heritage Management: Learning from Hoi An and Vigan	Heritage Managers, Municipals, PWD	Historic Melaka City Council (MBMB)
6	Talk on Urban Conservation by University of Queensland	Architects & Planners	Historic Melaka City Council (MBMB)
7	Attachment Program at JICA Hoi An Office and Hoi An Centre for Monuments Management & Preservation	Melaka Municipal, Museum Dept.	Historic Melaka City Council (MBMB)
8	Workshop on Conservation of Monuments, Historical Sites And Historic Landscape	Heritage Managers, Municipals, PWD	Historic Melaka City Council (MBMB)
10	The Melaka Story' - The Malays The Peranakan Chinese	Public	Melaka Museums Corporation (PERZIM)
12	Public Workshop I,II,III on the proposed Improvement of Melaka Historic Environment	Local Community	Japanese International Cooperation Agency (JICA)
15	Workshop I & II on Traditional and Endangered' crafts	School's Teachers, Students & Publics	Melaka Museums Corporation (PERZIM)

002-P Historic City of George Town, Penang

Meanwhile, in the Historic City of George Town, skills training are also conducted by the State through the Penang Heritage Centre e.g. roofing, lime-plaster and painting techniques. More importantly, the State Government has set up a Heritage Fund which is used for organising the activities of the Heritage Centre (Table: 5.13).

Another way of improving the skills of local artisans and contractors in conservation works is through the transfer of knowledge and skills passed from master craftsmen to apprentices at the work site. This is made possible through conservation and restoration projects involving the clans and private buildings, in which specialist skills were occasionally sourced from countries like China and India. The fact that restoration projects in Penang have won several international awards is a testimony to the quality of the workmanship, and implicitly, the successful transfer of knowledge between from master craftsman to apprentice (Table 5.13).

Table 5.13 : Skills Training Programmes in Penang

No	Skils Training	Organiser	Facilitator
1	Skills training for upgrading knowledge and workshops for building contractors and professionals • Roofing restoration and rain water goods • Roofing trades • Lime plastering, stucco and sculpture	Penang Heritage Centre	French experts and specialists.
2	Skills training through hands-on restoration works	Penang Heritage Centre	Local experts
3	Furniture-repair workshops, traditional beadwork, traditional lantern-making, traditional foods cooking classes	Penang Heritage Centre	Local experts
4	Training of tourist guides	Ministry of Tourism and Penang Tourist Guide's Association	Local heritage experts
5	Courses for trishaw peddlers	Penang Heritage Centre	Local experts

Table 5.14 : Outstanding Projects Winning National or International Recognition

No	Project	Year	Awards
1	The Cheong Fatt Tze Mansion(1880)	1996	Malaysian Institute of Architects Award for Conservation,
2	The Cheong Fatt Tze Mansion (1880)	2000	UNESCO Asia Pacific Heritage Conservation 'Most Excellent Project'
3	The Khoo Kongsi Stage (1906)	2000	Malaysian Institute of Architects Award for Conservation
4	The Syed Alatas Mansion	2000	Badan Warisan Malaysia (Heritage Trust of Malaysia) Conservation Award

5	Hotel 1926	2001	Badan Warisan Malaysia (Heritage Trust of Malaysia) Conservation Award
6	Han Jiang Ancestral Temple	2006	UNESCO Asia Pacific Heritage Awards

(5h) Visitor facilities and statistics

001-M Historic City of Melaka

Tourist Arrivals

Tourist Arrivals

The number of tourist arrivals to Melaka increased significantly from 2.5 millions in 2001 to 4.7 millions in 2006. While the arrivals of foreign tourists remained constant at around 1 million per year, domestic tourists increased rapidly from 15 millions in 2001 to 3.7 millions in 2006.

Out of the foreign tourists, the majority were from ASEAN countries (87%), of which Singaporeans formed the bulk, followed by Indonesians. Tourists from East Asia are also on the increase but the majority of foreign tourists are short stay/low yield tourists. This is reflected in the average length of stay, which at 1.9 nights in 2005 was considerably lower than the national average of 6.2 nights. Nonetheless, Melaka is gaining popularity among long staying backpackers who are attracted to its long history and laid back character. The civic area within St. Paul's Hill is still the most visited area but the old residential and commercial zone too is experiencing an increase in the number of visitors ever since the completion of the street improvement scheme.

Table 5.15 : Tourist Arrivals in Melaka (2001-2006)

Year	Domestic	Foreign	Tourist Arrivals
2001	1,528,971	1,039,627	2,568,598
2002	1,842,336	1,133,851	2,976,187
2003	2,860,336	742,612	3,602,948
2004	2,987,310	1,017,728	4,005,038
2005	3,719,292	976,470	4,695,762

Source: Tourist Promotion Unit, Chief Minister's Department, 2006

Tourist Attractions

Tourist Attractions

Melaka has always depended on its cultural heritage as its core tourism product, and despite expanding its range of tourism products to include 11 other components such as medical tourism, agro-tourism and educational tourism, most tourists are attracted to the civic area within St.Paul's Hill, which comprise the ruins of A' Famosa, the square surrounded by the Clock Tower, the Stadhuys and et cetera. The main tourist attractions within the study area are located on and around St. Paul's Hill in Zone 1. These attractions comprise the restored civic buildings from the Dutch and British colonial days as well as the only remaining structure associated with the Portuguese period i.e. the A' Famosa (Table 5.16 & Figure 5.4)

Table 5.16 : Tourist Attractions Within the Historic Zone

Attraction	Brief Description	Existing Condition
1. A' Famosa	The only remaining structure belonging to Portuguese period	Restored and most popular tourist attraction
2. Ruins of St. Paul's Church	Contains head stones from Dutch graves	Exterior walls still intact
3. Dutch cemetery	Located away from tourist flow	Intact but lack of signposting
4. Independence Memorial	Houses exhibits related to proclamation of Malaysia's independence in 1957	Restored and adapted from former Melaka Club premises
5. Replica of Sultan's Palace	Reconstruction based on description in historical texts	Well maintained with exhibits depicting Melaka's Malay culture
6. Esplanade (Padang Pahlawan)	Esplanade and site for Light and Sound Show	Being converted into underground parking and shopping mall
7. Christ Church	Protestant church built during Dutch era	Intact external and internal structures
8. Clock Tower and Victoria Regina Fountain	Most famous landmark together with A Famosa	Public square fronting clock around fountain is a buzz of tourist activities
9. The Stadhuy's	Administrative centre during Dutch period	Currently houses the Ethnography Museum
10. Cultural Museum, History Museum, Youth Museum, People's Museum Maritime Art Gallery	Former civic buildings converted into museums by Melaka Museums Corporation (PERZIM)	Relatively low number of visitors to these museums compared to the most visited- Maritime Museum

Source: Fieldwork, 2006

Some of the former civic buildings have also been converted into museums by the Melaka Museums Corporation (PERZIM), namely the Cultural Museum, History Museum, Youth Museum, People's Museum and Ethnography Museum (Table 5.16).

Table 5.17 : List Of Museums within Historic Zone

No	Museum	Location	Remarks
1	History and Ethnography	Jalan Kota	Housed in Historic Stadthuys (1650)
2	Literature	St. Paul's Hill	'The Cottage' English Heritage (1920)
3	Youth and Art Gallery	Jalan Laksamana	Dutch Period building renovated by the British (1935)

4	Islamic Museum	Jalan Kota	Former Islamic Dept. building Dutch Period
5	i. People's Museum ii. Museum of Beauty	Jalan Kota	4- storey former Municipal office (1960)
6	The Melaka Sultanate Palace	Jalan Kota	Reconstruction of the Malay Palace
7	Declaration of Independence Memorial	Jalan Banda Hilir	Former Planters' Club (1917)
8	The Governors Museum	St. Paul's Hill	Former resident Governors -Dutch period (1750)
9	Government of Democracy Museum	St. Paul's Hill	Former State Legislative Assembly Hall, (1963)
10	Baba and Nyonya Heritage	Heeren Street	Heritage home of a Peranakan Millionaire

Figure 5.4: Bride and Groom dressed in traditional Peranakan style (picture was taken in the Baba Nyonya House in Melaka). *Sarong Kebaya* (top right) and a pair of beaded slippers (bottom right) among the exhibit items in Baba Nyonya Heritage Home.
- *Source :Heritage Asia (June-Aug 2005) Vol. 2 No. 4*

Of late, the historic residential and commercial zone had also been gaining popularity as a tourism attraction especially since the completion of the street improvement scheme in 2004, that involved the widening of the pedestrian walkways to make them comfortable and safe for pedestrians.

Within the historic residential and commercial zone there are places of worship along Jalan Tokong and Jalan Tukang Emas (Temple Street and Goldsmith Street) that are often visited by tourists such as the *Cheng Hoon Teng Temple, Masjid Kampung Kling and Chitty Temple (Sri Poyyatha Vinayagar Moorthi Temple*). In addition, there are historical attractions based on Melaka's legends and mythical heroes such as the *Hang Kasturi Mausoleum* along Jalan Hang Jebat and *Hang Jebat Mausoleum* along Lorong Kuli.

Figure 5.5 :Cultural Tourism Attractions in the Core Zone of Melaka

Tourist Accomodation

Tourist Accommodation

In total there are 85 hotels and 6,652 rooms in the Historic City of Melaka, of which 7 hotels and 628 rooms are located in the historic zone. Out of this, 2 hotels with 70 rooms are located in heritage houses. In addition, there are 6 guest houses (107 rooms), of which 4 (85 rooms) are located within the historic zone (Table 5.18).

Table 5.18 : Number of Tourist Accommodation in Historic Zone

Type of Accommodation	No. of Establishment	No. of Rooms	No. of Est. in Heritage Buildings
Hotel	7	628	2
Guest house	6	107	4

Source: PERZIM, 2006

Around 147 food outlets with a capacity of 2880 seats are available in the Study Area, all housed in heritage buildings. Shops and stalls selling souvenir items and trinkets can also be found around St. Paul's Hill and the Dataran Pahlawan (Esplanade). Currently, there are about 97 craft shops and stalls, 8 antique shops and 5 art galleries within the historic zone and the number is growing.

Table 5.19 : Number of Tourist Facilities in Historic Zone

Type Of Facility	Number Of Outlets
Restaurants, cafes and coffee shops	147
Craft shops	97
Antique shops	8
Art Gallery	5

Source: Melaka Museums Corporation (PERZIM), 2006

Most of these stalls have since been relocated to the underground shopping mall at Dataran Pahlawan (Esplanade) since the partial opening of the complex towards the end of 2006. Other facilities include 4 public toilets with 15 male cubicles, and 20 female cubicles although it is common for tourists to use the toilets in the restaurants and places of worship.

The involvement of the local communities in the tourism sector is significant. Essentially, the involvements of the locals are confined to the informal tourism sectors such as stall owners, trinkets sellers and trishaw peddlers (Table 5.20).

Table 5.20 : Community Involvement In Tourism Sector

Local Community	Quantity	Type of Business
Petty Traders	1,910 persons	Handicraft (52%), Clothes, (30%) Food & Beverages (10%), others (8%)
Jonker Walk hawkers	210 stalls	- The largest proportion are food and beverage stalls (28%) - 20 % are handicraft stalls - Other products sold are clothes, retail goods, games, clocks and watch, and health supplements.
Endangered Traders	17 shops	Blacksmiths, ironsmiths, furniture makers, coffin makers, barbers
Hang Tuah Mall Traders	5 stalls	Food stalls
Trishaw Peddlers	73 persons	Providing trishaw rides to tourists
Jonker Street Traders	107 shops	Antique shops, Restaurants, Souvenir Craft Shop, Association, Chinese religious paraphernalia and others

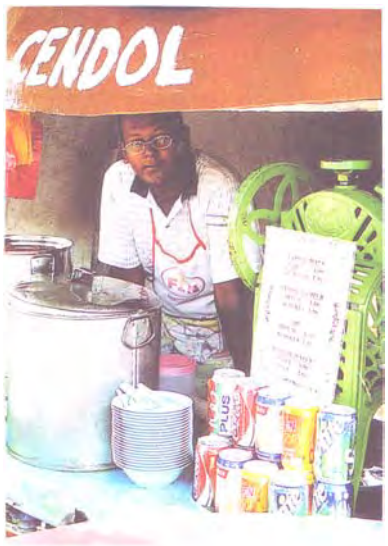


Figure 5.6: Trishaw peddler and *cendol* hawker are some of the local involvements in Historic City of Melaka tourism sector.

002-P Historic City of George Town, Penang

Tourist Arrivals

Tourist Arrivals

Tourist arrivals to Penang, has been gradually declining since 2002 with the exception of a recovery in 2004. The decline is more pronounce in terms of the arrivals of foreign tourists whereas the number of domestic tourists had gradually risen. 'Product fatigue' has been often cited as the main reason for the decline and the State has been trying to revitalise the tourism industry by, among others, repositioning Penang as a heritage tourism attraction.

Consequently, the decision to put greater emphasis on heritage tourism has resulted in the implementation of several major restoration, adaptive reuse and street improvement projects within the core zone.

Table 5.21: Tourist arrivals in Penang (2001-2006)

Year	Domestic	Foreign	Total (million)
2001	1,544,125	1,881,183	3,425,308
2002	1,640,723	1,782,585	3,423,308
2003	1,867,424	1,159,195	3,026,619
2004	1,995,694	1,524,709	3,520,403
2005	1,836,000	1,224,000	3,060,000

Source: SERI,2006

Tourist Attractions

Tourist Attractions

As described in Chapter 4b(iv), the updated Penang Structure Plan (2005-2020) has recommended that cultural resources should be developed as the unique tourism product for the State. In implemenating these policies, Municipal City Council of Penang Island (MPPP) with the assistance of Federal Government agencies have been implementing restoration, upgrading and interpretation projects to facilitate the creation of thematic tours which highlight the multi-cultural heritage such as the Malay and Muslim enclave, the Chinese Clan's houses and "Little India".

In this light, private properties which have been restored and now open to visitors such as the Cheong Fatt Tze Mansion (urban homestay), Khoo Kongsi, Hai Kee Chan and Chung Keng Kwee Temple and Sun Yat Sen's Penang base. Other notable historic monuments which are open to visitors includes Kapitan Kling mosque, Acheen Street Malay Mosque, St. George's Church, Kok Hock Keong Temple, Sri Mahamariamman Temple and other clan temples.

Table 5.22 : Heritage Tourism Attractions Within Nominated Area

Attraction	Remarks
Cheong Fatt Tze Mansion	UNESCO Resoration Award Winning Project
Khoo Kongsi Heritage Museum	Restored clan house
Penang Museum	Housed in building that used to be oldest public school in the country
Fort Cornwallis	Restored fort with interpretive centre
Penang Heritage Centre	Interpretive centre and venue for exhibitions and workshops
'Little India'	Authentic Malaysian Indian way of life and culture
Syed Alatas Mansion	Malay Arab interpretive centre
Acheen Street Malay Mosque	Malay Penang way of life
Kapitan Kling Mosque	Indian Muslim way of life
Penang Gold Bazaar	Specialised shopping (gold)
Upper Penang Road	Fine dining, nightlife and leisure shopping

Source: MPPP, 2006

Figure 5.7 : View of Street Improvement Scheme As Part of Penang Gold Bazaar Project

Figure 5.8 : View of Upper Penang Road Project
to create a comfortable walking environment for tourists

Heritage Tours

Heritage Tours

To complement the heritage attractions in the nominated area, the tourism industry had introduced heritage tours so as to increase the tourist experience. The American Express Company is sponsoring the information boards mounted at the sites and the printing of brochures for a series of walking trails, highlighting major historical and architectural landmarks on the trail. The first trail starts from Fort Cornwallis and covers 11 heritage buildings while the second trail commences from the Penang Museum and covers 10 heritage buildings in the vicinity.

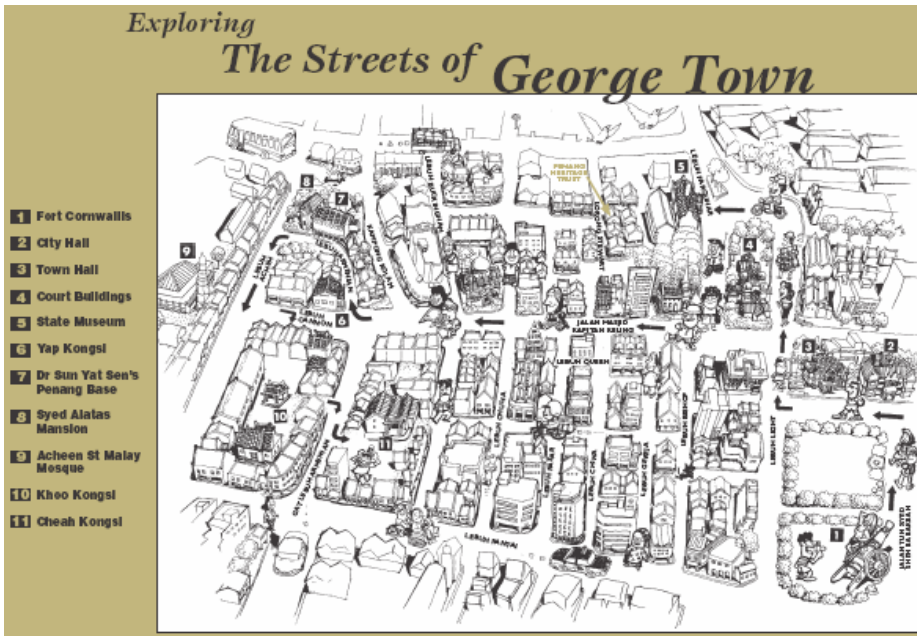
In addition, passengers from cruise ship are taken on a trishaw tours to the downtown area, passing through 'Little India', mosques, temples and churches. The tours are conducted by licensed tour guides which in turns, has created a new opportunity for the impoverished trishaw peddlers to earn a living (Table 5.23 and Figure 5.7).

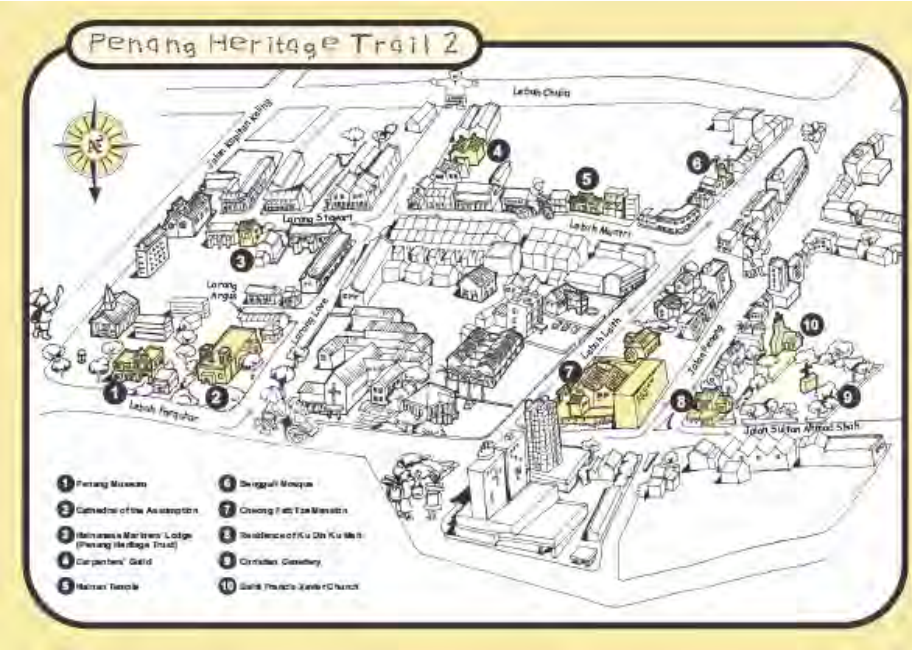
Table 5.23 : Heritage Trails/Tours Within Nominated Area

Heritage Trail/Tour	Description	Conducted by
Trishaw tours for cruise ship passengers	Passengers from the cruise ship are taken on a trishaw tour to the downtown area, passing through 'Little India', mosques, temples and churches.	Licensed guides.
Tour of Cheong Fatt Tze Mansion	Daily tours of this UNESCO Restoration Award winning project	Guides employed by the owners of this building
Specialist Heritage trails	3 trails offered :- the 'Little India' Spice Trail, the Street of Harmony, Historical Enclave Trail and the Cultural Communities / Cheong Fatt Tze Trail.	Led by Penang Heritage Trust guides focusing on history, cultural communities and heritage conservation

Heritage Treasure Hunts	These are fun activities aimed at generating interest in heritage among the public	A number of such treasure hunts have been organized over the last few years by both the Penang Heritage Trust as well as the Pusat Warisan.

Figure 5.9 : Schematic Diagrams of George Town Heritage Trail





Tourist Accommodation

Tourist Accomodation

Penang Island has a total of 11,099 hotel rooms, of which 7,119 rooms are categorized as city hotels. Within the nomination site there are 2,418 hotel rooms which can accommodate approximately 4,800 visitors (Table 5.24). Among the heritage properties, the illustrious E&O hotel provides 5-star accommodation while the Cheong Fatt Tze Mansion provides home-stays.

The nomination site also receives day visitors from cruise ships which dock at Swettenham Pier as well as passengers on the Orient Express who make a few hours' stop at the Butterworth Railway Station to enjoy the heritage tour of the nomination site conducted by qualified tourist guides.

Table 5.24: No. Of Hotels within the Nomination Site by Category

Category	No. of Hotels	No. of Rooms
5-star	8	3,088
4-star	13	4,162
3-star	8	1,067
2-star	8	858
1-star	4	247
3 Orchid	2	87
2 Orchid	2	90
1 Orchid	0	0
Unrated	58	2,383
	103	11,982

Source: MPPP, 2006

Tourist Facilities

Tourist Facilities

Within the nomination site are many family-owned restaurants, coffee shops and eating places which offer a wide variety of local cuisine. There is now a trend to convert old buildings into chic restaurants and cafes, shops and colleges. Among these are the rows of terrace houses on Krian Road, the converted former government houses at Chow Thye Road and Service Road, called Burmah Square, and Garage, converted from a former car garage and showroom, and others on Weld Quay, Beach Street, Leith Street, Love Lane, Nagore Road, Trang Road and other areas.

The Municipal Council operates a free shuttle bus service that plies a loop within the nomination site. This service is available to all, including visitors, and runs daily except on Sundays and public holidays.

(5i) Policies and programmes related to the presentation and promotion of the property

001-M Historic City of Melaka

In Melaka, educational and public awareness programmes have been implemented since 2002. Such programmes ranged from general public awareness talks to specific workshops on restoration methods. Also, the Historic melaka City Council (MBMB) is currently involved in the Local Agenda 21, project specifically dedicated to cultural resource management. This is a radical departure from similar Local Agenda programmes implemented elsewhere in the country, which are mainly focused on general environmental management (Table 5.25).

Besides government agencies such as the Historic melaka City Council (MBMB) and Melaka Museums Corporation (PERZIM), NGOs notably the Melaka Heritage Trust (MHT) have also been involved in the public awareness programmes.

Table 5.25 : Training And Awareness Programmes 2002

No	Programme	Target Group	Organiser / Fasilitator
1	Lime Workshop	Heritage Managers, PWD, Municipal, Contractors	Heritage of Malaysia Trust
2	Talk on 'Professional Liability'	Architects, Planners and Engineers	Historic Melaka City Council
3	Workshop on Melaka Conservation Action Plan	Heritage Managers, Universities Architects & Planners Municipal	Historic Melaka City Council
4	Talk & Discussion On 'Face the River Project in the Historic City of Melaka' by University of Southern California	Heritage Managers, Architects & Planners, Municipal	Historic Melaka City Council
5	Talk on Heritage Management: Learning from Hoi An and Vigan by Asso. Prof. Yahya Ahmad University Malaya	Heritage Managers, Municipals, PWD	Historic Melaka City Council
6	Talk on Urban Conservation by University of Queensland	Architects & Planners	Historic Melaka City Council
7	Heritage Day at Mahkota Parade Shopping Complex	Public	Melaka Heritage Trust
8	Training on Conservation Management: Attachment Program at JICA Hoi An Office and Hoi An Centre for monuments management & Preservation	Melaka Municipal, Museum Dept.	Historic Melaka City Council
9	Workshop on Conservation of monuments, historical sites and historic landscape	Heritage Managers, Municipals, PWD	Museums & Antiquities Dept Malaysia
10	The Melaka Story' - The Malays	Public	Melaka Museum

11	The Melaka Story – The Peranakan Chinese	Public	Melaka Museum
12	Public Workshop I on the proposed Improvement of Melaka Historic Environment	Local Community	Japanese International Cooperation Agency (JICA)
13	Public Workshop II on the proposed improvement of Melaka Historic Environment	Local Community	Japanese International Cooperation Agency (JICA)
14	Public Workshop III on the proposed Improvement of Melaka Historic Environment	Local Community	Japanese International Cooperation Agency (JICA)
15	Workshop I on Traditional and Endagered crafts	School's Teachers, Students & Publics	Melaka Museum
16	Workshop II on Traditional and Endagered crafts	School's Teachers, Students & Publics	Melaka Museum

Melaka Heritage Trust also organised few dance events, talks, walkabouts and shows for members and publics.

Table 5.26 : Educational, Training And Awareness Programme 2003

No	Programs	Target Group	Organiser / Fasilitator
1	Talk on Issue on Melaka Urban Conservation	Staffs of Melaka Municipal	Melaka Municipal
2	The Melaka Story - Indian and Chitty	Public	Melaka Museum
3	The Melaka Story - Portuguese Dutch Eurasian	Public	Melaka Museum
4	The Melaka Story' - Chinese	Public	Melaka Museum
5	Training on Scientific Approach in Building Conservation - Stone & Brick	Heritage Managers	Melaka Municipal & Melaka Museum
6	Training on Scientific Approach in Building Conservation - Timber	Heritage Managers	Melaka Municipal & Melaka Museum
7	Exhibition on Melaka Conservation - Action Plan	Public	Melaka Municipal
8	Heritage Day	Public	Melaka Heritage Trust
9	Public Archaeology I	Heritage Managers, Public	Melaka Municipal & Melaka Museum
10	Public Archaeology II	Heritage Managers, Public	Melaka Municipal & Melaka Museum
11	Workshop III on Traditional and Endagered Crafts	School's Teachers, Students & Publics	Melaka Museum
12	Workshop IV on Traditional and Endagered Crafts	School's Teachers, Students & Publics	Melaka Museum

Table 5.27 : Documentation Programme On Heritage 2002

No.	Programe	Place Where Documents Are Held
1	Inventory of buildings (Façade, Condition, Owner, Tenants, Type Of Usage) in Conservation Zone 1 (Study Area) & Buffer Zone Total 4800 Building	Melaka Municipal
2	Measured Drawings for selected buildings (Detail drawings in digital format and background history of the building owners) Total 45 Building	Museums and Antiquities Dept. Melaka Museum
3	Draft Conservation Action Plan prepared by Universiti Teknologi Malaysia	Melaka Municipal
4	Draft Strategy for Improvement of Melaka Historic Environment (Model for Public Participation) Prepared by JICA Team of Experts	Melaka Municipal
5	Conservation Guidelines and Check List for building submission	Melaka Municipal

002-P Historic City of George Town, Penang

Policies and programmes related to the presentation and transmission of cultural heritage to future generations are described in this section. They involve the public and private sectors as well as non-governmental organizations. In addition to the planned programmes, there are also activities organized by various cultural organizations in Penang that directly or indirectly contribute to the promotion and transmission of cultural heritage. These organizations represent the religious, social, cultural, trade and welfare of the multi cultural communities of Penang, some of which have existed for over a hundred years.

Programs are categorized into 5 areas of concern with descriptions of related events, past or currently on-going. They have contributed to creating greater public awareness and public participation in heritage conservation in historic Georgetown. Non-governmental organizations, such as the Penang Heritage Trust, are actively engaged in the formulation of heritage conservation policy as an important component of the State Government's sustainable development strategy. Other programs are aimed at enhancing restoration skills and training, urban revitalization, promoting cultural diversity and vibrancy, appreciation and interpretation of history and the architectural legacy (Table 5.27).

Table 5.28 : Educational And Awareness Programs 1986-2002

No	Programme	Target Group	Organiser / Facilitator
1	***International Conference on Urban Conservation and Planning, Penang,1986***	Architects, planner,	Municipal Council of Penang Island and the Malaysian Institute of Architects (Northern Chapter)
2	Seminar on the Nomination of Cultural and Natural Heritage of Malaysia to the World	State & Local Government and their related agencies	Department of Museums and Antiquities, Ministry of Culture, Arts and Tourism
3	***The Economics of Heritage*** The UNESCO Conference / Workshop on the Adaptive Re-use of Historic Properties in Asia and the Pacific , Penang and Melaka 9-16 May 1999	Local Government, Architects, Planners, Property Developers and Business Communities	office of the UNESCO's Regional Advisor.
4	***'The Penang Story - A Celebration of Cultural Diversity'*** 2001	Publics	Penang Heritage Trust and *The Star* publications, and sponsored by the Penang State Government, Japan Foundation and the ABN-AMRO Bank
5	'**Early Views of Penang & Malacca'**, 2001	Publics	Penang Museum
6	***The Penang Story Website(2001)***	Publics	Penang Heritage Trust
7	***Exhibitions and competitions***	Publics	Penang Heritage Centre
8	***'Education in Conservation' Programme*** *(2000 / 2001)*	All secondary school students and teachers in Penang	Penang Heritage Trust, supported by the Penang State Education Department and.. conducted together with Badan Warisan Malaysia (Heritage Trust of Malaysia)
9	***Heritage in Youth Education — Urban Muslim Community, Culture and Heritage***	Youth Associations and schools	Run by the Penang Heritage Trust and sponsored by the UNESCO
10	***Chinese School History Teachers Camp***	teachers from all over Malaysia.	Penang Heritage Trust
11	***Children of the City (Anak-Anak Kota)*** A Heritage Awareness Programme for Children in the Historic Inner City of Georgetown	children from lower-income families living in the inner city	Arts in Education Working Committee (ARTS-ED) under the Penang Educational Consultative Council(PECC) of the state government with the co-operation of Penang Heritage Trust and Pusat Warisan
12	***Talks and forum***	Publics	Pusat Warisan Penang Heritage Trust, Penang Heritage Centre and Nanyang Folk Culture Group

Table 5.29 : Public Participation, Campaign And Capacity Building

No	Programme	Organiser/Facilitator
1	***TUGI - The Urban Governance Initiative — Penang's Report Card on Cultural Heritage Conservation***	Organised by : **United Nations Development Programme (UNDP)** Aim : **To help local governments make cities in the Asia Pacific more liveable, particularly for the urban poor, women and children,** Programme: i. promoting good governance principles based on social justice, ecological sustainability, political participation, economic productivity and cultural vibrancy Provided the opportunity for citizens of Georgetown to participate in and improve the governance of their city, by apprising their local government in a report card format in the field of heritage conservation. ii. Penang Heritage Trust coordinated a workshop whereby a sample population participated in determining indicators to assess the performance of the local government in the area of heritage conservation. The results were presented to the State Government and Municipal Council. It is believed that empowerment and participation are key elements in good governance and sustainable development.
2	***Women in Urban Governance***	Organised by : **The Penang Heritage Trust** Project launched : **In conjunction with the theme for the United Nations World Habitat Day 2001.** Aim : **to explore ways of improving housing conditions and urban governance in historic Georgetown, following the repeal of rent control in the inner city, through greater representation and participation by women in decision-making** Result : The event brought stakeholders together in a dialogue with a panel of high-ranking decision-making women from the State Government and Municipal Council as well as an international panel of experts to provide perspectives on the issues.
3	***The Penang Local Government Consultative Forum (PLGCF)***	Established by : **Penang State Government** Year : **2000** Aim **: To recognition of the fact that public participation is necessary in the formulation of a holistic vision for local government, in helping to set priorities and in charting strategies to achieve them, thereby fulfilling the needs and aspirations of the people.** Programme : A mass questionnaire survey in different languages was also conducted to gauge citizens' response to local government.

		Result: Issues have been identified and prioritized, strategies have been formulated, consultation and exchanges have been held between City Councillors and the PLGCF members. Transparency, participation, accountability, consensus orientation, equity, effectiveness and efficiency are some of the main indicators prioritized for good governance.
4	***Badan Warisan Malaysia Heritage Awards***	This is an annual competition run by the Badan Warisan Malaysia (Heritage Trust of Malaysia) to recognize local effort in conservation works. It is to be noted that the top award in the first 2 years of the competition, were won by conservation projects in Penang – 'The Syed Al-Attas Mansion' in 2000 and 'Hotel 1926' in 2001.
5	***Site Visits to Historic Sites and Cultural Enclaves***	The Penang Heritage Trust has been conducting monthly site visits since January 2000. Visits include a lecture by the building owner or host community on the history of the community as well as the background and architecture of the particular building and are aimed at exposing members and the public to the wealth and diversity of Penang's cultural heritage.
6	***NGO-Public Campaigns on Heritage and Conservation Issues***	Over the last 10 years, the general public in Penang, has become increasingly aware, not only of their rights as citizens in a democratic society, but also of their ability to negotiate and change what is viewed as undesirable for the general good of Georgetown and Penang. In relation to cultural heritage conservation these may be listed as

Research And Documentation

Research and Documentation

Table 5.30: Documentation Program

No	Programme	Coordinator
1	Sustainable Penang Initiative: vision for Penang's cultural vibrancy	The project was coordinated by SERI with funding support from Canadian International Development Agency (CIDA).
2	The Social Housing Project (1999)	Penang Heritage Trust
3	Nanyang Folk Culture research and publication 'Pre-Millennium Amour to Penang'(2000) 'Farewell to the Sia Boey Market' (2001)	Nanyang Folk Culture Group, Penang
4	A Study of Traditional and Endangered Trades of Georgetown (2000)	Penang Heritage Trust
5	Oral History Workshop (2001)	Penang Heritage Trust
6	Memories of Penang Project	
7	Study groups and student internship	

(5j) Staffing levels

001-M Historic City of Melaka

Table 5.31: Level of Staff for Heritage Building Management

Level	Professional	Technical	Maintenance
Historic Melaka City Council	1 Architect 1 Town Planner	10 Technicians 10 Asst. Planners	25 staff
Melaka Museum Corporation	1 Architect	4 Technicians	8 staff
Melaka Public Works Dpt.	3 Architects 3 Engineers	12 Technicians	24 staff
Melaka Town and Country Planning Dpt.	3 Town Planners	6 Technicians	18 staff

002-P Historic City of George Town, Penang

Table 5.32: Level of Staff for Heritage Building Management

Level	Professional	Technical	Maintenance
Municipal Council of Penang Island	5 Architects 5 Town Planners	15 Technicians 15 Asst. Planner	30 staff
Penang Public Works Dpt.	3 Architects 3 Engineers	6 Technicians 12 Asst. Planner	30 staff
Penang Town and Country Planning Dept.	4 Town Planners	8 Technicians 12 Asst. Planner	24 staff

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

6. MONITORING

(6a) Key Indicators for measuring state of conservation

There are at least three key indicators that have been used by both the Historic Cities of Melaka and George Town, in measuring the state of conservation within their respective core and buffer zones. The three key indicators are : State of Repair, Before and After Restoration Works and Awards Received from local and international institutions.

No	Key Indicators	Periodicity of Review	Location of Records
1	**State of Repair** • Shophouses and townhouses • Religious Buildings • Other Heritage Buildings Monitoring is being carried on regular basis to evaluate the physical condition of all heritage buildings within the Core and Buffer Zones of each Heritage City. Monitoring is based on physical conditions of the buildings concern, either Very Good, Good, Fair and Bad	Periodic.	Historic Melaka City Council Municipal Council of Penang Island
2	**Before and After Conservation Works** Monitoring and recording is also being carried out progressively, in more details, when the owners made applications for repairs and restoration.	When submission for repairs is made	Historic Melaka City Council Municipal Council of Penang Island
3	**Awards Received** Lately, the standards of conservation practices in Malaysia generally, have improved and a number of completed restoration works were duly recognized by the UNESCO Bangkok.	When projects completed and awards received	Historic Melaka City Council Municipal Council of Penang

(6b) Administrative Arrangements for Monitoring Property

At National Level

The newly formed , Department of Heritage, Ministry of Culture, Arts and Heritage is the agency responsible for the management and monitoring of the country heritage as a whole; including properties within the Core and Buffer Zones of the Historic Cities of Melaka and George Town. The contact information of the Department is:

Department of National Heritage
Ministry of Culture, Arts and Heritage
Tingkat 16, Menara TH Perdana
1001 Jalan Sultan Ismail
50250 Kuala Lumpur, Malaysia

Phone	:	+603-2612 7600
Fax	:	+603-2697 5161

At Local Levels

Specifically, the monitoring of heritage properties in the Historic Cities of Melaka and George Town is being carried out by the respective Enforcement Units of the local authorities concerned.

Under the existing by-laws in Malaysia, building and/or landowners are required to obtain permission from the Municipal Council for building works involved in repairs, renovation and restoration, as well as for the construction of new buildings. In the case of minor works, a simple form stating the work to be carried out has to be submitted while for major building works a building plan submission with necessary scaled drawings of floor plans, elevations and sections are required.

For both the Historic Cities of Melaka and George Town, the applications are evaluated by their respective Heritage Units. For the Historic City of Melaka the Heritage Unit is placed under the Department of Urban Planning and Development, and for the Heritage City of George Town is under the Department of Building (as shown in Figure 5.3 and 5.4. Applicants would be required to comply with respective conservation guidelines and other by-laws.

The Building Departments of both Municipal Councils have Building Inspectors who monitor building construction work on site. In cases of building works being carried out without the required permits or approvals from the Building Department, a stop work notice is issued. Further contravention of the Building By-laws may result in fines being compounded or prosecution in court.
A heritage building database using geographical information system (GIS) is being set up to monitor the state of conservation. The records kept in the heritage building inventory include the condition of the building and records proposed and actual interventions that have taken place. These records are maintained by the Heritage Units within the Planning Departments of the respective Municipal Councils.

(6c) Results of Previous Reporting Exercises

No	Key Indicators	Results
1	**State of Repair** • Shophouses and townhouses • Religious Buildings • Other Heritage Buildings	Records of the State of Repair of all heritage buildings within the Core and Buffer Zones of Melaka and George Town is being maintained by the local authorities concerned.
2	**Before And After Restoration Works**	Records of state of conservation before intervention and after the work is completed is also being maintained by the respective local authorities. Before After Appendix 6.1 provides details write-up regarding each competed restoration works to date.
3	**Awards Received**	Several restoration projects implemented by the private sectors have received Merits awards form local and international agencies, in particular form Heritage of Malaysia Trust, Malaysian Institute Of Architects and the UNESCO Asia Pacific Heritage for best practice in conservation, they are: From Heritage of Malaysia Trust: • Syed Alatas Building, George Town,(2000) • Hotel 1926 (2001) • No 8, Heeren Street, Melaka (2005) From Malaysian Institute of Architects: • The Cheong Fatt Tze mansion (1996) • The Khoo Kongsi Stage (2000) From UNESCO Asia Pacific Heritage: • Cheong Fatt Tze Mansion, George Town (2000) • Cheng Hoon Teng Temple, Melaka (2002) • Teo Chew Temple, George Town (2006) • Han Jiang Ancestral Temple (2006) Records are being kept by the owners of the winning projects.

HISTORIC CITIES OF THE STRAITS OF MALACCA:
Melaka and George Town

7. DOCUMENTATION

(7a) i. SLIDES INVENTORY AUTHORIZATION FORM

Id. No.	Caption	Date of Photo (mo/yr)	Photographer/ Director of the video	Copyright owner	Contact details of owner	Non exclusive cession of rights
S01	View towards the central courtyard in the Stadhuys, Melaka	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S02	St. Paul's hill, Melaka dominated by the ruin of Portugis Structures	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S03	Exposure to colonial architecture encouraged local builders to adopt a variety of Neoclassical features on the façade of townhouse resulting in an eclectic local vernacular	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S04	Streetscape of Hang Jebat Street (Jonker Street), the former Kampung Blanda or Dutch Village of Melaka townhouses	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S05	A typical airwell (courtyard)	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S06	The Street of Harmony – 3 connecting streets of Jalan Tukang Besi (Blacksmith Street),Jalan Tukang Emas(Goldsmith Street) and Jalan Tokong (Temple Street) where the 3 major houses of workship of the 3 major religions are situated	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		

S07	The veranda of a Melaka Townhouse at Heeren Street	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S08	Exposure to colonial architecture encourages local builders to adopt a variety of Neoclassical features on the façade of townhouse resulting in an eclectis local vernacular	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S09	A typical five-foot way of Melaka row house and shop houses.This five-foot—wide veranda addressed the extremities of the tropical sun and rain and created pedestrian linkages at ground level.	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S10	Kampung Kling Mosque	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S11	The roofscpae of Melaka historic core	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S12	The roofscape of Melaka Historic Core	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S13	The roofscape of Melaka historic core	2004	Lim Huck Chin	Ministry of Culture, Arts and Heritage		
S14	Aerial photo of George Town showing the nomination site	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S15	Aerial view of George Town facing North	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S16	Close up of aerial view of George Town facing East showing the relationship of city and waterfront	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S17	The prominent offices and godowns of European firms built on the waterfront of Weld Quay, George Town	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S18	One of the prominent commercial buildings built in Neo-Classical Architecture Style on Beach Street	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S19	St. George's Church, at Farquhar Street, George Town	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		

S20	An adaptation of Anglo-Indian Architecturewith Islamic influence: Kapitan Keling Mosque	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S21	Acheen Street Mosque has an octagonal-shape minaret influence from Mohgul Architecture in Acheh	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S22	The early temple for the Chinese community with traditional Southern Chinese Ming Nan Style Architecture: Kong Hock Keong	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S23	South India Architecture: Sri Mahamariammam Temple	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S24	Khoo Kongsi temple and courtyard	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S25	Indo-Malay Palladian Style Architecture: Syed Alattas Mansion	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S26	Close up of aerial view of part of the early planned street grid pattern	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S27	The typical town planning layout of linear rows of shophouses	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
S28	The predominant building type in George Town is the shophouse, with façades of various eclectic style	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		

(7a) ii. PHOTOGRAFY INVENTORY AUTHORIZATION FORM

Id. No.	Caption	Date of Photo (mo/yr)	Photographer/ Director of the video	Copyright owner	Contact details of owner	Non exclusive cession of rights
P01	ST. Paul's Hill	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P02	Clock Tower, Red Square	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P03	Melaka River	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		

P04	The ruin of St. Paul's Church, St. Paul's Hill	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P05	The Red Square – showing the clock tower, Stadthuys, Christ Church standing together, creates the heart of the old city	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P06	The Dutch State House – Stadthuys building	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P07	Christ Church and the ClockTtower	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P08	Hereen Street – Jalan Tun Tan Cheng Lock	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P09	Blacksmith Street – Jalan Tukang Besi	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P10	View of Hereen Street	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P11	Temple Street – Jalan Tokong	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P12	A' Famosa with St. Paul's Hill at the back	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P13	Santiago Gate, A' Famosa, Jalan Kota	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P14	Aerial View of Christ Church	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P15	Cheng Hoong Teng Temple		Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P16	Cheng Hoong Teng Temple	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P17	Mousoleum of Hang Jebat	2004	Mohd Kamil Che Lin	Ministry of Culture, Arts and Heritage		
P18	Melaka Wall	2004		Ministry of Culture, Arts and Heritage		
P19	Melaka Wall			Ministry of Culture, Arts and Heritage		
P20	Early Mapping : Of Southeast Asia, Thomas Suarez, Periplus			Ministry of Culture, Arts and Heritage		
P21	Early Mapping : Of Southeast Asia, Thomas Suarez, Periplus			Ministry of Culture, Arts and Heritage		
P22	Aerial view of George			Ministry of		

	Town, Penang			Culture, Arts and Heritage		
P23	West aerial view of George Town, Penang			Ministry of Culture, Arts and Heritage		
P24	The urban pattern of George Town	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P25	The early Chinese Settlement	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P26	' Five Foot Way' Covered Walkway	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P27	St. George's Church	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P28	Kuan Yin (Goddness of Mercy) Temple	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P29	Kapitan Keling Mosque	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P30	Khoo Kongsi Temple	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P31	The Timber Houses of The Clans Settlement	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P32	City Hall	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P33	Electic Decoration on Window Treatment	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P34	Main Entrance To The Khoo Kongsi Complex	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P35	The Form of The Late Tradisional Chinese Shophouse	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P36	The Festival of The Hungry Ghosts During The 7th Moon of The Chinese Lunar Calendar	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P37	Tua Pek Kong Temple	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P38	The Thaipusam festival	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P39	Sri Mahamariamman Temple	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P40	Acheen Street Malay Mosque	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		

P41	Muslim activities in the mosque	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		
P42	Chiangay Parade In The Annual Ch'ng Panh Festival	2004	Tan Yat Wee	Ministry of Culture, Arts and Heritage		

P01
ST. Paul's Hill
(001 – M) Historic City of Melaka

P02
Melaka River
(001 – M) Historic City of Melaka

P03
Clock Tower, Red Square
(001 – M) Historic City of Melaka

P04
The ruin of St. Paul's Church, St. Paul's Hill
(001 – M) Historic City of Melaka

P05

The Red Square – showing the clock tower, Stadthuys, Christ Church standing together, creates the heart of the old city

(001– M) Historic City of Melaka

P06
The Dutch State House – Stadthuys building
(001– M) Historic City of Melaka

P07
Christ Church and the ClockTtower
(001 – M) Historic City of Melaka

P08
Hereen Street – Jalan Tun Tan Cheng Lock
(001 – M) Historic City of Melaka

P09
Blacksmith Street – Jalan Tukang Besi
(001 – M) Historic City of Melaka

P10
Temple Street – Jalan Tokong
(001 – M) Historic City of Melaka

P11
View of Hereen Street
(001– M) Historic City of Melaka

P12
A' Famosa with St. Paul's Hill at the back
(001 – M) Historic City of Melaka

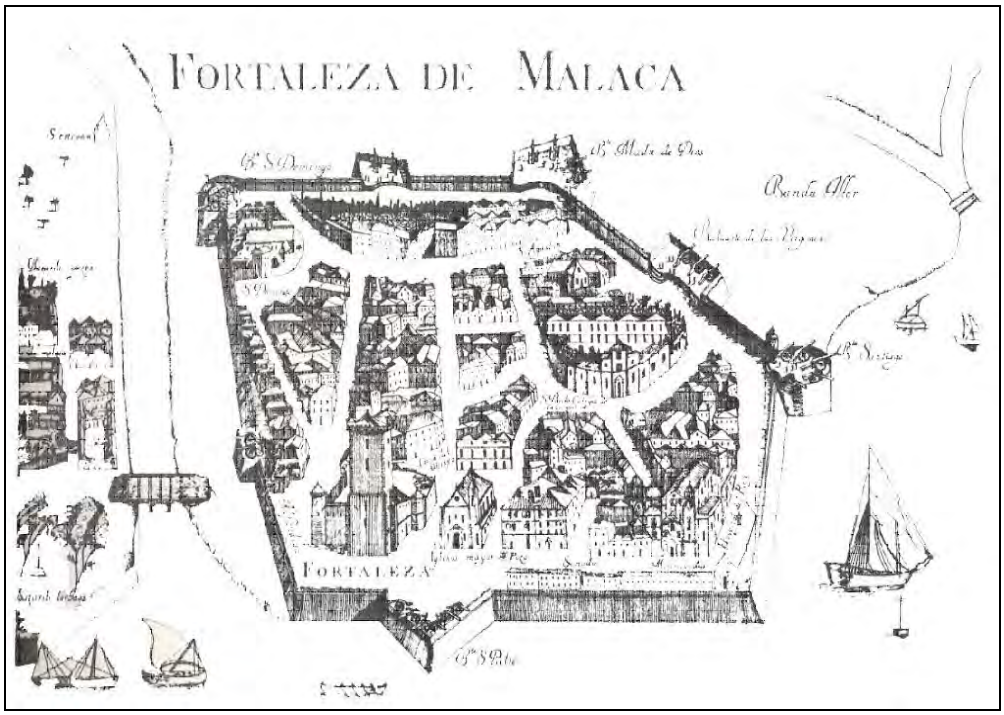
P13
Santiago Gate, A' Famosa, Jalan Kota
(001 – M) Historic City of Melaka

P14
Aerial View of Christ Church
(001 – M) Historic City of Melaka

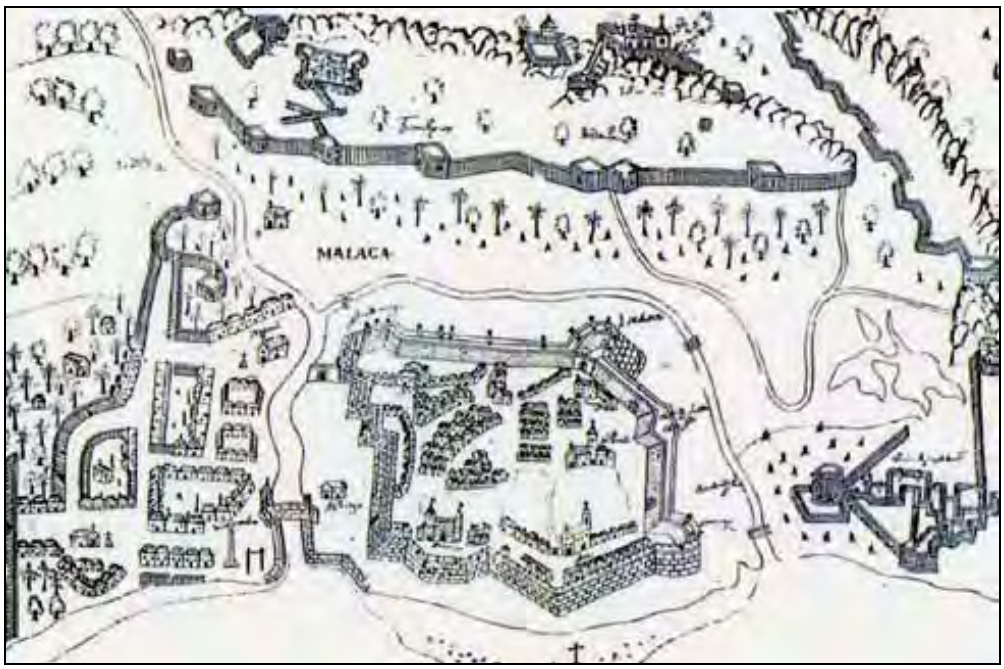
P1
Cheng Hoong Teng Temple
(001– M) Historic City of Melaka

P16
Cheng Hoong Teng Temple
(001 – M) Historic City of Melaka

P17
Mousoleum of Hang Jebat
(001 – M) Historic City of Melaka



P18
Melaka Wall
(001 - M) Historic City of Melaka



P19
Melaka Wall
(001 – M) Historic City of Melaka

P20

Early Mapping : Of Southeast Asia, Thomas Suarez, Periplus

(001 – M) Historic City of Melaka

P21

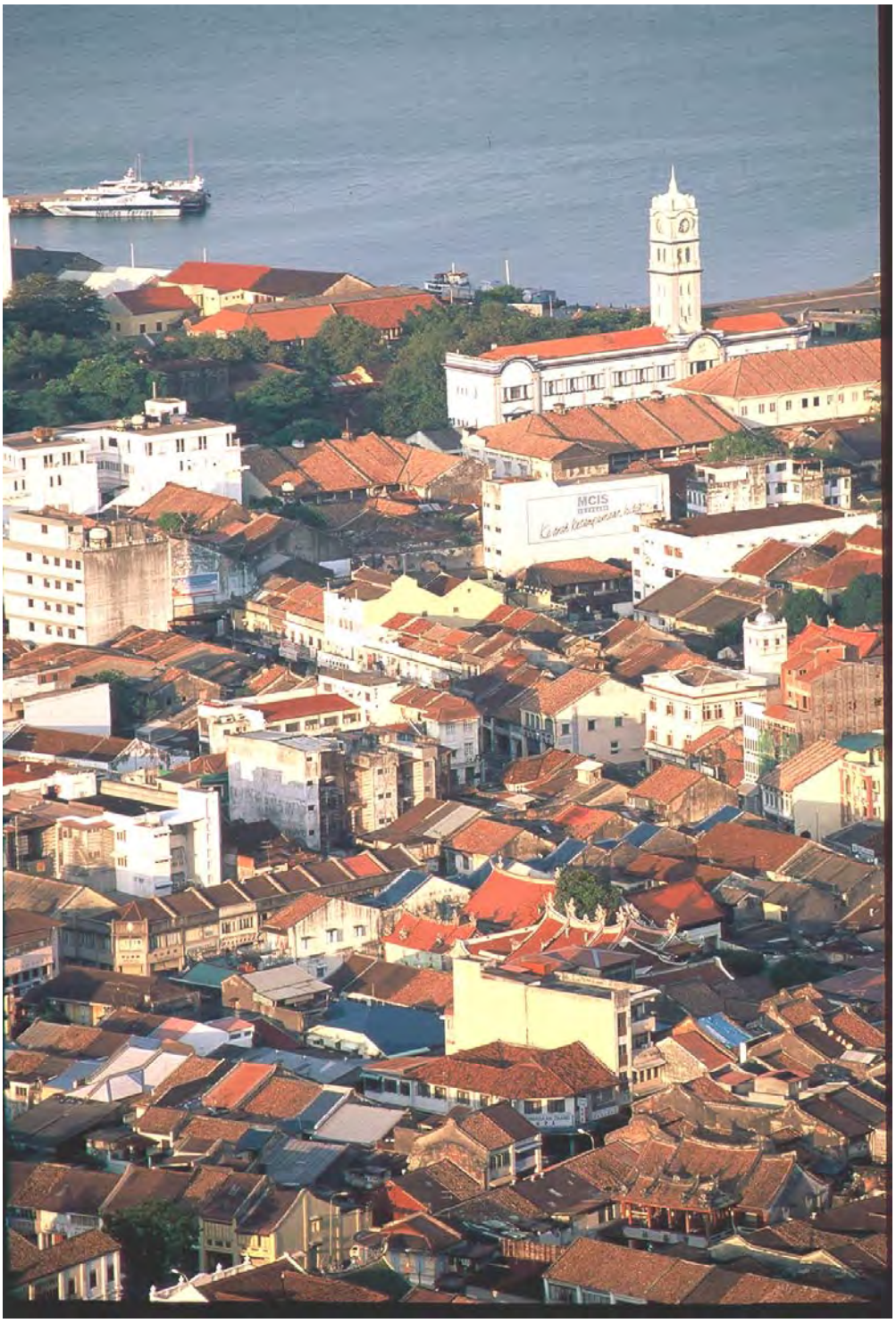
Early Mapping : Of Southeast Asia, Thomas Suarez, Periplus

(001 – M) Historic City of Melaka
2

P22
Aerial view of George Town, Penang
(002 – P) Historic City of George Town

P23
West aerial view of George Town, Penang
(002 – P) Historic City of George Town

P24
The urban pattern of George Town
(002 – P) Historic City of George Town



P25
The early Chinese Settlement
(002 – P) Historic City of George Town

P26

' Five Foot Way' Covered Walkway

(002 – P) Historic City of George Town

P27
St. George's Church
(002 – P) Historic City of George Town

P28

Kuan Yin (Goddness of Mercy) Temple

(002 – P) Historic City of George Town

P29

Kapitan Keling Mosque

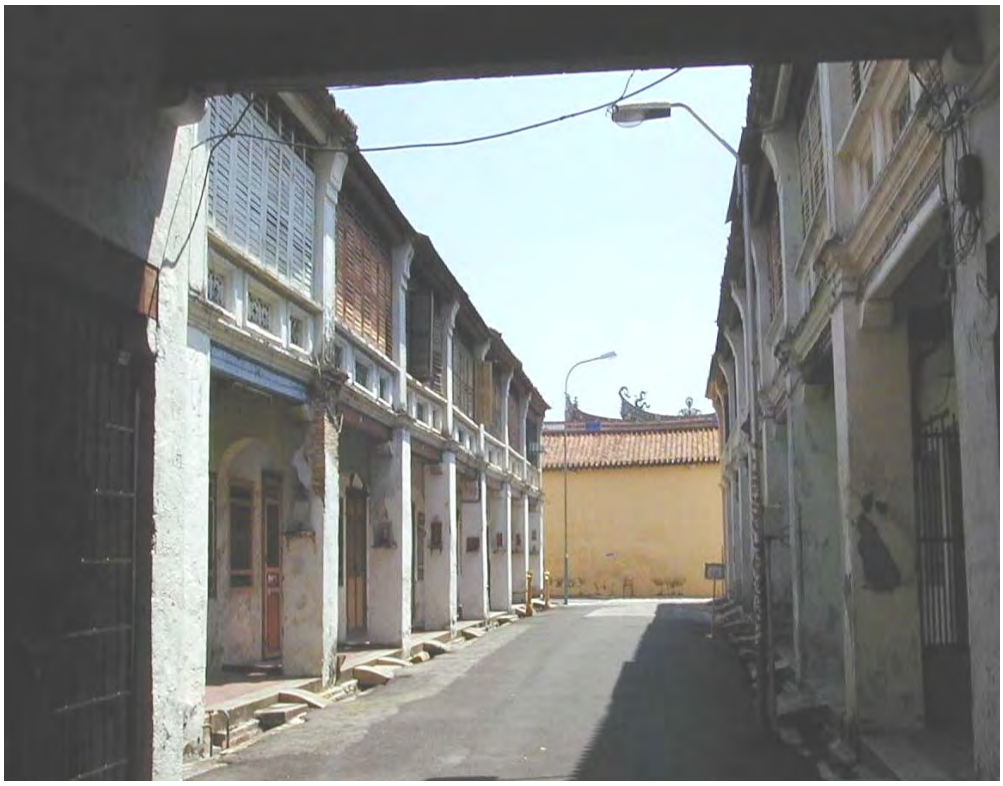
(002 – P) Historic City of George Town

P30
Khoo Kongsi Temple
(002 – P) Historic City of George Town

P31
The Timber Houses of The Clans Settlement
(002 – P) Historic City of George Town

P32
City Hall
(002 – P) Historic City of George Town

P33
Electic Decoration on Window Treatment
(002 – P) Historic City of George Town



P34
Main Entrance To The Khoo Kongsi Complex
(002 – P) Historic City of George Town

P35
The Form of The Late Tradisional Chinese Shophouse
(002 – P) Historic City of George Town

P36

The Festival of The Hungry Ghosts During The 7th Moon of The Chinese Lunar Calendar

(002 – P) Historic City of George Town

P37

Tua Pek Kong Temple

(002 – P) Historic City of George Town

P38
The Thaipusam festival
(002 – P) Historic City of George Town

P39
Sri Mahamariamman Temple
(002 – P) Historic City of George Town

P40
Acheen Street Malay Mosque
(002 – P) Historic City of George Town

P41
Muslim activities in the mosque
(002 – P) Historic City of George Town

P42

Chiangay Parade In The Annual Ch'ng Panh Festival

(002 – P) Historic City of George Town

(7b) Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

(i) Annexes of Maps	
Annex 1.1	The Core and Buffer Zones of the Historic City of Melaka.
Annex 1.2	The Core and Buffer Zones of the Historic City of George Town.
(ii) Appendixes of references	
Appendix 1.1	National Heritage Act 2005 [Act 645]
Appendix 1.2	Town & Country Planning Act 1976 [Act 172]
Appendix 1.3	Street, Drainage and Building Act 1974 [Act 133]
Appendix 1.4	Melaka State Structure Plan (Statutory Plan)
Appendix 1.5	Penang Island Structure Plan (Statutory Plan)
Appendix 1.6	Conservation Action Plan Historic Melaka City Council
Appendix 1.7	Guideline For Conservation Areas & Heritage Buildings (Municipal Council of Penang Island)
Appendix 1.8	The Study on the Improvement and Conservation Historical Urban Environment in the Historical City of Melaka (Summary)
Appendix 1.9	The Study on the Improvement and Conservation Historical Urban Environment in the Historical City of Melaka (Survey Report)
Appendix 1.10	The Study on the Improvement and Conservation Historical Urban Environment in the Historical City of Melaka (Final Report)
Appendix 1.11	The Study on the Improvement and Conservation Historical Urban Environment in the Historical City of Melaka (Public Participation Manual)
Appendix 1.12	Monitoring Exercises (Summary of Completed Conservation Works)

(7c) Form and date of most recent records or inventory of property

No	Records or Inventory of Property	Form	Date
1.	Buildings Record and Inventory for the Conservation Area of Historic Melaka City	Document	1994, 1998 & 2004
2.	Buildings Record and Inventory for the Conservation Area of Historic Melaka City	Up-dated Document & GIS System	2004
3.	Buildings Record and Inventory for the Conservation Area of George Town, Penang	Document	2002
4.	Buildings Record and Inventory for the Conservation Area of George Town, Penang	Up-dated Document & GIS System	2004

(7d) Address where inventory, records and archives are held

No.	Addresses where inventory, records and archives are held	Inventory Records
1.	**National Heritage Department** Ministry of Culture, Arts and Heritage Level16, Menara TH Perdana, 1001 Jalan Sultan Ismail 50250 Kuala Lumpur, MALAYSIA	Building Inventory Document, Maps, Drawings and Heritage Database
2.	**Department of Museum Malaysia** Ministry of Culture, Arts and Heritage Jalan Damansara 50566 Kuala Lumpur, MALAYSIA	Building Inventory Documents and Historic Photographs
3.	**National Achieves Department** Jalan Duta, 50568 Kuala Lumpur	Historic Photograph, Maps and Archival Documents.
4.	**Melaka Museums Corporation (PERZIM)** Melaka Heritage Complex Jalan Kota 75000 Melaka, MALAYSIA	Building Inventory Documents, Historic Photographs, Maps and Drawings.
5.	**Historic Melaka City Council (MBMB)** Graha Makmur, No.1 Lebuh Ayer Keroh 75450 Melaka, MALAYSIA	Building Inventory Document, Maps, Drawings and GIS System
6.	**Municipal Council of Penang Island (MPPP)** 17th Floor, KOMTAR 10675 Penang, MALAYSIA	Building in Inventory Document, Maps, Drawings and GIS System

(7e) Bibliography

Abdullah Bin Abdul Kadir (1969), *The Hikayat Abdullah.* Annotated and Translated by A.H.Hill,. Kuala Lumpur, Oxford University Press.

Andaya, W. and L.Y.(1983), *Sejarah Malaysia.* Petaling Jaya, Macmillan Publishers (M) Sdn Bhd.

Arasaratnam, S.(1966), *Indian Festivals in Malaya.* Kuala Lumpur, Marican & Sons (Malaysia) Ltd.

British Malaya, *A Report on the 1931 Census. And On Certain Problems of Vital Statistics.* The Crown Agents for the Colonies for Malayan Information Agency.

Bird, Isabella (1983), *The Golden Chersonese.* Introduction by Robin Hanbury Tenison. London, Century Publishing.

Bonney, R.(1971), *Kedah 1771-1821. The Search for Security and Independence.* Kuala Lumpur, Oxford University Press.

Butcher, John (1979), *The British In Malaya 1880-1941. The Social History of a European Community in Colonial South-East Asia.* Kuala Lumpur, Oxford University Press, 1979.

Chan Gaik Gnoh (1982), "The Kapitan Cina System in the Straits Settlements", *Malaysia In History.* Journal of the Malaysian Historical Society, Vol.25, 1982.

Chen Voon Fe (Ed)(1998) , *The Encyclopedia of Malaysia* ,Volume 5 Editions, Didier Millet , Singapore

Chong Kwee Kim (2001), "In Good Hands", *The Star,* 5 February 2001.

Clammer, John R. (1979), *The Ambiguity of Identity, Ethnicity, Maintenance and Change Among Straits Chinese Community of Malaysia and Singapore.* Singapore, ISEAS, Occasional Paper, No. 54, 1979.

Clodd, Harold Park (1948), *Malaya's First British Pioneer. The Life of Francis Light.* London, Luzac.

Drabble, J.H. (2000), *An Economic History of Malaysia, c.1800-1990. The Transition To Modern Economic Growth.* Houndmills, Basingstoke, Hampshire and London, Macmillan Press.

Eredia's Description of Malacca, Meridional India and Cathay. Translated from the Portuguese with notes by J.V.Mills and new introduction by Cheah Boon Kheng, MBRAS, Reprint, 14, 1997.

Fujimoto, Helen (1988), *The South Indian Muslim Community and the Evolution of the Jawi Peranakan in Penang Up To 1948.* ILCAA, Tokyo Gaikokugo.

Furnivall, J.S. (1956), *Colonial Policy and Practice. A C*omparative Study of Burma and Netherlands India. New York, New York University Press.

General Remarks of the Federated Malay States 1901.

Ghulam-Sarwar Yousuf (1989), *Muslim Festivals. Essence and Observances.* Islamic Penang Information Centre, Malayan Pakistani League.

Hall, D.G.E. (1981), *A History of Southeast Asia*. Fourth Edition. Macmillan Asian History Series. Houndmills, Basingstoke, Hampshire and London, Macmillan Education Ltd.

Hall, Kenneth (1999), R., "Early History in Southeast Asia" Nicholas Tarling (ed.), *The Cambridge History of Southeast Asia.* Cambridge University Press.

Harrison, Brian, *Waiting For China. The Anglo Chinese College at Malacca, 1818-1843., and Early Nineteenth Century Missions.* Hong Kong, 1979.

_____ , *Holding the Fort: Melaka Under Two Flags, 1795-1845.* Kuala Lumpur, MBRAS, 1985.

Karthigesu, R., "Mariamman's Temple" *Pulau Pinang,* Vol.2, No.6, 1990, pp 17-20.

Khoo Joo Ee, "The Romance of the Nyonya", *Pulau Pinang.* Vol.2, No.6, 1990, pp 17-20.

Khoo Kay Kim (1984), *Malay Papers and Periodicals as Historical Sources.* Kuala Lumpur, University of Malaya Library.

Khoo Keat Siew, "Halls of Fame", *Pulau Pinang.* Vol.2, No.1, 1990, pp 13-14.

Khoo Su Nin, "Clan Pillar at the Sea's Edge" *Pulau Pinang.* Vol.2, No.1, 1990, pp 23-25.

_____ , "The Khoo Clan", *ibid, pp 4-12.*

_____ , "Our Quaint Street", *Pulau Pinang,* Vol. 5, 1989, pp 5-6.

_____ , "Silver Chariot", *Pulau Pinang.* Jan-Feb 1989, pp 12-19.

_____ , "The Yoke of Peacock Feathers", *ibid.,* pp 22-23.

_____ , "The Acheen Street Community: A Melting Pot of the Malay World", *Pulau Pinang,* Vol.2, No.2, 1990, p. 2.

Khor Cheng Kee,"The Call of Chap Goh Meh", *Pulau Pinang,* Vol.1,No.2, 1989, pp 20-22.

Mahani Musa (1999), "Malays and Red and White flag Societies in Penang 1830s-1920s", *JMBRAS,* Vol. 72, Pt.2, No. 277, December 1999.

Malacca. The Times Travel Library, Singapore, 1986.

Manson, Joy (1965), *Festivals of Malaya*. Singapore, Eastern Universities Press.

Meerah, N., "Old Tamil Place Names", *Pulau Pinang*. Vol.1, No.5, 1989, pp 13-15.

Mohd. Ishak Abd. Aziz (1979), *Sejarah Boria.* Typescript Series of General Culture, Ministry of Culture, Youth and Sports, Kuala Lumpur.

Muhammad Yusof Hashim(1989), *Kesultanan Melayu Melaka.* Kuala Lumpur, Dewan Bahasa dan Pustaka.

Muhammad Yusof Sultan Mydin(1922), *Boria dan Bencananya (Jawi).* Penang, Mercantile Press.

Mujeini Amat, "Sejarah Awal Persekolahan Melayu di Pulau Pinang", *Malaysia Dari Segi Sejarah.* Bil. 11, 1982.

Omar Farouk Shaeik Ahmad (1978), "The Arab In Penang", *Malaysia In History,* Vol. XXI, No.2, December.

Ong Seng Huat, "Temple On The Knoll", *Pulau Pinang,* Jan-Feb 1989, pp 24-29.

_____ , "Who Was Cheong Fatt Tze?", *Pulau Pinang,* Vol.1, No.3, 1989, pp16-18.

Pintado, Manuel Joachim(1980), *A Stroll Through Ancient Malacca And A Glimpse of Her Historical Sites.* Melaka, Loh Printing Press.

Purcell, Victor (1967), *The Chinese In Malaya.* Kuala Lumpur Oxford University Press.

Rabeendran, R., "Ethno-Racial Marginality in West Malaysia: The Case of Peranakan Hindu Malacca or Malacca Chitty Community", University of Malaya, n.d.

Rahmah Bujang (1989), *Seri Bangsawan.* Kuala Lumpur, Dewan Bahasa dan Pustaka.

Ramlah Adam (1981), "Perkembangan Maktab Melayu Melaka (Dari 1900-1922)" *Jurnal Sejarah Melaka.* Bil.6.

Report on the Census of the Straits Settlements (including Cocos Islands & Christmas Island) and the Protected Malay States of the Malay Peninsula, 1891.

Roff, W.R.(1980), *The Origin of Malay Nationalism.* Kuala Lumpur, University of Malaya Press.

Sadka, Emily (1998), *The Protected Malay States 1874-1895.* Kuala Lumpur, University of Malaya Press..

Sejarah Melayu (1998), The Malay Annals. MS Raffles No.18, compiled by Cheah Boon Kheng and transcribed by Abdul Rahman Haji Ismail, MBRAS.

Stephen, Jeyaseela (1996), "Trade Economy of Malacca in the Sixteenth Century as Gleaned from the Portuguese Archival Records" paper presented at IAHA, Bangkok, 20-24 May 1996.

Tan Leh Sah (1989), "Convent Light Street", *Pulau Pinang,* Vol.1, No.6, pp 24-26.

Tan Liok Ee, *The Politics of Chinese Education in Malaya, 1945-1961.* Kuala Lumpur, Oxford University Press,, 1997.

_____ , "Women And Education In Immigrant Societies: The Experience of Chinese Women In Malaysia" paper presented at the International Conference on Immigrant Societies and Modern Education, 31 August – 3 September 2000, National University of Singapore.

Tan Sooi Beng (1993), *Bangsawan. A Social and Stylistic History of Popular Malay Opera.* Singapore, Oxford University Press, 1993.

Tan, Diana (Ooi)(1978), "The Penang Straits Chinese British Association", *Malaysia In History.* Vol.XXI, No.2, December.

Teoh Boon Seong and Lim Boon Soon (1999), "Malay Words in Baba Hokkien of Penang", *JMBRAS, LXXI, Pt.*

Thomas, Philip, L., *Like Tigers Around A Piece of Meat. The Baba Style of Dondang Sayang.* Local History and Memoir, Singapore, ISEAS, 1986.

Vaughan, J.D.(1971), *The Manners and Customs of the Chinese of the Straits Settlements.* With an introduction by Wilfred Blythe. Kuala Lumpur, Oxford University Press.

Winstedt, R.O.(1968), *A History of Malaya.* Third Edition. Kuala Lumpur, Marican & Sons (M) Ltd..

Wolters, O.W (1970)., *The Fall Of Srivijaya In Malay History.* Kuala Lumpur, Oxford University Press.

Wong, C.S.(1963) , *A Gallery of Chinese Kapitans.* Singapore.

Wurtzburg (1984), C.E.,*Raffles of the Eastern Isles.* Singapore, Oxford University Press.

Yen Ching Hwang (1976), *The Overseas Chinese and the 1911 Revolution. With Special Reference to Singapore and Malaya,* Kuala Lumpur, Oxford University Press,

Yahaya Ahmad (2004), *Conservation Management of World Heritage Cities in South East Asia*, PhD Thesis, University of Liverpool, United Kingdom

HISTORIC CITIES OF THE STRAITS OF MALACCA:
Melaka and George Town

8. CONTACT INFORMATION OF RESPONSIBLE AUTHORTIES

(8a) Preparer

Name & Contact	Specialisation / Roles / Representatives
Professor Dato' Dr. Siti Zuraina Abdul Majid **National Heritage Department** Ministry of Culture, Arts and Heritage Level16, Menara TH Perdana 1001 Jalan Sultan Ismail 50250 Kuala Lumpur, MALAYSIA Phone : +603 - 2612 7600 Fax : +603 - 2697 5161 E-mail : zuraina@heritage.gov.my	Commissioner of Heritage
Dato' Dr. Adi Haji Taha **Department of Museum Malaysia** Ministry of Culture, Arts and Heritage Jalan Damansara 50566 Kuala Lumpur, MALAYSIA Phone : +603-2282 6255 Fax : +603-2287 1275 E-mail : adiht@jma.gov.my	Director General of Museum Malaysia
Paiman Keromo **Department of Museum Malaysia** Ministry of Culture, Arts and Heritage Jalan Damansara 50566 Kuala Lumpur, MALAYSIA Phone : +603-2282 6255 Fax : +603-2287 1275 E-mail : paiman@jma.gov.my	Deputy Director General of Museum Malaysia
Assoc. Professor Dr. Yahaya Ahmad **Deputy Dean** Faculty of the Built Environment University of Malaya 50603 Kuala Lumpur, MALAYSIA Phone : +603-7967 5372 Fax : +603-7967 5713 E-mail : yahaya@um.edu.my	Head of Preparation Team Specialization: Conservation Management Conservation of Timber Buildings

Professor Yukio Nishimura **Department of Urban Engineering** Faculty of Engineering University of Tokyo 7 – 3 – 1, Hongo, Bunkyo – ku, Tokyo 113 – 8656 JAPAN Phone : 81 – 3 – 5841 - 6261 Fax : 81 – 3 – 5841 - 6265 E-mail : nishimur@ud.t.u – tokyo.ac.jp	Heritage Expert Role: International Advisor
Assoc. Professor Dr. Amran Hamzah **Tourism Planning Research Group** Faculty of Built Environment University of Technology Malaysia 81310 UTM Skudai Johor Darul Takzim, MALAYSIA Phone : +607-553 0658 Fax : +607-556 6155 E-mail : tprgfab@yahoo.com	Member of Preparation Team Specialization: Tourism Planning
Assoc. Professor Dr. Syed Zainol Abidin Idid **Urban Design and Conservation Research Unit** Faculty of Built Environment University of Technology Malaysia 81310 UTM Skudai Johor Darul Takzim, MALAYSIA Phone : +607-553 0645 Fax : +607-556 6155 E-mail : ididsza@yahoo.com	Member of Preparation Team Specialization: Urban Conservation
Assoc. Professor Dr. A. Ghafar Ahmad **School of Housing, Building and Planning** University of Science Malaysia 11800 Penang, MALAYSIA Phone : +604-653 2820 Fax : +604-657 6523 E-mail : aghafar@usm.my	Member of Preparation Team Specialization: Building Conservation
Dr. Badriyah Haji Salleh **Faculty of Social Science & Humanities** Sultan Idris Education University 35900 Tanjong Malim Perak Darul Ridzuan, MALAYSIA Phone : +605-419 0352 Fax : +605-459 8606 E-mail : bud1942@streamyx.com	Member of Preparation Team Specialization: Historian

Rosli Haji Nor **National Heritage Department** Ministry of Culture, Arts and Heritage Level 16, Menara TH Perdana 1001 Jalan Sultan Ismail 50250 Kuala Lumpur, MALAYSIA Phone : +603-2612 7600 Fax : +603-2260 6099 E-mail : roslinor@heritage.gov.my	Heritage Officer / Architect Representatives from the Department of National Heritage
Mohd. Syahrin Abdullah **Department of National Heritage** Ministry of Culture, Arts and Heritage Tingkat 16, Menara TH Perdana 1001 Jalan Sultan Ismail 50250 Kuala Lumpur, MALAYSIA Phone : +603-2612 7600 Fax : +603-2260 6099 E-mail : syahrin@heritage.gov.my	Heritage Officer / Anthropology Representatives from the Department of National Heritage
Hajah Patahiyah Ismail **Municipal Council of Penang Island (MPPP)** Heritage Section,Building Department 61 Macalister Lane 10400 Penang, MALAYSIA Phone : +604-261 8139 Fax : +604-229 9637 E-mail : patahiyah@mppp.gov.my	Director of Building Department / Architect Representatives from Municipal Council of Penang Island (MPPP)
Noorhanis Hj. Noordin **Municipal Council of Penang Island (MPPP)** Heritage Section, Building Department 61 Macalister Lane 10400 Penang, MALAYSIA Phone : +604-2682145 Fax : +604-229 9637 E-mail : hanis@mppp.gov.my	Architect Representatives from Municipal Council of Penang Island (MPPP)
Lim Chooi Ping **Municipal Council of Penang Island (MPPP)** Heritage Section, Building Department 61 Macalister Lane 10400 Penang, MALAYSIA Phone : +604-268 2164 Fax : +604-229 9637 E-mail : limcp@mppp.gov.my	City Town Planner Representatives from Municipal Council of Penang Island (MPPP)

Tan Lin Hai **Municipal Council of Penang Island (MPPP)** Heritage Section, Building Department 61 Macalister Lane 10400 Penang, MALAYSIA Phone : +604-268 2259 Fax : +604-229 9637 E-mail : kahchuak77@hotmail.com	Conservation Architect Representatives from Municipal Council of Penang Island (MPPP)
Khadijah Karim **Penang Town and Country Planning Department** 57th Floor, KOMTAR Jalan Penang 10875 Penang, MALAYSIA Phone : +604-650 5488 Fax : +604-263 7580 E-mail : adijah59@yahoo.com	Town Planner Representatives from Penang Town and Country Planning Department
Mansor Sudin **Historical Melaka City Council (MBMB)** Graha Makmur No.1 Lebuh Ayer Keroh 75450 Melaka, MALAYSIA Phone : +606-232 6411 Fax : +606-231 2431 E-mail : mansor@mbmb.org.my	Director of Town Planning Department / Town Planner Representatives from Melaka Historical City Council (MBMB)
Erne Hamsah **Historical Melaka City Council (MBMB)** Graha Makmur No.1 Lebuh Ayer Keroh 75450 Melaka, MALAYSIA Phone : +606-232 6411 Fax : +606-231 2431 E-mail : erne_arch@yahoo.com.sg	Conservation Architect Representatives from Melaka Historical City Council (MBMB)
Zainuddin Ahamad **Melaka Town and Country Planning Department** Level 5, Wisma Negeri Jalan Wisma Negeri 75450 Ayer Keroh Melaka, MALAYSIA Phone : +606-232 3482 Fax : +606-232 3443 E-mail : zidan2306@yahoo.com	Director Melaka Town and Country Planning / Town Planner Representatives from Melaka Town and Country Planning Department

Shahzarimin Salim **Melaka Town and Country Planning Department** Level 5, Wisma Negeri, Jalan Wisma Negeri 75450 Ayer Keroh Melaka, MALAYSIA Phone : +606- 232 3482 Fax : +606- 232 3443 E-mail : shahzarimin@townplan.gov.my	Town Planner Representatives from Melaka Town and Country Planning Department
Khamis Haji Abbas **Melaka Museums Corporation (PERZIM)** Melaka Heritage Complex Jalan Kota 75000 Melaka, MALAYSIA Phone : +606-282 6526 Fax : +606-282 6745 E-mail : khamis@perzim.gov.my	General Manager / Historian Representatives from Melaka Museums Corporation (PERZIM)

(8b) Official Local Institution/Agency

Name of Agency	Contact
National Heritage Department Ministry of Culture, Arts and Heritage Malaysia Level 26,27,30,34 & 35, Menara TH Perdana 1001 Jalan Sultan Ismail 50694 Kuala Lumpur, MALAYSIA	Phone : +603-2612 7600 Fax : +603-2697 5161 Web : heritage.gov.my
Department of Museum Malaysia Ministry of Culture, Arts and Heritage Jalan Damansara 50566 Kuala Lumpur, MALAYSIA	Phone : +603-2282 6255 Fax : +603-2287 1275 Web : jmm.gov.my
Municipal Council of Penang Island (MPPP) 17th Floor, KOMTAR 10675 Penang, MALAYSIA	Phone : +604-261 8139 Fax : +604-229 9637 Web : mppp.gov.my
Penang Town and Country Planning Department 57th Floor, KOMTAR Jalan Penang 10875 Penang, MALAYSIA	Phone : +604-650 5488 Fax : +604-263 7580 Web : sukpp.gov.my

Historic Melaka City Council (MBMB) Graha Makmur, No.1 Lebuh Ayer Keroh 75450 Melaka, MALAYSIA	Phone : +606-232 6411 Fax : +606-231 2431 Web : mbmb.gov.my
Melaka Town and Country Planning Department Level 5, Wisma Negeri Jalan Wisma Negeri 75450 Ayer Keroh Melaka, MALAYSIA	Phone : +606-232 3482 Fax : +606-232 3443 Web : jpbdmelaka.gov.my
Melaka Museums Corporation (PERZIM) Melaka Heritage Complex Jalan Kota 75000 Melaka, MALAYSIA	Phone : +606-282 6526 Fax : +604-282 6745 Web : perzim.gov.my

(8c) Other Local Institutions

Name of Agency	Contact
Department of Museum Malaysia (Northern Region) 242 A Bangunan Dispensari Lama 08400 Pekan Merbok Kedah Darul Aman, MALAYSIA	Phone : +604-457 2005 Fax : +604-457 4635
Penang Development Corporation 1, Pesiaran Mahsuri Bayan Baru 11909 Bayan Lepas Penang, MALAYSIA	Phone : +604-634 0111 Fax : +604-643 2405
University of Malaya 50603 Kuala Lumpur, MALAYSIA	Phone : +603- 7967 5372 Fax : +603- 7967 5713
University of Science Malaysia 11800 Penang, MALAYSIA	Phone : +604-653 2820 Fax : +604-657 6523
University of Technology Malaysia 81310 UTM Skudai Johor Darul Takzim, MALAYSIA	Phone : +607-553 0645 Fax : +607-556 6155

Ministry of Tourism Malaysia, Level 32, Menara Dato' Onn Putra World Trade Centre 45 Jalan Tun Ismail 50695 Kuala Lumpur, MALAYSIA	Phone : +603-2693 7111 Fax : +603-2694 1146
Penang Economic Planning Unit Level 26, Kompleks Tun Abdul Razak (KOMTAR) 10503, Pulau Pinang, MALAYSIA	Phone : +604-650 5151 Fax : +604-261 5493
Melaka Economic Planning Unit Deputy Chief Ministry Department Level 3, Blok Temenggong Seri Negeri, Ayer Keroh 75450 Melaka, MALAYSIA	Phone : +606-230 7321 Fax : +606-232 8420
Department of Museum Malaysia **(Southern Region)** No.1, Jalan Kota 75000 Bandar Hilir Melaka, MALAYSIA	Phone : +606-286 5092 Fax : +606-282 0769
Badan Warisan Malaysia **(Heritage of Malaysia Trust)** P.O. Box 11432 50746 Kuala Lumpur MALAYSIA	Phone : + 603-2144 9273 Fax : + 603-2145 7884

(8d) Official Web Address

Ministry of Culture, Arts and Heritage Kuala Lumpur, MALAYSIA	www.heritage.gov.my
National Heritage Department Malaysia Kuala Lumpur, MALAYSIA	www.heritage.gov.my
Department of Museum Malaysia Kuala Lumpur, MALAYSIA	www.jmm.gov.my
Municipal Council of Penang Island (MPPP) Penang, MALAYSIA	www.mppp.gov.my
Historical Melaka City Council (MBMB) Melaka, MALAYSIA	www.mbmb.gov.my

9. SIGNATURE ON BEHALF OF THE STATE PARTY

This Nomination Dossier is being submitted to the World Heritage Committee, UNESCO for possible inscription of the **Historic City of Melaka** and the **Historic City of George Town** in the list of World Heritage Site as :

HISTORIC CITIES OF THE STRAITS OF MALACCA:
Melaka and George Town

By

THE GOVERNMENT OF MALAYSIA

DATUK SERI UTAMA DR. RAIS YATIM
Minister
Ministry of Culture, Arts and Heritage
MALAYSIA

..... January 2007

These Documents are available in paper version only:

Laws Of Malaysia, National Heritage Act 2005 (Act 645)

Town and Country Planning Act 1976 (Act 173)

Street, Drainage and Building Act 1974 (Act 133)

Melaka State Structure Plan 2000 – 2020 (in Malay)

Penang State Draft Structure Plan 2005 – 2020 (in Malay)

Conservation Action Plan (in Malay)

The Study on the Improvement and Conservation of Historical Urban Environment in the Historical City of Melaka – Survey Report

The Study on the Improvement and Conservation of Historical Urban Environment in the Historical City of Melaka – Final Report

The Study on the Improvement and Conservation of Historical Urban Environment in the Historical City of Melaka – Pubic Participation Manual

Main Contractor	:	Najcom Sdn. Bhd.

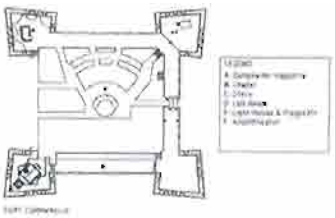
Programme of Works

Contact Period	:	42 weeks (Jan~Nov 2000)

The Project's Significance

A mounting interest in heritage conservation among Malaysians, particularly the local Penangites; Fort Cornwallis restoration appearing in the local news; project presentations at heritage seminars and meetings have all placed Fort Cornwallis in the Public limelight. The restoration of Fort Cornwallis has indeed received an overwhelming response from the local and foreign tourists who had visited the site during the restoration project. With the reconstruction of walls, the entrance gate and the exposure of the moat at the fort's west zone, the tourists now would be able to experience the Fort Cornwallis as it was in the old days.

The restoration of Fort Cornwallis has posed a great challenge to many, particularly those directly involved in the conservation of this historical landmark of Penang. It has exemplified positive efforts by the Malaysian Government, particularly the Department of Museums and antiquities, in conserving heritage buildings and monuments for future posterity. The successful restoration of Fort Cornwallis for breathed new life and brought hope for the future of this historic fort. A proposal has been initiated to establish a Fort Cornwallis Research Centre within the fort vicinity to encourage research activities concerning the fort and heritage conservation as a whole. The centre could, among others, set up a display of various artefacts found during the restoration work; pictorial documentation of Fort Cornwallis, archaeological surveys, old maps and photographs as well as other documentations related to the fort. Parts of the existing trial trench in the main compound of the Fort Cornwallis may also be open for tourist attraction. Further archaeological works should be carried out in the future to reveal the old structures and moat of the fort. A cyclical maintenance programme should be established to monitor and maintain the conditions of the Fort. It is envisaged that the restoration of Fort Cornwallis would rally more interest and support for heritage conservation within Penang and the country in the future.



Floor Plan

Defects

Archaeological Works

Restoration Works

THE CONVENT STREET, PENANG - 1859

"SAVE THE CONVENT LIGHT STREET"
Georgetown's first high profile public fund raising campaign for private conservation

Brief History, Location & Conservation Considerations
In 1852 three French nuns of the Holy Infant Jesus Mission arrived in Penang to start a school for girls and in 1859, the oldest girls' school in Malaysia was built on seven-acre site located at the end of Light Street, within the main civic square of historic Georgetown. The square contains a remarkable collection of buildings constructed at various times over a span of 200 years, the most important being Government House built by Governor Farquhar in 1804. It sat within the grounds of 'Well Estate' established by Francis Light in 1786. Government House was the first non-military seat of the East India Company in Penang housing the Governor's Office and Council Chambers and received such distinguished visitors as the Governor General of India, Lord Minto, in 1811. Young Stamford Raffles, the eventual founder of Singapore, worked at Government House in what would later become Convent Light Street grounds, as Assistant Secretary under Governor Phillip Dundas.

Historically rich and almost fully intact and certainly fully in use, the Convent Light Street has been responsible for the education and training of girls from all walks of life in Penang as well as those from neighbouring countries. Bombed in parts by the Japanese Air Force before 1942, it was then occupied by invading forces and used as a naval base. Sailors from the USS Grenadier, sunk in Penang in 1943, were imprisoned and tortured within the Convent, their names scratched on the walls now protected by glass plates. Unwanted babies of Georgetown of all races were left at the gates to be raised in the orphanage by the nuns. Elite families throughout the country, including the Malay royal families, sent their young princesses to the Convent Light Street as boarders to be properly trained to be 'young ladies' by the nuns.

The Convent of the Holy Infant Jesus, together with other important buildings in the vicinity. such as the 1905 Supreme Court building, the 1880 Town and City Halls, the 1821 Penang Free School (now the State Museum), the 1818 St. George's Anglican Church and the 1860 Catholic Church of the Assumption, form the nucleus of the collection of Georgetown's early historic public buildings. Several of these been gazetted by the National Museums Board.

Brief Description of the Buildings in the Convent Light Street
Besides Government House which survives intact today and is probably the most important example of early Anglo-Indian public-building architecture in this country, the complex includes a 1932 'new' Chapel, school halls, cloisters for nuns, a defunct orphanage and boarding houses now serving other needs, classrooms, gardens and service buildings. Building styles range from early Anglo-Indian to Art Noveau decorative works and Art Deco interiors with Gothic fenestration thrown in for good measure (refer to plan).

Background to the Restoration
The Federal Ministry of Education took over the administration of the school in 1957, while the physical building itself remained the property and the responsibility of the Holy Infant Jesus Mission. The lack of funds and the resultant lack of maintenance led to severe deterioration of roofs and timbers and in the early 1990's sections of classrooms had to be closed due to the imminent danger of collapsing roofs. During that period the Mission seriously considered selling the entire property to a private developer who would most certainly, have demolished all existing structures. The State Government had, in the meantime, drawn up plans for new highways in the area, part of which ran through the Convent grounds.

The alumni as well as the general public of Penang responded to 'Save the Convent Light Street' Campaign, whether through a sense of nostalgia and sentimentality for the alma mater, an awareness of the critical importance of the site or recognition of the integrity of the civic square.

The second half of the 1990's saw a high-powered committee being formed, many fund raising events being organised and consultants and a leading building contractor coming forward to volunteer services to purchase, direct and supervise all works.

Client's Brief
"A single rose can be my garden"
The dream of the Chairman of the School Board, Sister Francis de Sales Sheehan, was that the Convent Light Street be restored to its former glory. She was the force behind the fund-raising drive and worked tirelessly to achieve her dream. She passed away in 1998 at the age of 82, satisfied at the attainment of her vision.

Value of Works
In the range of ± US$660,000

Project Team

Client	:	The Convent Light street School Board / Holy Infant Jesus Mission / Save Convent Light Street Committee (Sr.Francis de Sales, Frances Chan, Wong Kam Hoong)
Project Manager	:	Tan Beng Hwa
Contractors	:	Seng Seng Construction Company

Scope of Works
- Changing / strengthening of all damaged timbers in all buildings on site.
- Changing of roof tiles, terracotta Marseilles tiles.
- Repairing of all damaged plasters.
- Repairing of rainwater goods.
- Making good drainage systems.
- Making good floors and tiles.
- Constructing a new canteen and pick-up area - single storey, open sided, terracotta roofed.
- Repairing perimeter wall and restoring gateposts.
- Repainting all buildings on site.

Significance of Project
The Convent Light Street has retained its original usage for the last 143 years. It has absorbed existing buildings as Government House into its growth areas, it has evolved to meet current educational needs and it has practised a practical adaptive re-use approach in all its operations. Old buildings have been treated with respect for their original form and function and nay new additions to the site have maintained a similar scale. The recent restoration exercise did not stress material authenticity, rather it emphasized practicality and economy while maintaining a critical awareness of aesthetics of scale, form and spaces.

The critical significance of the Convent Light Street restoration lies in its setting a turning point in the consciousness of the Penang public to conservation. This was not a government effort, it was not the vision of a power of a unique single building, it was not even a single building but a collection of structures built over 200 years and it was not a conservation non-government organisation urging and leading a restoration in Georgetown. Instead it was simply a very loosely connected group of people who knew little about conservation but were unwilling to allow an important symbol of their own past to be eliminated.

DRAFT

GUIDELINES FOR CONSERVATION AREAS & HERITAGE BUILDINGS

MUNICIPAL COUNCIL OF PENANG ISLAND
PENANG

CONTENTS

	Page
PART I : INTRODUCTION	1
1.1. PLANNING AND CONSERVATION	2
1.2. CONSERVATION PRINCIPLES	2
1.3. CONSERVATION OBJECTIVES	3
PART II : HERITAGE BUILDINGS	
2.1 GENERAL CRITERIA	3
2.2. CLASSIFICATION OF HERITAGE BUILDINGS	4
2.3. IDENTIFICATION AND LISTING OF HERITAGE BUILDINGS	5
PART III : CONSERVATION AREAS	
3.1. CONSERVATION AREA	5
3.2. ASSESSMENT AND DESIGNATION OF CONSERVATION AREAS	5
3.3. CONSERVATION ZONES	6
3.4. USE OF PLANNING POWERS IN CONSERVATION AREAS	6
PART IV : HERITAGE BUILDINGS CONTROL	
4.1. ALTERATION AND EXTENSION	7
4.2. USE	8
4.3. HEIGHT	9
4.4 DEMOLITION	9
4.5. PROFILE	10
4.6. SETBACK	10
4.7. FACADE	10
4.8. COLOUR SCHEME	10
4.9 MATERIALS	10
4.10. ROOF	10
PART V : CONSERVATION AREAS CONTROL	
5.1. PERMITTED DEVELOPMENT IN CONSERVATION AREA	10
5.2. CONSERVATION AREA CONTROL OVER DEMOLITION	11
5.3. LISTED BUILDINGS	12
5.4. UNLISTED BUILDINGS	14
5.5 BUILDING HEIGHT	15
5.6. FLOORSCAPE AND STREET FURNITURES	15
5.7. CAR PARKING	15
5.8. TRAFFIC MANAGEMENT	16

CONTENTS

	Page
PART VI : ADVERTISEMENT CONTROL	
6.1. LOCATION & SIZE	17
6.1.1. Fascia Advertisement	17
6.1.2. Fixed Projection	17
6.1.3. Hanging Advertisement	18
6.1.4. Advertisement On Flank Wall	18
6.1.5. Advertisement On Top Roof	18
6.1.6. Buildings On A Corner Site With Two Road Frontages	18
6.1.7. Advertisement On Columns	18
6.1.8. Signs Of Shopfront	19
6.2. INSTALLATION	19
6.3. ILLUMINATION	19
6.3.1. Passive Lighting	19
6.3.2. Light Fittings	19
6.4. FABRIC OF A BUILDING	19
6.5. BUSINESS PREMISES	19
6.5.1. Definition Of Busines	19
6.5.2. Contents Of Advertisement	19
6.5.3. Number Of Advertisement	20
6.6. EXAMPLES OF UNACCEPTABLE ADVERTISEMENT DISPLAYS	20
PART VII : THE UP KEEP & REPAIR OF HERITAGE BUILDINGS	

PART 1 - INTRODUCTION

The conservation efforts in Penang Island has started since the implementation of the urban renewal scheme of KOMTAR in early 1970s pioneered by task force named Central Area Planning Unit (CAPU). Conservation policies were then established and incorporated in the Penang Master Development Plan entitled the Interim Zoning Plan (1973). The area of the Inner City of George Town was successfully identified and demarcated as an urban conservation zone in order to preserve the historic early settlement of the city of George Town.

After various studies, in 1987 the MPPP implemented the first conservation guidelines entitled " Design Guidelines for Conservation Areas In Inner City of George Town, Penang" Thereafter in 1989 the State Authority approved the Municipal Council of Penang Island Structure Plan 1987 which imposed inter alia a positive duty upon the MPPP to take specific steps to identify and list heritage buildings and safeguard the character of areas of special architectural or historic interest. The MPPP had determined an area bounded by and along Pengkalan Weld, Gat Lebuh China, Lebuh Pantai, Lebuh Acheh, Lebuh Chulia, Lorong Love, Lebuh Muntri and Lebuh Light and area bounded by Jalan Magazine, Jalan Brick Kiln (Jalan Gurdwara)and Jalan C.Y.Choy as an area of special architectural or historic interest, the character appearance of which was desirable to preserve or enhance and designate it as a conservation area.

The function of the State Planning Committee is to regulate the development and use of land in the public interest. The State Planning Committee has to take account of the State Government's objective of promoting sustainable economic growth and make provision for development to meet the economic and social needs of the community. The State Planning Committee is also required to preserve the built and natural heritage.

This guidelines reflect the State Government's aspiration of developing the historic centre of the city of George Town as a truly **"Living Heritage City"**. Its sets out the State Government's policy on planning and development issues and provides guidance to MPPP on the operation of the planning and development systems. They also explain the relationship between planning policies and other policies which have an important bearing on issues of development and land use. This guidelines are material to decisions on planning applications.

This guidelines provide a full statement of the State Government's policy for the identification and protection of heritage buildings, conservation areas and other elements of the historic environment. It explains the role played by the planning system in their protection. It supersedes and cancels the 1987 "Design Guidelines for Conservation Areas In Inner City of George Town, Penang".

This guidance is not only for MPPP, but also for other public authorities, property owners, developers, amenity bodies and all members of the public with an interest in the conservation of the historic environment.

1.1 PLANNING AND CONSERVATION

The State Government has committed itself to the concept of sustainable development - of not sacrificing what future generation will value for the sake of short term and often illusory gains. The State Government wishes to preserve the historic environment, which by it nature is irreplaceable. Once lost, heritage buildings cannot be replaced; and they can be robbed of their special interest as surely by unsuitable alteration as by outright demolition. They are an irreplaceable asset

The State Authority has approved the list of buildings in **Annexure A* as buildings of special architectural or historic interest. It is criminal offence to carry out any works of alteration or extension which would affect its character as a building of special architectural or historic interest or demolition without the consent of the MPPP.

It is fundamental to the State's policies for environmental stewardship that there should be effective protection for all aspect of the historic environment. The physical survivals of the State's past are to be valued and protected for the State's sake, as a central part of the State's cultural and historical heritage. They are an irreplaceable record which contribute, through formal education and in many other ways, to the State's understanding of both the present and the past. The presence of the buildings adds to the quality of our lives, by enhancing the familiar and cherish local scene and sustaining the sense of local distinctiveness which is so important an aspect of the character and appearance of the city of George Town. The historic environment is also of immense importance for leisure and recreation.

1.2 CONSERVATION PRINCIPLE

In accordance with Article Two of The BURRA CHARTER (1999) which is the retention of the cultural significance of a place, the State Government's fundamental conservation principle for all heritage buildings in Penang Island is **MAXIMUM RETENTION AND MINIMUM INTERVENTION**.

Buildings to be conserved shall be retained, restored or preserved in accordance with this guidelines. In the event that the original structural elements need to be repaired or replaced, their features shall be retained. Selective replacement may be considered only when absolutely necessary. Total reconstruction is prohibited.

No building or structure shall be altered or demolished if there is any conceivable way of preserving it in its original or current condition Adaptive reuse of heritage building is recommended and encouraged to generate new life to such buildings in line with the "**Living Heritage City**" concept.

When upgrading and adapting a building to new uses, the existing structure should be retained by strengthening and repairing the structural elements. Any alteration or strengthening to structural elements should be done in the most sympathetic and unobtrusive way possible, using original methods and materials whenever possible.

1.3 CONSERVATION OBJECTIVES

In general, the preservation and conservation activities on heritage assets of Penang Island have been carried out to achieve the following objectives :

(i) to optimize and revitalize the use of heritage resources and assets for future benefits in relation to economy growth, social, cultural and education development.
(ii) to preserve and encourage the significant architectural or cultural or historical values of a place.
(iii) to preserve the close relationship of communities and their social cultural ties; further enhance the sense of belonging and sense of pride among the people.
(iv) to act as life education tool and resource of knowledge for the young and future generations.
(v) to provide an exotic attraction to promote tourism industry of Penang Island.
(vi) to preserve the authentic living heritage of multi-ethnic groups and retain the unique identity of George Town.

PART II - HERITAGE BUILDINGS

2.1 GENERAL CRITERIA

The main criteria applicable to identify and list heritage buildings, structures and monuments are :

(i) Historic interest :

Buildings which illustrate important aspects of the State's social, economic, cultural and religious history.

(ii) Architectural interest :

Buildings which are of importance to the State for their architectural design, decoration and craftsmanship ; also important examples of particular building types and techniques (eg. Buildings displaying technological innovation or virtuosity) and architectural style :

(a) Early vernacular - Anglo Indian, Indo Malay Palladian, Sino Malay Palladian and Anglo Malay.
(b) Early shophouse
(c) Early transitional
(d) Early straits eclectic
(e) Late straits eclectic
(f) Neo-classical
(g) Art Deco

(h) Early modern
(i) Late modern

Detailed elaboration of each architectural style is attached in *Annexure B.

(iii) Close historical association :

Buildings associated with nationally important people, with the life or work of a person or organization or events.

(iv) Townscape value :

Building's setting and its contribution to the local scene - where it forms an element in a group, park or other townscape or landscape or where it shares particular architectural forms or details with other buildings nearby.

(v) Group value :

An ensemble of buildings denoting a particular architectural style of a certain era.

(vi) Age and rarity :

Buildings which are old and rare are relevant for listing on the strength of the historic interest - the older a building is, and the fewer the surviving examples of its kind, the more likely it has heritage importance.

(vii) Physical features of the building, layout, material or location reflecting the original design.

Not all these criteria will be relevant to every case, but a particular building may qualify for identification and listing under more than one of them.

2.2 CLASSIFICATION OF HERITAGE BUILDINGS

The heritage buildings are classified into two categories :

(i) Category I :

(a) Buildings of exceptional interest.
(b) Buildings and monuments declared as ancient and gazetted under the Antiquities Act 1976.

(ii) Category II :

(a) Buildings of special interest which warrant every effort being make to preserve them.

2.3 IDENTIFICATION AND LISTING OF HERITAGE BUILDINGS

There is a growing appreciation of the architectural set pieces that, although sometimes individually unassuming, collectively reflect some of the most distinctive and creative aspects of Penang Island's history

Buildings are identified as heritage buildings as a result of systematic resurvey and review of building styles pursuant to The Municipal Council of Penang Island Structure Plan 1987. The listing of buildings as heritage buildings is the responsibility of State Planning Committee.

When considering whether to list a building, the State Planning Committee considered not only the building itself but also its contribution which its exterior makes to the architectural or historical interest of a group of buildings.

Buildings identified and listed as heritage buildings are in *Annexure C.

PART III - CONSERVATION AREAS

3.1 CONSERVATION AREA

The Municipal Council of Penang Island Structural Plan Of 1987 imposes a duty on the MPPP to designate as conservation areas any " areas of special architectural or historic interest the character or appearance of which it is desirable to preserve or enhance ".

Conservation area designation gives effects to conservation policies for a particular neighbourhood or area. The designation of an area introduces a general control over the demolition of listed and unlisted buildings and provides the basis for policies designed to preserve or enhance all the aspects of character or appearance that defines an area of special interest.

3.2 ASSESSMENT AND DESIGNATION OF CONSERVATION AREAS

The prime consideration in identifying conservation areas is the quality and interest of area, rather than that of individual buildings. Aspects which form the basis for a coherent assessment and designation of an area as a conservation areas are :

(i) the topography - for example thoroughfare and property boundaries and its historical development.
(ii) the archaeological significance and potential
(iii) the setting of buildings
(iv) the prevalent building materials.
(v) the character and hierarchy of spaces.
(vi) the quality and relationship of buildings in the area.
(vii) the façade of buildings.

(viii) an appropriate scaling and detailing of contemporary building.
(ix) street furniture and hard and soft surfaces,
(x) vistas along streets and between buildings.
(xi) the extent to which traffic intrudes and limits pedestrian use of spaces between buildings.
(xii) the presence of religious buildings, structures and monuments.

3.3 CONSERVATION ZONES

The State Planning Committee has recognized the importance of all the above factors and decided that it is desirable to designate two zones in the city of George Town as areas of special architectural or historic interest that the character or appearance of which it is desirable to preserve or enhance. These are :

(i) Core Area - an area covering 99.35 hectares.

(ii) Buffer Zone - an area covering 89.29 hectares.

The Core Area and Buffer Zone are shown in *Map 1.

3.4 USE OF PLANNING POWERS IN CONSERVATION AREAS

The desirability of preserving or enhancing the conservation area is in the State Planning Committee's view a material consideration in the MPPP's handling of development proposals which are outside conservation area but would affect its setting, or views into or out of the area.

All development proposals will be judged for their effect on the character and appearance of the conservation area.

While conservation of the two zones whether by preservation or enhancement of their character or appearance must be a major contribution, this cannot realistically take the form of preventing all new development; the emphasis will generally need to be on controlled and positive management of change. Policies will need to be implemented to allow the area to remain alive and prosperous but at the same time to ensure that any new development accords with the area's special architectural and historic interest.

The conservation area includes gap sites that make no positive contribution to or indeed detract from, the character or appearance of the area; their replacement should be a stimulus to imaginative, high quality design, and seen as an opportunity to enhance the area. What is important is not that new buildings should directly imitate earlier styles, but that they should be designed with respect for their context, as part of a larger whole which has a well established character and appearance of it own.

The MPPP will have to ask for detailed plans and drawings of proposed new development, including elevations which show the new development in its setting, before

considering a planning application. The MPPP should have special regard for such matters as scale, height, form, massing, respect for the traditional pattern of frontages, vertical or horizontal emphasis and detailed design (eg the scale & spacing of window openings, and the nature & quality of materials). General planning standards should be applied sensitively in the interests of harmonizing the new development with its neighbours in the conservation area.

Planning decisions in respect of development proposed to be carried out in the conservation area must give high priority to the objective of preserving or enhancing the character or appearance of the area. If any proposed development would conflict with that objective, there will be a strong presumption against the grant of planning permission, though in exceptional cases the presumption may be overridden in favour of development which is desirable on the ground of some other public interest.

Whilst the character and appearance of the conservation area should always be given full weight in planning decisions, the objective of preservation can be achieved either by development which makes a positive contribution to the area's character or appearance or by development which leaves the character and appearance unharmed.

PART IV - HERITAGE BUILDINGS CONTROL

This guidelines are concerned principally with works that affect the special interest and character of buildings.

4.1 ALTERATION AND EXTENSION

(i) Each heritage building has its own characteristic which are usually related to an original or subsequent function. This should as far as possible be respected when proposals for alteration are put forward. Marks of special interest appropriate to a particular type of building are not restricted to external elements, but may include anything from the orientation, the plan or the arrangement of window openings to small internal fittings. Attempt should be made to retain the characteristic of distinct type of building, especially those that are particular to their area. The use of appropriate local material is very desirable.

(ii) Alterations should be based on a proper understanding of a structure. Some heritage buildings may suffer from structural defects arising from their age, methods of construction or past use, but can still give adequate service provided they are not subject to major disturbances. Repairs should usually be low-key, re-instating or strengthening the structure only where appropriate. New work should be fitted to the old to ensure the survival of as much historic fabric as is practical. Old work should not be sacrificed merely to accommodate the new.

(iii) Information about the history and development of a building is of value when considering proposed alteration. This may be gained from the physical evidence

in the building itself – lost features in the plaster, rough edges where features have been cut away- which can enlighten the original form or construction. There may also be documentary information, such as early photographs, drawings, written description or other documents relating to its construction or use.

(iv) In judging the effect of any alteration or extension it is essential to have assessed the elements that make up the special interest of the building in question. They may comprise not only obvious visual features such as a decorative façade or internally, features such as staircases, decorated plaster ceilings or capitals but also the spaces and layout of the building. These elements are just as important in simple buildings as in grander architecture.

(v) Subsequent addition to heritage buildings, including minor accretions, such as porches, balconies, verandahs, door dressings, do not necessarily detract from the quality of building. They are often of interest in their own right as part of the building's organic history. Generally later features of interest should not be removed merely to restore a building to an earlier form.

(vi) Modern extension should not dominate the existing building in either scale, material or situation. There will always be some heritage buildings where any extension would be damaging and should not be permitted.

4.2 USE

Generally, the best way of securing the upkeep of heritage building is to keep them in active use. However, judging the best use is one of the most important and sensitive assessment that MPPP have to make. It requires balancing the economic viability of possible uses against the effect of any changes they entail.

A compatible or adaptive reuse of heritage buildings may be permitted by MPPP to ensure the survival of such buildings. This means economically viable uses if they are to survive.

The best use will very often be the use for which the building was originally designed and the continuation or reinstatement of that use should certainly be the first option when the future of that building is considered. But not all original uses will now be viable or necessarily be appropriate. The nature of uses can change over time, so that in some cases the original use may now be less compatible with the building than an alternative.

If a building is so sensitive that it cannot sustain any alterations to keep it in viable economic use, its future may be secured by MPPP, or other organizations to preserve for the visiting public or the local people or for its own use, where possible with non destructive opportunity uses such as community facilities.

4.3 HEIGHT

The original height of all listed buildings shall be maintained However, the height of the extension to the category II buildings may be increased in accordance with this guidelines.

The height of new development within the curtilage of category II building may be allowed up to a maximum of 18 meters. However, listed buildings outside the conservation area will be determined

The original building height shall be retained, especially the building front part (from entrance to first air well or first pitch roof for building without air well). Additional storey at the rear of building shall be considered and allowed based on the merit of each case.

4.4 DEMOLITION

While it is an objective of the State policy to secure the preservation of heritage building, there will be occasionally cases where demolition is unavoidable. Heritage building controls ensure that proposal for demolitions are fully scrutinized before any decision is reached. The destruction of heritage buildings is the result of neglect of failure to make imaginative efforts to find new uses for them or to incorporate them into new development.

There are many outstanding buildings for which it is in practice almost inconceivable that planning permission for demolition would ever be granted. The demolition of any category I and II building should be wholly exceptional and should require the strongest justification. The State Planning Committee would not expect planning permission to be given for the total or substantial demolition of any heritage building without clear and convincing evidence that all reasonable efforts have been made to sustain existing uses or find viable new uses, and this efforts have failed; or that redevelopment will produce for the community which would decisively outweigh the loss resulting from demolition.

Planning permission for demolition would not be granted simply because redevelopment is economically more attractive to the owner than repair and re-use of the heritage building, or because the owner acquired the building at a price that reflected the potential for redevelopment rather the condition and constraints of the existing heritage building

Where proposed works will result in the total or substantial demolition of the heritage building, or any significant part of it, the MPPP, in addition to the general considerations must address the following considerations:

(i) a. The condition of the building
b. The cost of repairing and maintaining it in relation to its importance
c. The value derived from its continue use

Any such assessment should be based on consistent and long term assumptions. Less favourable levels of rent cannot be automatically be assumed for heritage

buildings. In rare cases where it is clear that a building has been deliberately neglected in the hope of obtaining planning permission for demolition, less weight should be given to the cost of repair.

(ii) the adequacy of efforts made to retain the building in use.

(iii) the merits of alternative proposals for the site.

The MPPP may wish to incorporate heritage building within new development, and this option should be carefully considered: with the challenge presented by retaining heritage building can be a stimulus to imaginative new design to accommodate them.

4.5 PROFILE

The original building profile such as features of air well, fore court, internal court, rear court & etc. shall be retained and restored. Unauthorised alteration and addition to the building profile is to be reinstated to the original profile.

4.6 SETBACK

Building setback for back lane or side lane shall be provided when deemed necessary.

4.7 FACADE

4.8 COLOUR SCHEME

4.9 MATERIALS

4.10 ROOF

PART V - CONSERVATION AREAS CONTROL

Designation is not to be seen as an end in itself. Policies are developed which clearly identifies what it is about the character or appearance of the area which should be preserved or enhanced and sets out the means by which that objective is to be pursued.

5.1 PERMITTED DEVELOPMENT IN CONSERVATION AREA

Section 19(2) TCPA does not require planning permission for certain types of development which are classified as permitted development. However, in the conservation areas of Penang Island, planning applications are required for all types of development to protect features that are key elements of conservation areas. These include various types of alteration in the interior of the building and extension materially

affecting some aspects of the external appearance of building, such as doors, windows, roofs and frontages

VS

Section 19(2) TCPA does not require planning permission for certain types of development which are classified as permitted development Similarly, in conservation areas of Penang Island planning permissions are not required for permitted developments under section 19(2) TCPA. However, building plan applications are required for such permitted development to protect features that are key elements of the conservation areas. These include various types of alteration in the interior of the building and extension materially affecting some aspects of the external appearance of building, such as doors, windows, roofs and frontages.

5.2 CONSERVATION AREA CONTROL OVER DEMOLITION

Conservation area designation imposes control over the demolition of all listed buildings or parts of it within the conservation area. Application for planning permission to demolish must be made to MPPP.

In the conservation area, account should clearly be taken of the part played in the architectural or historic interest of the area by the building for which demolition is proposed, and in particular of the wider effects of demolition of the building's surroundings and on the conservation area as a whole.

The general presumption is in the form of retaining buildings which makes a positive contribution to the character or appearance of the conservation area.

The MPPP is entitled to consider the merits of any proposed development in determining whether planning permission should be given for the demolition of an unlisted building in the conservation area
A scheme of works which involved the demolition of part only of a listed building, falling short of the destruction of the whole listed building, will constitute ' demolition' of the listed building for the purpose of the Town And Country Planning Act 1976.

Works involving the destruction of part of the fabric of the building, will be regarded as 'demolition' and will require planning permission.

Works for the demolition of an unlisted building in the conservation area need not involve the total or substantial destruction of the building concerned. So works which involve the destruction of the fabric of part only of a building will be works of demolition and will required planning permission.

Unsightly gaps have appeared in the conservation area as a result of demolition far in advance of redevelopment. Therefore on granting planning permission for demolition of a building in the conservation area, a condition under section 22 (3) Town And Country Planning Act shall be imposed that demolition shall not take place until :

(i) planning permission, building plan and commencement of works for those works have been granted; and
(ii) a contract for carrying out of works of redevelopment has been made.

5.3 LISTED BUILDINGS

Listed buildings located within the conservation areas are buildings that have intrinsic architectural and heritage interest and are classified into two different categories, such as Category I and Category II.

For a Category I building, only restoration work is allowed to reinstate back its original character and maintaining its original fabric using similar construction method and materials. New construction method will be allowed for the purpose of restrengthen its original building structure without disturbing or modifying its original structure or removing any of its original fabric.

While for Category II building, internal alteration and extension at rear and side is allowed for adaptive-reuse and new extension should complement and enhance the quality of existing building in terms of setting, mass, height, design, scale, material use and architectural element.

The existing with its original character and building profile should be retained and restored to its original condition. Replacing the existing materials should have similar profile, design, colour and texture or equivalent.

Beside these heritage buildings in the gazette conservation areas, there are other recognized heritage buildings located outside this area that have been identified in the development document of Structure Plan and Local Plan, such as areas or streets of;

- 7th Street Precinct
- Ayer Itam Old Town
- Balik Pulau Old Town
- Batu Ferringhi
- Batu Uban
- Bayan Lepas
- Bukit Gelugur
- Gelugur
- Relau
- Sungai Nibong
- Tanjong Tokong
- Tanjung Bunga
- Abu Sitte Lane
- Amoy Lane
- Auson Road
- Argyll Road
- Ariffin Road

- Ayer Itam Road
- Bangkok Lane
- Barrack Road
- Batu Gantong Road
- Batu Lanchang Lane
- Bawasah Road
- Bell Road
- Biggs Road
- Burma Road
- Brown Road
- Cantonment Road
- Ceylon Lane
- Chow Thye Road
- Codrington Avenue
- Concordia Road
- Dato Kramat Road
- D.S. Ramanathan Road (Scott Road)
- Dunlop Road
- Dunn Road
- Irrawadi Road
- Irving Road
- Gurney Drive
- Halaman Chin Ho
- Hargreaves Road
- Ho Thian Wan Road
- Hutton Lane
- Imigresen Road
- Jalan Mesjid Negeri (Green Lane)
- Jelutong Road
- Kajang Road
- Kek Chuan Road
- Kedah Road
- Kelantan Road
- Kelawei Road
- Kinta Lane
- Krian Road
- Kuantan Road
- Larut Road
- Logan Road
- Loh Boon Siew Road
- Macalister Lane
- Macalister Road
- Madras Lane
- Maktab Lane & Lebubraya Maktab & Medan Maktab
- Melaka Street
- Nagore Road

- Nanning Street
- Pangkor Road
- Patani Road
- Pemenang Road
- Peel Avenue
- Perak Road
- Popus Lane
- Phuah Hin Leong Road
- P. Ramlee Road
- Pulau Tikus Lane
- Rangoon Road
- Residensi Road
- Rose Avenue
- Scotland Road
- Seang Tek Road
- Sekerat Lane
- Sepoy Lines Road
- Seratus Tahun Lane
- Service Road
- Siam Road
- Sultan Ahmad Shah Road (Northam Road)
- Trang Road
- Tunku Abdul Rahman Road
- Waterfall Road
- Western Road
- Wright Road
- York Road
- Zainal Abidin Road

The categorization of heritage buildings in the gazetted conservation area and 7th Street Precinct area are shown in *Figure 1, 2 & 3. The list of heritage buildings in gazette conservation areas and outside the area are detailed in *Annexure C. *(core & buffer only)*

5.4 UNLISTED BUILDINGS

Unlisted buildings located within conservation areas are buildings which do not have intrinsic architectural and heritage interest and may be demolished and redeveloped simultaneously subject to this conservation guidelines. The redevelopment should be designed to enhance the streetscape and the character of the adjoining buildings.

The unlisted buildings in the conservation area are as shown in *Figure 4, 5 & 6 and **Annexure D.*

5.5 BUILDING HEIGHT

New development is allowed up to a maximum of 18 meters measured from the ground level up to the roof eave subject to the location and size of the development site, specific street characteristics and preservation of esthetic vistas or street views of important landmarks. A set back of 3 meters is required after the second storey or the third storey of the new development subject to the height of adjoining buildings.

However, new developments located within the ensemble of heritage buildings or adjoining to important or highly significant heritage buildings, the maximum height of the development shall conform to and not exceeding the height of adjoining heritage buildings. If the adjoining heritage buildings are of different heights, the higher heritage building shall form the basis of height control

The height control of infill developments and replacement buildings is shown in *Figure 7, 8 & 9.

5.6 FLOORSCAPE AND STREET FURNITURES

Floorscape and street furniture make a vital contribution to the appearance of conservation area.

The appearance of historic street can be improved by preserving or reinstating telephone kiosk, railings, and many others, of local distinctiveness where appropriate.

Road signs and marking can also have a significance impact on a street appearance this should be of an appropriate character and quality, without unnecessary duplication of signs and posts. Wherever possible sign should be fixed to existing post or street furniture.

Traffic sign are only needed to direct drivers to their desire destination or to particular facilities, warn them of hazards and indicate mandatory requirements. Sign which do none of this things may not be necessary at all, and much can be done to eliminate sign clutter simply by removing redundant sign or combining separate sign on to a single backing board.

The MPPP should be cautious and careful on the selection and positioning of street lighting equipment appropriate to the age and character of the surrounding area.

5.7 CAR PARKING

Provision of physical car park for planning application involving a material change of use of heritage buildings in conservation areas of Penang Island is waived if the conservation guidelines are fully complied with and the conservation works are completed in accordance with the approved plans. However, 50% of the physical car park requirement for planning applications involving Infill Development and Replacement is to be provided.

5.8 TRAFFIC MANAGEMENT

The MPPP should take great care to assess the impact on existing roads or new development in the conservation area, eg. for the re-routing of traffic or for pedestrianization in conservation area.

New roads and back lanes have a wide ranging impact on the conservation area, not just visually and physically, but indirectly, by altering patterns of movement or commerce and generating new development pressures or opportunities in the conservation area. The MPPP should take great care to avoid or minimize impacts on the various elements of the conservation area and their setting.

New roads and back lanes should not be built just to facilitate more commuting into conservation area as the character and the layout of the conservation area cannot absorb radical changes. If a new road or a new back lane is unavoidable, the MPPP should evaluate their importance. Wherever possible new roads and back lanes should be kept away from heritage building and the conservation area.

The MPPP may take measure to protect the conservation area from the worst effects of traffic. The MPPP has power to create vehicle restricted area or pedestrian zone and to introduce traffic calming measure where appropriate. The MPPP may consider limited access at selected times for all traffic of particular classes of traffic to encourage motorists to modify their driving behavior when mixing with pedestrian.

Traffic calming measure can often be effective in reducing the speed in which people choose to drive. The MPPP may use a wide variety of traffic calming features in addition to road humps, which can constraint vehicle speed. Some design can be difficult to integrate into the older streetscape of the conservation area and there can be no standard selection. For instance, the use of traditional cobble or stone setts may prove effective in keeping down traffic speed, though they are likely to increase the level of road surface noise, they will also not always find favour with cyclist and disabled people.

PART VI : ADVERTISEMENT CONTROL

All outdoor advertisements affect the appearance of the building or the neighbourhood where they are displayed.

The main purpose of the Municipal Council of Penang Island (Advertisement) By Laws 2000 which came into force on 9.11.2000 is to help everyone involved in the display of outdoor advertising to contribute positively to the appearance of an attractive and cared for environment.

For the purpose of this guidelines the term advertisement has the same meaning assigned to it under the Municipal Council of Penang Island (Advertisement) By Laws 2000.

So the MPPP must be sensitive in the use of its powers under the said HyLaws and is required to pay special attention to the desirability of preserving or enhancing the character or appearance of the conservation area by applying more exacting standards when the MPPP considers whether to grant a licence to exhibit an advertisement in such an area.

Outdoor advertising is essential to commercial activity and the success of local businesses will usually help owners and tenants of commercial premises to maintain building in good repair and attractive appearance.

Because of the special interest of the heritage buildings and the conservation area, advertisements which may have a significant visual impact are not permitted for display on heritage buildings and in the conservation area.

The MPPP must prevent unsympathetic, unsuitable or harmful advertisement displays on heritage buildings and in the conservation area and may allow certain designs and mounting

6.1 LOCATION AND SIZE (*refer to Annexure E)

6.1.1 Fascia Advertisement

- Advertisement display shall not obscure or obstruct any window or ventilation opening on the wall of a building.
- Height of advertisement display is determine by depth (a).
- Length of advertisement display is determine by width (b).
- Placing of horizontal advertisement display is prohibited above and beneath roof eave (c).
- Advertisement display shall not project beyond 0.5 metre from the building (d).
- Placing of advertisement display on top of any decorative elements is not permitted.
- Placing of advertisement display shall not cover the silhonette of parapet (e).
- Horizontal advertisement display shall conform within the width of the spandrel of the first floor of the premise / unit (a). If it cannot be displayed, it is permissible below the floor beam provided there is a minimum clear height of 2.5 meters (*f).

6.1.2 Projecting Advertisement

- Advertisement display must be affixed so that any part of it must have a minimum clear height of 3.7 metres from the streetway (g).
- Projecting advertisement display may only be affixed on end columns.
- No advertisement shall project more than 0.8 metres (h) from the façade of a building.

- Projecting advertisement display of each floor shall conform within the floor height (i).
- Projected box type casing advertisement display is prohibited.

6.1.3 Hanging Advertisement

- Hanging signs placed over five footway should be within the clear (j) width between the column and entrance wall with minimum headroom clearance of 2.5 metres (f).
- Hanging signs placed over the arch of five footway should not extend below the arch level (k).

6.1.4 Advertisement On Flank Wall

- Advertisement display relating to name boards attached to the flank wall of a building is permitted subject to compliance with the dimension and design specified in these guidelines.
- Advertisement display which protrudes into the airspace is prohibited.
- Wall mounted poster panels erected on the walls of a building is prohibited.

6.1.5 Advertisement On Roof Top

- Roof top advertisement display is prohibited on all buildings except on single storey buildings provided :
  a) Height of advertisement display shall not exceed 0.6 metres (l).
  b) Length of advertisement display is determined by width (b).
  c) Projecting advertisement is prohibited.

6.1.6 Buildings On A Corner Site With Two Road Frontages

- Advertisement display on frontage and flank wall of the building is permitted subject to compliance with the dimension and design specified in these guidelines.
- Advertisement display may be erected on each frontage
- Only one advertisement may be display on each road frontage.
- On the first frontage a main advertisement board may be displayed. On the other, advertisement board shall not exceed .....on each frontage.
- Not more than one advertisement is permitted in respect of each premise with entrances on different road frontages, one advertisement at each of the entrance.

6.1.7 Advertisement On Columns

- Advertisement shall not be displayed on columns without the approval of MPPP.

6.1.8 Signs On Shopfronts

- In a traditional shopfront original space for name plaques or sign boards should be utilised to the fullest for signage purposes
- The width (m) of the name plaque or sign board shall not be more than the width of the door and its height shall be half or less than the width of the door (n)
- Distinctive features of a traditional shopfront such as relief motifs, ornaments, vents, fanlights, relief carvings on timber doors or windows and special finishes shall not be covered by the signage.

6.2 INSTALLATION

- Advertisement display shall not cover or conceal any part of the building which display decorative elements.
- Fixed projecting and hanging advertisement shall be hung from a well designed and detailed metal brackets.

6.3 ILLUMINATION

6.3.1 Passive Lighting

- Spotlights or back illumination of advertisement is permissible. The lighting fixtures shall not be intrusive or obtrusive in nature to the whole building and shall be kept to the minimum

6.3.2 Light Fittings

- Light fittings shall be discreet and be concealed cables and gear.

6.4 FABRIC OF A BUILDING

Incised stonework (such as the figures of the year in which the building was completed or opened, the name of the building or that of its occupants), embossed lettering, emblems and logos which is incorporated in the fabric of a building is permitted and shall be preserved.

6.5 BUSINESS PREMISES

6.5.1 Definition Of Business

6.5.2 Contents Of Advertisement

Advertisement on business premises, must refer to either or both of the following:

a) the business carried on at the premises; and
b) the name and qualification of the person operating it

6.5.3 Number Of Advertisement

Not more than one advertisement parallel to a wall and one projecting at right angles from such a wall subject to clause 6.1.6.

6.6 EXAMPLES OF UNACCEPTABLE ADVERTISEMENT DISPLAYS

PART VII : THE UPKEEP & REPAIR OF HERITAGE BUILDINGS

ANNEXURE A

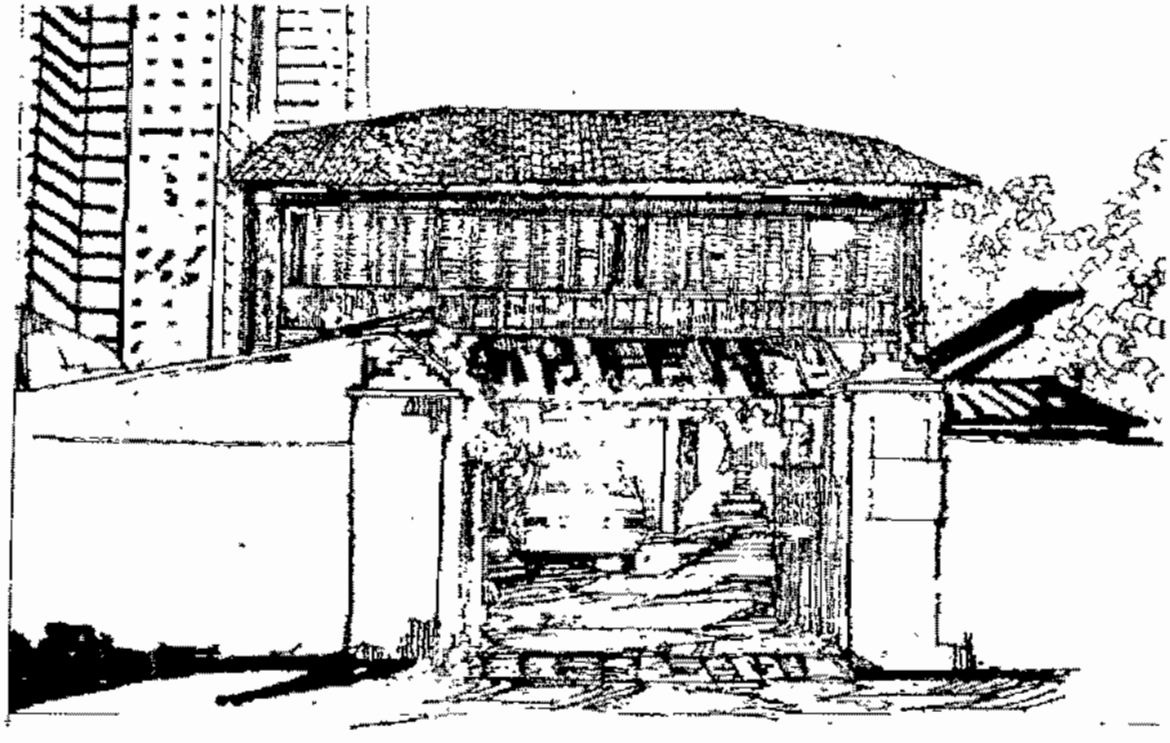
ANNEXURE B

EARLY VERNACULAR : ANGLO-INDIAN STYLE (Mid 19th -early 20th century)

Characteristic

A colonial style architecture adapting Palladian principles and used in India in the 17th and 18th centuries and in other parts of South - east Asia in the mid 19th and early 20th centuries; characterised by high ceilings, neo-classical ornamentation and white stucco on walls. The appearance of these simple vernacular building was the outcome of a direct and appropriate response to the native way of life, climate and available resources.

Structure and Construction:
Masonry construction on the ground floor with mostly timber upper floor.



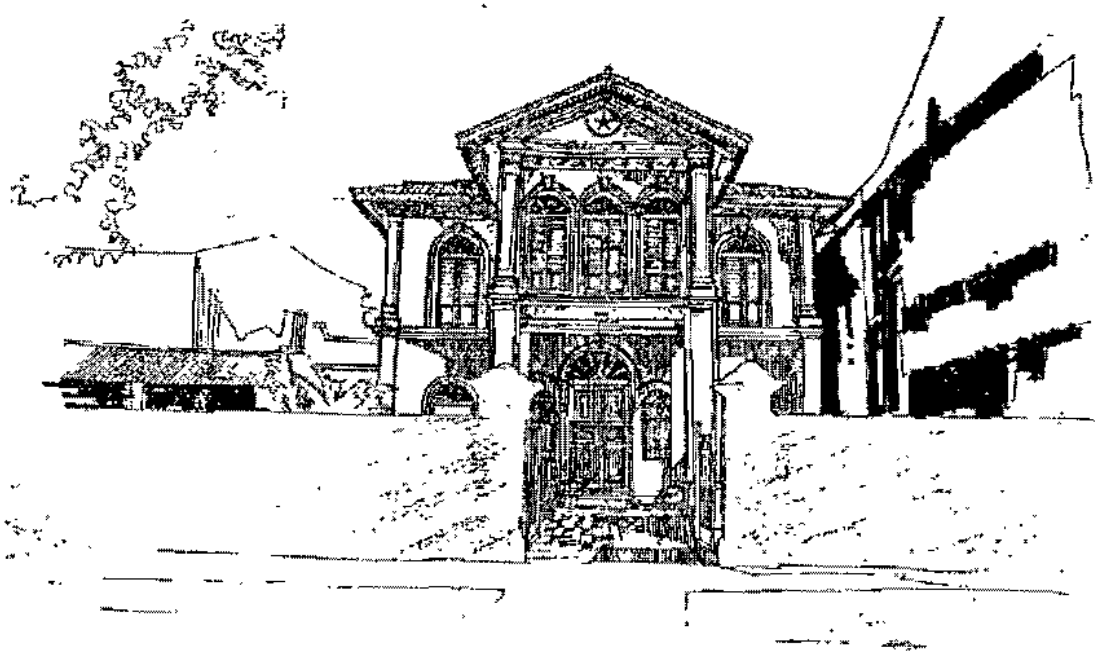
153, Jalan Hutton

EARLY VERNACULAR : INDO-MALAY *PALLADIAN** STYLE (19th century)

Characteristic

Bungalow / mansion or compound house in Malaysia from the Victorian period (19th century) to satisfy a new set of middle-and-upper class residential aspirations of Malayan colonial society, incorporates European, Indian and Malay cultural influences. Built in *Palladian* manner with adaptation to tropical conditions through the use of verandas, wide overhangs and high ceilings. Dentilated fascia, paneled doors, full-length shutters with fanlights are common features in this type of architecture.

Structure and Construction:
Substantial masonry building of Palladian elevation.



128, Lebuh Armenian

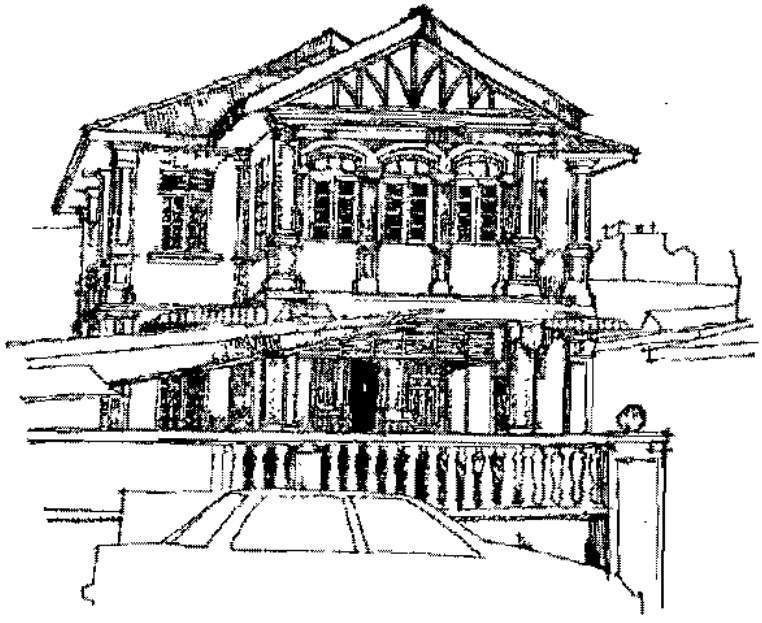
* *The main revival of Palladian style was in England under the influence of Lord Burlington in the 18th century. Renaissance motifs imitated ancient Roman architecture without regard to classical principle by Andrea Palladio, Italian architect from Vicenza.*

EARLY VERNACULAR : SINO-MALAY PALLADIAN (Early 20th century)

Characteristic

Commonly built in the form of a double storey detached house, bungalow or mansion and of masonry structure with a touch of local adaptation. The building generally has a broad hipped roof in Malay style (that of Bumbung Perak or Potong Belanda) or Chinese style roofing. A projecting porch with an upper room is supported by two columns and beam. The building is symmetrically disposed with central bays and equal number of bays on either side. The Palladian elevation is articulated with normal length casement window, infilled with glazing and topped with either quadrangular, segmental or arched transom. The windows are spaced by pilaster of classical/combination orders. Decorated classical pediment with Chinese panel frescos and pantile roof with eaves and dentilated fascia board. Ground floor with high ceiling has centrally placed porch entrance.

Structure and Construction:
Substantial masonry building of Palladian elevation on Malay-style pedestal or column base.



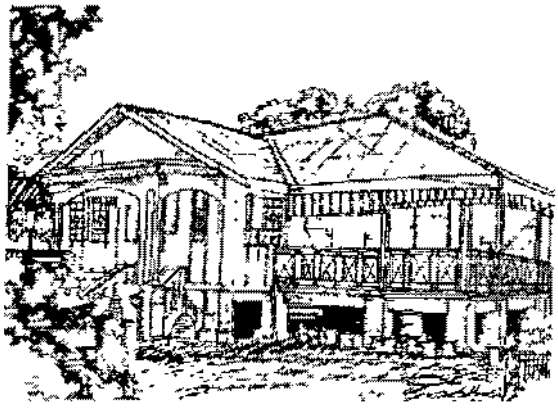
38, Lebuh Cecil

EARLY VERNACULAR : ANGLO-MALAY STYLE (Early 20th century)

Characteristic

Exclusively built in the form of a single storey detached house (bungalow) set in a compound and raised from the ground on brick piers. It is an example of urban Malay house with typical Malay layout and design, incorporating the use of the "serambi" (i.e. a verandah located adjacent to the main house) ,"anjung" (i.e. an entrance porch found in front of the main house) ,wet areas such as kitchen and bathroom on the ground. Articulated with full height windows and decorative timber works. The roof may vary in style of which "bumbung limas Johor" and "bumbung Perak" are frequently noted. The Colonial influences are characterised by the high ceiling and the decorative external elements such as Neo-classical ornamentation and stucco works.

Structure and Construction:
Timber structure and panelling on brick piers.



114, Jalan York

30, Jalan Barrack

EARLY SHOPHOUSE STYLE (1800 - 1850's)

Characteristic

The early form of two storey type of shophouse is built to the street edge with recessed ground floor forming a pedestrian walkway, generally simple in detail and relatively low in scale. With masonry dividing wall, they are normally built in rows with simple pitched (tiled) roof. The facade is a means of filling the space between the two end walls. The upper floor facade supported by squat pillars project over the pedestrian walkway, and consists mostly of timber construction with continuous row of panelled or louvered shutters. The spandrel is of either timber (for the earlier type) or masonry while the upper beam is generally placed directly above the window opening, leaving no room for a frieze and with exposed roof rafters forming an overhang and simple fascia board. The upper floor facade is bordered by plain masonry pilasters at each side and the ground floor has full width opening.

Structure and Construction:
Masonry dividing walls with timber upper floor and tiled roof.

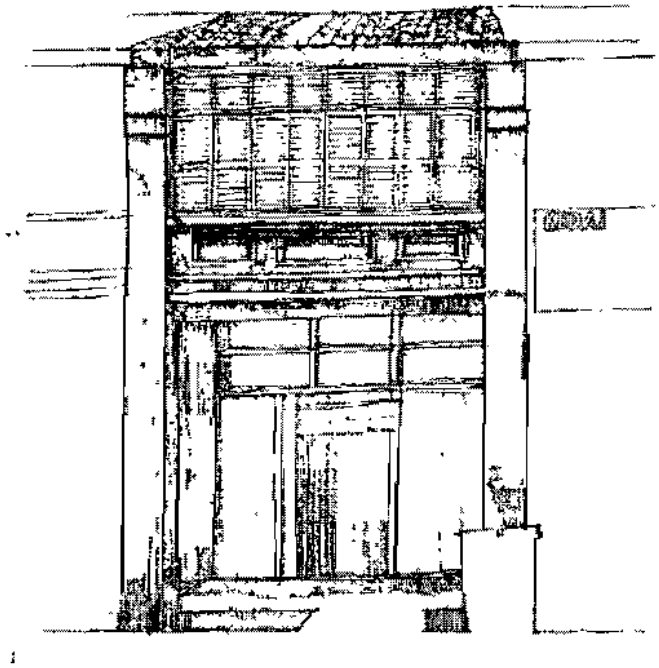
66 & 68, Lebuh Chulia

EARLY TRANSITIONAL STYLE (1840 - 1900's)

Characteristic

The two storey structures are built to the street edge and incorporate a five foot pedestrian walkway which is subseqnently known as 'five footway' (or kaki lima) and is well entrenched in the style by the middle of the nineteenth century. Expressive gable ends to rows. Ornamentation is minimal with the upper consoles often enlarged and decorated with floral motifs, simple decoration to the spandrel (eg. green glazed ceramic vents) and plain pilasters. The usual orders adopted are the Tuscan and Doric. Upper floor openings, with a row of continuous timber shutters are common. Cornices or horizontal mouldings along the beams make the structure appear heavy.

Structure and Construction:
Masonry dividing walls with timber upper floor, tiled roof and timber beam.



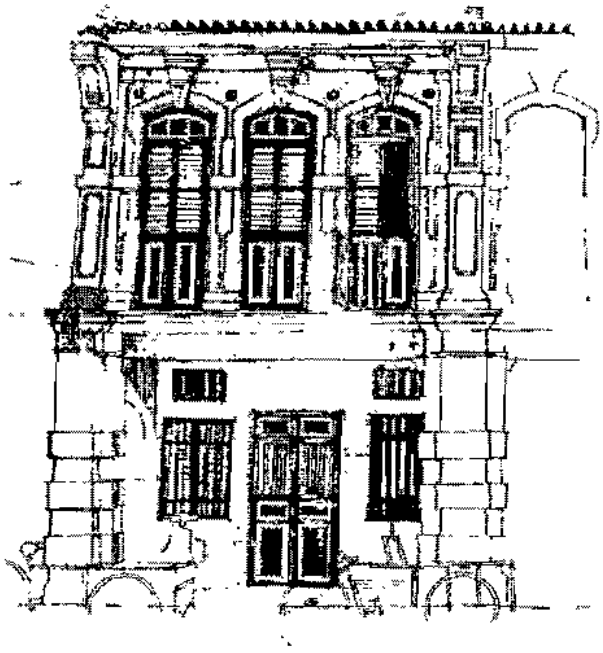
262, Jalan C. Y. Choy

EARLY STRAITS ECLECTIC STYLE (1890 –1920's)

Characteristic

The transitional style is characterised by buildings with relatively restrained use of ornaments on its facade. Doors and windows remain predominantly timber framed and shuttered although the use of glass in small plates on the shutters later became common. Transoms are flat arched or semicircular infilled with glass. Vents are employed with an elegance of economy, architectural composition as squares or diamond between windows. Ground floor masonry walls have symmetrical double doors, a pair of window and bat shaped vents above. The style incorporates many of the features of the 'grand' classical style, reinterpreted and adopted to suit the shophouses vernacular including pediments, pilasters, keystones and arches. From 1910's the use of reinforced concrete allowed wide roof overhangs and more elaborate cantilevered concrete decoration (consoles). This style exhibits almost exclusively a bipartite elevation order i.e. elevation with two windows.

Structure and Construction:
Extensive use of masonry with the introduction of reinforced concrete lintels and beams, timber upper floor and tiled roofs.



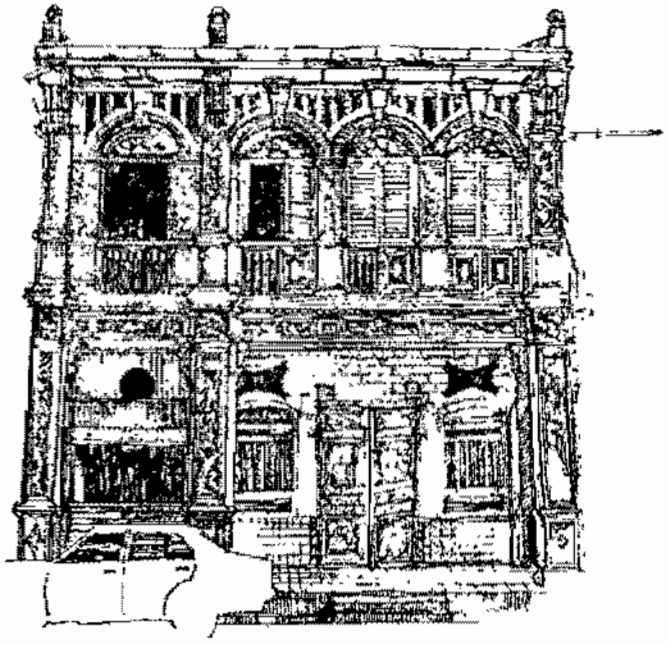
5, Jalan Magazine

LATE STRAITS ECLECTIC STYLE (1920 –1940's)

Characteristic

This is the most spectacular style particularly in the use of ornamentation. The tripartite arrangement of three windows on the facade reduces the actual wall space to the minimum and provides maximum ventilation. In later examples, the wall surface is replaced by columns or pilasters framing the windows. The constrained indigenous facade designs borrowed freely from the various ethnic traditions. Chinese panel frescoes are often combined with Malay timber fretworks that fringe the cape of the roof. Brightly coloured ceramic tiles and plaster delicately moulded into bouquets, festoons, plagues and other elaborate ornamentation bear testimony to the artistry of the shophouse builders. The development of reinforced concrete in the 1910's enabled large spans to be achieved and more elaborate cantilevered details to be incorporated into facades.

Structure and Construction:
Extensive use of masonry with first floor timber fenestration and tiled roof.



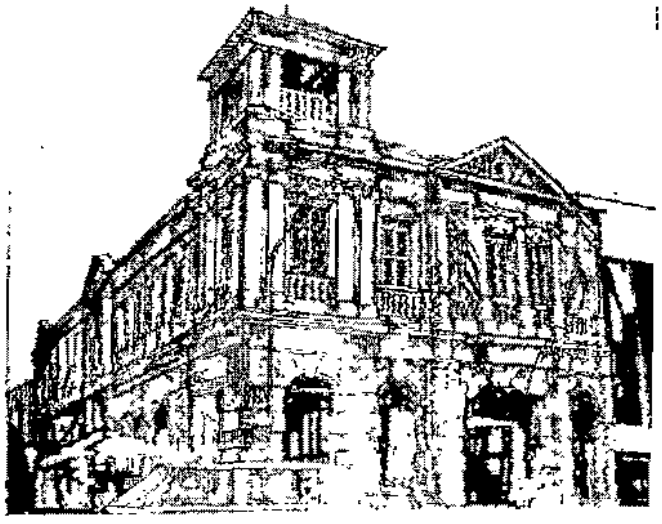
171, Lebuh Noordin

NEO-CLASSICAL STYLE (19th - early 20th century)

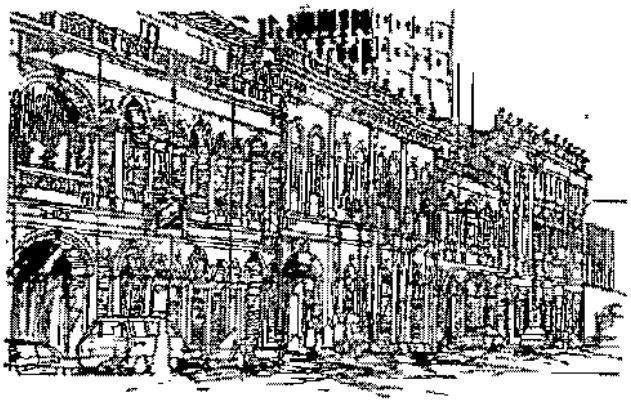
Characteristic

The last phase of European Classicism of the late 18th and early 19th century characterised by monumentality, a sparing used of ornament and strict use of the Orders of Architecture. Studiously proportioned which sometimes incorporate portico, colonnade and cupola(s) in the design. Evidently, over here the style which was carried through into the early 20th century was influenced by Anglo-Indian Architecture through colonial British with East Indian Company which brought influences practical to their tropical experience, which are typified by high ceilings, large porches and painted in pastel or white finishing on exterior and interior walls that can be seen in the colonial government buildings and bungalows for European masters in all major cities. Nevertheless, the buildings are in the form reflective of the architectural style in the governing country, more so the Neo-classicism style derived from British engineers and architects who were send to serve in the colony during the 19th century. Most non-tropical forms used is the Palladian system of neo-Greek column, pediments and fenestration, neo-Roman arches and domes, and Renaissance parapets, turrets, cupolas, quoins, espadanas, surrounds, staircases and balconies. However, the staid architectural vocabulary of Neo-classicism style was rather seen to be the language of authority, power and privilege which is why the style is frequently encountered in colonial institutional or administrative buildings.

Structure and Construction:
Masonry structure with pitch roof.



ABN Bank, Lebuh Pautai



Pengkalan Weld

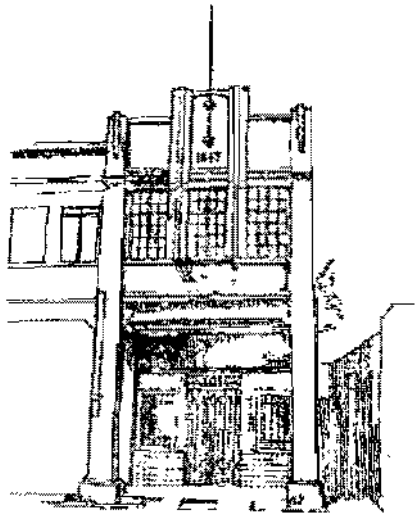
ART DECO STYLE (1930 – 1950's)

Characteristic

Art Deco is a decorative style widely used between the 1930's and 1950's. The style is characterised by the use of straight lines (typically three parallel) arranged either vertically or horizontally in conjunction with other geometric elements, creating a strong vertical or horizontal emphasis to the structure. Although elsewhere throughout the world, Art Deco is predominantly a commercial style it has also been utilised extensively for domestic buildings. A granulated render adapted from and regionally known as 'Shanghai plaster' was introduced at this time and was commonly utilised. The exuberant classical decoration of earlier styles became much more restrained and in many cases was stripped completely. Ventilation often took the form of either rectangular or circular protruding vents in a continuous arrangement across the facade, or a series of horizontal bands incorporated into the decoration of the buildings. Windows are arranged in groups rather than the typical three bays commonly observed in the earlier shophouse style (casement shutters). Highlighting the date of construction on the facade of the building as well as the use of metal framed windows is typical of this period of architecture.

Structure and Construction:
Buildings are of reinforced concrete masonry rendered or Shanghai plastered. Development of reinforced concrete resulted in cantilevered sunshades and high pediment or parapet wall.

32, Lebuh Nanking



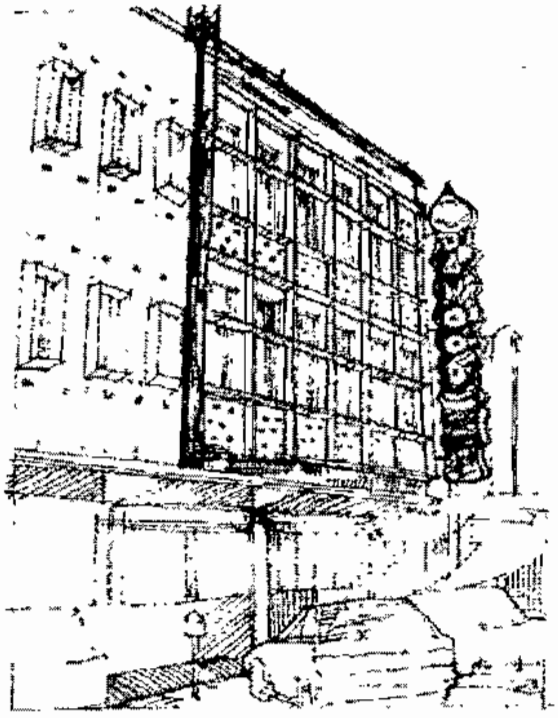
101, Jalan Magazine

EARLY MODERN STYLE (Post war)

Characteristic

Following the development in Western art and architecture from the end of the 19th century to its pinnacle in the 1920's and 1930's. It actually embraces a wide variety of movements, theories, and attitudes whose modernity resides in a common tendency to repudiate past architecture. Walter Gropius, Le Corbusier, Mies Van der Rohe were the important figures in the general trend towards a radically ornamented, simplified approach to architectural style. Built with reason, form by character and the aesthetic quality of which came from the simplicity of their form and the abstract relationship of solid surfaces and large, clean-cut openings rather than from applied ornament or decoration. The trend soon caught up in the country after the war. Although in moving building design away from the quaint and craftsmanship, local influences were not disregarded but were adapted to form a unique modern style .

Structure and Construction:
Reinforced concrete.



63, Lebuh Queen

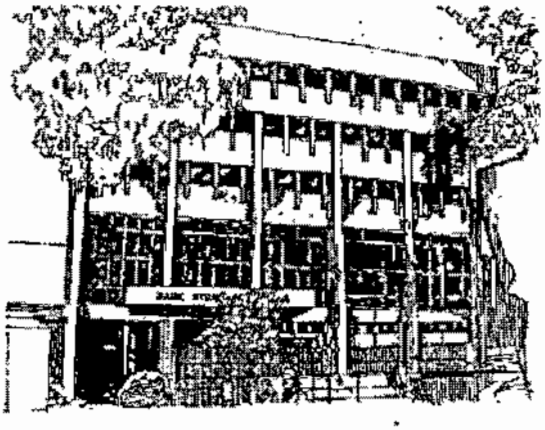
Lebuh Campbell

LATE MODERN STYLE (Late 1960's)

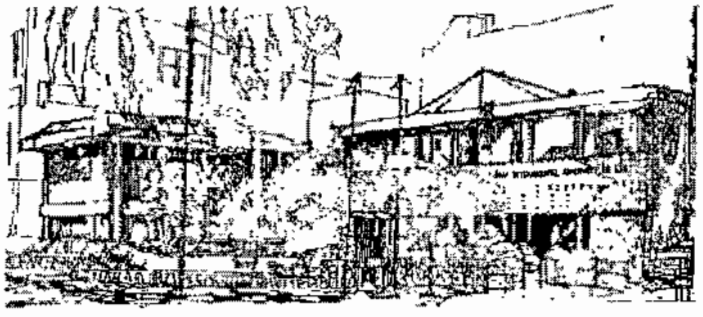
Characteristic

By this time, the influence of this flat-roofed, sleek glazed, white, box-like geometrically abstract aesthetic of the Modern Movement has been full grasped where modernist imagery became steadily more fashionable. The new aesthetic was seen to be universal, applicable to buildings of all kinds. Designs becoming more of a personal interpretation of the style and more related to the expressionist approach. The application of the Modern Movement vocabulary such as horizontally proportioned glazing in metal frames, curved glass surfaces and with the availability of new technologies it was possible to fully yield the plastic properties of concrete which enable the designers to experiment with the forms.

Structure and Construction:
Reinforced concrete, pre-cast concrete, curtain walling etc.



Bank Negara, Lebuh Light



AIA Building, Lebuh Bishop

ANNEXURE C

SENARAI MONUMEN DAN BANGUNAN WARISAN KATEGORI 1 DI DALAM KAWASAN TAPAK PENCALONAN PULAU PINANG KE SENARAI WARISAN DUNIA UNESCO.

Bil	Nama Jalan	Alamat / Nama Bangunan	No.Lot	Seksyen Bandar	Jenis Bangunan	Style	Significance
1	Jalan Masjid Kapitan Keling	Masjid Kapitan Keling	1221	18	Masjid	Islamic Architecture	a,b,c
2	Lebuh Acheh	Masjid Melayu Lebuh Acheh	535	22	Masjid	Islamic Architecture	a,b c,d
3	Lebuh Leith	Masjid Benggali	170	19	Masjid	Art Deco	a c
4	Jalan Masjid Kapitan Keling	Kuil Kuan Yin	523	19	Tokong	Chinese Style	a,b,c,d
5	Lebuh Ah Quee	Kew Long Tong Lim Kongsi	550	21	Tokong	Build in 1866's	a b,c,d
6	Lebuh Armenian	Yap Temple	438;441; 442	21	Tokong	Chinese Style	a,b,d
7	Lebuh Armenian	Tua Pek Kong	446	21	Tokong	-	a,b,c
8	Lebuh Bishop	38 (Sam Wooi Kongsi)	46	20	Tokong	Chinese Style	a b,c
9	Lebuh Chulia	127 (Tokong Teochew)	471	21	Tokong	Art Deco	a c,d
10	Lebuh Chulia	407 (Ng Fook Thong)	435	18	Tokong/Rumah Kongsi	Chinese Characters	a,b,c d
11	Lebuh Chulia	463 (Persatuan Nam Hooi Kam)	1,016	18	Tokong/Rumah Kongsi	-	a,c,d
12	Lebuh Gereja	23 (Chung Keng Kwee Temple)	227	20	Tokong	Chinese Style	
13	Lebuh King	32-34 (Tokong Tua Pek Kong)	148	20	Tokong	Chinese Style	a,d
14	Lebuh Muntri	41 (Ta Kam Hong)	647	19	Tokong	Chinese Style	a,d
15	Lorong Toh Aka	7 (Kuil Yong Da Guan)	542	22	Tokong	Combination	a,b,c,c
16	Lebuh Queen	Kuil Sri Maha Mariamman	135	19	Tokong	-	a,b,c,d
17	Medan Cannon	Leong San Tong Khoo Kongsi (Tokong & Panggung)	460	21	Tokong & Panggung	Ching Dynasty Baroquenees Style & Straits Eclectic	a,b d
18	Jalan Penang	Gereja St Joseph	335	14	Gereja	-	
19	Lebuh Farquhar	Gereja St George	422	19	Gereja	Neo-Classical	a,b,c,d
20	Lebuh Farquhar	Gereja Assumption	767	19	Gereja	Built from 1860	a,b c d
21	Lebuh Armenian	128 (Rumah besar Syed Alatas)		21	Mansion	Indo-Malay Palladian	a,b,c
22	Lebuh Gereja	29 (Hai Kee Chan)	226 & 210	20	Mansion	Eany Straits Eclectic	a,b,d
23	Lebuh Leith	14 (Cheong Fatt Tze Mansion)	22&21	19	Mansion	Chinese Style	-
24	Lebuh An Quee	47 (Madrasah Hamid Arabi)	552	21	Bangio	Straits Eclectic	a,b,c,d
25	Lebuh Chulia	Masjid Dahudi Bohra	827	19	Bangio	Anglo-Indian	a,b c
26	Jalan Transfer	Makam Dato Koyan	25	14	Makam	Islamic Style	a,b
27	Kampung Kaka	Makam Kapitan Kling	1233	18	Makam	Art Deco	a,b,c
28	Lebuh Campbel	Makam Syed Mustafa	944	18	Makam	-	a,b,c
29	Lebuh Chulia	Nagore Shrine	184	20	Makam	Islamic Style	a,b,d
30	Jalan Sultan Ahmad Shah	Protestant Cemetery	295	14	Tanah Kubur	Build around 1818	a,b,c
31	Jalan Penang	Roman Catholic Cemetery	Part of 335		Tanah Kubur	Modern Style	
32	Lebuh Chulia	115 (Persatuan Teochew)	48	21	Persatuan	Art Deco	a c,c
33	Lebuh King	30 (Heong San Hoay Kuan)	147	20	Persatuan	Chinese Style	a d
34	Lebuh King	36 (Persatuan Toi San Nin Yong)	614	20	Persatuan	Chinese Style	a b,d
35	Lebuh King	38 (Wu Ti Meow)	614	20	Persatuan	Chinese Style	a,c,d
36	Lebuh King	40 (She Ng Chia Soo)	614	20	Persatuan	Chinese Style	a,b,d

37	Lebuh King	39 (Lee Kongsi)	192	20	Persatuan	Early Transitional	a,d
38	Halaman Seh Tan	Eng Chuan Tan Kong Kongsi	557	22	Rumah Kongsi	Chinese Style	a,b,d
39	Lebuh Armenian	Cheah Kongsi	93	21	Rumah Kongsi	-	a,b,d
40	Lebuh Carnavon	260 (Teoh Kongsi)	790	18	Rumah Kongsi	-	
41	Lebuh King	20 (Tseng Lung Fui Koon)	560	20	Rumah Kongsi	Combination	a,d
42	Lebuh King	22-24 (Kar Yin Fee Kuan Kongsi)	561&562	20	Rumah Kongsi	Art Deco	a,d
43	Lebuh King	64 (Chin Sin Thong Soo)	670	20	Rumah Kongsi	Combination	a,b,d
44	Lebuh King	51 (Poe Choo Seah)	282	20	Rumah Kongsi	Late Straits Eclectic	
45	Lebuh King	67 (Khoo Saing Wooi Koon)	171	20	Rumah Kongsi	Combination	a,d
46	Lebuh Muntri	93 (Persatuan Kheng Chew)	181	19	Rumah Kongsi	Chinese Style	a,b,d
47	Lebuh Penang	33 (Moey She Kongsi)	211	20	Rumah Kongsi	Chinese Style	a,b
48	Lebuh Penang	39 (Koong Har Thong)	213	20	Rumah Kongsi	Art Deco	a,b
49	Lebuh Penang	Penang Kwangtung Association	615-619	20	Rumah Kongsi	Art Deco	a,d
50	Lebuh Victoria	Yeoh Kongsi	326	23	Rumah Kongsi	Chinese Style	a,b,d
51	Lebuh Victoria	Boon San Tong Khoo Kongsi	496	23	Rumah Kongsi	-	
52	Lorong Love	Persatuan Tukang Kayu (Lo Pun Hung)	222	19	Rumah Kongsi	Chinese Style	a,b,c,d
53	Lorong Love	51 (Soon Tak Association)	692	19	Rumah Kongsi	Late Straits Eclectic	a,d
54	Lebuh Farquhar	Muzium Negeri	421	19	Bangunan Kerajaan	Neo-Classical	a,b,d
55	Jalan Padang Kota Lama	Dewan Bandaraya	69	19	Bangunan Kerajaan	Neo-Classical	a,b,d
56	Jalan Padang Kota Lama	Dewan Bandaran	70	19	Dewan/Bangunan Kerajaan	Neo-Classical	a,b,d
57	Jalan Padang Kota Lama	Municipal Fountain	70	19	Pancutan Air	Monument	a,b,d
58	Jalan Padang Kota Lama	War Cenotaph		19	Tugu	Monument	a,b,d
59	Lebuh Light	Tugu Peringatan Logan	758	19	Tugu	Monument	a,b,d
60	Pesara King Edward	Tugu Peringatan Victoria (Jam Besar)	-	24	Menara Jam	Monument	a,b,d
61	Jln Tun Syed Sheh Barakhbah	Kota Cornwallis	30	21	Kubu	-	a
62	Jln Tun Syed Sheh Barakhbah	Light House (Kota Cornwallis)	30	24	-	-	b
63	Lebuh Chulia	362 (Struktur Pintu Gerbang)					
64	Jalan Dr.Lim Chwee Leong	140 (Dinding Papan)	109				
65	Lebuh Light	Mahkamah Tinggi	758	19	Bangunan Mahkamah	Neo-Classical	a,b,d
66	Lebuh Light	SM Convent Lebuh Light (Rumah Kerajaan, Convent Chapel, Dewan Lama & kelas-kelas lama / blok C	36	19	Sekolah	Anglo-Indian Bungalow	a,b,d

SENARAI BANGUNAN WARISAN KATEGORI 2 DI DALAM KAWASAN TERAS TAPAK PENYENARAIAN PULAU PINANG KE SENARAI WARISAN DUNIA UNESCO

BIL	NAMA JALAN	ALAMAT / NAMA BANGUNAN	NO. LOT	JENIS BANGUNAN	REKABENTUK
1	Gat Lebuh Acheh	2	445	Terrace	Early Transitional
2	Gat Lebuh Acheh	4	445	Terrace	Early Transitional
3	Gat Lebuh Acheh	6	445	Terrace	Early Transitional
4	Gat Lebuh Acheh	8	445	Terrace	Early Transitional
5	Gat Lebuh Acheh	10	448	Terrace	Early Transitional
6	Gat Lebuh Acheh	12	448	Terrace	Early Transitional
7	Gat Lebuh Acheh	14	448	Terrace	Early Transitiona
8	Gat Lebuh Acheh	16	451	Terrace	Early Transitional
9	Gat Lebuh Acheh	18	449	Terrace	Early Transitional
10	Gat Lebuh Acheh	20	449	Terrace	Early Transitional
11	Gat Lebuh Acheh	22	449	Terrace	Early Transitional
12	Gat Lebuh Acheh	24	449	Terrace	Early Transitional
13	Gat Lebuh Acheh	26	450	Terrace	Early Transitional
14	Gat Lebuh Acheh	28	450	Terrace	Early Transitional
15	Gat Lebuh Acheh	30	450	Terrace	Early Transitional
16	Gat Lebuh Acheh	32	450	Terrace	Early Transitional
17	Gat Lebuh Acheh	34	450	Terrace	Early Transitional
18	Lebuh Acheh	2	456	Shophouse	Late Straits Eclectic
19	Lebuh Acheh	4	456	Shophouse	Late Straits Eclectic
20	Lebuh Acheh	6	456	Shophouse	Late Straits Eclectic
21	Lebuh Acheh	8	456	Shophouse	Late Straits Eclectic
22	Lebuh Acheh	10	456	Shophouse	Late Straits Eclectic
23	Lebuh Acheh	12	456	Shophouse	Late Straits Eclectic
24	Lebuh Acheh	14	456	Shophouse	Late Straits Eclectic
25	Lebuh Acheh	16	456	Shophouse	Late Straits Eclectic
26	Lebuh Acheh	18	456	Shophouse	Late Straits Eclectic
27	Lebuh Acheh	20	456	Shophouse	Late Straits Eclectic
28	Lebuh Acheh	28	461	Shophouse	Early Transitional
29	Lebuh Acheh	30	461	Shophouse	Early Transitional
30	Lebuh Acheh	32	461	Shophouse	Early Transitional
31	Lebuh Acheh	34	461	Terrace	Early Transitional
32	Lebuh Acheh	36	461	Terrace	Early Transitional
33	Lebuh Acheh	38	461	Terrace	Early Transitional
34	Lebuh Acheh	40	461	Terrace	Early Transitional
35	Lebuh Acheh	42	461	Terrace	Early Transitional
36	Lebuh Acheh	44	461	Terrace	Early Transitional
37	Lebuh Acheh	52	461	Terrace	Early Transitional
38	Lebuh Acheh	54	461	Terrace	Early Transitional

39	Lebuh Acheh	56	461	Terrace	Early Transitional
40	Lebuh Acheh	58	461	Terrace	Early Transitional
41	Lebuh Acheh	60	461	Terrace	Early Transitional
42	Lebuh Acheh	64	463	Shophouse	Early Transitional
43	Lebuh Acheh	66	463	Shophouse	Early Transitional
44	Lebuh Acheh	68	463	Shophouse	Early Transitional
45	Lebuh Acheh	74	465	Ware House / Godown / Workshop	Early Transitional
46	Lebuh Acheh	76	465	Terrace	Early Transitional
47	Lebuh Acheh	78	465	Shophouse	Early Transitional
48	Lebuh Acheh	115	411	Shophouse	Straits Eclectic
49	Lebuh Acheh	118	1258	Shophouse	Straits Eclectic
50	Lebuh Acheh	1	211	Terrace	Early Transitional
51	Lebuh Acheh	3	539	Terrace	Early Transitional
52	Lebuh Acheh	5	538	Terrace	Early Transitional
53	Lebuh Acheh	7	209	Terrace	Late Straits Eclectic
54	Lebuh Acheh	25	203	Terrace	Early Straits Eclectic
55	Lebuh Acheh	27	202	Terrace	Early Transitional
56	Lebuh Acheh	31	238	Terrace	Early Shophouse
57	Lebuh Acheh	33	238	Terrace	Early Shophouse
58	Lebuh Acheh	35	238	Terrace	Early Shophouse
59	Lebuh Acheh	37	238	Terrace	Early Shophouse
60	Lebuh Acheh	39	238	Terrace	Early Shophouse
61	Lebuh Acheh	41	238	Terrace	Early Shophouse
62	Lebuh Acheh	43	238	Terrace	Early Shophouse
63	Lebuh Acheh	43a	536	Terrace	Early Transitional
64	Lebuh Acheh	45a	536	Terrace	Early Transitional
65	Lebuh Acheh	45b	536	Terrace	Early Transitional
66	Lebuh Acheh	45	535	Terrace	Early Transitional
67	Lebuh Acheh	45c	536	Terrace	Early Transitional
68	Lebuh Acheh	45d	536	Terrace	Early Transitional
69	Lebuh Acheh	47	535	Terrace	Art Deco
70	Lebuh Acheh	49	535	Terrace	Art Deco
71	Lebuh Acheh	51	535	Terrace	Early Straits Eclectic
72	Lebuh Acheh	53	535	Terrace	Early Straits Eclectic
73	Lebuh Acheh	53a	535	Terrace	Early Straits Eclectic
74	Lebuh Acheh	55	535	Terrace	Art Deco
75	Lebuh Acheh	65	535	Detached / Bungalow	Anglo - Indian
76	Lebuh Acheh	67	535	Detached / Bungalow	Indo - Malay
77	Lebuh Acheh	69	535	Detached / Bungalow	Anglo - Indian
78	Lebuh Acheh	73	535	Detached / Bungalow	Indo - Malay
79	Lebuh Acheh	73a	535	Detached / Bungalow	Art Deco
80	Lebuh Acheh	75b	535	Detached / Bungalow	Indo - Malay

81	Lebuh Acheh	81	535	Shophouse	Early Shophouse
82	Lebuh Acheh	81a	535	Shophouse	Early Shophouse
83	Lebuh Acheh	81b	535	Shophouse	Early Shophouse
84	Lebuh Acheh	81c	535	Shophouse	Early Shophouse
85	Lebuh Acheh	81f	535	Shophouse	Early Shophouse
86	Lebuh Acheh	83	535	Shophouse	Late Straits Eclectic
87	Lebuh Acheh	85	535	Shophouse	Late Straits Eclectic
88	Lebuh Acheh	87	535	Shophouse	Late Straits Eclectic
89	Lebuh Acheh	89	199	Shophouse	Art Deco
90	Lebuh Acheh	91	197	Shophouse	Early Modern
91	Lebuh Acheh	139	183	Shophouse	Early Transitional
92	Lebuh Acheh	141	182	Shophouse	Early Transitional
93	Lebuh Acheh	143	181	Shophouse	Early Transitional
94	Lebuh Acheh	145	180	Shophouse	Art Deco & Early Modern
95	Lebuh Acheh	147	179	Shophouse	Art Deco
96	Lebuh Acheh	151	177	Shophouse	Art Deco
97	Lebuh Acheh	153	176	Shophouse	Early Transitional
98	Lebuh Ah Quee	2	309	Shophouse	Art Deco
99	Lebuh Ah Quee	4	309	Shophouse	Art Deco
100	Lebuh Ah Quee	6	309	Shophouse	Art Deco
101	Lebuh Ah Quee	8	309	Shophouse	Art Deco
102	Lebuh Ah Quee	10	308	Shophouse	Art Deco
103	Lebuh Ah Quee	12	308	Shophouse	Art Deco
104	Lebuh Ah Quee	14	308	Shophouse	Art Deco
105	Lebuh Ah Quee	18	308	Shophouse	Art Deco
106	Lebuh Ah Quee	48	256	Shophouse	Art Deco
107	Lebuh Ah Quee	50	256	Shophouse	Art Deco
108	Lebuh Ah Quee	52	256	Shophouse	Art Deco
109	Lebuh Ah Quee	54	256	Shophouse	Art Deco
110	Lebuh Ah Quee	47	552	Detached / Bungalow	Straits Eclectic
111	Lebuh Ah Quee	77	549	Shophouse	Early Straits Eclectic
112	Lebuh Ah Quee	79	549	Shophouse	Early Straits Eclectic
113	Lebuh Ah Quee	81	549	Shophouse	Early Straits Eclectic
114	Lebuh Ah Quee	83	549	Shophouse	Early Straits Eclectic
115	Lebuh Ah Quee	85	549	Shophouse	Early Straits Eclectic
116	Lorong Argus	2	537	Shophouse	Early Transitional
117	Lorong Argus	4	536	Shophouse	Early Transitional
118	Lorong Argus	6	535	Shophouse	Early Transitional
119	Lorong Argus	8	534	Shophouse	Early Transitional
120	Lorong Argus	10	534	Shophouse	Early Transitional
121	Lorong Argus	12	540	Terrace	Art Deco
122	Lorong Argus	12a	540	Terrace	Art Deco

123	Lorong Argus	14	540	Terrace	Art Deco
124	Lorong Argus	16	540	Terrace	Art Deco
125	Lorong Argus	18	540	Terrace	Art Deco
126	Lebuh Armenian	10	93	Shophouse	Early Transitional
127	Lebuh Armenian	12	93	Shophouse	Early Transitional
128	Lebuh Armenian	14	93	Shophouse	Early Transitional
129	Lebuh Armenian	16	93	Terrace	Early Transitional
130	Lebuh Armenian	18	490	Terrace	Art Deco
131	Lebuh Armenian	36	487	Shophouse	Early Transitional
132	Lebuh Armenian	38	90	Shophouse	Early Transitional
133	Lebuh Armenian	40	89	Terrace	Early Straits Eclectic
134	Lebuh Armenian	45	413	Shophouse	Modern
135	Lebuh Armenian	48	412	Shophouse	Early Modern
136	Lebuh Armenian	78	480	Shophouse	Early Transitional
137	Lebuh Armenian	80	481	Shophouse	Early Transitional
138	Lebuh Armenian	86	1266	Shophouse	Early Transitional
139	Lebuh Armenian	86a	1266	Terrace	Early Transitional
140	Lebuh Armenian	88	390	Terrace	Straits Eclectic
141	Lebuh Armenian	90	390	Terrace	Straits Eclectic
142	Lebuh Armenian	92	389	Terrace	Early Transitional
143	Lebuh Armenian	94	1265	Terrace	Early Transitional
144	Lebuh Armenian	96	1264	Terrace	Early Transitional
145	Lebuh Armenian	98	389	Terrace	Early Transitional
146	Lebuh Armenian	100	386	Terrace	Early Transitional
147	Lebuh Armenian	102	385	Terrace	Early Shophouse
148	Lebuh Armenian	104	385	Terrace	Early Shophouse
149	Lebuh Armenian	106	385	Terrace	Early Shophouse
150	Lebuh Armenian	108	384	Terrace	Early Shophouse
151	Lebuh Armenian	108a	384	Terrace	Early Shophouse
152	Lebuh Armenian	110	383	Terrace	Early Transitional
153	Lebuh Armenian	112	382	Terrace	Early Transitional
154	Lebuh Armenian	114	381	Terrace	Early Transitional
155	Lebuh Armenian	116	380	Shophouse	Early Transitional
156	Lebuh Armenian	118	379	Terrace	Late Straits Eclectic
157	Lebuh Armenian	120	378	Terrace	Early Transitional
158	Lebuh Armenian	122	1230	Terrace	Early Transitional
159	Lebuh Armenian	124	1229	Terrace	Early Transitional
160	Lebuh Armenian	126	376	Terrace	Early Transitional
161	Lebuh Armenian	3	27 & 28	Shophouse	Early Transitional
162	Lebuh Armenian	5	27 & 28	Shophouse	Early Transitional
163	Lebuh Armenian	7	26	Shophouse	Early Transitional
164	Lebuh Armenian	9	25	Shophouse	Early Transitional

165	Lebuh Armenian	11	24	Shophouse	Early Transitional
166	Lebuh Armenian	13	23	Shophouse	Early Transitional
167	Lebuh Armenian	15	22	Shophouse	Early Transitional
168	Lebuh Armenian	17	21	Shophouse	Early Transitional
169	Lebuh Armenian	19	20	Shophouse	Early Transitional
170	Lebuh Armenian	21	19	Shophouse	Early Straits Eclectic
171	Lebuh Armenian	23	460	Shophouse	Early Transitiona
172	Lebuh Armenian	25	503	Commercial	Modern
173	Lebuh Armenian	27	503	Commercial	Modern
174	Lebuh Armenian	29	16	Shophouse	Early Transitional
175	Lebuh Armenian	31	448	Terrace	Early Straits Eclectic
176	Lebuh Armenian	33	447	Terrace	Early Transitional
177	Lebuh Armenian	35	12	Terrace	Early Straits Eclectic
178	Lebuh Armenian	37	11	Terrace	Early Transitional
179	Lebuh Armenian	37a	446		
180	Lebuh Armenian	39	446	Terrace	Early Transitional
181	Lebuh Armenian	41	446	Terrace	Early Transitional
182	Lebuh Armenian	43	446	Terrace	Early Transitional
183	Lebuh Armenian	45	446	Shophouse	Early Transitional
184	Lebuh Armenian	47	446	Terrace	Early Transitional
185	Lebuh Armenian	49	446	Terrace	Early Transitional
186	Lebuh Armenian	51	446	Terrace	Early Transitional
187	Lebuh Armenian	53	446	Terrace	Early Transitional
188	Lebuh Armenian	55	446	Terrace	Early Transitional
189	Lebuh Armenian	59	444	Shophouse	Straits Eclectic
190	Lebuh Armenian	78	460	Shophouse	Early Transitiona
191	Lebuh Armenian	79	418	Terrace	Early Straits Eclectic
192	Lebuh Armenian	81	417	Terrace	Early Straits Eclectic
193	Lebuh Armenian	85	436	Terrace	Early Transitional
194	Lebuh Armenian	87	437	Terrace	Early Straits Eclectic
195	Lebuh Armenian	89	435	Terrace	Early Straits Eclectic
196	Lebuh Armenian	91	435	Terrace	Early Straits Eclectic
197	Lebuh Armenian	93	435	Terrace	Early Transitional
198	Lebuh Armenian	95	435	Terrace	Early Transitional
199	Lebuh Bishop	2	57	Shophouse	Early Transitional
200	Lebuh Bishop	4	56	Shophouse	Neo - Classical
201	Lebuh Bishop	6	55	Shophouse	Neo - Classical
202	Lebuh Bishop	8	54	Shophouse	Neo - Classical
203	Lebuh Bishop	10	54 - 57	Commercial	Neo - Classical & Art Deco
204	Lebuh Bishop	14	424	Shophouse	Art Deco
205	Lebuh Bishop	16	408	Shophouse	Art Deco
206	Lebuh Bishop	18	406	Shophouse	Art Deco

207	Lebuh Bishop	28	404	Shophouse	Art Deco
208	Lebuh Bishop	34	398	Shophouse	Early Straits Eclectic
209	Lebuh Bishop	36	398	Shophouse	Early Straits Eclectic
210	Lebuh Bishop	40	46	Terrace	Chinese Style
211	Lebuh Bishop	42	46	Terrace	Chinese Style
212	Lebuh Bishop	42a	46	Terrace	Chinese Style
213	Lebuh Bishop	44	45	Shophouse	Art Deco
214	Lebuh Bishop	64i	369	Shophouse	Art Deco
215	Lebuh Bishop	66	522	Shophouse	Early Shophouse
216	Lebuh Bishop	68	520	Shophouse	Early Shophouse
217	Lebuh Bishop	88	517	Shophouse	Late Straits Eclectic
218	Lebuh Bishop	1	578	Shophouse	Neo-Classical with Anglo-Indian
219	Lebuh Bishop	3	571	Shophouse	Neo-Classical with Anglo-Indian
220	Lebuh Bishop	11	130	Shophouse	Early Transitional
221	Lebuh Bishop	13	129	Shophouse	Early Transitional
222	Lebuh Bishop	15	127	Shophouse	Art Deco
223	Lebuh Bishop	21	123	Shophouse	Early Shophouse
224	Lebuh Bishop	23	121	Shophouse	Early Shophouse
225	Lebuh Bishop	25	119	Shophouse	Early Shophouse
226	Lebuh Bishop	27	117	Shophouse	Early Shophouse
227	Lebuh Bishop	29	117	Shophouse	Early Shophouse
228	Lebuh Bishop	31	115	Shophouse	Early Straits Eclectic
229	Lebuh Bishop	33	113	Shophouse	Early Straits Eclectic
230	Lebuh Bishop	35	20	Shophouse	Early Straits Eclectic
231	Lebuh Bishop	37	597	Shophouse	Early Shophouse
232	Lebuh Bishop	39	469	Shophouse	Early Straits Eclectic
233	Lebuh Bishop	41	592	Shophouse	Early Transitional
234	Lebuh Bishop	43	590	Shophouse	Early Transitional
235	Lebuh Bishop	45	586	Shophouse	Early Transitional
236	Lebuh Bishop	47	586	Shophouse	Early Straits Eclectic
237	Lebuh Bishop	49	585	Shophouse	Early Transitional
238	Lebuh Bishop	51	584	Shophouse	Early Transitional
239	Lebuh Bishop	53	584	Shophouse	Early Transitional
240	Lebuh Bishop	55	584	Shophouse	Early Transitional
241	Lebuh Bishop	57	584	Shophouse	Early Transitional
242	Lebuh Bishop	59	584	Shophouse	Early Transitional
243	Lebuh Bishop	61	584	Shophouse	Early Transitional
244	Lebuh Bishop	63	584	Shophouse	Early Transitional
245	Lebuh Bishop	69	76	Shophouse	Late Straits Eclectic
246	Lebuh Bishop	71	76	Shophouse	Late Straits Eclectic
247	Lebuh Bishop	73	569	Shophouse	Early Transitional
248	Lebuh Bishop	75	569	Shophouse	Early Transitional

249	Lebuh Bishop	77	568	Shophouse	Early Transitional
250	Lebuh Bishop	77a	570	Shophouse	Early Transitional
251	Lebuh Bishop	83	566	Shophouse	Early Transitional
252	Lebuh Bishop	87	553	Commercial	Neo-Classical
253	Lebuh Bishop	89	551	Shophouse	Late Straits Eclectic
254	Lebuh Bishop	91	549	Shophouse	Art Deco
255	Lebuh Bishop	93	548 & 541	Shophouse	Art Deco
256	Lebuh Bishop	95	539	Shophouse	Art Deco
257	Lebuh Bishop	97	543	Shophouse	Art Deco
258	Lebuh Bishop	99	538 & 540	Shophouse	Early Straits Eclectic
259	Lebuh Bishop	101	61	Shophouse	Early Straits Eclectic
260	Lebuh Buckingham	14	1221	Shophouse	Art Deco
261	Lebuh Buckingham	16	1221	Shophouse	Art Deco
262	Lebuh Buckingham	18	1221	Shophouse	Art Deco
263	Lebuh Buckingham	20	1221	Shophouse	Art Deco
264	Lebuh Buckingham	22	1221	Shophouse	Art Deco
265	Lebuh Buckingham	24	1221	Shophouse	Art Deco
266	Lebuh Buckingham	32	1221	Shophouse	Art Deco
267	Lebuh Buckingham	34	1221	Shophouse	Art Deco
268	Lebuh Buckingham	36	1221	Shophouse	Art Deco
269	Lebuh Buckingham	38	1221	Shophouse	Early Transitional
270	Lebuh Buckingham	40	1221	Shophouse	Early Transitional
271	Lebuh Buckingham	1	605	Shophouse	Art Deco
272	Lebuh Buckingham	1e	605	Shophouse	Art Deco
273	Lebuh Buckingham	1f	605	Shophouse	Art Deco
274	Lebuh Buckingham	11c	603	Shophouse	Early Transitional
275	Lebuh Buckingham	11d	603	Shophouse	Early Transitional
276	Lebuh Buckingham	11e	603	Shophouse	Early Transitional
277	Lebuh Buckingham	11f	603	Shophouse	Early Transitional
278	Lebuh Buckingham	11g	603	Shophouse	Early Transitional
279	Lebuh Buckingham	13	603	Shophouse	Early Transitional
280	Lebuh Buckingham	15	603	Shophouse	Early Transitional
281	Lebuh Buckingham	17	603	Shophouse	Early Transitional
282	Lebuh Buckingham	19	603	Shophouse	Early Transitional
283	Lebuh Buckingham	29	603	Shophouse	Early Transitional
284	Lebuh Buckingham	31	603	Shophouse	Early Transitional
285	Lebuh Buckingham	33	603	Shophouse	Early Transitional
286	Lebuh Buckingham	35	603	Shophouse	Early Transitional
287	Lebuh Buckingham	37	603	Shophouse	Early Transitional
288	Lebuh Buckingham	39	603	Shophouse	Early Transitional
289	Lebuh Buckingham	41	603	Shophouse	Early Transitional
290	Lebuh Buckingham	43	603	Shophouse	Early Transitional

291	Cannon Square	2	460	Terrace	Early Transitional
292	Cannon Square	4	460	Terrace	Early Transitional
293	Cannon Square	6	460	Terrace	Early Transitional
294	Cannon Square	8	460	Terrace	Early Transitional
295	Cannon Square	10	460	Terrace	Early Transitional
296	Cannon Square	12	460	Terrace	Early Transitional
297	Cannon Square	14	460	Terrace	Early Transitional
298	Cannon Square	16	460	Terrace	Early Transitional
299	Cannon Square	Khoo Kongsi (office)	460	Detached / Bungalow	Straits Eclectic
300	Cannon Square	22	460	Terrace	Early Transitional
301	Cannon Square	24	460	Terrace	Early Transitional
302	Cannon Square	26	460	Terrace	Early Transitional
303	Cannon Square	28	460	Terrace	Early Transitional
304	Cannon Square	1	460		
305	Cannon Square	3	460	Terrace	Early Transitional
306	Cannon Square	5	460	Terrace	Early Transitional
307	Cannon Square	7	460	Terrace	Early Transitional
308	Cannon Square	9	460	Terrace	Early Transitional
309	Cannon Square	11	460	Terrace	Early Transitional
310	Cannon Square	13	460	Terrace	Early Transitional
311	Cannon Square	15	460	Terrace	Early Transitional
312	Cannon Square	27	460	Terrace	Early Transitional
313	Cannon Square	29	460	Terrace	Early Transitional
314	Cannon Square	31	460	Terrace	Early Transitional
315	Cannon Square	33	460	Terrace	Early Transitional
316	Cannon Street	2	462 & 464	Terrace	Art Deco
317	Cannon Street	4	462 & 464	Terrace	Art Deco
318	Cannon Street	6	462 & 464	Terrace	Art Deco
319	Cannon Street	8	462 & 464	Terrace	Art Deco
320	Cannon Street	10	462 & 464	Terrace	Art Deco
321	Cannon Street	12	462 & 464	Terrace	Art Deco
322	Cannon Street	14	462 & 464	Terrace	Art Deco
323	Cannon Street	1	460	Terrace	Early Transitional
324	Cannon Street	3	460	Terrace	Early Transitional
325	Cannon Street	5	460	Terrace	Early Transitional
326	Cannon Street	7	460	Terrace	Early Transitional
327	Cannon Street	9	460	Terrace	Early Transitional
328	Cannon Street	11	460	Terrace	Early Transitional
329	Cannon Street	11a	460	Terrace	Early Transitional
330	Cannon Street	13	460	Terrace	Early Transitional
331	Cannon Street	15	460	Terrace	Early Transitional
332	Cannon Street	17	460	Terrace	Early Transitional

333	Cannon Street	19	460	Terrace	Early Transitional
334	Lebuh Carnarvon	1	1167	Shophouse	Early Transitional
335	Lebuh Carnarvon	1a	1176 & 1179	Shophouse	Early Transitional
336	Lebuh Carnarvon	1b	1177 & 1187	Shophouse	Early Transitional
337	Lebuh Carnarvon	1c	1178 & 1188	Shophouse	Early Transitional
338	Lebuh Carnarvon	1d	1169 & 1180	Shophouse	Early Transitional
339	Lebuh Carnarvon	1e	1170 & 1181	Shophouse	Early Transitional
340	Lebuh Carnarvon	1f	1171 & 1182	Shophouse	Early Transitional
341	Lebuh Carnarvon	1g	1172 & 1183	Shophouse	Early Transitional
342	Lebuh Carnarvon	1h	1173 & 1184	Shophouse	Early Transitional
343	Lebuh Carnarvon	1i	1174 & 1185	Shophouse	Early Transitional
344	Lebuh Carnarvon	1j	1175 & 1186	Shophouse	Early Transitional
345	Lebuh Carnarvon	1k	1175 & 1166	Shophouse	Early Transitional
346	Lebuh Carnarvon	3	326	Shophouse	Early Transitional
347	Lebuh Carnarvon	5	326	Shophouse	Early Transitional
348	Lebuh Carnarvon	7	325	Shophouse	Early Transitional
349	Lebuh Carnarvon	9	1164	Shophouse	Early Transitional
350	Lebuh Carnarvon	11	1165	Shophouse	Early Transitional
351	Lebuh Carnarvon	15	323	Shophouse	Early Transitional
352	Lebuh Carnarvon	17	322	Shophouse	Early Transitional
353	Lebuh Carnarvon	19	321	Shophouse	Early Transitional
354	Lebuh Carnarvon	21	320	Shophouse	Early Transitional
355	Lebuh Carnarvon	23	319	Shophouse	Early Transitional
356	Lebuh Carnarvon	25	1228	Shophouse	Early Transitional
357	Lebuh Carnarvon	27	1228	Shophouse	Early Transitional
358	Lebuh Carnarvon	29	1228	Shophouse	Early Transitional
359	Lebuh Carnarvon	31	1228	Shophouse	Early Transitional
360	Lebuh Carnarvon	33	1228	Shophouse	Early Transitional
361	Lebuh Carnarvon	35	1228	Shophouse	Early Transitional
362	Lebuh Carnarvon	37	1228	Shophouse	Early Transitional
363	Lebuh Carnarvon	39	603	Shophouse	Early Modern
364	Lebuh Carnarvon	41	603	Shophouse	Early Transitional
365	Lebuh Carnarvon	43	603	Shophouse	Early Transitional
366	Lebuh Carnarvon	45	1238	Shophouse	Art Deco
367	Lebuh Carnarvon	47	1238	Shophouse	Art Deco
368	Lebuh Carnarvon	49	1238	Shophouse	Art Deco
369	Lebuh Carnarvon	51	1238	Shophouse	Art Deco
370	Lebuh Carnarvon	53	1238	Shophouse	Art Deco
371	Lebuh Carnarvon	55	1238	Shophouse	Art Deco
372	Lorong Che Em	2	319	Terrace	Early Transitional
373	Lorong Che Em	4	316	Terrace	Early Transitional
374	Lorong Che Em	6	312	Terrace	Early Transitional

375	Lorong Che Em	8	313	Terrace	Early Transitional
376	Lorong Che Em	14	309	Terrace	Early Transitional
377	Lorong Che Em	16	307	Terrace	Early Transitional
378	Lorong Che Em	18	306	Terrace	Early Transitional
379	Lorong Che Em	20	304	Terrace	Early Transitional
380	Cheapside	1	1189	Terrace	Early Transitional
381	Cheapside	3	1189	Terrace	Early Transitional
382	Cheapside	5	1189	Terrace	Early Transitional
383	Cheapside	7	1189	Terrace	Early Transitional
384	Cheapside	9	1189	Terrace	Early Transitional
385	Cheapside	11	1189	Terrace	Early Transitional
386	Gat Lebuh China	4	287	Ware House / Godown	Art Deco
387	Gat Lebuh China	6	287	Ware House / Godown	Art Deco
388	Gat Lebuh China	6a	287	Ware House / Godown	Art Deco
389	Gat Lebuh China	8	287	Ware House / Godown	Art Deco
390	Gat Lebuh China	Wisma Kastam	285	Commercial	Art Deco
391	Gat Lebuh China	5	289 & 291	Commercial	Art Deco
392	Gat Lebuh China	7	289 & 291	Commercial	Art Deco
393	Gat Lebuh China	9	289 & 291	Commercial	Art Deco
394	Gat Lebuh China	11	289 & 291	Commercial	Art Deco
395	Gat Lebuh China	21	229	Commercial	Art Deco
396	Gat Lebuh China	23	229	Commercial	Art Deco
397	Gat Lebuh China	25	229	Commercial	Art Deco
398	Gat Lebuh China	27	229	Commercial	Art Deco
399	Gat Lebuh China	29	229	Commercial	Art Deco
400	Gat Lebuh China	31	229	Commercial	Neo - Classical
401	Lebuh China	4	630	Shophouse	Early Transitional
402	Lebuh China	6	630	Shophouse	Early Transitional
403	Lebuh China	8	233	Shophouse	Early Transitional
404	Lebuh China	10	233	Shophouse	Art Deco
405	Lebuh China	12	229	Shophouse	Art Deco
406	Lebuh China	14	229	Shophouse	Early Transitional
407	Lebuh China	16	229	Shophouse	Early Transitional
408	Lebuh China	18	228	Shophouse	Early Transitional
409	Lebuh China	20	225	Shophouse	Early Transitional
410	Lebuh China	22	224	Shophouse	Early Transitional
411	Lebuh China	24	627	Shophouse	Early Transitional
412	Lebuh China	26	628	Shophouse	Early Transitional
413	Lebuh China	36	203	Shophouse	Early Straits Eclectic
414	Lebuh China	38	202	Shophouse	Late Straits Eclectic
415	Lebuh China	46	199	Shophouse	Early Transitional
416	Lebuh China	48	199	Shophouse	Early Transitional

417	Lebuh China	50	198	Shophouse	Early Transitional
418	Lebuh China	52	197	Shophouse	Early Transitional
419	Lebuh China	54	197	Shophouse	Early Transitional
420	Lebuh China	56	675	Shophouse	Early Transitional
421	Lebuh China	58	675	Shophouse	Early Transitional
422	Lebuh China	60	675	Shophouse	Early Transitional
423	Lebuh China	60a	675	Shophouse	Early Transitional
424	Lebuh China	60b	675	Shophouse	Early Transitional
425	Lebuh China	60c	675	Shophouse	Early Transitional
426	Lebuh China	62	162	Shophouse	Early Transitional
427	Lebuh China	64	162	Shophouse	Early Transitional
428	Lebuh China	66	162	Shophouse	Early Transitional
429	Lebuh China	68	161	Shophouse	Early Straits Eclectic
430	Lebuh China	70	160	Shophouse	Early Straits Eclectic
431	Lebuh China	72	1558	Shophouse	Art Deco
432	Lebuh China	76	141	Shophouse	Early Transitional
433	Lebuh China	78	141	Shophouse	Early Transitional
434	Lebuh China	80	141	Shophouse	Early Transitional
435	Lebuh China	82	141	Shophouse	Early Transitional
436	Lebuh China	84	141	Shophouse	Early Transitional
437	Lebuh China	86	141	Shophouse	Early Transitional
438	Lebuh China	88	141	Shophouse	Early Transitional
439	Lebuh China	15	315	Shophouse	Early Transitional
440	Lebuh China	17	312	Shophouse	Early Transitional
441	Lebuh China	19	312	Shophouse	Early Transitional
442	Lebuh China	21	311	Shophouse	Early Straits Eclectic
443	Lebuh China	23	310	Shophouse	
444	Lebuh China	25	310	Shophouse	Early Transitional
445	Lebuh China	27	310	Shophouse	
446	Lebuh China	29	308 & 307	Shophouse	Art Deco
447	Lebuh China	31	305	Shophouse	-
448	Lebuh China	33	304	Shophouse	Neo - Classical
449	Lebuh China	45	281	Shophouse	Early Transitional
450	Lebuh China	47	281	Shophouse	Early Transitional
451	Lebuh China	49	281	Shophouse	Early Transitional
452	Lebuh China	51	281	Shophouse	Early Transitional
453	Lebuh China	53	280	Shophouse	Late Straits Eclectic
454	Lebuh China	55	280	Shophouse	Late Straits Eclectic
455	Lebuh China	57	280	Shophouse	Late Straits Eclectic
456	Lebuh China	59	280	Shophouse	Late Straits Eclectic
457	Lebuh China	61	280	Shophouse	Late Straits Eclectic
458	Lebuh China	63	266	Shophouse	Early Shophouse

459	Lebuh China	65	256	Shophouse	Early Shophouse
460	Lebuh China	67	255	Shophouse	Early Shophouse
461	Lebuh China	69	255	Shophouse	Early Shophouse
462	Lebuh China	71	255	Shophouse	Early Shophouse
463	Lebuh China	73	254	Shophouse	Early Shophouse
464	Lebuh China	75	253	Shophouse	Early Shophouse
465	Lebuh China	77	253	Shophouse	Early Shophouse
466	Lebuh China	79	252	Shophouse	Early Transitional
467	Lebuh China	81	251	Shophouse	Early Transitional
468	Lebuh China	83	250	Shophouse	Early Straits Eclectic
469	Lebuh China	85	259	Shophouse	Early Transitional
470	Lebuh China	87	259	Shophouse	Early Transitional
471	Lebuh China	89	259	Shophouse	Early Transitional
472	Lebuh China	91	252	Shophouse	Early Straits Eclectic
473	Lebuh China	93	251	Shophouse	Early Transitional
474	Lebuh China	95	639	Shophouse	Early Transitional
475	Lebuh China	97	638	Shophouse	Early Transitional
476	Lebuh China	99	350	Shophouse	Early Transitional
477	Lebuh China	101	350	Shophouse	Early Transitional
478	Lebuh China	103	245	Shophouse	Early Transitional
479	Gat Lebuh Chulia	5	324		
480	Gat Lebuh Chulia	7	324		
481	Gat Lebuh Chulia	11	324		
482	Gat Lebuh Chulia	13	324		
483	Gat Lebuh Chulia	15	324		
484	Gat Lebuh Chulia	17	324		
485	Gat Lebuh Chulia	19	324		
486	Gat Lebuh Chulia	21	324		
487	Gat Lebuh Chulia	23	324		
488	Gat Lebuh Chulia	25	324		
489	Gat Lebuh Chulia	33	324		
490	Gat Lebuh Chulia	35	324		
491	Gat Lebuh Chulia	37	324		
492	Gat Lebuh Chulia	39	324		
493	Gat Lebuh Chulia	41	324		
494	Gat Lebuh Chulia	43	324		
495	Gat Lebuh Chulia	49	325		
496	Gat Lebuh Chulia	51	325		
497	Gat Lebuh Chulia	53	325		
498	Gat Lebuh Chulia	55	325		
499	Gat Lebuh Chulia	57	325	Ware House / Godown	Art Deco
500	Gat Lebuh Chulia	59	325	Ware House / Godown	Art Deco

501	Gat Lebuh Chulia	61	325	Ware House / Godown	Art Deco
502	Gat Lebuh Chulia	63	325	Ware House / Godown	Art Deco
503	Gat Lebuh Chulia	2 (Kwong Wah Jit Poh)	330	Office	Early Modern
504	Gat Lebuh Chulia	4 (Kwong Wah Jit Poh)	329	Office	Early Modern
505	Lebuh Chulia	66	420	Shophouse	Early Shophouse
506	Lebuh Chulia	68	419	Shophouse	Early Shophouse
507	Lebuh Chulia	128	291	Shophouse	Art Deco
508	Lebuh Chulia	130	290	Shophouse	Art Deco
509	Lebuh Chulia	132	289	Shophouse	Art Deco
510	Lebuh Chulia	134	288	Shophouse	Art Deco
511	Lebuh Chulia	136	287	Shophouse	Art Deco
512	Lebuh Chulia	138	286	Shophouse	Art Deco
513	Lebuh Chulia	140	285	Shophouse	Art Deco
514	Lebuh Chulia	142	284	Shophouse	Art Deco
515	Lebuh Chulia	144	283	Shophouse	Art Deco
516	Lebuh Chulia	146	282	Shophouse	Art Deco
517	Lebuh Chulia	148	281	Shophouse	Art Deco
518	Lebuh Chulia	150	280	Shophouse	Art Deco
519	Lebuh Chulia	156	722	Commercial	Art Deco
520	Lebuh Chulia	158	721	Shophouse	Early Shophouse
521	Lebuh Chulia	160	721	Shophouse	Early Shophouse
522	Lebuh Chulia	162	720	Shophouse	Early Shophouse
523	Lebuh Chulia	166	718	Shophouse	Early Shophouse
524	Lebuh Chulia	168	278	Shophouse	Early Transitional
525	Lebuh Chulia	170	278	Shophouse	Early Transitional
526	Lebuh Chulia	172	277	Shophouse	Early Transitional
527	Lebuh Chulia	174	277	Shophouse	Early Transitional
528	Lebuh Chulia	206	276	Shophouse	Early Transitional
529	Lebuh Chulia	208	275	Shophouse	Early Transitional
530	Lebuh Chulia	210	274	Shophouse	Early Transitional
531	Lebuh Chulia	212	273	Shophouse	Early Straits Eclectic
532	Lebuh Chulia	214	273	Shophouse	Early Straits Eclectic
533	Lebuh Chulia	220	272	Shophouse	Early Transitional
534	Lebuh Chulia	222	273	Shophouse	Early Transitional
535	Lebuh Chulia	254	269	Shophouse	Early Transitional
536	Lebuh Chulia	256	268	Shophouse	Early Transitional
537	Lebuh Chulia	268	267	Shophouse	Early Transitional
538	Lebuh Chulia	270	266	Shophouse	Early Transitional
539	Lebuh Chulia	272	265	Shophouse	Early Transitional
540	Lebuh Chulia	274	264	Shophouse	Early Transitional
541	Lebuh Chulia	276	263	Shophouse	Early Transitional
542	Lebuh Chulia	282	389	Shophouse	Early Transitional

543	Lebuh Chulia	284	388	Shophouse	Early Transitional
544	Lebuh Chulia	286	388	Shophouse	Early Transitional
545	Lebuh Chulia	288	684	Shophouse	Early Transitional
546	Lebuh Chulia	290	683	Shophouse	Early Transitional
547	Lebuh Chulia	292	683	Shophouse	Early Transitional
548	Lebuh Chulia	294	682	Shophouse	Early Transitional
549	Lebuh Chulia	296	681	Shophouse	Early Transitional
550	Lebuh Chulia	298	681	Shophouse	Early Transitional
551	Lebuh Chulia	300	680	Shophouse	Early Straits Eclectic
552	Lebuh Chulia	302	680	Shophouse	Early Straits Eclectic
553	Lebuh Chulia	304	674	Shophouse	Early Straits Eclectic
554	Lebuh Chulia	306	674	Shophouse	Early Transitional
555	Lebuh Chulia	308	674	Shophouse	Early Transitional
556	Lebuh Chulia	310	674	Shophouse	Early Transitional
557	Lebuh Chulia	318	673	Shophouse	Early Transitional
558	Lebuh Chulia	19	602	Shophouse	Art Deco
559	Lebuh Chulia	93	357	Shophouse	Art Deco
560	Lebuh Chulia	95	356	Shophouse	Art Deco
561	Lebuh Chulia	97	355	Shophouse	Art Deco
562	Lebuh Chulia	99	354	Shophouse	Art Deco
563	Lebuh Chulia	101	350	Shophouse	Art Deco
564	Lebuh Chulia	103	362	Shophouse	Art Deco
565	Lebuh Chulia	105	261	Shophouse	Art Deco
566	Lebuh Chulia	107	260	Shophouse	Art Deco
567	Lebuh Chulia	109	259	Shophouse	Art Deco
568	Lebuh Chulia	111	258	Shophouse	Art Deco
569	Lebuh Chulia	113	257	Shophouse	Art Deco
570	Lebuh Chulia	151	184	Shophouse	Early Straits Eclectic
571	Lebuh Chulia	153	1216	Shophouse	Early Straits Eclectic
572	Lebuh Chulia	155	184	Shophouse	Early Straits Eclectic
573	Lebuh Chulia	157	1206	Shophouse	Early Transitional
574	Lebuh Chulia	159	184	Shophouse	Early Transitional
575	Lebuh Chulia	161	1205	Shophouse	Early Transitional
576	Lebuh Chulia	163	1206	Shophouse	Early Transitional
577	Lebuh Chulia	165	1208	Shophouse	Early Transitional
578	Lebuh Chulia	167	1208 1207 & 1209	Tomb	Indo - European
579	Lebuh Chulia	183	1223	Shophouse	Early Transitional
580	Lebuh Chulia	185	1223	Shophouse	Early Transitional
581	Lebuh Chulia	187	1223	Shophouse	Early Transitional
582	Lebuh Chulia	189	1223	Shophouse	Early Transitional
583	Lebuh Chulia	191	1223	Shophouse	Early Transitional
584	Lebuh Chulia	193	364	Shophouse	Early Straits Eclectic

585	Lebuh Chulia	195	364	Shophouse	Early Straits Eclectic
586	Lebuh Chulia	199	363	Shophouse	Early Straits Eclectic
587	Lebuh Chulia	221	362	Shophouse	Early Straits Eclectic
588	Lebuh Chulia	223	362	Shophouse	Early Straits Eclectic
589	Lebuh Chulia	225	361	Shophouse	Early Transitional
590	Lebuh Chulia	227	360	Shophouse	Early Straits Eclectic
591	Lebuh Chulia	229	359	Shophouse	Early Transitional
592	Lebuh Chulia	231	358	Shophouse	Early Transitional
593	Lebuh Chulia	233	358	Shophouse	Early Transitional
594	Lebuh Chulia	235	357	Shophouse	Early Transitional
595	Lebuh Chulia	275	334	Shophouse	Early Transitional
596	Lebuh Chulia	277	334	Shophouse	Early Transitional
597	Lebuh Chulia	277a	334	Shophouse	Early Transitional
598	Lebuh Chulia	279	334	Shophouse	Early Transitional
599	Lebuh Chulia	281	333 & 331	Shophouse	Art Deco
600	Lebuh Chulia	283	333 & 331	Shophouse	Art Deco
601	Lebuh Chulia	294a	682	Shophouse	Early Transitional
602	Lebuh Chulia	305	330	Shophouse	Early Modern
603	Lebuh Chulia	307	1168	Shophouse	Early Transitional
604	Lorong Chulia	2	716	Terrace	Art Deco
605	Lorong Chulia	4	714	Terrace	Art Deco
606	Lorong Chulia	6	714	Terrace	Art Deco
607	Lorong Chulia	8	713	Terrace	Art Deco
608	Lorong Chulia	10	713	Terrace	Art Deco
609	Lorong Chulia	12	712	Terrace	Early Straits Eclectic
610	Lorong Chulia	14	712	Terrace	Early Straits Eclectic
611	Lorong Chulia	14a	712	Terrace	Early Straits Eclectic
612	Lorong Chulia	14b	712	Terrace	Early Straits Eclectic
613	Lorong Chulia	14c	712	Terrace	Early Straits Eclectic
614	Lorong Chulia	14d	712	Terrace	Early Straits Eclectic
615	Lorong Chulia	14e	712	Terrace	Early Straits Eclectic
616	Lorong Chulia	14f	712	Terrace	Early Straits Eclectic
617	Lorong Chulia	16	709	Terrace	Late Straits Eclectic
618	Lorong Chulia	18	710	Terrace	Late Straits Eclectic
619	Lorong Chulia	20	708	Terrace	Late Straits Eclectic
620	Lorong Chulia	5	685	Terrace	Early Straits Eclectic
621	Lorong Chulia	7	685	Terrace	Early Straits Eclectic
622	Lorong Chulia	9	685	Terrace	Early Straits Eclectic
623	Lorong Chulia	11	685	Terrace	Early Straits Eclectic
624	Lorong Chulia	13	685	Terrace	Late Straits Eclectic
625	Lorong Chulia	15	685	Terrace	Late Straits Eclectic
626	Lorong Chulia	17	685	Terrace	Late Straits Eclectic

627	Lorong Chulia	17a	685	Terrace	Late Straits Eclectic
628	Lorong Chulia	17b	247	Terrace	Late Straits Eclectic
629	Lorong Chulia	17c	247	Terrace	Late Straits Eclectic
630	Lorong Chulia	17d	247	Terrace	Late Straits Eclectic
631	Lorong Chulia	19	248	Terrace	Art Deco
632	Lorong Chulia	21	248 & 700	Terrace	Art Deco
633	Lorong Chulia	23	700 & 699	Terrace	Art Deco
634	Lorong Chulia	35	250	Terrace	Early Transitional
635	Lorong Chulia	43	251	Terrace	Early Transitional
636	Lorong Chulia	45	252	Terrace	Early Transitional
637	Lorong Chulia	47	702	Terrace	Early Transitional
638	Lorong Chulia	49	701	Terrace	Early Transitional
639	Lorong Chulia	51	701	Terrace	Early Transitional
640	Lebuh Downing	Bangunan Tuanku Syed Putra	56	Gevermem / Institusional	Late Modern
641	Lebuh Farquhar	St. George Church Hall	764		
642	Lebuh Gereja	2	559	Terrace	Early Transitional
643	Lebuh Gereja	4	559	Terrace	Early Transitional
644	Lebuh Gereja	12	124 & 126	Commercial	Early Straits Eclectic
645	Lebuh Gereja	14	124 & 126	Commercial	Early Straits Eclectic
646	Lebuh Gereja	16	124 & 126	Commercial	Early Straits Eclectic
647	Lebuh Gereja	18	122	Shophouse	Early Transitional
648	Lebuh Gereja	20	120	Shophouse	Early Transitional
649	Lebuh Gereja	22	118	Shophouse	Early Transitional
650	Lebuh Gereja	24	116	Shophouse	Early Transitional
651	Lebuh Gereja	26	114	Shophouse	Early Transitional
652	Lebuh Gereja	32	101	Shophouse	Early Transitional
653	Lebuh Gereja	36	99	Shophouse	Early Transitional
654	Lebuh Gereja	48	587	Shophouse	Neo - Classical & Art Deco
655	Lebuh Gereja	60	681	Shophouse	Early Transitional
656	Lebuh Gereja	62	87	Shophouse	Early Transitional
657	Lebuh Gereja	64	86	Shophouse	Early Transitional
658	Lebuh Gereja	66	579	Shophouse	Late Straits Eclectic
659	Lebuh Gereja	72	555	Terrace	Anglo - Indian
660	Lebuh Gereja	74	556	Terrace	Anglo - Indian
661	Lebuh Gereja	76	557	Terrace	Anglo - Indian
662	Lebuh Gereja	78	558	Terrace	Anglo - Indian
663	Lebuh Gereja	80	559	Shophouse	Anglo Palladian
664	Lebuh Gereja	82	552	Shophouse	Early Transitional
665	Lebuh Gereja	84	550	Shophouse	Early Transitional
666	Lebuh Gereja	86	547	Shophouse	Art Deco
667	Lebuh Gereja	88	546	Shophouse	Art Deco
668	Lebuh Gereja	90	546	Shophouse	Art Deco

669	Lebuh Gereja	92	545	Shophouse	Art Deco
670	Lebuh Gereja	92a	544	Shophouse	Art Deco
671	Lebuh Gereja	92b	542	Shophouse	Art Deco
672	Lebuh Gereja	92c	61	Shophouse	Early Straits Eclectic
673	Lebuh Gereja	94	60	Shophouse	Early Transitional
674	Lebuh Gereja	3	242	Shophouse	Early Transitional
675	Lebuh Gereja	5	632	Shophouse	Early Transitional
676	Lebuh Gereja	7	240	Shophouse	Early Transitional
677	Lebuh Gereja	11	238	Shophouse	Early Transitional
678	Lebuh Gereja	13	631	Shophouse	Early Straits Eclectic
679	Lebuh Gereja	15	236	Shophouse	Early Straits Eclectic
680	Lebuh Gereja	17	235	Shophouse	Early Transitional
681	Lebuh Gereja	19	232	Shophouse	Early Transitional
682	Lebuh Gereja	21	231	Shophouse	Early Transitional
683	Lebuh Gereja	37	147	Terrace	Early Straits Eclectic
684	Lebuh Gereja	39	146	Terrace	Early Transitional
685	Lebuh Gereja	41	145	Terrace	Early Transitional
686	Lebuh Gereja	43	611	Terrace	Early Transitional
687	Lebuh Gereja	45	610	Terrace	Early Transitional
688	Lebuh Gereja	45a	609	Shophouse	Early Transitional
689	Lebuh Gereja	47	602	Shophouse	Early Transitional
690	Lebuh Gereja	49	602	Terrace	Early Transitional
691	Lebuh Gereja	51	602	Terrace	Early Transitional
692	Lebuh Gereja	53	602	Terrace	Early Transitional
693	Lebuh Gereja	55	602	Terrace	Early Transitional
694	Lebuh Gereja	57	602	Shophouse	Early Transitional
695	Jalan Green Hall	18	513	Shophouse	Art Deco
696	Jalan Green Hall	20	513	Shophouse	Art Deco
697	Jalan Green Hall	22	516	Shophouse	Art Deco
698	Jalan Green Hall	24	498	Shophouse	Art Deco
699	Jalan Green Hall	26	515	Shophouse	Late Straits Eclectic
700	Jalan Green Hall	28	517	Shophouse	Late Straits Eclectic
701	Jalan Green Hall	30	511	Shophouse	Late Transitional
702	Jalan Green Hall	32	509	Shophouse	Early Transitional
703	Jalan Green Hall	34	510	Shophouse	Early Transitional
704	Jalan Green Hall	36	509	Shophouse	Early Transitional
705	Jalan Green Hall	38	508	Shophouse	Early Transitional
706	Jalan Green Hall	1	496	Shophouse	Late Straits Eclectic
707	Jalan Green Hall	3	39	Shophouse	Early Transitional
708	Jalan Green Hall	25	497	Shophouse	Early Transitional
709	Jalan Green Hall	27	498	Shophouse	Early Transitional
710	Kampung Kaka	2	1233	Shophouse	Art Deco

711	Kampung Kaka	4	1233	Shophouse	Art Deco
712	Kampung Kaka	6	1233	Shophouse	Art Deco
713	Kampung Kaka	1	1239 & 1256	Shophouse	Early Straits Eclectic
714	Kampung Kaka	3	1239 & 1256	Shophouse	Early Straits Eclectic
715	Lebuh King	2	11	Terrace	Early Transitional
716	Lebuh King	4	352	Terrace	Early Transitional
717	Lebuh King	6	1233	Terrace	Early Transitional
718	Lebuh King	8	183	Terrace	Late Straits Eclectic
719	Lebuh King	10	183	Terrace	Late Straits Eclectic
720	Lebuh King	12	183	Terrace	Late Straits Eclectic
721	Lebuh King	14	432	Terrace	Late Straits Eclectic
722	Lebuh King	42	561 & 24	Shophouse	Early Straits Eclectic
723	Lebuh King	44	645	Shophouse	Early Straits Eclectic
724	Lebuh King	58	647	Terrace	Early Transitional
725	Lebuh King	60	24	Terrace	Early Transitional
726	Lebuh King	62	269	Terrace	Early Transitional
727	Lebuh King	66	271	Shophouse	Early Shophouse
728	Lebuh King	68	271	Shophouse	Art Deco
729	Lebuh King	70	271	Shophouse	Combination
730	Lebuh King	72	272	Shophouse	Early Transitional
731	Lebuh King	74	277	Shophouse	Early Transitional
732	Lebuh King	76	278	Shophouse	Early Transitional
733	Lebuh King	78	279	Shophouse	Early Shophouse
734	Lebuh King	80	164	Shophouse	Early Transitional
735	Lebuh King	82	165	Shophouse	Early Transitional
736	Lebuh King	84	165	Shophouse	Early Transitional
737	Lebuh King	88	165	Terrace	Early Transitional
738	Lebuh King	90	165	Terrace	Early Transitional
739	Lebuh King	92	165	Terrace	Early Transitional
740	Lebuh King	94	165	Terrace	Early Transitional
741	Lebuh King	95a	165	Terrace	Early Transitional
742	Lebuh King	95b	165	Terrace	Early Transitional
743	Lebuh King	95c	165	Terrace	Early Transitional
744	Lebuh King	95d	165	Shophouse	Early Transitional
745	Lebuh King	95e	165	Shophouse	Early Transitional
746	Lebuh King	95f	165	Shophouse	Early Transitional
747	Lebuh King	95g	165	Shophouse	Early Transitional
748	Lebuh King	100	548	Terrace	Art Deco
749	Lebuh King	102	548	Terrace	Art Deco
750	Lebuh King	1	572	Terrace	Early Transitional
751	Lebuh King	1a	25	Terrace	Early Transitional
752	Lebuh King	1b	25	Terrace	Early Straits Eclectic

753	Lebuh King	1c	525	Shophouse	Early Straits Eclectic
754	Lebuh King	1d	27	Shophouse	Early Straits Eclectic
755	Lebuh King	1e	28	Terrace	Early Straits Eclectic
756	Lebuh King	1f	29	Terrace	Early Straits Eclectic
757	Lebuh King	1g	439	Shophouse	Early Transitional
758	Lebuh King	3	572	Shophouse	Early Transitional
759	Lebuh King	5	572	Shophouse	Early Transitional
760	Lebuh King	7	571	Shophouse	Early Transitional
761	Lebuh King	9	571	Terrace	Early Transitional
762	Lebuh King	11	164	Shophouse	Early Shophouse
763	Lebuh King	13	170	Shophouse	Early Shophouse
764	Lebuh King	15	171	Shophouse	Early Transitional
765	Lebuh King	17	171	Shophouse	Early Transitional
766	Lebuh King	19	173	Shophouse	Early Transitional
767	Lebuh King	21	177	Shophouse	Early Shophouse
768	Lebuh King	23	179	Shophouse	Early Straits Eclectic
769	Lebuh King	25	181	Shophouse	Early Straits Eclectic
770	Lebuh King	27	181	Shophouse	Early Transitional
771	Lebuh King	29	183	Shophouse	Early Transitional
772	Lebuh King	31	184	Shophouse	Early Shophouse
773	Lebuh King	33	186	Shophouse	Early Transitional
774	Lebuh King	35	188	Shophouse	Early Transitional
775	Lebuh King	37	190	Shophouse	Early Transitional
776	Lebuh King	41	195	Shophouse	Early Transitional
777	Lebuh King	59	456	Shophouse	Early Straits Eclectic
778	Lebuh King	93	173	Terrace	Early Transitional
779	Lebuh King	95	174	Terrace	Early Transitional
780	Lebuh King	97	178	Terrace	Early Transitional
781	Lebuh King	99	352	Shophouse	Late Straits Eclectic
782	Lebuh King	101	353	Shophouse	Late Straits Eclectic
783	Lebuh King	119	183	Terrace	Late Straits Eclectic
784	Lebuh King	121	183	Terrace	Late Straits Eclectic
785	Lebuh King	123	174	Terrace	Late Straits Eclectic
786	Lebuh Klang	1	698	Terrace	Early Transitional
787	Lebuh Klang	3	698	Terrace	Early Transitional
788	Lebuh Klang	5	698	Terrace	Early Transitional
789	Lebuh Klang	7	698	Terrace	Early Transitional
790	Lebuh Klang	9	698	Terrace	Early Transitional
791	Lebuh Klang	11	698	Terrace	Early Transitional
792	Lebuh Klang	13	698	Terrace	Early Transitional
793	Lebuh Klang	15	698	Terrace	Early Transitional
794	Lebuh Klang	17	698	Terrace	Early Transitional

795	Lebuh Klang	19	362	Terrace	Early Straits Eclectic
796	Lebuh Klang	21	410	Terrace	Early Straits Eclectic
797	Lebuh Klang	23	409	Terrace	Early Straits Eclectic
798	Lebuh Klang	25	592	Terrace	Early Straits Eclectic
799	Kampung Kolam	12	1270	Shophouse	Early Transitional
800	Kampung Kolam	14	1270	Shophouse	Early Transitional
801	Kampung Kolam	16	1270	Flat / Condo	Modern
802	Kampung Kolam	18	1270	Flat / Condo	Modern
803	Kampung Kolam	20	1270	Flat / Condo	Modern
804	Kampung Kolam	22	1270	Flat / Condo	Modern
805	Kampung Kolam	24	1270	Flat / Condo	Modern
806	Kampung Kolam	26	1270	Flat / Condo	Modern
807	Kampung Kolam	28	1233	Shophouse	Modern
808	Kampung Kolam	28a	1233	Shophouse	Modern
809	Kampung Kolam	30	1255 & 1259	Shophouse	Early Straits Eclectic
810	Kampung Kolam	32	1255 & 1259	Shophouse	Early Straits Eclectic
811	Lebuh Light	1	476	Mansion	Neo - Classical
812	Lebuh Light	3	523	Commercial	Early Modern
813	Lebuh Light	5	523	Commercial	Early Modern
814	Lebuh Light	7	523	Commercial	Early Modern
815	Lebuh Light	9	523	Commercial	Early Modern
816	Lebuh Light	11	523	Commercial	Early Modern
817	Lebuh Light	13	523	Commercial	Early Modern
818	Lebuh Light	15	523	Commercial	Early Modern
819	Lebuh Light	17	523	Commercial	Early Modern
820	Lebuh Light	19	523	Commercial	Early Modern
821	Lebuh Light	21	523	Commercial	Early Modern
822	Lebuh Light	25	4	Commercial	Art Deco
823	Lebuh Light	27	516	Commercial	Late Modern
824	Lebuh Light	26	63	Commercial	Early Straits Eclectic
825	Lebuh Light	28	64	Commercial	Early Straits Eclectic
826	Lebuh Light	30	65	Commercial	Early Straits Eclectic
827	Lebuh Light	32	66	Commercial	Early Straits Eclectic
828	Lebuh Light	Dewan Sri Pinang	771	Government / Institusional	Modern
829	Lebuh Light	State Legislative Assembly	40	Government / Institusional	Neo - Classical
830	Lorong Love	3	532	Terrace	Early Transitional
831	Lorong Love	5	531	Terrace	Early Transitional
832	Lorong Love	7	89	Terrace	Early Transitional
833	Lorong Love	9	88	Terrace	Early Transitional
834	Lorong Love	11	87	Terrace	Early Transitional
835	Lorong Love	13	86	Terrace	Art Deco
836	Lorong Love	15	85	Terrace	Art Deco

837	Lorong Love	17	84	Terrace	Early Transitional
838	Lorong Love	19	83	Terrace	Early Transitional
839	Lorong Love	23	81	Terrace	Sino - Malay Pallacion
840	Lorong Love	27	81	Terrace	Early Transitional
841	Lorong Love	29	81	Terrace	Early Transitional
842	Lorong Love	31	81	Terrace	Early Transitional
843	Lorong Love	33	81	Terrace	Early Transitiona
844	Lorong Love	35	694	Terrace	Early Straits Eclectic
845	Lorong Love	37	695	Terrace	Early Straits Eclectic
846	Lorong Love	39	696	Terrace	Early Straits Eclectic
847	Lorong Love	41	697	Terrace	Early Straits Eclectic
848	Lorong Love	43	693	Terrace	Early Transitional
849	Lorong Love	45	693	Terrace	Early Transitional
850	Lorong Love	47	693	Terrace	Early Transitional
851	Lorong Love	49	692	Terrace	Early Transitional
852	Lorong Love	53	692	Terrace	Late Straits Eclectic
853	Lorong Love	55	690	Terrace	Late Straits Eclectic
854	Lorong Love	57	670	Terrace	Late Straits Eclectic
855	Lorong Love	65	679	Terrace	Early Transitional
856	Lorong Love	67	679	Terrace	Early Transitional
857	Lorong Love	69	678	Terrace	Early Transitional
858	Lorong Love	71	679	Terrace	Early Transitional
859	Lorong Love	73	679	Terrace	Early Transitional
860	Lorong Love	75	679	Terrace	Early Transitional
861	Lorong Love	77	679	Terrace	Early Transitional
862	Lorong Lumut	2	184	Terrace	Early Transitional
863	Lorong Lumut	4	185	Terrace	Early Transitional
864	Lorong Lumut	6	186	Terrace	Early Transitional
865	Lorong Lumut	3	280	Terrace	Early Transitional
866	Lorong Lumut	5	280	Terrace	Early Transitional
867	Lorong Lumut	7	280	Terrace	Early Transitional
868	Lorong Lumut	9	280	Terrace	Early Transitional
869	Lorong Lumut	11	276	Terrace	Early Straits Eclectic
870	Lorong Lumut	13	276	Terrace	Early Straits Eclectic
871	Lorong Lumut	15	537	Terrace	Early Straits Eclectic
872	Lorong Lumut	17	533	Terrace	Early Straits Eclectic
873	Lorong Lumut	19	532	Terrace	Early Straits Eclectic
874	Lorong Lumut	21	190	Terrace	Early Straits Eclectic
875	Lorong Lumut	23	189	Terrace	Early Transitional
876	Lorong Lumut	25	189	Terrace	Early Transitional
877	Jalan Masjid Kapitan Keling	32	749	Shophouse	Late Straits Eclectic
878	Jalan Masjid Kapitan Keling	34	749	Shophouse	Late Straits Eclectic

879	Jalan Masjid Kapitan Keling	36	749	Shophouse	Late Straits Eclectic
880	Jalan Masjid Kapitan Keling	38	749	Shophouse	Late Straits Eclectic
881	Jalan Masjid Kapitan Keling	40	750	Shophouse	Late Straits Eclectic
882	Jalan Masjid Kapitan Keling	42	753	Shophouse	Late Straits Eclectic
883	Jalan Masjid Kapitan Keling	44	751	Shophouse	Late Straits Eclectic
884	Jalan Masjid Kapitan Keling	46	752	Shophouse	Late Straits Eclectic
885	Jalan Masjid Kapitan Keling	56	725	Shophouse	Late Straits Eclectic
886	Jalan Masjid Kapitan Keling	58	725	Shophouse	Late Straits Eclectic
887	Jalan Masjid Kapitan Keling	60	725	Shophouse	Late Straits Eclectic
888	Jalan Masjid Kapitan Keling	62	725	Shophouse	Late Straits Eclectic
889	Jalan Masjid Kapitan Keling	64	725	Shophouse	Late Straits Eclectic
890	Jalan Masjid Kapitan Keling	66	725	Shophouse	Late Straits Eclectic
891	Jalan Masjid Kapitan Keling	68	725	Shophouse	Late Straits Eclectic
892	Jalan Masjid Kapitan Keling	70	795	Shophouse	Late Straits Eclectic
893	Jalan Masjid Kapitan Keling	72	760	Shophouse	Late Straits Eclectic
894	Jalan Masjid Kapitan Keling	74	761	Shophouse	Late Straits Eclectic
895	Jalan Masjid Kapitan Keling	76	762	Shophouse	Early Transitional
896	Jalan Masjid Kapitan Keling	78	724	Shophouse	Early Transitional
897	Jalan Masjid Kapitan Keling	82	1216	Shophouse	Early Straits Eclectic
898	Jalan Masjid Kapitan Keling	84	466	Shophouse	Early Straits Eclectic
899	Jalan Masjid Kapitan Keling	90	1214	Shophouse	Early Transitional
900	Jalan Masjid Kapitan Keling	92	1218	Shophouse	Early Transitional
901	Jalan Masjid Kapitan Keling	94	1217	Shophouse	Early Transitional
902	Jalan Masjid Kapitan Keling	96	1215	Shophouse	Early Transitional
903	Jalan Masjid Kapitan Keling	98	367	Shophouse	Early Transitional
904	Jalan Masjid Kapitan Keling	104	1268, 1272 - 1277	Shophouse	Art Deco
905	Jalan Masjid Kapitan Keling	106	1268, 1272 - 1277	Shophouse	Art Deco
906	Jalan Masjid Kapitan Keling	150	1269	Shophouse	Early Transitional
907	Jalan Masjid Kapitan Keling	152	1269	Shophouse	Early Transitional
908	Jalan Masjid Kapitan Keling	154	1269	Shophouse	Early Transitional
909	Jalan Masjid Kapitan Keling	156	1267	Shophouse	Early Transitional
910	Jalan Masjid Kapitan Keling	158	1267	Shophouse	Early Transitional
911	Jalan Masjid Kapitan Keling	160	392	Shophouse	Early Transitional
912	Jalan Masjid Kapitan Keling	162	392	Shophouse	Early Transitional
913	Jalan Masjid Kapitan Keling	164	392	Shophouse	Late Straits Eclectic
914	Jalan Masjid Kapitan Keling	3	603	Shophouse	Early Transitional
915	Jalan Masjid Kapitan Keling	5	605	Shophouse	Early Transitional
916	Jalan Masjid Kapitan Keling	7	606	Shophouse	Early Transitional
917	Jalan Masjid Kapitan Keling	15 (Star Building)	139	Commercial	Neo - Classical
918	Jalan Masjid Kapitan Keling	21	607	Shophouse	Early Shophouse
919	Jalan Masjid Kapitan Keling	23	607	Shophouse	Early Shophouse
920	Jalan Masjid Kapitan Keling	25	607	Shophouse	Early Shophouse

921	Jalan Masjid Kapitan Keling	27	607	Shophouse	Early Shophouse
922	Jalan Masjid Kapitan Keling	29	607	Shophouse	Early Shophouse
923	Jalan Masjid Kapitan Keling	31	607	Shophouse	Early Shophouse
924	Jalan Masjid Kapitan Keling	33	607	Shophouse	Early Shophouse
925	Jalan Masjid Kapitan Keling	35	468	Shophouse	Late Straits Eclectic
926	Jalan Masjid Kapitan Keling	35a	640	Shophouse	Late Straits Eclectic
927	Jalan Masjid Kapitan Keling	35b	640	Shophouse	Late Straits Eclectic
928	Jalan Masjid Kapitan Keling	35c	640	Shophouse	Late Straits Eclectic
929	Jalan Masjid Kapitan Keling	35d	640	Shophouse	Late Straits Eclectic
930	Jalan Masjid Kapitan Keling	35e	640	Shophouse	Late Straits Eclectic
931	Jalan Masjid Kapitan Keling	59	434	Shophouse	Alteration
932	Jalan Masjid Kapitan Keling	75	256	Flat / Condo	Art Deco
933	Jalan Masjid Kapitan Keling	65	137	Shophouse	Alteration
934	Jalan Masjid Kapitan Keling	65a	137	Shophouse	Alteration
935	Jalan Masjid Kapitan Keling	67	515	Shophouse	Alteration
936	Jalan Masjid Kapitan Keling	69	510	Shophouse	Early Transitional
937	Jalan Masjid Kapitan Keling	69a	509	Shophouse	Early Transitional
938	Jalan Masjid Kapitan Keling	71	508	Shophouse	Early Transitional
939	Jalan Masjid Kapitan Keling	71 a	507		
940	Jalan Masjid Kapitan Keling	73	507	Flat / Condo	Early Transitional
941	Jalan Masjid Kapitan Keling	75	21	Flat / Condo	Art Deco
942	Jalan Masjid Kapitan Keling	81	256	Flat / Condo	Art Deco
943	Jalan Masjid Kapitan Keling	83	256	Flat / Condo	Art Deco
944	Jalan Masjid Kapitan Keling	89	256	Flat / Condo	Art Deco
945	Jalan Masjid Kapitan Keling	91	256	Flat / Condo	Art Deco
946	Jalan Masjid Kapitan Keling	97	256	Flat / Condo	Art Deco
947	Jalan Masjid Kapitan Keling	115	549	Shophouse	Early Straits Eclectic
948	Jalan Masjid Kapitan Keling	117	549	Shophouse	Early Straits Eclectic
949	Jalan Masjid Kapitan Keling	119	549	Shophouse	Early Straits Eclectic
950	Jalan Masjid Kapitan Keling	121	549	Shophouse	Early Straits Eclectic
951	Jalan Masjid Kapitan Keling	127	549	Shophouse	Early Straits Eclectic
952	Jalan Masjid Kapitan Keling	127a	549	Shophouse	Early Transitiona
953	Jalan Masjid Kapitan Keling	129	473	Shophouse	Early Transitional
954	Jalan Masjid Kapitan Keling	131	473	Shophouse	Early Transitiona.
955	Jalan Masjid Kapitan Keling	133	473	Shophouse	Early Transitional
956	Jalan Masjid Kapitan Keling	135	473	Shophouse	Early Transitional
957	Jalan Masjid Kapitan Keling	137	474	Shophouse	Early Transitional
958	Jalan Masjid Kapitan Keling	139	474	Shophouse	Early Transitional
959	Jalan Masjid Kapitan Keling	141	475	Shophouse	Early Transitional
960	Jalan Masjid Kapitan Keling	143	476	Shophouse	Early Transitional
961	Jalan Masjid Kapitan Keling	145	477	Shophouse	Early Transitional
962	Jalan Masjid Kapitan Keling	147	478	Shophouse	Early Transitional

963	Jalan Masjid Kapitan Keling	149	479	Shophouse	Early Transitional
964	Lebuh Melayu	2	245	Terrace	Early Transitional
965	Lebuh Melayu	2a	474	Terrace	Early Transitional
966	Lebuh Melayu	2b	245	Terrace	Early Transitional
967	Lebuh Melayu	2c	245	Terrace	Early Transitional
968	Lebuh Melayu	12	547	Terrace	Early Straits Eclectic
969	Lebuh Melayu	14	547	Terrace	Early Straits Eclectic
970	Lebuh Melayu	16	546	Terrace	Early Straits Eclectic
971	Lebuh Melayu	18	243	Terrace	Early Straits Eclectic
972	Lebuh Melayu	20	242	Terrace	Early Transitional
973	Lebuh Melayu	22	242	Terrace	Early Transitional
974	Lebuh Melayu	24	241	Terrace	Art Deco
975	Lorong Muda	2	738	Terrace	Late Straits Eclectic
976	Lorong Muda	4	738	Terrace	Late Straits Eclectic
977	Lorong Muda	6	736	Terrace	Late Straits Eclectic
978	Lorong Muda	1	748	Terrace	Early Shophouse
979	Lorong Muda	3	748	Terrace	Early Shophouse
980	Lorong Muda	5	754	Terrace	Early Straits Eclectic
981	Lorong Muda	7	755	Terrace	Early Straits Eclectic
982	Lorong Muda	9	755	Terrace	Early Straits Eclectic
983	Lorong Muda	11	755	Terrace	Early Straits Eclectic
984	Lebuh Pantai	2, Standard Chartered Bank	7	Commercial	Neo - Classical
985	Lebuh Pantai	Imigresen	Part of 40	Institution	Neo - Classical
986	Lebuh Pantai	MAIPP	37	Commercial	Neo - Classical
987	Lebuh Pantai	4	536	Shophouse	Neo - Classical
988	Lebuh Pantai	4a	536	Shophouse	Neo - Classical
989	Lebuh Pantai	4b	536	Shophouse	Neo - Classical
990	Lebuh Pantai	6	536	Shophouse	Neo - Classical
991	Lebuh Pantai	6a	536	Shophouse	Neo - Classical
992	Lebuh Pantai	6b	536	Shophouse	Neo - Classical
993	Lebuh Pantai	6c	536	Shophouse	Neo - Classical
994	Lebuh Pantai	8	136	Shophouse	Neo - Classical
995	Lebuh Pantai	8a	136	Shophouse	Neo - Classical
996	Lebuh Pantai	10	136	Shophouse	Neo - Classical
997	Lebuh Pantai	12	599	Shophouse	Neo - Classical
998	Lebuh Pantai	14	599	Shophouse	Neo - Classical
999	Lebuh Pantai	16	599	Shophouse	Neo - Classical
1000	Lebuh Pantai	18	599	Shophouse	Neo - Classical
1001	Lebuh Pantai	20	599	Shophouse	Neo - Classical
1002	Lebuh Pantai	22	599	Shophouse	Neo - Classical
1003	Lebuh Pantai	22a	599	Shophouse	Neo - Classical
1004	Lebuh Pantai	26	353	Shophouse	Neo - Classical

1005	Lebuh Pantai	28	354	Commercial	Art Deco
1006	Lebuh Pantai	30	354	Commercial	Commercial
1007	Lebuh Pantai	32	634	Shophouse	Neo - Classical
1008	Lebuh Pantai	34	634	Shophouse	Neo - Classical
1009	Lebuh Pantai	68	341	Commercial	Art Deco
1010	Lebuh Pantai	70	342	Shophouse	Art Deco
1011	Lebuh Pantai	72	342	Shophouse	Art Deco
1012	Lebuh Pantai	74	343	Shophouse	Early Transitional
1013	Lebuh Pantai	76	343	Shophouse	Early Transitional
1014	Lebuh Pantai	78	344	Shophouse	Early Straits Eclectic
1015	Lebuh Pantai	80	345	Shophouse	Early Modern
1016	Lebuh Pantai	82	346	Shophouse	Art Deco
1017	Lebuh Pantai	164	368	Shophouse	Early Transitional
1018	Lebuh Pantai	166	371	Shophouse	Early Transitional
1019	Lebuh Pantai	168	374	Shophouse	Early Transitional
1020	Lebuh Pantai	170	377	Shophouse	Art Deco
1021	Lebuh Pantai	172	347	Shophouse	Early Transitional
1022	Lebuh Pantai	174	345	Shophouse	Art Deco
1023	Lebuh Pantai	180	393	Shophouse	Early Modern
1024	Lebuh Pantai	182	542	Shophouse	Late Straits Eclectic & Art Deco
1025	Lebuh Pantai	184	542	Shophouse	Late Straits Eclectic & Art Deco
1026	Lebuh Pantai	186	542	Shophouse	Late Straits Eclectic & Art Deco
1027	Lebuh Pantai	198	123	Shophouse	Art Deco
1028	Lebuh Pantai	200	122	Shophouse	Art Deco
1029	Lebuh Pantai	202	119	Shophouse	Art Deco
1030	Lebuh Pantai	204	118	Shophouse	Early Straits Eclectic
1031	Lebuh Pantai	206	117	Shophouse	Early Straits Eclectic
1032	Lebuh Pantai	212	494	Shophouse	Early Transitional
1033	Lebuh Pantai	216	493	Shophouse	Early Transitional
1034	Lebuh Pantai	224	492	Shophouse	Early Transitional
1035	Lebuh Pantai	238a	98	Shophouse	Art Deco
1036	Lebuh Pantai	240	97	Shophouse	Art Deco
1037	Lebuh Pantai	242	96	Shophouse	Art Deco
1038	Lebuh Pantai	266	27	Shophouse	Early Straits Eclectic
1039	Lebuh Pantai	272	449	Shophouse	Early Modern
1040	Lebuh Pantai	276	450	Shophouse	Early Straits Eclectic
1041	Lebuh Pantai	292	460	Shophouse	Early Transitional
1042	Lebuh Pantai	294	460	Shophouse	Early Transitional
1043	Lebuh Pantai	296	460	Shophouse	Early Transitional
1044	Lebuh Pantai	298	460	Shophouse	Early Transitional
1045	Lebuh Pantai	300	460	Shophouse	Early Transitional
1046	Lebuh Pantai	302	460	Shophouse	Early Transitional

1047	Lebuh Pantai	306	38	Shophouse	Art Deco
1048	Lebuh Pantai	308	457	Shophouse	Early Straits Eclectic
1049	Lebuh Pantai	310	457	Shophouse	Early Straits Eclectic
1050	Lebuh Pantai	312	457	Shophouse	Early Straits Eclectic
1051	Lebuh Pantai	314	457	Shophouse	Early Straits Eclectic
1052	Lebuh Pantai	316	457	Shophouse	Early Straits Eclectic
1053	Lebuh Pantai	322	212	Shophouse	Combination
1054	Lebuh Pantai	324	212	Shophouse	Early Transitional
1055	Lebuh Pantai	326	212	Shophouse	Early Transitional
1056	Lebuh Pantai	328	212	Shophouse	Early Transitional
1057	Lebuh Pantai	330	212	Shophouse	Early Transitional
1058	Lebuh Pantai	332	212	Shophouse	Early Transitional
1059	Lebuh Pantai	334	213	Shophouse	-
1060	Lebuh Pantai	336	214	Shophouse	Early Transitional
1061	Lebuh Pantai	338	215	Shophouse	Early Transitional
1062	Lebuh Pantai	340	216	Shophouse	Early Transitional
1063	Lebuh Pantai	342	217	Shophouse	Early Transitional
1064	Lebuh Pantai	344	217	Shophouse	Early Transitional
1065	Lebuh Pantai	346	217	Shophouse	Early Transitional
1066	Lebuh Pantai	348	217	Shophouse	Early Transitional
1067	Lebuh Pantai	350	248	Shophouse	Early Straits Eclectic
1068	Lebuh Pantai	356	275	Shophouse	Early Transitional
1069	Lebuh Pantai	356	275	Shophouse	Early Straits Eclectic
1070	Lebuh Pantai	360	274	Shophouse	Early Straits Eclectic
1071	Lebuh Pantai	362	274	Shophouse	Early Straits Eclectic
1072	Lebuh Pantai	364	274	Shophouse	Early Straits Eclectic
1073	Lebuh Pantai	366	273	Shophouse	Early Transitional
1074	Lebuh Pantai	368	273	Shophouse	Early Transitional
1075	Lebuh Pantai	370	273	Shophouse	Early Transitional
1076	Lebuh Pantai	372	562	Shophouse	Early Transitional
1077	Lebuh Pantai	374	562	Shophouse	Early Transitional
1078	Lebuh Pantai	376	562	Shophouse	Early Transitional
1079	Lebuh Pantai	378	560 & 561	Shophouse	Early Straits Eclectic
1080	Lebuh Pantai	380	558 & 559	Shophouse	Early Straits Eclectic
1081	Lebuh Pantai	392	254	Shophouse	Early Transitional
1082	Lebuh Pantai	394	253	Shophouse	Early Transitional
1083	Lebuh Pantai	396	252	Shophouse	Early Transitional
1084	Lebuh Pantai	398	251	Shophouse	Early Transitional
1085	Lebuh Pantai	400	250	Shophouse	Early Transitional
1086	Lebuh Pantai	404	249	Shophouse	Early Modern
1087	Lebuh Pantai	406	550	Shophouse	Early Transitional
1088	Lebuh Pantai	408	551	Shophouse	Early Transitional

1089	Lebuh Pantai	410	290	Shophouse	Early Straits Eclectic
1090	Lebuh Pantai	412	291	Shophouse	Early Straits Eclectic
1091	Lebuh Pantai	414	292	Shophouse	Early Straits Eclectic
1092	Lebuh Pantai	416	293	Shophouse	Early Straits Eclectic
1093	Lebuh Pantai	420	548	Shophouse	Early Straits Eclectic
1094	Lebuh Pantai	422	548	Shophouse	Early Straits Eclectic
1095	Lebuh Pantai	7, HSBC	7	Commercial	Art Deco
1096	Lebuh Pantai	9	1	Commercial	Neo - Classical
1097	Lebuh Pantai	11	236		
1098	Lebuh Pantai	23	279	Commercial	Neo - Classical
1099	Lebuh Pantai	25	280	Institution	Art Deco
1100	Lebuh Pantai	29, Kwang Yik Bank	282	Commercial	Neo - Classical
1101	Lebuh Pantai	31	136	Commercial	Early Straits Eclectic
1102	Lebuh Pantai	33	136	Shophouse	Early Straits Eclectic
1103	Lebuh Pantai	37a Ban Leong Co. S.B.	284	Commercial	Neo - Classical
1104	Lebuh Pantai	37b, Ban Leong Co.S.B.	284	Commercial	Art Deco
1105	Lebuh Pantai	39, George Town Pharmacy	286	Institution	Art Deco
1106	Lebuh Pantai	43, Ban Hin Lee Bank	3728 & 290	Commercial	Art Deco
1107	Lebuh Pantai	49	292	Commercial	Art Deco
1108	Lebuh Pantai	51	294	Institution	Art Deco
1109	Lebuh Pantai	53	295	Shophouse	Art Deco
1110	Lebuh Pantai	55	298	Shophouse	Art Deco
1111	Lebuh Pantai	57	300	Shophouse	Art Deco
1112	Lebuh Pantai	59	303	Shophouse	Art Deco
1113	Lebuh Pantai	61	304	Shophouse	Art Deco
1114	Lebuh Pantai	63	305	Shophouse	Art Deco
1115	Lebuh Pantai	65	308	Shophouse	Art Deco
1116	Lebuh Pantai	67	310	Shophouse	Art Deco
1117	Lebuh Pantai	69	310	Shophouse	Art Deco
1118	Lebuh Pantai	71	310	Shophouse	Art Deco
1119	Lebuh Pantai	73	189 & 191	Shophouse	Art Deco
1120	Lebuh Pantai	85	192 & 614	Shophouse	Art Deco
1121	Lebuh Pantai	87	159 & 161	Shophouse	Art Deco
1122	Lebuh Pantai	89	319	Shophouse	Art Deco
1123	Lebuh Pantai	91	318	Shophouse	Art Deco
1124	Lebuh Pantai	93	318	Shophouse	Art Deco
1125	Lebuh Pantai	95	322	Shophouse	Art Deco
1126	Lebuh Pantai	97	323	Shophouse	Art Deco
1127	Lebuh Pantai	99	327	Shophouse	Early Shophouse
1128	Lebuh Pantai	101	327	Shophouse	Early Shophouse
1129	Lebuh Pantai	103	327	Shophouse	Early Shophouse
1130	Lebuh Pantai	105	325	Shophouse	Early Straits Eclectic

1131	Lebuh Pantai	127	350	Shophouse	Late Straits Eclectic
1132	Lebuh Pantai	129	353	Shophouse	Late Straits Eclectic
1133	Lebuh Pantai	149	375	Shophouse	Early Transitional
1134	Lebuh Pantai	151	378	Shophouse	Early Transitional
1135	Lebuh Pantai	153	381	Shophouse	Art Deco
1136	Lebuh Pantai	155	381	Shophouse	Art Deco
1137	Lebuh Pantai	156	528	Shophouse	Early Transitional
1138	Lebuh Pantai	157	384	Shophouse	Early Straits Eclectic
1139	Lebuh Pantai	159	387	Shophouse	Art Deco
1140	Lebuh Pantai	161	387	Shophouse	Art Deco
1141	Lebuh Pantai	163	392 & 396	Shophouse	Art Deco
1142	Lebuh Pantai	165	399	Shophouse	Art Deco
1143	Lebuh Pantai	167	399	Shophouse	Art Deco
1144	Lebuh Pantai	169	400	Shophouse	Art Deco
1145	Lebuh Pantai	177	145 & 149	Shophouse	Art Deco
1146	Lebuh Pantai	203	273	Shophouse	Art Deco
1147	Lebuh Pantai	205	425	Shophouse	Early Transitional
1148	Lebuh Pantai	207	425	Shophouse	Early Transitional
1149	Lebuh Pantai	221	138	Shophouse	Early Modern
1150	Lebuh Pantai	223	138	Shophouse	Early Modern
1151	Lebuh Pantai	233	447	Shophouse	Early Transitional
1152	Lebuh Pantai	235	446	Shophouse	Early Transitional
1153	Lebuh Pantai	237	445	Shophouse	Early Transitional
1154	Lebuh Pantai	239	452	Shophouse	Early Transitional
1155	Lebuh Pantai	241	452	Shophouse	Early Transitional
1156	Lebuh Pantai	243	452	Shophouse	Early Transitional
1157	Lebuh Pantai	246	454	Shophouse	Early Transitional
1158	Lebuh Pantai	247	463	Shophouse	Late Straits Eclectic
1159	Lebuh Pantai	249	462	Shophouse	Late Straits Eclectic
1160	Lebuh Pantai	251	457	Shophouse	Late Straits Eclectic
1161	Lebuh Pantai	253	467	Shophouse	Late Straits Eclectic
1162	Lebuh Pantai	255	467	Shophouse	Late Straits Eclectic
1163	Lebuh Pantai	257	471	Shophouse	Late Straits Eclectic
1164	Lebuh Pantai	259	474	Shophouse	Late Straits Eclectic
1165	Lebuh Pantai	261	476	Shophouse	Late Straits Eclectic
1166	Lebuh Pantai	269	460	Shophouse	Early Transitional
1167	Lebuh Pantai	271	482	Shophouse	Early Transitional
1168	Lebuh Pantai	273	486	Shophouse	Early Transitional
1169	Lebuh Pantai	275	488	Shophouse	Early Transitional
1170	Lebuh Pantai	277	488	Shophouse	Early Transitional
1171	Lebuh Pantai	279	490	Shophouse	Early Transitional
1172	Lebuh Pantai	281	490	Shophouse	Early Transitional

1173	Lebuh Pantai	283	492	Shophouse	Early Transitional
1174	Lebuh Pantai	285	492	Shophouse	Early Transitional
1175	Lebuh Pantai	287	163 & 162	Shophouse	Early Transitional
1176	Lebuh Pantai	289	163 & 162	Shophouse	Early Transitional
1177	Lebuh Pantai	335	498	Shophouse	Early Transitional
1178	Lebuh Pantai	337	498	Shophouse	Early Transitional
1179	Lebuh Pantai	339	499	Shophouse	Early Transitional
1180	Lebuh Pantai	341	503	Shophouse	Late Straits Eclectic
1181	Lebuh Pantai	343	504	Shophouse	Early Transitional
1182	Lebuh Pantai	345	505	Shophouse	Early Transitional
1183	Lebuh Pantai	347	500	Shophouse	Early Transitional
1184	Lebuh Pantai	349	501	Shophouse	Early Transitional
1185	Lebuh Pantai	351	512	Shophouse	Early Transitional
1186	Lebuh Pantai	353	515	Shophouse	Early Transitional
1187	Lebuh Pantai	355	516	Shophouse	Early Transitional
1188	Lebuh Pantai	357	521	Shophouse	Early Transitional
1189	Lebuh Pantai	359	521	Shophouse	Early Transitional
1190	Lebuh Pantai	361	521	Shophouse	Early Transitional
1191	Lebuh Pantai	363	524	Shophouse	Early Transitional
1192	Lebuh Pantai	365	524	Shophouse	Early Transitional
1193	Lebuh Pantai	367	524	Shophouse	Art Deco
1194	Lebuh Pasar	2	339	Shophouse	Late Straits Eclectic
1195	Lebuh Pasar	4	339	Shophouse	Late Straits Eclectic
1196	Lebuh Pasar	6	339	Shophouse	Late Straits Eclectic
1197	Lebuh Pasar	8	356	Shophouse	Art Deco
1198	Lebuh Pasar	10	356	Shophouse	Art Deco
1199	Lebuh Pasar	12	673 & 672	Shophouse	Art Deco
1200	Lebuh Pasar	18	336 & 672	Shophouse	Anglo - Indian
1201	Lebuh Pasar	20	335	Shophouse	Anglo - Indian
1202	Lebuh Pasar	24	335	Shophouse	Early Straits Eclectic
1203	Lebuh Pasar	28	671	Shophouse	Early Straits Eclectic
1204	Lebuh Pasar	30	671	Shophouse	Early Straits Eclectic
1205	Lebuh Pasar	32	670	Shophouse	Early Straits Eclectic
1206	Lebuh Pasar	34	670	Shophouse	Early Straits Eclectic
1207	Lebuh Pasar	38	663	Shophouse	Early Transitional
1208	Lebuh Pasar	40	667	Shophouse	Modern
1209	Lebuh Pasar	42	664	Shophouse	Modern
1210	Lebuh Pasar	46	653	Shophouse	Late Straits Eclectic
1211	Lebuh Pasar	50	593	Shophouse	Late Straits Eclectic
1212	Lebuh Pasar	52	292	Shophouse	Early Transitional
1213	Lebuh Pasar	54	291	Shophouse	Early Transitional
1214	Lebuh Pasar	56	290	Shophouse	Early Shophouse

1215	Lebuh Pasar	58	290	Shophouse	Modern
1216	Lebuh Pasar	13	547	Shophouse	Early Transitional
1217	Lebuh Pasar	15	247	Shophouse	Early Transitional
1218	Lebuh Pasar	17	247	Shophouse	Early Transitional
1219	Lebuh Pasar	19	545 & 246	Shophouse	Early Transitional
1220	Lebuh Pasar	21	543	Shophouse	Early Transitional
1221	Lebuh Pasar	23	544	Shophouse	Early Transitiona
1222	Lebuh Pasar	25	243	Shophouse	Early Transitiona
1223	Lebuh Pasar	27	273 - 239	Shophouse	Early Transitional
1224	Lebuh Pasar	31	236	Shophouse	Art Deco
1225	Lebuh Pasar	33	167	Shophouse	Art Deco
1226	Lebuh Pasar	73	146	Shophouse	Early Shophouse
1227	Lebuh Pasar	75	145	Shophouse	Early Shophouse
1228	Lebuh Pasar	77	144	Shophouse	Early Shophouse
1229	Lebuh Pasar	79	143	Shophouse	Early Shophouse
1230	Lebuh Pasar	83	433 & 434	Shophouse	Late Straits Eclectic
1231	Lorong Pasar	8	757	Terrace	Early Straits Eclectic
1232	Lorong Pasar	10	757	Terrace	Early Straits Eclectic
1233	Lorong Pasar	12	757	Terrace	Early Straits Eclectic
1234	Lorong Pasar	35	731	Terrace	Early Modern
1235	Lorong Pasar	50	293	Terrace	Early Straits Eclectic
1236	Lorong Pasar	52	293	Terrace	Early Straits Eclectic
1237	Lorong Pasar	54	293	Terrace	Early Straits Eclectic
1238	Lorong Pasar	56	293	Terrace	Early Straits Eclectic
1239	Lorong Pasar	13	286	Terrace	Early Transitional
1240	Lorong Pasar	15	286	Terrace	Early Transitional
1241	Lorong Pasar	17	286	Terrace	Early Transitional
1242	Lorong Pasar	19	287 & 727	Terrace	Early Transitional
1243	Lorong Pasar	23	730	Terrace	Early Transitional
1244	Lorong Pasar	25	728	Terrace	Early Transitional
1245	Lorong Pasar	27	729	Terrace	Early Transitional
1246	Lorong Pasar	41	290	Terrace	Early Transitional
1247	Lorong Pasar	43	290	Terrace	Early Transitional
1248	Lorong Pasar	45	290	Terrace	Early Transitional
1249	Lorong Pasar	75	291	Terrace	Early Transitional
1250	Lorong Pasar	77	291	Terrace	Early Transitional
1251	Lorong Pasar	79	292	Terrace	Early Transitional
1252	Lorong Pasar	81	292	Terrace	Early Straits Eclectic
1253	Lorong Pasar	83	292	Terrace	Early Straits Eclectic
1254	Lorong Pasar	G.M.D	726	Terrace	Art Deco
1255	Lebuh Penang	4	18	Shophouse	Early Straits Eclectic
1256	Lebuh Penang	6	19	Shophouse	Early Transitional

1257	Lebuh Penang	8	20	Shophouse	Early Transitional
1258	Lebuh Penang	10	21	Shophouse	Early Straits Eclectic
1259	Lebuh Penang	12	22	Shophouse	Early Shophouse
1260	Lebuh Penang	14	23	Shophouse	Early Transitional
1261	Lebuh Penang	16	24	Shophouse	Early Straits Eclectic
1262	Lebuh Penang	18	25	Shophouse	Early Straits Eclectic
1263	Lebuh Penang	20	25	Shophouse	Early Transitional
1264	Lebuh Penang	20a	524	Shophouse	Early Transitional
1265	Lebuh Penang	20b	27	Shophouse	Early Transitional
1266	Lebuh Penang	20c	28	Shophouse	Early Transitional
1267	Lebuh Penang	20d	30	Shophouse	Early Transitional
1268	Lebuh Penang	20e	441	Shophouse	Early Transitional
1269	Lebuh Penang	20f	426	Shophouse	Art Deco
1270	Lebuh Penang	20g	427	Shophouse	Art Deco
1271	Lebuh Penang	22	78	Shophouse	Early Shophouse
1272	Lebuh Penang	24	80	Shophouse	Early Transitional
1273	Lebuh Penang	34	576	Shophouse	Early Shophouse
1274	Lebuh Penang	36	575	Shophouse	Early Shophouse
1275	Lebuh Penang	38	582	Shophouse	Early Shophouse
1276	Lebuh Penang	40	582	Shophouse	Early Shophouse
1277	Lebuh Penang	42	583	Shophouse	Early Shophouse
1278	Lebuh Penang	52	620	Shophouse	Early Shophouse
1279	Lebuh Penang	70	189	Shophouse	Early Transitional
1280	Lebuh Penang	72	191	Shophouse	Early Shophouse
1281	Lebuh Penang	74	193	Shophouse	Early Transitional
1282	Lebuh Penang	76	194	Shophouse	Early Transitional
1283	Lebuh Penang	78	196	Shophouse	Early Transitional
1284	Lebuh Penang	80	624	Shophouse	Early Transitional
1285	Lebuh Penang	82	625	Shophouse	Early Transitional
1286	Lebuh Penang	82a	281	Shophouse	Early Straits Eclectic
1287	Lebuh Penang	82b	281	Shophouse	Early Straits Eclectic
1288	Lebuh Penang	82c	281	Shophouse	Early Straits Eclectic
1289	Lebuh Penang	84	284	Shophouse	Early Shophouse
1290	Lebuh Penang	86	284	Shophouse	Early Shophouse
1291	Lebuh Penang	88	285	Shophouse	Early Transitional
1292	Lebuh Penang	90	286	Shophouse	Early Transitional
1293	Lebuh Penang	92	651	Shophouse	Early Shophouse
1294	Lebuh Penang	94	651	Shophouse	Early Shophouse
1295	Lebuh Penang	96	652	Shophouse	Early Straits Eclectic
1296	Lebuh Penang	98	655	Shophouse	Early Transitional
1297	Lebuh Penang	100	658	Shophouse	Early Transitional
1298	Lebuh Penang	102	663	Shophouse	Early Transitional

1299	Lebuh Penang	104	660	Shophouse	Early Transitional
1300	Lebuh Penang	108	661	Shophouse	Early Transitional
1301	Lebuh Penang	110	167	Shophouse	Early Shophouse
1302	Lebuh Penang	112	168	Shophouse	Early Shophouse
1303	Lebuh Penang	116	521	Shophouse	Art Deco
1304	Lebuh Penang	118	521	Shophouse	Art Deco
1305	Lebuh Penang	120	521	Shophouse	Art Deco
1306	Lebuh Penang	122	522	Shophouse	Early Transitional
1307	Lebuh Penang	124	175	Shophouse	Early Transitional
1308	Lebuh Penang	126	523	Shophouse	Combination
1309	Lebuh Penang	128	524	Shophouse	Combination
1310	Lebuh Penang	130	177	Shophouse	Combination
1311	Lebuh Penang	132	180	Shophouse	Combination
1312	Lebuh Penang	134	181& 182	Shophouse	Combination
1313	Lebuh Penang	136	181 & 182	Shophouse	Combination
1314	Lebuh Penang	138	181 & 182	Shophouse	Combination
1315	Lebuh Penang	140	181 & 182	Shophouse	Combination
1316	Lebuh Penang	106a	662	Shophouse	Early Transitional
1317	Lebuh Penang	108a	167	Shophouse	Early Shophouse
1318	Lebuh Penang	1	455	Commercial	Early Modern
1319	Lebuh Penang	5	90	Shophouse	Early Shophouse
1320	Lebuh Penang	7	91	Shophouse	Early Shophouse
1321	Lebuh Penang	9	92	Shophouse	Early Shophouse
1322	Lebuh Penang	11	93	Shophouse	Early Transitional
1323	Lebuh Penang	13	94	Shophouse	Early Transitional
1324	Lebuh Penang	41	214	Shophouse	Early Straits Eclectic
1325	Lebuh Penang	43	215	Shophouse	Early Transitional
1326	Lebuh Penang	45	216	Shophouse	Early Transitional
1327	Lebuh Penang	47	217	Shophouse	Early Transitional
1328	Lebuh Penang	49	436	Shophouse	Art Deco
1329	Lebuh Penang	51	220	Shophouse	Early Transitional
1330	Lebuh Penang	53	220	Shophouse	Early Transitional
1331	Lebuh Penang	55	221	Shophouse	Early Transitional
1332	Lebuh Penang	57	296	Shophouse	Early Shophouse
1333	Lebuh Penang	59	297	Shophouse	Early Straits Eclectic
1334	Lebuh Penang	61	298	Shophouse	Early Straits Eclectic
1335	Lebuh Penang	63	299	Shophouse	Early Transitional
1336	Lebuh Penang	65	300	Shophouse	Early Transitional
1337	Lebuh Penang	67	604	Shophouse	Early Transitional
1338	Lebuh Penang	69	665	Shophouse	Early Transitional
1339	Lebuh Penang	71	666	Shophouse	Art Deco
1340	Lebuh Penang	73	667	Shophouse	Art Deco

1341	Lebuh Penang	75	347	Shophouse	Late Straits Eclectic
1342	Lebuh Penang	79	655	Shophouse	Early Transitional
1343	Lebuh Penang	81	331	Shophouse	Early Transitional
1344	Lebuh Penang	83	670	Shophouse	Early Straits Eclectic
1345	Lebuh Penang	85	670	Shophouse	Early Straits Eclectic
1346	Lebuh Penang	99	226 & 535	Shophouse	Art Deco
1347	Lebuh Penang	101	528 & 529	Shophouse	Early Transitional
1348	Lebuh Penang	103	525 & 536	Shophouse	Early Transitional
1349	Lebuh Penang	105			
1350	Lebuh Penang	111	296	Shophouse	Late Straits Eclectic
1351	Lebuh Penang	121	360	Shophouse	Art Deco
1352	Lebuh Penang	123	361	Shophouse	Art Deco
1353	Lebuh Penang	125	362	Shophouse	Art Deco
1354	Lebuh Penang	127	363	Shophouse	Art Deco
1355	Lorong Pitt	Sub-Station	469	Terrace	Anglo - Indian
1356	Lebuh Queen	2	604	Shophouse	Early Transitional
1357	Lebuh Queen	4	604	Shophouse	Early Transitional
1358	Lebuh Queen	6	604	Terrace	Early Transitional
1359	Lebuh Queen	20	608	Terrace	Early Transitional
1360	Lebuh Queen	22	608	Terrace	Early Transitional
1361	Lebuh Queen	24	608	Terrace	Early Transitional
1362	Lebuh Queen	26	608	Terrace	Early Transitional
1363	Lebuh Queen	28	608	Terrace	Early Transitional
1364	Lebuh Queen	30	608	Terrace	Early Transitional
1365	Lebuh Queen	32	470	Shophouse	Early Modern
1366	Lebuh Queen	34	643	Shophouse	Art Deco
1367	Lebuh Queen	36	643	Shophouse	Late Straits Eclectic
1368	Lebuh Queen	38	643	Shophouse	Late Straits Eclectic
1369	Lebuh Queen	38a	643	Shophouse	Late Straits Eclectic
1370	Lebuh Queen	38b	643	Shophouse	Late Straits Eclectic
1371	Lebuh Queen	38c	643	Shophouse	Late Straits Eclectic
1372	Lebuh Queen	46	141	Shophouse	Early Shophouse
1373	Lebuh Queen	48	141	Shophouse	Early Shophouse
1374	Lebuh Queen	50	141	Shophouse	Art Deco
1375	Lebuh Queen	52	141	Shophouse	Art Deco
1376	Lebuh Queen	52a	379	Shophouse	Art Deco
1377	Lebuh Queen	54	138	Shophouse	Early Straits Eclectic
1378	Lebuh Queen	56	138	Shophouse	Early Straits Eclectic
1379	Lebuh Queen	58	516	Terrace	Early Transitional
1380	Lebuh Queen	64	511	Shophouse	Early Transitional
1381	Lebuh Queen	66	512	Shophouse	Early Transitional
1382	Lebuh Queen	68	512	Shophouse	Early Transitional

1383	Lebuh Queen	70	514	Shophouse	Early Transitional
1384	Lebuh Queen	3	612	Terrace	Early Transitional
1385	Lebuh Queen	5	612	Terrace	Early Transitional
1386	Lebuh Queen	7	612	Terrace	Early Transitional
1387	Lebuh Queen	9	612	Terrace	Early Shophouse
1388	Lebuh Queen	11	612	Terrace	Early Shophouse
1389	Lebuh Queen	13	153	Terrace	Early Shophouse
1390	Lebuh Queen	15	154	Terrace	Early Shophouse
1391	Lebuh Queen	23	674	Terrace	Early Shophouse
1392	Lebuh Queen	25	674	Terrace	Early Shophouse
1393	Lebuh Queen	27	674	Terrace	Early Shophouse
1394	Lebuh Queen	29	157	Terrace	Early Transitional
1395	Lebuh Queen	31	649	Shophouse	Early Transitional
1396	Lebuh Queen	33	648	Shophouse	Early Transitional
1397	Lebuh Queen	35	647	Shophouse	Early Transitional
1398	Lebuh Queen	37	646	Shophouse	Early Transitional
1399	Lebuh Queen	39	645	Shophouse	Early Transitional
1400	Lebuh Queen	41	274	Shophouse	Early Shophouse
1401	Lebuh Queen	43	274	Shophouse	Early Shophouse
1402	Lebuh Queen	45	650	Shophouse	Early Shophouse
1403	Lebuh Queen	47	147	Shophouse	Early Transitional
1404	Lebuh Queen	49	147	Shophouse	Early Transitional
1405	Lebuh Queen	51	5517	Shophouse	Late Straits Eclectic
1406	Lebuh Queen	53 (51 a)	518	Shophouse	Late Straits Eclectic
1407	Lebuh Queen	55	519	Shophouse	Early Transitional
1408	Lebuh Queen	57	520	Shophouse	Early Transitional
1409	Lebuh Queen	63	408 & 411	Shophouse	Early Transitional
1410	Lorong Seck Chuan	14	1192	Terrace	Early Transitional
1411	Lorong Seck Chuan	16	1191	Terrace	Early Transitional
1412	Lorong Seck Chuan	18	343	Terrace	Early Transitional
1413	Lorong Seck Chuan	20	343	Terrace	Early Transitional
1414	Lorong Seck Chuan	22	343	Terrace	Early Transitional
1415	Lorong Seck Chuan	24	343	Terrace	Early Transitional
1416	Lorong Seck Chuan	32	344	Terrace	Early Transitional
1417	Lorong Seck Chuan	34	344	Terrace	Early Transitional
1418	Lorong Seck Chuan	1	356	Terrace	Early Transitional
1419	Lorong Seck Chuan	3	355	Terrace	Early Transitional
1420	Lorong Seck Chuan	5	354	Terrace	Early Transitional
1421	Lorong Seck Chuan	7	354	Terrace	Early Transitional
1422	Lorong Seck Chuan	9	1203	Terrace	Early Transitional
1423	Lorong Seck Chuan	11	1204	Terrace	Early Transitional
1424	Lorong Seck Chuan	13	1202	Terrace	Early Transitional

1425	Lorong Seck Chuan	15	1201	Terrace	Early Transitional
1426	Lorong Seck Chuan	17	351	Terrace	Early Transitional
1427	Lorong Seck Chuan	19	351	Terrace	Early Transitional
1428	Lorong Seck Chuan	21	1199	Terrace	Early Transitional
1429	Lorong Seck Chuan	23	1198	Terrace	Early Transitional
1430	Lorong Seck Chuan	25	1197	Terrace	Early Transitional
1431	Lorong Seck Chuan	27	1200	Terrace	Early Transitional
1432	Lorong Seck Chuan	29	349	Terrace	Early Transitional
1433	Lorong Seck Chuan	31	348	Terrace	Early Transitional
1434	Lorong Seck Chuan	33	347	Terrace	Early Transitional
1435	Lorong Seck Chuan	45	1194	Terrace	Early Transitional
1436	Lorong Seck Chuan	47	1194	Terrace	Early Transitional
1437	Lorong Seck Chuan	49	1195	Terrace	Early Transitional
1438	Lorong Seck Chuan	51	1196	Terrace	Early Transitional
1439	Lorong Seck Chuan	53	1193	Terrace	Early Transitional
1440	Lorong Seck Chuan	55	1193	Terrace	Early Transitional
1441	Halaman Seh Tan	2	268	Terrace	Early Straits Eclectic
1442	Halaman Seh Tan	4	267	Terrace	Early Straits Eclectic
1443	Halaman Seh Tan	6	266	Terrace	Early Straits Eclectic
1444	Halaman Seh Tan	8	265	Terrace	Early Straits Eclectic
1445	Halaman Seh Tan	10	264	Terrace	Early Straits Eclectic
1446	Halaman Seh Tan	12	263	Terrace	Early Straits Eclectic
1447	Halaman Seh Tan	14	262	Terrace	Early Straits Eclectic
1448	Halaman Seh Tan	16	261	Terrace	Early Straits Eclectic
1449	Halaman Seh Tan	18	260	Terrace	Early Straits Eclectic
1450	Halaman Seh Tan	20	556	Terrace	Early Straits Eclectic
1451	Halaman Seh Tan	22	557	Terrace	Early Straits Eclectic
1452	Halaman Seh Tan	24	557	Terrace	Early Straits Eclectic
1453	Halaman Seh Tan	26	557	Terrace	Early Straits Eclectic
1454	Halaman Seh Tan	3	552	Terrace	Modern
1455	Halaman Seh Tan	5	553	Terrace	Early Transitional
1456	Halaman Seh Tan	7	554	Terrace	Early Transitional
1457	Halaman Seh Tan	9	555	Terrace	Early Straits Eclectic
1458	Halaman Seh Tan	11	555	Terrace	Early Straits Eclectic
1459	Halaman Seh Tan	13	557	Terrace	Early Straits Eclectic
1460	Halaman Seh Tan	15	557	Terrace	Early Straits Eclectic
1461	Halaman Seh Tan	17	557	Terrace	Early Straits Eclectic
1462	Halaman Seh Tan	19	557	Terrace	Early Straits Eclectic
1463	Halaman Seh Tan	21	557	Terrace	Early Straits Eclectic
1464	Lorong Soo Hong	4	488	Terrace	Early Transitional
1465	Lorong Soo Hong	8	488	Terrace	Early Transitional
1466	Lorong Soo Hong	16	77 - 79	Terrace	Early Transitional

1467	Lorong Soo Hong	18	72 - 76	Terrace	Early Transitional
1468	Lorong Soo Hong	20	72 - 76	Terrace	Early Transitional
1469	Lorong Soo Hong	22	328	Terrace	Art Deco
1470	Lorong Soo Hong	24	301	Terrace	Art Deco
1471	Lorong Soo Hong	26	486	Terrace	Early Shophouse
1472	Lorong Soo Hong	28	484	Terrace	Early Transitional
1473	Lorong Soo Hong	30	483	Ware House / Godown / Workshop	Modern
1474	Lorong Soo Hong	3	488	Terrace	Early Transitional
1475	Lorong Soo Hong	5	488	Terrace	Early Transitional
1476	Lorong Soo Hong	7	488	Terrace	Early Transitional
1477	Lorong Soo Hong	9	96	Terrace	Indo - Malay
1478	Lorong Soo Hong	15	77 - 79	Terrace	Early Transitional
1479	Lorong Soo Hong	17	77 - 79	Terrace	Early Transitional
1480	Lorong Soo Hong	19	72 - 76	Terrace	Early Transitional
1481	Lorong Soo Hong	21	72 - 76	Terrace	Early Transitional
1482	Lorong Soo Hong	23	300	Terrace	Art Deco
1483	Lorong Soo Hong	25	302	Terrace	Early Transitional
1484	Lorong Soo Hong	27	482	Terrace	Early Transitional
1485	Lorong Soo Hong	29	485	Terrace	Early Transitional
1486	Lorong Stewart	2	524	Terrace	Early Transitional
1487	Lorong Stewart	4	524	Terrace	Early Transitional
1488	Lorong Stewart	6	524	Terrace	Early Transitional
1489	Lorong Stewart	8	524	Terrace	Early Transitional
1490	Lorong Stewart	10	524	Terrace	Early Transitional
1491	Lorong Stewart	12	524	Terrace	Early Transitional
1492	Lorong Stewart	14	524	Terrace	Early Transitional
1493	Lorong Stewart	14a	524 & 385	Terrace	Early Transitional
1494	Lorong Stewart	16	385	Terrace	Early Transitional
1495	Lorong Stewart	18	384	Terrace	Early Transitional
1496	Lorong Stewart	20	383	Terrace	Early Transitional
1497	Lorong Stewart	26	346	Terrace	Early Transitional
1498	Lorong Stewart	26a	345	Terrace	Early Transitional
1499	Lorong Stewart	28	325	Terrace	Early Transitional
1500	Lorong Stewart	30	526	Terrace	Early Transitional
1501	Lorong Stewart	32	78	Mansion	Sino - Malay Palladian
1502	Lorong Stewart	34	529	Terrace	Early Transitional
1503	Lorong Stewart	36	528	Terrace	Early Transitional
1504	Lorong Stewart	38	530	Terrace	Early Transitional
1505	Lorong Stewart	5	748	Shophouse	Early Shophouse
1506	Lorong Stewart	7	748	Shophouse	Early Shophouse
1507	Lorong Stewart	9	748	Shophouse	Early Shophouse
1508	Lorong Stewart	11	748	Shophouse	Early Shophouse

1509	Lorong Stewart	15	391	Shophouse	Early Shophouse
1510	Lorong Stewart	17	391	Shophouse	Early Shophouse
1511	Lorong Stewart	19	390	Shophouse	Early Shophouse
1512	Lorong Stewart	21	390	Shophouse	Early Shophouse
1513	Lorong Stewart	23	299	Terrace	Early Straits Eclectic
1514	Lorong Stewart	23a	300	Terrace	Early Transitional
1515	Lorong Stewart	25	300	Terrace	Early Transitional
1516	Lorong Stewart	27	300	Terrace	Early Transitional
1517	Lorong Stewart	29	300	Terrace	Early Transitional
1518	Lorong Stewart	29a	300	Terrace	Early Transitional
1519	Lorong Stewart	29b	300	Terrace	Early Transitional
1520	Lorong Stewart	29d	300	Terrace	Early Transitional
1521	Lorong Stewart	29e	300	Terrace	Early Transitional
1522	Lorong Stewart	31	300	Terrace	Early Transitional
1523	Lorong Stewart	33	300	Terrace	Early Transitional
1524	Lorong Stewart	35	300	Terrace	Early Transitional
1525	Lorong Stewart	35a	300	Terrace	Early Transitional
1526	Lorong Stewart	35b	300	Terrace	Early Transitional
1527	Lorong Stewart	37a	746	Terrace	Early Transitional
1528	Lorong Stewart	37b	744 & 745	Terrace	Early Transitional
1529	Lorong Stewart	37c	743	Terrace	Early Transitional
1530	Lorong Stewart	41	305	Terrace	Early Transitional
1531	Lorong Stewart	43	305	Terrace	Early Transitional
1532	Lorong Stewart	47	707	Terrace	Late Straits Eclectic
1533	Lorong Stewart	49	707	Terrace	Late Straits Eclectic
1534	Lorong Stewart	51	707	Terrace	Late Straits Eclectic
1535	Lorong Stewart	53	707	Terrace	Late Straits Eclectic
1536	Lorong Stewart	55	707	Terrace	Late Straits Eclectic
1537	Lorong Stewart	57	704	Terrace	Early Transitional
1538	Lorong Stewart	59	705	Terrace	Early Transitional
1539	Lorong Stewart	61	706	Terrace	Early Transitional
1540	Lorong Stewart	63	703	Terrace	Early Transitional
1541	Lorong Stewart	65	245	Terrace	Early Transitional
1542	Lorong Stewart	67	244	Terrace	Early Transitional
1543	Lorong Stewart	69	243	Terrace	Early Transitional
1544	Lorong Stewart	71	598	Terrace	Early Transitional
1545	Lorong Stewart	73	524	Terrace	Early Transitional
1546	Lorong Stewart	75	524	Terrace	Early Transitional
1547	Pengkaan Swettenham	Godown 1&4	53	Ware House / Godown / Workshop	Anglo - Indian
1548	Pengkaan Swettenham	Godown 6	53	Ware House / Godown / Workshop	Anglo - Indian
1549	Lorong Toh Aka	2	219-238 540-545	Terrace	Early Transitional

1550	Lorong Toh Aka	4	219-238, 540-545	Terrace	Early Transitional
1551	Lorong Toh Aka	6	219-238, 540-545	Terrace	Early Transitional
1552	Lorong Toh Aka	8	219-238, 540-545	Terrace	Early Transitional
1553	Lorong Toh Aka	10	219-238, 540-545	Terrace	Early Transitional
1554	Lorong Toh Aka	12	219-238, 540-545	Terrace	Early Transitional
1555	Lorong Toh Aka	14	222	Terrace	Early Transitional
1556	Lorong Toh Aka	14 a	222		
1557	Lorong Toh Aka	16	223	Terrace	Early Transitional
1558	Lorong Toh Aka	18	224	Terrace	Early Transitional
1559	Lorong Toh Aka	20	225	Terrace	Early Transitional
1560	Lorong Toh Aka	22	226	Terrace	Early Transitional
1561	Lorong Toh Aka	1	219-238, 540-545	Terrace	Early Transitional
1562	Lorong Toh Aka	3	219-238, 540-545	Terrace	Early Transitional
1563	Lorong Toh Aka	5	219-238, 540-545	Terrace	Early Transitional
1564	Lorong Toh Aka	7a	233	Terrace	Early Transitional
1565	Lorong Toh Aka	9	233	Terrace	Early Transitional
1566	Lorong Toh Aka	11	234	Terrace	Early Transitional
1567	Lorong Toh Aka	13	235	Terrace	Early Transitional
1568	Lorong Toh Aka	19	237	Terrace	Early Transitional
1569	Lorong Toh Aka	21	238	Terrace	Early Transitional
1570	Lorong Toh Aka	23	545	Terrace	Early Transitional
1571	Lorong Toh Aka	25	544	Terrace	Early Transitional
1572	Lorong Toh Aka	27	543	Terrace	Early Transitional
1573	Lorong Toh Aka	29	240	Terrace	Early Transitional
1574	Lorong Toh Aka	31	240	Terrace	Early Transitional
1575	Lorong Toh Aka	33	240	Terrace	Early Transitional
1576	Lorong Toh Aka	35	240	Terrace	Early Transitional
1577	Lorong Toh Aka	37	240	Terrace	Early Transitional
1578	Lorong Toh Aka	39	240	Terrace	Early Transitional
1579	Lorong Toh Aka	41	240	Terrace	Early Transitional
1580	Lorong Toh Aka	43	240	Terrace	Early Transitional
1581	Lorong Toh Aka	45	240	Terrace	Early Transitional
1582	Lorong Toh Aka	47	240	Terrace	Early Transitional
1583	Lorong Toh Aka	49	240	Terrace	Early Transitional
1584	Lorong Toh Aka	51	240	Terrace	Early Transitional
1585	Lorong Toh Aka	53	240	Terrace	Early Transitional
1586	Lorong Toh Aka	55	240	Terrace	Early Transitional
1587	Lorong Toh Aka	57	240	Terrace	Early Transitional
1588	Lebuh Union	1	536	Commercial	Neo - Classical
1589	Lebuh Union	3a	535	Commercial	Neo - Classical
1590	Lebuh Union	3	536	Commercial	Neo - Classical
1591	Lebuh Union	5	536	Commercial	Neo - Classical

1592	Lebuh Union	7	536	Commercial	Neo - Classical
1593	Lebuh Union	9a (Maybank)	500	Commercial	Neo - Classical
1594	Lebuh Victoria	136	472	Shophouse	Early Transitional
1595	Lebuh Victoria	138	469	Shophouse	Early Transitional
1596	Lebuh Victoria	140	469	Shophouse	Early Transitional
1597	Lebuh Victoria	142	460	Shophouse	Early Straits Eclectic
1598	Lebuh Victoria	144	458	Shophouse	Early Straits Eclectic
1599	Lebuh Victoria	146	455	Shophouse	Early Straits Eclectic
1600	Lebuh Victoria	148	453	Shophouse	Neo - Classical
1601	Lebuh Victoria	150	453	Shophouse	Early Transitional
1602	Lebuh Victoria	152	453	Shophouse	Early Transitional
1603	Lebuh Victoria	154	453	Shophouse	Early Transitional
1604	Lebuh Victoria	166	382	Shophouse	Neo - Classical
1605	Lebuh Victoria	200	355	Shophouse	Early Transitional
1606	Lebuh Victoria	202	355	Shophouse	Early Transitional
1607	Lebuh Victoria	206	344	Shophouse	Modern
1608	Lebuh Victoria	89	525	Shophouse	Straits Eclectic
1609	Lebuh Victoria	91	523	Shophouse	Straits Eclectic
1610	Lebuh Victoria	93	522	Shophouse	Straits Eclectic
1611	Lebuh Victoria	95	522	Shophouse	Straits Eclectic
1612	Lebuh Victoria	97	519	Shophouse	Straits Eclectic
1613	Lebuh Victoria	115	498	Shophouse	Early Transitional
1614	Lebuh Victoria	117	97	Shophouse	Early Transitional
1615	Lebuh Victoria	119	164	Shophouse	Early Transitional
1616	Lebuh Victoria	121	165	Shophouse	Early Transitional
1617	Lebuh Victoria	123	495		
1618	Lebuh Victoria	145	476	Shophouse	Art Deco
1619	Lebuh Victoria	147	474	Shophouse	Early Shophouse
1620	Lebuh Victoria	149a	466	Shophouse	Late Straits Eclectic
1621	Lebuh Victoria	151	465	Shophouse	Art Deco
1622	Lebuh Victoria	151a	464	Shophouse	Art Deco
1623	Lebuh Victoria	151b	468	Shophouse	Early Transitional
1624	Lebuh Victoria	153	454	Shophouse	Early Transitional
1625	Lebuh Victoria	155	452	Shophouse	Early Transitional
1626	Lebuh Victoria	157	452	Shophouse	Early Transitional
1627	Lebuh Victoria	169	452	Shophouse	Early Transitional
1628	Lebuh Victoria	171	155	Shophouse	Art Deco
1629	Lebuh Victoria	171a	150	Shophouse	Art Deco
1630	Lebuh Victoria	171b	150	Shophouse	Art Deco
1631	Lebuh Victoria	179	387	Shophouse	Art Deco
1632	Lebuh Victoria	181	387	Shophouse	Early Transitional
1633	Lebuh Victoria	183	387	Shophouse	Early Transitional

1634	Lebuh Victoria	209	331	Shophouse	Anglo - Indian
1635	Lebuh Victoria	211	328	Shophouse	Art Deco
1636	Lebuh Victoria	215	308		
1637	Lebuh Victoria	257	308	Shophouse	Art Deco
1638	Lebuh Victoria	259	300	Shophouse	Art Deco
1639	Pengkalan Weld	1	235, 3, 276, 234	Government / Institusional	Neo - Classical
1640	Pengkalan Weld	2	235, 3, 278, 234	Government / Institusional	Neo - Classical
1641	Pengkalan Weld	3	235, 3, 278, 235	Government / Institusional	Neo - Classical
1642	Pengkalan Weld	4	235, 3, 278, 234	Government / Institusional	Neo - Classical
1643	Pengkalan Weld	5	235 3, 278, 234	Government / Institusional	Neo - Classical
1644	Pengkalan Weld	6	235 3, 278, 234	Commercial	Art Deco
1645	Pengkalan Weld	7	282	Terrace	Neo - Classical
1646	Pengkalan Weld	7a	282	Terrace	Neo - Classical
1647	Pengkalan Weld	9	9	Terrace	Early Straits Eclectic
1648	Pengkalan Weld	15	230	Terrace	Neo - Classical
1649	Pengkalan Weld	16	230	Commercial	Neo - Classical
1650	Pengkalan Weld	17	230	Commercial	Neo - Classical
1651	Pengkalan Weld	18	231	Commercial	Art Deco
1652	Pengkalan Weld	35	325	Commercial	Art Deco
1653	Pengkalan Weld	36	325	Commercial	Art Deco
1654	Pengkalan Weld	56	470	Commercial	Neo - Classical
1655	Pengkalan Weld	57	484	Shophouse	Neo - Classical
1656	Pengkalan Weld	58	487	Commercial	Neo - Classical

PUL PINANG KE SENARAI WARISAN DUNIA ESCO

BIL	NAMA JALAN	ALAMAT / NAMA BANGUNAN	NO. LOT	JENIS BANGUNAN	REKABENTUK
1	Jalan Argyll	10	436	Shophouse	Art Deco
2	Jalan Argyll	12	735	Shophouse	Art Deco
3	Jalan Argyll	14	734	Shophouse	Art Deco
4	Jalan Argyll	16	733	Shophouse	Art Deco
5	Jalan Argyll	18	732	Shophouse	Art Deco
6	Jalan Argyll	20	731	Shophouse	Art Deco
7	Jalan Argyll	22	730	Shophouse	Art Deco
8	Jalan Argyll	24	729	Shophouse	Art Deco
9	Jalan Argyll	26	728	Shophouse	Art Deco
10	Jalan Argyll	28	727		
11	Jalan Argyll	30	726	Shophouse	Art Deco
12	Jalan Argyll	32	725	Shophouse	Art Deco
13	Jalan Argyll	34	724	Shophouse	Art Deco
14	Jalan Argyll	44	477	Shophouse	Art Deco
15	Jalan Argyll	86	471	Shophouse	Early Straits Eclectic
16	Jalan Argyll	88	470	Shophouse	Early Straits Eclectic
17	Jalan Argyll	90	769	Shophouse	Early Straits Eclectic
18	Jalan Argyll	92	768	Shophouse	Early Straits Eclectic
19	Jalan Argyll	94	363	Commercial	Modern
20	Jalan Argyll	96	363	Shophouse	Early Transitional
21	Jalan Argyll	98	363	Shophouse	Early Transitional
22	Jalan Argyll	100	363	Shophouse	Early Transitional
23	Jalan Argyll	102	363	Shophouse	Early Transitional
24	Jalan Argyll	21	319	Shophouse	Art Deco
25	Jalan Argyll	23	319	Shophouse	Art Deco
26	Jalan Argyll	25	318	Shophouse	Art Deco
27	Jalan Argyll	27	317	Shophouse	Art Deco
28	Jalan Argyll	29	358	Shophouse	Art Deco
29	Jalan Argyll	31	357	Shophouse	Art Deco
30	Jalan Argyll	33	356	Shophouse	Art Deco
31	Jalan Argyll	67	43	Shophouse	Anglo - Indian
32	Jalan Burma	2	501	Shophouse	Early Shophouse
33	Jalan Burma	2a	501	Shophouse	Early Shophouse
34	Jalan Burma	2b	501	Shophouse	Early Shophouse
35	Jalan Burma	2c	501	Shophouse	Early Shophouse
36	Jalan Burma	10	504	Detached / Bungalow	Sino - Malay Palladian
37	Jalan Burma	Masjid Jamek Titi Papan	497	Mosque	Islamic Architecture
38	Lebuh Campbell	2	1150	Shophouse	Early Straits Eclectic

40	Lebuh Campbell	6	1152	Shophouse	Early Transitional
41	Lebuh Campbell	8	1152	Shophouse	Early Transitional
42	Lebuh Campbell	10	1152	Shophouse	Early Transitional
43	Lebuh Campbell	12	1152	Shophouse	Early Transitional
44	Lebuh Campbell	14	1152	Shophouse	Early Transitional
45	Lebuh Campbell	16	1153	Shophouse	Early Transitional
46	Lebuh Campbell	18	1153	Shophouse	Early Straits Eclectic
47	Lebuh Campbell	22	1157	Shophouse	Early Straits Eclectic
48	Lebuh Campbell	24	1156	Shophouse	Early Straits Eclectic
49	Lebuh Campbell	26	1155	Shophouse	Early Straits Eclectic
50	Lebuh Campbell	28	1154	Shophouse	Early Straits Eclectic
51	Lebuh Campbell	30	1160	Shophouse	Early Modern
52	Lebuh Campbell	32	1159	Shophouse	Early Modern
53	Lebuh Campbell	34	1158	Shophouse	Early Modern
54	Lebuh Campbell	36	1162	Shophouse	Art Deco
55	Lebuh Campbell	38	1162	Shophouse	Early Modern
56	Lebuh Campbell	40	1163	Shophouse	Late Straits Eclectic
57	Lebuh Campbell	42	1161	Shophouse	Late Straits Eclectic
58	Lebuh Campbell	44	318	Shophouse	Early Modern
59	Lebuh Campbell	46	1084	Shophouse	Art Deco
60	Lebuh Campbell	48	1084	Shophouse	Art Deco
61	Lebuh Campbell	50	1085	Shophouse	Early Straits Eclectic
62	Lebuh Campbell	52	1086	Shophouse	Early Straits Eclectic
63	Lebuh Campbell	54	602	Shophouse	Art Deco
64	Lebuh Campbell	56	602	Shophouse	Art Deco & Early Modern
65	Lebuh Campbell	58	601	Shophouse	Art Deco & Early Modern
66	Lebuh Campbell	60	600	Shophouse	Art Deco & Early Modern
67	Lebuh Campbell	62	1073	Shophouse	Early Modern
68	Lebuh Campbell	64	1073	Shophouse	Early Modern
69	Lebuh Campbell	66	1073	Shophouse	Early Modern
70	Lebuh Campbell	68	1073	Shophouse	Early Modern
71	Lebuh Campbell	70	1083	Shophouse	Early Modern
72	Lebuh Campbell	76	1080	Shophouse	Art Deco
73	Lebuh Campbell	78	1079	Shophouse	Art Deco
74	Lebuh Campbell	84	1076	Shophouse	Art Deco
75	Lebuh Campbell	88	1074 & 1075	Shophouse	Art Deco
76	Lebuh Campbell	90	1050	Shophouse	Art Deco
77	Lebuh Campbell	92	1051	Shophouse	Art Deco
78	Lebuh Campbell	94	1052	Shophouse	Art Deco
79	Lebuh Campbell	96	1054	Shophouse	Art Deco
80	Lebuh Campbell	106	1027	Shophouse	Early Transitional
81	Lebuh Campbell	108	532	Shophouse	Early Transitional

83	Lebuh Campbell	112	1026	Shophouse	Early Transitional
84	Lebuh Campbell	114	1026	Shophouse	Early Transitional
85	Lebuh Campbell	116	1026	Shophouse	Early Transitional
86	Lebuh Campbell	130	575	Shophouse	Early Straits Eclectic
87	Lebuh Campbell	132	574	Shophouse	Early Straits Eclectic
88	Lebuh Campbell	134	573	Shophouse	Early Straits Eclectic
89	Lebuh Campbell	136	573	Shophouse	Early Straits Eclectic
90	Lebuh Campbell	138	267	Shophouse	Early Transitional
91	Lebuh Campbell	150	1034	Shophouse	Early Straits Eclectic
92	Lebuh Campbell	152	1035	Shophouse	Early Straits Eclectic
93	Lebuh Campbell	154	1036	Shophouse	Early Straits Eclectic
94	Lebuh Campbell	156	471	Shophouse	Early Straits Eclectic
95	Lebuh Campbell	158	470	Shophouse	Early Straits Eclectic
96	Lebuh Campbell	162	1042	Shophouse	Early Straits Eclectic
97	Lebuh Campbell	164	1041	Shophouse	Early Straits Eclectic
98	Lebuh Campbell	164a	1046	Shophouse	Early Transitional
99	Lebuh Campbell	164b	1044	Shophouse	Early Transitional
100	Lebuh Campbell	164c	1044	Shophouse	Early Transitional
101	Lebuh Campbell	166	1045	Shophouse	Early Straits Eclectic
102	Lebuh Campbell	168	1045	Shophouse	Early Modern
103	Lebuh Campbell	170	1043	Shophouse	Early Straits Eclectic
104	Lebuh Campbell	172	1043	Shophouse	Early Straits Eclectic
105	Lebuh Campbell	174	272	Shophouse	Early Straits Eclectic
106	Lebuh Campbell	176	552	Shophouse	Early Straits Eclectic
107	Lebuh Campbell	178	552	Shophouse	Early Straits Eclectic
108	Lebuh Campbell	180	551	Shophouse	Early Modern
109	Lebuh Campbell	182	551	Shophouse	Early Straits Eclectic
110	Lebuh Campbell	184	551	Shophouse	Early Modern
111	Lebuh Campbell	5	939	Shophouse	Late Straits Eclectic
112	Lebuh Campbell	7	941	Shophouse	Late Straits Eclectic
113	Lebuh Campbell	37	937	Shophouse	Art Deco
114	Lebuh Campbell	39	936	Shophouse	Art Deco
115	Lebuh Campbell	41	934	Shophouse	Art Deco
116	Lebuh Campbell	43	935	Shophouse	Art Deco
117	Lebuh Campbell	53	200	Shophouse	Art Deco
118	Lebuh Campbell	55	200	Shophouse	Art Deco
119	Lebuh Campbell	57	200	Shophouse	Art Deco
120	Lebuh Campbell	59	199	Shophouse	Late Transitional
121	Lebuh Campbell	61	199	Shophouse	Late Transitional
122	Lebuh Campbell	65	903	Shophouse	Early Transitional
123	Lebuh Campbell	67	903	Shophouse	Early Transitional
124	Lebuh Campbell	69	903	Shophouse	Early Transitional

126	Lebuh Campbell	73	903	Shophouse	Early Transitional
127	Lebuh Campbell	75	560	Shophouse	Early Modern
128	Lebuh Campbell	77	559	Shophouse	Early Modern
129	Lebuh Campbell	79	558	Shophouse	Early Modern
130	Lebuh Campbell	81	557	Shophouse	Early Modern
131	Lebuh Campbell	83	556	Shophouse	Early Modern
132	Lebuh Campbell	85	555	Shophouse	Art Deco
133	Lebuh Campbell	87	554	Shophouse	Early Modern
134	Lebuh Campbell	89	553	Shophouse	Early Modern
135	Lebuh Campbell	91	528	Shophouse	Art Deco
136	Lebuh Campbell	93	526	Shophouse	Art Deco
137	Lebuh Campbell	95	525 & 902	Shophouse	Art Deco
138	Lebuh Campbell	97	899	Shophouse	Art Deco
139	Lebuh Campbell	99	900 & 901	Shophouse	Art Deco
140	Lebuh Campbell	101	854	Shophouse	Art Deco
141	Lebuh Campbell	121	858	Shophouse	Early Transitional
142	Lebuh Campbell	123	853	Shophouse	Early Transitional
143	Lebuh Campbell	125	852	Shophouse	Early Transitional
144	Lebuh Campbell	127	852	Shophouse	Early Transitional
145	Lebuh Campbell	129	852	Shophouse	Early Transitional
146	Lebuh Campbell	131	852	Shophouse	Early Transitional
147	Lebuh Campbell	133	850	Shophouse	Early Transitional
148	Lebuh Campbell	135	851	Shophouse	Early Transitional
149	Lebuh Campbell	137	856	Shophouse	Early Transitional
150	Lebuh Campbell	139	849	Shophouse	Early Straits Eclectic
151	Lebuh Campbell	141	848	Shophouse	Early Straits Eclectic
152	Lebuh Campbell	145c	847	Shophouse	Art Deco
153	Lebuh Campbell	145d	846	Shophouse	Art Deco
154	Lebuh Campbell	145e	137	Shophouse	Modern
155	Lebuh Campbell	145f	137	Shophouse	Modern
156	Lebuh Campbell	147	136	Shophouse	Alteration
157	Lebuh Campbell	149	844	Shophouse	Early Modern
158	Lebuh Campbell	151	844	Shophouse	Art Deco
159	Lebuh Campbell	153	844	Shophouse	Early Modern
160	Lebuh Campbell	155	812	Shophouse	Early Transitional
161	Lebuh Campbell	157	812	Shophouse	Early Transitional
162	Lebuh Campbell	159	812	Shophouse	Early Transitional
163	Lebuh Campbell	161	812	Shophouse	Early Transitional
164	Lebuh Campbell	163	809	Shophouse	Early Transitional
165	Lebuh Campbell	165	809	Shophouse	Early Transitional
166	Lebuh Campbell	167	809	Shophouse	Early Transitional
167	Lebuh Campbell	169	119	Shophouse	Early Transitional

169	Lebuh Campbell	Campbell Street Market	945	Pasar / Market	Neo-Classical
170	Lebuh Carnarvon	2	537	Shophouse	Early Transitional
171	Lebuh Carnarvon	4	538	Shophouse	Early Transitional
172	Lebuh Carnarvon	6	517	Shophouse	Early Transitional
173	Lebuh Carnarvon	8	1130 & 1137	Shophouse	Early Transitional
174	Lebuh Carnarvon	8a	1131 & 1138	Shophouse	Early Transitional
175	Lebuh Carnarvon	8b	1132 & 1139	Shophouse	Early Transitional
176	Lebuh Carnarvon	8c	1133 & 1140	Shophouse	Early Transitional
177	Lebuh Carnarvon	12	1145 & 1142	Shophouse	Art Deco
178	Lebuh Carnarvon	14	1154 & 1142	Shophouse	Art Deco
179	Lebuh Carnarvon	16	1144 & 1141	Shophouse	Art Deco
180	Lebuh Carnarvon	18	1144 & 1141	Shophouse	Art Deco
181	Lebuh Carnarvon	20	1144 & 1141	Shophouse	Art Deco
182	Lebuh Carnarvon	134	950	Shophouse	Early Transitional
183	Lebuh Carnarvon	136	951	Shophouse	Early Transitional
184	Lebuh Carnarvon	138	210	Shophouse	Early Transitional
185	Lebuh Carnarvon	140	211	Shophouse	Early Transitional
186	Lebuh Carnarvon	142	235	Shophouse	Early Transitional
187	Lebuh Carnarvon	152	956	Shophouse	Sino-Malay Palladian
188	Lebuh Carnarvon	156	959	Shophouse	Early Transitional
189	Lebuh Carnarvon	158	960	Shophouse	Early Transitional
190	Lebuh Carnarvon	160	961	Shophouse	Art Deco
191	Lebuh Carnarvon	180	728	Shophouse	Early Transitional
192	Lebuh Carnarvon	182	729	Shophouse	Early Transitional
193	Lebuh Carnarvon	184	730	Shophouse	Early Transitional
194	Lebuh Carnarvon	186	731	Shophouse	Early Straits Eclectic
195	Lebuh Carnarvon	192	69	Shophouse	Early Straits Eclectic
196	Lebuh Carnarvon	194	69	Shophouse	Early Straits Eclectic
197	Lebuh Carnarvon	196	588	Shophouse	Early Straits Eclectic
198	Lebuh Carnarvon	198	588	Shophouse	Early Straits Eclectic
199	Lebuh Carnarvon	200	589	Shophouse	Early Straits Eclectic
200	Lebuh Carnarvon	202	589	Shophouse	Early Straits Eclectic
201	Lebuh Carnarvon	204	589	Shophouse	Early Straits Eclectic
202	Lebuh Carnarvon	206	590	Shophouse	Early Straits Eclectic
203	Lebuh Carnarvon	208	590	Shophouse	Early Straits Eclectic
204	Lebuh Carnarvon	216	71	Shophouse	Late Straits Eclectic
205	Lebuh Carnarvon	218	72	Shophouse	Early Transitional
206	Lebuh Carnarvon	220	73	Shophouse	Early Transitional
207	Lebuh Carnarvon	222	733	Shophouse	Early Transitional
208	Lebuh Carnarvon	224	734	Shophouse	Early Transitional
209	Lebuh Carnarvon	226	734	Shophouse	Early Transitional
210	Lebuh Carnarvon	228	734	Shophouse	Early Transitional

212	Lebuh Carnarvon	248	100	Shophouse	Early Straits Eclectic
213	Lebuh Carnarvon	250	101	Shophouse	Early Straits Eclectic
214	Lebuh Carnarvon	252	781	Shophouse	Early Straits Eclectic
215	Lebuh Carnarvon	252a	780	Shophouse	Early Transitional
216	Lebuh Carnarvon	254	786	Shophouse	Early Transitional
217	Lebuh Carnarvon	256	787 & 788	Shophouse	Art Deco
218	Lebuh Carnarvon	260a	782 & 790	Terrace	Late Straits Eclectic
219	Lebuh Carnarvon	260b	782 & 790	Terrace	Late Straits Eclectic
220	Lebuh Carnarvon	260c	782 & 790	Terrace	Late Straits Eclectic
221	Lebuh Carnarvon	260d	782 & 790	Terrace	Late Straits Eclectic
222	Lebuh Carnarvon	262	796	Shophouse	Art Deco
223	Lebuh Carnarvon	264	795	Shophouse	Art Deco
224	Lebuh Carnarvon	71	1240	Shophouse	Art Deco
225	Lebuh Carnarvon	73	1249	Shophouse	Art Deco
226	Lebuh Carnarvon	75	1250	Shophouse	Art Deco
227	Lebuh Carnarvon	77	1250	Shophouse	Art Deco
228	Lebuh Carnarvon	79	1247	Shophouse	Art Deco
229	Lebuh Carnarvon	81	1247	Shophouse	Art Deco
230	Lebuh Carnarvon	83	1247	Shophouse	Art Deco
231	Lebuh Carnarvon	85	1252	Shophouse	Early Transitional
232	Lebuh Carnarvon	87	1252	Shophouse	Early Transitional
233	Lebuh Carnarvon	89	1252	Shophouse	Early Transitional
234	Lebuh Carnarvon	143	530	Shophouse	Early Transitional
235	Lebuh Carnarvon	145	530	Shophouse	Early Transitional
236	Lebuh Carnarvon	147	528	Shophouse	Late Straits Eclectic
237	Lebuh Carnarvon	149	173	Shophouse	Late Straits Eclectic
238	Lebuh Carnarvon	151	172	Shophouse	Early Transitional
239	Lebuh Carnarvon	151a	525	Shophouse	Early Transitional
240	Lebuh Carnarvon	151b	526	Shophouse	Early Transitional
241	Lebuh Carnarvon	153	527	Shophouse	Early Transitional
242	Lebuh Carnarvon	155	496	Shophouse	Early Transitional
243	Lebuh Carnarvon	157	496	Shophouse	Early Transitional
244	Lebuh Carnarvon	159	496	Shophouse	Early Transitional
245	Lebuh Carnarvon	161	494	Shophouse	Early Transitional
246	Lebuh Carnarvon	161a	494	Shophouse	Early Transitional
247	Lebuh Carnarvon	165	497	Shophouse	Early Transitional
248	Lebuh Carnarvon	165a	499	Shophouse	Early Transitional
249	Lebuh Carnarvon	165b	498	Shophouse	Early Transitional
250	Lebuh Carnarvon	165c	498	Shophouse	Early Transitional
251	Lebuh Carnarvon	167	501	Shophouse	Early Transitional
252	Lebuh Carnarvon	167a	501	Shophouse	Early Transitional
253	Lebuh Carnarvon	169	51	Shophouse	Early Transitional

255	Lebuh Carnarvon	173	503	Shophouse	Early Transitional
256	Lebuh Carnarvon	175	456	Shophouse	Early Transitional
257	Lebuh Carnarvon	177	334	Shophouse	Early Transitional
258	Lebuh Carnarvon	179a	335	Shophouse	Early Straits Eclectic
259	Lebuh Carnarvon	179b	335	Shophouse	Early Straits Eclectic
260	Lebuh Carnarvon	179c	335	Shophouse	Early Straits Eclectic
261	Lebuh Carnarvon	181	83	Shophouse	Early Transitional
262	Lebuh Carnarvon	183	83	Shophouse	Early Transitional
263	Lebuh Carnarvon	185	83	Shophouse	Early Transitional
264	Lebuh Carnarvon	187	82	Shophouse	Late Straits Eclectic
265	Lebuh Carnarvon	189	81	Shophouse	Early Transitional
266	Lebuh Carnarvon	191	80	Shophouse	Early Transitional
267	Lebuh Carnarvon	193	79	Shophouse	Early Transitional
268	Lebuh Carnarvon	195	78	Shophouse	Early Transitional
269	Lebuh Carnarvon	197	432	Shophouse	Early Transitional
270	Lebuh Carnarvon	199	431	Shophouse	Early Transitional
271	Lebuh Carnarvon	201	76	Shophouse	Early Transitional
272	Lebuh Carnarvon	203	75	Shophouse	Early Transitional
273	Lebuh Carnarvon	205	74	Shophouse	Early Transitional
274	Lebuh Carnarvon	207	429	Shophouse	Early Straits Eclectic
275	Lebuh Carnarvon	209	430	Shophouse	Early Transitional
276	Lebuh Carnarvon	211	72	Shophouse	Early Transitional
282	Lebuh Carnarvon	211a	71	Shophouse	Early Transitional
277	Lebuh Carnarvon	213	389	Shophouse	Early Transitional
278	Lebuh Carnarvon	215	391	Shophouse	Early Transitional
279	Lebuh Carnarvon	217	392	Shophouse	Early Transitional
280	Lebuh Carnarvon	219	392	Shophouse	Early Transitional
281	Lebuh Carnarvon	221	394	Shophouse	Early Transitional
282	Lorong Carnarvon	2	238	Terrace	Early Straits Eclectic
283	Lorong Carnarvon	4	284	Terrace	Early Transitional
284	Lorong Carnarvon	6	285	Terrace	Early Transitional
285	Lorong Carnarvon	8	286	Terrace	Art Deco
286	Lorong Carnarvon	10	300	Terrace	Early Transitional
287	Lorong Carnarvon	12	301	Terrace	Early Transitional
288	Lorong Carnarvon	14	465	Terrace	Early Transitional
289	Lorong Carnarvon	16	153	Terrace	Early Transitional
290	Lorong Carnarvon	18	153	Terrace	Early Transitional
291	Lorong Carnarvon	20	153	Terrace	Early Transitional
292	Lorong Carnarvon	22	153	Terrace	Early Transitional
293	Lorong Carnarvon	24	492	Terrace	Early Transitional
294	Lorong Carnarvon	26	493	Terrace	Early Transitional
295	Lorong Carnarvon	28	493	Terrace	Early Transitional

297	Lorong Carnarvon	32	490	Terrace	Early Transitional
298	Lorong Carnarvon	34	489	Terrace	Early Transitional
299	Lorong Carnarvon	36	489	Terrace	Early Transitional
300	Lorong Carnarvon	38	489	Terrace	Early Transitional
301	Lorong Carnarvon	40	491	Terrace	Early Transitional
302	Lorong Carnarvon	42	485	Terrace	Early Transitional
303	Lorong Carnarvon	44	487	Terrace	Early Transitional
304	Lorong Carnarvon	46	148	Terrace	Early Transitional
305	Lorong Carnarvon	48	147	Terrace	Early Transitional
306	Lorong Carnarvon	52	147	Terrace	Early Transitional
307	Lorong Carnarvon	54	146	Terrace	Early Transitional
308	Lorong Carnarvon	56	481	Terrace	Early Transitional
309	Lorong Carnarvon	58	482	Terrace	Early Transitional
310	Lorong Carnarvon	60	483	Terrace	Early Transitional
311	Lorong Carnarvon	62	144	Terrace	Early Transitional
312	Lorong Carnarvon	64	479	Terrace	Early Transitional
313	Lorong Carnarvon	66	480	Terrace	Early Transitional
314	Lorong Carnarvon	68	142	Terrace	Early Transitional
315	Lorong Carnarvon	70	141	Terrace	Early Transitional
316	Lorong Carnarvon	72	140	Terrace	Early Transitional
317	Lorong Carnarvon	1	524	Terrace	Early Transitional
318	Lorong Carnarvon	3	524	Terrace	Early Transitional
319	Lorong Carnarvon	5	523	Terrace	Early Transitional
320	Lorong Carnarvon	7	523	Terrace	Early Transitional
321	Lorong Carnarvon	9	522	Terrace	Early Transitional
322	Lorong Carnarvon	11	520	Terrace	Early Transitional
323	Lorong Carnarvon	13	520	Terrace	Early Transitional
324	Lorong Carnarvon	15	520	Terrace	Early Transitional
325	Lorong Carnarvon	17	520	Terrace	Early Transitional
326	Lorong Carnarvon	17a	520	Terrace	Early Transitional
327	Lorong Carnarvon	19	520	Terrace	Early Transitional
328	Lorong Carnarvon	21	520	Terrace	Early Transitional
329	Lorong Carnarvon	23	516	Terrace	Early Transitional
330	Lorong Carnarvon	25	517	Terrace	Early Transitional
331	Lorong Carnarvon	27	518	Terrace	Early Transitional
332	Lorong Carnarvon	29	327	Terrace	Early Transitional
333	Lorong Carnarvon	31	509	Terrace	Early Transitional
334	Lorong Carnarvon	33	510	Terrace	Early Transitional
335	Lorong Carnarvon	35	511	Terrace	Early Transitional
336	Lorong Carnarvon	37	514	Terrace	Early Transitional
337	Lorong Carnarvon	39	514	Terrace	Early Transitional
338	Lorong Carnarvon	41	512	Terrace	Early Transitional

340	Lorong Carnarvon	45	513	Terrace	Early Transitional
341	Lorong Carnarvon	47	513	Terrace	Early Transitional
342	Lorong Carnarvon	49	505	Terrace	Early Transitional
343	Lorong Carnarvon	51	506	Terrace	Early Transitional
344	Lorong Carnarvon	53	507	Terrace	Early Transitional
345	Lorong Carnarvon	55	508	Terrace	Early Transitional
346	Lorong Carnarvon	57	508	Terrace	Early Transitional
347	Lorong Carnarvon	65	162	Terrace	Early Transitional
348	Lorong Carnarvon	67	161	Terrace	Art Deco
349	Lorong Carnarvon	69	160	Terrace	Early Transitional
350	Lorong Carnarvon	71	159	Terrace	Early Transitional
351	Lorong Carnarvon	73	158	Terrace	Early Transitional
352	Jalan Cheong Fatt Tze	2	769	Terrace	Early Transitional
353	Jalan Cheong Fatt Tze	2a	777, 775, 773	Terrace	Early Transitional
354	Jalan Cheong Fatt Tze	4	770	Terrace	Early Transitional
355	Jalan Cheong Fatt Tze	6	771	Terrace	Early Transitional
356	Jalan Cheong Fatt Tze	8	766	Terrace	Early Transitional
357	Jalan Cheong Fatt Tze	10	765	Terrace	Early Transitional
358	Jalan Cheong Fatt Tze	14	759	Terrace	Early Transitional
359	Jalan Cheong Fatt Tze	16	755	Terrace	Early Transitional
360	Jalan Cheong Fatt Tze	18	756	Terrace	Early Transitional
361	Jalan Cheong Fatt Tze	20	757	Terrace	Early Transitional
362	Jalan Cheong Fatt Tze	28	748	Terrace	Early Transitional
363	Jalan Cheong Fatt Tze	30	747	Terrace	Early Transitional
364	Jalan Cheong Fatt Tze	32	747	Terrace	Early Transitional
365	Jalan Cheong Fatt Tze	1	93	Terrace	Early Transitional
366	Jalan Cheong Fatt Tze	3	92	Terrace	Early Transitional
367	Jalan Cheong Fatt Tze	5	768	Terrace	Late Straits Eclectic
368	Jalan Cheong Fatt Tze	7	767	Terrace	Late Straits Eclectic
369	Jalan Cheong Fatt Tze	9	90	Terrace	Late Straits Eclectic
370	Jalan Cheong Fatt Tze	11	763	Terrace	Late Straits Eclectic
371	Jalan Cheong Fatt Tze	13	760	Terrace	Late Straits Eclectic
372	Jalan Cheong Fatt Tze	15	761	Terrace	Late Straits Eclectic
373	Jalan Cheong Fatt Tze	17	462	Terrace	Late Straits Eclectic
374	Jalan Cheong Fatt Tze	19	764	Terrace	Early Transitional
375	Jalan Cheong Fatt Tze	21	754	Terrace	Early Transitional
376	Jalan Cheong Fatt Tze	25	751 & 83	Terrace	Art Deco
377	Jalan Cheong Fatt Tze	27	751 & 83	Terrace	Art Deco
378	Jalan Cheong Fatt Tze	29	752 & 750	Terrace	Art Deco
379	Jalan Cheong Fatt Tze	31	752 & 750	Terrace	Art Deco
380	Jalan Cheong Fatt Tze	33	534	Terrace	Art Deco
381	Jalan Cheong Fatt Tze	35	533	Terrace	Art Deco

383	Jalan Chowrasta	3	652	Shophouse	Early Modern
384	Jalan Chowrasta	5	652	Shophouse	Early Transitional
385	Jalan Chowrasta	7	652	Shophouse	Early Transitional
386	Jalan Chowrasta	9	652	Shophouse	Early Transitional
387	Jalan Chowrasta	11	652	Shophouse	Early Transitional
388	Jalan Chowrasta	13	652	Shophouse	Early Modern
389	Jalan Chowrasta	15	652	Shophouse	Early Transitional
390	Jalan Chowrasta	17	652	Shophouse	Early Modern
391	Jalan Chowrasta	19	652	Shophouse	Early Transitional
392	Jalan Chowrasta	21	652	Shophouse	Early Transitional
393	Jalan Chowrasta	23	652	Shophouse	Early Modern
394	Jalan Chowrasta	25	652	Shophouse	Early Modern
395	Jalan Chowrasta	27	652	Shophouse	Early Transitional
396	Jalan Chowrasta	29	652	Shophouse	Early Transitional
397	Jalan Chowrasta	31	652	Shophouse	Early Transitional
398	Jalan Chowrasta	33	652	Shophouse	Early Transitional
399	Lebuh Chulia	320	672	Shophouse	Early Transitional
400	Lebuh Chulia	322	672	Shophouse	Early Transitional
401	Lebuh Chulia	324	672	Shophouse	Early Transitional
402	Lebuh Chulia	326	672		
403	Lebuh Chulia	328	671	Shophouse	Art Deco
404	Lebuh Chulia	328a	416	Shophouse	Art Deco
405	Lebuh Chulia	328b	415	Shophouse	Art Deco
406	Lebuh Chulia	338a	392	Shophouse	Late Straits Eclectic
407	Lebuh Chulia	338b	392	Shophouse	Late Straits Eclectic
408	Lebuh Chulia	340	660	Shophouse	Early Shophouse
409	Lebuh Chulia	342	661	Shophouse	Early Shophouse
410	Lebuh Chulia		664		
411	Lebuh Chulia	350	661	Shophouse	Late Straits Eclectic
412	Lebuh Chulia	352	661	Shophouse	Late Straits Eclectic
413	Lebuh Chulia	354	661	Shophouse	Late Straits Eclectic
414	Lebuh Chulia	356	661	Shophouse	Late Straits Eclectic
415	Lebuh Chulia	362	657	Bungalow, Entrance	Anglo - Indian
416	Lebuh Chulia	366	656	Shophouse	Late Straits Eclectic
417	Lebuh Chulia	368	655	Shophouse	Art Deco
418	Lebuh Chulia	370	217	Shophouse	Art Deco
419	Lebuh Chulia	370c	217	Shophouse	Indo - Malay Bungalow
420	Lebuh Chulia	370d	217	Shophouse	Anglo - Indian
421	Lebuh Chulia	370e	217	Shophouse	Anglo - Indian
422	Lebuh Chulia	380	654	Shophouse	Early Straits Eclectic with Anglo - Indian
423	Lebuh Chulia	380a	627	Shophouse	Anglo-Indian

425	Lebuh Chulia	384	627 & 628	Shophouse	Early Transitional
426	Lebuh Chulia	386	629 & 627	Shophouse	Early Transitional
427	Lebuh Chulia	392	187	Shophouse	Early Transitional
428	Lebuh Chulia	394	187	Shophouse	Early Transitional
429	Lebuh Chulia	396	186	Shophouse	Early Transitional
430	Lebuh Chulia	398	186	Shophouse	Early Transitional
431	Lebuh Chulia	398a	186	Terrace	Indo - Malay Bungalow
432	Lebuh Chulia	398b	186		
433	Lebuh Chulia	398c	186		
434	Lebuh Chulia	400a	185	Shophouse	Early Transitional
435	Lebuh Chulia	402	185		
436	Lebuh Chulia	404	623, 624, 777	Shophouse	Art Deco
437	Lebuh Chulia	412	622	Shophouse	Late Straits Eclectic & Art Deco
438	Lebuh Chulia	414	622	Shophouse	Late Straits Eclectic & Art Deco
439	Lebuh Chulia	426	343	Shophouse	Modern
440	Lebuh Chulia	428	599	Shophouse	Early Transitional
441	Lebuh Chulia	430	598	Shophouse	Early Transitional
442	Lebuh Chulia	432	597	Shophouse	Early Transitional
443	Lebuh Chulia	434	325	Shophouse	Early Transitional
444	Lebuh Chulia	436	324	Shophouse	Early Transitional
445	Lebuh Chulia	438	596	Shophouse	Early Transitional
446	Lebuh Chulia	440	596	Shophouse	Early Transitional
447	Lebuh Chulia	440a	596	Shophouse	Early Transitional
448	Lebuh Chulia	440b	596	Shophouse	Early Transitional
449	Lebuh Chulia	442	161	Shophouse	Early Transitional
450	Lebuh Chulia	444	595	Shophouse	Early Straits Eclectic
451	Lebuh Chulia	458	593	Shophouse	Early Transitional
452	Lebuh Chulia	313	1134	Shophouse	Early Transitional
453	Lebuh Chulia	315	1127	Shophouse	Late Straits Eclectic
454	Lebuh Chulia	317	1127	Shophouse	Late Straits Eclectic
455	Lebuh Chulia	319	1127 & 1128	Shophouse	Late Straits Eclectic
456	Lebuh Chulia	353	1126	Shophouse	Early Transitional
457	Lebuh Chulia	355	1126	Shophouse	Early Transitional
458	Lebuh Chulia	357	1126	Shophouse	Early Transitional
459	Lebuh Chulia	359	1126	Shophouse	Early Transitional
460	Lebuh Chulia	361	1126	Shophouse	Early Transitional
461	Lebuh Chulia	363	1126 & 1285	Shophouse	Early Transitional
462	Lebuh Chulia	365a	1125	Shophouse	Early Transitional
463	Lebuh Chulia	365b	1125	Shophouse	Early Transitional
464	Lebuh Chulia	367	1114	Shophouse	Early Straits Eclectic
465	Lebuh Chulia	369	1113	Shophouse	Early Straits Eclectic
466	Lebuh Chulia	371	1112	Shophouse	Early Straits Eclectic

468	Lebuh Chulia	375	1109		
469	Lebuh Chulia	375 a	1115		
470	Lebuh Chulia	375 b	1116		
471	Lebuh Chulia	375 c	1117		
472	Lebuh Chulia	375 d	1118		
473	Lebuh Chulia	375 e	1119		
474	Lebuh Chulia	375 f	1120		
475	Lebuh Chulia	375 g	1121		
476	Lebuh Chulia	381	1108	Semi-Detached	Straits Eclectic
477	Lebuh Chulia	381 Nam Wah Hotel	1108	Semi-Detached	Early Straits Eclectic
478	Lebuh Chulia	389	469	Shophouse	Early Straits Eclectic
479	Lebuh Chulia	391	468	Shophouse	Early Straits Eclectic
480	Lebuh Chulia	395	1065	Shophouse	Early Straits Eclectic
481	Lebuh Chulia	397	1060	Shophouse	Early Straits Eclectic
482	Lebuh Chulia	399	1060	Shophouse	Early Straits Eclectic
483	Lebuh Chulia	401	1060	Shophouse	Early Straits Eclectic
484	Lebuh Chulia	403	1057	Shophouse	Early Transitional
485	Lebuh Chulia	Masjid Alim Shah Wali	1056	Mosque	Mixture of Malay & Islamic
486	Lebuh Chulia	417b	1057	Shophouse	Early Transitional
487	Lebuh Chulia	417c	1057	Shophouse	Early Transitional
488	Lebuh Chulia	417d	1057	Shophouse	Early Transitional
489	Lebuh Chulia	417e	1057	Shophouse	Early Shophouse
490	Lebuh Chulia	425	1055	Shophouse	Early Shophouse
491	Lebuh Chulia	427	1055	Shophouse	Early Shophouse
492	Lebuh Chulia	429	1055	Shophouse	Early Shophouse
493	Lebuh Chulia	431	1055	Shophouse	Indo - Malay Mansion
494	Lebuh Chulia	431f	1055	Mansion	Early Transitional
495	Lebuh Chulia	433	546	Shophouse	Early Transitional
496	Lebuh Chulia	435	546	Shophouse	Early Shophouse
497	Lebuh Chulia	439	1022	Shophouse	Early Straits Eclectic
498	Lebuh Chulia	443	1022	Shophouse	Early Straits Eclectic
499	Lebuh Chulia	445	1022	Shophouse	Early Straits Eclectic
500	Lebuh Chulia	447	1022	Shophouse	Early Straits Eclectic
501	Lebuh Chulia	449	1022	Shophouse	Early Transitional
502	Lebuh Chulia	451	1021	Shophouse	Early Transitional
503	Lebuh Chulia	453	1019	Shophouse	Early Transitional
504	Lebuh Chulia	455	256	Shophouse	Early Transitional
505	Lebuh Chulia	457	256	Shophouse	Early Transitional
506	Lebuh Chulia	457a	256	Shophouse	Early Transitional
507	Lebuh Chulia	459	1018	Shophouse	Early Transitional
508	Lebuh Chulia	461	1018	Shophouse	Early Shophouse
509	Lebuh Chulia	473	1015	Shophouse	Early Shophouse

511	Lebuh Chulia	475	1281	Shophouse	Early Straits Eclectic
512	Lebuh Chulia	477	1281	Shophouse	Early Straits Eclectic
513	Lebuh Chulia	479	1281	Shophouse	Early Straits Eclectic
514	Lebuh Chulia	481	1281 & 1280	Shophouse	Early Straits Eclectic
515	Lebuh Chulia	483	1280	Shophouse	Late Straits Eclectic
516	Lebuh Chulia	485	247	Shophouse	Late Straits Eclectic
517	Lebuh Chulia	487	247	Shophouse	Indo - Malay
518	Lebuh Chulia	491	247	Detached / Bungalow	Modernist Architectural
519	Lebuh Chulia	507, Anjuman Himayatuh Madrasah	1011	Madrasah	Art Deco
520	Lebuh Chulia	509	1009	Commercial	Late Straits Eclectic
521	Lebuh Chulia	511	946	Shophouse	Early Shophouse
522	Lebuh Chulia	513	1007	Shophouse	Early Shophouse
523	Lebuh Chulia	515	1007	Shophouse	Early Shophouse
524	Lebuh Chulia	517	1007	Shophouse	Early Shophouse
525	Lebuh Chulia	519	1007	Shophouse	Early Shophouse
526	Lebuh Chulia	521	1007	Shophouse	Early Shophouse
527	Lebuh Chulia	523	1007	Shophouse	Early Shophouse
528	Lebuh Chulia	525	1007	Shophouse	Early Transitional
529	Lebuh Cintra	4	541	Shophouse	Early Transitional
530	Lebuh Cintra	6	541	Shophouse	Early Transitional
531	Lebuh Cintra	8	541	Shophouse	Early Straits Eclectic
532	Lebuh Cintra	10	542	Shophouse	Early Straits Eclectic
533	Lebuh Cintra	12	542	Shophouse	Early Straits Eclectic
534	Lebuh Cintra	14	542	Shophouse	Early Transitional
535	Lebuh Cintra	20	562	Shophouse	Early Transitional
536	Lebuh Cintra	22	562	Shophouse	Early Transitional
537	Lebuh Cintra	24	563	Shophouse	Early Transitional
538	Lebuh Cintra	26	563	Shophouse	Early Transitional
539	Lebuh Cintra	34	1025	Shophouse	Early Transitional
540	Lebuh Cintra	36	1025	Shophouse	Early Transitional
541	Lebuh Cintra	38	262	Shophouse	Early Transitional
542	Lebuh Cintra	40	262	Shophouse	Early Transitional
543	Lebuh Cintra	42	262	Shophouse	Early Transitional
544	Lebuh Cintra	48	857	Shophouse	Early Transitional
545	Lebuh Cintra	50	857	Shophouse	Early Transitional
546	Lebuh Cintra	52	855	Shophouse	Early Transitional
547	Lebuh Cintra	54	859	Shophouse	Early Straits Eclectic
548	Lebuh Cintra	56	859	Shophouse	Early Straits Eclectic
549	Lebuh Cintra	58	859	Shophouse	Early Straits Eclectic
550	Lebuh Cintra	60	862	Shophouse	Early Transitional
551	Lebuh Cintra	62	863	Shophouse	Early Transitional

553	Lebuh Cintra	68	803	Shophouse	Early Straits Eclectic
554	Lebuh Cintra	74	842	Shophouse	Early Straits Eclectic
555	Lebuh Cintra	76	840	Shophouse	Early Straits Eclectic
556	Lebuh Cintra	78	840	Shophouse	Early Transitional
557	Lebuh Cintra	80	865	Shophouse	Early Transitional
558	Lebuh Cintra	82	865	Shophouse	Early Transitional
559	Lebuh Cintra	84	865	Shophouse	Early Modern
560	Lebuh Cintra	86	1273	Shophouse	Art Deco
561	Lebuh Cintra	88	1270	Shophouse	Art Deco
562	Lebuh Cintra	90	866	Shophouse	Art Deco
563	Lebuh Cintra	92	867	Shophouse	Early Straits Eclectic
564	Lebuh Cintra	94	146	Shophouse	Early Straits Eclectic
565	Lebuh Cintra	96	146	Shophouse	Early Straits Eclectic
566	Lebuh Cintra	98	146	Shophouse	Early Straits Eclectic
567	Lebuh Cintra	100	868	Shophouse	Early Straits Eclectic
568	Lebuh Cintra	102	869	Shophouse	Early Straits Eclectic
569	Lebuh Cintra	104	869	Shophouse	Early Straits Eclectic
570	Lebuh Cintra	106	869	Shophouse	Early Transitional
571	Lebuh Cintra	1	541	Shophouse	Early Transitional
572	Lebuh Cintra	3	547	Shophouse	Early Transitional
573	Lebuh Cintra	5	547	Shophouse	Early Transitional
574	Lebuh Cintra	7	547	Shophouse	Early Transitional
575	Lebuh Cintra	9	548	Shophouse	Early Transitional
576	Lebuh Cintra	11	548	Shophouse	Early Transitional
577	Lebuh Cintra	13	548	Shophouse	Early Transitional
578	Lebuh Cintra	15	549	Shophouse	Early Transitional
579	Lebuh Cintra	17	549	Shophouse	Early Transitional
580	Lebuh Cintra	19	549	Shophouse	Early Transitional
581	Lebuh Cintra	21	550	Shophouse	Early Transitional
582	Lebuh Cintra	23	550	Shophouse	Early Transitional
583	Lebuh Cintra	25	550	Shophouse	Early Straits Eclectic
584	Lebuh Cintra	27	397	Shophouse	Art Deco
585	Lebuh Cintra	33	399	Shophouse	Early Straits Eclectic
586	Lebuh Cintra	35	400	Shophouse	Art Deco
587	Lebuh Cintra	37	1053	Shophouse	Art Deco
588	Lebuh Cintra	45	495	Shophouse	Art Deco
589	Lebuh Cintra	47	493	Shophouse	Art Deco
590	Lebuh Cintra	49	487	Shophouse	Art Deco
591	Lebuh Cintra	51	488	Shophouse	Art Deco
592	Lebuh Cintra	53	489	Shophouse	Art Deco
593	Lebuh Cintra	55	490	Shophouse	Art Deco
594	Lebuh Cintra	57	498	Shophouse	Art Deco

596	Lebuh Cintra	61	502	Shophouse	Art Deco
597	Lebuh Cintra	63	503	Shophouse	Art Deco
598	Lebuh Cintra	77	18	Shophouse	Early Straits Eclectic
599	Lebuh Cintra	79	892	Shophouse	Early Straits Eclectic
600	Lebuh Cintra	81	890	Shophouse	Early Transitional
601	Lebuh Cintra	83	895	Shophouse	Early Straits Eclectic
602	Lebuh Cintra	85	885	Shophouse	Early Straits Eclectic
603	Lebuh Cintra	87	885	Shophouse	Early Straits Eclectic
604	Lebuh Cintra	89	885	Shophouse	Early Straits Eclectic
605	Lebuh Cintra	91	887	Shophouse	Early Straits Eclectic
606	Lebuh Cintra	93	886	Shophouse	Early Straits Eclectic
607	Lebuh Cintra	95	884	Shophouse	Early Straits Eclectic
608	Lebuh Cintra	97	881	Shophouse	Early Straits Eclectic
609	Lebuh Cintra	99	881	Shophouse	Early Straits Eclectic
610	Lebuh Cintra	101	881	Shophouse	Early Modern
611	Lebuh Cintra	103	881	Shophouse	Early Modern
612	Lebuh Cintra	105	881	Shophouse	Early Modern
613	Lebuh Cintra	107	881	Shophouse	Early Straits Eclectic
614	Lebuh Cintra	109	881	Shophouse	Early Transitional
615	Pesara Claimant	1	938	Terrace	Early Transitional
616	Pesara Claimant	3	580	Terrace	Early Transitional
617	Pesara Claimant	5	579	Terrace	Early Transitional
618	Pesara Claimant	7	578	Terrace	Early Transitional
619	Pesara Claimant	9	465	Terrace	Early Transitional
620	Pesara Claimant	11	464	Terrace	Early Transitional
621	Pesara Claimant	13	463	Terrace	Early Transitional
622	Pesara Claimant	15	462	Terrace	Early Straits Eclectic
623	Lebuh Clarke	2	4648, 462	Terrace	Early Straits Eclectic
624	Lebuh Clarke	4	4648, 462	Terrace	Early Straits Eclectic
625	Lebuh Clarke	6	4648, 462	Terrace	Early Straits Eclectic
626	Lebuh Clarke	8	4648, 462	Terrace	Early Straits Eclectic
627	Lebuh Clarke	10	4648, 462	Terrace	Early Straits Eclectic
628	Lebuh Clarke	12	4648, 462	Terrace	Early Straits Eclectic
629	Lebuh Clarke	14	4648, 462	Terrace	Art Deco
630	Lebuh Clarke	26	405	Terrace	Art Deco
631	Lebuh Clarke	28	405	Terrace	Art Deco
632	Lebuh Clarke	30	405	Terrace	Art Deco
633	Lebuh Clarke	32	405	Terrace	Art Deco
634	Lebuh Clarke	34	404	Terrace	Early Straits Eclectic
635	Lebuh Clarke	1	460	Terrace	Early Straits Eclectic
636	Lebuh Clarke	3	460	Terrace	Early Straits Eclectic
637	Lebuh Clarke	5	460	Terrace	Early Straits Eclectic

639	Lebuh Clarke	9	460	Terrace	Early Straits Eclectic
640	Lebuh Clarke	11	460	Terrace	Early Straits Eclectic
641	Lebuh Clarke	13	460	Terrace	Early Straits Eclectic
642	Lebuh Clarke	23	443	Terrace	Art Deco
643	Lebuh Clarke	31	410	Terrace	Art Deco
644	Lebuh Clarke	33	412	Terrace	Art Deco
645	Lebuh Clarke	35	412	Terrace	Art Deco
646	Lebuh Clarke	37	413	Terrace	Art Deco
647	Lebuh Clarke	39	408	Terrace	Late Straits Eclectic
648	Jalan Dato Koyah	12	253	Shophouse	Late Straits Eclectic
649	Jalan Dato Koyah	14	252	Shophouse	Late Straits Eclectic
650	Jalan Dato Koyah	16	251	Shophouse	Late Straits Eclectic
651	Jalan Dato Koyah	18	293	Shophouse	Late Straits Eclectic
652	Jalan Dato Koyah	20	446	Shophouse	Early Straits Eclectic
653	Jalan Dato Koyah	22	445	Shophouse	Early Straits Eclectic
654	Jalan Dato Koyah	24	445	Shophouse	Early Transitional
655	Jalan Dato Koyah	15	426	Terrace	Early Transitional
656	Jalan Dato Koyah	17	425	Terrace	Early Transitional
657	Jalan Dato Koyah	19	424	Terrace	Early Transitional
658	Jalan Dato Koyah	21	429	Terrace	Early Transitional
659	Jalan Dato Koyah	23	428	Terrace	Early Transitional
660	Jalan Dato Koyah	25	298	Terrace	Early Transitional
661	Jalan Dato Koyah	27	297	Terrace	Early Transitional
662	Jalan Dato Koyah	29	427	Terrace	Early Transitional
663	Jalan Dato Koyah	31	433	Terrace	Early Transitional
664	Jalan Dato Koyah	33	432	Terrace	Early Transitional
665	Jalan Dato Koyah	35	431	Terrace	Early Transitional
666	Jalan Dato Koyah	37	430	Terrace	Early Transitional
667	Jalan Dato Koyah	39	440	Terrace	Early Transitional
668	Jalan Dato Koyah	41	439	Terrace	Early Transitional
669	Jalan Dato Koyah	43	436	Terrace	Early Transitional
670	Jalan Dato Koyah	45	435	Terrace	Early Transitional
671	Jalan Dato Koyah	47	438	Terrace	Art Deco
672	Lebuh Dickens	10	493	Shophouse	Art Deco
673	Lebuh Dickens	12	493	Shophouse	Early Straits Eclectic
674	Lebuh Dickens	14	491	Shophouse	Early Straits Eclectic
675	Lebuh Dickens	16	491	Shophouse	Art Deco
676	Lebuh Dickens	18	489	Shophouse	Art Deco
677	Lebuh Dickens	20	488	Shophouse	Art Deco
678	Lebuh Dickens	30	236	Shophouse	Art Deco
679	Lebuh Dickens	32	235	Shophouse	Art Deco
680	Lebuh Dickens	34	234	Shophouse	Art Deco

682	Lebuh Dickens	36	255	Shophouse	Art Deco
683	Lebuh Dickens	40	254	Shophouse	Early Transitional
684	Jalan Dr.Lim Chwee Leong	2	1	Shophouse	Early Transitional
685	Jalan Dr.Lim Chwee Leong	4	1	Shophouse	Early Transitional
686	Jalan Dr.Lim Chwee Leong	6	339	Shophouse	Early Transitional
687	Jalan Dr.Lim Chwee Leong	8	338	Shophouse	Early Transitional
688	Jalan Dr.Lim Chwee Leong	10	338	Shophouse	Early Transitional
689	Jalan Dr.Lim Chwee Leong	12	3	Shophouse	Early Transitional
690	Jalan Dr.Lim Chwee Leong	14	340	Shophouse	Early Transitional
691	Jalan Dr.Lim Chwee Leong	16	341	Shophouse	Early Straits Eclectic
692	Jalan Dr.Lim Chwee Leong	20	337	Shophouse	Early Straits Eclectic
693	Jalan Dr.Lim Chwee Leong	22	336	Shophouse	Early Straits Eclectic
694	Jalan Dr.Lim Chwee Leong	24	344	Shophouse	Early Straits Eclectic
695	Jalan Dr.Lim Chwee Leong	26	346	Shophouse	Early Modern
696	Jalan Dr.Lim Chwee Leong	28	326	Shophouse	Early Modern
697	Jalan Dr.Lim Chwee Leong	30	325	Shophouse	Early Transitional
698	Jalan Dr.Lim Chwee Leong	40	12	Shophouse	Early Transitional
699	Jalan Dr.Lim Chwee Leong	42	12	Shophouse	Early Transitional
700	Jalan Dr.Lim Chwee Leong	44	351	Shophouse	Early Transitional
701	Jalan Dr.Lim Chwee Leong	46	352 & 13	Shophouse	Art Deco
702	Jalan Dr.Lim Chwee Leong	48	353 & 354	Shophouse	Early Transitional
703	Jalan Dr.Lim Chwee Leong	50	15	Shophouse	Early Transitional
704	Jalan Dr.Lim Chwee Leong	52	356	Shophouse	Early Transitional
705	Jalan Dr.Lim Chwee Leong	54	17	Shophouse	Early Transitional
706	Jalan Dr.Lim Chwee Leong	56	357	Shophouse	Early Transitional
707	Jalan Dr.Lim Chwee Leong	82	368	Commercial	Early Transitional
708	Jalan Dr.Lim Chwee Leong	84	368	Commercial	Early Straits Eclectic
709	Jalan Dr.Lim Chwee Leong	94	377	Shophouse	Art Deco
710	Jalan Dr.Lim Chwee Leong	96	385	Shophouse	Art Deco
711	Jalan Dr.Lim Chwee Leong	104	390, 395, 396 397	Commercial	Early Modern
712	Jalan Dr.Lim Chwee Leong	132	797	Shophouse	Early Modern
713	Jalan Dr.Lim Chwee Leong	134	798	Shophouse	Early Modern
714	Jalan Dr.Lim Chwee Leong	150	47	Shophouse	Early Modern
715	Jalan Dr.Lim Chwee Leong	152	47	Shophouse	Early Transitional
716	Jalan Dr.Lim Chwee Leong	154	47	Shophouse	Early Transitional
717	Jalan Dr.Lim Chwee Leong	156	47	Shophouse	Early Transitional
718	Jalan Dr.Lim Chwee Leong	158	47	Shophouse	Late Straits Eclectic
719	Jalan Dr.Lim Chwee Leong	168	706	Shophouse	Early Transitional
720	Jalan Dr.Lim Chwee Leong	170	702	Shophouse	Early Transitional
721	Jalan Dr.Lim Chwee Leong	172	703	Shophouse	Early Transitional
722	Jalan Dr.Lim Chwee Leong	174	704	Shophouse	Modern
723	Jalan Dr.Lim Chwee Leong	176	602	Shophouse	Modern

725	Jalan Dr.Lim Chwee Leong	180	602	Shophouse	Early Transitional
726	Jalan Dr.Lim Chwee Leong	182	602	Shophouse	Early Transitional
727	Jalan Dr.Lim Chwee Leong	184	602	Shophouse	Modern
728	Jalan Dr.Lim Chwee Leong	186	600	Shophouse	Modern
729	Jalan Dr.Lim Chwee Leong	188	600	Shophouse	Early Transitional
730	Jalan Dr.Lim Chwee Leong	190	600	Shophouse	Early Transitional
731	Jalan Dr.Lim Chwee Leong	192	600	Shophouse	Early Shophouse
732	Jalan Dr.Lim Chwee Leong	194	12	Shophouse	Early Shophouse
733	Jalan Dr.Lim Chwee Leong	196	12	Shophouse	Early Shophouse
734	Jalan Dr.Lim Chwee Leong	198	12	Shophouse	Early Shophouse
735	Jalan Dr.Lim Chwee Leong	200	12	Shophouse	Early Shophouse
736	Jalan Dr.Lim Chwee Leong	202	12	Shophouse	Early Straits Eclectic
737	Jalan Dr.Lim Chwee Leong	208	13	Shophouse	Early Modern
738	Jalan Dr.Lim Chwee Leong	210	14	Shophouse	Early Modern
739	Jalan Dr.Lim Chwee Leong	212	15	Shophouse	Early Modern
740	Jalan Dr.Lim Chwee Leong	214	16	Shophouse	Early Modern
741	Jalan Dr.Lim Chwee Leong	216	17	Shophouse	Late Straits Eclectic
742	Jalan Dr.Lim Chwee Leong	218	18	Shophouse	Late Straits Eclectic
743	Jalan Dr.Lim Chwee Leong	220	18	Shophouse	Late Straits Eclectic
744	Jalan Dr.Lim Chwee Leong	222	18	Shophouse	Late Straits Eclectic
745	Jalan Dr.Lim Chwee Leong	224	18 & 675	Shophouse	Early Straits Eclectic
746	Jalan Dr.Lim Chwee Leong	230	529	Shophouse	Early Modern
747	Jalan Dr.Lim Chwee Leong	232	529	Shophouse	Early Modern
748	Jalan Dr.Lim Chwee Leong	234	529	Shophouse	Early Straits Eclectic
749	Jalan Dr.Lim Chwee Leong	266	626	Shophouse	Early Transitional
750	Jalan Dr.Lim Chwee Leong	268	626	Shophouse	Early Transitional
751	Jalan Dr.Lim Chwee Leong	270	626	Shophouse	Early Transitional
752	Jalan Dr.Lim Chwee Leong	272	634 & 639		
753	Jalan Dr.Lim Chwee Leong	274	634 & 639	Shophouse	Modern
754	Jalan Dr.Lim Chwee Leong	276	634 & 639	Shophouse	Modern
755	Jalan Dr.Lim Chwee Leong	278	634 & 639	Shophouse	Early Straits Eclectic
756	Jalan Dr.Lim Chwee Leong	56a	358	Shophouse	Islamic Architecture
757	Jalan Dr.Lim Chwee Leong	Masjid Jamek	46	Mosque	Neo- Classical
758	Lebuh Farquhar	8	408	Government / Institusional	Anglo - Malay
759	Lebuh Farquhar	33	504	Mansion	Anglo - Malay
760	Lebuh Farquhar	35	504	Mansion	Neo- Classical
761	Lebuh Farquhar	Eastern & Oriental Hotel	249	Commercial	Art Deco
762	Lebuh Farquhar	Lim Lean Teng Mansion	505	Commercial	Early Modern
763	Lebuh Farquhar	St. Xavier School	102-104, 141-148, 13	Government / Institusional	Ocean Liner International
764	Lebuh Farquhar	Wearne Bros. Ltd	501	Commercial	Late Straits Eclectic
765	Jalan Hutton	2	417	Shophouse	Late Straits Eclectic

767	Jalan Hutton	6	417	Shophouse	Late Straits Eclectic
768	Jalan Hutton	8	417	Shophouse	Late Straits Eclectic
769	Jalan Hutton	10	417	Shophouse	Anglo - Indian
770	Jalan Hutton	18	416	Shophouse	Anglo - Malay
771	Jalan Hutton	32	409	Detached / Bungalow	Art Deco
772	Jalan Hutton	40	403	Shophouse	Art Deco
773	Jalan Hutton	42	403	Shophouse	Art Deco
774	Jalan Hutton	44	403	Shophouse	Art Deco
775	Jalan Hutton	46	399	Shophouse	Art Deco
776	Jalan Hutton	48	399	Shophouse	Art Deco
777	Jalan Hutton	50	399	Shophouse	Art Deco
778	Jalan Hutton	74	396	Shophouse	Early Straits Eclectic
779	Jalan Hutton	1	107	Shophouse	Art Deco
780	Jalan Hutton	1a	107	Shophouse	Art Deco
781	Jalan Hutton	1b	107	Shophouse	Art Deco
782	Jalan Hutton	1c	107	Shophouse	Art Deco
783	Jalan Hutton	1d	106	Shophouse	Art Deco
784	Jalan Hutton	1e	106	Shophouse	Art Deco
785	Jalan Hutton	7b	167	Shophouse	Art Deco
786	Jalan Hutton	7c	167	Shophouse	Art Deco
787	Jalan Hutton	9	492	Shophouse	Art Deco
788	Jalan Hutton	9a	492	Shophouse	Early Straits Eclectic
789	Jalan Hutton	11	490	Shophouse	Early Straits Eclectic
790	Jalan Hutton	11a	490	Shophouse	Early Straits Eclectic
791	Jalan Hutton	11b	486	Shophouse	Art Deco
792	Jalan Hutton	11c	483	Shophouse	Art Deco
793	Jalan Hutton	15	294	Shophouse	Indo - Malay Palladian
794	Jalan Hutton	17	481	Mansion	Late Straits Eclectic
795	Jalan Hutton	83	480	Shophouse	Late Straits Eclectic
796	Jalan Hutton	85	480	Shophouse	Late Straits Eclectic
797	Jalan Hutton	87	480	Shophouse	Late Straits Eclectic
798	Jalan Hutton	89	480	Shophouse	Late Straits Eclectic
799	Jalan Hutton	91	480	Shophouse	Late Straits Eclectic
800	Jalan Hutton	93	479	Shophouse	Late Straits Eclectic
801	Jalan Hutton	95	479	Shophouse	Late Straits Eclectic
802	Jalan Hutton	97	479	Shophouse	Early Straits Eclectic
803	Jalan Hutton	99	174	Shophouse	Early Straits Eclectic
804	Jalan Hutton	101	173	Shophouse	Early Straits Eclectic
805	Jalan Hutton	103	172	Shophouse	Early Straits Eclectic
806	Jalan Hutton	105	171	Shophouse	Early Straits Eclectic
807	Jalan Hutton	107	170	Shophouse	Early Straits Eclectic
808	Jalan Hutton	109	169	Shophouse	Early Straits Eclectic

810	Jalan Hutton	3	6		
811	Jalan Hutton	115	476		
812	Lorong Ikan	3	454	Terrace	Late Straits Eclectic
813	Lorong Ikan	5	454	Terrace	Early Modern
814	Lorong Ikan	7	454	Terrace	Late Straits Eclectic
815	Lorong Ikan	9	321	Terrace	Late Straits Eclectic
816	Lorong Ikan	11	320	Terrace	Late Straits Eclectic
817	Lorong Ikan	13	319	Terrace	Late Straits Eclectic
818	Lorong Ikan	15	318	Terrace	Late Straits Eclectic
819	Lorong Ikan	17	317	Terrace	Early Straits Eclectic
820	Kampung Kaka	1	1239 & 1256	Shophouse	Early Straits Eclectic
821	Kampung Kaka	3	1239 & 1256	Shophouse	Early Transitional
822	Lebuh Keng Kwee	2	599	Terrace	Early Transitional
823	Lebuh Keng Kwee	4	599	Terrace	Early Transitional
824	Lebuh Keng Kwee	6	599	Terrace	Early Transitional
825	Lebuh Keng Kwee	8	599	Terrace	Early Transitional
826	Lebuh Keng Kwee	16	599	Terrace	Early Transitional
827	Lebuh Keng Kwee	18	599	Terrace	Early Transitional
828	Lebuh Keng Kwee	20	599	Terrace	Early Transitional
829	Lebuh Keng Kwee	1	597	Terrace	Early Transitional
830	Lebuh Keng Kwee	3	597	Terrace	Early Transitional
831	Lebuh Keng Kwee	5	597	Terrace	Early Transitional
832	Lebuh Keng Kwee	7	597	Terrace	Early Transitional
833	Lebuh Keng Kwee	9	597	Terrace	Early Transitional
834	Lebuh Keng Kwee	11	597	Terrace	Early Transitional
835	Lebuh Keng Kwee	13	597	Terrace	Early Transitional
836	Lebuh Keng Kwee	15	597	Terrace	Early Transitional
837	Lebuh Keng Kwee	17	597	Terrace	Early Transitional
838	Lebuh Keng Kwee	19	597	Terrace	Early Transitional
839	Lebuh Keng Kwee	21	597	Terrace	Early Transitional
840	Lebuh Keng Kwee	23	597	Terrace	Early Transitional
841	Lebuh Keng Kwee	25	597	Terrace	Early Transitional
842	Lebuh Keng Kwee	27	597	Terrace	Early Transitional
843	Lebuh Keng Kwee	29	597	Terrace	Early Transitional
844	Halaman Khoo Cheow Teong	4	94	Terrace	Early Transitional
845	Halaman Khoo Cheow Teong	6	94	Terrace	Early Transitional
846	Halaman Khoo Cheow Teong	8	94	Terrace	Early Transitional
847	Halaman Khoo Cheow Teong	10	94	Terrace	Early Transitional
848	Halaman Khoo Cheow Teong	12	94	Terrace	Early Transitional
849	Halaman Khoo Cheow Teong	14	94	Terrace	Early Transitional
850	Halaman Khoo Cheow Teong	1	94	Terrace	Early Transitional
851	Halaman Khoo Cheow Teong	3	94	Terrace	Early Transitional

853	Halaman Khoo Cheow Teong	[illegible]	94	Terrace	Early Transitional
854	Halaman Khoo Cheow Teong	9	94	Terrace	Early Transitional
855	Halaman Khoo Cheow Teong	11	94	Terrace	Early Transitional
856	Halaman Khoo Cheow Teong	13	94	Terrace	Late Straits Eclectic
857	Jalan Khoo Sian Ewe	3	499	Terrace	Late Straits Eclectic
858	Jalan Khoo Sian Ewe	5	499	Terrace	Late Straits Eclectic
859	Jalan Khoo Sian Ewe	7	499	Terrace	Late Straits Eclectic
860	Jalan Khoo Sian Ewe	9	499	Terrace	Late Straits Eclectic
861	Jalan Khoo Sian Ewe	11	499	Terrace	Late Straits Eclectic
862	Jalan Khoo Sian Ewe	13	499	Terrace	Late Straits Eclectic
863	Jalan Khoo Sian Ewe	15	499	Terrace	Late Straits Eclectic
864	Jalan Khoo Sian Ewe	17	499	Terrace	Late Straits Eclectic
865	Jalan Khoo Sian Ewe	19	499	Terrace	Late Straits Eclectic
866	Jalan Khoo Sian Ewe	21	499	Terrace	Late Straits Eclectic
867	Jalan Khoo Sian Ewe	23	499	Terrace	Late Straits Eclectic
868	Jalan Khoo Sian Ewe	25	499	Terrace	Late Straits Eclectic
869	Jalan Khoo Sian Ewe	27	499	Terrace	Early Transitional
870	Lebuh Kimberley	2	958	Shophouse	Early Transitional
871	Lebuh Kimberley	4	368	Shophouse	Early Transitional
872	Lebuh Kimberley	6	964	Shophouse	Early Transitional
873	Lebuh Kimberley	8	965	Shophouse	Early Transitional
874	Lebuh Kimberley	10	963	Shophouse	Early Transitional
875	Lebuh Kimberley	12	219	Shophouse	Early Transitional
876	Lebuh Kimberley	14	220	Shophouse	Early Transitional
877	Lebuh Kimberley	16	221	Shophouse	Early Transitional
878	Lebuh Kimberley	18	968	Shophouse	Art Deco
879	Lebuh Kimberley	20	969	Shophouse	Early Transitional
880	Lebuh Kimberley	22	970	Shophouse	Early Transitional
881	Lebuh Kimberley	24	967	Shophouse	Late Straits Eclectic
882	Lebuh Kimberley	26	972	Shophouse	Late Straits Eclectic
883	Lebuh Kimberley	52	977	Terrace	Late Straits Eclectic
884	Lebuh Kimberley	54	977	Terrace	Late Straits Eclectic
885	Lebuh Kimberley	56	977	Terrace	Late Straits Eclectic
886	Lebuh Kimberley	58	978	Terrace	Late Straits Eclectic
887	Lebuh Kimberley	58a	978	Terrace	Art Deco
888	Lebuh Kimberley	60	979	Terrace	Art Deco
889	Lebuh Kimberley	62	983	Terrace	Art Deco
890	Lebuh Kimberley	62a	984 & 986	Terrace	Art Deco
891	Lebuh Kimberley	62b	988 & 989	Terrace	Art Deco
892	Lebuh Kimberley	62c	987 & 988	Terrace	Art Deco
893	Lebuh Kimberley	62d	987 & 990	Terrace	Art Deco
894	Lebuh Kimberley	64c	990 & 991	Terrace	Art Deco

896	Lebuh Kimberley	64e	922	Shophouse	Art Deco
897	Lebuh Kimberley	64f	922	Terrace	Art Deco
898	Lebuh Kimberley	64g	922	Terrace	Art Deco
899	Lebuh Kimberley	66	922	Terrace	Art Deco
900	Lebuh Kimberley	68	922	Terrace	Early Straits Eclectic
901	Lebuh Kimberley	70	918	Terrace	Early Straits Eclectic
902	Lebuh Kimberley	72	917	Terrace	Early Straits Eclectic
903	Lebuh Kimberley	74	916	Terrace	Early Straits Eclectic
904	Lebuh Kimberley	76	882	Terrace	Early Straits Eclectic
905	Lebuh Kimberley	78	882	Terrace	Early Straits Eclectic
906	Lebuh Kimberley	80	882	Terrace	Early Straits Eclectic
907	Lebuh Kimberley	82	882	Terrace	Early Straits Eclectic
908	Lebuh Kimberley	84	882	Terrace	Early Straits Eclectic
909	Lebuh Kimberley	86	882	Terrace	Early Transitional
910	Lebuh Kimberley	92b	152	Shophouse	Early Transitional
911	Lebuh Kimberley	92c	153	Shophouse	Early Transitional
912	Lebuh Kimberley	92d	153	Shophouse	Early Transitional
913	Lebuh Kimberley	94	877	Shophouse	Early Transitional
914	Lebuh Kimberley	96	877	Shophouse	Early Transitional
915	Lebuh Kimberley	98	877	Shophouse	Early Transitional
916	Lebuh Kimberley	100	877	Shophouse	Early Transitional
917	Lebuh Kimberley	102	877	Shophouse	Early Transitional
918	Lebuh Kimberley	102a	877	Shophouse	Early Transitional
919	Lebuh Kimberley	110	880	Shophouse	Early Transitional
920	Lebuh Kimberley	112	880	Shophouse	Early Transitional
921	Lebuh Kimberley	114	879	Shophouse	Early Transitional
922	Lebuh Kimberley	116	878	Shophouse	Early Transitional
923	Lebuh Kimberley	118	819	Shophouse	Early Transitional
924	Lebuh Kimberley	120	822	Shophouse	Early Transitional
925	Lebuh Kimberley	122	823	Shophouse	Early Transitional
926	Lebuh Kimberley	184	654	Shophouse	Early Transitional
927	Lebuh Kimberley	186	654	Shophouse	Early Transitional
928	Lebuh Kimberley	188	654	Shophouse	Early Transitional
929	Lebuh Kimberley	190	655	Shophouse	Early Transitional
930	Lebuh Kimberley	192	655	Shophouse	Early Transitional
931	Lebuh Kimberley	194	655	Shophouse	Early Straits Eclectic
932	Lebuh Kimberley	196	454	Shophouse	Early Straits Eclectic
933	Lebuh Kimberley	198	454	Shophouse	Early Straits Eclectic
934	Lebuh Kimberley	200	454	Shophouse	Early Straits Eclectic
935	Lebuh Kimberley	202	455	Shophouse	Early Straits Eclectic
936	Lebuh Kimberley	204	455	Shophouse	Early Straits Eclectic
937	Lebuh Kimberley	206	455	Shophouse	Early Straits Eclectic

939	Lebuh Kimberley	210	456	Shophouse	Early Straits Eclectic
940	Lebuh Kimberley	212	456	Shophouse	Early Straits Eclectic
941	Lebuh Kimberley	214	456	Shophouse	Early Straits Eclectic
942	Lebuh Kimberley	216	480	Shophouse	Early Straits Eclectic
943	Lebuh Kimberley	218	480	Shophouse	Early Modern
944	Lebuh Kimberley	220	481	Shophouse	Early Transitional
945	Lebuh Kimberley	222	799	Shophouse	Early Transitional
946	Lebuh Kimberley	224	799	Shophouse	Early Modern
947	Lebuh Kimberley	226	799	Shophouse	Early Straits Eclectic
948	Lebuh Kimberley	228	799	Shophouse	Early Modern
949	Lebuh Kimberley	230	799	Shophouse	Early Modern
950	Lebuh Kimberley	232	799	Shophouse	Early Modern
951	Lebuh Kimberley	21	726	Terrace	Early Transitional
952	Lebuh Kimberley	23	726	Terrace	Early Modern
953	Lebuh Kimberley	25	726	Terrace	Early Transitional
954	Lebuh Kimberley	35	721	Shophouse	Early Modern
955	Lebuh Kimberley	37	722	Shophouse	Early Transitional
956	Lebuh Kimberley	39	723	Commercial	Early Modern
957	Lebuh Kimberley	39a	724	Shophouse	Early Transitional
958	Lebuh Kimberley	39b	725	Shophouse	Late Straits Eclectic
959	Lebuh Kimberley	41	62	Shophouse	Late Straits Eclectic
960	Lebuh Kimberley	43	61	Shophouse	Late Straits Eclectic
961	Lebuh Kimberley	45	60	Shophouse	Late Straits Eclectic
962	Lebuh Kimberley	49	719 & 718	Shophouse	Late Straits Eclectic
963	Lebuh Kimberley	51	171 & 720	Shophouse	Late Straits Eclectic
964	Lebuh Kimberley	55	57	Shophouse	Early Straits Eclectic
965	Lebuh Kimberley	57	56	Shophouse	Art Deco
966	Lebuh Kimberley	59	716	Shophouse	Early Modern
967	Lebuh Kimberley	59a	715	Shophouse	Early Transitional
968	Lebuh Kimberley	61	53	Shophouse	Early Transitional
969	Lebuh Kimberley	63	698, 697, 34, 33, 12	Shophouse	Early Modern
970	Lebuh Kimberley	65	698, 697, 34, 33, 12	Shophouse	Early Transitional
971	Lebuh Kimberley	67	698, 697, 34, 33, 12	Shophouse	Early Transitional
972	Lebuh Kimberley	69	698, 697, 34, 33, 12	Shophouse	Early Transitional
973	Lebuh Kimberley	71	698, 697, 34, 33, 12	Shophouse	Early Transitional
974	Lebuh Kimberley	135	697	Shophouse	Modern
975	Lebuh Kimberley	137	696	Shophouse	Early Modern
976	Lebuh Kimberley	139	695	Shophouse	Early Modern
977	Lebuh Kimberley	141	694	Shophouse	Early Modern
978	Lebuh Kimberley	143	694	Shophouse	Early Modern
979	Lebuh Kimberley	145	23	Shophouse	Early Modern
980	Lebuh Kimberley	147	23	Shophouse	Early Modern

982	Lebuh Kimberley	151	23	Shophouse	Early Modern
983	Lebuh Kimberley	153	23	Shophouse	Early Transitional
984	Lebuh Kimberley	161	21	Shophouse	Early Transitional
985	Lebuh Kimberley	163	21	Shophouse	Early Transitional
986	Lebuh Kimberley	165	21	Shophouse	Early Transitional
987	Lebuh Kimberley	191	679	Shophouse	Early Transitional
988	Lebuh Kimberley	193	682	Shophouse	Early Transitional
989	Lebuh Kimberley	195	680	Shophouse	Early Modern
990	Lebuh Kimberley	197	680	Shophouse	Early Modern
991	Lebuh Kimberley	199	681	Shophouse	Early Transitional
992	Lebuh Kimberley	201	683	Shophouse	Early Modern
993	Lebuh Kimberley	217	667 & 670	Shophouse	Early Straits Eclectic
994	Lebuh Kimberley	219	667 & 670	Shophouse	Early Straits Eclectic
995	Lebuh Kimberley	221	667 & 670	Shophouse	Early Modern
996	Lebuh Kimberley	223	667 & 670	Shophouse	Early Modern
997	Lebuh Kimberley	225	667 & 670	Shophouse	Early Modern
998	Lebuh Kimberley	227	667	Shophouse	Early Modern
999	Lebuh Kimberley	229	667	Shophouse	Early Modern
1000	Lebuh Kimberley	231	667	Shophouse	Early Modern
1001	Lebuh Kimberley	233	667	Shophouse	Early Modern
1002	Lebuh Kimberley	235	667	Shophouse	Early Modern
1003	Lebuh Kimberley	237	667	Shophouse	Early Modern
1004	Lebuh Kimberley	239	667	Shophouse	Early Modern
1005	Lebuh Kimberley	241	667	Shophouse	Early Modern
1006	Lebuh Kimberley	243	667	Shophouse	Early Modern
1007	Lebuh Kimberley	245	666	Shophouse	Early Straits Eclectic
1008	Lebuh Kimberley	247	666	Shophouse	Early Straits Eclectic
1009	Lebuh Kimberley	249	666	Shophouse	Early Straits Eclectic
1010	Lebuh Kimberley	251	666	Shophouse	Early Straits Eclectic
1011	Lebuh Kimberley	253	666	Shophouse	Early Straits Eclectic
1012	Lebuh Kimberley	255	666	Shophouse	Early Straits Eclectic
1013	Lebuh Kimberley	257	666	Shophouse	Early Straits Eclectic
1014	Kampung Kolam	30	1255 & 1259	Shophouse	Early Straits Eclectic
1015	Kampung Kolam	32	1255 & 1259	Shophouse	Early Transitional
1016	Jalan Kuala Kangsar	2	812	Shophouse	Early Transitional
1017	Jalan Kuala Kangsar	4	818	Shophouse	Early Transitional
1018	Jalan Kuala Kangsar	6	818	Shophouse	Early Transitional
1019	Jalan Kuala Kangsar	8	818	Shophouse	Early Modern
1020	Jalan Kuala Kangsar	10	811	Bazar / Market	Neo - Classical
1021	Jalan Kuala Kangsar	12	811	Bazar / Market	Neo - Classical
1022	Jalan Kuala Kangsar	14	811	Bazar / Market	Neo - Classical
1023	Jalan Kuala Kangsar	16	811	Bazar / Market	Neo - Classical

1025	Jalan Kuala Kangsar	20	637	Shophouse	Early Modern
1026	Jalan Kuala Kangsar	22	638 & 628	Shophouse	Early Modern
1027	Jalan Kuala Kangsar	24	633 & 328	Shophouse	Early Modern
1028	Jalan Kuala Kangsar	26	625 & 629	Commercial	Early Transitional
1029	Jalan Kuala Kangsar	34	472	Shophouse	Early Transitional
1030	Jalan Kuala Kangsar	36	473	Shophouse	Early Transitional
1031	Jalan Kuala Kangsar	38	474	Shophouse	Early Transitional
1032	Jalan Kuala Kangsar	40	815	Shophouse	Early Transitional
1033	Jalan Kuala Kangsar	42	815	Shophouse	Early Straits Eclectic
1034	Jalan Kuala Kangsar	48	668	Shophouse	Early Straits Eclectic
1035	Jalan Kuala Kangsar	50	668	Shophouse	Early Transitional
1036	Jalan Kuala Kangsar	54	668	Shophouse	Early Transitional
1037	Jalan Kuala Kangsar	56	668	Shophouse	Early Transitional
1038	Jalan Kuala Kangsar	58	668	Shophouse	Early Transitional
1039	Jalan Kuala Kangsar	1	845	Shophouse	Early Transitional
1040	Jalan Kuala Kangsar	3	843	Shophouse	Early Transitional
1041	Jalan Kuala Kangsar	5	843	Shophouse	Early Transitional
1042	Jalan Kuala Kangsar	7	843	Shophouse	Art Deco
1043	Jalan Kuala Kangsar	9	843	Shophouse	Early Transitional
1044	Jalan Kuala Kangsar	11	843	Shophouse	Art Deco
1045	Jalan Kuala Kangsar	15	839	Shophouse	Art Deco
1046	Jalan Kuala Kangsar	17	839	Shophouse	Early Transitional
1047	Jalan Kuala Kangsar	19	836	Shophouse	Early Transitional
1048	Jalan Kuala Kangsar	21	836	Shophouse	Early Transitional
1049	Jalan Kuala Kangsar	23	836	Shophouse	Early Transitional
1050	Jalan Kuala Kangsar	25	836	Shophouse	Early Transitional
1051	Jalan Kuala Kangsar	27	837	Shophouse	Early Transitional
1052	Jalan Kuala Kangsar	29	835	Shophouse	Early Transitional
1053	Jalan Kuala Kangsar	31	831	Shophouse	Early Transitional
1054	Jalan Kuala Kangsar	33	833	Shophouse	Early Transitional
1055	Jalan Kuala Kangsar	35	834	Shophouse	Early Transitional
1056	Jalan Kuala Kangsar	37	829 & 830	Shophouse	Early Transitional
1057	Jalan Kuala Kangsar	39	826	Shophouse	Early Transitional
1058	Jalan Kuala Kangsar	41	827	Shophouse	Early Transitional
1059	Jalan Kuala Kangsar	43	825	Shophouse	Early Transitional
1060	Jalan Kuala Kangsar	49	128	Shophouse	Early Transitional
1061	Jalan Kuala Kangsar	51	128	Shophouse	Art Deco
1062	Jalan Kuala Kangsar	55	820	Shophouse	Late Straits Eclectic
1063	Jalan Kuala Kangsar	57	821	Shophouse	Early Transitional
1064	Jalan Kuala Kangsar	59	817	Shophouse	Early Modern
1065	Jalan Kuala Kangsar	61	877	Shophouse	Early Modern
1066	Jalan Kuala Kangsar	63	818	Shophouse	Early Modern

1068	Jalan Kuala Kangsar	73	678	Shophouse	Early Shophouse
1069	Jalan Kuala Kangsar	75	678	Shophouse	Early Shophouse
1070	Jalan Kuala Kangsar	79	677	Shophouse	Early Shophouse
1071	Jalan Kuala Kangsar	81	677	Shophouse	Early Shophouse
1072	Jalan Kuala Kangsar	83	677	Shophouse	Early Shophouse
1073	Jalan Kuala Kangsar	85	677	Shophouse	Early Shophouse
1074	Jalan Kuala Kangsar	87	677	Shophouse	Early Shophouse
1075	Jalan Kuala Kangsar	89	677	Shophouse	Early Shophouse
1076	Jalan Kuala Kangsar	91	677	Shophouse	Early Shophouse
1077	Jalan Kuala Kangsar	93	677	Shophouse	Early Shophouse
1078	Jalan Kuala Kangsar	95	677	Shophouse	Early Transitional
1079	Jalan Kuala Kangsar	97	674	Shophouse	Early Transitional
1080	Jalan Kuala Kangsar	99	674	Shophouse	Early Transitional
1081	Jalan Kuala Kangsar	101	674	Shophouse	Early Transitional
1082	Jalan Kuala Kangsar	103	674	Shophouse	Art Deco
1083	Lebuh Leith	20	20	Mansion	Indo - Malay Palladian
1084	Lebuh Leith	22	491	Mansion	Art Deco
1085	Lebuh Leith	24	490	Shophouse	Art Deco
1086	Lebuh Leith	24a	490	Shophouse	Art Deco
1087	Lebuh Leith	24b	490	Shophouse	Early Straits Eclectic
1088	Lebuh Leith	36	322	Shophouse	Early Straits Eclectic
1089	Lebuh Leith	38	322	Shophouse	Early Straits Eclectic
1090	Lebuh Leith	40	322	Shophouse	Early Straits Eclectic
1091	Lebuh Leith	44	321	Shophouse	Early Straits Eclectic
1092	Lebuh Leith	46	321	Shophouse	Early Modern
1093	Lebuh Leith	48	321	Shophouse	Early Modern
1094	Lebuh Leith	50	320	Shophouse	Early Modern
1095	Lebuh Leith	52	320	Shophouse	Late Straits Eclectic
1096	Lebuh Leith	108	763	Shophouse	Neo - Classical
1097	Lebuh Leith	7	335	Mansion	Early Transitional
1098	Lebuh Leith	9	107	Terrace	Early Transitional
1099	Lebuh Leith	11	107	Terrace	Early Transitional
1100	Lebuh Leith	11a	107	Terrace	Early Transitional
1101	Lebuh Leith	11b	107	Terrace	Early Transitional
1102	Lebuh Leith	11c	107	Terrace	Neo - Classical
1103	Lebuh Leith	15	109	Mansion	Early Straits Eclectic
1104	Lebuh Leith	39	606	Shophouse	Early Modern
1105	Lebuh Leith	41	606	Shophouse	Early Straits Eclectic
1106	Lebuh Leith	43	606	Shophouse	Early Straits Eclectic
1107	Lebuh Leith	45	606	Shophouse	Early Transitional
1108	Lebuh Leith	47	539	Shophouse	Early Transitional
1109	Lebuh Leith	49	539	Shophouse	Early Straits Eclectic

1111	Lorong Love	48	154	Terrace	Early Straits Eclectic
1112	Lorong Love	50	155	Terrace	Early Transitional
1113	Lorong Love	52	215	Terrace	Early Straits Eclectic
1114	Lorong Love	54	651	Terrace	Early Straits Eclectic
1115	Lorong Love	56	650	Terrace	Early Straits Eclectic
1116	Lorong Love	58	652	Terrace	Early Straits Eclectic
1117	Lorong Love	60	650	Terrace	Early Straits Eclectic
1118	Lorong Love	62	652	Terrace	Early Straits Eclectic
1119	Lorong Love	64	649	Terrace	Early Straits Eclectic
1120	Lorong Love	66	653 & 648	Terrace	Early Straits Eclectic
1121	Lorong Love	68	213	Terrace	Sino - Malay Palladian
1122	Lorong Love	72a	213	Terrace	Early Straits Eclectic
1123	Lorong Love	76	213	Terrace	Early Straits Eclectic
1124	Lorong Love	78	221	Terrace	Early Straits Eclectic
1125	Lorong Love	80	223	Terrace	Early Transitional
1126	Lorong Love	86	224	Terrace	Early Transitional
1127	Lorong Love	88	225	Terrace	Early Transitional
1128	Lorong Love	90	678	Terrace	Early Transitional
1129	Lorong Love	92	678	Terrace	Early Transitional
1130	Lorong Love	94	678	Terrace	Early Straits Eclectic
1131	Kampung Malabar	2	1020	Terrace	Early Straits Eclectic
1132	Kampung Malabar	4	1023	Terrace	Early Straits Eclectic
1133	Kampung Malabar	6	1024	Terrace	Early Straits Eclectic
1134	Kampung Malabar	8	1017	Terrace	Early Straits Eclectic
1135	Kampung Malabar	10	1017	Terrace	Early Straits Eclectic
1136	Kampung Malabar	22	417	Terrace	Early Straits Eclectic
1137	Kampung Malabar	24	418	Terrace	Straits Eclectic
1138	Kampung Malabar	26	419	Terrace	Early Straits Eclectic
1139	Kampung Malabar	28	420	Terrace	Art Deco
1140	Kampung Malabar	30	421 & 478	Terrace	Art Deco
1141	Kampung Malabar	32	421 & 478	Terrace	Early Straits Eclectic
1142	Kampung Malabar	34	479	Terrace	Early Straits Eclectic
1143	Kampung Malabar	36	479	Terrace	Early Straits Eclectic
1144	Kampung Malabar	38	1037	Terrace	Early Straits Eclectic
1145	Kampung Malabar	40	1037	Terrace	Early Straits Eclectic
1146	Kampung Malabar	42	1037	Terrace	Early Straits Eclectic
1147	Kampung Malabar	44	1037	Terrace	Early Straits Eclectic
1148	Kampung Malabar	46	1037	Terrace	Early Straits Eclectic
1149	Kampung Malabar	48	1037	Terrace	Early Transitional
1150	Kampung Malabar	1	1031	Terrace	Early Transitional
1151	Kampung Malabar	3	1031	Terrace	Early Transitional
1152	Kampung Malabar	5	1031	Terrace	Early Transitional

1154	Kampung Malabar	9	1031	Terrace	Late Transitional
1155	Kampung Malabar	11	1031	Terrace	Early Straits Eclectic
1156	Kampung Malabar	25	438	Terrace	Early Straits Eclectic
1157	Kampung Malabar	27	438	Terrace	Early Straits Eclectic
1158	Kampung Malabar	29	438	Terrace	Early Straits Eclectic
1159	Kampung Malabar	31	1038	Terrace	Early Straits Eclectic
1160	Kampung Malabar	33	1038	Terrace	Late Transitional
1161	Kampung Malabar	35	1038	Terrace	Late Straits Eclectic
1162	Kampung Malabar	37	596	Terrace	Early Straits Eclectic
1163	Kampung Malabar	39	596	Terrace	Early Straits Eclectic
1164	Kampung Malabar	41	596	Terrace	Early Straits Eclectic
1165	Kampung Malabar	43	595	Terrace	Early Straits Eclectic
1166	Kampung Malabar	45	595	Terrace	Late Straits Eclectic
1167	Jalan Masjid	1	660	Terrace	Late Straits Eclectic
1168	Jalan Masjid	3	667	Terrace	Late Straits Eclectic
1169	Jalan Masjid	5	659	Terrace	Late Straits Eclectic
1170	Jalan Masjid	7	659	Terrace	Late Straits Eclectic
1171	Jalan Masjid	9	666	Terrace	Early Transitional
1172	Gat Lebuh Melayu	2	328	Terrace	Early Transitional
1173	Gat Lebuh Melayu	4	328	Terrace	Early Transitional
1174	Gat Lebuh Melayu	6	328	Terrace	Early Transitional
1175	Gat Lebuh Melayu	8	328	Terrace	Early Transitional
1176	Gat Lebuh Melayu	10	328	Terrace	Early Transitional
1177	Gat Lebuh Melayu	12	328	Terrace	Early Transitional
1178	Gat Lebuh Melayu	14	528	Terrace	Early Transitional
1179	Gat Lebuh Melayu	16	528	Terrace	Early Shophouse
1180	Lebuh Melayu	44	474	Terrace	Early Shophouse
1181	Lebuh Melayu	46	474	Terrace	Early Straits Eclectic
1182	Lebuh Melayu	48	133	Terrace	Early Transitional
1183	Lebuh Melayu	50	473	Terrace	Early Transitional
1184	Lebuh Melayu	52	472	Terrace	Early Transitional
1185	Lebuh Melayu	52a	472	Terrace	Early Transitional
1186	Lebuh Melayu	52b	472	Terrace	Early Straits Eclectic
1187	Lebuh Melayu	54	469	Terrace	Art Deco
1188	Lebuh Melayu	56	468	Terrace	Early Transitional
1189	Lebuh Melayu	58	287	Terrace	Early Transitional
1190	Lebuh Melayu	60	464	Terrace	Early Transitional
1191	Lebuh Melayu	62	465	Terrace	Early Transitional
1192	Lebuh Melayu	64	466	Terrace	Early Transitional
1193	Lebuh Melayu	66	467	Terrace	Early Transitional
1194	Lebuh Melayu	68	129	Terrace	Early Straits Eclectic
1195	Lebuh Melayu	78	309	Terrace	Early Straits Eclectic

1197	Lebuh Melayu	82	307	Terrace	Early Straits Eclectic
1198	Lebuh Melayu	84	126	Terrace	Early Straits Eclectic
1199	Lebuh Melayu	86	125	Terrace	Early Straits Eclectic
1200	Lebuh Melayu	88	124	Terrace	Early Transitional
1201	Lebuh Melayu	90	123	Terrace	Early Transitional
1202	Lebuh Melayu	92	122	Terrace	Early Transitional
1203	Lebuh Melayu	94	460	Terrace	Early Transitional
1204	Lebuh Melayu	96	459	Terrace	Early Transitional
1205	Lebuh Melayu	98	458	Terrace	Early Transitional
1206	Lebuh Melayu	100	457		
1207	Lebuh Melayu	102	119	Terrace	Early Transitional
1208	Lebuh Melayu	104	119	Terrace	Early Straits Eclectic
1209	Lebuh Melayu	3	103	Terrace	Early Straits Eclectic
1210	Lebuh Melayu	5	102	Terrace	Early Straits Eclectic
1211	Lebuh Melayu	7	449	Terrace	Early Straits Eclectic
1212	Lebuh Melayu	9	449	Terrace	Early Straits Eclectic
1213	Lebuh Melayu	11	100	Terrace	Early Straits Eclectic
1214	Lebuh Melayu	13	99	Terrace	Early Straits Eclectic
1215	Lebuh Melayu	15	99	Terrace	Early Straits Eclectic
1216	Lebuh Melayu	17	98	Terrace	Early Straits Eclectic
1217	Lebuh Melayu	25	94		
1218	Lebuh Melayu	27	94	Terrace	Early Transitional
1219	Lebuh Melayu	29	94	Terrace	Early Transitional
1220	Lebuh Melayu	31	94	Terrace	Early Transitional
1221	Lebuh Melayu	33	94	Terrace	Early Transitional
1222	Lebuh Melayu	35	446	Terrace	Early Transitional
1223	Lebuh Melayu	37	446	Terrace	Straits Eclectic
1224	Lebuh Melayu	43	445	Terrace	Straits Eclectic
1225	Lebuh Melayu	45	444	Terrace	Straits Eclectic
1226	Lebuh Melayu	47	444	Terrace	Straits Eclectic
1227	Lebuh Melayu	49	91	Terrace	Straits Eclectic
1228	Lebuh Melayu	51	91	Terrace	Straits Eclectic
1229	Lebuh Melayu	53	91	Terrace	Early Transitional
1230	Lebuh Melayu	57	442	Terrace	Early Transitional
1231	Lebuh Melayu	59	442	Terrace	Early Transitional
1232	Lebuh Melayu	61	442	Terrace	Early Transitional
1233	Lebuh Melayu	63	441	Terrace	Early Transitional
1234	Lebuh Melayu	65	440	Terrace	Early Straits Eclectic
1235	Lebuh Melayu	67	438	Terrace	Early Straits Eclectic
1236	Lebuh Melayu	69	437	Terrace	Early Straits Eclectic
1237	Lebuh Melayu	76	340	Terrace	Early Transitional
1238	Lebuh Melayu	91	87	Terrace	Early Transitional

1240	Lebuh Melayu	95	87	Terrace	Early Transitional
1241	Lebuh Melayu	97	87	Terrace	Early Transitional
1242	Lebuh Melayu	99	87	Terrace	Early Transitional
1243	Lebuh Melayu	101	87	Terrace	Early Transitional
1244	Lebuh Melayu	103	87	Terrace	Early Transitional
1245	Lebuh Melayu	105	86	Terrace	Early Transitional
1246	Lebuh Melayu	107	436	Terrace	Early Transitional
1247	Lebuh Melayu	109	435	Terrace	Early Straits Eclectic
1248	Lebuh Melayu	113	433	Terrace	Early Transitional
1249	Lebuh Muntri	22	128	Terrace	Early Transitional
1250	Lebuh Muntri	24	127	Terrace	Art Deco
1251	Lebuh Muntri	36	434	Terrace	Art Deco
1252	Lebuh Muntri	40	121	Terrace	Early Transitional
1253	Lebuh Muntri	42	120	Terrace	Early Transitional
1254	Lebuh Muntri	44	119	Terrace	Early Transitional
1255	Lebuh Muntri	46	118	Terrace	Early Straits Eclectic
1256	Lebuh Muntri	48	575	Terrace	Early Straits Eclectic
1257	Lebuh Muntri	50	574	Terrace	Early Straits Eclectic
1258	Lebuh Muntri	52	576	Terrace	Early Straits Eclectic
1259	Lebuh Muntri	54	573	Terrace	Early Straits Eclectic
1260	Lebuh Muntri	56	579	Terrace	Early Straits Eclectic
1261	Lebuh Muntri	58	577	Terrace	Early Straits Eclectic
1262	Lebuh Muntri	60	578	Terrace	Early Transitional
1263	Lebuh Muntri	62	570	Terrace	Early Transitional
1264	Lebuh Muntri	64	571	Terrace	Early Straits Eclectic
1265	Lebuh Muntri	66	572	Terrace	Early Straits Eclectic
1266	Lebuh Muntri	66a	569	Terrace	Early Transitional
1267	Lebuh Muntri	76	552	Terrace	Early Transitional
1268	Lebuh Muntri	78	553	Terrace	Early Transitional
1269	Lebuh Muntri	80	549	Terrace	Early Transitional
1270	Lebuh Muntri	82	551	Terrace	Early Transitional
1271	Lebuh Muntri	84	548	Terrace	Early Transitional
1272	Lebuh Muntri	94	563	Terrace	Early Straits Eclectic
1273	Lebuh Muntri	96	562	Terrace	Early Transitional
1274	Lebuh Muntri	98	561	Terrace	Early Transitional
1275	Lebuh Muntri	100	560	Terrace	Early Transitional
1276	Lebuh Muntri	102	559	Terrace	Late Straits Eclectic
1277	Lebuh Muntri	104	558	Terrace	Early Straits Eclectic
1278	Lebuh Muntri	9	212	Terrace	Early Straits Eclectic
1279	Lebuh Muntri	11	212	Terrace	Early Straits Eclectic
1280	Lebuh Muntri	13	211	Terrace	Early Straits Eclectic
1281	Lebuh Muntri	15	210	Terrace	Early Straits Eclectic

1283	Lebuh Muntri	19	208	Terrace	Early Transitional
1284	Lebuh Muntri	21	207	Terrace	Early Transitional
1285	Lebuh Muntri	23	206	Terrace	Early Transitional
1286	Lebuh Muntri	25	205	Terrace	Early Transitional
1287	Lebuh Muntri	27	204	Terrace	Early Transitional
1288	Lebuh Muntri	29	202	Terrace	Early Transitional
1289	Lebuh Muntri	31	202	Terrace	Early Transitional
1290	Lebuh Muntri	33	201	Terrace	Early Transitional
1291	Lebuh Muntri	35	200	Terrace	Early Transitional
1292	Lebuh Muntri	39	646	Terrace	Late Straits Eclectic
1293	Lebuh Muntri	47	645	Terrace	Early Transitional
1294	Lebuh Muntri	49	644	Terrace	Early Transitional
1295	Lebuh Muntri	51	197	Terrace	Early Transitional
1296	Lebuh Muntri	53	642	Terrace	Late Straits Eclectic
1297	Lebuh Muntri	55	642 & 645	Terrace	Late Straits Eclectic
1298	Lebuh Muntri	59	195	Terrace	Late Straits Eclectic
1299	Lebuh Muntri	65	411	Terrace	Late Straits Eclectic
1300	Lebuh Muntri	67	411	Terrace	Early Transitional
1301	Lebuh Muntri	69	638	Terrace	Early Transitional
1302	Lebuh Muntri	71	639	Terrace	Early Transitional
1303	Lebuh Muntri	73	640	Terrace	Early Transitional
1304	Lebuh Muntri	75	641	Terrace	Composition
1305	Lebuh Muntri	77a	192	Terrace	Composition
1306	Lebuh Muntri	77b	192	Terrace	Composition
1307	Lebuh Muntri	77c	192	Terrace	Composition
1308	Lebuh Muntri	77d	192	Terrace	Composition
1309	Lebuh Muntri	77e	192	Terrace	Composition
1310	Lebuh Muntri	77f	192	Terrace	Composition
1311	Lebuh Muntri	77g	192	Terrace	Composition
1312	Lebuh Muntri	77h	192	Terrace	Composition
1313	Lebuh Muntri	77i	192	Terrace	Composition
1314	Lebuh Muntri	77j	192	Terrace	Composition
1315	Lebuh Muntri	77k	192	Terrace	Composition
1316	Lebuh Muntri	77l	192	Terrace	Composition
1317	Lebuh Muntri	77m	192	Terrace	Late Straits Eclectic
1318	Lebuh Muntri	81	636	Terrace	Late Straits Eclectic
1319	Lebuh Muntri	83	635	Terrace	Art Deco
1320	Lebuh Muntri	85	634	Terrace	Early Straits Eclectic
1321	Lebuh Muntri	87	633	Terrace	Early Straits Eclectic
1322	Lebuh Muntri	89	632	Terrace	Early Straits Eclectic
1323	Lebuh Muntri	91	630	Terrace	Early Modern
1324	Lebuh Muntri	127	174		

1326	Lebuh Muntri	131	174		
1327	Lebuh Muntri	131a	174		
1328	Lebuh Muntri	131b	174		
1329	Lebuh Muntri	131c	174		
1330	Lebuh Muntri	131d	174		
1331	Lebuh Muntri	131e	174		
1332	Lebuh Muntri	131f	174		
1333	Lebuh Muntri	145	179	Commercial	Early Transitional
1334	Lebuh Muntri	165	173	Terrace	Early Transitional
1335	Lebuh Muntri	167	173	Terrace	Early Transitional
1336	Lebuh Muntri	169	173	Terrace	Early Transitional
1337	Lebuh Muntri	171	173	Terrace	Early Modern
1338	Lebuh Muntri	173	173	Shophouse	Art Deco
1339	Lebuh Muntri	175	173	Shophouse	Art Deco
1340	Lebuh Muntri	177	173	Shophouse	Early Modern
1341	Lebuh Muntri	Aik Hwa School	180 & 336	Government / Institusional	Early Straits Eclectic
1342	Lorong Ngah Aboo	4	954	Terrace	Early Straits Eclectic
1343	Lorong Ngah Aboo	6	952	Terrace	Early Shophouse
1344	Lorong Ngah Aboo	8	952	Terrace	Early Shophouse
1345	Lorong Ngah Aboo	10	952	Terrace	Early Shophouse
1346	Lorong Ngah Aboo	12	952	Terrace	Early Transitional
1347	Lebuh Pantai	428	105	Shophouse	Early Transitional
1348	Lebuh Pantai	430	106	Shophouse	Early Transitional
1349	Lebuh Pantai	432	107	Shophouse	Early Transitional
1350	Lebuh Pantai	438	452	Shophouse	Early Transitional
1351	Lebuh Pantai	440	452	Shophouse	Early Transitional
1352	Lebuh Pantai	442	452	Shophouse	Early Transitional
1353	Lebuh Pantai	444	452	Shophouse	Early Transitional
1354	Lebuh Pantai	448	409	Shophouse	Early Transitional
1355	Lebuh Pantai	450	110	Shophouse	Early Transitional
1356	Lebuh Pantai	452	453	Shophouse	Early Transitional
1357	Lebuh Pantai	454	453	Shophouse	Early Transitional
1358	Lebuh Pantai	456	112	Shophouse	Early Transitional
1359	Lebuh Pantai	458	112	Shophouse	Early Transitional
1360	Lebuh Pantai	460	112	Shophouse	Early Transitional
1361	Lebuh Pantai	460a	113	Shophouse	Early Transitional
1362	Lebuh Pantai	462	113	Shophouse	Early Transitional
1363	Lebuh Pantai	464	114	Shophouse	Modern
1364	Lebuh Pantai	476	305	Shophouse	Modern
1365	Lebuh Pantai	478	305	Shophouse	Modern
1366	Lebuh Pantai	480	305	Shophouse	Early Transitional

1368	Lebuh Pantai	490	404	Shophouse	Early Transitional
1369	Lebuh Pantai	492	405	Shophouse	Early Shophouse
1370	Lebuh Pantai	508	409	Shophouse	Early Transitional
1371	Lebuh Pantai	510	410	Shophouse	Early Transitional
1372	Lebuh Pantai	512	411	Shophouse	Early Transitional
1373	Lebuh Pantai	514	412	Shophouse	Early Transitional
1374	Lebuh Pantai	516	412	Shophouse	Early Transitional
1375	Lebuh Pantai	369	527	Shophouse	Early Transitional
1376	Lebuh Pantai	371	527	Shophouse	Early Transitional
1377	Lebuh Pantai	373	529	Shophouse	Early Transitional
1378	Lebuh Pantai	375	529	Shophouse	Early Transitional
1379	Lebuh Pantai	377	529	Shophouse	Early Transitional
1380	Lebuh Pantai	379	532	Shophouse	Art Deco
1381	Lebuh Pantai	381	532	Shophouse	Art Deco
1382	Lebuh Pantai	383	535	Shophouse	Art Deco
1383	Lebuh Pantai	385	535	Shophouse	Art Deco
1384	Lebuh Pantai	387	541	Shophouse	Early Transitional
1385	Lebuh Pantai	395	544	Shophouse	Early Transitional
1386	Lebuh Pantai	397	544	Shophouse	Early Transitional
1387	Lebuh Pantai	401	544	Shophouse	Early Transitional
1388	Lebuh Pantai	411	547	Shophouse	Early Transitional
1389	Lebuh Pantai	413	547	Shophouse	Early Transitional
1390	Lebuh Pantai	413a	547	Shophouse	Early Transitional
1391	Lebuh Pantai	415	550	Shophouse	Early Transitional
1392	Lebuh Pantai	417	550	Shophouse	Early Transitional
1393	Lebuh Pantai	419	550	Shophouse	Early Shophouse
1394	Lebuh Pantai	441	568	Shophouse	Early Transitional
1395	Lebuh Pantai	443	157	Shophouse	Early Transitional
1396	Lebuh Pantai	445	157	Shophouse	Early Transitional
1397	Lebuh Pantai	447	157	Shophouse	Early Shophouse
1398	Lebuh Pantai	449	566	Shophouse	Early Shophouse
1399	Lebuh Pantai	451	566	Shophouse	Early Shophouse
1400	Lebuh Pantai	451a	134	Shophouse	Early Shophouse
1401	Lebuh Pantai	451b	134	Shophouse	Early Shophouse
1402	Lebuh Pantai	457	583	Shophouse	Early Shophouse
1403	Lebuh Pantai	459	583	Shophouse	Early Shophouse
1404	Lebuh Pantai	461	583	Shophouse	Early Transitional
1405	Lebuh Pantai	527	591	Shophouse	Early Transitional
1406	Lebuh Pantai	529	591	Shophouse	Early Transitional
1407	Lebuh Pantai	531	598	Shophouse	Early Transitional
1408	Lebuh Pantai	533	598	Shophouse	Sino - Malay Palladian
1409	Jalan Penang	4	499	Shophouse	Indo - Malay Palladian

1411	Jalan Penang	26	498	Shophouse	Late Straits Eclectic
1412	Jalan Penang	28	498	Shophouse	Neo - Classical
1413	Jalan Penang	30	491 & 492	Ware House / Godown / Workshop	Neo - Classical
1414	Jalan Penang	32	491 & 492	Ware House / Godown / Workshop	Late Straits Eclectic
1415	Jalan Penang	48	489	Shophouse	Late Straits Eclectic
1416	Jalan Penang	48a	490	Shophouse	Art Deco
1417	Jalan Penang	50	337	Terrace	Art Deco
1418	Jalan Penang	50a	337	Terrace	Art Deco
1419	Jalan Penang	50b	337	Terrace	Art Deco
1420	Jalan Penang	50c	337	Terrace	Art Deco
1421	Jalan Penang	Peking Hotel (belakang)	337		
1422	Jalan Penang	52a	335	Terrace	Art Deco
1423	Jalan Penang	52b	335	Terrace	Art Deco
1424	Jalan Penang	52c	335	Terrace	Art Deco
1425	Jalan Penang	52d	335	Terrace	Art Deco
1426	Jalan Penang	52k	335		
1427	Jalan Penang	74	329	Shophouse	Art Deco
1428	Jalan Penang	76	329	Shophouse	Art Deco
1429	Jalan Penang	78	329	Shophouse	Art Deco
1430	Jalan Penang	80	717	Shophouse	Art Deco
1431	Jalan Penang	82	718	Shophouse	Art Deco
1432	Jalan Penang	84	719	Shophouse	Art Deco
1433	Jalan Penang	86	720	Shophouse	Art Deco
1434	Jalan Penang	88	721	Shophouse	Art Deco
1435	Jalan Penang	90	722	Shophouse	Art Deco
1436	Jalan Penang	92	723	Shophouse	Modern
1437	Jalan Penang	130	482	Shophouse	Late Modern
1438	Jalan Penang	132	738	Shophouse	Late Straits Eclectic
1439	Jalan Penang	134	738	Shophouse	Late Straits Eclectic
1440	Jalan Penang	178	456	Shophouse	Late Straits Eclectic
1441	Jalan Penang	180	455	Shophouse	Late Straits Eclectic
1442	Jalan Penang	182	455	Shophouse	Late Straits Eclectic
1443	Jalan Penang	186	37 & 38	Shophouse	Late Straits Eclectic
1444	Jalan Penang	188	453	Shophouse	Late Straits Eclectic
1445	Jalan Penang	214	500	Shophouse	Neo - Classical
1446	Jalan Penang	216	422	Shophouse	Late Straits Eclectic & Art Deco
1447	Jalan Penang	230	419	Shophouse	Late Straits Eclectic & Art Deco
1448	Jalan Penang	232	419	Shophouse	Neo - Classical
1449	Jalan Penang	234	418	Shophouse	Late Straits Eclectic
1450	Jalan Penang	300	500	Shophouse	Late Straits Eclectic

1452	Jalan Penang	304	500	Shophouse	Late Straits Eclectic
1453	Jalan Penang	306	500	Shophouse	Late Straits Eclectic
1454	Jalan Penang	308	500	Shophouse	Late Straits Eclectic
1455	Jalan Penang	310	500	Shophouse	Late Straits Eclectic
1456	Jalan Penang	312	500	Shophouse	Late Straits Eclectic
1457	Jalan Penang	316	500	Shophouse	Late Straits Eclectic
1458	Jalan Penang	318	500	Shophouse	Late Straits Eclectic
1459	Jalan Penang	320	500	Shophouse	Late Straits Eclectic
1460	Jalan Penang	322	500	Shophouse	Late Straits Eclectic
1461	Jalan Penang	324	500	Shophouse	Late Straits Eclectic
1462	Jalan Penang	326	500	Shophouse	Late Straits Eclectic
1463	Jalan Penang	328	500	Shophouse	Late Straits Eclectic
1464	Jalan Penang	3a	458	Shophouse	Late Straits Eclectic
1465	Jalan Penang	3b	457	Shophouse	Late Straits Eclectic
1466	Jalan Penang	3c	456	Shophouse	Late Straits Eclectic
1467	Jalan Penang	3d	455 & 453	Shophouse	Late Straits Eclectic
1468	Jalan Penang	3e	452	Shophouse	Late Straits Eclectic
1469	Jalan Penang	3f	451	Shophouse	Late Straits Eclectic
1470	Jalan Penang	3g	450	Shophouse	Late Straits Eclectic
1471	Jalan Penang	3h	449	Shophouse	Late Straits Eclectic
1472	Jalan Penang	3i	447 & 443	Shophouse	Late Straits Eclectic
1473	Jalan Penang	3j	447 & 443	Shophouse	Late Straits Eclectic
1474	Jalan Penang	151	1007	Shophouse	Early Transitional
1475	Jalan Penang	153	1007	Shophouse	Early Transitional
1476	Jalan Penang	155	1007	Shophouse	Early Transitional
1477	Jalan Penang	157	1007	Shophouse	Alteration
1478	Jalan Penang	177	1005	Shophouse	Early Transitional
1479	Jalan Penang	183	1005	Shophouse	Early Transitional
1480	Jalan Penang	185	1005	Shophouse	Early Transitional
1481	Jalan Penang	187	1004	Shophouse	Early Transitional
1482	Jalan Penang	189	1003	Shophouse	Early Transitional
1483	Jalan Penang	191	1002	Shophouse	Early Transitional
1484	Jalan Penang	193	239	Shophouse	Early Straits Eclectic
1485	Jalan Penang	195	1001	Shophouse	Early Straits Eclectic
1486	Jalan Penang	211	999	Shophouse	Art Deco
1487	Jalan Penang	245	452 & 1047	Commercial	Art Deco
1488	Jalan Penang	247	452 & 1047	Shophouse	Early Transitional
1489	Jalan Penang	255	808	Shophouse	Early Transitional
1490	Jalan Penang	255a	805	Shophouse	Early Transitional
1491	Jalan Penang	255b	805	Shophouse	Early Transitional
1492	Jalan Penang	255c	805	Shophouse	Early Transitional
1493	Jalan Penang	423	610	Shophouse	Early Transitional

1495	Jalan Penang	427	612	Shophouse	Early Transitional
1496	Jalan Penang	429	612	Shophouse	Early Transitional
1497	Jalan Penang	431	615	Shophouse	Early Transitional
1498	Jalan Penang	437	616	Shophouse	Early Transitional
1499	Jalan Penang	439	616	Shophouse	Early Straits Eclectic
1500	Jalan Penang	443	666	Shophouse	Early Straits Eclectic
1501	Jalan Penang	451	666	Shophouse	Early Straits Eclectic
1502	Jalan Penang	453	666	Shophouse	Early Straits Eclectic
1503	Jalan Penang	455	666	Shophouse	Early Straits Eclectic
1504	Jalan Penang	457	666	Shophouse	Alteration
1505	Jalan Penang	459	666	Shophouse	Alteration
1506	Jalan Penang	461	666	Shophouse	Indo - Malay Palladian
1507	Jalan Penang	463	666	Shophouse	Early Straits Eclectic
1508	Jalan Penang	467	666	Shophouse	Early Straits Eclectic
1509	Jalan Penang	469	666	Shophouse	Early Straits Eclectic
1510	Jalan Penang	471	666	Shophouse	Art Deco
1511	Jalan Penang	473	665	Shophouse	Early Transitional
1512	Jalan Penang	475	664	Shophouse	Early Transitional
1513	Jalan Penang	475a	664	Shophouse	Early Transitional
1514	Jalan Penang	475b	664	Shophouse	Early Transitional
1515	Jalan Penang	475c	664	Shophouse	Early Transitional
1516	Jalan Penang	475d	664	Shophouse	Straits Eclectic & Neo - Classical
1517	Jalan Phee Choon	31	496	Terrace	Late Straits Eclectic
1518	Jalan Phee Choon	33	496	Terrace	Late Straits Eclectic
1519	Jalan Phee Choon	35	496	Terrace	Late Straits Eclectic
1520	Jalan Phee Choon	37	496	Terrace	Late Straits Eclectic
1521	Jalan Phee Choon	39	496	Terrace	Late Straits Eclectic
1522	Jalan Phee Choon	41	496	Terrace	Late Straits Eclectic
1523	Jalan Phee Choon	43	496	Terrace	Late Straits Eclectic
1524	Jalan Phee Choon	45	496	Terrace	Late Straits Eclectic
1525	Jalan Phee Choon	47	496	Terrace	Late Straits Eclectic
1526	Jalan Phee Choon	49	496	Terrace	Late Straits Eclectic
1527	Jalan Phee Choon	51	496	Terrace	Late Straits Eclectic
1528	Jalan Phee Choon	53	496	Terrace	Late Straits Eclectic
1529	Jalan Phee Choon	55	496	Terrace	Early Straits Eclectic
1530	Jalan Pintal Tali	2	1068 & 1061	Shophouse	Art Deco
1531	Jalan Pintal Tali	4	1068 & 1061	Shophouse	Early Straits Eclectic
1532	Jalan Pintal Tali	6	1068 & 1061	Shophouse	Early Straits Eclectic
1533	Jalan Pintal Tali	8	447	Shophouse	Modified
1534	Jalan Pintal Tali	10	448	Shophouse	Modified
1535	Jalan Pintal Tali	12	1066 & 1064	Shophouse	Early Transitional
1536	Jalan Pintal Tali	26	1070 & 1072	Shophouse	Modified

1538	Jalan Pintal Tali	30	1070 & 1072	Shophouse	Early Transitional
1539	Jalan Pintal Tali	32	1070 & 1072	Shophouse	Early Transitional
1540	Jalan Pintal Tali	34	1070 & 1072	Shophouse	Early Transitional
1541	Jalan Pintal Tali	36	1070 & 1072	Shophouse	Early Transitional
1542	Jalan Pintal Tali	38	289	Shophouse	Early Transitional
1543	Jalan Pintal Tali	40	289	Shophouse	Early Transitional
1544	Jalan Pintal Tali	42	289	Shophouse	Early Transitional
1545	Jalan Pintal Tali	46	164	Shophouse	Early Transitional
1546	Jalan Pintal Tali	48	164	Shophouse	Post War
1547	Jalan Pintal Tali	50	904	Shophouse	Post War
1548	Jalan Pintal Tali	52	905	Shophouse	Early Straits Eclectic
1549	Jalan Pintal Tali	54	167	Shophouse	Early Straits Eclectic
1550	Jalan Pintal Tali	56	168	Shophouse	Early Straits Eclectic
1551	Jalan Pintal Tali	56a	168	Shophouse	Early Straits Eclectic
1552	Jalan Pintal Tali	56 b	168		
1553	Jalan Pintal Tali	56 c	168		
1554	Jalan Pintal Tali	58	168	Shophouse	Early Straits Eclectic
1555	Jalan Pintal Tali	60	168	Shophouse	Early Straits Eclectic
1556	Jalan Pintal Tali	60a	1321	Shophouse	Early Straits Eclectic
1557	Jalan Pintal Tali	60b	1322	Shophouse	Early Transitional
1558	Jalan Pintal Tali	74	174	Shophouse	Early Transitional
1559	Jalan Pintal Tali	76	174	Shophouse	Early Transitional
1560	Jalan Pintal Tali	78	174	Shophouse	Early Transitional
1561	Jalan Pintal Tali	82	176	Terrace	Early Transitional
1562	Jalan Pintal Tali	84	176	Terrace	Early Transitional
1563	Jalan Pintal Tali	86	177	Terrace	Early Transitional
1564	Jalan Pintal Tali	88	910	Terrace	Early Transitional
1565	Jalan Pintal Tali	90	908	Shophouse	Art Deco
1566	Jalan Pintal Tali	92	909 & 911	Shophouse	Art Deco
1567	Jalan Pintal Tali	92a	909 & 911	Shophouse	Early Straits Eclectic
1568	Jalan Pintal Tali	94	912 & 913	Shophouse	Early Straits Eclectic
1569	Jalan Pintal Tali	96	913	Terrace	Early Straits Eclectic
1570	Jalan Pintal Tali	98	913	Terrace	Early Straits Eclectic
1571	Jalan Pintal Tali	98a	914	Terrace	Early Straits Eclectic
1572	Jalan Pintal Tali	100	914	Terrace	Early Straits Eclectic
1573	Jalan Pintal Tali	102	919	Terrace	Early Straits Eclectic
1574	Jalan Pintal Tali	104	920	Terrace	Early Straits Eclectic
1575	Jalan Pintal Tali	106	921	Shophouse	Early Straits Eclectic
1576	Jalan Pintal Tali	108	915	Shophouse	Art Deco
1577	Jalan Pintal Tali	112	697	Shophouse	Art Deco
1578	Jalan Pintal Tali	114	697	Shophouse	Art Deco
1579	Jalan Pintal Tali	116	698	Shophouse	Art Deco

1581	Jalan Pintal Tali	120	698	Shophouse	Alteration
1582	Jalan Pintal Tali	134	699	Terrace	Early Straits Eclectic
1583	Jalan Pintal Tali	136	700	Terrace	Early Straits Eclectic
1584	Jalan Pintal Tali	138	700	Shophouse	Early Straits Eclectic
1585	Jalan Pintal Tali	140	700	Shophouse	Early Straits Eclectic
1586	Jalan Pintal Tali	142	700	Shophouse	Early Straits Eclectic
1587	Jalan Pintal Tali	144	701	Shophouse	Early Straits Eclectic
1588	Jalan Pintal Tali	146	701	Shophouse	Early Straits Eclectic
1589	Jalan Pintal Tali	148	565	Shophouse	Early Straits Eclectic
1590	Jalan Pintal Tali	150	565	Shophouse	Early Straits Eclectic
1591	Jalan Pintal Tali	152	565	Shophouse	Early Straits Eclectic
1592	Jalan Pintal Tali	154	565	Shophouse	Early Straits Eclectic
1593	Jalan Pintal Tali	156	565	Shophouse	Early Transitional
1594	Jalan Pintal Tali	1	1104	Shophouse	Early Transitional
1595	Jalan Pintal Tali	3	1107	Shophouse	Early Transitional
1596	Jalan Pintal Tali	5	1103	Shophouse	Early Transitional
1597	Jalan Pintal Tali	7	1103	Shophouse	Early Transitional
1598	Jalan Pintal Tali	9	1100	Shophouse	Early Transitional
1599	Jalan Pintal Tali	11	1101	Shophouse	Early Transitional
1600	Jalan Pintal Tali	13	1098	Shophouse	Early Transitional
1601	Jalan Pintal Tali	15	1102	Shophouse	Art Deco
1602	Jalan Pintal Tali	17	1099	Shophouse	Early Transitional
1603	Jalan Pintal Tali	19	1095	Shophouse	Early Transitional
1604	Jalan Pintal Tali	21	1096	Shophouse	Early Transitional
1605	Jalan Pintal Tali	23	1097	Shophouse	Early Transitional
1606	Jalan Pintal Tali	25	1094	Shophouse	Early Transitional
1607	Jalan Pintal Tali	27	1091	Shophouse	Early Transitional
1608	Jalan Pintal Tali	29	1093	Shophouse	Early Transitional
1609	Jalan Pintal Tali	31	1092	Shophouse	Early Straits Eclectic
1610	Jalan Pintal Tali	33	1089	Shophouse	Art Deco
1611	Jalan Pintal Tali	35	1090	Shophouse	Art Deco
1612	Jalan Pintal Tali	37	1088	Shophouse	Early Straits Eclectic
1613	Jalan Pintal Tali	39	1087	Shophouse	Early Straits Eclectic
1614	Jalan Pintal Tali	41	295	Shophouse	Early Straits Eclectic
1615	Jalan Pintal Tali	43	295	Shophouse	Early Straits Eclectic
1616	Jalan Pintal Tali	47	932	Detached / Bungalow	Early Transitional
1617	Jalan Pintal Tali	49	932	Shophouse	Art Deco
1618	Jalan Pintal Tali	51	507	Shophouse	Early Transitional
1619	Jalan Pintal Tali	51a	507	Shophouse	Early Transitional
1620	Jalan Pintal Tali	55	195	Shophouse	Early Transitional
1621	Jalan Pintal Tali	57	195	Shophouse	Early Transitional
1622	Jalan Pintal Tali	59	194	Shophouse	Early Transitional

1624	Jalan Pintal Tali	63	194	Shophouse	Early Transitional
1625	Jalan Pintal Tali	65	931 & 930	Shophouse	Alteration
1626	Jalan Pintal Tali	103	928	Shophouse	Alteration
1627	Jalan Pintal Tali	105	926	Shophouse	Alteration
1628	Jalan Pintal Tali	107	925	Shophouse	Alteration
1629	Jalan Pintal Tali	109	925	Shophouse	Early Transitional
1630	Jalan Pintal Tali	125	923	Shophouse	Early Transitional
1631	Jalan Pintal Tali	127	923	Shophouse	Early Transitional
1632	Jalan Pintal Tali	129	923	Shophouse	Late Straits Eclectic
1633	Jalan Pintal Tali	131	923	Shophouse	Straits Eclectic
1634	Jalan Pintal Tali	133	607	Shophouse	Art Deco
1635	Jalan Pintal Tali	135	606	Shophouse	Late Transitional
1636	Jalan Pintal Tali	141	711	Shophouse	Late Transitional
1637	Jalan Pintal Tali	143	710	Shophouse	Early Straits Eclectic
1638	Jalan Pintal Tali	145	710	Shophouse	Early Straits Eclectic
1639	Jalan Pintal Tali	147	709	Shophouse	Early Straits Eclectic
1640	Jalan Pintal Tali	149	709	Shophouse	Early Straits Eclectic
1641	Jalan Pintal Tali	151	47	Shophouse	Early Transitional
1642	Gat Jalan Prangin	4	587	Shophouse	Early Transitional
1643	Gat Jalan Prangin	6	587	Shophouse	Early Transitional
1644	Gat Jalan Prangin	8	587	Shophouse	Early Transitional
1645	Gat Jalan Prangin	10	587	Shophouse	Early Transitional
1646	Gat Jalan Prangin	12	587	Shophouse	Early Transitional
1647	Gat Jalan Prangin	14	587	Shophouse	Early Transitional
1648	Gat Jalan Prangin	16	587	Shophouse	Early Transitional
1649	Gat Jalan Prangin	18	587	Shophouse	Early Transitional
1650	Gat Jalan Prangin	20	587	Shophouse	Early Transitional
1651	Gat Jalan Prangin	22	587	Shophouse	Early Transitional
1652	Gat Jalan Prangin	24	587	Shophouse	Early Transitional
1653	Gat Jalan Prangin	26	587	Shophouse	Early Transitional
1654	Gat Jalan Prangin	1	586	Shophouse	Early Transitional
1655	Gat Jalan Prangin	3	586	Shophouse	Early Transitional
1656	Gat Jalan Prangin	5	586	Shophouse	Early Transitional
1657	Gat Jalan Prangin	7	586	Shophouse	Early Transitional
1658	Gat Jalan Prangin	9	586	Shophouse	Early Transitional
1659	Gat Jalan Prangin	11	586	Shophouse	Early Transitional
1660	Gat Jalan Prangin	13	586	Shophouse	Early Transitional
1661	Gat Jalan Prangin	15	586	Shophouse	Early Transitional
1662	Gat Jalan Prangin	17	586	Shophouse	Early Transitional
1663	Gat Jalan Prangin	19	584	Shophouse	Early Transitional
1664	Gat Jalan Prangin	21	584	Shophouse	Early Transitional
1665	Gat Jalan Prangin	23	584	Shophouse	Early Transitional

1667	Gat Jalan Prangin	31	545	Shophouse	Early Transitional
1668	Gat Jalan Prangin	33	545	Shophouse	Early Transitional
1669	Gat Jalan Prangin	35	546	Shophouse	Early Transitional
1670	Gat Jalan Prangin	37	546	Shophouse	Early Transitional
1671	Gat Jalan Prangin	39	546	Shophouse	Early Transitional
1672	Gat Jalan Prangin	41	548	Shophouse	Early Transitional
1673	Gat Jalan Prangin	43	548	Shophouse	Early Transitional
1674	Gat Jalan Prangin	45	548	Shophouse	Early Transitional
1675	Gat Jalan Prangin	47	548	Shophouse	Early Transitional
1676	Gat Jalan Prangin	49	548	Shophouse	Early Transitional
1677	Gat Jalan Prangin	51	548	Shophouse	Early Transitional
1678	Gat Jalan Prangin	53	549	Shophouse	Early Transitional
1679	Lorong Prangin	8	49	Terrace	Early Transitional
1680	Lorong Prangin	10	50	Terrace	Early Transitional
1681	Lorong Prangin	12	51	Terrace	Early Transitional
1682	Lorong Prangin	14	52	Terrace	Late Straits Eclectic
1683	Lorong Prangin	20	55	Terrace	Early Transitional
1684	Lorong Prangin	22	414	Terrace	Early Transitional
1685	Lorong Prangin	24	415	Terrace	Early Transitional
1686	Lorong Prangin	26	416	Terrace	Early Transitional
1687	Lorong Prangin	32	57	Terrace	Early Transitional
1688	Lorong Prangin	34	58	Terrace	Late Straits Eclectic
1689	Lorong Prangin	36	59	Terrace	Early Transitional
1690	Lorong Prangin	38	59	Terrace	Early Transitional
1691	Lorong Prangin	40	61	Terrace	Early Transitional
1692	Lorong Prangin	54	420	Terrace	Early Transitional
1693	Lorong Prangin	56	282	Terrace	Early Transitional
1694	Lorong Prangin	58	421	Terrace	Early Transitional
1695	Lorong Prangin	58a	421	Terrace	Early Straits Eclectic
1696	Lorong Prangin	60	425	Terrace	Modern
1697	Lorong Prangin	62	66	Terrace	Early Straits Eclectic
1698	Lorong Prangin	64	67	Terrace	Early Transitional
1699	Lorong Prangin	68	428	Terrace	Early Transitional
1700	Lorong Prangin	70	69	Terrace	Early Transitional
1701	Lorong Prangin	72	70	Terrace	Early Transitional
1702	Lorong Prangin	74	70	Terrace	Early Transitional
1703	Lorong Prangin	76	70	Terrace	Early Straits Eclectic
1704	Lorong Prangin	3	343	Terrace	Early Straits Eclectic
1705	Lorong Prangin	5	345 & 347	Terrace	Art Deco
1706	Lorong Prangin	9	349 & 348	Terrace	Early Straits Eclectic
1707	Lorong Prangin	11	350	Terrace	Early Straits Eclectic
1708	Lorong Prangin	13	350	Terrace	Early Straits Eclectic

1710	Lorong Prangin	17	350	Terrace	Early Transitional
1711	Lorong Prangin	19	403	Terrace	Early Transitional
1712	Lorong Prangin	21	402	Terrace	Early Transitional
1713	Lorong Prangin	23	401	Terrace	Early Transitional
1714	Lorong Prangin	25	400	Terrace	Early Transitional
1715	Lorong Prangin	29	355	Terrace	Early Transitional
1716	Lorong Prangin	31	17	Terrace	Early Straits Eclectic
1717	Lorong Prangin	33	360	Terrace	Early Straits Eclectic
1718	Lorong Prangin	35	359	Terrace	Early Transitional
1719	Lorong Prangin	37	361	Terrace	Early Transitional
1720	Lorong Prangin	41	363	Terrace	Early Transitional
1721	Lorong Prangin	43	363	Terrace	Early Transitional
1722	Lorong Prangin	45	365	Terrace	Early Straits Eclectic
1723	Lorong Prangin	47	369	Terrace	Early Straits Eclectic
1724	Lorong Prangin	47a	369	Terrace	Early Straits Eclectic
1725	Lorong Prangin	47b	369	Terrace	Early Straits Eclectic
1726	Lorong Prangin	47c	369	Terrace	Late Straits Eclectic
1727	Lorong Prangin	49	370	Terrace	Late Straits Eclectic
1728	Lorong Prangin	51	370	Terrace	Late Straits Eclectic
1729	Lorong Prangin	53	370	Terrace	Late Straits Eclectic
1730	Lorong Prangin	55	370	Terrace	Late Straits Eclectic
1731	Lorong Prangin	57	370	Terrace	Late Straits Eclectic
1732	Lorong Prangin	59	373	Terrace	Late Straits Eclectic
1733	Lorong Prangin	61	375	Terrace	Early Straits Eclectic
1734	Lorong Prangin	63	379 & 380	Terrace	Early Transitional
1735	Lorong Prangin	69	384	Terrace	Early Transitional
1736	Lorong Prangin	71	398	Terrace	Early Transitional
1737	Jalan Sri Bahari	2	329		
1738	Jalan Sri Bahari	4	741	Shophouse	Late Straits Eclectic
1739	Jalan Sri Bahari	6	741	Shophouse	Late Straits Eclectic
1740	Jalan Sri Bahari	8	741	Shophouse	Late Straits Eclectic
1741	Jalan Sri Bahari	10	741	Shophouse	Late Straits Eclectic
1742	Jalan Sri Bahari	12	741	Shophouse	Late Straits Eclectic
1743	Jalan Sri Bahari	14	741	Shophouse	Late Straits Eclectic
1744	Jalan Sri Bahari	16	741	Shophouse	Art Deco
1745	Jalan Sri Bahari	26	344	Terrace	Art Deco
1746	Jalan Sri Bahari	28	344	Terrace	Art Deco
1747	Jalan Sri Bahari	30	344	Terrace	Art Deco
1748	Jalan Sri Bahari	32	344	Terrace	Art Deco
1749	Jalan Sri Bahari	34	343	Terrace	Art Deco
1750	Jalan Sri Bahari	36	342	Terrace	Art Deco
1751	Jalan Sri Bahari	36a	341	Terrace	Art Deco

1753	Jalan Sri Bahari	40	340	Terrace	Art Deco
1754	Jalan Sri Bahari	42	340	Terrace	Art Deco
1755	Jalan Sri Bahari	44	340	Terrace	Art Deco
1756	Jalan Sri Bahari	1	716	Shophouse	Art Deco
1757	Jalan Sri Bahari	3	715	Shophouse	Art Deco
1758	Jalan Sri Bahari	5	714	Shophouse	Art Deco
1759	Jalan Sri Bahari	7	713	Shophouse	Art Deco
1760	Jalan Sri Bahari	9	712	Shophouse	Art Deco
1761	Jalan Sri Bahari	11	711	Shophouse	Art Deco
1762	Jalan Sri Bahari	13	709	Shophouse	Art Deco
1763	Jalan Sri Bahari	15	709	Shophouse	Art Deco
1764	Jalan Sri Bahari	17	708	Shophouse	Art Deco
1765	Jalan Sri Bahari	19	707	Shophouse	Art Deco
1766	Jalan Sri Bahari	21	706	Shophouse	Art Deco
1767	Jalan Sri Bahari	23	705	Shophouse	Art Deco
1768	Jalan Sri Bahari	25	704	Shophouse	Art Deco
1769	Jalan Sri Bahari	27	703	Shophouse	Late Straits Eclectic
1770	Jalan Sri Bahari	51	256	Shophouse	Late Straits Eclectic
1771	Jalan Sri Bahari	53	256	Shophouse	Late Straits Eclectic
1772	Jalan Sri Bahari	55	256	Shophouse	Late Straits Eclectic
1773	Jalan Sri Bahari	57	480	Shophouse	Late Straits Eclectic
1774	Jalan Sri Bahari	59	480	Shophouse	Late Straits Eclectic
1775	Jalan Sri Bahari	61	480	Shophouse	Late Straits Eclectic
1776	Jalan Sri Bahari	63	480	Shophouse	Late Straits Eclectic
1777	Jalan Sri Bahari	69	302	Shophouse	Late Straits Eclectic
1778	Jalan Sri Bahari	71	302	Shophouse	Late Straits Eclectic
1779	Jalan Sri Bahari	73	302	Shophouse	Late Straits Eclectic
1780	Jalan Sri Bahari	75	301	Shophouse	Late Straits Eclectic
1781	Jalan Sri Bahari	77	301	Shophouse	Late Straits Eclectic
1782	Jalan Sri Bahari	79	300	Shophouse	Late Straits Eclectic
1783	Jalan Sri Bahari	81	300	Shophouse	Straits Eclectic
1784	Jalan Sultan Ahmad Shah	20	496	Detached / Bungalow	Ocean Liner International
1785	Jalan Sultan Ahmad Shah	22	505	Commercial	Ocean Liner International
1786	Jalan Sultan Ahmad Shah	24	505	Commercial	Neo - Classical
1787	Jalan Sultan Ahmad Shah	32	513	Mansion	Art Deco
1788	Jalan Sultan Ahmad Shah	36	515	Mansion	Sino - Malay Palladian
1789	Jalan Sultan Ahmad Shah	11	488	Mansion	Combination
1790	Jalan Sultan Ahmad Shah	15	517	Mansion	Early Transitional
1791	Jalan Sungai Ujong	2	23	Terrace	Early Transitional
1792	Jalan Sungai Ujong	4	23	Terrace	Early Transitional
1793	Jalan Sungai Ujong	6	23	Terrace	Early Transitional
1794	Jalan Sungai Ujong	8	23	Terrace	Early Transitional

1796	Jalan Sungai Ujong	12	23	Shophouse	Early Transitional
1797	Jalan Sungai Ujong	14	23	Terrace	Early Transitional
1798	Jalan Sungai Ujong	16	23	Shophouse	Early Transitional
1799	Jalan Sungai Ujong	18	23	Shophouse	Early Transitional
1800	Jalan Sungai Ujong	20	23	Shophouse	Early Transitional
1801	Jalan Sungai Ujong	22	23	Shophouse	Early Transitional
1802	Jalan Sungai Ujong	38	688	Shophouse	Art Deco
1803	Jalan Sungai Ujong	40	688	Shophouse	Early Shophouse
1804	Jalan Sungai Ujong	42	13	Shophouse	Early Shophouse
1805	Jalan Sungai Ujong	44	13	Shophouse	Early Shophouse
1806	Jalan Sungai Ujong	46	13	Shophouse	Early Shophouse
1807	Jalan Sungai Ujong	48	13	Shophouse	Art Deco
1808	Jalan Sungai Ujong	1	30	Shophouse	Early Transitional
1809	Jalan Sungai Ujong	3	29	Shophouse	Early Transitional
1810	Jalan Sungai Ujong	5	28	Shophouse	Early Transitional
1811	Jalan Sungai Ujong	9	539	Shophouse	Art Deco
1812	Jalan Sungai Ujong	11	567	Shophouse	Art Deco
1813	Jalan Sungai Ujong	11a	568	Shophouse	Art Deco
1814	Jalan Sungai Ujong	11b	569	Shophouse	Art Deco
1815	Jalan Sungai Ujong	13	570	Shophouse	Art Deco
1816	Jalan Sungai Ujong	15	587	Shophouse	Art Deco
1817	Jalan Sungai Ujong	17	586	Shophouse	Art Deco
1818	Jalan Sungai Ujong	19	685	Shophouse	Art Deco
1819	Jalan Sungai Ujong	21	654	Shophouse	Art Deco
1820	Jalan Sungai Ujong	23	622	Shophouse	Art Deco
1821	Jalan Sungai Ujong	25	521	Shophouse	Art Deco
1822	Jalan Sungai Ujong	27	520	Shophouse	Art Deco
1823	Jalan Sungai Ujong	29	519	Shophouse	Art Deco
1824	Jalan Sungai Ujong	31	518	Shophouse	Early Transitional
1825	Jalan Sungai Ujong	33	353	Shophouse	Early Modern
1826	Lebuh Tamil	2	619	Shophouse	Early Transitional
1827	Lebuh Tamil	4	619	Shophouse	Early Transitional
1828	Lebuh Tamil	6	620	Shophouse	Early Transitional
1829	Lebuh Tamil	8	620	Shophouse	Early Modern
1830	Lebuh Tamil	10	620	Shophouse	Early Transitional
1831	Lebuh Tamil	12	621	Shophouse	Early Transitional
1832	Lebuh Tamil	14	621	Shophouse	Early Transitional
1833	Lebuh Tamil	16	621	Shophouse	Early Transitional
1834	Lebuh Tamil	18	621	Shophouse	Early Transitional
1835	Lebuh Tamil	20	621	Shophouse	Early Transitional
1836	Lebuh Tamil	22	622	Shophouse	Early Transitional
1837	Lebuh Tamil	24	622	Shophouse	Early Transitional

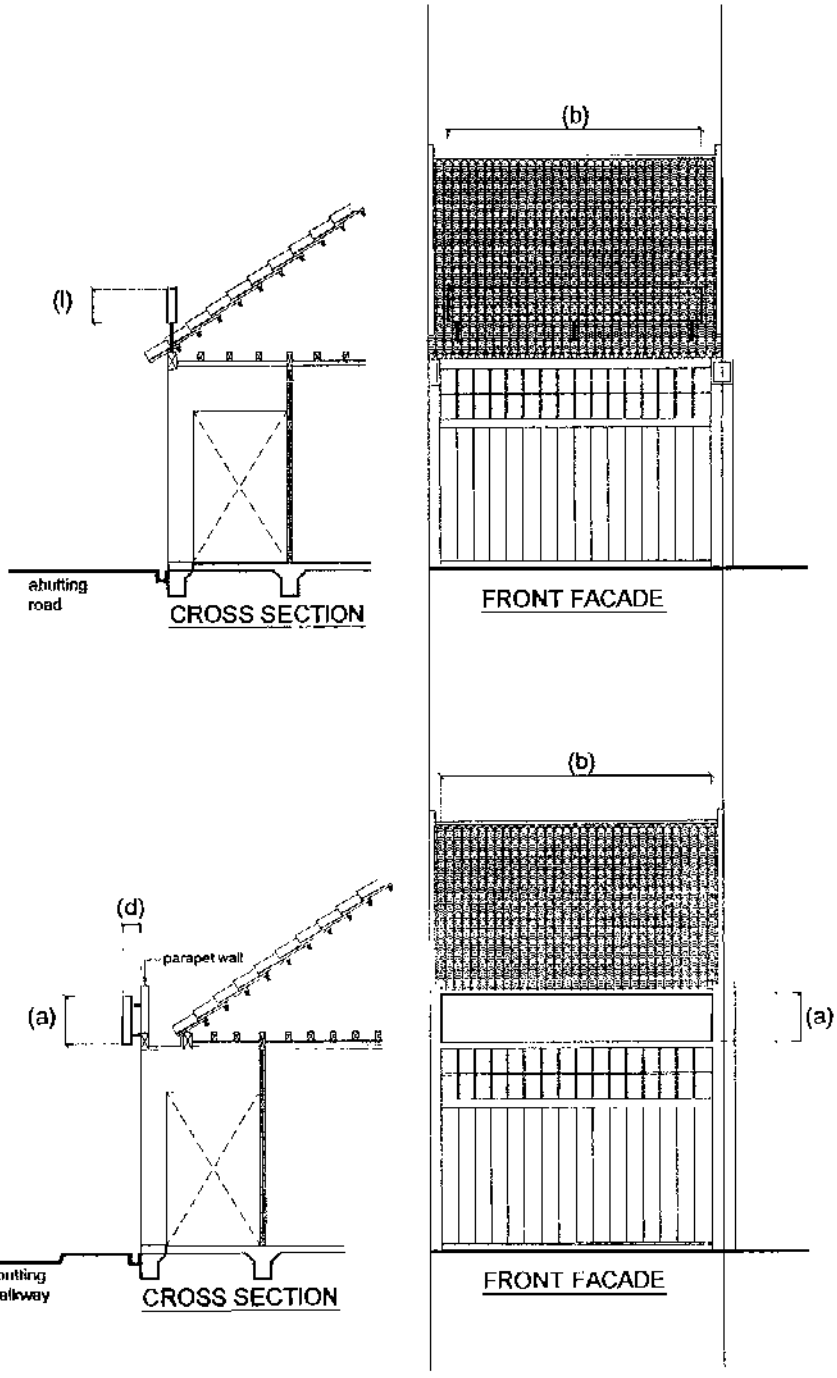
1839	Lebuh Tamil	28	622	Shophouse	Early Transitional
1840	Lebuh Tamil	30	622	Shophouse	Early Transitional
1841	Lebuh Tamil	32	622	Shophouse	Early Transitional
1842	Lebuh Tamil	34	813	Shophouse	Early Transitional
1843	Lebuh Tamil	36	814	Shophouse	Early Transitional
1844	Lorong Toh Aka	42	139	Terrace	Early Transitional
1845	Lorong Toh Aka	44	138	Terrace	Early Transitional
1846	Lorong Toh Aka	46	137	Terrace	Early Transitional
1847	Lorong Toh Aka	48	137	Terrace	Early Transitional
1848	Lorong Toh Aka	50	136	Terrace	Early Transitional
1849	Lorong Toh Aka	52	136	Terrace	Early Transitional
1850	Lorong Toh Aka	54	477	Terrace	Early Transitional
1851	Lorong Toh Aka	56	477	Terrace	Anglo - Indian
1852	Jalan Transfer	56	146	Detached / Bungalow	Art Deco
1853	Jalan Transfer	84	268	Shophouse	Art Deco
1854	Jalan Transfer	86	361	Shophouse	Art Deco
1855	Jalan Transfer	88	362	Shophouse	Art Deco
1856	Jalan Transfer	90	326	Shophouse	Art Deco
1857	Jalan Transfer	92	327	Shophouse	Art Deco
1858	Jalan Transfer	114	173		
1859	Jalan Transfer	128	179	Shophouse	Early Transitional
1860	Jalan Transfer	128a	179	Shophouse	Early Transitional
1861	Jalan Transfer	128b	179	Shophouse	Early Transitional
1862	Jalan Transfer	128c	179	Shophouse	Early Transitional
1863	Jalan Transfer	128d	179	Shophouse	Early Transitional
1864	Jalan Transfer	128e	179	Shophouse	Early Transitional
1865	Jalan Transfer	128f	179	Shophouse	Early Transitional
1866	Jalan Transfer	128g	179	Shophouse	Anglo - Malay
1867	Jalan Transfer	168	377	Shophouse	Early Transitional
1868	Jalan Transfer	170	376	Shophouse	Art Deco
1869	Jalan Transfer	172	378	Shophouse	Early Transitional
1870	Jalan Transfer	188a	189	Shophouse	Art Deco
1871	Jalan Transfer	190	189	Shophouse	Early Transitional
1872	Jalan Transfer	190a	189	Shophouse	Early Transitional
1873	Jalan Transfer	192	191	Shophouse	Art Deco
1874	Jalan Transfer	192a	208	Shophouse	Art Deco
1875	Jalan Transfer	192b	209	Shophouse	Late Straits Eclectic
1876	Jalan Transfer	196	372	Shophouse	Late Straits Eclectic
1877	Jalan Transfer	198	372	Shophouse	Late Straits Eclectic
1878	Jalan Transfer	198a	372	Shophouse	Early Transitional
1879	Jalan Transfer	200	561	Shophouse	Early Transitional
1880	Jalan Transfer	200a	561	Shophouse	Early Transitional

1882	Jalan Transfer	210	569	Shophouse	Art Deco
1883	Jalan Transfer	212	566	Shophouse	Art Deco
1884	Jalan Transfer	214	570	Shophouse	Indo - Malay Palladian
1885	Jalan Transfer	Rumah Kayu	162		
1886	Jalan Transfer	Nam Keow Hotel	487	Detached / Bungalow	Late Straits Eclectic
1887	Jalan Transfer	5	100	Shophouse	Late Straits Eclectic
1888	Jalan Transfer	7	100	Shophouse	Late Straits Eclectic
1889	Jalan Transfer	9	100	Shophouse	Late Straits Eclectic
1890	Jalan Transfer	17	238	Shophouse	Late Straits Eclectic
1891	Jalan Transfer	17a	238	Shophouse	Late Straits Eclectic
1892	Jalan Transfer	17b	238	Shophouse	Late Straits Eclectic
1893	Jalan Transfer	27	55	Shophouse	Early Transitional
1894	Jalan Transfer	29	55	Shophouse	Art Deco
1895	Jalan Transfer	31	56	Shophouse	Art Deco
1896	Jalan Transfer	33	56	Shophouse	Art Deco
1897	Jalan Transfer	43	441	Shophouse	Art Deco
1898	Jalan Transfer	45	441	Shophouse	Art Deco
1899	Jalan Transfer	47	441	Shophouse	Art Deco
1900	Jalan Transfer	49	397	Shophouse	Art Deco
1901	Jalan Transfer	51	397	Shophouse	Art Deco
1902	Jalan Transfer	65	266	Shophouse	Art Deco
1903	Jalan Transfer	67	267	Shophouse	Art Deco
1904	Jalan Transfer	69	268	Shophouse	Ocean Liner International

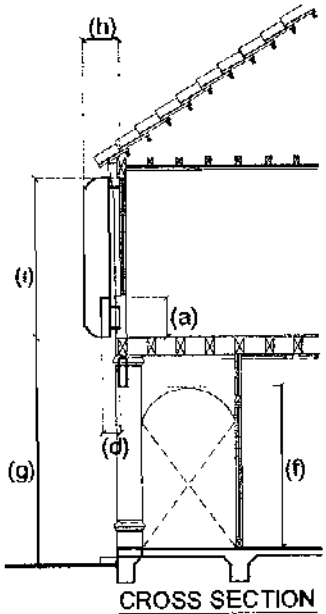
ANNEXURE D

ANNEXURE E

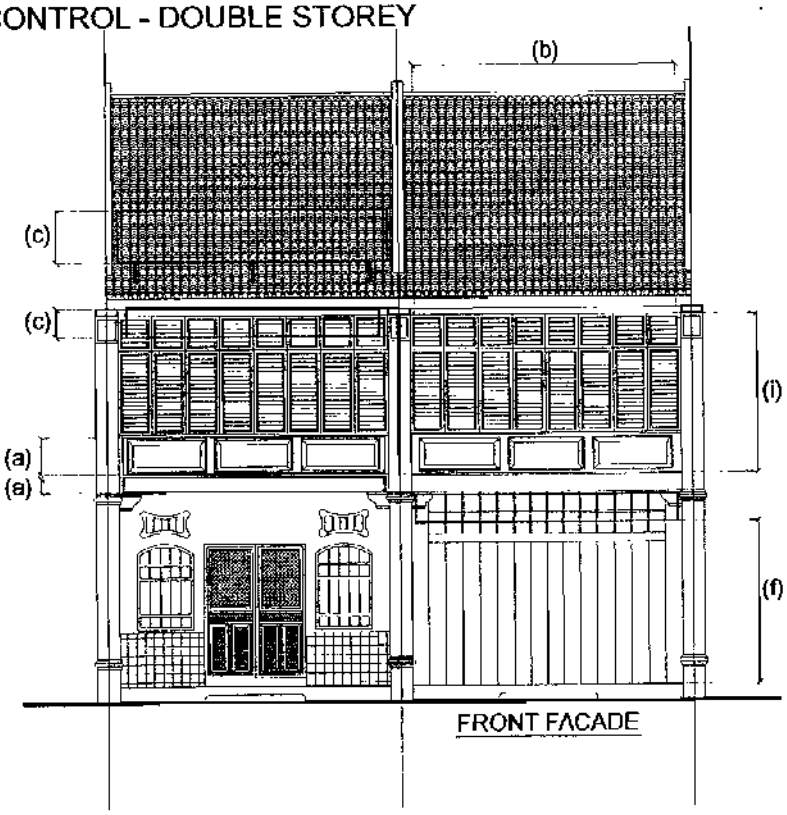
ADVERTISEMENT CONTROL - SINGLE STOREY



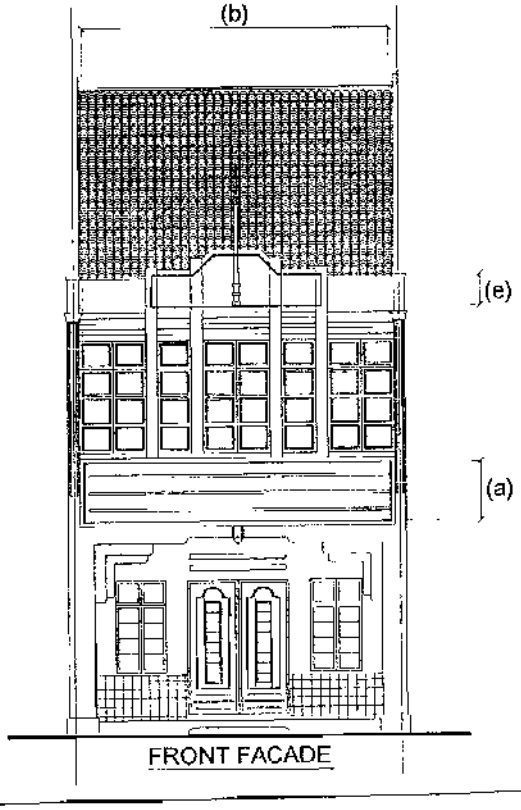
ADVERTISEMENT CONTROL - DOUBLE STOREY



CROSS SECTION

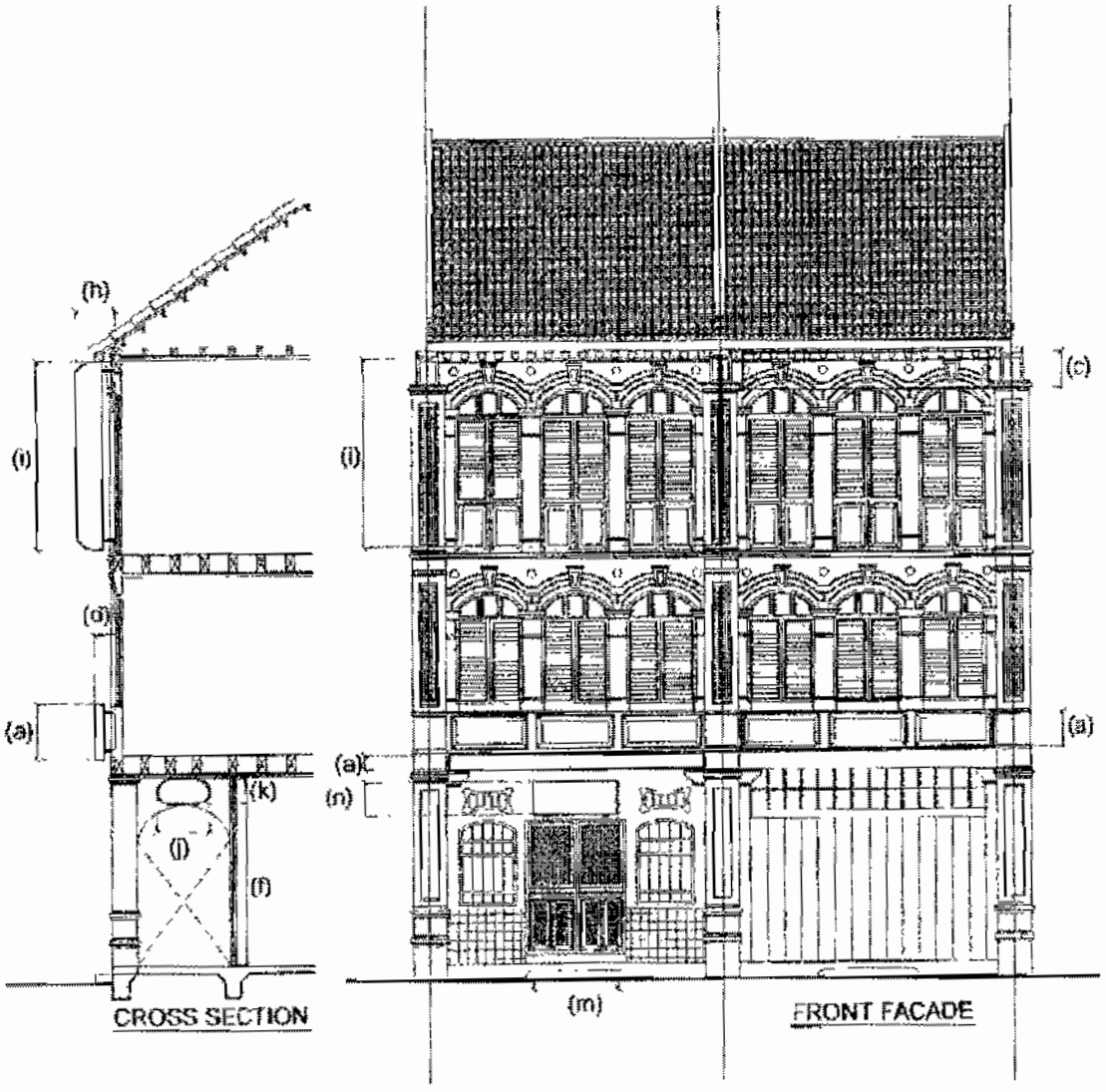


FRONT FACADE



FRONT FACADE

ADVERTISEMENT CONTROL - 3 STOREY



MAP

N
W
E
S
N.T.S
Map : Conservation Area
Core Area
Buffer Zone
Core Area
Buffer Zone

FIGURE

Figure 1: Heritage Category 1 & 2 - Core Area

Category 1

Category 2

Core Area

N

W

E

S

Figure 2 : Heritage Category 1 & 2 - Buffer Zone

Category 1

Category 2

Core Area

Buffer Zone

N

W

E

S

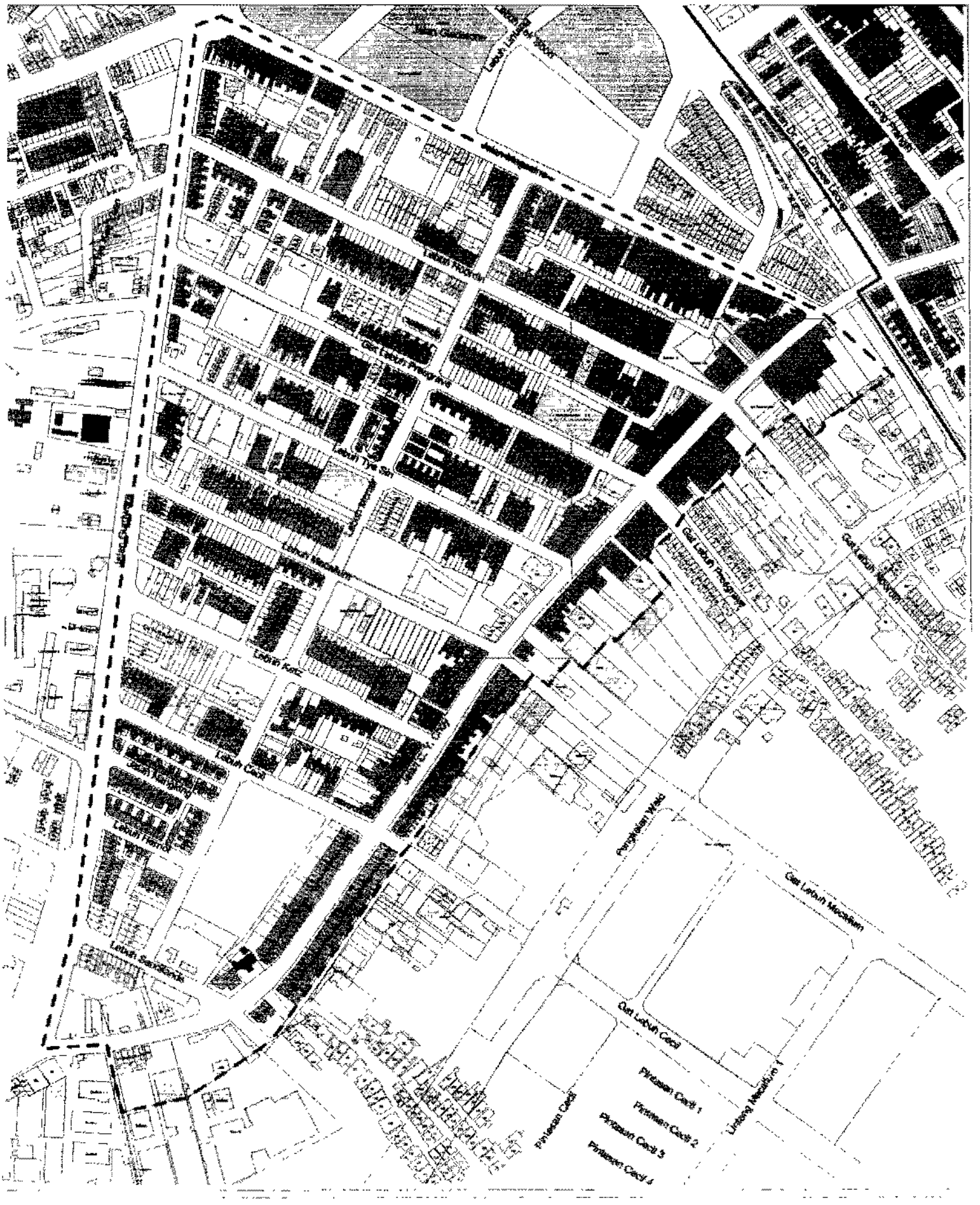


Figure 3 : Seven Street Precinct

Category 1

Category 2

7 St Precinct

N
W E
S

Figure 4: Infill Development & Replacement - Core Area

Infill Development

Replacement

Core Area

N

W

E

S

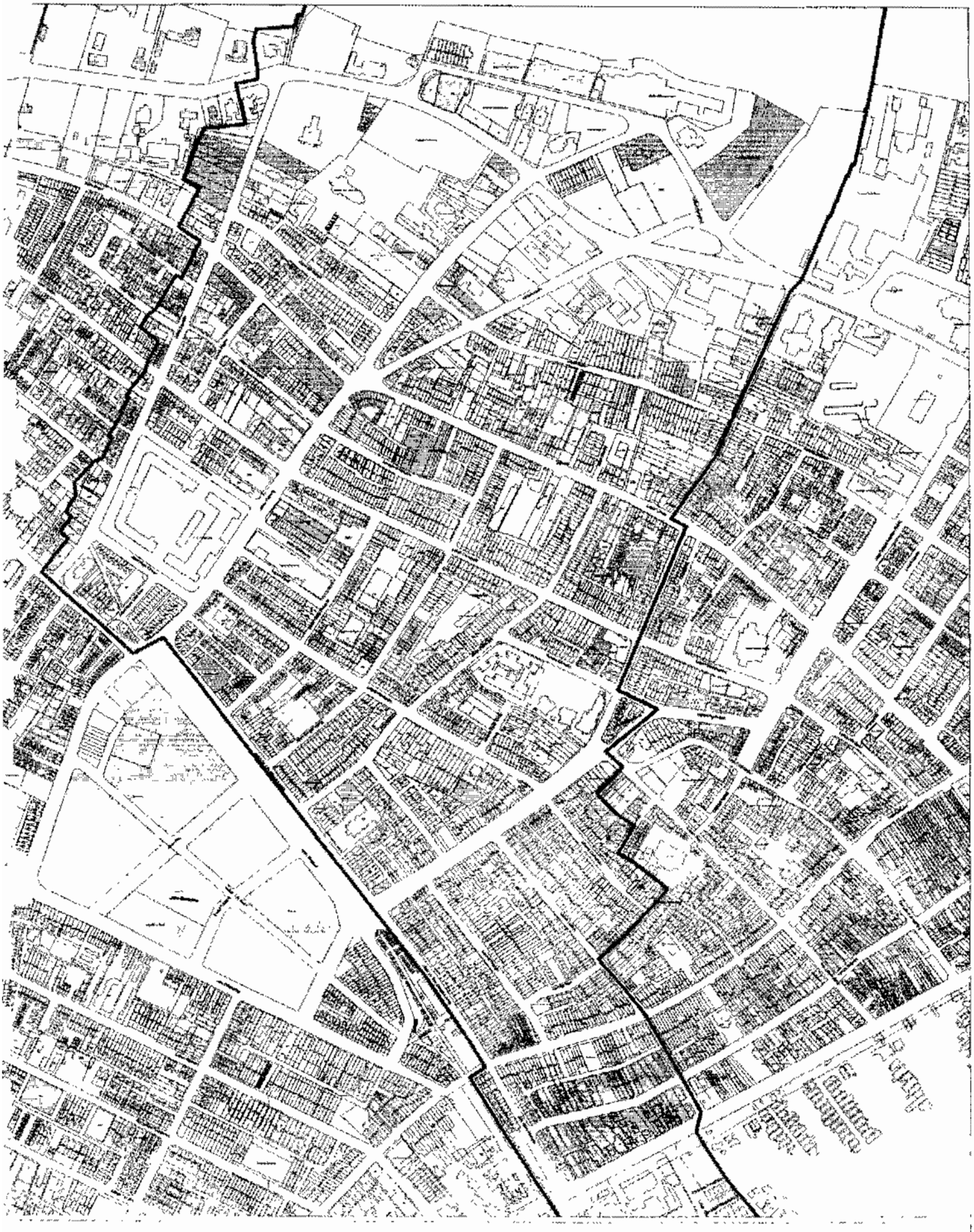


Figure 5 : Infill Development & Replacement - Buffer Zone

Infill Development

Replacement

Core Area

Buffer Zone

N

W

E

S

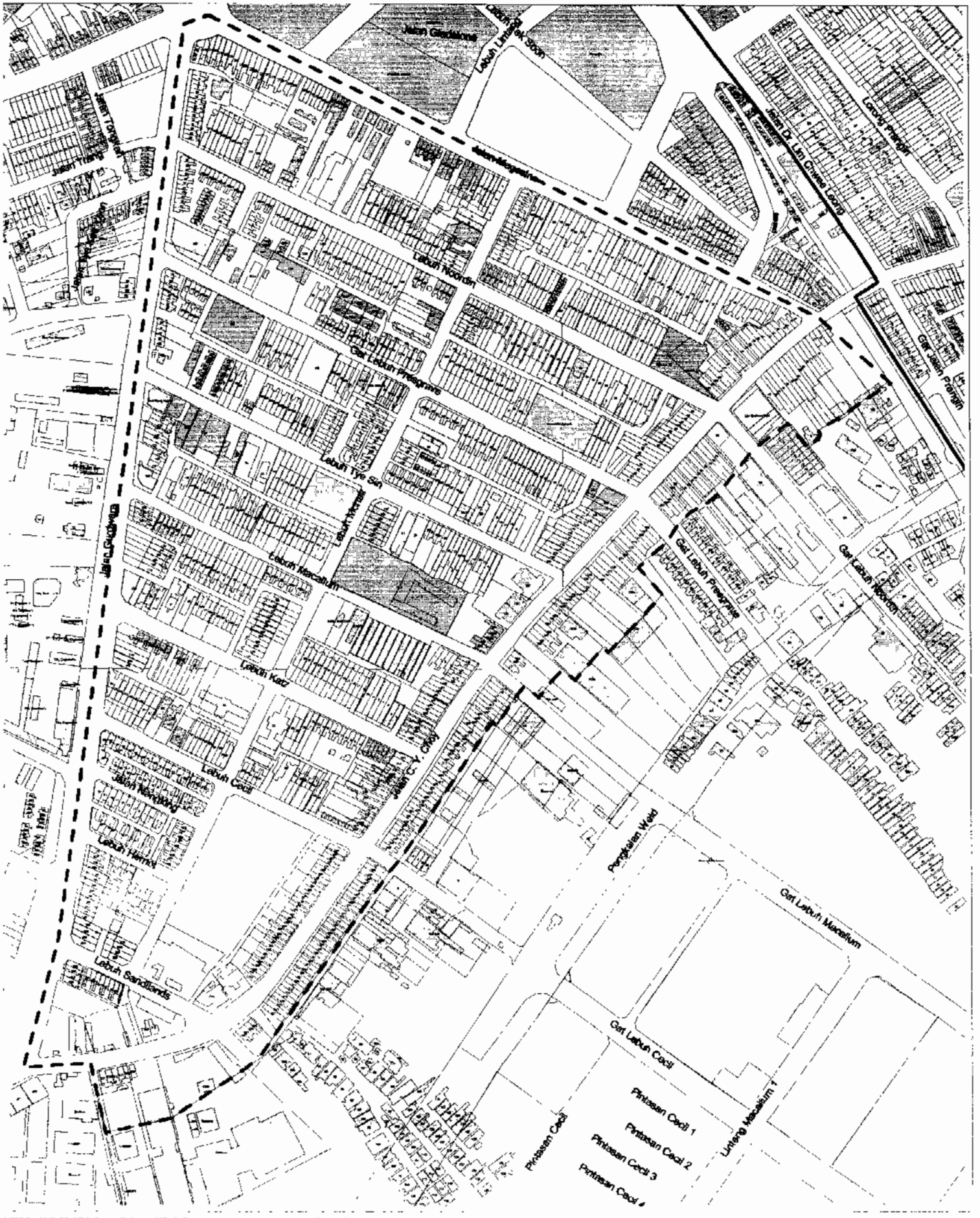


Figure 6 : Infill Development & Replacement - 7 St. Precinct

Infill Development **7 St Precinct**

Replacement

N
W E
S

Figure 7: Building Height Control In Core Area

Legend

- Core Area Boundary
- Maximum 18 metres
- Maximum 11 metres
- Maximum 7.5 metres
- Maximum 4 metres
- Similar Height With Adjacent Buildings

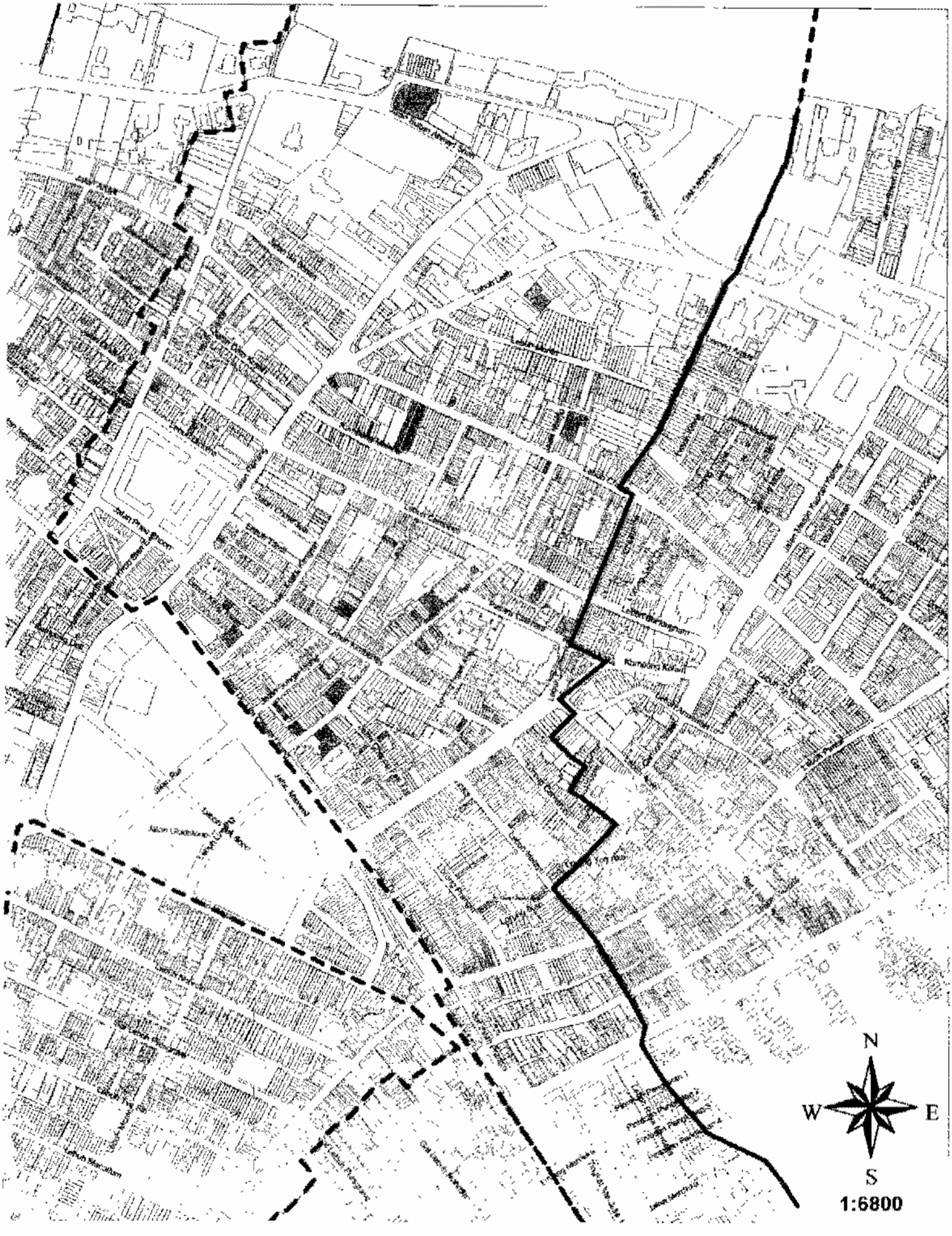


Figure 8 : Building Heights Control In Buffer Zone

Buffer Zone
Core Area

Maximum 18 metres
Similar Height With Adjacent Buildings

Maximum 11 metres
Maximum 7.5 metres
Maximum 4 metres

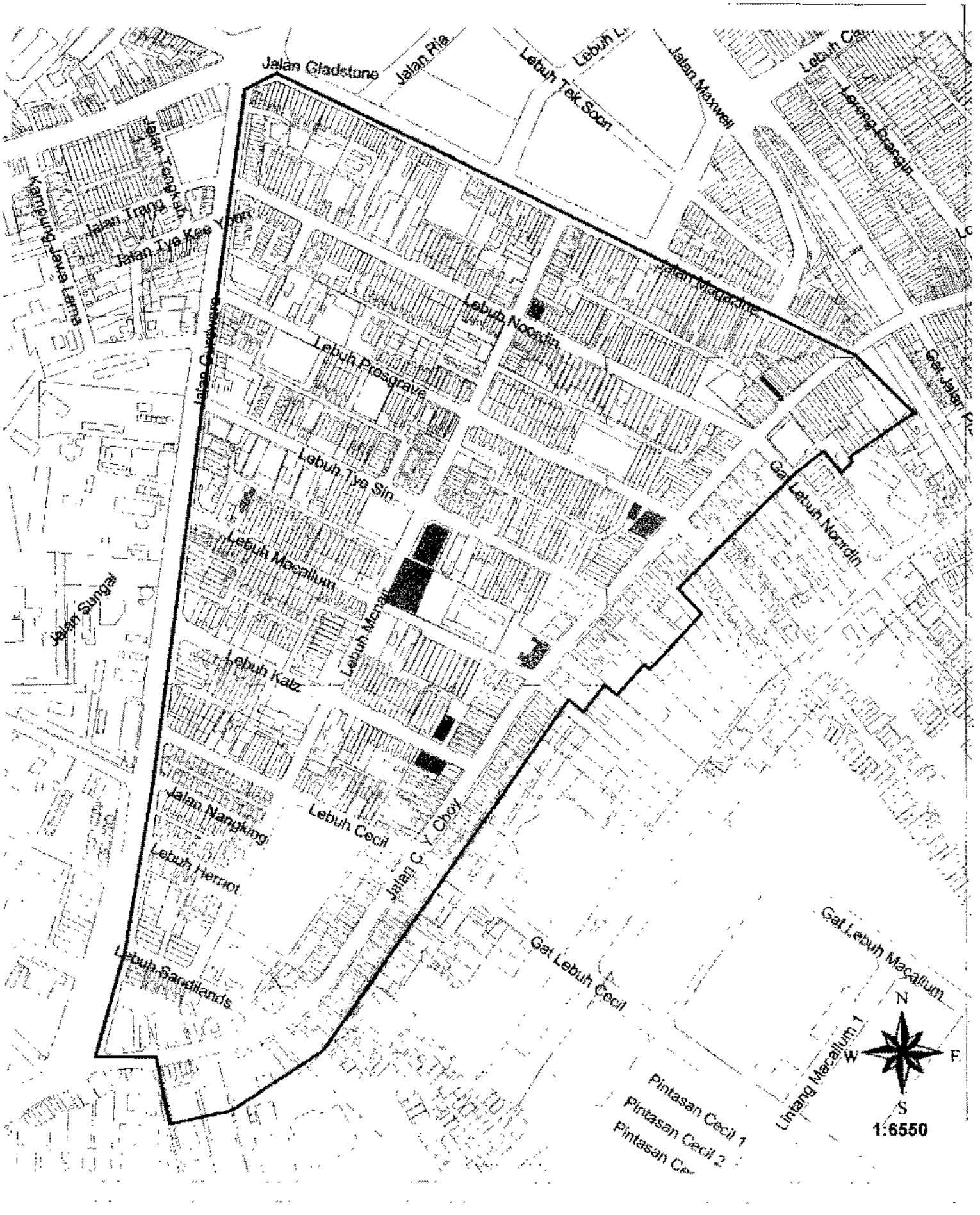


Figure 9: Buildings Height Control In Conservation Zone 1

ZONE 1
- Maximum 18 meter
- Maximum 11 meter
- Maximum 7.5 meter
- Maximum 4 meter
- Similar Height With Adjacent Buildings Or Less

THE STUDY ON THE IMPROVEMENT AND CONSERVATION OF HISTORICAL URBAN ENVIRONMENT IN THE HISTORICAL CITY OF MELAKA

SUMMARY REPORT

JFY 2002

TABLE OF CONTENTS

1.0 INTRODUCTION

1.1 Study Background 1
1.2 Study Objectives 1
1.3 Concept of Conservation According to UNESCO 1

1.4 Study Area and Its Profile 2
1.5 Study Approach 2
1.6 Study Organization 2

2.0 EXISTING SITUATIONS AND PLANNING ISSUES

2.1 Review of Previous Studies 3
2.2 Socio-economic Survey 5
2.3 Tourist Behaviour and Characteristics 5
2.4 Exiting Situations in the Study Area 5
2.5 Public Participation 8
2.6 Existing Institutional Setup and Legal Provisions on Heritage Management 10
2.7 Identification of Planning, Environment and Conservation Issues 12

3.0 PROPOSED AREA WIDE DEVELOPMENT PLAN

3.1 Defining the Area Wide Development Plan 14
3.2 Development Concept 14
3.3 Proposed Area Wide Development Policies and Strategies 15
3.4 Proposed Area Wide Development Plan (AWDP) 22

4.0 PILOT AREA IMPROVEMENT PLANS

4.1 Outcomes of the Public Participation Workshop 2 24
4.2 Proposed Pilot Area Improvement Schemes 24

5.0 COST ESTIMATE OF PROPOSED IMPROVEMENT PROJECTS

5.1 Estimated Cost for the Proposed Pilot Projects in Zone 5 31
5.2 Estimated Cost of Similar Improvements to Study Area 31
5.3 Sources of Possible Funding for the Improvement Projects 31
5.4 Time Schedule for Proposed Improvement Projects 32

1.0 INTRODUCTION

1.1 Study Background

On the official request from the Government of Malaysia to conduct a Study on the "Improvement and Conservation of Historical Urban Environment in the Historical City of Melaka", the Japan International Cooperation Agency (JICA), the official agency responsible for the implementation of the technical cooperation for the Government of Japan has decided to conduct the Study.

1.2 Study Objectives

The objectives of the Study are:

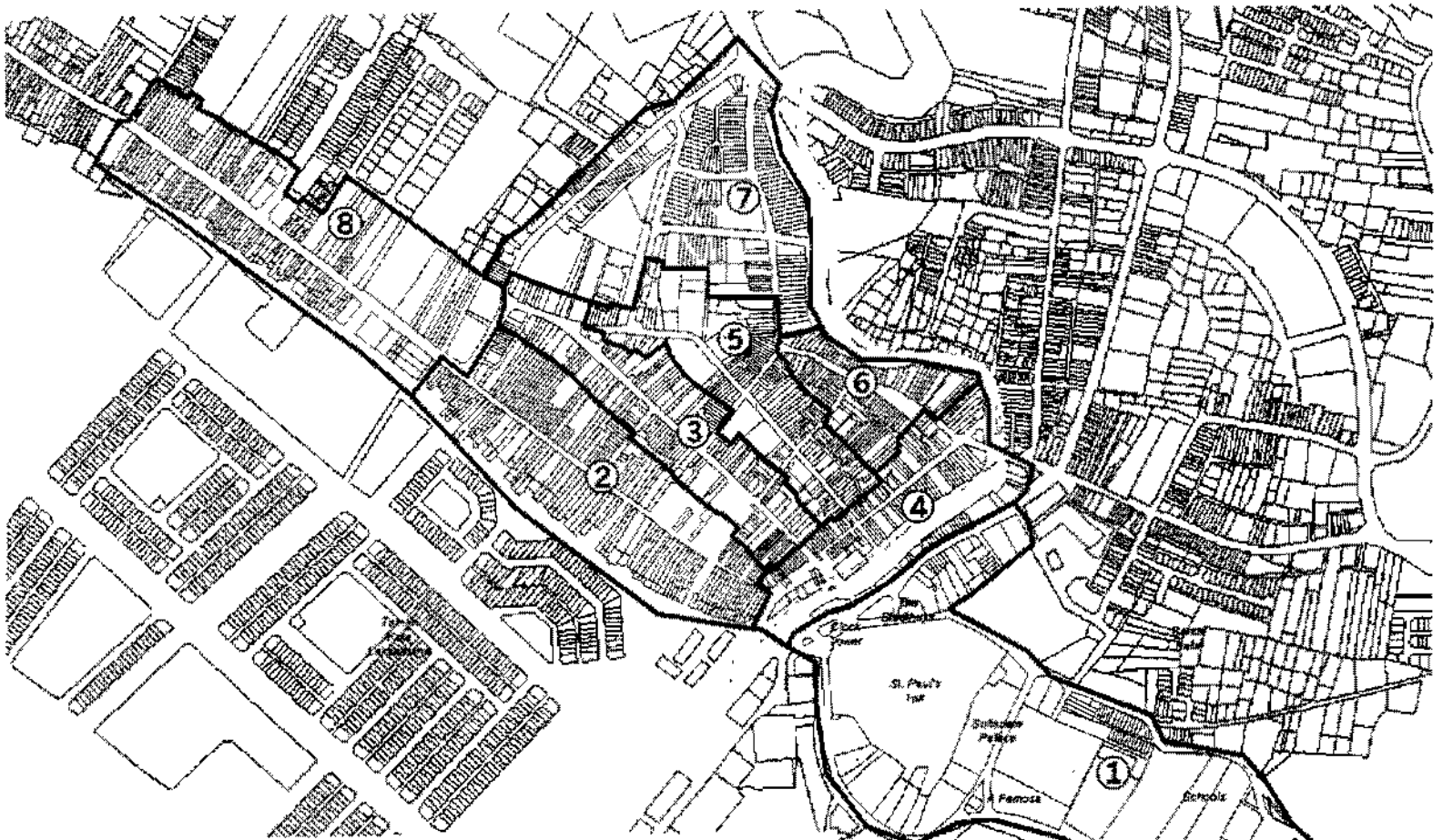
a. to formulate the pilot plan for sustainable improvement of urban environment and conservation of character as historical heritage through local community's participation in the planning process, with emphasis on harmonization with economic activity such as tourism.
b. to provide principle guideline which stimulate the local community's participation in the planning process.

1.3 Concept of Conservation According to UNESCO

"The conservation of historic towns and urban areas" is understood to mean **those steps necessary for the protection, conservation and restoration of such towns and areas as well as their development and harmonious adaptation to contemporary life.** (see UNESCO's "recommendation concerning the safeguarding and contemporary role of historic areas" (Warsaw – Nairobi, 1976))

The principles and objectives on the conservation of historic town require that :

- → The conservation of historic town should be a part of **coherent policies** of economic and social development.
- → Qualities to he preserved include the **historic character** of the town and all those materials and spiritual elements that express this character,
- → **Participation and involvement** of the residents,
- → Conservation of historic town **demands prudence**, a systematic approach and discipline.



Sub Zones

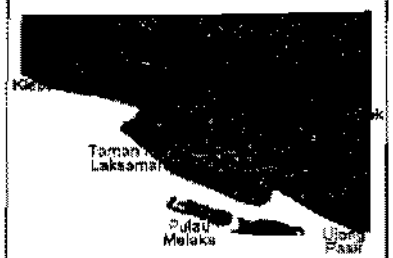
1. The Civic Buildings (Within St. Paul's Hill & Schools)
2. Jalan Tun Tan Cheng Lock (Former Upper Class Area)
3. Jalan Hang Jebat (Special Event Tourism/Jonker Walk) Lorong Hang Jebat (Riverside)
4. Lorong Hang Jebat and both sides of Melaka River
5. Jalan Tokong, Jalan Tukang Emas and Jalan Tukang Besi (Symbol of Multiculturalism and Old Trade)
6. Jalan Kg. Pantai (Godown and Storage Area)
7. Kampung Hulu & Jalan Kubu (Former Malay settlement & Transition Zone)
5. Tengkera (Commercial & Residential)

The Study On The Improvement And Conservation Of Historical Urban Environment In The Historical City Of Melaka

LEGEND

Study Area

1. Area : 0.614 sq.km / 151.74 Ac.
2. No. of Sub Zone : 8 Zones
3. Streets involved :
   - Jalan Tun Tan Cheng Lock
   - Jalan Hang Jebat
   - Lorong Hang Jebat
   - Jalan Tengkera
   - Jalan Kubu
   - Jalan Kampung Hulu
   - Jalan Portugis
   - Jalan Masjid
   - Jalan Kampung Pantai
   - Jalan Tukang Emas
   - Jalan Tukang Besi
   - Jalan Tokong
   - Jalan Kasturi
   - Jalan Lekiu
   - Jalan Laksamana
   - Jalan Gajah Berang (Partly)
   - Jalan Ong Kim Wee (Partly)



Not To Scale

Figure 1 : The Study Area and 8 Sub Zones

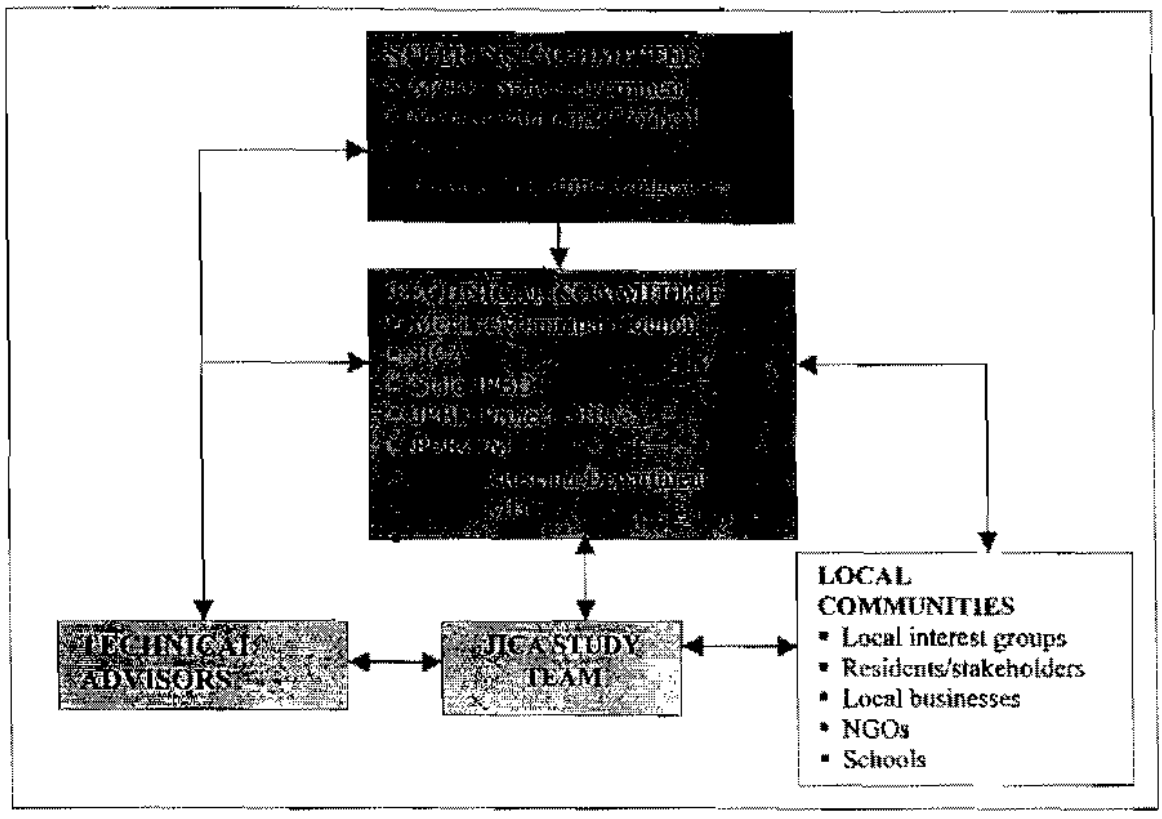


Figure 3: Study Organization Set Up for This Study

2.0 EXISTING SITUATIONS AND PLANNING ISSUES

2.1 Review of Previous Studies

A review of the various past study reports was conducted to elucidate the various past planning efforts carried out, as well as to extract applicable data for this Study. The past studies examined included the following:

Statutory Plans Prepared According to Town and Country Planning Act

(a) Majlis Perbandaran Melaka Bandaraya Bersejarah Structure Plan (1993)
(b) Local Plan Block 1 and 2 Majlis Perbandaran Melaka Bandaraya Bersejarah (1994).
(c) State of Melaka Structure Plan (Review) (2002)

Non-Statutory Plans Commissioned by the Melaka State Government/MPMBB

(a) Melaka Heritage Area Plan for Jalan Tun Tan Cheng Lock and Jalan Hang Jebat/ Gelanggang (1994).
(b) Development Plan for the Conservation Zone in Melaka Historic City (1994).
(c) Melaka River Rehabilitation for Majlis Perbandaran Melaka Bandaraya Bersejarah (2002)
(d) Action Plan for Conservation in the Historic City of Melaka (2002), by UTM

through the studies on a selected Pilot Project Area, is an attempt to demonstrate the type of detailed analyses required for preparing implementable conservation or urban improvement plans.

2.2 Socio-Economic Survey

Although this study is to rely on secondary data as much as possible, a 200 sample household socio-economic survey was conducted among a sample of selected households in the Study Area to ascertain among others, the socio-economic background of the residents; the condition of the premises they live in; the nature of the business carried out; the adequacy and sufficiency of the amenities available in their precinct, their perception on elements for conservation, and the type of factors they considered important for improvement to their living environment.

A structured questionnaire was used in a face-to-face interview with the selected respondents by a team of trained field enumerators under the direction of a supervisor.

Some of the major findings of this survey are:

- residents in the Study Area perceive Zones 1 to 5 to have some historical and cultural features that need to be conserved, while Zone 1,2,3,5 have unique architectural features.
- Existing economic activities, new activities, integration of the communities are seen as quite important for the developed and improvement of the Study Area..

2.3 Tourist Behaviour and Characteristics

Analysis on the tourist behaviours are carried out using data obtained from the tourism survey conducted under the UTM 2000 study. Analyses were done on their level of satisfaction with the tourist attractions in Melaka, priority of visit to different areas in the conservation zone, and type of activities they preferred.

Interest in heritage and the unique architectural blend was also the main motive for visiting the area among foreign tourists (58%). More importantly, the majority of foreign tourists included a walking/trishaw tour of the old quarters as part of their itinerary (83%).

The majority of foreign tourists and domestic tourists were satisfied with the quality of the accommodation facilities and the variety of tourist attractions. Both groups of tourist rated the quality and authenticity of the attractions as being above average. Finally, both foreign and domestic tourists rated lowly the quality of the tourist guides and the whether or not the real attractions matched their pre-visit tourist image.

2.4 Existing Situations of the Study Area

(1) Population in the Study Area

- The total population in the Study Area encompassing the eight zones is 2,790 or 4.3 % of the MPMBB population of 64,626.
- While the Chinese population in the State is less than a third (31.1 %) of the total, the Study Area is predominantly Chinese at 82.3 %. The Malay and Indian population are 10.9 % and 3.0 % respectively.

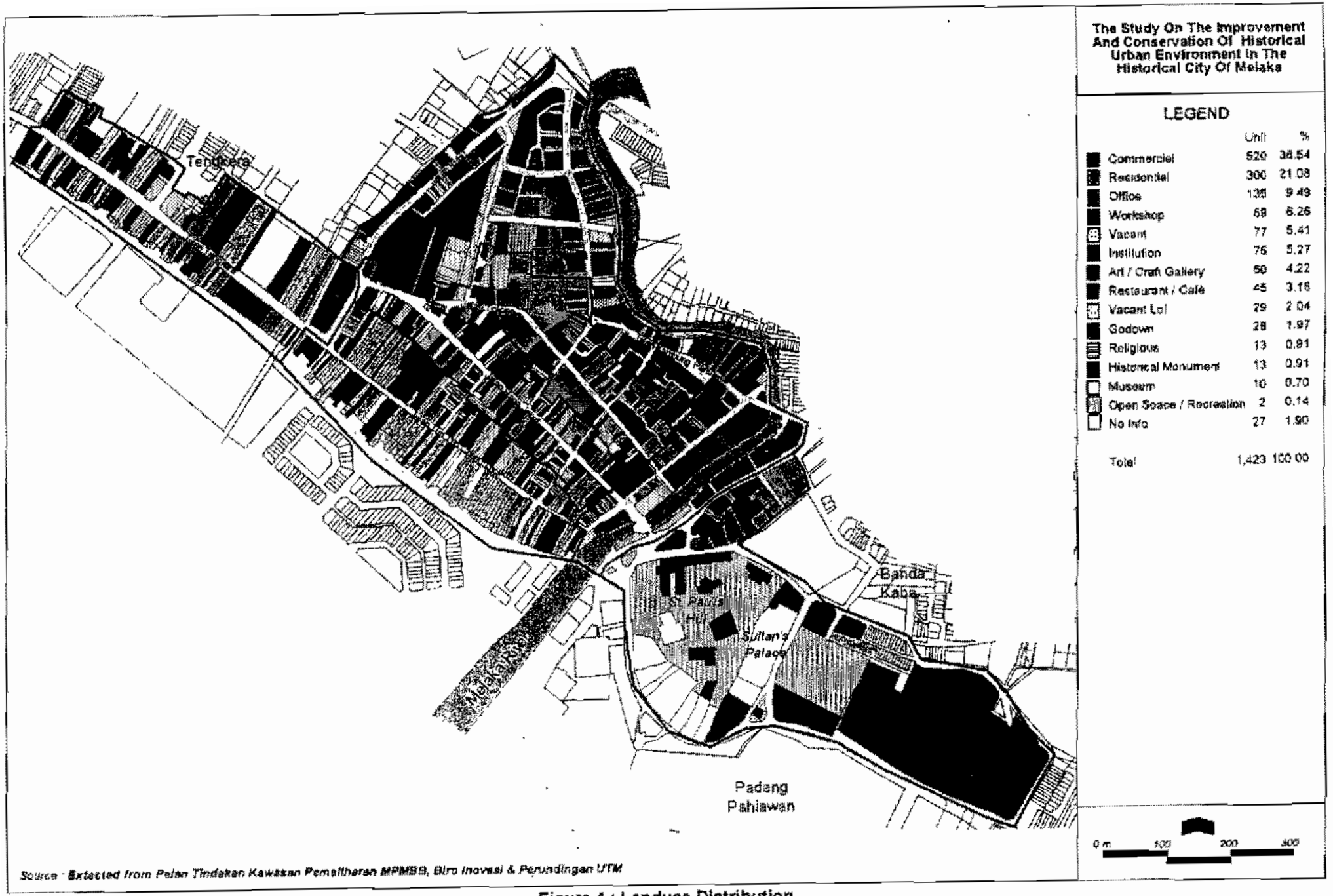
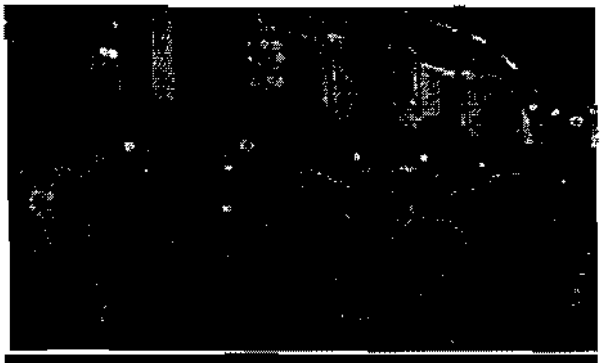


Figure 4 : Landuse Distribution

(6) Tourist Attractions and Facility

- The main tourist attractions within the Study Area are located on and around St. Paul's Hill in Zone 1. These attractions comprise the restored civic buildings from the Dutch and British colonial days as well as the only remaining structure associated with the Portuguese period i.e. the A Famosa..
- The most famous and also controversial tourist activity or Special Tourism Event within the Study Area is the Jonker Walk. This weekend activity was started about a year ago involving the closure of Jalan Hang Jebat (Jonker Street) from 6 p.m. to 11 p.m. on Friday, Saturday and Sunday. The original intention was to allow traders to peddle handicrafts so as to create a night activity for tourists but it has received a lot of criticism in the media mainly because it gives the appearance of just another Malaysian night market (pasar malam).



Activity has bring night life to the historical residential area

- Other activities for tourists include activities during festive days, and the river cruise.

(7) Other Services

- Solid waste collection in the Study Area is provided by MPMBB by manual collection using garbage trucks. Garbage collection cannot be conducted along back lanes as most areas have no back lanes. Bins are too small and often overflowed.

- The old bucket system of night soil collection was largely replaced with individual septic tanks system in this part of Melaka. However, the local authority is in the process of implementing a centralized sewage system to ensure waste is properly treated at a centralized facility.

- Open curbside drain is the prevailing drainage system in the Study Area and many are laden with solid waste. It is therefore a question of good maintenance practice by the authority and cooperation from residents in keeping the drains free of garbage so that they will not be clogged up during heavy rain.

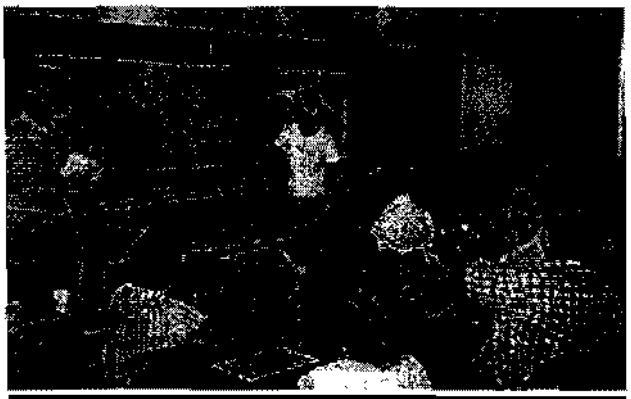
- Utilities such as electricity and water supplies are adequately provided. However exposed aerial lines on poles, have contributed to unsightly streetscapes in the historical area. Fire is a recognized hazard in the historical areas especially in zones other than zone 1. This is on account of the proximity of these buildings and the extensive use of timber in the buildings.

2.5 Public Participation

Two public participation workshops and a focus group discussion were conducted. Outcomes of these public participation excises were described in detailed in Section 4.

(1) Public Participation Workshop #1

The objectives of the first public participation workshop are:



Active participation of Group Discussion

Group Presentation of Issues

Various issues are gathered from the public participation workshops and group discussion. These issues are reflected together with others that are derived from analyses of the socio-economic survey results and tourist survey data, in the Section 2.7.

2.6 Existing Institutional Set up and Legal Provisions on Heritage Management

Presently three government agencies – one Federal one two State and one local authority – are entrusted the task of safeguarding the cultural heritage of the State. Between them they carry out preservation and conservation work on identified monuments and buildings.

(1) Department of Museums and Antiquities

The **Department of Museums and Antiquities** is a Federal Department, which operates under the provisions of the **Antiquities Act, 1976**, to preserve national heritages. Under this provision, the Department of Museums and Antiquities confined its functions to the protection and preservation of those gazetted national and state heritage buildings or monuments only. This legal provision hence does not provide the necessary protection on non-heritage or non-gazetted buildings such as those found abundant in the Melaka conservation area.

(2) Melaka Museum Corporation (PERZIM)

The **Melaka Museum Corporation (PERZIM)** is the other State agency which administers and manages the conservation of heritage sites in the State working jointly with MPMBB and other local authorities under the powers conferred by the Preservation and Conservation of Cultural Heritage Enactment for the State of Melaka, 1988. Under the Enactment, **PERZIM** is conferred with the authority to declare a certain cultural heritage by notification in the gazette, which by virtue of its appearance or significance is to be subjected to preservation and conservation. Once a cultural heritage is declared as such, it become a controlled heritage whereby the owners' freedom to deal with the property is somewhat restricted.

(a) Its scope is rather wide and straddles across the job functions of the Federal Museum which is governed by the Antiquities Act, 1976.
(b) Furthermore, "cultural heritage" as defined in the Enactment includes "antiquity, historical object, historical site, works of art, coins, special architectural, aesthetic, historical, cultural, scientific, economic and any other interest or value". This scope extends beyond the jurisdiction of the MPMBB.
(c) MPMBB functions in providing municipal services, administration and the enforcement of regulatory measures. It has neither the trained manpower to look after conservation areas, nor the ready guidelines to impose building controls specifically for designated heritage buildings.

2.7 Identification of Planning, Environment and Conservation Issues

The following are issues were obtained from the Public Participation Workshops, analyses of the socio-economic survey and tourism surveys and various analyses of the present situations carried out in this Study. These are given in the following 5 categories:

(1) Socio-economic and Demographic Changes

- Economic declines with loss of traditional trades, while facing pressure from new and modern services and commerce,
- Declining employment opportunity due to relocation of commercial establishment, warehouses,
- Repeal of Rent Control Act of 1966 which forces out some of the local businesses and traditional traders,
- Out migration of younger population and thus loss of heritage and cultural inheritance opportunity from the older to the young generations,
- Pressure from outsiders in redevelopment of properties,
- Negative impacts from new and tourist related businesses.
- Lack of local leadership or grass-root organization,
- Local businesses affected by such events as Jonker Walk Bazaar.

(2) Deteriorating Urban Environment and Streetscape

- High speed traffic threatening safety of pedestrians and residents,
- Traffic noise and air pollution,
- Need to reduce through traffic by better traffic information and signages,
- Need to control building and land uses to reduce traffic demand,
- Indiscriminate on-street parking causing congestion and noise,
- Uncontrolled loading and unloading of large trucks causing congestion and noise,
- Uncontrolled commercial signage causing poor and messy townscape hence lost of cultural/heritage values,
- Intrusion of new development/buildings affecting traditional architectural elements and designs,
- Unkempt and unhygienic back lanes.
- New uses (karaoke, western style café and pubs) causing excessive noise until the night and increase in traffic/parking.

3.0 PROPOSED AREA WIDE DEVELOPMENT PLAN

The various planning issues have already been described in details in the previous section. These planning issues can thus be regarded as problems that warrant attention, but also opportunities for carry out various initiatives such as the introduction of new procedure for conservation and improvement of the living urban environment.

3.1 Defining the Area Wide Development Plan

The proposed AWDP covering the Study Area, can be regarded as **equivalent** to an "Action Plan", as it covers the sub-area as designated within the Local Planning Area of Melaka City.

However, because of the unique status of this Study Area in having a concentration of many historically significant buildings and other assets of the country, the proposed AWDP can be a reference and model for preparing **"A Special Area Plan"** within the wider Local Plan for the conservation area.

In terms of contents, this Special Area Plan **"A Comprehensive Urban Improvement Plan"** for the conservation area of Melaka and therefore it must have a clear vision or image towards which the plan aims to achieve. This gives rise to the formulation of an overall **development concept** that is in line with the wider Local Plan or Structure Plan. The Special Area Plan must also have a set of clear **policies and strategies** to guide the implementing authority in achieving the goals.

3.2 Development Concept

In formulating the AWDP, the Study Team tries to envision a desirable future image for the Study Area. It is clear that within the Study Area, by virtue of the historical events and changing governments over the years, distinctive enclaves can be clearly demarcated. Such is the unique feature of Melaka and they should be further developed to aid in strengthening local identities and uniqueness of an enclave or sub-area.

These concepts, when adopted by the authority shall serve as the **guiding principles** for the promotion, implementation and management of all future conservation efforts or projects for the Study Area. (Figure 5)

C-1: Designation of conservation core and buffer zones to help implement and enforce conservation policies and guidelines;

C-2: Formulation of unique development themes by zones to facilitate systematic and coherent implementation of conservation efforts;

C-3: Development of a focal point as a main gateway into the historical area with well coordinated tourist services to cater for visitors and improve the presentation of the historical significance of Melaka;

C-4: Development of a contiguous pedestrian network incorporating pocket parks, exclusive pedestrian streets, pedestrian bridges, five-foot ways and riverside

promenade, as well as introducing traffic calming and streetscape improvement measures;

C-5: Promoting and developing harmonious streetscapes by enforcing more uniform building signage, street furniture, landscape and infrastructure guidelines;

C-6: Introducing a public transport mode with fringe off-street parking to encourage park and ride system in order to reduce traffic within the conservation area and hence improve the quality of the living environment and level of safety;

C-7: Formulation of a management framework and implementation mechanism/ partnership so that conservation and improvement efforts can be realized with the strong participation of the local community and at the same time contributes towards capacity building of the local authority and related agencies.

3.3 Proposed Area Wide Development Policies and Strategies

The above guiding principles or development concepts must be first translated into more concrete policies or strategies. The proposed development policies and strategies for the AWDP are given below, each with a brief description.

(1) Three Overall Development Policies

Three overall development policies were developed as given below. These overall policies are to provide basic directions and from which more concrete actions or strategies are built on.

P-1: To designate and gazette Zones 1 to 6 as the 'Historical Conservation Core'

Zone 1 to 6, coinciding with the designated area for the application of UNESCO's World Heritage listing shall be designated as the 'Historical Conservation Core'. Consequently, all historical buildings within these 6 zones must be identified and thoroughly researched with the help of PERZIM and MHT; and should be gazetted and protected by the Heritage Act.

P-2: To designate zone 7 and 8 as Buffer Zones to ease the development pressure on the 'Historical Conservation Core'.

Zones 7 and 8, at the fringe of the 'Historical Conservation Core' have a mixture of residential and commercial land uses, with lesser significant historical buildings within them. As a means to protect and 'buffer' the more important 'Historical Conservation Core' from urban development pressure, a limited amount of redevelopment on non-significant buildings may be allowed, but with strict control of the new building use, density, heights, plot ratio and design so that such redevelopment would not jeopardize the conservation efforts on the core area. Plot ratio of 2.5 and a building height of not exceeding 4 storeys as given in the Local Plan, should be strictly enforced.

buses, cars) to another slower speed, environment-friendlier mode like walking, bicycle, electric streetcar or trishaw.

S-3: To Encourage Adaptive Reuse of the Dilapidated Warehouses at the River Mouth for Tourism Purposes

The existing warehouses along the riverside (currently used as stores by the Marine Department of Melaka) should be carefully developed with a strategy to conserve the character of these structures in portraying Melaka's role as an important trading post in history. Replacement of these warehouses with modern multi-storey buildings must not be allowed.

These warehouses can be renovated internally and used as commercial premises, with appropriate information and exhibition displays of various themes. A good example of theme development would be the use of one of these warehouses for a 'Spice Centre'. Ultimately, this form of development will revitalize the former dockland area and more importantly, will help divert and 'contain' mass tourists to the core area around the civic and dockland area.

S-4: To Step-up on the Strict Enforcement of Development Standards and Guidelines Within the Conservation Core

Within the 'conservation zone' all allowable commercial activities or otherwise must be strictly controlled within the allowable premises. Overflow of activities, onto 5-foot ways, side ways, or even on the streets must be strictly prohibited and enforced. In general, all recognised activities must be confined within the limit of the 'premises', unless otherwise allowed and controlled. Over flow of activities often affect the original atmosphere or environment of the place. Loud music from cafes or karaoke lounges are examples of such intrusive elements Historical events, may be recreated as yearly activities and attractions to the heritage site, both as a draw for visitors as well as increasing the awareness of such historic events to the local residents especially the younger generations

On the other hand, relocation of well known schools from the heritage zone is not recommended. Schools are an important fabric of the urban environment that ensure attractiveness of the inner core as a residential area. Similarly, relocation of funeral parlours, coffin makers, religious related goods retails or manufacturers, is not recommended. Retention of these uses or activities is part and parcel of the conservation strategy. Training of cultural artists, like cultural dancers, shall be encouraged with the assistance of PERZIM and local communities.

(2) Strategies on Tourism Development and Management

S-5: To Revitalise the Role of Melaka River through a Riverside Redevelopment Programme.

The Melaka River should be 'celebrated' as an attractive element within the historical core, as a linkage between the civic and settlement zones. Riverside promenades shall be developed together with additional orientation and renovation of buildings to face the river Along these

if the Jonker Walk event is to be reviewed, or to remain on Jalan Hang Jebat if the event is to continue.

Thus, pedestrian walkways shall be introduced on one side of Jalan Tun Tan Cheng Lock, Jalan Hang Jebat, Jalan Tokong/Tkg Besi/Tkg Emas, Jln.Hang Lekir, Jalan Hang Lekiu. Pedestrian streets include Jalan Hang Kasturi, Jln Kg.Kuli.

All five-foot way along shophouses must be recovered, especially along Lrg.Hang Jebat, Jalan Kg.Pantai, Jln Kg.Hulu, Jalan Kubu where pedestrian walkways are not provided. Five footways along residential rows may be encouraged but not compulsory, so as to ensure the privacy of the local residents.

S-8: To Divert Through Traffic Away from the Conservation Area

Through traffic should be channeled away from the Study Area as much as possible. Within the area, traffic calming measures shall be employed as much as possible to reduce speed of vehicles, thus improving on the safety of pedestrians and other slow speed modes of transport. For this reason, traffic operation for Jalan Temenggong and Jalan Chan Koon Cheng, Jalan Gereja will be altered. A clearer system of pairs of one-way streets shall be applied with the confusing two way operation on short stretches on Jalan Kg.Pantai and Jln.Kg Hulu be abolished.

The system of one-way traffic operation works well, if the streets are narrow and there is another parallel street close by to function as a pair. Through traffic shall be diverted with carefully designed traffic guide signs placed strategically at the entrances of streets to the Study Area. Such signs must be consistent and present no confusion to visitors.

S-9: To Increase Parking Facilities at Fringe Areas

Parking space shall be increased and improved, and to be located at off-street facilities e.g., newly constructed 2-3 storey car parks. Off-street car parks shall be provided at the fringe of the 'conservation zone' wherever space is available. Public toilets shall be provided at the off-street parking and the multi-storey car park building. To encourage 'park and walk or park and ride', pedestrian walkway network and public transport stops shall be planned to connect these facilities.

On street parking shall be retained along streets where pedestrian traffic is low, and where there is a concentration of commercial establishments providing services to the locals, such as Jalan Kg.Pantai, Jln. Kg.Hulu, Lrg Hang Jebat, Jln Tengkera. Pockets of on street car parks can be incorporated into streets with pedestrian sidewalks, and intended for the local residents.

items, etc) for local residents, related religious goods and services, restaurants serving local cuisines.

Allowable Uses — *Tourist type low density accommodation, western / open-air With conditions: café, tourist type souvenir shops, tourist type restaurants, convenient stores.*

Prohibited Uses: — *Large tourist hotels and restaurants, supermarket, mini market, hypermarket, fast food chain stores (such as KFC, Mc Donald, etc), tuition or private college centres, karaoke lounges, night clubs, discos, bird nest harvesting, vehicle repair workshops, transport depots, go-downs for goods that are fire hazards (petrol, gas tanks, building materials, etc)*

S-13: To Promote the Establishment of Interpretation Centres as a means of Improving Cultural Presentation and Nurturing Community Spirits

A series of interpretative centres must be created to support the VC. At the IC, information on each community shall be well presented to the visitors. Facilities like rest areas, public toilets shall be provided. Other information on cultural activities, art and craft workshops, special events, etc. must be made available to visitors.

In addition to the above functions, the IC shall also serve as a neutral venue for various community based or initiated activities. Classes in promoting local culture, crafts, foods, for example, can be conducted for the younger generations, school children as well as visitors Regular community meetings, seminars, forum, can also be held at these ICs.

S-14: To Preserve the Authenticity of Local Architecture

In terms of architecture, all the present but authentic architectural elements of the buildings must be preserved as much as possible. Dilapidated buildings where the architectural style or elements are severely damaged must be replaced as much as possible. In principle, for replacement of dilapidated elements, sections or parts of the building, efforts must be made to put back the original style of design as much as possible. For example, broken wooden shutter windows must be replaced with the same, with additional new elements if so desired by the owners, (eg. secondary casement glass window to contain the air-conditioning) may be allowed but installed behind the wooden shutters. Roofing materials such as clay tiles must be used for its repairs and restoration. Modern replacement of materials must be kept to the minimum or camouflaged. Painting of façade with original lime wash shall be encouraged or given incentives.

Architectural details on building facades must be highlighted with appropriate painting and colours and not covered with background colour. In principle, repairs/restoration of architectural elements must be professionally carried out with help from the management corporation/MHT/PERZIM, and not by unqualified and unskilled workers. Colours for

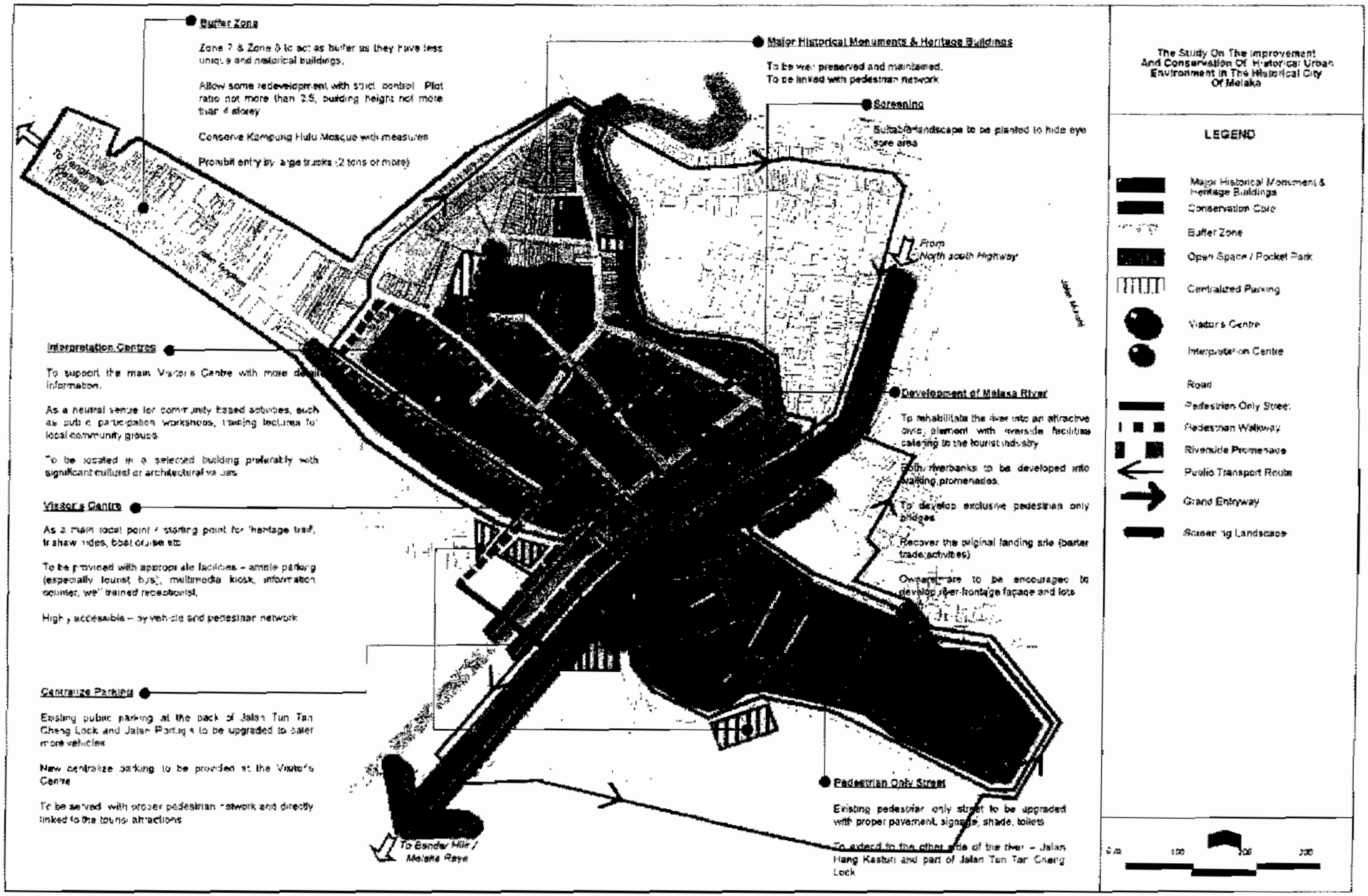


Figure 6 : Area Wide Development Plan

4.0 PILOT AREA IMPROVEMENT PLANS

Based on the AWDP, the Study proceeded to carried out detailed analyses of the current situations and issues encountered in a selected Pilot Project Area, selected for the conduct of a Pilot Project so as to demonstrate the planning method and contents of analyses for improving the urban living environment as well as conserving the historical and cultural heritage.

Zone 5 was selected from among the 8 zones in the Study Area for this purpose, based on a scoring system on several criteria, such as location, heritage values, type of stakeholders, implementation potential and others.

4.1 Outcomes of Public Participation Workshop 2

The second public participation workshop was conducted for the purpose of:

- to publicize the findings of the 1st workshop
- to table the proposed AWDP to the local communities,
- to discuss the pilot project initiatives in Zone 5.

In the Second Public Participation Workshop, on the discussion of the AWDP, several important topics were raised:

(1) The need to establish a local resident association like Rukun Tetangga to channel the views of the local community to the government
(2) Public participation must be a on-going process,
(3) Improvement to the historical areas of Melaka must involve everyone, including the under represented groups like the Baba Nyonya, Chittys, Portuguese communities.

On the need to improve the living environment in Zone 5, their comments were:

(1) Need to improve drainage, garbage collection, road surface
(2) Need to upgrade many of the dilapidated houses,
(3) Incentives from government to retain many old elements like advertisement on pillars
(4) Government to provide guidelines on how to improve façade and buildings
(5) Reluctance of owners to repair buildings due to high costs,
(6) Work with Jonker Walk committee to reduce impacts on local businesses

4.2 Proposed Pilot Area Improvement Schemes

The Study conceived and put forth the following three pilot project initiatives:

- Community Based Interpretation Centre program (CBIC)
- Traffic Calming And Streetscape Improvement program (TCSI)
- Heritage Building Conservation Scheme (HBCS)

At the second level are Museums and CBIC's. Museums present area-wide information/ interpretation at National, State or regional level. Areas of special interest should have their own CBICs such as Heeren Street and Jonker Street (zone 2 and 3), Kampong Morten and Portuguese village. These CBICs should be developed as a partnership with the Conservation Unit of MPMBB but managed by the community organizations which should be set up for this purpose.

At the third level would be the private museums and interpretation centers of clan associations, historical sites, etc. which present information specific to the heritage site such as the Kampung Keling Mosque, Sri Poyyatha Vinayagar Moorthi Temple, Cheng Hoon Teng Temple. However full consent of these stakeholders must be obtained through public dialogue or participation.

(c) The Proposed CBIC in Pilot Area

The Community Based Interpretation Centre can be created through a partnership between community, business and government stakeholders to provide information and activities of those specific communities in the Pilot Area. The goal of such centre shall be to:

- To provide a neutral venue for public participation and community based activities,
- To provide a high quality presentation of the heritage assets in the pilot area,
- To promote local business and community presence to give activities a local flavor,
- To promote interest and participation in under-represented groups in the pilot area.

The CBIC itself could be a small building, preferably an existing one that reflect the heritage nature of the community , that could be conserved and adapted to function as a small visitor centre with properly researched materials portraying the culture, tradition and growth of that community.

Other related activities that could be run include school heritage workshops, community arts and crafts, exhibitions, interpretative multimedia presentations as well as light refreshments and a rest area. It is very important that the centre maintains its relevance in the community as a promoter of cultural activities and festivities and not degenerate into a venue for inappropriate uses.

The center shall contain functional spaces such as an information counter, exhibition space, activity/demonstration room, audio-visual room, resource center/library, souvenir shop, meeting room and office.

(2) Traffic Calming and Street Improvement Program

A proposed Traffic Calming and Street Improvement Program (TCSI) is a program to improve the street environment in the Pilot Area which in turn contributes towards the improvement of the quality of life for local residents and businesses.

The goal of this program is:

- To provide a high quality urban and street environment that complements and enhances the heritage and cultural identity as well as urban life in the pilot area

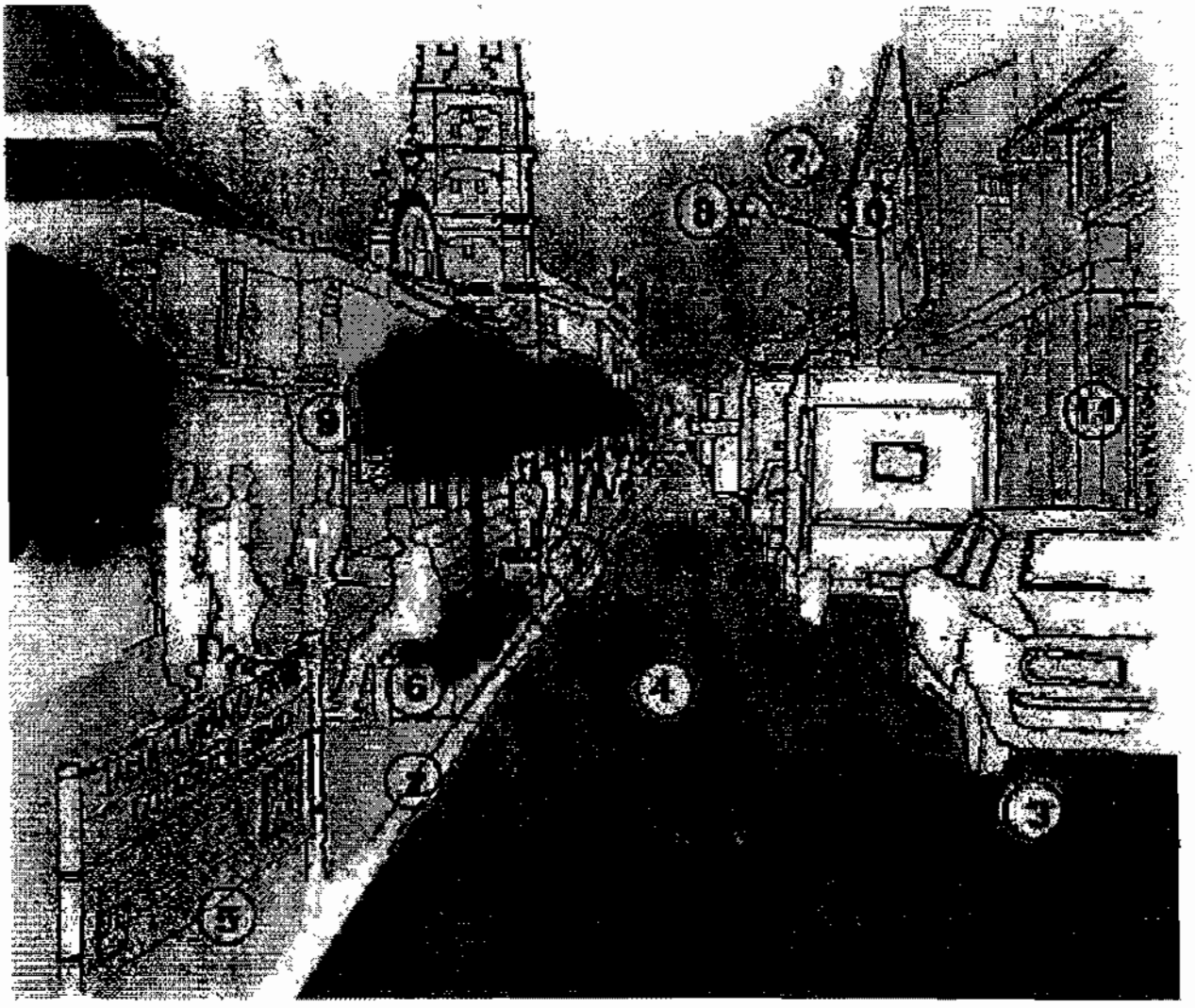


Figure 7 : Proposed streetscape improvements to Jalan Tukang Emas.

① New pedestrian walkway designed for safety and convenience – enables small groups of people t walk comfortably
② Wheel chair and emergency vehicle friendly sloped road curbs
③ Number of parking lots for vehicles and motorcycles increased.
④ Traffic calmed by narrowing of vehicle carriageway
⑤ Understated but well-designed, multilinguol street names with well written description and history o the street
⑥ Planter boxes incorporating rubbish bins well placed with understated landscaping to land-mar important buildings, and soften the visuol heot and hardness of the street, also provid opportunities for social settings.
⑦ Overhead utility cables reorganized behind beams and under the street. Street lighting on powe poles replaced with lamps mounted on walls.
⑧ Understated but well-designed wall-mounted streetlights to replace lamp-posts
⑨ Standardized and well designed information boards to describe important or unique places on buildings
⑩ Modern features on buildings (i.e. awnings, air-condition condensers) minimized
⑪ Original architectural elements (i.e. embossed signage) re-affirmed

(3) Heritage Building Conservation Scheme (HBCS)

A proposed Heritage Building Conservation Scheme (HBCS) is a program to improve the urban environment in the Pilot Area through improvement and management of building assets and overall streetscape. The objective of this proposed HBCS is to demonstrate the method of assessment of cultural significance of the buildings, and designating the appropriate conservation strategies for each of the buildings but in considerations to the overll streetscape. These results are to be expressed in a heritage building/streetscape improvement plan.

This heritage building improvement plan must be prepared for each building before any conservation work is carried out to it. The purpose of such a plan is to clearly understand and document the significance of the site, assessing the vulnerability of the significance, evaluate its physical conditions, and indicate what strategies and actions are to be taken to care for the buildings in relation to the overall streetscape.

The contents of such a heritage building/streetscape improvement plan will include :

(a) Assessment of cultural significance

- Background (basis of assessment)
- Understanding the site: Historical, architectural, landscape, etc.
- General statement of significance

(b) Evaluate Physical Conditions

- Evaluate physical integrity of the building, including external and internal,
- Conditions of architectural elements
- State of replacement of major elements like windows, doors, roof.

(c) Conservation Strategies

- Requirement and constraints arising from the statement of significance
- Referral and compliance to design guidelines (as proposed by UTM study, 2002)
- Requirements imposed by external factors (relevant legislation and government policy, etc.)
- Building use (adaptive reuse, preserve present use, allowable new uses, etc)

To demonstrate this, the north-eastern block of buildings on Jalan Tukang Emas was selected as an example for analysis for this Heritage Building Conservation Scheme. There are 18 buildings (even lot number from 2-36) in this block and they are evaluated in terms of architectural style, heritage significance and type of restoration work required.

Many alterations to building facades and interiors have occurred over the years without consideration to their heritage significance.

Traditional buildings like the mosques and temples on Jalan Tukang Emas and Jalan Tokong have largely retained their original fabric and hence their authenticity provide invaluable reference for conservation work.

5.0 COST ESTIMATE OF PROPOSED IMPROVEMENT PROJECTS

5.1 Estimated Cost for the Proposed Pilot Projects in Zone 5

The total estimated cost for all the three schemes or projects for the Pilot Area of Zone 5 is thus estimated to be RM10.15 million (Table 2) This estimated cost however must only be used as an indicative figure only, pending on more detail investigation into building conditions and thus repair/restoration costs.

Table 2 : Estimated Cost for Pilot Area Projects

No.	Scheme	Estimated Cost
1	CBIC	RM 659,000
2	Traffic calming and street improvement	RM 1,640,000
3	Heritage building conservation	RM 7,850,000
[illegible]	[illegible]	[illegible]

5.2 Estimated Cost of Similar Improvements to Study Area

The estimation of total cost for similar improvements to the Study Area is done using the UNIT COST per item as computed from the estimation of costs for the Pilot Project in Zone 5. These unit costs per item are then applied to the computed total quantity covering the Study Area as in the AWDP to arrive at the total cost.

Thus, the implementation of similar improvements, namely, CBICs (include VC), street improvements and heritage building conservation schemes for the Study Area would incur a total estimated cost of about RM 51million. (Table 3)

Table 3 : Estimated Total Cost for Improvement Projects in Study Area

No.	Scheme	Estimated Cost
1	VC and 3 CBICs	RM 6,977,000
2	Traffic calming and street improvement over 3,550 metres	RM 13,135,000
3	Heritage building conservation	RM 30,880,000
[illegible]	[illegible]	[illegible]

5.3 Sources of Possible Funding for the Improvement Projects

(1) Funding for VC and CBICs

It was evident at the public participation workshops that the private sector is in no position financially to set up the proposed VC and the ICs. It is proposed that the MPMBB seeks State aid or Federal funds to refurbish and restore the warehouse as a VC and build the proposed three CBICs costing up to about RM 7 million over a reasonable time period.

Moreover, these are tourism related projects and they can surely qualify for assistance under tourism promotion under MOCAT or the State Tourism.

The phasing of the implementation of the projects takes into account the implementation of the Pilot Area Projects in Zone 5, with subsequent priority given to street improvement in Zone 3 where the Jonker Walk project is now being implemented.

The subsequent phases of the repair and restoration works in the other zones are to follow the schedule as proposed and shown in Figure 9.

The total cost of RM50.9 million needed to undertake the improvement projects over the years can be budgeted annually as shown in Table 5 below spreading out over the 5 years period and divided into public and private contributions.

Table 5: Estimated Expenditure by Year for the Improvement Projects 2003 to 2007

(RM million)

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
CBIC & VC	3.5	-	3.4	-	-	-	-	-	-	-	6.9	-
Street Improvement	3.0	-	3.0	-	3.0	-	2.5	-	1.6	-	13.1	-
Heritage Bldg Conservation	1.5	4.5	1.5	4.8	1.5	4.7	1.5	4.6	1.7	4.6	7.7	23.2
Sub Total	**8.0**	**4.5**	**7.9**	**4.8**	**4.5**	**4.7**	**4.0**	**4.6**	**3.3**	**4.6**	**27.7**	**23.2**
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

* *priorities given to implementation of proposed improvements to the Pilot Area of Zone 5 and Zone 3.*

In the first year, a some of 12.5 million is budgeted with 8.0 miliion from the gouvernemnt and 4.5 miliion to be raised from the private. Out of 8 miliion fronm the go\vernment, 6.5 million shall be used to developet the visitors centre and 2 CBIC's and street impervements on Jalan Tokong/ Tukang Emas/ Tukang Besi and Jonker Street. 1.5 miliion is set a side to fund heritage building conservation

6.0 MEASURES FOR PROJECT IMPLEMENTATION

6.1 Continuity in Public Participation & Community Involvement

Public participation is an important and integral aspect of this study and promotes the practice of good urban governance. Without public and community involvement in the planning of improvement measures, plans proposed for implementation would likely to meet with little supports or out right objections from the local communities. Likewise, without the active participation from the communities, improvement plans implemented would likely not be sustainable.

This public participation and community involvement have been incorporated into this Study as much as possible within the allowable time frame, with the conduct of two workshops and a focus group discussion as described in this report. However, public participation does and should not stop at the conclusion of the planning step. The continuation of this public participation is essential, even after the project has been implemented. The reasons being:

- The proposed plans requires further refinement if in the course of implementation, certain constraints or inclusions must be catered for, and thus active involvement by the community for such changes is needed,
- Funding for improvements of privately owned premises, requires continuous discussion and participation from the local community. This is particularly essential if the suggested private initiated Heritage Management Corporation is to be established.
- Management and monitoring of the implemented pilot improvement plans, for instance, is needed and the success of such management requires the active participation of local communities,
- Sustainable planning and improvement efforts for the other areas within the AWDP. If proven successful, the proposed pilot area improvement plans should be replicated to the other areas based on the proposed AWDP. Hence continuation of public participation and local involvement is necessary.

For these reasons the following actions are proposed:

(1) Set up A specific Public Participation Committee or Taskforce

A public participation taskforce should be set up, to be initiated by the local authority, in particularly the HCU. The taskforce should include chiefly the State Government, PERZIM and the proposed HCU as well as the other departments such as land use planning, enforcement and urban services. Prominent persons representing local communities and NGOs (such as MHT) should also be included.

(2) Draw Up a Public Participation Action Plan

A specific action plan on public participation should then be drawn up by this taskforce, for each calendar year, indicating a series of regular public participation discussions, forum or consultation meetings, each with clear targets and objectives. This action plan shall be drawn up in relation to the implementation schedules of the proposed improvement plans and AWDP. Just two workshops and a discussion are just insufficient for in depth consultation with local communities. More regular meetings, discussions, forums are much needed.

The HMP shall also include special measures listed below to be undertaken by the local authority for revitalizing the local economy:

- encourage long-term investment by increasing market value of businesses or properties in the conservation area,
- support the building restoration trades, the retail and service industries and new commercial opportunities thereby creating employment within the Area.
- support and reinforce Melaka's importance as a world-class tourist destination.
- devise incentives, waivers and other forms of encouragement to induce local communities and businesses to retain their traditional lifestyle in the Conservation Area,
- provide free professional consultative services to local stakeholders in such areas as heritage building restoration, repairs, approval for internal refurbishment, sustainable reuse of buildings.

In order that the Local Authority is able to achieve all the above suggested actions or tasks under the proposed Heritage Management Plan, a special unit to be called the Heritage Conservation Unit (HCU) must be set up in the Local Authority.

6.3 Establishment of a Heritage Conservation Unit

A review of the existing capacity of MPMBB reveals that MPMBB has capacity and financial resources to set-up and establish an efficient, effective and knowledge-based Heritage Conservation Unit (HCU), to implement the strategies for heritage conservation formulated in this Study.

The HCU should have professional and sub-professional staff like architects, planners, engineers, draughtsmen, and technical assistants who should be provided training in conservation work and who should be aware of the shared vision of the Study Area.

For smooth implementation of the strategies formulated in the Study, the HCU needs to be sub-divided into three divisions according to the type of conservation work, i.e. related to buildings, or to streets or to socio-economic matter. See Figure 10.

(1) Scope Of Work Of The HCU

The scope of work to be undertaken by the HCU therefore shall include:

On Buildings:

- Carry out an inventory of all buildings in Area;
- Prepare guidelines, standards, rules and regulations including maintenance manuals on the restoration, renovation, repair and refurbishing of buildings, both heritage and non-heritage;
- Establish guidelines and standards for infill developments.
- Advise residents on plans, building use and building approvals;
- Advise owners of buildings on facilities on financing the repair works;
- Identify heritage value buildings that could apply for financing from the Heritage Conservation Fund; and
- Arrange with owners of non-heritage buildings to go into agreement if they wish, with developers for financing repair works.

- Develop a clear and simple regulatory and permit review framework for the working of the division, there should be no any uncertainty or ambiguity on the development or maintenance of premises within the Study Area, otherwise it will be subjected to false interpretation that may damage the heritage values.

On Streets and Utility Services:

- To reorganize overhead wires and cables;
- To improve roads, back lanes, drains, etc;
- Maintain open spaces;
- Car parks, traffic flow;
- Signages (both traffic and others), street furniture, public toilets and public phones;
- Provide appropriate landscaping, sidewalks; and
- Street lighting.

On Community Related Facilities and Socio-Economic Revitalization:

- Set up interpretive centre(s) and visitor centre for the benefit of tourists and locals;
- Revitalise economic activity;
- Devise incentives, waivers and encouragement for conservation work,
- Work closely with local communities to initiate community-based activities and projects,
- Educate the young on heritage conservation;
- Ensure cultural authenticity in events held; and
- Create a environment for healthy living.

In carrying out the above responsibilities the HCU needs to coordinate with the local resident organisation, NGOs such as MHT; Temple and clan leaders; State and Federal Government e.g., MOCAT; inter-department MPMBB, PERZIM, the Museum Department, fire fighting department and others.

6.4 Urgent Measures for Implementation of Projects

Among the various tasks for the HCU, the following measures are considered as urgent tasks to be undertaken by the local authority through the proposed HCU, in coordination with other agencies like PERZIM and in consultation with local communities in order to expedite the implementation of the Proposed Projects.

(1) Inventory Database of Premises

An inventory database of houses in the Study Area with those in poor condition and on road frontage, need to be identified. The historical or architectural significance of the premises need to be noted and classified into significant and non-significant premises. Particulars of income levels of the owners, their ability to carry out repairs independently or those requiring financial assistance need to be ascertained. Assistance from PERZIM, MHT and Badan Warisan Malaysia must be obtained to ensure completeness and comprehensiveness of such databases.

(7) Prepare List of Stockists

HCU should encourage stockists of local materials that could be used in the preservation and conservation of buildings to set-up their businesses in the Area. In conjunction with this, HCU should prepare a list of materials allowed or preferred for heritage and non-heritage buildings.

(8) Maintain a Strict Control of Activities in Study Area

Operators of unauthorized activities should be evicted from the Area. Local trades should be encouraged to operate in the Area with assistance from HCU in helping to find affordable rental premises. HCU should also encourage new economic activities such as stockists of building materials for renovation, architects and engineers to set-up offices in the Area.

This is not a comprehensive list but indicates the critical activities that need o be initiated to enable the successful implementation of the management plan.

(9) Initiate the Establishment of a Public Participation Taskforce

The public participation and local community involvement in the planning process as demonstrated in this Study should be continued into the Project Implementation Stage and then further on for planning of similar improvements to the other zones or sub-areas in the Study Area based on the proposals in the AWDP.

(10) Enforced No-Demolition Policy and Evict Building Use Violators

With the assistance from the MPMBB's enforcement unit, the HCU shall immediately enforced the no-demolition policy of any structure in the Conservation Area. Regular inspection shall be carry out. The HCU should through dialogue with the local community and its organization, seek its assistance in 'policing' the area and to report to the authority immediately for any violations. The banned use of vacant buildings for bird nest harvesting should also be enforced and violators fined or evicted.

(11) Initiate training of Tourist Guides and School Children

With the assistance of MOCAT and tourist guide associations, the HCU can initiate some training programs for guides as well as school children. The former is to upgrade the professionalism of the guides while the latter is to ensure the younger generation can appreciate and thence aware of their valuable heritage and the need to conserve it.

6.5 Suggested Amendments to Legal Provisions

The 1988 Melaka State Heritage Enactment has provisions for empowering the local authority to carry out conservation work in the State but the coverage of such power overlaps with those of the PERZIM and Museum Department. Therefore amendments to such areas can be expedited so that the Enactment can be more practical and functional for the local authority.

The proposed amendments to the Town and Country Planning Act to include heritage conservation that is currently underway would also help to strengthen the legal framework of

By so doing, a systematic yet realistic **'Heritage Management Plan'** can be scheduled for implementation and facilitate the HCU to seek financial assistance from the Federal and Stage Government.

A **management corporation** can be set up with initiatives from the Conservation Unit and participation from the private sector for devising a practical and workable management plan to assist stake holders in restoration of their heritage buildings.

7.3 Conservation Fund

This Study also recommends the proposed HCU in MPMBB to set up a **Conservation Fund** to carry out conservation projects in the designated Conservation Area. Details of contributions to this Fund and how it can be use to finance conservation projects must be work out in consultation with the relevant government agencies as well as the local communities. However, a systematic procedure of approval for conservation work must be prepared by the HCU in consultation with the local communities, PERZIM, MHT and other related agencies, so that aids from the Government for such building conservation work must be awarded to those with full compliance to the established guidelines and requirements.

The setting of this Conservation Fund however shall also be examined in light of the proposed amendments to the Town and Country Planning Act of 1976 to be put forth by the Ministry of Housing and Local Government soon.

7.4 Sustaining Public Participation and Community Involvement

One of the main thrusts of this Study is the deployment of Public Participation in the planning process. Conservation and improvement of urban environment such as in the historical areas of Melaka would succeed only with the full support and cooperation of the people who live there. Hence, continuous consultation and participation by the local communities is very important. For this purpose, this Study has also prepared **A Manual on Public Participation**, which can be used to plan and carry out future public participation workshops.

It is recommended that the Local Authority, specifically, the Heritage Conservation Unit, set up a public participation task force within the unit and initiate the establishment of **a community based organization**, with representation and participation of all the interest groups, communities, learned individuals, NGOs, religious and school committees; and to conduct Public Participation Workshops and Forums on a regular basis on various conservation planning and environment improvement issues in the area.

7.5 Implement The Proposed Pilot Area Improvement Projects

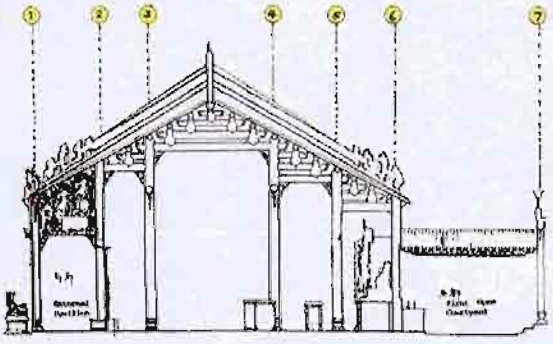
This JICA Study has demonstrated the systematic procedure and methodology in preparing an area wide development plan for the conservation area in Melaka and basing on this, the detailed analytical method used for planning and preparing the improvement plans for the selected Pilot Area (Zone 5). These procedures, methodologies including the conduct of the public participation workshops should be adopted by the Heritage Conservation Unit in refining these proposals and preparing similar improvement plans for the other zones.

This Study recommends that the three **pilot projects** studied and proposed in details in this Study be implemented (total estimated cost RM10.1 million) using the mechanism as suggested in Section 6; with funding from both Federal and State Government.

These three pilot projects can become **showcases** in demonstrating the various **benefits** of conservation efforts to the public and local communities.

APPENDIX 6.1

MONITORING EXERCISES



SECTION A-A [5]

SUMMARY OF COMPLETED CONSERVATION WORKS

DR. SUN YAT SEN'S PENANG BASE 1909-1911
120 Armenian Street, Georgetown, Penang

Location and Conservation Consideration
120 Armenian Street, Georgetown is sited in Conservation Zone of the Draft Guidelines for Conservation 1987 – the Mosque and Clan house Enclave. It is within the same Zone as the famed Khoo Kongsi Temple and Clan houses, the Cheah Kongsi, the Syed Alatas Mansion, the Acheen Street Mosque and is in fact at within the core of the historic city. Armenian Street is one of the most architecturally intact historic inner city streets and is slated for revitalization and action by the local and state authorities.

The 1987 Draft Design Guidelines for Conservation clearly designated No. 120 as a building where "the guidelines for heritage buildings and building ensembles (Category II) shall apply". The area has in fact been defined as a 'cultural and historical enclave' where the objective is not merely to protect specific buildings but rather to protect the scale and character of the unique grouping of buildings.

The specific historical importance of No. 120 lies in its connections to the famed Dr. Sun Yat Sen, who used Penang as his base from 1906 to 1911 to raise funds from the Nanyang Chinese. The architectural importance lies in its portrayal as a typical terraced courtyard residential house within the urban shop-house milieu of the inner city. The 1993 conservation and reuse of No. 120 Armenian Street presents a contemporary vision of the significance of the area, acknowledging its historical significance and architectural identity.

Brief Background to the Building
No. 120 dates back to the late 19th Century and has served as a residential courtyard terrace house. Dr Sun Yat Sen used the premises as the Southeast Asian headquarters for the "Tung Meng Hui" party and it was here on November 13th 1910 that an 'Emergency Penang General Meeting" was held to plan the Canton Uprising. A massive fund-raising campaign was launched that day from No. 120 Armenian Street.

The local Chinese family of Ch'ng Teong Swee has been the owner of the building since 1926 and, today, one of his grand-daughters, Khoo Salma Nasution, has restored the building and operates her publishing business from its ground floor premises, with living quarters upstairs. The original interiors have been maintained, complete with carved screen partitions, courtyard gardens and 1920's furnishings.

Background to the Restoration
In 1993, the author of "Streets of Georgetown, Penang" planned to start the Sun Wen Cultural Centre in Dr. Sun Yat Sen's Penang base at no. 120 Armenian Street which had been her maternal grandfather's family house since pre-war days. The cultural venue would incorporate a historical exhibition, café and heritage gift shop. The timely restoration coincided with the Government's restoration of No. 128 Armenian Street that generated public interest and awareness in the historic precinct.

Brief
To render the front section of the ground floor of the building useable as an office and the rear section as well as the first floor suitable as a family home.

- To upgrade utilities.
- To retain all the original fabric of the building.

Contact Value
Under US$20,000

Project Team
Client / Project Co-ordinator: Khoo Salma Nasution @ Khoo Su Nin
Contractor : a carpenter, sub-contractors & friends

Programme

- Photography and inventory of building.
- Assessment of damage.
- Removal and change of damaged rafters, terracotta roof tiles.
- Replacement of damaged timber beams and floors boards.
- Repair of gutters, downpipes and all rainwater goods; use of copper gutters where possible.
- Upgrading of bathrooms and piping.
- Repair of debonded and damaged lime plaster – testing conducted.
- Rewiring of house, both ground and first floors.
- Repainting of some original furniture.
- Re-fitting for use as offices downstairs and residential quarters on 1st floor.

THE CHEONG FATT TZE MANSION 1880
No.14 Leith Street, 10200 Georgetown, Penang.
Year of Restoration: Artisan Technique and material ~ 1991-1995
Adaptive Reuse Restoration ~ 1997-1999

Brief Historical Background of the Mansion

When Cheong Fatt Tze passed away in 1916, aged 76, British & Dutch authorities ordered flags be flown at half-mast to honour this rags-to-riches one-man multi-national conglomerate. Lavished with titles & honours such as Consul-General of China, Mandarin of the highest Order, "Rockefeller of the East" Cheong's biography is stored in the Archives of Beijing. Among his vast estates, he left an 1880 architectural legacy of the highest order in Georgetown, Penang, a 38-room, 7-staircase, 5-courtyard mansion. A small group of conservationist purchased the mansion in 1990 when it faced the danger of either demolition or eventual ruin.

Architecture of the Mansion

The paradigm Chinese courtyard House, embellished with Chinese craftsmanship and cast iron of the Industrial Revolution was adapted for the tropics. Reputed to be one of only 2 outside of China of this size and architectural style, the mansion incorporates 38 rooms of various uses and dimensions, 5 granite-paved courtyards also of various sizes, 220 windows, 48 panels of Art Nouveau stain glass and 7 staircases, 5 timber with granite slabs and 2 spiral flights-of-fancy of Scottish cast ironworks.

Completely symmetrical in plan, it is edifice of impressive delicacy with exceptional quality of design and craftsmanship. It is an extraordinary tribute to the construction and design skills of the past and in overall effect, is both opulent and pleasing. Although dated in the 19th Century, the tradition of architecture and craftsmanship that was applied to the building goes back several centuries and reflects both national as well as regional influences. For all its commingled influences, the architecture is one of the great assurances and maturity, achieved with seeming effortlessness, and is a cultural statement in its Chinese ness. The mansion embodies the essential elements of traditional Chinese architecture with its imposing and highly ornamental terracotta roofs, internal courtyard allowing air, rain and sunshine to penetrate living areas, timber cantilevered trusses, decorative ironworks to fulfil the metal element and landscaped gardens with water features.

The paradigm two-storey courtyard house was built in stages, the centre first, followed by the wings added at a later stage. The Mansion may be conveniently divided into the Main House (centre) and the Wings. All significant activities were concentrated in the Main House, with front halls for business meetings, the duties of the Vice-Consul General and formal greeting of guests. The rear halls were for ancestral prayers, dining and family, while the first floor, housed rooms for important family members. It was understood that preferred family members were housed in the Main building while those having lost favour, as well as lesser relative were moved to the wings. Stables were sited at the back of the Mansion, together with a row of out-houses and bathrooms. A low building by the main gate was used as staff quarters together with a raised viewing pavilion that was badly damaged by bombing during the 2nd World War. The continuing restoration process is one of ongoing discovery. It is often said that in a restoration process, if you move slowly, tread softly and touch gently, a building will reveal its secrets to you. The restoration of the Cheong Fatt Tze Mansion has been one of spectacular discoveries. The most out-standing discovery involved numerology, spiritual emanations and "feng shui" or geomantic elements which feature prominently in all aspects of the architecture. In keeping with geomantic beliefs that "nature's wealth" should be drawn

inwards, gutters with rainwater take circuitous routes, cooling both floors and ceiling spaces, and air flow is cleverly directed through the building. Open courtyards ensure man and nature co-exist in harmony while buried gold in auspicious corners ensure continuing wealth. Propitious sayings are inscribed over doorways, detailing and decorative works are calculated and reveal scenes of Gods and myths to entice and intrigue.

Internal central courtyard after restoration

Formal entrance gate

Internal central courtyard

Gable end

Client's Brief

The objective was to preserve, conserve and restore as much of the original fabric of the building as possible and to secure the future of an exceptional building for future generations of locals and visitors.

Contract Value

In the range of ± US$2 million

Project Team

Client / Architect / Conservation Consultant / Project Manager / Supervisor:
Laurence Loh & Loh-Lim Lin Lee.
Contractors & artisans: individually sourced for various sub-contracts.

Programme & Time Frame for Completion

Implemented over 6 years the restoration schedule incorporated:

- Wide ranging research with information gleaned from documents, archives, oral sources, traditional artisans, Beijing Institute of Ancient Architecture, conservation experts.
- Photography and recording of all works.
- Importation of traditional materials and sourcing of artisans from China & locally.
- Analysis of detailing elements of geomancy, numerology, religious & cultural icons.
- Roof repairs / timber repairs / traditional renders analysis / fresco repairs / decorative artisans / stain glass works / decorative iron works / traditional finishes.
- Analysis and repair of internal guttering system and rainwater goods.
- Landscaping works using footprints of original unfinished garden pavilion as a focus.
- Plumbing and electrical works for adaptive reuse.
- Interior outfitting.

Application of traditional organic timber stain

Artisans restoring cut and paste porcelain decorative works / Specialist lime plaster for dado walls and painting restoration / Artisan timber repairs

THE FRANCIS LIGHT PROTESTANT CEMETERY 1789-1892
Northam Road (Jalan Sultan Ahmad Shah)
Year of Restoration: 1993-1994

Brief Background to the Historic Cemetery

The cemetery is the resting place of Francis Light, founder of modern Georgetown. Among those sharing this resting place, are several early Governors of the Settlement such as Col. Bannerman, (1819) Philip Dundas (1807) and William Petrie (1816). They all died in office while serving in Penang and lie today amongst other early British pioneers who had contributed much to the settlement. Prominent figures like James Scott, who came with Light, Quintin Dick Thomas, brother-in-law to Stamford Raffles and James Richardson Logan, Penang's foremost man-of-letters and champion of local causes, rest under shaded frangipani trees. Graves include those of early settlers and ship-men as well as Chinese Christians thought to have run away from persecution in China to seek refuge in the Straits Settlements. Thomas Leonowens, husband to the famed Anna Leonowens of "King & I" fame, lies near Rev. Hutchings, founder of the Penang Free School, the first free school for boys.

In 1894, on the centenary of Light's death, the piety of Georgetown rose to repair and whitewash his grave and V. Purcell in his book "Early Penang" wrote in 1923, "maybe, the Founder of Penang will rest for another 100 years, disturbed only by the toot of motor horns, until Penang's piety in 1994, remembers him again, restores his tombstone and gives it another coat of whitewash".

And so it happened, without any knowledge of Purcell's prediction, the Penang Heritage Trust decided to restore the historic cemetery in 1993, completing the project in 1994.

The Client
Although the Cemetery lies on Local Authority land, the Client in this case was the Penang Heritage Trust. Funds were sourced from the French plantation company of Socfin, the Municipal Council and the State Tourism Ministry.

The Brief
- To survey the cemetery and document identity and location of all graves
- To restore the border walls and gates of the cemetery
- To repair dilapidated graves
- To retained-ink inscriptions
- To clear paths and disruptive tree roots
- To install an informational signboard showing location of important tombs

The Cost / Donors

Socfin Corporation	:	US$2,400
Municipal Council	:	US$800
State Tourism Board	:	US$800

The Team

Project Co-ordinator	:	Loh-Lim Lin Lee
Survey and recording	:	University Sains Malaysia, School of Housing, Building and Planning students
Retained-inking and cleaning of tombs	:	Penang Heritage Trust and American Women's Association volunteers

Appropriate Use of Materials

- All walls, gateposts and graves were restored with lime plastering.
- Cleaning of graves was conducted with only light water jets and soft brushes.
- Chalk was used to determine inscriptions and black ink was used to reinscribe.
- Selective removal of trees where roots were disruptive to graves.

1 2 3 4 5

1. Restored border wall & gatepost
2. Shaded paths and restored graves
3. Re-inking of inscription
4. Restored wall & cleaned graves
5. Tomb of Francis Light Esq.

Significance of Project

The project was significant in its choice of site and its timing. Old cemeteries are usually forgotten sites. It is to be noted that the personnel of the Protestant Church of England in Georgetown were approached to assist and declined, feeling that the Cemetery was no longer in use and thereby not worthy of input. The landowners, the Municipal Council provides daily maintenance of the site and responded with some financial support for the restoration, but was perplexed by the on-going interest. The French Catholic Chairman of Socfin, Comte de Ribe, has a soft spot for Georgetown and the cemetery in particular, and was willing to be the major sponsor for the restoration of a Protestant Church of England cemetery. University students, volunteers and expatriate housewives came together to clean and re-ink tombstones.

There was recognition of the importance of the past even if that past involved colonial rulers and was not centred on a gracious building. There was acknowledge that there were lessons of history to be learnt, many of the tombs carried highly descriptive and formative testimonials and engravings.

SYED ALATAS MANSION 1860S
128, Lebuh Armenian, Georgetown, Penang
Year of Restoration: September 1993 – August 1994

Location of Project
The Syed Alatas mansion is located within the Acheen Street and Armenian Street enclave which is considered the central heritage area of Georgetown's historic inner city. The area is called a "melting pot" because its history and surviving built heritage reflects almost two centuries of trade relations, cooperation and interdependence between diverse ethnic groups. Set in a walled compound, the mansion is dominant in a streetscape of 19th century heritage shophouses. Its location at the intersection of Lebuh Armenian and Lebuh Acheh, fronting the Municipal open space, makes it a highly visible model for a demonstration heritage development project.

Brief Historical & Architecture Background
For the first hundred years of Penang's history as a trading settlement, the export of Achenese pepper was the mainstay of Penang's regional trade. The pepper trade was concentrated in the Lebuh Acheh-Lebuh Armenian Street area, where most of the offices, godowns and residences of the wealthy pepper traders were located. Syed Mohd. Alatas was an Achehnese pepper trader and leader of the Lebuh Acheh community. His business partner and father-in-law was Khoo Poh, a prominent pepper trader and leader of the Tua Pek Kong secret society. The marriage between Syed Mohd. Alatas and Khoo Poh's daughter strengthened the Red Flag-Tua Pek Kong society alliance. Khoo Poh lived across the road at the corner of Lebuh Acheh and Lebuh Carnarvon. He gave his son-in-law a bungalow at Carnavon At (now Li Teik Seah premises). Syed Mohd. Alatas's first wife, who stayed at 128 Lebuh Armenian, is said to have been a Malay princess. The Syed Alatas Mansion is an outstanding Malay bungalow from the mid-Victorian period (1860-75), built as an upper-class Muslim residence which incorporates European, Chinese, Indian and Malay cultural influences. In terms of size, degree of ornamentation and intactness of the interior and exterior features, it is probably the best example of a domestic building for that period in Penang, and perhaps, in the country. As the residence of Syed Mohd. Alatas, a grand and interesting Penang historical personality from the second half of the 19th century, the building bears witness to the rich social history of the Lebuh Acheh community.The Syed Alatas Mansion is a two-storey masonry building of brick and lime mortar construction covered by a terracotta pan-tile hipped roof. The ventilated fascia, timber board ceiling and soffits, panelled doors, full length shutters with fanlight, ornate ceiling roses and balustrade staircase exhibit a high quality of timber craftsmanship. The handsome façade displays excellent intricate stucco embellishment which is one of the finest examples of decorative plasterwork found on a domestic building.

Client's Brief
The Syed Alatas Mansion Heritage Development Project was conceived by the Penang Government and the Municipal Council of Penang Island as a restoration demonstration project and as part of a conservation proposal for the historical and cultural enclave of Georgetown. The project objective included a programme of public education sponsored by the French Government. Apart from the Municipal Council of Penang Island, which was the building owner and officially the client, the Penang State Government played a key role in jumpstarting the project by obtaining funding from the Federal Government and providing State funding as well as receiving technical assistance from the French Government.

Project Description
The mansion was identified for restoration in 1989 by Dr. Siegfried Enders, State Conservator of Hessen, Germany. Dr. Enders had in the previous year trained a Majlis Perbandaran Pulau Pinang (MPPP) team to carry out the Pilot Inventory of Georgetown - Jalan Sultan Ahmad Shah and Lebuh Muntri. The building belongs to the MPPP, and backed by its historical and cultural significance, is considered suitable to be used as a pilot-restoration project for the conservation and rehabilitation of the Lebuh Acheen – Lebuh Armenian area. Although no definite dates were available for the period of residence and of the construction of the building, the period from the 1860s to the early 20th century was taken as the most historically and architecturally significant period. The building was used as a Chettiar's collection centre for scrap material from 1930s to 1993, when it suffered from dilapidation and addition of lean-tos. Based

on the statement of cultural and historic significance, the approach to the physical conservation process was based on minimum physical intervention; all significant fabric to be conserved, new development should not reduce the integrity of the significant fabric identified and any adaptation should respect the cultural significance of the building.

Uniqueness of Project

The objective of the Syed Alatas Mansion Heritage Development Project is to encourage conservation and heritage in Penang State by conducting a demonstration project to develop, promote and disseminate expertise, methodology and materials appropriate to the state's heritage buildings. To be accomplished in two ways - firstly through a public education campaign carried out in conjunction with the restoration, with special programmes targeted at specific groups such as the building industry, the cultural tourism industry, landowners and potential investors, government officers and agencies, non-government and cultural organisations, educational institutions and the media; secondly through a specific on-site training programme for selected craftsmen.

Consultants Team

Architect	:	GLC Architect, Malaysia Goon Li Chin & Teh Yam Suan
Conservation Architect	:	Didier Repellin, Chief Architect of Historic Monuments, Lyon
Consultant Roofers	:	BOURGEOIS RESTORATION CONSULTANTS, Singapore Alain Bourgeois & Jean-Francois Destemes
Consultants in Stucco	:	ATHELIER J.L.BOUVIER, Paris Jean-Loup Bouvier & Michel Pouzol
Project Manager	:	Khoo Su Nin
M & Either Engineer	:	PEN KONSULT SDN BHD K. M. Lee & Soon Tet Fui
Quantity Surveyor	:	KUANTIBINA SDN BHD Saw Soon Kooi & Choo Yu Pei
Land Surveyor	:	SUKAT TANAH SDN. BHD Chan Hun Seok

Contractors Team

Contractor	:	South Hill Construction Sdn Bhd
Project Manager	:	Cheh Poh Hin
Engineer	:	Ang Lih Lih
Quantity Surveyor	:	Ong Kwee Wah
Supervisor	:	Kuo Heoh Phong

Estimated Value

RM 550,000.00

Before & After Renovation

THE ACHEEN STREET MOSQUE 1808
Lebuh Acheh, Georgetown, Penang
Year of Restoration: Phase 1 - June 1995 ~ September 1996
Phase 2 - October 1996 ~ June 1997

Location of Project
The project is located in an endowed (waqf) area of 6,131 sq. m. which is known as the Acheen Street Mosque settlement, Georgetown, Penang. This area is bordered by Acheen Street, Lumut Lane and Belakang Lane. The Acheen Street Mosque as well as other significant monuments and landmarks around the area, including the nearby Syed Alatas Mansion on Armenian Street, Khoo Kongsi Temple on Cannon Square and Kapitan Kling Mosque on Kapitan Kling Street, have been identified as important cultural heritage sites in the historic city of Georgetown.

Brief Historical Background
The Acheen Street Mosque was founded in 1808 by Tengku Syed Hussain Al-Aidid, a member of the Achehnese Royalty of northern Sumatra, Indonesia. Tengku Syed Hussain, who moved to Penang in 1792, was being an established trader and actively involved in spreading Islam in the region. He established a religious school on Acheen Street which became the first Arabic school in the locality. The mosque and its surrounding properties also hosted various business activities including pilgrim brokers, ticketing agencies, bazaar traders, hotels, shops and printing presses. The area was known as the 'second Jeddah' to the Muslims in the South-east Asian region as it served pilgrims bound for Mecca, Saudi Arabia. The entire complex is historically and architecturally important as it reflects the earliest Muslim settlement in Penang comprising the Malays, Indian Muslims, Arabs, and the Achehnese. For many years, the area had been an attractive destination for Sumatran immigrants seeking better fortune in Penang. However, with the advent of the airplane and the establishment of the Lembaga Urusan dan Tabung Haji Malaysia (Malaysian Pilgrimage Trust Fund) in 1969, the business and pilgrimage activities in the mosque complex gradually died out. In the 1960s, the mosque and its surrounding properties have been endowed for religious and cultural purposes; and are administered by the Penang State Islamic Council. In May 1984, the mosque was gazetted by the Malaysian Government, under the Antiquities Act of 1976, which then gives some protection and encourages its conservation and preservation.

Client's Brief
The Acheen Street Mosque settlement once stood as a landmark to the rise and glory of Islam on Penang of Islam on Penang Island. The construction of the mosque marked a significant influence of Islam on Penang Island as the local Muslim population, including migrants grew significantly in numbers. However, the situation had changed dramatically over the years. The mosque was in a state of disrepair and its surrounding properties were badly managed. The unsatisfactory conditions of the mosque hampered serious considerations of conservation by various both public and private sectors. In principle, the main concept of the conservation of the Acheen street Mosque is to restore the image and glorious environment of one of the earliest Muslim settlements in Penang Island.

Project Description
The conservation of the mosque and its surrounding properties including the minaret, cemetery and toilet were financed by the Government of Malaysia which allocated RM 2.2 million to the Penang State Government through the Prime Minister's Department, Penang in 1995. The project is divided into two phases. Phase 1, which commenced in June 1995, involved the restoration of the roof structures of the mosque and mausoleum. Whilst for Phase 2, which began in October 1996, covered the restoration of the mosque and minaret. The preservation and restoration works were carried out in two years. The conservation project was completed in June 1997. There were some proposals to preserve and convert the surrounding town houses and shophouses into a gallery, Haj museum, souvenir shops, Quranic schools and cultural centre. The adaptive re-use of the surrounding buildings into appropriate new uses may help to promote the tourism industry on the island of Penang while reliving its rich historical cultural pasts. To monitor the progress of the project, a steering committee was formed consisting of the Penang State Religious Council, Prime minister's Department, Penang; University Sains Malaysia, Penang Development

Corporation, National Museum; and the Acheh Mosque Heritage Group. The project also received technical support from the French Government through the advice of heritage experts.

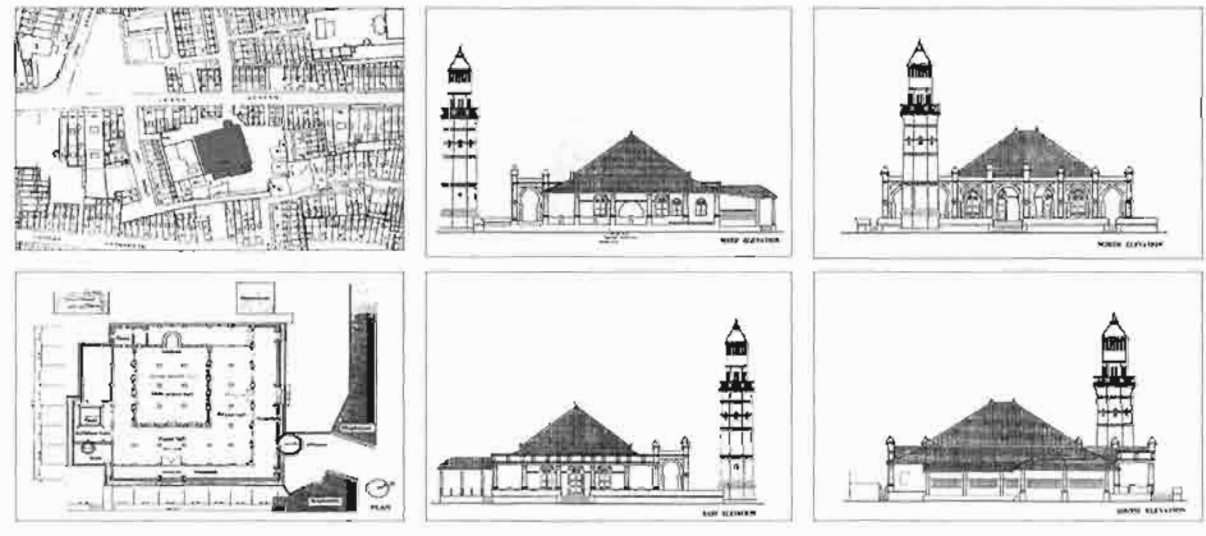
Programme of Works
The conservation works were undertaken in two phases and completed in two years, beginning in June 1995 and completed in June 1997. Phase 1, which commenced in June 1995, involved the restoration of the roof structures of the mosque and mausoleum. Whilst for Phase 2, which began in October 1996, covered the restoration of the mosque and minaret.

Uniqueness of Project (Contribution, Impact, Significance)
After two years of involvement in the project, members of the team have developed a good understanding of building conservation. the project not only required skilful workers but also good management and close supervision. It also exemplified positive efforts by both Federal and State Governments in restoring the mosque as well as reviving the traditional and historical activities which used to thrive in the area.

Project Team

Project Sponsor	:	Government of Malaysia
Project Coordinator	:	Bumiputera Participation Coordination, Implementation Coordination Unit, Prime Minister's department, Penang
Client	:	Penang State Islamic Religious Council, Malaysia
Project Manager	:	Dr. A. Ghafar Ahmad, School of Housing, Building and Planning, USM, Penang
Conservation Consultants	:	Mr. Didier Repellin, Chief Architect of Historic Monuments, Lyon, France Mr. Alain Bourgeois, Mr. Patrik Jaskoweic, F. Bo
Engineer	:	Jurutera Perunding Pelangi Sdn. Bhd., Penang
Quantity Surveyor	:	ARR QS Consultancy, Malacca
Main Contractor	:	Najcom Sdn Bhd

Contract Value
RM 2.2 million



Drawings : Location Map, Site Plan & Floor Plans, Elevations.

THE KHOO KONGSI STAGE & TEMPLE 1906
20 Cannon Square, Georgetown, Penang
Year of Restoration : Stage 1996 ~ 1997
Main Temple 1999 ~ 2001

Brief Historical Background
Often referred to as the "heritage jewel of Georgetown" the Leong San Tong Khoo Kongsi, the ancestral temple of the Khoo Clan in Penang, stands as a fitting tribute to the perseverance, tenacity and toil of the early Chinese settlers who had journeyed from Fujian Province, China, to seek their fortunes here. The Khoos had arrived in Penang even before the British founding of the island in 1786, and in 1901, they completed an imposing temple structure, which unfortunately was destroyed by fire shortly after. Undeterred, they then constructed a smaller but even finer, masterpiece, completed in 1906. Today, the "Dragon Mountain Hall" a traditional theatre stage, a administrative building and surrounding rows of 19th century clan terrace houses, revolve around the granite paved Cannon Square. Allied bombings in World War 2 had destroyed many temple decorations and repair works undertaken in 1958 had caused even greater damage, due to lack of awareness and lack of appropriate materials. In 1958, further "modernisation" was undertaken with ill-advised and unresearched works basically left to temple contractors. In the mid-1990's the prevailing level of conservation consciousness in Penang, together with raised expectations of standards of authenticity, prompted the Trustees to realize the magnitude of their task in retaining the integrity and significance of their heritage.

Client's Brief
1996 - With funding from the National Museum, conservation architects were called in to conduct the restoration of the traditional stage, with artisans and materials from China. Following the successful completion of the Stage in 1997, the Trustees then decided to embark on restoration of the Temple proper, conservation consultants were directed to:

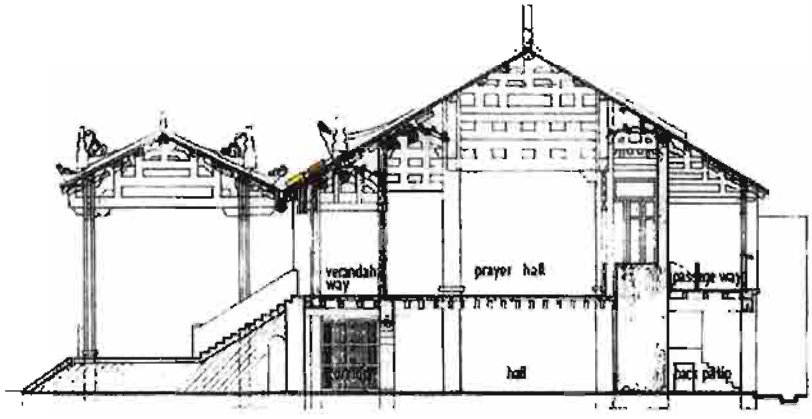
- Prepare a Dilapidation Report of Damages.
- Prepare a full Inventory of all Moveable Artefacts.
- Correlate the Kongsi's significance with State and Local Authorities Conservation Guidelines and Policies and to examine these constraints in any works to be carried out.
- Recommend material test as necessary.
- Recommend use of appropriate techniques and materials for cleaning and stabilization of artefacts and paintings.
- Identify periods of change and recommend steps to be taken to achieve overall integrity while allowing current and future uses to incorporated.

Architecture of the Temple
The preferred sitting of all Chinese temples is along a north-south axis as defined by a geomancer, taking all factors into consideration. The Khoo Kongsi Main Temple reveals a central axis with forms cutting across the axis and radiating to the wings. The building is constructed of piers with the 3 main Halls of Worship accessible by climbing 2 flights of stairs, setting a magnificent example of local adaptation using techniques of ventilation and protection. There is a simple division of Lower, Middle and Upper sections - a lower plinth followed by pillars forming the Middle and topped by a truss system of cross-beams resting on the pillars and supporting the roof. There is a Ground Floor housing utility spaces, a raised open mezzanine pavilion and a first floor with 3 main halls housing the altars and statues of Gods.

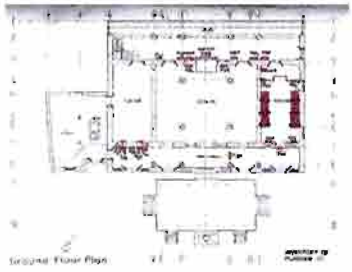
Contract Value
The Traditional Theatre Stage: US$125,000 (1966 ~ 1997)
The Main Temple : US$700,000 (1999 ~ 2001, 25 months)

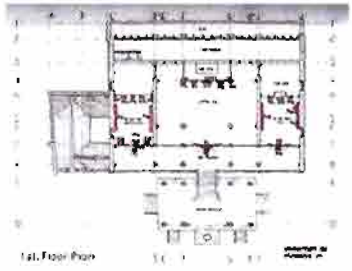
Project Team
Client : The Trustees of the Leong San Tong Khoo Kongsi
Architectural Consultant : Laurence Loh Akitek

Superintendent Officer	:	Teh Kiang Wooi
Main Contractor	:	Najcom Sdn Bhd
Chinese Artisans Subcontractor	:	Seow Boon Soo



SECTION A.A.





The Project's Significance

Upon the completion of the restoration of the Stage in 1997, the Trustees were confident about continuing to invest in high grade conservation 'best practice' and embarked on the Main Temple. The Board was fully aware of the magnitude of their task in retaining the integrity and significance of what had been left in their care, in its true form. Their responsibility and accountability of being 'caretakers' of the past has prompted the Board to embark on this commendable move for the future of the heritage city. The restoration of the Stage won the National Architectural Award for Conservation in year 2000 and completion of the Main Temple works in 2001 is highly significant in its stature as one of the most important heritage buildings in Georgetown. This is particularly so in contrast to other neighbouring clan house temples which have embarked on poorly conceived renovation works. It is of great credit to the Board of Trustees that it has set a very important example of normally conservative group of traditional community leaders taking a stance in commitment to international standards of conservation practice.

Traditional Chinese terracotta roof tiles

Protection of purlin ends with traditional organic finish

Specialist lying of tiles with lime & fibre reinforcement

Changing of timber purlins

BURMA SQUARE 1926
Chow Thye Road and Service Road, Georgetown, Penang
Year of Restoration : April 1997 ~ October 1998

ADAPTIVE REUSE OF OLD GOVERNMENT QUARTERS

Location of Project
Located off Burmah Road along two perpendicular streets i.e. Chow Thy Road and Service Road and joined by Irrawaddy Road to form a square. The project comprised of to form a square. The project comprised of 32 double-storey terrace houses and 2 semi-detached houses and a piece of vacant land at the centre of the site. The surrounding area generally consists of 2-storey residential properties. The project is close to the back of the new commercial / residential development along "millionaire's row" (Jalan Sultan Ahmad Shah).

Brief History
This cluster of 32 terraced houses and 2 semi-detached houses were built by the British colonial government in the 1930's as a residential facility for its officers serving in the Penang office. Each unit is a masonry building well setback from the road by a garden or fore court, the architecture displays clean, simple lines with no adornments reflecting a pragmatic adaptation of European load bearing technique of masonry construction to the humid climate, taking the cue from the well-ventilated Malay houses. The houses are fitted with timber louvered windows and panel doors, with timber floorboards on the upper floor. Every house has a veranda on the ground and upper floor in the front, and an enclosed drying yard at the back.

This development fostered much housing development up to 1950's by the private sector in the areas off Burmah Road which was fast developing as an artery linking the "suburb" to the downtown. With the accelerated economic growth of Penang in the last 20 years, the Central Business District of Georgetown has expanded significantly. Much of the part of Burmah Road which hitherto consisted largely of residential areas has been converted to commercial premises. These houses served as government staff quarters until they were vacated in 1996. The property acquired by the Penang Development Corporation (PDC) was slated for a purpose-built commercial-cum-office complex. However the project was put on hold due to the down turn of the national economy in late 1997.

Objectives of Project
PDC-AR&T Total Project Management Sdn. Bhd. wholly owned subsidiary company of Penang Development Corporation (PDC), initiated a proposal as an alternative to the suspended project. The strategy was for DPC to capitalise on the existing buildings in a prime location and generate revenue with a small investment in the repairs. Concurrently PDC, being the leading development agency of the State, would be seen to demonstrate exemplary support for the State Government's conservation policy in promoting adaptive reuse of pre-war buildings. The "development" would also improve the neighbourhood's environment instead of an unsightly abandoned site.

The Concept
The objective is to create an attractive mixed-use enclave providing business-cum-residential premises amidst a quiet and verdant ambience. The development and marketing of these units will set the trend for a new mode in urban style or the gentrification of the city-living and of doing business. The development will be carried out with minimum interference to the fabric and design of the original building, and to external environment. Thus the buildings were repaired and rendered habitable with some enhancements to upgrade the utilities and exterior façade.

It was proposed that the vacant land be developed as a car park, with approximately 46 bays for public use, in addition to the parking spaces available within the compound of each unit. The PDC agreed to the

proposal based on the approach of temporary use with the possibility of redevelopment in the future. The project was developed in 2 phases:

Phase I: 14 units in 2 blocks on Chow Thye Road.
Phase II: 20 units on Service Road and Irrawady Road.

Scope of Works

Due to the previous poor maintenance and long period of vacancy, the buildings required major repairs to the roof, floor and fittings, the scope comprised:

01 Changing corrugated roof sheets to concrete roof tiles and repairing of rainwater goods.
02 Anti-termite treatment
03 New electrical wiring and fire fighting fixtures.
04 New water supply piping and sanitary fittings.
05 New waste and soil piping system.
06 Repairing of ceiling sheet on first floor and fixing new fire retardant ceiling on ground floor area.
07 Repairing and polishing the original timber floor board on upper floor.
08 Strengthening weakened building structures where necessary, especially ground floor, load bearing walls and timber roof trusses.
09 Repairing and levelling concrete floor slabs and laying new ceramic tiles to wall and floor in the kitchen and toilets areas.
10 Repairing timber doors and windows, including introducing new locksets and hinges.
11 External works included repairing concrete drain, entrance slab, entrance pavement and compound lighting.
12 Fitting of additional fire hydrant as required by the Fire Department.

Marketing

The project represented a new concept in commercial development:, trading and services in former residential premises with a substantial forecourt garden. This required careful selection to ensure a good tenant-mix with a range of complementary businesses which can adapt well to the premises. To ensure the success of the concept, Consultants were also the marketing agents for Phase I which was tenanted by businesses such as art gallery, architect's office, home decor, accessories and furniture, bookshop, restaurants and personal care and beauty services.

Guidelines to Tenants

To ensure that the quality and ambience of the development is upheld, the Consultants also issued guidelines regarding the locations, types and materials allowed for signages on the shop front. Guidelines were also given to tenants regarding the fixing of air-conditioning units.

Significance of Project

The new concept of urban lifestyle business premises was very well accepted by small enterprises and appreciated by the public. All tenants showed remarkable originality and creativity in adapting their businesses to the constraints of the building. The project also demonstrated that adaptive re-use of a heritage property need not be costly.

HOTEL 1926
Burma Road, Georgetown, Penang
Year of Restoration: April 1997 ~ October 1998

THE RESTORATION AND RENOVATION OF 24 UNITS OF FOTMER GOVERNMENT QUARTERS FOR ADAPTIVE REUSE

Location of project
The row houses identified for the project are located about 1 km from the city centre along Burmah road and Immigration Road in an L-shaped formation. Burma Road has developed into a long and very busy commercial street extending from Penang Road in the city centre right up to Bagan Jermal in the more residential city fringe, while Immigration Road, perpendicular to Burmah Road has retained its calm serenity of a residential community.

Brief History of Buildings and Architectural Background
Built in 1926, this cluster of 24 double-storey terrace houses in two rows forming an L-shape at the Burmah Road / Immigration Road junction is one of many groups of government residential quarters built during an active period of building construction between the 1920's and 1930's in the then "suburban outskirts" of Georgetown. The period reflected British administrative expansion in Penang. Due to the building pressure and shortage of architects in the Penang Colonial service then, the buildings were designed by architects based in the Singapore design office.

These colonial-style buildings were of masonry and timber construction, adapted to the warm and humid climate, displaying elements of Malay, Indian and English architecture, blended in elegant simplicity. Each unit measured about 18 ft wide and 90 ft long, including internal back yards (drying yard). Corner units have 3 bedrooms upstairs, with two protruding side verandas, while the intermediate units have 2 bedrooms upstairs. Common to all the units are the front courtyard gardens separated by low hedged fences and a front porch marked with round columns with decorative square capitals. These quarters became home to hundreds of colonial officers and, later, Malaysian administrators over a period of 70 years, from 1926 to 1995 when the tenants were provided with new residential facilities in other locations.

The timber used in the walls, roof structure and upper floor were of cengal batu brought from the State of Pahang, while the terra-cotta roof tiles and red bricks for the main structure were made from clay from Sungai Dua, Seberang Perai. In 1990, the Jabatan Kerja Raya (JKR, Public Works Department) replaced the terra-cotta roof tiles with asbestos corrugated sheets, presumably as a maintenance solution to the leaking roofs.

In 1996, the State Government leased the property to the Penang Development Corporation which appointed PDC-AR & T Total Project Management Sdn. Bhd. (PDC-AR & T) to undertake the project of restoration and adaptive reuse.

The Concept of Hotel
In its transformation into a hotel, care was taken to ensure that the interior details harmonise with the special character and architectural elements of the building. Facilities were designed for maximum exposure to the balcony breezes and scented fragrances of the garden.

The building in its elegant simplicity has been transformed into a resort-like accommodation, retaining the airy open quality so prized by the weary, discerning businessman and the culture-seeking tourist alike - a memorable atmosphere in a charming tropical home, full of surprising touches and luxurious comforts. This was crafted through the rich texture of beautifully carved wood or simple timber, bamboo and cane setting in earthy tones of terra-cotta and natural hues of stones, vernacular baskets and earthenware. The living space is transformed into something beautiful and deeply personal.

Client's Brief
PDC-AR & T Total Project Management Sdn. Bhd. as the consultants proposed to the building owners the entire scope of the project. The scope of the project comprised of :-

- The restoration of the external building façade
- The renovation of the internal spaces to provide :
  - ~ Complete hotel rooms with attached bathrooms
  - ~ Hotel lobby front desk areas
  - ~ Two food and beverage outlets
  - ~ Conference and meeting rooms, offices
  - ~ Kitchen and laundry rooms
  - ~ Internal staircases and corridors according to Jabatan Bomba (Fire Department) requirements
- New water supply, reticulation and electrical services including air-conditioning
- External works and landscaping

During the implementation, some alterations or amendments were made to accommodate the potential hotel operator's request which were agreed to by the client.

Project Description
The project, first mooted in 1995, was to serve as a demonstration project on alternative uses of old buildings as well as to realize better economic returns on the State property while preserving the existing urban fabric of early suburbia in historical Georgetown. Thus, in the transformation process from residential terrace houses to hotel accommodation with modern comforts and conveniences which are expected in a competitive tourism industry, efforts were made to preserve as much of the original features, structures and materials as possible, while creating the spaces and facilities required for the operation of a hotel with character. The range of new uses also necessitated that the renovation works accommodate various requirements of the Fire Department and the local authority, as well as acceding to the potential hotel operator's requests. Such were the structural, material, financial and site constraints of the project.

Project Implementation
The project commenced on 7 April 1997 and completed on 25 October 1998.

Significance of Project
This project can be termed as an eye-opener, especially for the top decision-makers in the State. At the out set, the project was criticised as being unnecessary and irrelevant as the buildings we considered as of 'no historical significance' and of 'no architectural value'. At the completion of the project expressions of appreciation came from people of all walks of life. Former tenants, mostly retirees and their children reminisced sentimentally on the many years they had spent in their former quarters and were touched that their mango trees were not chopped down. The contractor proudly remarked that passers-by who used to drive past the site later actually stopped to look. The project virtually made heads turn.

The presence of the hotel named Hotel 1926 has enhanced the lively commercial Jalan Burmah while residential Immigration Road is preserved of its tranquillity. The transformation of these inconspicuous row houses into a landmark in Georgetown may have subsequently inspired the restoration of many pre-war buildings for adaptive re-use by private owners.

Contribution Towards
The path in achieving the transformation was far from smooth. Being the first project of its kind, the local were unprepared for a paradigm shift. Although the project should be considered in the light of demonstrating the State's policies in conservation, the normal requirements for new buildings were applied. Similarly the Uniform Building By-Laws were applied. With better appreciation of the beauty and quality of old buildings by the authorities, certain flexibilities in the application of the building by-laws may be forthcoming in the future.

THE MARINES GUILD - PENANG HERITAGE TRUST OFFICE
26A Stewart Lane, Georgetown, Penang
Year of Restoration : 1998

Location and Conservation Considerations
No.26A Stewart Lane, Georgetown is sited in conservation Zone 2 of the Draft Guidelines for Conservation 1987 and is within a row of houses designated as heritage buildings category II. It is within the same Zone as Love Lane, Farquhar Street, Leith Street and is in fact a continuation of the better-known Muntri Street, one of the most architecturally intact historic inner city streets.

Although modest in appearance, it is in close proximity to historic monuments such as the State Museum [the original Penang Free School], the 1818 St. George's Church, the Francis Light Memorial and the Cheong Fatt Tze Mansion on Leith Street, the historic Bengali Mosque and the 19th Century Carpenters' Guild. It is also within visual view of the most important and the earliest temple of Chinese settlers to Penang, the Kuan Yin (Goddess of Mercy) temple on Jalan Kapitan Kling previously Pitt Street. Till today, Stewart Lane continues to be known locally as 'Kuan Yin Teng Au' or 'Street behind the Goddess of Mercy Temple'.

The long curving and narrow streets of the area, flanked by shophouses built on narrow lots, usually no more than 16 feet across the overall scale of the buildings and the uniform facades contribute to the unique character and atmosphere of Georgetown.

The conservation and reuse of No.26A Stewart Lane would present a contemporary vision of the significance of the area, the importance of its social identity and its architectural legacy.

Brief Background to the Building
No.26A Stewart Lane is estimated to be having been built at the turn of the 20th Century. It depicts the best example of a Georgetown Seafarers Guild as the present owners represent a group of mainly Hainanese seafarers who had originally rented the premises about 60 years ago for use as lodgings upon arrival in the port of Penang. Thus the set-up, with rooms upstairs for dwelling while downstairs is an altar for prayers to deities. About 40 years ago, when faced with eviction, they formed a loose association of about 49 seafarers who purchased the premises. The premises are registered under the ownership of 10 (now elderly) gentlemen, 6 of whom have perished at sea or abroad without record of proper death documents. The remainder, having long settled in their own permanent homes, they are no longer requiring the lodgings at No.26A and decided to lease the premises out.

The inscriptions that adorn the ceremonial plaque above the front door make reference to 'The Lodge of the Artisans of the Wheel' i.e. the Wheel of the Ship. Further inscriptions in the Main Hall testify to the Brotherhood that was formed, to the loyalty sought after in this seafarer's guild and to the desire to live together in continued peace. The main virtues focus on integrity in a gentlemen's agreement.

The historical significance of No.26A Stewart Lane as a shared residence of a particular professional group bears testimony to the unique importance of 'shared quarters' called in Penning Hocking 'Kings Pang'. This special form of housing in historic Georgetown is especially prevalent in this vicinity due to its proximity to the 'Kuna Yin' Goddess of Mercy Temple, in particular, Stewart Lane and its continuation into Mantra Street, is the site for the majority of the 'Kings Pangs' of the ubiquitous and unique 'Black-&-White' amahs of the Straits Settlements. These were Cantonese women who had migrated to Malaya to serve as cooks, nannies and servants to the wealthy Chinese and European middle classes. Impeccable in moral conduct, frugal, completely loyal and forever neat with carefully coiffered pigtails, white tops and black silk pants, these were fiercely independent females, forerunners of Chinese Women's Liberation. They even chose to remain spinsters, with their loyalty transferred to their sisterhood and their employer's family.

The area surrounding Stewart Lane epitomises the collection of more formal Association Buildings such as The Carpenters' Guild, The Goldsmiths' Association, The Shopkeepers' Union, The Tailors' Association, The Restaurants and Teashops Association and less formal groupings with 'shared housing' financed by brotherhoods or sisterhoods, a safe refuge in times of need and a second home if ever required.

It is also to be noted that this particular group of Hainanese seafarer at No.26A Stewart Lane chose their abode as close as possible to their Hainan Temple and Association building in Muntri Street, founded in 1866. Although the majority of Hainanese settlers in this land traditionally worked as cooks, the island of Hainan gave rise to many sailors and the main Hainanese Temple in Penang in Muntri Street is dedicated to 'Ma Chor" the patron saint of seafarers. Moreover, tucked away in Stewart Lane one can find a little off-shoot of a street called locally 'Sampan Hang' or 'Boat Alley' because it was also incidentally inhabited by boatmen who ferried passengers across the channel. The residents of No.26A therefore felt very much at home in Stewart Lane.

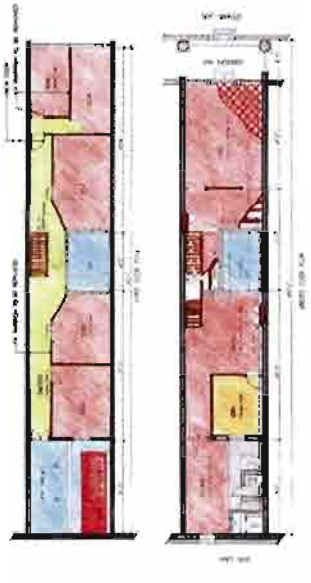
No.26A Stewart Lane is therefore more than just an inner city building, it is typical of a 'brotherhood abode' with reflections of the nature of Chinese migration to this land. Family homes were in China and alternatives were set up here to cater for the recurrent needs of the newcomers. The preservation and restoration of No.26A together with documentation of the historical and architectural background of the building and its surrounding area, has contributed to the raising of conservation consciousness of the Penang public.

Background to the Restoration

The Council of the Penang Heritage Trust 1998 felt that the restoration and reuse of No.26A Stewart Lane as the new premises of the Trust would demonstrate a commitment to the inner city that would enable the Trust to work with surrounding communities in relation to the Repeal of the Rent Control Act on January 1st 2000.

The Trust also felt that the restoration and reuse would act as a timely example and possible catalyst for the surrounding shophouse-neighbourhood. Buildings were in a state of dilapidation after rent control and this restoration would demonstrate simple but appropriate and effective upgrading for other house owners prior to any changes being carried out on their own buildings. Positive spin-off effects would be inevitable.

PHT conducted a systematic study of the building and a documentation of the works to be carried out. The examples of restoration works around the city in the last half dozen years have provided a range of cases for comparison between insensitive works on the one hand, and on the other, works demonstrating a respect for the then prevailing styles, materials, artisan skills and approaches to the built form. While No.26A Stewart Lane is a modest building, nonetheless its careful and modest restoration will stand as a model for the upgrading of the ubiquitous urban shophouse.



Brief

- To render the ground floor of the building useable as an office and meeting place and the first floor as residential quarters.
- To upgrade utilities.
- To remove all incongruous elements added in later periods.
- To retain all the original fabric of the building.
- To conduct all of the above at minimal cost.

Contract Value

Under US$5,000

Project Team

Project Co-ordinator	:	Loh-Lim Lin Lee
Contractor	:	Chan Chooi Poh

THE ABN-AMRO BANK 1904
9 Beach Street, Georgetown, Penang
Year of Restoration: 1999 ~ 2000

Brief Historical Background
All roads in Georgetown used to lead to and from the water's edge and Beach Street was one of the two main costal roads to radiate from the tip of Penang's North-Eastern cape. Beach Street was, and still is, Georgetown's historic trading street, housing its civic and mercantile areas. It grew as a natural extension of the port and this northern end, housing the ABN-AMRO bank, carries the traditional local name of 'ang mort ho koh kay' or 'European commercial district'.

The low-rise elegance of the architecture of the area still affords a sense of history and scale not often found in most financial districts of modern cities. It is apt that this section of Georgetown should lead in demonstrating corporate commitment to the heritage development of the historic city. No.9 neighbours the renovated Hong Kong & Shanghai Bank as well as the restored Chartered Bank across the street.

Dutch presence in the region dates back to the Nederlandsche Handel Maatschappij in 1824, with a branch in Penang in 1888. The present building was commissioned in 1904 under architectural consultancy of Wilson & Neubronner and the Bank celebrated its centenary in 1988, with a total refurbishment of its premises. In 1999 the Bank moved to larger premises but decided to invest in restoration and upgrading of the original premises as a corporate commitment to the city.

Client's Brief
Architectural consultants were directed to:

- Conduct a Preliminary Dilapidation Report which would
  - a) Present the historical background to the building.
  - b) Outline current development constraint applicable to the property.
  - c) Recommend restoration of specific building fabrics and finishes.
  - d) Present conceptual proposals for use of existing spaces.
- Recommend compatible uses for the premises in view of its restoration.
- Recommend and supervise upgrading works of immediate surroundings.

Architecture of the Building
The ABN-AMRO Bank may be described as one of the major buildings in the (rich concentration of large and individualistic heritage buildings for banking, commerce and shopping designed by famous architects in the latest styles of their times. Although built at differing times and of differing architecture, the buildings respected the common language of the street, for example in featuring rusticated façade finishes on the ground floor and other Palladian elements and in maintaining the angled corners, the floor level and the tropical 5-foot ways).[1]

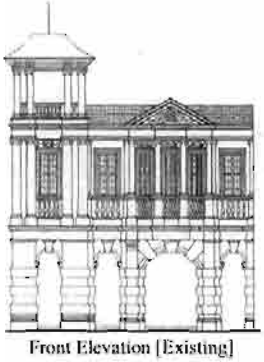
No.9 is essentially Neoclassical, with English Renaissance influences. It is 2-storeyed with a one-sided attic-storey encompassing a square tower. 'The façade features a series arches rendered in imitation of justification and key stoning and is topped by an impressive colonnade. A classical pediment tops the portico while arched pediments are found on the side elevation'. Columns and pilasters are ionic, doorways are very formal and treated with standard period ornamentation, while friezes are covered with floral stucco. The front of the building incorporates a 2-metre wide covered colonnaded walkway laid with tessellated tiles.

Contract Value
US$5,000 (3 month contract period)

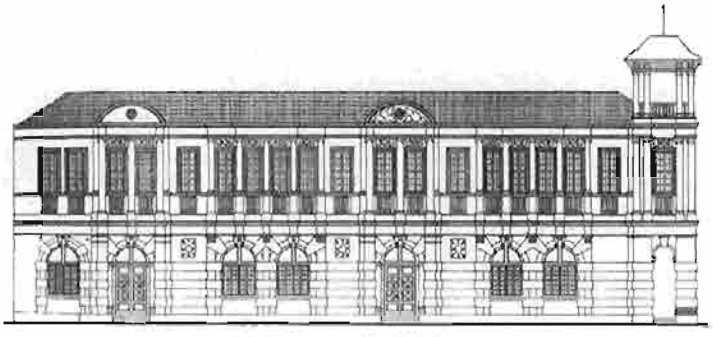
[1] Municipal Council of Penang Island, 1995 Heritage Buildings of Penang Island, unpublished. P.124.

Project Team

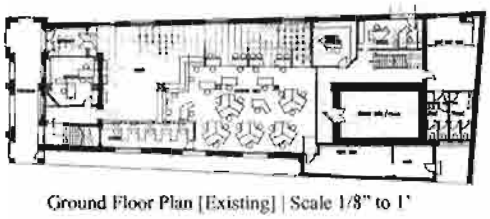
Client	:	The ABN - AMRO Bank
Architectural Consultant	:	Laurence Loh Akitek
Main Contractor	:	Chung Sap Yip General & Building Contractors



Front Elevation [Existing]

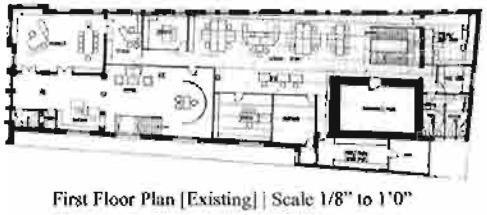


Side Elevation [Existing]

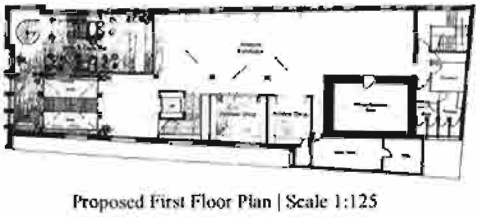


Ground Floor Plan [Existing] | Scale 1/8" to 1'

Proposed Ground Floor Plan | Scale 1:125



First Floor Plan [Existing] | Scale 1/8" to 1'0"



Proposed First Floor Plan | Scale 1:125

Significance of Project

The success of the project as envisioned by the Client and Consultant was dependent on marketing strategies and elements of suitability. The conceptual proposals had striven to bring out the total elegance of the building while enhancing its possibilities of adaptive re-use in its new phase of life. All care and attention were employed in maintaining the basic tenets of good conservation practice while at the same time, keeping an open and flexible approach to the needs of current day usage. Attractive and pleasant spaces, the arts made accessible and affordable outlets all within the graciousness of a heritage building. The ABN-AMRO House restoration and adaptive re-use is remarkable for its determined commitment to the inner city of Georgetown.

Adaptive re-use Ground Floor Café and Restaurant

THE CARPENTERS GUILD - LOO PUN HONG 1856
Love Lane, Georgetown, Penang
Year of Restoration : 2000

Brief of Historical Background to the Traditional Chinese Guild
The Carpenters' Guild at Love Lane stands as a reminder of the ancient tradition of Chinese Guilds. Historically these were set up in accordance with Confucian principles, they perpetuated the master-apprentice system of training. Young novices would be recruited to be trained and to serve Master Artisans for several years before being eligible to be certified as fully qualified.

The Carpenters Guild
This particular guild bound not just carpenters but all members of the building profession and acted as a predecessor to the current professional associations of architects, engineers and surveyors as well as building contractors. It was dedicated to Loo Pun, the father of Carpentry as well as the Father of all Chinese crafts and building trades. Referred to as one of the most brilliant of China's inventor's and the Leonardo Da Vinci of the East, he is credited with having invented or perfected, among others, the set square, the compass, the ruler, the horizontal line marker, the saw, the chisel and the water-wheel.

The Carpenters Guild in Penang, 72-4 Love Lane
The Guild in Penang was formed before 1851 and the building and temple in Love Lane was built in 1856. It served as the Mother Temple for all the other carpenters guilds in the country and was the logical first call for all Cantonese carpenters and builders upon their arrival from China in the 19th Century. While some of these sojourners returned to China, the majority settled in the country and passed on their ancient skills. Their descendants are amongst the members of the Carpenters Guild today.

The Location of the Guild
The temple and guild in Love Lane is located within the Cantonese enclave close to other Cantonese association buildings such as the Cantonese Sun Tak District Association across the road, the Goldsmiths Guild in nearby Muntri Street and the combined Cantonese Association in Chulia Street as well as the sitting of their beloved Kuan Yin, Goddess of Mercy Temple, just down Stewart Lane.

Background to the Restoration
In 1996, members of the Penang Heritage Trust were made aware of the state of dilapidation of the roof and the need for funds to carry out repairs. The Trust and the Guild therefore came together to engage in fund-raising and to conduct this restoration, the plan being to make both the fund-raising and the actual restoration a community effort.

The Brief
The brief was to :

- Carry out research on the building.
- Conduct measured drawings and an inventory of items.
- Accomplish correct restoration in terms of materials and technology of the Forecourt, the Main Front hall and the Front Courtyard of the temple, in Phase 1.

Contract Value
In the range of RM$130,000 (US$34,000)

Project Team

Client	:	Loo Pun Hong Restoration Committee / Penang Heritage Trust represented by Ahmad Chik, Tan Yeow Wooi & Loh-Lim Lin Lee
Consultant Architect	:	Laurence Loh
Contractor & Artisans	:	Syarikat Success Sdn. Bhd. / Siow Boon Soo

Significance of Project to Context and Community

As a great part of Penang's rich architectural heritage was built by the artisans from the Carpenters Guild, their contributions throughout the development of Penang should not be forgotten. Today, these artisans still play an important role in restoring Penang's heritage buildings and the restoration of the historic Carpenters Guild in Love Lane should act as an important step in preserving this tradition of local craftsmanship. The handiworks of these craftsmen are evident in the magnificent temples, mansions, public buildings and even mosques throughout Malaysia.

Project difficulties arose from a lack of awareness of the architectural integrity of the building and a lack of knowledge of restoration approach and philosophy. The passing of time had resulted in the loss of the Guild's significance, the building now serves as a social club with a traditional all-male committee that had lost its connections to the fabric of the building. The essence of their artisan origins appears lost.

However the project has succeeded in reviving the sense of purpose and pride among the Loo Pun Hong community and the public in general.

Laying of traditional terracotta floor tiles

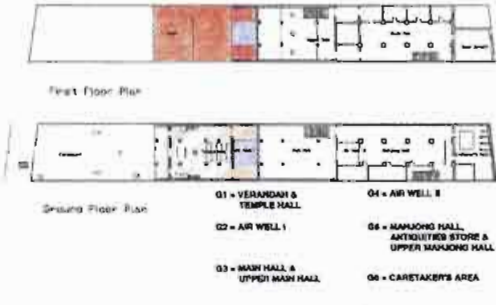
Cleaning and touching-up of fresco wall paintings

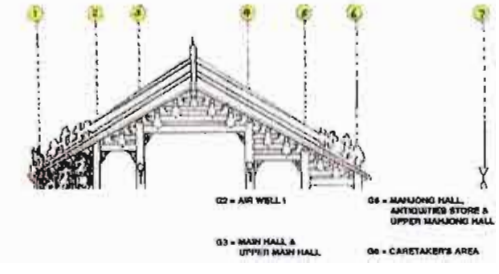
floor tiles

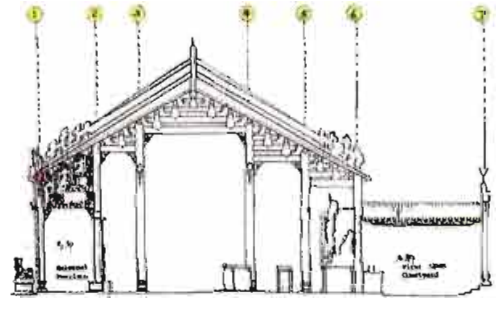
fresco wall paintings

Decorative ridge works - before restoration and after

Traditional roofing works







SECTION A-A [5]

SUFFOLK HOUSE 1792
Jalan Ayer Itam, Georgetown, Penang
Year of Restoration : 2000 ~ 2001

THE FIRST AND ONLY SURVIVING ANGLO-INDIAN GARDEN HOUSE IN PENANG AND MALAYSIA

'THE PUREST EXAMPLE ANGLO-INDIAN ARCHITECTURE OUTSIDE OF INDIA'

Brief Historical Background
Suffolk House is Penang's first Great House. The proud residence of Penang's early governors, it was much visited and much admired by a number of personalities who wielded tremendous power in the region at the time. The Governor-General Lord Minto came in 1811 and proclaimed it 'nearly the best and most handsome house' he had ever seen in British India. Artist of the day immortalized it in oils and Stamford Raffles dined in its great marble halls, debating the advantages of Singapore as a second British settlement. It was the hub social activities and has been viewed as the purest example of Anglo-Indian architecture outside of India.

The single most obvious piece of evidence that Francis Light built Suffolk House is to be found in his will, where he left Martina Rozells, his 'Garden house plantations and all the land by me cleared in that part of the island called Suffolk'. Frank Campbell, architect and student of Anglo-Indian architecture has shown that 'Garden house' was a term used in India to denote a 'detached mansion in a garden estate'. These suburban dwellings were known to be palatial and similar 'garden house' of the period were Brodie's Castle (1796) and Bentinck's Buildings in Madras, 1790. And John Crawford who visited in 1821 writes "...Mr Phillips' residence is called Suffolk after the native county of the first owner, Mr Francis Light, the founder of the settlement". Historical records also bear this out : 'Brick Buildings on Prince of Wales Island 1793' state that Light had 2 dwelling houses and offices worth 16,000 dollars. Since other substantial buildings in Penang were then worth between 2,000 to 4,000 dollars, one can assume that his dwellings were very substantial in size and grandeur.

Over time, the open-colonnaded garden house has metamorphosed to become an enclosed bungalow, large sections have been added and openings have been bricked up and roofed over.

The Brief
- To conduct a full Dilapidation Survey
- To restore Suffolk House to the 1818 colonnaded Garden House form, where it enjoyed its height of fame
- To achieve the highest standards of conservation practice

The Budget
- A State government grant of RM$500,000 (US$132,000) was provided for Phase 1.
- A further grant from the Federal Government is pending disbursement. It is estimated that at a minimum, a further RM$3,000,000 (US$790,000) will be required to complete the restoration and interior works.

The Team

Client	:	The State Government of Penang
Supervision	:	The Public Works Department of Penang
Consultant Architect	:	Laurence Loh Akitek
Consultant Engineer	:	Ooi Teik Boon Engineers
Main Contractor	:	Najcom Sdn Bhd

Significance of Project for Penang

The desire to seek restoration for Suffolk House (1961) was the first articulation of conservation consciousness in Penang, it was before its time and untimely due to its colonial overtones, independence having just been obtained in 1957. that it took sheer dogged persistence and funding from private, non-government sources (Penang Heritage Trust) as well as overseas well- wishers (Friends of Suffolk House in Adelaide, Australia and Dalinghoo, Suffolk as well as SOCFIN, France) and all of 40 years of continuous public tenacity is proof that conservation is alive well in Penang. It was a test of public stamina against government inertia, therein lies the significance of the project

From the aspect of conservation practice, it also stands as an exemplary example for the historic city. The house had undergone almost unrecognizable changes in its 209 years of existence. But it has been proven is that it was possible to choose a specific period and render the form authentic to that time-frame.

For the above reasons, the restoration of Suffolk House is included in this nomination dossier, although it is located outside the nominated zone.

Heritage Park - Suffolk House with the Ayer Itam River

1993 - Protective measures taken by Penang Heritage Trust

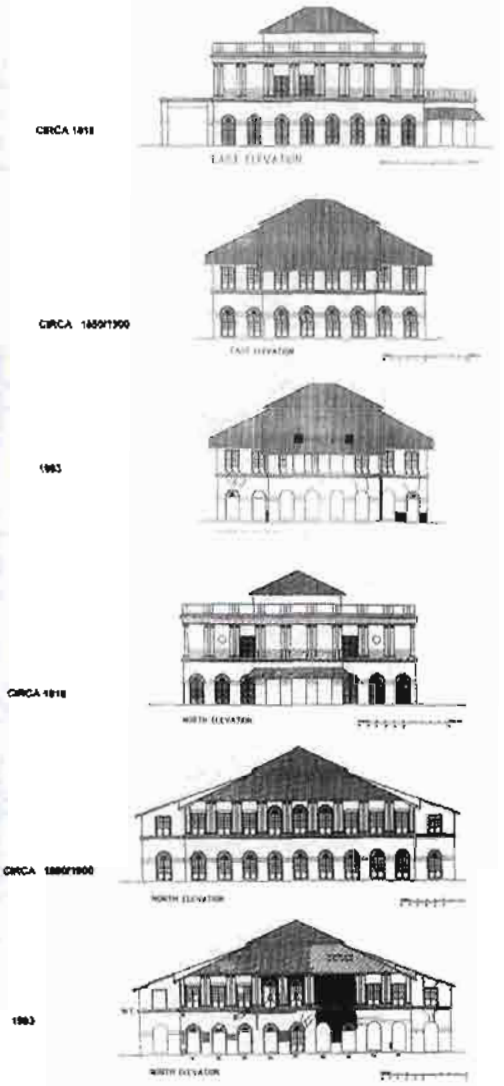
1999 - State of collapse of West elevation

1993 - Internal hall

2000 - Further deterioration

2001 - Restoration and stabilization works in progress - external North elevation

2000 - First floor central hall



East and North elevations of Sufolk House showing changes in form over the centuries. The current works seek to restore the building to its 1818 form

THE FORT CORNWALLIS 1793
Jalan Tun Syed Sheh Barakbah, Georgetown, Penang
Tear of Restoration : January ~ November 2001

Location of Project
Fort Cornwallis is located at the north-eastern tip of Georgetown, the road surrounding the field and Fort is Jalan Tun Syed Sheh Barakbah (formerly Fort Road on the eastern side and the Esplanade on the northern side), Lebuh Light (formerly Light Street on the southern side) and the Jalan Padang Kota Lama (formerly Esplanade Road on the western side)

Brief Historical Background
Fort Cornwallis, named after the Governor-General in Bengal was historically similar in function, though much smaller in size than the British Fort in India. This site, at the very tip of the cape of Georgetown, was the area where Francis Light for landed, cleared the land which thickly grown with Penaga Laut (ironwood) trees set up an encampment in 1786 soon after he took possession of the island. The early defence structure constructed of nibong served as the first military and administrative base of the East India Company. Ii was subsequently replaced with a brick fort of the same size, shape and layout in 1793 and rebuilt in 1810 during Macalister's term as Governor. It has stood since then as a four-pointed structure, star-shaped with ramparts along the perimeter, mounted with cannons.

Buildings within the fort housed the offices, the barracks, the stores and the gunpowder magazines. The first Christian chapel was located in the fort, as was the early mosque and Hindu temple of the Indian sepoys who served the EIC. A moat, 27 feet wide and 6 feet deep, surrounding the fort was filled in about a decade ago. There were two main entrances, from the east and the west. The harbour light and flag staff stood at the north-eastern corner of the fort, the present structure dating from the 1880s. The harbour light was used to signal incoming ships whilst the flagstaff was used to announce the arrival of mail ships or the decent of the Governor and the other dignitaries from the Penang Hill. In the 1970s, an amphitheatre, stage and public toilets were built in the centre of the fort, as the structure was adapted for purposes of recreation cultural performances. Fort Cornwallis is a historic monument gazetted under Antiquities Act by the National Museum. In the early 1990s, the Museum privatized the management of the fort as a cultural venue.

Client Brief
Being the biggest and the most intact fort in Malaysia, Fort Cornwallis is considered as an important monument and landmark in the historical development of Malaysia, particularly the island of Penang. In 1977, the Malaysian Government had listed the fort under the Antiquities Act 1976 for the purposes of conservation and preservation. In March 2000, the Malaysian Government, through the Department of Museums and Antiquities, had granted a total sum of RM1.9 million for the restoration of the Fort Cornwallis. Restoration works were carried out over a period of one year and was completed in March 2001. A team of consultants including, structural engineer and conservation consultant, were appointed by the government to assist and monitor the project's progress. Other professionals, including quantity surveyor, archaeologist, microbiological and geologist and electrical engineer, were also involved in providing expert advice on specific methods and techniques employed during the project.

Contract Value
RM 1, 875,000.00 (US 49,342.10)

Project Team

Client	:	Department of Museum & Antiquities Malaysia
Conservation Consultant	:	Assoc. Prof. Dr. A. Ghafar Ahmad, USM, Penang
Engineer	:	Jurutera Perunding Pelangi Sdn. Bhd., Penang
Quantity Surveyor	:	ARR QS Consultancy, Malacca

Main Contractor	:	Najcom Sdn. Bhd.

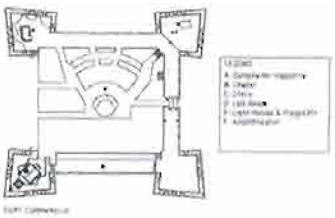
Programme of Works

Contact Period	:	42 weeks (Jan~Nov 2000)

The Project's Significance

A mounting interest in heritage conservation among Malaysians, particularly the local Penangites; Fort Cornwallis restoration appearing in the local news; project presentations at heritage seminars and meetings have all placed Fort Cornwallis in the Public limelight. The restoration of Fort Cornwallis has indeed received an overwhelming response from the local and foreign tourists who had visited the site during the restoration project. With the reconstruction of walls, the entrance gate and the exposure of the moat at the fort's west zone, the tourists now would be able to experience the Fort Cornwallis as it was in the old days.

The restoration of Fort Cornwallis has posed a great challenge to many, particularly those directly involved in the conservation of this historical landmark of Penang. It has exemplified positive efforts by the Malaysian Government, particularly the Department of Museums and antiquities, in conserving heritage buildings and monuments for future posterity. The successful restoration of Fort Cornwallis for breathed new life and brought hope for the future of this historic fort. A proposal has been initiated to establish a Fort Cornwallis Research Centre within the fort vicinity to encourage research activities concerning the fort and heritage conservation as a whole. The centre could, among others, set up a display of various artefacts found during the restoration work; pictorial documentation of Fort Cornwallis, archaeological surveys, old maps and photographs as well as other documentations related to the fort. Parts of the existing trial trench in the main compound of the Fort Cornwallis may also be open for tourist attraction. Further archaeological works should be carried out in the future to reveal the old structures and moat of the fort. A cyclical maintenance programme should be established to monitor and maintain the conditions of the Fort. It is envisaged that the restoration of Fort Cornwallis would rally more interest and support for heritage conservation within Penang and the country in the future.



Floor Plan

Defects

Archaeological Works

Restoration Works

THE CONVENT STREET, PENANG - 1859

"SAVE THE CONVENT LIGHT STREET"
Georgetown's first high profile public fund raising campaign for private conservation

Brief History, Location & Conservation Considerations
In 1852 three French nuns of the Holy Infant Jesus Mission arrived in Penang to start a school for girls and in 1859, the oldest girls' school in Malaysia was built on seven-acre site located at the end of Light Street, within the main civic square of historic Georgetown. The square contains a remarkable collection of buildings constructed at various times over a span of 200 years, the most important being Government House built by Governor Farquhar in 1804. It sat within the grounds of 'Well Estate' established by Francis Light in 1786. Government House was the first non-military seat of the East India Company in Penang housing the Governor's Office and Council Chambers and received such distinguished visitors as the Governor General of India, Lord Minto, in 1811. Young Stamford Raffles, the eventual founder of Singapore, worked at Government House in what would later become Convent Light Street grounds, as Assistant Secretary under Governor Phillip Dundas.

Historically rich and almost fully intact and certainly fully in use, the Convent Light Street has been responsible for the education and training of girls from all walks of life in Penang as well as those from neighbouring countries. Bombed in parts by the Japanese Air Force before 1942, it was then occupied by invading forces and used as a naval base. Sailors from the USS Grenadier, sunk in Penang in 1943, were imprisoned and tortured within the Convent, their names scratched on the walls now protected by glass plates. Unwanted babies of Georgetown of all races were left at the gates to be raised in the orphanage by the nuns. Elite families throughout the country, including the Malay royal families, sent their young princesses to the Convent Light Street as boarders to be properly trained to be 'young ladies' by the nuns.

The Convent of the Holy Infant Jesus, together with other important buildings in the vicinity. such as the 1905 Supreme Court building, the 1880 Town and City Halls, the 1821 Penang Free School (now the State Museum), the 1818 St. George's Anglican Church and the 1860 Catholic Church of the Assumption, form the nucleus of the collection of Georgetown's early historic public buildings. Several of these been gazetted by the National Museums Board.

Brief Description of the Buildings in the Convent Light Street
Besides Government House which survives intact today and is probably the most important example of early Anglo-Indian public-building architecture in this country, the complex includes a 1932 'new' Chapel, school halls, cloisters for nuns, a defunct orphanage and boarding houses now serving other needs, classrooms, gardens and service buildings. Building styles range from early Anglo-Indian to Art Noveau decorative works and Art Deco interiors with Gothic fenestration thrown in for good measure (refer to plan).

Background to the Restoration
The Federal Ministry of Education took over the administration of the school in 1957, while the physical building itself remained the property and the responsibility of the Holy Infant Jesus Mission. The lack of funds and the resultant lack of maintenance led to severe deterioration of roofs and timbers and in the early 1990's sections of classrooms had to be closed due to the imminent danger of collapsing roofs. During that period the Mission seriously considered selling the entire property to a private developer who would most certainly, have demolished all existing structures. The State Government had, in the meantime, drawn up plans for new highways in the area, part of which ran through the Convent grounds.

The alumni as well as the general public of Penang responded to 'Save the Convent Light Street' Campaign, whether through a sense of nostalgia and sentimentality for the alma mater, an awareness of the critical importance of the site or recognition of the integrity of the civic square.

The second half of the 1990's saw a high-powered committee being formed, many fund raising events being organised and consultants and a leading building contractor coming forward to volunteer services to purchase, direct and supervise all works.

Client's Brief
"A single rose can be my garden"
The dream of the Chairman of the School Board, Sister Francis de Sales Sheehan, was that the Convent Light Street be restored to its former glory. She was the force behind the fund-raising drive and worked tirelessly to achieve her dream. She passed away in 1998 at the age of 82, satisfied at the attainment of her vision.

Value of Works
In the range of ± US$660,000

Project Team

Client	:	The Convent Light street School Board / Holy Infant Jesus Mission / Save Convent Light Street Committee (Sr.Francis de Sales, Frances Chan, Wong Kam Hoong)
Project Manager	:	Tan Beng Hwa
Contractors	:	Seng Seng Construction Company

Scope of Works
- Changing / strengthening of all damaged timbers in all buildings on site.
- Changing of roof tiles, terracotta Marseilles tiles.
- Repairing of all damaged plasters.
- Repairing of rainwater goods.
- Making good drainage systems.
- Making good floors and tiles.
- Constructing a new canteen and pick-up area - single storey, open sided, terracotta roofed.
- Repairing perimeter wall and restoring gateposts.
- Repainting all buildings on site.

Significance of Project
The Convent Light Street has retained its original usage for the last 143 years. It has absorbed existing buildings as Government House into its growth areas, it has evolved to meet current educational needs and it has practised a practical adaptive re-use approach in all its operations. Old buildings have been treated with respect for their original form and function and nay new additions to the site have maintained a similar scale. The recent restoration exercise did not stress material authenticity, rather it emphasized practicality and economy while maintaining a critical awareness of aesthetics of scale, form and spaces.

The critical significance of the Convent Light Street restoration lies in its setting a turning point in the consciousness of the Penang public to conservation. This was not a government effort, it was not the vision of a power of a unique single building, it was not even a single building but a collection of structures built over 200 years and it was not a conservation non-government organisation urging and leading a restoration in Georgetown. Instead it was simply a very loosely connected group of people who knew little about conservation but were unwilling to allow an important symbol of their own past to be eliminated.

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

2. DESCRIPTION

2(b) History and Development

The Straits of Melaka: An International Pivotal Waterway Passage with a Long Lingering History of Coastal Ports and towns

Historical and Geographical Position

History of the Sea of Melayu or the Straits of Melaka

The Straits of Melaka is strategically located on the most important water way in the world that links the East and West.[1] The Straits of Melaka also known as the **Sea of Melayu**[2] during the early period is located in the heart of the **Malayland** and region.[3] Since the time of immemorial the Straits of Melaka or the Sea of Melayu has played a vital role as an important passage connecting the busiest trading route between the Indian Ocean and the Far East.[4] From the early period of the millennium, many coastal ports and towns emerged along the Straits. Most of these ports are located on the eastern coast of Sumatra and on the west coast of the Malay peninsula. Some of these coastal ports and towns acted as service centres at strategic coastal and riverine locations. Although not all of these Malay ports and towns became important trading centres, some of them emerged as important regional exchange ports or entrepots. Ports that were strategically located and had the power to command local trade later grew into regional and inter-regional trading markets and the foci of commercial wealth and exchange for the zones of economic activity that they serviced.[5]

[1] Nordin Hussin, Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang, NIAS Press: Copenhagen, 2006.
[2] The first reference to the term "Sea of Melayu" is from an Arabic document dated c.1000, which noted that travellers reaching the Sea of Melayu were approaching the area of China. For detail description on the matter see, C.R. Tibbetts, A Study of the Arabic Texts containing Material on Southeast Asia, London: 1979. See also J.V. Mills (ed.) Eredia's Description of Malacca, Meridional India and Cathay, MBRAS, 14, 1997. See also L. Andaya, "A History of Trade in the Sea of Melayu, in, *Itinerario*, vol. xxiv, 1, 2000, pp. 87-109.
[3] See for example, L. Andaya, "A History of Trade in the Sea of Melayu, in, *Itinerario*, vol. xxiv, 1, 2000, pp. 87-109; Anthony Reid, "Understanding Melayu (Malay) as a Source of Diverse Modern Identities, in T.P. Barnard (ed.), *Contesting Malayness Malay Identity across boundaries*, Singapore University Press: Singapore, 2004, pp. 1-24; Leonard Andaya, " The search for the 'Origins' of Melayu, in, in T.P. Barnard (ed.), *Contesting Malayness Malay Identity across boundaries*, Singapore University Press: Singapore, 2004, pp. 56-75.
[4] O.W. Wolters, *Early Indonesian Commerce*, Cornell Indonesian Project Ithaca: New York, 1967.
[5] Nordin Hussin, Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang, NIAS Press: Copenhagen, 2006.

Scholars writing on the early Malay history have identified a number of prehistoric trading centres dating from the first millennium B.C. to the early first millennium A.D. in both the coastal and inland reverine areas along the Straits of Melaka or the Sea of Melayu. Most of these were small trading centres and many were described as 'collecting centre'. Some of the early historic collecting centre along the Straits of Melaka is **Kampung Sungai Lang** and **Kelang** on the west coast of the Malay peninsula. Archeological findings of prehistoric artifacts at these sites suggest that they were in commercial contact with mainland Southeast Asia.[6] The existent of many collecting centres along the Straits of Melaka shows that the Malays had been active in trade and commerce since in the early period. The Straits of Melaka which lay astride the international trade routes between the Middle East, India to the west and China to the east soon found itself in a most enviable position. It was in this context of international trade that from about the second or third century A.D. several trading polities along the Straits of Melaka first came to be documented in foreign literary sources.

Malay ports in the early period of a global world

Early Malay port-towns

There are many coastal ports and towns along the Straits that had a very long history and commands as an important trading emporium. The historic port-town of **Srivijaya** (7th – 13th centuries) was one of them.[7] The port-town of Srivijaya which was found during the seventh century AD was the capital city of the **Malay kingdom**. It later became an important centre for trade between the East and West and also centres for knowledge and culture during the early period. It was in this port-town that many scholars converged to enhance their knowledge on **Sanskrit**.[8] Even before the fall of Srivijaya there are many small Malay trading centres that later became an important Malaya ports and polity along the Straits of Melaka such as **Jambi** and **Temasik (old Singapura)**. Jambi and Singapura served as an important trading centre before **Melaka** was transformed into the greatest trading centre in the East.

Further up on the west coast of the Malay peninsula there were the ancient port-towns of **Langkasuka, Beruas**, **Kuala Selingsing** and **Kuala Muda Kedah** which also served as an important trading and commercial center for the region.[9] Although our knowledge on these port-towns is still very scanty, scholars have proven that Langkasuka, Beruas, Kuala Selingsing and Kuala Muda Kedah had existed since in the early millennium and they were an important trading centres in the Sea of Melayu.[10]

---

[6] Leong Sau Heng, "Collecting Centres, Feeder Points and Entrepots in the Malay Peninsula 1000B.C. – A,D. 1400", in J. Kathirithamby-Wells and John Villiers, (eds.), *The Southeast Asian Port and Polity Rise and Demise*, Singapore University Press: Singapore, 1990, pp. 17-38.

[7] See for example, O.W. Wolters, *Early Indonesian Commerce*, Cornell Indonesian Project Ithaca: New York, 1967; George Coedes, *The Indianized States of Southeast Asia*, Kuala Lumpur, 1968; Nilakanta Sastri, *History of Srivijaya* , Madras, 1949; O.W. Wolters, *The Fall of Srivijaya in Malay History*, Kuala Lumpur, 1970.

[8] In 671 AD a Buddhist scholar named I Ching visited Srivijaya as a pilgrim from China to India and he wrote: "In the fortified city of Fo-che (Srivijaya), Buddhist priests number more than one thousand, whose minds are bent on learning and good practices. They investigate and study all subjects that exist just as in Madhyadesa (India); the rules and ceremonies are not at all different. If a Chinese priest wishes to go to the west in order to hear (lectures) and read (the original Buddhist texts) he had better stay at Fo-Che (Srivijaya) for one or two years and practice proper rules, then proceed to Central India", in, J. Takakusu, *A Record of the Buddhist Religion as practiced in India and the Malay archipelago 671-695 A.D by I. Tsing*, Oxford, 1896, p. xxxiv..

[9] Nik Hassan Shuhaimi Nik Abdul Rahman, Art, archeology and the early kingdoms in the Malay peninsula and Sumatra c. 400-1400AD, PhD thesis, University of London, 1984

[10] Nik Hassan Shuhaimi Nik Abdul Rahman, *Beruas Kerajaan Melayu Kuno di Perak*, Persatuan Muzium Malaysia: Kuala Lumpur, 1994. See also, J. Chandran, *Lembah Bujang- The Bujang Valley*, Persatuan Sejarah Malaysia: Kuala Lumpur, 1980.

Further on the northern coast of Sumatra an important port of Samudra-Pasai and Pedir another two important port-towns namely **Samudera-Pasai** and **Pedir** also served as an important entreport during the 11 and 12th centuries.[11] Samudera-Pasai and Pedir became the centre for trade and commerce. The ports served merchants from the Indian Ocean, Arabian Sea, and Bay of Bengal and from the Malay archipelago. Both port-towns played an important role in spreading Islam to the Malay archipelago and they also served as a centre for knowledge to this region.[12]

In addition to the above the port of **Aceh** on the tip of the island of Sumatra served as the gate way to the Straits of Melaka since in the early period. The kingdom of Aceh which lies on the north-east coast of Sumatra became an important entreport serving the northern region of the Straits during the sixteenth and seventeenth centuries.[13] The port of Aceh which is the gate way to the Straits of Melaka grew into an important trading centre serving the northern region of the Straits which also cover the Bay of Bengal and also the Indian Ocean. Traders as far as from the Arabian Sea and Europe and the Malay Archipelago converged in Aceh every year to trade.[14] Aceh during her heyday was a cosmopolitan city where people of various races (Malay, European, Arabs, Indian, Chinese, Persians and Gujarati) and religions had made Aceh their home.

As Aceh was the gate way to the Straits of Melaka from the north, **Johor-Riau** on the other hand was the gate way from the south of the Straits. The **Malay port of Johor-Riau** served as an important centre for trade from 1641 to 1784.[15] The expansion of Riau trade and commerce was further enhanced when the Johor kingdom was rule by the Bugis princes. As Thufat al Nafis described that the Yang Dipertuan Muda Daeng Kamboja has devoted himself solely to extending Riau's trade. Several trading perahu came from distant places, and scores of *keci* came from Bengal, bringing goods from there; scores of *wangkang* arrived from China with green or red bows; scores of *tob* came from Siam bringing Siamese goods; and as well as these, perahu from Java. There were scores of *selub, senat, tiang sambung*, and *pencalang* from the Bugis lands, *pedewakan* as well as *perahu* from the outlying territories, crammed like sardines in the Riau River from the estuary to Kampung China. Goods from China competed with those from Java, and Javanese goods competed with those from Riau, such as gambier, and there were numerous Chinese merchants as well as locally born Bugis merchants. During this period there were many wealthy people in the country.[16]

---

[11] See Russell Jones, *Hikayat Raja Pasai*, Yayasan Karyawan: Kuala Lumpur, 1999; Jorge Manuel dos Santos Alves, "Princes Contre Merchants au Crepuscule de Pasai c. 1491-1521, in, *Archipel,* 1994, issue 47, pp. 124-145; Jorge Manuel dos Santos Alves, " The Foreign traders' management in the Sultanates of the Straits of Melaka: the cases of Melaka-Samudera-Pasai and Aceh 15th and 16th Centuries", in, *From Mediterranean to the China sea – Miscellaneous notes*, Wiesbaden: Harrassowitz, 1998, pp. 131-142.

[12] Teuku Ibrahim Alfian, "Samudra-Pasai sebagai bandar dagang dan pusat budaya", *Sari*, vol. 8 (1990), pp. 19-28; Christoffel Anthonie Olivier van Nieuwenhuijze, *Samsu 'l-D¯in van Pasai : bijdrage tot de kennis der Sumatraansche mystiek,* Leiden: Brill, 1945.

[13] Denys Lombard, *Le sultanat d'Atjéh au temps d'Iskandar Muda, 1607-1636*. École française d'Extrême-Orient (EFEO): Paris , 1967; Arun Kumar Dasgupta, *Acheh in Indonesian trade and politics, 1600-1641*, Ann Arbor: University Microfilms International, Cornell University, 1962; Takeshi Ito, A note on some aspects of the trade of Aceh in the 17th century in, *Nampo-Bunka: Tenri bulletin of South Asian studies*, (1982), issue 9 (Nov.), pp. 33-60.

[14] Takeshi Ito, A note on some aspects of the trade of Aceh in the 17th century in, *Nampo-Bunka: Tenri bulletin of South Asian studies*, (1982), issue 9 (Nov.), pp. 33-60; A.K. Das Gupta, "Acheh in the Seventeenth Century Asian Trdae", *Bengal Past and Present*, January-June, 1962.

[15] See Nordin Hussin, *Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang*, NIAS Press: Copenhagen, 2006; Leonard Andaya, *The Kingdom of Johor 1641-1724 Economic and Political developments*, OUP: Kuala Lumpur, 1975. See also Reinout Vos, *Gentle Janus Merchant Prince The VOC and the Tightrope of diplomacy in the Malay world 1740-1800*, Leiden: KITLV, 1993.

[16] Raja Ali Haji, , *Thufat Al-Nafis, The Precious Gift*, Kuala Lumpur: OUP, 1982.

The greatness of Riau as the major trading nation and port in the Straits was later shifted to **Singapura** when the island was acquired by the British in 1819. Again the island was able to exploit the strategic location to her advantage. Since the Portuguese and Dutch occupation of Melaka restriction on trade was a policy and monopoly of trade was carried out on the major commodities traded in the Straits ports. This policy was contradicted to the trading policy which had been practiced by the early Malay kingdom. For most part of the Malay kingdom of Melaka and the kingdom of Johore-Riau free trade was maintained throughout their era. After the fall of Johor-Riau in 1784 which saw another misfortune to the Malays by the British and Dutch schemes in Riau, Melaka, Penang and Singapore.[17] With their failure in Penang and Melaka the English later had tried harder to acquire Singapore from the Malay rulers to her advantage and free trade has transformed the island into a thriving port in the East.[18]

Besides the major port-towns mention above there are many smaller port-towns along the coast of the Straits. Many of these small ports-towns have been existed since in the early period and are still survived into the twentieth century. The most important are the port-town of **Barus**, **Panai**, **Kampar**, **Kota China**, **Siak**, **Indragiri**, **Jambi**, **Batu Bara**, **Serdang**, **Deli**, **Kelang**, **Perak**, and **Selangor**. All these port-towns served the hinterland areas and acted as the distribution area for goods that arrived from the major port-towns and they also play as an important collection centre for goods that arrived from the hinterlands to be traded to the major ports-towns on the Straits. The majority of these ports were located in strategic locations by the rivers which regulated and dictated the trading patterns and networks in the hinterlands and overseas.[19]

The Straits of Melaka the heartland of Malay world

Malay port-towns along the coast of the Sea of Melayu

Since the first millennium A.D there have existed many important commercial trading centres along the coast of the Straits of Melaka.[20] These were great seaports and foci of communications which developed in response to the increasing volume of seaborne trade in the Malay waters. Conveniently located on the east-west maritime route and possessing good natural harbours, adequate warehouse facilities for merchants awaiting the next monsoon season and plentiful supplies of fresh water and food, these port-towns were popular meeting place for traders and merchants engaged in long-distance trade. It was in these Malay ports along the Straits of Melaka that merchandise from the Arabian peninsula and Persian in the Middle East and goods from India, Sri Lanka, and China in the Far East were landed, sold and reshipped to their final destinations. Many foreign merchants have found it more economical and reliable to purchase their goods from ports along the Straits. Apart from being main ports of transshipment, these entrepots were also major export centres for local products from the Malay archipelago. The **cosmopolitan** character of these port-settlements is

[17] Syed Hussin alAtas, *Thomas Stanford Raffles Schemer or Reformer 1781-1826*,Angus and Robertson: Singapore: 1971; Bonney, R., "Francis Light and Penang", in *JMBRAS* vol. 38, Pt. 1, 1965; Bonney, R., "Towards a Malaysian History" in, *Journal of the Historical Society University of Malaya Kuala Lumpur*, vol. 4, 1966/67; Bonney, R., *Kedah 1771-1821; the search for security and independence*, Kuala Lumpur: Oxford University Press, 1971.
; Abdullah Abdul Kadir, *The Hikayat Abdullah*, (An annotated translation by A.H.Hill), Kuala Lumpur: Oxford University Press, 1970
[18] Wong Lin Ken The trade of Singapore 1819-69, *JMBRAS,* vol. 33, pt. 4, 1960.
[19] See for example, Nordin Hussin, Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang, NIAS Press: Copenhagen, 2006.
[20] Leong Sau Heng, "Collecting Centres, Feeder Points and Entrepots in the Malay Peninsula 1000B.C. – A,D. 1400".

likewise often reflected in the mixed character of the material culture (**trade or *dagang*** *and* ***merantau***) found in the vicinity of the settlements.[21]

In view of the fact that along the Straits of Melaka where the heartland of the Malay region is blessed with natural resources such as gold and tin, were already being exploited and that many of these ports were the major outlet for the export of the minerals. There is also evidence to suggest that other mineral ore from the surrounding regions such as gold were also traded at these centres. The Malay ports served, therefore, not only as an important place for the transshipment of goods from China and countries west of the Bay of Bengal, but also as the leading collecting centres for local produce, especially forest products (sandalwoods, rattans, teakwood, birds' nests, ivory, and herbs from the forest), minerals (tin and gold), harvest from the sea (fish, tripang, and pearls), foods stuffs (grains, paddy and rice) destined for external or foreign markets. Therefore the Malay ports along the Straits of Melaka are a cosmopolitan in nature. Traders from many places converge and some even had made it as their home. Since the life in the ports along the Straits was more cosmopolitan in nature therefore from at least the first millennium A.D. almost our entire knowledge regarding the history of these ports which lies along the Straits of Melaka is derived from many foreign textual sources especially from the European travelers (**Ptolemy**, **Tome Pires, Barbosa**) Arabian seafares and cartographers (**Ibnu Batutta**, **Sulaiman al Mahri**, **al Masudi**, **Ibnu Majid**) Chinese records, and Indian literary works and writings.

Melaka and Penang as a historical port towns in the Straits of Melaka: World Heritage Sites

It was on this environment that the port-towns of Melaka and Penang were able to tap the strategic location of the Straits into their own advantage. The Straits of Melaka was an integral part of the international sea route linking the East with the West.

Its importance as a waterway and passage through which most of the trade between China and India and beyond was conducted had long been recognised. The arrival of the Europeans took this recognition to a different level for they were inclined to put into action the belief that whoever controlled the Straits would ultimately take control of the lucrative trade that passed through it.[22]

It was because of this reason that Melaka and Penang still survived as important historical sites which still carries some of the remnants of the bygone era of a cosmopolitan heritage on life and culture that the Straits of Melaka or the Sea of Melayu has been portrayed in many writings by travellers from Europe and Asia.

---

[21] Khazin Mohd Tamrin, Merantau a study of Javanese immigration and settlements in the Malay peninsula, PhD Thesis University of London, 1987; See also Nordin Hussin, Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang, NIAS Press: Copenhagen, 2006;
Mochtar Naim, *Merantau pola-pola migrasi orang Minangkabau*, Universiti Gajah Mada: Jogjakarta, 1978.
[22] Nordin Hussin, Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang, NIAS Press: Copenhagen, 2006.

Figure 2.46 Francois Valentyn, Oud en nieuw Oost-Indien, Dordrecht: Joannes van Braam, 1724-1726: 'De stad Malacca'.

Figure 2.47 Heydt, J.W., Allerneuester Geographisch und topographischer schau-platz, von Africa und Ost-Indien, Willermsdorff: Tetschner, 1744: 'Malacca'.

Melaka a Malay port-town in the centre of world trade

The port-town of Melaka is located on the western side of the Malay peninsula, on the Straits of Melaka, the main gateway between the East and the West.[23] Although situated in the hot tropics, Melaka has fair and pleasant weather.[24] During the Malay sultanate period Melaka controlled a very wide empire which covered part of eastern Sumatra and the western Malay peninsula.

Melaka during the 15th century was at the height of the golden age of the Malay trade and commerce. It was during this period that hundreds of merchants from Arabia, Persia, India, further India, and China as well as from the Malay world regions flocked together every year in Melaka which was then the centre of inter-Asian trade.

The description on how trade and commerce were conducted in Melaka was made known by two European travellers that arrived in Melaka during the height of the trading season. Duarte Barbosa and Tome Pires reported that the affairs of Melaka are of great importance, and of much profit and great hounour. No trading port as large as Melaka is known, nor any where they deal in such fine and highly-prized merchandise. Goods from all over East are found here; goods from all over the West are sold here.[25]

It was with such magnitude and of such great wealth that Melaka was able to tap her strategic location and the lucrative trade on the gate way between East and West which led finally to her downfall into the Portuguese control in 1511-1641 and occupied by the Dutch in 1641-1824 and later by the English in 1824-1957.

However, during the Portuguese occupation of Melaka they only controlled and occupied a small area, which included the fort of Melaka and the town and its suburb.[26] Melaka's main asset was its trade and location rather than its hinterland which was left mostly uncultivated.[27] As a seventeenth century traveller pointed out about Melaka "the harbour of Malacca is one of the finest in all the Indies, being navigable at all the seasons of the year, a conveniency belonging scarce to any other in the Indies".[28]

---

[23]J.J. Sheehnan, "Seventeenth Century Visitors to the Malay Peninsular", *JMBRAS*, vol. 12, Pt. 2, 1934, p.100. See, also, Walter Caulfield Lennon, "Journal of a voyage through the Straits of Malacca on an expedition to the Molucca Islands under the command of Admiral Rainer", *JSBRAS,* Vol.7, June 1881, p. 64.

[24]See, J.J. Sheehan, "Seventeenth century visitors to the Malay Peninsular", p. 91. See, also, T.J. Newbold, *Political and Statistical Account of the British Settlements in the Straits of Malacca, Pinang, Malacca, and Singapore*, Vol. I, London: John Murray, 1839, p. 116.

[25] Armando Cortesao, The Suma Oriental of Tome Pires, An account of the East from the Read Sea to Japan written in Malacca and India in 1512-1515, Hakluyt Society: London, 1967. See also Barbosa, The Book of Duarte Barbosa, An Accountof the countries bordering on the Indian Ocean and their inhabitants A.D. 1518, London, 1918.

[26]T.G. McGee, *The Southeast Asian City,* p. 50.

[27]The many writings on the uncultivated hinterlands of Melaka include: James N. Anderson and Walter T. Vorster, "In Search of Melaka's Hinterlands: Beyond the entrepot", in, Dilip K. Basu (ed.) *The Rise and Growth of the Colonial Port cities in Asia,* Monograph Series No. 25, University of California: Centre for Southeast Asian Studies, 1985, pp. 1-5; F.L. Baumgarten, "Agriculture in Malacca", in, *JIA,* Series 1, Vol. 3, 1849, pp. 707- 723; and E.A. Blundell, "Notices of the History and Present Condition of Malacca", in *JIA,* Series I, Vol. 2, 1848, pp. 726-754.

[28]J.J. Sheehan, "Seventeenth century visitors to the Malay Peninsular", p. 76.

During the Dutch occupation the boundary of Dutch-Melaka had a limited jurisdiction area.[29] However some claimed that that the town's jurisdiction extended 64 leagues, from the island of Sembilan to the Cape of Singapore. But less than two decades later Governor Bort more modestly placed the northern boundary of the company's authority on the Pannagie (Penajis) River and the southern at Muar.[30] According to Pieter van Dam, the famous Company lawyer, the government of Melaka never really controlled more than four miles south, five miles north, and six miles inland from the town centre.[31] During the English occupation of Melaka, they determined more clearly the boundary of Melaka. This boundary extended along the coast from the Lingie River to the north of the town to the Kersang River on its south. The territory was 40 miles long at its greatest extent, while its breadth varied from 10 miles to 28 miles inland.[32]

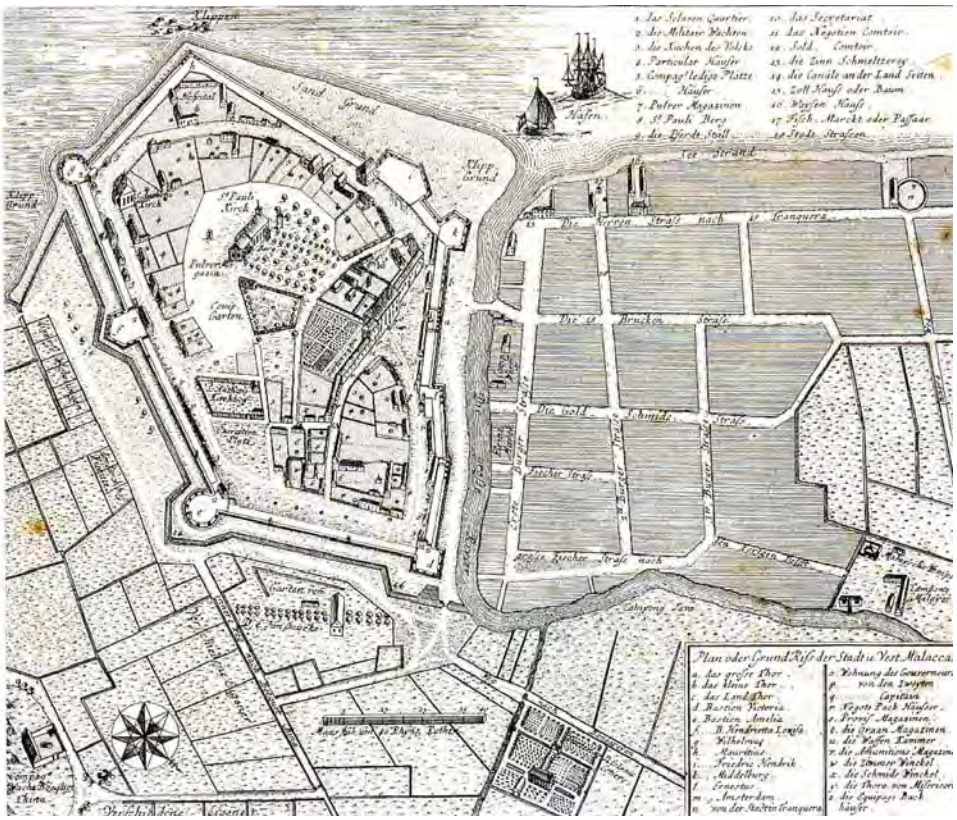


Figure 2.48 Map of Melaka drawn in the early eighteen century. From J.W. Heydt, Geographisch und topograpihicscher Schauplatz von Africa und Ost-Indien, p.304. Courtesy of the Royal Netherlands institute of Southeast Asian and Caribbean Studies (KITLV), Leiden (Bibl. 3c 56)

[29]See, "Valentyn's description of Malacca", *JSBRAS,* No. 13, 1884, p. 50 where it is stated that the territory belonging to Melaka extends over a length of 30 miles and over a breadth of about 10 miles.
[30] See, Barbara Watson Andaya, "Melaka under the Dutch", p. 198.
[31]Ibid. See, also, J.J. Sheehnan, "Seventeenth Century Visitors to the Malay Peninsular", p.103, where Sheehnan mentions that the region that falls under the Dutch-Melaka control only covered an area of not more than three miles round the city.
[32]T. Braddell, "Notes on Malacca", *JIA*, Series II, Vol 1, 1856 p. 43. For the problems of boundary and the question on Naning see, Jonathan Cave, "Naning in Melaka" and T. Braddell, "Notes on Naning with a brief notice of the Naning War".

Studies of the early history and the morphology of the town of Melaka have so far been limited in their scope and have therefore shed little light on what the town was like in the early years of its existence. Thus, knowledge about the layout of the town in its early days is very scanty. Nevertheless, from the available material, it could be surmised that Melaka during the period of the Malay sultanate was not a walled town with a separate administrative area and a town business district. It would also appear that after the introduction of Islam to Melaka, despite its pervasive influence in many aspects of Malay life, it did not bring any fundamental change in the traditional structure and morphology of Melaka.[33]

Although for the Malay sultanate period clear information on the morphology of the town of Melaka is not available, a close study of the Portuguese period can help in giving a picture of the layout and setup of the town. We know that the site on which the Sultan's palace stood was taken over by the Portuguese and used to build a castle and fort. Otherwise, in the early years of the Portuguese administration, the town of Melaka was left much the same as it was during the Sultanate period. Over the years, however, some changes did take place in the morphology and structure of the town.[34]

The former site of the palace became the centre of the Portuguese administration. Dominated by St. Paul hill, this centre was enclosed by a stone wall some twenty feet high and five feet thick. Inside the walls were many buildings to house the administrative offices, the residences of the governor and officers, the bishop, the town hall, a church and a hospital. The area outside the wall which was the town was divided into various quarters to house the different ethnic groups. There was Kampong Kling for the Indian community; Kampong China for the Chinese inhabitants and Kampong Java for the Javanese settlers.[35]

More information is available on the morphology of Melaka as it entered into the seventeenth century.[36] Some important information is provided by a traveller, John Nieuhoff, who entered the service of the Dutch West India Company in 1640 after thirteen years in Brazil. He made a voyage to the East Indies and wrote about his visit to Melaka in 1660: "This city is very large in compass, being not many years before surrounded with a wall of square stones and bastions, by the Dutch. It is very populous, the houses being built very close, though it has some very broad and handsome streets, which are planted on both sides with trees. In the midst of the city is a hill with a very fair church dedicated to St. Paul, on the top of it, where divine service is performed in Dutch: The steeple church and monasteries founded here by the Portuguese are much decay'd. Most of the houses here are built of strong bamboo-canes, which are very durable in dry weather, tho' there are also some stone houses here; they are generally not very large, and low, provided with small apartments and slenderly furnished".[37]

---

[33]J. Kathirithamby-Wells, "The Islamic City: Melaka to Jogjakarta, c. 1500-1800", in, *Modern Asian Studies,* 20, 2, 1986, p. 336.
[34]T.G. McGee, *The Southeast Asian City*", p. 50. He states that the morphology of the city did not change dramatically apart from the addition of the stone buildings and walls of Fort A' Famosa.
[35]Ibid. p. 49. See, also Kernial Singh Sandhu and Paul Wheatley, "From Capital to Municipality", in, *Melaka*, pp. 495-597.
[36]See for example, "Report of Governor Balthasar Bort on Malacca in 1678", in *JMBRAS.* Vol. 5, Part 1, 1927, pp. 1-232 and P.A. Leupe, "The siege and capture of Malacca from the Portuguese in 1640-1641", pp. 1-175.
[37]J.J. Sheehnan, "Seventeenth Century Visitors to the Malay Peninsular", pp. 72-73.

Morphologically, the town of Melaka during the Dutch period could be subdivided into three main sections; the Fort, in which only Company servants and Dutch freeburghers were allowed to reside; the town of Melaka which was lined with streets named by the Dutch as Herenstraat, Jonkerstraat, Goudsmidstraat, Eerstbrugwalstraat, Secondebrugwalstraat, Derdebrugwalstraat, and Visherstraat and its outer suburbs, Tengkera, Bandarhilir, Bunga Raya and Bukit China. The busiest part was the town, in the business area, the market place and the houses of worship where many of the inhabitants met. The town was located on the right bank of the Melaka river while the Fort was separated from the town on its left bank.[38] The Fort or the castle covered quite a large area. Abdullah bin Abdul Kadir, a Jawi-pekan born in 1797 and bred in Melaka and hailed as the father of Modern Malay Literature, in his writing, "The Hikayat Abdulah", made the observation that "the fort and the buildings within its walls were put up by the Portuguese after their occupation of Malacca in July 1511, as part of Alphonso d'Albuquerque's plan to have a chain of fortresses between Goa, the headquarters of the Portuguese conquerors in India, and their possessions in the East where their ships could revictual. [39] The orginal fortress was completed in January 1512. This stronghold was a castle and four-walled keep facing the sea and commanding the entrance to the Malacca River on the south bank on which it stood near the shore. It was the residence of successive Portuguese governors for nearly a hundred and thirty years. During this period the fortifications were enlarged and the surrounding walls extended to enclose St. Paul's Hill. The map made in 1613 by Godinho de Eredia, the Portuguese explorer and geographer, shows the plan of the walls as an irregular pentagon with its apex towards the sea, and this is seen also in a map dated 1656 found by Leupe in the archives of the Dutch East India Company in Batavia. The distance round the perimeter was estimated in 1605 by de Eredia at about 1,100 yards and in 1678 after the Dutch had strengthened the defences, by Governor Bort at about 1,400 yards. The fort was built to the same plan as that at Galle. The fortress was in shape a quadrilateral; there was a well in the middle so that in times of disturbance or war the people with their supplies could take refuge inside the circular of the protecting walls. The castle or tower was as high as the hill. It was not built on the top of the hill because it was preferable to place it at the foot, right on the sea, where it could easily be reinforced in times of war" .[40]

As far as the VOC was concerned, the main focus of Melaka town was the fort or the castle.[41] Many travellers who arrived in Melaka in the seventeenth and eighteenth centuries mentioned the fort. According to one description, it "was about a mile in compass. There are six small towers furnished with sufficient cannon, and a ditch towards the sea and channel. The two gates are one towards the river, and the other towards the south cape. The governor of the city commands in it, and has under him a garrison of one hundred and eighty soldiers".[42] Munshi Abdullah

[38]See, "Valentyn's Description of Malacca", pp. 50-51. The author states that the town of Melaka was built in the form of a crescent. There was a respectable fortress of great strength, with solid walls and fortified, with bastions, well-provided with guns, able to withstand, with its garrison, a hard blow.

[39] Abdullah Abdul Kadir, *The Hikayat Abdullah*, (An annotated translation by A.H.Hill), Kuala Lumpur: Oxford University Press, 1970. A.H. Hill says that Abdullah was the first writer in Malay to bring realism in his writing. Abdullah sees events of everyday life from the standpoint of a common experience of mankind and not through the tinted glasses of legend and romance. It was said that he began writing the "Hikayat Abdullah" after his wife's death. At that time he had settled permanently in Singapore. In the post-script it was mentioned that the first draft of the "Hikayat Abdullah" was completed in May 1843, pp. 1-28.

[40]A.H. Hill, "Munshi Abdullah's Account of the Malacca Fort", *JMBRAS,* Vol.23, Pt.1, 1950, pp. 88-89.

[41]A good description of the Fort of Melaka can be found in, "Report of Governor Balthasar Bort on Malacca 1678", pp.14-27.

[42]J.J. Sheehnan, "Seventeenth Century Visitors to the Malay Peninsular", p. 101.

observed that there were four gates leading to the fort and there were three bridges connecting the fort to the town and to the other parts of the suburbs.[43] The main bridge, located on the Melaka River, was a draw-bridge and any ship entering the town through this bridge had to pay a levy tax. In fact, this was the tax on ships entering and leaving the bridge. For security reasons, these bridges were raised and closed for crossing at night and no one was allowed to walk near the fort without any lights.[44] Abdullah also described the morphology of the fort.[45] An old map of Melaka published in 1744 provides a very clear plan and layout of the buildings and the land used inside the fort.[46] It shows the buildings, the gardens, churches, and the bastions in the fort.

The fort of Melaka, which had for so long been the symbol of strength and power of the Europeans who had ruled Melaka, was destroyed in 1807 by the English with the aim of abandoning the town and closing the port to merchants and traders. This policy was implemented for the survival of Penang because the English believed that if the Dutch were to return to Melaka it would rival the British port at Penang leading to stiff competition in trade.[47] The British believed that by destroying the fort, the Melakan population would be forced to evacuate and to settle in Penang. It was also done to prevent Melaka from remaining a defendable place and threat to English interests in the Straits. However, this plan failed when the majority of the population refused to leave Melaka. In fact, the destruction of the fort was an ill-advised plan by Colonel Robert Farquhar, who became Lieutenant-Governor of Penang in 1804-5. Although there were some protests against the plan by William Farquhar, the Resident of Melaka, the Board of Directors did not heed his protests and ordered the destruction. To Abdullah, who decried the fort's destruction by the English, it was ".... a pity that a building as fine as this should be brought low in an instant of time. For if they wished to repair it there is no knowing how many years it would take before it was finished. For the fort was the pride of Malacca and after its destruction the place lost its glory, like a woman bereaved of her husband, the lustre gone from her face".[48]

Outside the fort and beyond the town lay the suburbs. The Trenquera area was located on the northern part of the town and lay by the coast while Bandarhilir was located south of the castle also by the coast. Bunga Raya and Bukit China were located further inland, on the outer fringe of the town. These areas were connected by roads and waterways to the town. However, as stated earlier, the area covered under the jurisdiction of the town for most of the VOC period until 1794 was no more than four to five miles in radius. The following is a description of Melaka made by William Dampier in 1729:

---

[43]A.H. Hill, "Munshi Abdullah's Account of the Malacca Fort", p. 85. According to him, one of the gates are connected by a large bridge and having in it a small door through which men went out after 8 o'clock at night. See, also *The Hikayat Abdullah*, pp. 56-64.

[44]See, A.H. Hill, "Munshi Abdullah's Account of the Malacca Fort", p. 87. It is stated that after six o'clock in the evening the authorities would not allow anyone enter the fort and one could only walk round the outside. At eight o'clock the authorities fired a gun, followed by the raising of the draw-bridges. After this anyone walking about without a torch was arrested, and anyone not answering a challenge was fired on from the fort above.

[45]A good description of the layout of the inside of the fort can be gathered from, "Munshi Abdullah's Account of the Malacca Fort", pp. 87-88.

[46]See, Map on the layout of the fort and town of Melaka in J.W. Heydt, *Geographisch und Topographischer Schauplatz von Africa und Ost-Indien*, p. 304.

[47]See, report by, Raffles, 31st October 1808, in SSFR vol. 22.

[48]Abdullah Abdul Kadir, *The Hikayat Abdullah*, p. 63. See also abstract of the statement about the fortification and public building demolished at Melaka, 10th August 1807 to 30th November 1808, in SSFR vol. 21.

> Malacca is a pretty large town, of about 2 or 300 families of Dutch and Portuguese, many of which are a mixt breed between those nations. There are also many of the native Malayans inhabiting in small cottages on the skirts of the town. The Dutch houses are built with stones, and the streets are wide and straight, but not paved. At the north west of the town there is a wall and gate to pass in and out: and a small fort always guarded with soldiers. The town stands on a level low ground, close by the sea. The land on the back-side of the town seems to be morassy, and on the west-side, without the wall, there are gardens of fruits and herbs, and some fair Dutch houses: but that quarter is chiefly the habitation of the Malayans. On the east-side of the town, there is a small river which at a spring-tide will admit barks to enter. About 100 paces from the sea there is a draw-bridge, which leads from the midst of the town to a strong fort, built on the east-side of the river.[49]

During the Dutch administration the town area was populated by various ethnic communities, the major groups being the Dutch burgers, Malays, Peranakan-Chinese, Kelings, and Portuguese Eurasians. There were also large numbers of slaves in the town. However, towards the end of the eighteenth and in the early nineteenth centuries, the Dutch burger population declined due to several reasons including migration.

During the Portuguese period, each ethnic group lived in its own kampong or quarter which was named after the particular group, as was mentioned earlier.[50] This practice survived the Dutch period and was, in fact, expanded so that during that period there was a Kampong Belanda (Herenstraat and Jonkerstraat), a Kampong Java (outside the town) a Kampong China (Goudsmidstraat and Eerstebrugwalstraat), a Kampong Serani (further north of the town), a Kampong Pali (between the Seconde and Derdebrugwalstraat), and a Kampong Kling (Colijstraat). Although during the Portuguese period and for a good part of the Dutch occupation there was ethnic segregation, by the end of eighteenth century the divisions had been blurred and in the ensuing years there was evidence to show that the reasons which had in the first place brought about the separation, no longer applied. Areas formerly exclusively populated by the Dutch burgers (Heren and Jonkerstraat) became the homes of the Chinese reflecting a shift from a ethnic orientation to one in which wealth was the main criterion. Thus, the majority of the wealthy population of the town, irrespective of their ethnic origin, resided on two important streets, Heren and Jonkerstraats. The houses here were built from bricks and roofed with tiles. Due to the hazard of fire which had burnt down many of the houses in the town area, in the mid seventeenth century, the Dutch administration enforced regulations on the building of houses in the towns.[51] As a result, most of the houses in the towns were of brick and had roofs of tile.[52] All those who did not abide with these regulations were asked to move away from the town.

---

[49]William Dampier, *Voyages and Discoveries*, London: The Argonaut Press, 1931 (reprint), p. 110.
[50]Kernial Singh Sandhu and Paul Wheatley, "From Capital to Municipality", pp. 532.
[51] Toine Ketellars, "Van Inheemse stapelmarkt", pp. 10-30.
[52]See, "Valentyn's Description of Malacca", p. 50.

The map of Melaka in the mid eighteenth century mentioned earlier which shows the layout of the town, the names of the streets, the markets, the orphanage home, the mosques, the bridges, and the Malay kampongs is testimony to the fact that during the Dutch period the town of Melaka had seen important changes although it had not expanded to any significant degree. It also indicates that the Dutch had not only preserved many of the old features of the town but had also enhanced them. Although the fort was lost due to an English official's notion of what was an expediency, some of the legacies of the past still remain.

The Early history of Penang

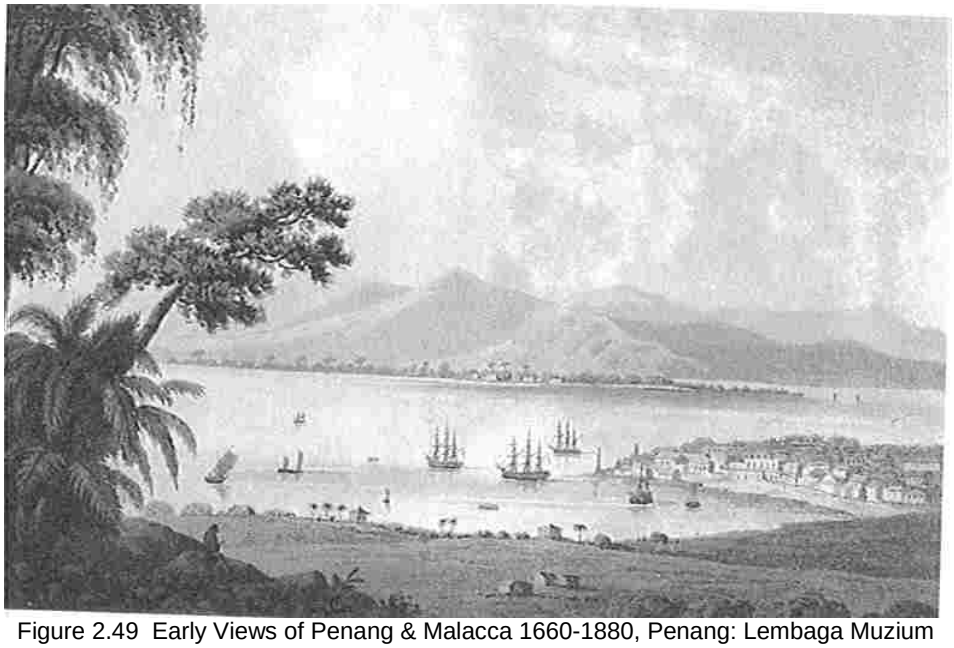


Figure 2.49 Early Views of Penang & Malacca 1660-1880, Penang: Lembaga Muzium Negeri Pulau Pinang, 2002: 'View overlooking Georgetown, 1814'.

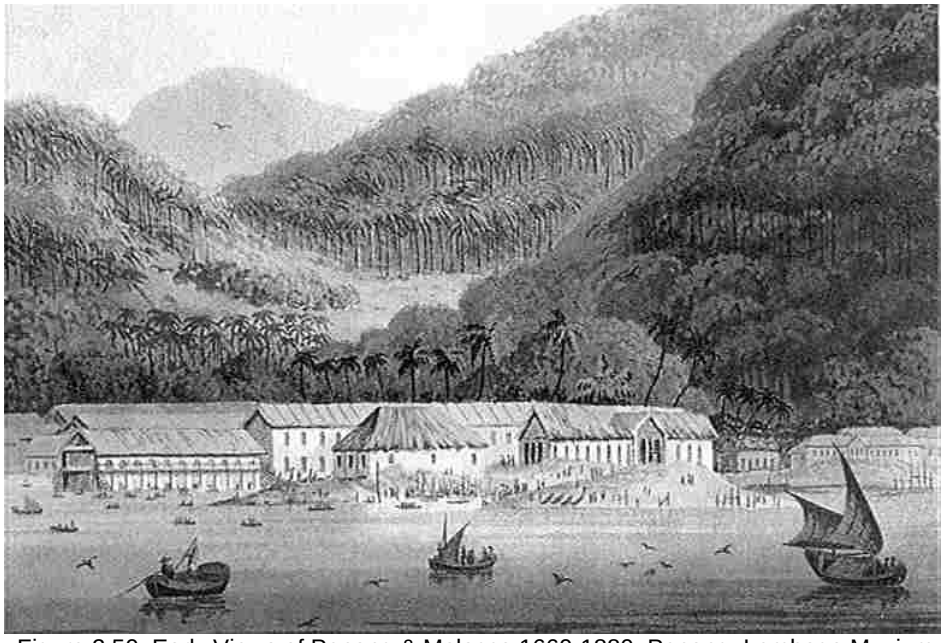


Figure 2.50 Early Views of Penang & Malacca 1660-1880, Penang: Lembaga Muzium Negeri Pulau Pinang, 2002: 'Georgetown in Pulo Penang or Prince of Wales' Island, c. 1814'.

The early history of Penang also reflected to trade and commerce in the Sea of Melayu.[53] It was trade and commerce which led to the English occupation of the island through a misrepresented treaty between the Francis Light and the King of Kedah.[54] Penang, ceded to the English East India Company in 1786, is an island fifteen miles long, from north to south, and ten miles wide. The island of Penang is located on the northern part of the Straits of Melaka.[55] It covers an area of 108 square miles and has ranges and hills reaching a height of 2,600 feet.[56] In its north-eastern part, is a plain, shaped like a triangle, on which Francis Light established Georgetown, the first English colonial town in Southeast Asia.[57] This plain runs almost to the foot of the hills in a flat valley that became an important agricultural producing area. It consists of a strip of land three miles wide down the east coast, facing the Malay peninsula, from Penang to the south.

On the mainland opposite the island of Penang is an area called Prai, which belonged to the kingdom of Kedah. In 1800, the territory of Prai, which stretched from Kuala Muda to Sungai Kerian (about forty five miles long and eight miles deep) was annexed by the English from the Sultan of Kedah and renamed Province Wellesley. The English intended Province Wellesley to be an important agricultural hinterland which would produce paddy to provide rice to feed the people of Penang. It was also annexed from the kingdom because of its importance to Penang's defence. It could act as a buffer, protecting the island from invasion from Kedah as well as eliminating the possibility of a port growing there which could compete for Penang's trade. Before the invasion of Kedah there was a small port opposite the island which belonged to the kingdom. Due to its close proximity to Penang and because it was frequently used by many local and foreign traders the English feared this port would rival Penang. English control of Province Wellesley was also seen as necessary in order to halt smuggling and piracy in the narrow channel between Penang and the mainland.[58] Unlike Melaka, Penang had well marked boundaries and the English administration held control over a wide area. This control covered the whole island and its territories, including Province Wellesley and a few small islands off Penang.

In the early period of the English occupation of Penang, there was much discussion as to whether Penang would make a suitable naval base. There was also discussion of the terms on which Penang was ceded. This led to bitter controversy as to whether the Company was bound to defend the Sultan of Kedah against Siam. A third concern was the rapid growth of population and trade, which led to "extravagant hopes

[53] Nordin Hussin, Trade and Society in the Straits of Melaka, Dutch Melaka and English Penang, NIAS Press: Copenhagen, 2006.

[54] Bonney, R., "Francis Light and Penang", in *JMBRAS* vol. 38, Pt. 1, 1965; Bonney, R., "Towards a Malaysian History" in, *Journal of the Historical Society University of Malaya Kuala Lumpur*, vol. 4, 1966/67; Bonney, R., *Kedah 1771-1821; the search for security and independence*, Kuala Lumpur: Oxford University Press, 1971.

[55]The original name of Pulau Pinang was derived from the betelnut palms or areca found on the island. The palm tree was a very prominent feature of the scenery on the island. It had straight stems, graceful leaves and bunches of fruits and became one of the major exports of the island. However, the original name, Penang, was seldom used in official documents since it was re-named the Prince of Wales Island when Francis Light took possession of it in 1786 from the Kingdom of Kedah. The town, which was created on the island, was named Georgetown after the Prince of Wales. However, here, Penang will be used to denote the town (since Penang is more often used to refer to the town rather than to Georgetown) unless otherwise stated.

[56]K. G. Tregonning, "The Early Land Administration and Agricultural Development of Penang", *JMBRAS,* Part 2, Vol. 39, 1966, p. 34.

[57] Although Benkulen was established earlier in 1685, it remained only as an English factory and did not grow into an important port-town like Penang. For further reference on this matter see: William Marsden, *The History of Sumatra*, Singapore: Oxford University Press, (reprint), 1986, pp. 44, 351, 363, and 451. See also, John Bastin, *The British in West Sumatra (1685-1825) A selection of documents*, Kuala Lumpur: Universiti Malaya Press, 1965; and Kathirithamby-Wells, *The British West Sumatran Presidency 1760-1785: Problems of Early Colonial Enterprise,* Kuala Lumpur: Universiti Malaya Press, 1977.

[58]L.A. Mills, "British Malaya 1824-67: Penang 1786-1830", *JMBRAS,* Vol. XXXIII, Part 3, 1960, pp. 36-59.

[59]Ibid, pp. 38-39.

regarding its suitability as a means of gaining the control of a considerable part of the commerce of the East Indian islands". Yet another problem was "the difficulty of maintaining law and order amongst a turbulent native and European population when no legally constituted courts were in existence on the island". This difficulty was only solved when the Recorder's Court was established in 1807. Other questions the administration had to deal with included the problem of piracy and the introduction of pepper, nutmeg and cloves in Penang so as to "render Gt. Britain independent of the Dutch spice islands".[59]

Although trade was the main focus at Penang, in the early period the English administration hoped that the island would become the main centre of Britain's naval base in the East.[60] Thus, various plans and monetary investments were put forward towards this goal. Unfortunately, the plan failed mainly due to insufficient artisans and building materials and a shortage of timber and trained personnel. The timber available on the island and from Province Wellesley was also not of a high quality, so that it had to be obtained from Pegu via Rangoon. This made it more expensive to build a ship in Penang. In addition, there were delays in obtaining from Europe essential items for building a ship, such as ironwork, copper, and nails.[61] As a result, Penang failed as a naval base and shipbuilding centre.

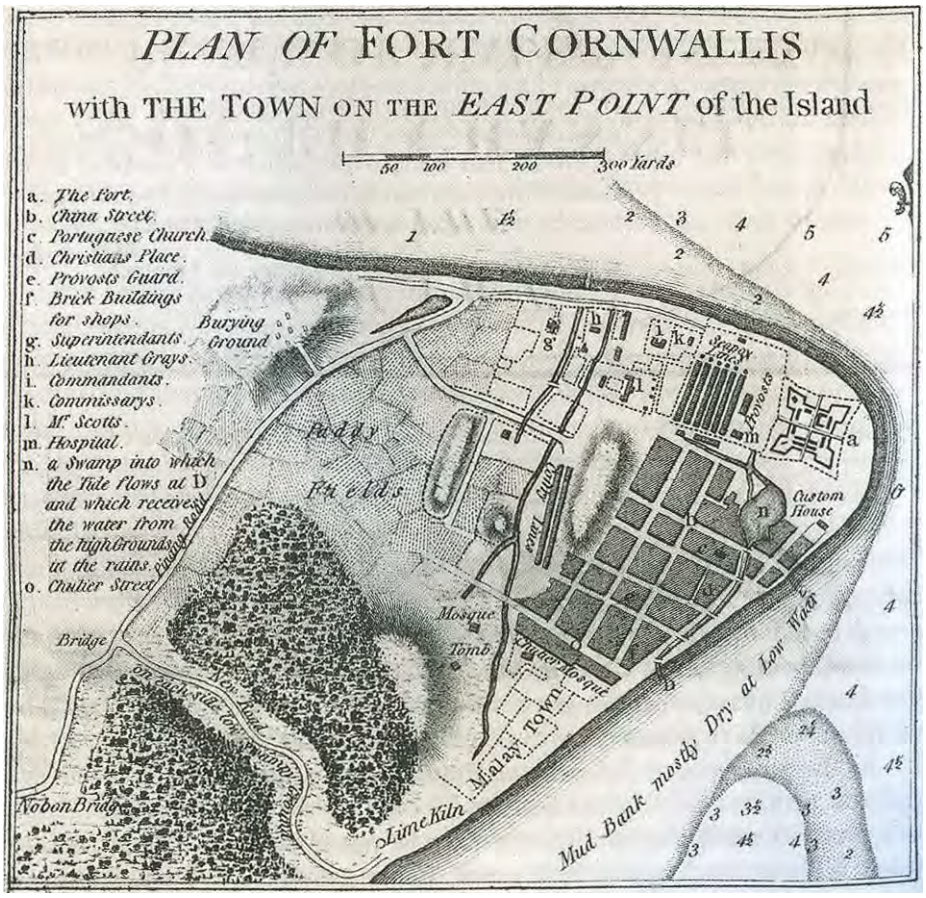


Figure 2.51 Early Penang showing the Malay Town on the south and town centre. Reproduced by permission of the British Library (G7370 opp Appendix 0675617)

[60]Ibid.
[61]M. Stubbs Brown, "The Failure of Penang as a Naval Base and Shipbuilding Centre", *JMBRAS*, Vol. 32, part 1, 1959, pp. 30-31.

One of the motives of the Company (EIC) in promoting Penang was to take advantage of its strategic location to build a naval base there and to defend the east coast of India against rival European forces during the Napoleonic Wars. However, after the Battle of Trafalgar which established Britain as the unchallenged naval power in Europe, there was a feeling among the higher authorities in England that such an idea was unnecessary and the home government soon lost interest in the scheme. Furthermore, when the Admiralty withdrew its financial support, the Directors of the East India Company who were faced with heavy financial commitments in India also followed suit. Since Penang's revenues were not sufficient to pay for the project the scheme for making Penang a naval base and shipbuilding centre was finally abandoned.[62]

Although Penang failed to become an important ship building and naval base, the administration never stopped attempting various economic activities that would help the new colony to develop into an important establishment. It encouraged people from the surrounding regions especially the Chinese, Indians and Malays and the natives from the Indonesian archipelago to migrate to the island and develop the hinterland so as to convert it into an important spice producer. Since occupying the island, the English introduced various crops to the island.[63] Unlike Dutch-Melaka, lands in the hinterland were cleared for producing spices. Chinese, Indian and Malay immigrants from the surrounding areas were encouraged to clear and to own land for this purpose. As a result, numerous agricultural experiments were attempted on the soil of Penang. Under Light, rice was first grown followed by pepper. By 1805 the pepper produced by Penang came to 2,000 tons and for over ten years it was the staple product and economic mainstay of the island. The next valuable export was betelnut, followed by tin.[64]

The site on which the town of Penang was built was called Tanjong Penaigre.[65] Although there was no blue print for the layout of the town, nor a master plan such as that produced for Batavia by the Dutch, Light, the first Lieutenant-Governor of the new colony, who was not devoid of ideas did make an attempt to establish one.[66] According to his plan, the commercial areas of the town would lie between Light Street, Beach Street, Malabar or Chulia Street, and Pitt Street. These were the earliest streets in Penang and they were named by the founder of the island and town. The increase in population largely due to new arrivals from the surrounding regions led to further expansion of the town in the early nineteenth century. New roads were built such as Farquhar Street, Love Lane, Penang Road, and Battery Lane.[67] In 1800 Penang town was less than 5 miles in radius with its boundary marked by a river on the southern part and a canal on the western part. This boundary separated the town from the hinterland.

---

[62]Ibid. pp. 28-29.
[63]See, James Jackson, *Planters and Speculators Chinese and European Agricultural Enterprise in Malaya,* pp. 93-110.
[64]K. G. Tregonning, "The Early Land Development and Agricultural Development of Penang", p. 42.
[65]"Notices of Pinang", *JIA,* vol.5, 1851, pp. 107-108.
[66]F.G. Stevens, "A Contribution to the Early History of Prince of Wales' Island", p. 390. He notes that "within this area the network of roads laid out by Light survives almost without change to the present day, the original names of the streets, with the exception of Malabar Street, being still in use".
[67]Ibid., p. 390. F.G. Stevens, states that "Light Street came to a dead end, approximate at the point where the main gate of the Convent now stands. The only road from the town into the interior of the island was given the name of the Penang road. This road started where Farquhar Street now starts, between the Supreme Court and the Church, and followed the course of Farquhar Street, whence it pursued its course behind the back of the town, to meet the inner end of Malabar Street. Love Lane (so-called apparently from the earliest times) followed its present course. A narrow road called "Battery Lane" led from the Penang road, past the old burying ground, along what is now the beginning of Northam Road, to the site of a battery guarding the north-west entrance of the town".

The Straits-Malay Culture Heritage: The Culture Heritage of Coastal Port-towns in the Straits of Melaka

Melaka and Penang represents the Straits-Malay cultural heritage from all the coastal port-towns in the Straits of Melaka. Both port-towns have a very cosmopolitan environment where Malay heritage which has played its vital role in the long history of the Straits maritime society are blended into various outside cultures from Europe and with the rest of Asia. The distinctiveness of the Straits-Malay cultural and traditions are still deeply embedded in the everyday life of the cosmopolitan society. The mixture of the Straits-Malay identity and culture with the outside influences has resulted into a melting-pot of peoples of many races at different cultural levels. As Pires has mentioned in his writing, “There are certainly great sailings from here; no trading port as large as Malacca is known, nor any where they deal in such fine and highly-prized merchandise. Goods from all over the east are found here; goods from all over the west are sold here. There is no doubt that the affairs of Malacca are of great importance, and of much profit and great honour. It is a land [that] cannot depreciate, on account of its position, but must always grow. It is at the end of the monsoons, where you find what you want, and sometimes more than you are looking for”.

The majority of port-towns along the Straits of Malacca have had almost similar historical experiences. They began with the Malay traditions and customs, established their own systems of governments and administrations, and in the later period it became globalised politically, economically and socially, and developed into a typical identity of the Straits-Malay culture heritage, i.e., the identity of multiculturalism which is manifested in both the tangible and intangible heritage.

The living examples of such identity can clearly be shown in Melaka and in Penang. They represent the peoples that came from all of the port-towns in the Straits of Malaka, namely those from Batu Bara, Siak, Palembang, Jambi and Aceh in Sumatra as well as Perak, Selangor, Johor and Singapore. The distinctive amalgamation of Straits-Malay culture and identity of both Melaka and Penang, therefore, need to be conserved and protected and be properly listed as World Heritage Sites.

Figure 2.52 :Map of Siam ,Le Pere Placide, 1686 shows the location of Malacca
Source : Early mapping of Southeast Asia by Thomas Suarez Periplus

Melaka and George Town: Culture of Tolerance, Diversity and Continuity

"Notes on My Native Land"

To this corner of the world come
People from China and India
From Indonesia and Europe
Some of the people
Adopted local ways
They spoke Malay
Dressed Malay
But still kept their customs
Other stuck to their ways
While firmly planting
A foot on Malaysian soil
The alchemy worked
And today we have a nation
This is a kaleidoscope
Of many things and many people
We all belong to this fabric
Having lent a stitch
To make up a whole
Now we invite the world
To see this tapestry

-David Lazarus, 1986.

This poem, a tribute of a native son to his homeland, greets all visitors as they step into the vestibule of the Penang Museum. It succinctly captures the making of the multicultural society not only of Penang but also of Melaka in particular, and of Malaysia in general. These multicultural characteristics of the people, as depicted by the poem, manifest themselves in the built environment, and the living cultures of the different communities. Within their own enclaves, each community still practices its own traditions and customs. Publicly and privately the people speak their own dialects, but officially use Malay and/English as their medium of communication. They perform their own religious and customary functions according to their own calendars and their own religious and social functions. But there is also some blurring at the borders as each community participates in the rites and ritual of another. They have their own typical gourmet, but which is enjoyed by all (except when distinguished by its being *halal* or *haram* to the Moslems). They used to dress distinctly according to their own communal traditions, but now while the traits of the original fashions remain discernible, the wearers are no longer communal. The traditions and cultures are distinguishable according to their origins but have undergone some processes of syncreticism when they adopt and adapt their neighbours' cultures and traditions.

Although the Melaka and Penang societies are generally perceived as being dominated by Malays, Chinese and Indians as distinct communities, each in fact comprises a diversity of sub-cultural groups. The Malays, for instance, includes the Minangkabaus, Acehnese, Boyanese, Javanese, Bugis, as well as children of mixed marriages when one of the parents is a Malay and Moslem[68]; the Chinese include the Teochews, Hokkien, Cantonese, Khek, Hylams, etc.; and the Indians include Tamils, Bengalis, Parsees, Burmese and others who originally came from the sub-continent. There are also other communities, the result of mixed marriages between Europeans and Asians, who normally adhere to Christianity and are called Eurasians. Offshoots of the Chinese and Indian communities who may or may not have intermarried but still follow the religions of their forefathers, are the *Peranakan,* who have settled in the Straits Settlements (of Melaka, Penang and Singapore) for generations. There were also Europeans and Americans whose number remain comparatively very small, but played important roles in the administration and economy of both port cities of Melaka and Penang.

Figure 2.53 : Wedding ceremony of Baba and Nyonya

Figure 2.54 : The chettiars man

The Traditions of the Straits of Malacca

The maritime tradition that started in the early years of the Common Era was the catalyst of multiculturalism. This was followed by processes of immigration and settlement in both Melaka and Penang by peoples from all over Asia and Europe. Melaka and Penang situated respectively on the southern and northern parts of the western coast of the Malaysian peninsula, are ports on the Straits of Malacca which grew from around the end of the 14th century through today. The Straits of Malacca, however, could have been known since a very much earlier times by

[68] See, *Report of the Census of the Straits Settlements (including Cocos Islands and Christmas Island) and the Protected Native States of the Malay Peninsula, 1891,* p.94

maritime traders throughout the world, but especially those from India and China. The Malays from the south (probably from the present Indonesian archipelago) were already reputed seafarers. They were renown for their junks which were small and speedy but were efficient that they were able to avoid pirates who infested the seas along the trade routes. The Chinese junks were apparently modeled after these Malay boats. These traders had introduced Southeast Asian products such as camphor, sandalwood, gharuwood and spices which were exchanged for goods from the Mediterranean, Middle East and Africa, such as frankincense and myrrh and other plant resins used in the manufacture of perfume and incense.[69] As the result of these activities small coastal polities emerged. In the 7th century the most important of these was Srivijaya which was located in Sumatra, halfway between the Straits of Malacca and the Sunda Straits. It was a member of the royal family from this kingdom who later founded Melaka in the late 14th century or early 15th century when Srivijaya was on the decline.[70]

[69] Kenneth R.Hall, "Economic History in Early Southeast Asia" in Nicholas Tarling (ed.), *The Cambridge History of Southeast Asia*, Vol. One, Pt.One, Cambridge University Press, 1999, p. 195.
[70] There were controversies concerning the founding of Melaka and the name of the founder. See, Wolters, *The Fall of Srivijaya In Malay History*. Kuala Lumpur, Oxford University Press, 1970. pp 108-124.

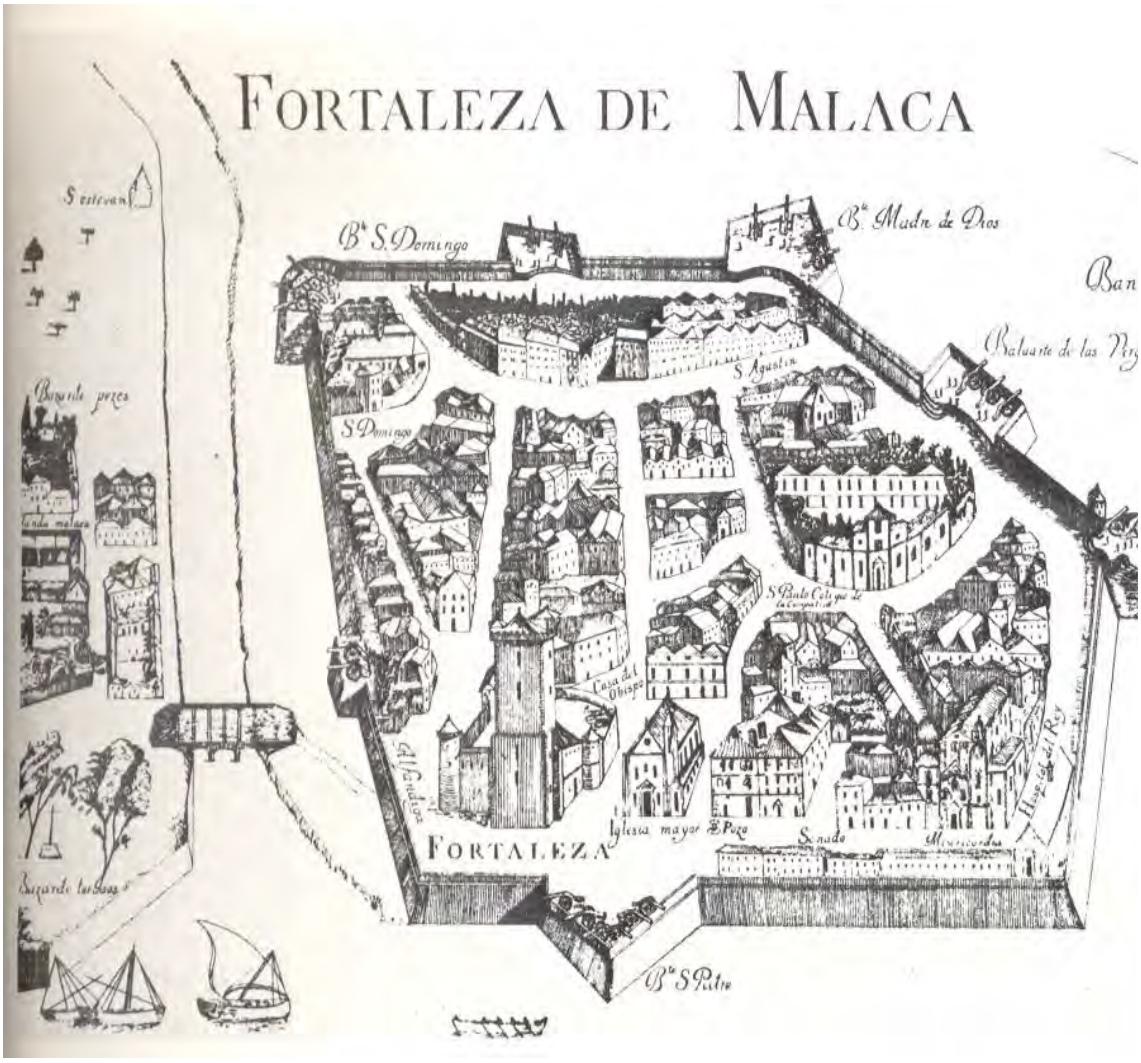


Figure 2.55: Plan of the Portuguese Fortress in 1512

Founding of Melaka

The Melaka founder prince was said to be Parameswara,[71] which meant 'prince consort', was the husband of a Majapahit princess in Java. He was a prince from Palembang, the capital of Srivijaya, and who was involved in the war of succession and fled to Tumasek (Singapore).[72] There he was reported to have killed the Siamese regent who ruled the island, and was driven by armies from Pahang or Patani, which were vassals of Siam. He wandered around until he reached the estuary of a river, later known to be the Melaka River, and rested under a tree. While resting he saw a mouse deer being chased by his dog, but the former fought back, notwithstanding its smaller size, and managed to chase the dog away. This demonstration of steely courage was taken by Parameswara as a symbol of fortune for him. He asked around for the name of the place. Since none knew, he named it after the tree under which he was resting, the *Melaka* tree. Thus Melaka was founded.

Melaka the Genesis of Malaysian Traditions and Culture

Srivijaya Influence

Melaka which was strategically situated at one of the narrowest spots on the Straits and geographically blessed as the area where the northeast and southwest monsoons met, became the heir of the Srivijayan traditions. The maritime traders who had been plying the sea routes between India and China and had converged at ports of influential kingdoms of Srivijaya in Sumatra and Majapahit in Java, began to call at the port of Melaka which was then only a small fishing village. With the help of the *Orang Laut* or sea-rovers, Parameswara was rapidly able to build up a large settlement by forcing all vessels passing through the Straits to get clearance from him with passes. Melaka began to make its presence felt. It was also able to provide traders with fresh water and the harbour was situated such that it could easily be defended, especially against the marauding pirates.

Chinese Influence

Right from the start Parameswara's political ambition had contributed to the multicultural characteristic of Melaka. He had opened his doors to Chinese envoys as a hedge against Siamese and Majapahit designs to claim suzerainty over his new kingdom. This coincided with the period of the Ming policy which was restoring Chinese control over states in Southeast Asia. Therefore, when the Chinese envoy, Yin-k'ing or Yi Ching, visited him around 1403, Parameswara seized the opportunity to apply for recognition from the Ming emperor and to request support against the Siamese. Two years later he sent an embassy to China which was well received and his position as ruler of Melaka was duly recognized.[73] That was the beginning of Melaka-China relationships which were strengthened by mutual regular visits by both parties led by the newly installed Melaka rulers or their regents on the Melaka side and by influential Chinese officers of the court of China on the other.

---

[71] Discussion about the name of the founder, see, Muhammad Yusoff Hashim, *Kesultanan Melayu Melaka.* Kuala Lumpur, Dewan Bahasa dan Pustaka, 1989, p 98.
[72] D.G.E.Hall. *A History of Southeast Asia*. Fourth Edition, Macmillan Asian History Series, Houndmills, Basingstoke, Hampshire and London, Macmillan Education Ltd., 1981, p 224.
[73] *Ibid.*, p. 225.

One of the most well known Chinese envoys was the outward looking Moslem Commander, Zheng He, who began his series of visits from 1405. In 1409 again he visited Parameswara to present him with a silver seal, a cap and official robes and to declare him 'king'. Melaka became independent of Siam and began to concentrate in its political and economical expansion. The king's position was assured and further strengthened by the Srivijayan tradition that the king was God's Vicegerent on earth. His celestial position was sealed by the yellow robe, bestowed by the Chinese emperor. Yellow being the symbol of royalty was then forbidden from use by the ordinary folk.

Figure 2.56: Cheng Hoon Teng Temple

Mixture of Culture

Parameswara and the rulers after him surrounded themselves with powerful bureaucrats whose titles carried Indian terminologies, e.g., *Bendahara, Laksamana, Syahbandar,* etc., showing Indian/Srivijayan influence in the Melaka sultanate tradition. It is also well recorded that some members of the royal families of Melaka intermarried with Indian women.[74] According to *Sejarah Melayu* (The Malay Annals), a sultan of Melaka had also married a Chinese princess called Hang Liu.[75] The princess' retinue which consisted of several hundred Chinese youths and maidens were settled on a hill which was then named *Bukit China* or China Hill which still exists today. Hence, even the royal traditions draw from the customs of different royal houses.

Melaka's rapid growth further enhanced the multicultural characteristics of the people. Malay traders from the island of Moluku (Moluccas) and other islands which produced cloves, nutmegs and mace, now stopped at Melaka before continuing to India.

[74] R.O.Winstedt, *A History of Malaya,* 3rd edition. Kuala Lumpur, Marican & Sons (M) Ltd., 1968, p. 50.
[75] *Sejarah Melayu . The Malay Annals.* Ms. Raffles No 18, compiled by Cheah Boon Kheng and translated by Abdul Rahman Haji Ismail, MBRAS, 1998, p 169.

Many, however, waited here and exchanged their products with textiles brought down by Indian counterparts from Gujarat, Coromandel, Malabar and Bengal. Chinese traders also began to throng Melaka with the well sought after Chinese porcelain and silk. These goods were usually exchanged for aromatics and perfumes from the Middle East, and spices, corals, sandalwood and other exotic products from the Malay archipelago that fetched very high prices in the East and West.[76] Soon Melaka began to overshadow the ports of Palembang or Jambi in Srivijaya. These last two ports only remained as ports of export for pepper, whereas Melaka became an emporium. It had wrested the spice trade route from the Straits of Sunda in the south to the Straits of Malacca. The busiest season in Melaka was between December and March when the south westerly monsoon brought traders from the Far East and the West Asians to Melaka. Between the months of May and September the winds brought traders from Java and the eastern archipelago here. About 2 000 ships were reported to anchor at Melaka at any time during the height of her glory.

Figure 2.57 : Sri Poyyatha Vinayagar Morthi Temple

Melaka's success was also attributed to the well administered government and trading facilities. The Melaka Maritime Laws were introduced to ensure the rights of ships' captains and their crew. There were four different ports to cater for traders from different countries, and each was headed by a harbour master or *syahbandar.* The most important was the one in charge of traders from Gujarat, for they formed the largest group of traders. The second was from those from the rest of India, Burma, and North Sumatra. The third was for traders from island Southeast Asia, and last, but not least was for those from China and Indo-China.

[76] Barbara W. and L.Y.Andaya, *Sejarah Malaysia.* Petaling Jaya, Macmillan Publishers (M) Sdn. Bhd., 1983, p. 47.

Since all of them had to take a break in Melaka to wait for the respective monsoons to take them home, they mingled together in the markets and the ports, though their places of domicile were accordingly allotted. It was reported that about 80 different languages were spoken on the streets of Melaka everyday. The presence of various ethnic groups; Indian, Chinese, Malay, Siamese, Burmese, Indo-Chinese, Arab, and others, germinated a multicultural, highly cosmopolitan society in Melaka.

Islamic Tradition and Culture

Middle Eastern Influence

Islamic tradition is one of the major features of the multicultural society in the Malay archipelago and the rest of Southeast Asia. *Sejarah Melayu* or the Malay Annals related the story about the beginning of Islam in Melaka. The king, as the story was related, became a Moslem through a dream.[77] This was followed by the visit of an Arab trader, Sayyid Abdul Aziz, from Jeddah who was later also responsible for the conversion of the Melaka nobles. The tradition continued that the rest of the *rakyat* (general Malay populace) became Moslems, for they loyally emulated the ruling class. Then the king assumed the title of *Sultan.*

Figure 2.58 : Kampung Kling Mosque

Once it was known that Islam became the main religion of the state, Moslem traders from the neighbouring states of Sumatra, and from India and the Middle East also converged in Melaka, not only to trade but also to spread the religion. Melaka became the centre of learning for Islam. The Arabic script was adopted by the Malay language which also gradually absorbed a lot of Arabic vocabularies into it. The language which was already used as the lingua franca in the Malay archipelago and some other parts of Southeast Asia became more sophisticated with the existence of the *Jawi* script.

[77] Muhammad Yusoff Hashim, *Kesultanan Melayu Melaka, op.cit.,* p.98.

Official letters and agreements between rulers, bureaucrats, traders and merchants were written in Malay. Mosques began to be built and religious functions were regularly observed. In Melaka, and the rest of the Malay States, the Malays became synonymous with Islam. The traditions were further enriched by Moslems from the Middle East, India, China and other parts of Southeast Asia who came as envoys, traders and missionaries. Their life began and ended in Islamic culture, from birth (naming of the child), marriage, till death (burial traditions).

The Dawn of European Culture

Portugese Influence

Melaka's glory under the Malay sultans ended in 1511, when the Portuguese captured the 'fabulous eastern empire', under the command of Alfonso de Albuquerque. The reputation of Melaka must already have reached them much earlier. In 1509 a group of traders led by De Sequeira had landed in Melaka, but were attacked and some were killed. De Albuquerque who had succeeded in capturing Goa in India, decided that it was the best opportunity for him to rescue and avenge his fellowmen and capture Melaka and the famous spice trade. By controlling it Portugal became the new power to be reckoned with in Europe. About Melaka, a Portuguese had once said, "Whosoever holds Malacca, had his hands on the throat of Venice,[78]for the goods that were transacted in Melaka had very high values in Europe." They were also keen to spread their Catholic religion against the Moslems who were fighting against them in the wars of the Crusades.

The Spread of Christianity

Christian Influence

After the conquest, the Portuguese quickly began to work. By using hundreds of workmen, including slaves and captives (probably Malays), they built *A Famosa,* the fortress, that surrounded the present St. Paul's Hill. This fortress was made of stones broken down from mosques and tombs of royal families and nobles. Within the walls were, "the castle, palaces of the Governor of the State, the palace of the Bishop, the Hall of the Council of the Republic, the Hall of the Brothers of Mercy, together with five churches, namely the Cathedral of Our Lady of the Assumption, with its chapter and the Episcopal see, the Church of Mercy of Our Lady of Visitation, the Church of Our Lady of the Annunciation in the College in the Company of Jesus at the top of the hill, the Church of S. Domingo in the Convent of the Dominicans, and the Church of S. Antonio in the Convent of S. Augustino; [and] there were two hospitals."[79] A famous French Jesuit, St. Francis Xavier "Apostle of the Indies", started St. Paul's College in 1548. On another hill opposite the China Hill, the Portuguese also built a chapel dedicated to St. John the Baptist, and the hill was thus named after him as St. John's Hill or Bukit Senjuang (the corrupted Malay name for the hill).

---

[78] Quoted from Manuel Joaquim Pintado, *A Stroll Through Ancient Malacca And A Glimpse At Her Historical Sites*. Melaka, Loh Printing Press, 1980. p. 16.

[79] *Eredia's Description of Malacca, Meridional India and C*athay. Translated from the Portuguese with notes by J.V.Mills and new introduction by Cheah Boon Kheng. Malaysian Branch of the Royal Asiatic Society. MBRAS Reprint 14, 1997, p. 18.

The destruction of mosques and tombs of nobles was a clear indication of Portuguese intention to weaken the Moslems and the influence of Islam. Missionary works were carried out and a number of people were converted, though not very successfully, for, in the 1st decade of the 17th century (almost 100 years after the Portuguese had landed in Melaka), not more than 8, 000 people were converted.[80] Moslem traders in Melaka were being prejudiced. Consequently many left to seek other more favourable ports, a development that proved disadvantageous to the Portuguese themselves.. But trade did not stop in Melaka, especially with Indian textile traders who remained to be more dominant than the Portuguese themselves.[81] Records also mentioned that *chettis* [82] (*chettiars*) had partnered with the Portuguese in such trade. The latter had also encouraged these traders, especially those from the Coromandel ports, to settle down in Melaka. They were promised great privileges.[83] This then was the first colonial policy of settlement that became a major feature from the 18th century onwards.

However, the Portuguese allowed certain local tradition to continue. People from different ethnic communities remained to live in their own sections as had been started by the Malay rulers. There were Kampong Java (Javanese village), Kampong Keling (Indian village) and Kampong China (Chinese village).[84] It is also noted that the first *Kapitan Cina* (Head of the Chinese) was appointed by the Portuguese.[85]The appointment of this position was continued later by the Dutch and the British. Thus multiculturalism continued to flourish in Melaka.

Continuing the Tradition: The Dutch in Melaka

Dutch Influence

In the 17th century other European traders were actively plying the sea routes between India and China through the Straits of Melaka. Two of the most important were the Dutch and the British. The Portuguese influence at this juncture had begun to decline. Its empire had become too large and their home base was too far away. Melaka had repeatedly been attacked by the Malay neighbours, such as the former Melaka Malay sultans who had settled in Johor in the south of Melaka, the upcoming Acenese (Achenese) rulers who were contending as the new heir to the Malay/Moslem power in the archipelago, and the Dutch who had succeeded in subjugating Java. Between the Dutch and the British, the former were more advanced as they were able to ally with the local rulers. In the attack of Melaka, the Dutch received support from the Malays in Johor. After a five-month siege, the Portuguese surrendered in 1641, 130 years after they had forever removed the Malay sultanate from Melaka.

---

[80] *Ibid.,* p 20.
[81] S. Jeyaseela Stephen, "Trade Economy of Malaccan the Sixteenth Century as Gleaned from the Portuguese Archival Records" paper presented at IAHA, Bangkok, 20-24 May 1996.
[82] *Chettis* are Indian money lenders who later became an important source of capital especially to the natives during the British colonial period.
[83] S. Jeya seela Stephen, *op.cit.,*
[84] *Eredia's Description of Malacca …op.cit.,* pp 19-20.
[85] C.S.Wong, *A Gallery of Chinese Kapitans,* Singapore., p 1, quoted in Chan Gaik Gnoh, "The Capitan China System in the Straits Settlements", *Malaysia In History,* Journal of the Malaysian Historical Society, Vol. 25, 1982, p 74.

Batavia (Jakarta) in Java was the new Dutch capital in the East (they had defeated Java in 1619), and the Dutch were not about to allow Melaka to compete with her. Dutch aim was to gain paramountcy in the spice and India-China trade, without any other European rivalry. Thus far they had been able to keep the British at bay, and with the defeat of the Portuguese, the Dutch had realized their dream. But they could not retard the trade in Melaka. In the peninsula, Melaka became the main base, for the Dutch who also concluded treaties with other Malay states, such as Perak and Selangor, which were rich in tin. In fact, at the end of the 18th century, Melaka rose again as a Southeast Asian *entrepot par excellence.*[86] More Asian traders, especially Chinese and Bugis traded here again. Although the Dutch continued to monopolise the trade in the Straits of Malacca, they were less restrictive that the Portuguese. In fact, they resented the Portuguese more, for the European wars between the Catholics and Protestants to which the Portuguese and Dutch respectively were adherents, were also continued here.

After the conquest of Melaka, the Dutch merely took over the infrastructure left behind by the Portuguese. They occupied the fortress, *A Famosa* and renamed it *Porta de Santiago.* The coat of arms of the Dutch East India Company and the date 1670 were engraved on the gate. St. Paul's College was used as part of the fortress and later as a burial ground for high ranking Dutch officials. The Dutch later built their own fortress on St. John's Hill which was armed with eight cannons. In 1650 the former Governor's residence was converted into the red terracotta *Stadthuys* (Government House) for the Dutch Governor and his retinue.

Figure 2.59 : "Porta De Santiago"

[86] John H. Drabble, *An Economic History of Malaysia c. 1800-1990. The Transition to Modern Economic Growth.* Houndmills, Basingstoke, Hampshire and London, Macmillan Press Ltd., 2000, p 20

Apparently the Dutch were more interested in trade than in religion. They introduced tax farming system, and heads of the different communities were appointed to help Dutch officers administer the state. The *penghulu* (Malay headmen) system was continued, so was the *Kapitan Cina* system. It was probably at this time that the *Kapitan Cina* system was associated with the triad society or the *Thian Ti Hui* .[87] China was defeated by the Manchus and Chinese patriots who were repressed fled their country to neighbouring states, including Melaka, formed secret societies and aimed to gather enough support to drive away the Manchus. Thus Melaka also became a haven for Chinese patriots who became successful in wealth and influence, so that they could help regain China from their enemies. This tradition was to continue when China fought for the 1911 revolution.

Christianity continued to spread during the Dutch period. Surprisingly it was the Catholic church, St. Peter's Church, which was first built in Melaka. The Dutch government allowed a Dutch Catholic to construct it in 1710 on a piece of land given by the government. The Dutch Protestants only built their own church, Christ Church, in 1753. This became the oldest Protestant Church in Malaysia. Jalan Gereja (Church Street) where it stands today was named after it. The church which was built of red bricks specially imported from Holland had tall slender windows with arched heads, massive walls and heavy wooden ceiling beams. Today the church is still in service and devotees still use the original pews during Sunday prayers.

Figure 2.60: Christ Church , Melaka

Events in Europe also changed the history in Melaka. Holland was defeated by Napoleon and the Dutch king had to take refuge in England. The monarch then agreed to hand over Melaka and other possessions in the East to the British for protection until the Napoleonic wars were over.[88] Thus Melaka came into British hands between 1795-1818. By this time (1786) the British had already occupied Penang which was named the Prince of Wales Island.

[87] Emily Sadka, *The Protected Malay States 1874-1895*. Kuala Lumpur, University of Malaya Press, 1968, p 25.
[88] This was stated in the Kew Letters Agreement between the British and the Dutch.

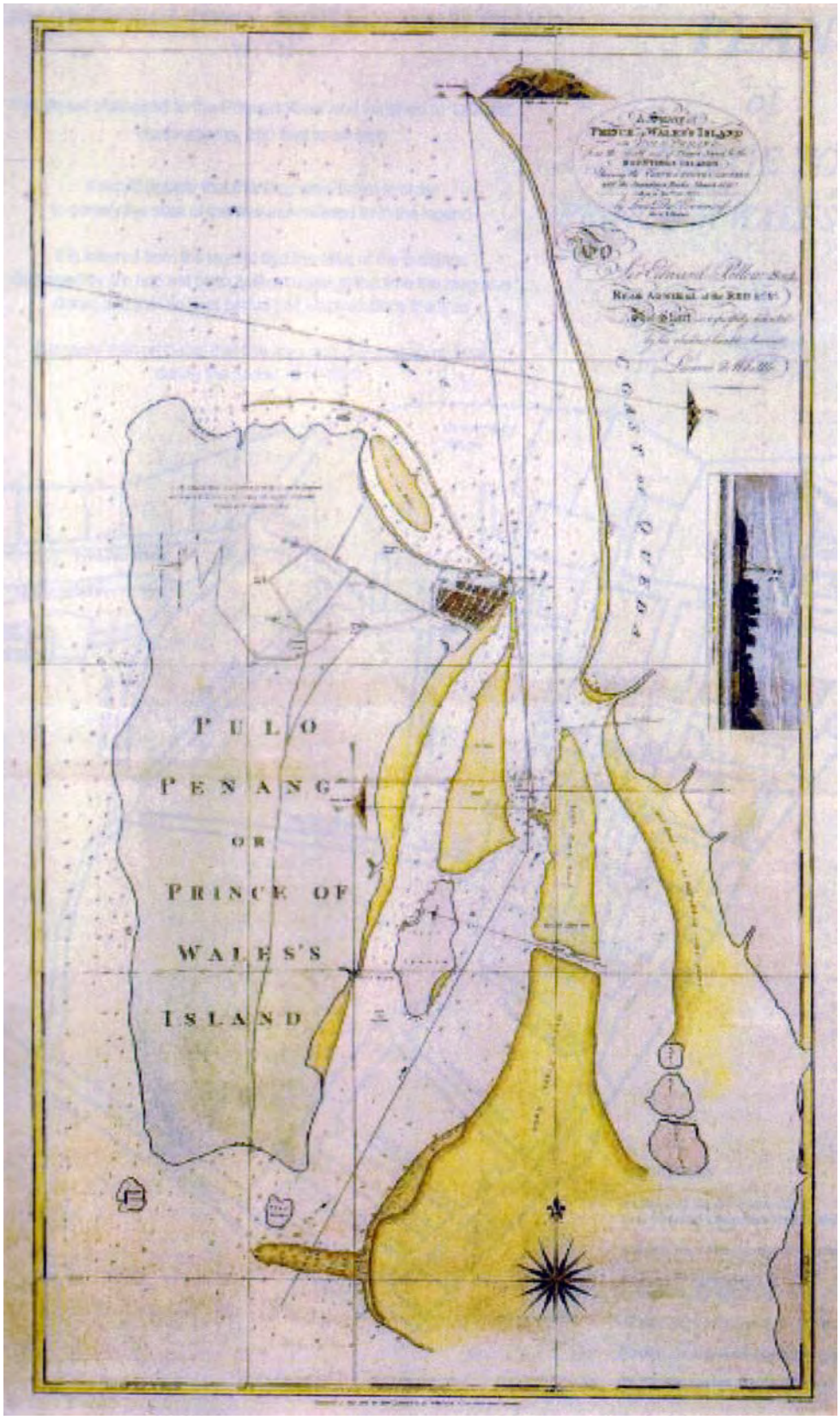


Figure 2.61 : Map of Siam ,Le Pere Placide, 1686 shows the location of Malacca
Source : Early mapping of Southeast Asia by Thomas Suarez Periplus

George Town (Penang): Continuity and Change

British Influence

Situated at the northern end of the Straits of Melaka, Penang became a British possession in 1786. (Specifically they landed in where George Town is). Earlier, the British had attempted several times to occupy a base in the Malay archipelago in order to participate in the lucrative spice trade as well as have a share in the trade with China, but without much success. The opportunity came when, in the middle of the 18th century, the Sultan of Kedah (a Malay sultanate in the north of the peninsula), who had allowed some British country traders to trade in his ports, had requested for help against the Siamese and some of his squabbling relatives. Francis Light, a British country trader, was able to conclude a treaty with him, promising the help needed by the Sultan. This treaty was later endorsed by The East India Company (EIC). He was also able to convince the Governor General of the EIC in India that Penang could serve as a naval base for the British in Bengal.[89] After the Agreement, Light landed on the island full of hope as he had indicated in his letter to his company, Jourdain, Sulivan and de Souza, "...European ships can easily stop there. There is plenty of wood, water and provisions; there they may be supplied with tin, pepper, beetle-nut, rattans, birds' nests; and the Macao ships will be glad to stop there, and all other vessels passing through the streights may be as easily supplied as at Malacca [by the Dutch]..."[90] Hence Penang became the first leg for the British who gradually stepped into peninsular Malaysia in the 19th century.

Unlike the Portuguese and Dutch in Melaka who held monopoly on trade, the British exercised the policy of free trade. They encouraged people from all over the world to settle and trade in Penang. They were also encouraged to produce export crops, such as pepper, gambier, coffee, sugar, etc. To administer the island, a Presidency was set up under the jurisdiction of the EIC in Bengal. In 1826 Penang became part of the Straits Settlements when Singapore had also become a British possession (occupied in 1819) together with Melaka (being exchanged with Bencoolen with the Dutch after the 1824 Anglo-Dutch Treaty) were brought under a single British administration.

During the period when Dutch Melaka was placed under the protection of the British, the latter did not foresee that political events would eventually unite Melaka with Penang. Penang definitely did not intend to allow Melaka to rival it when the latter would be returned to the Dutch after the Napoleonic wars. The Penang Council ordered the British Resident in Melaka, William Farquhar, to effectively level down the city,"...the whole of the fortifications, arsenal, store houses and public buildings of all denominations in Melaka except Bukit China and St. John's Hill."[91]

[89] For detailed information about British occupation in Penang, See, R.Bonney, *Kedah 1771-1821. The Search for Security and Independence.* Kuala Lumpur, Oxford University Press, 1971.
[90] Harold Park Clodd, *Malaya's First British Pioneer. The Life of Francis Light.* London, Luzac,1948, p. 9

The British action prompted the famous local writer, Abdullah Abdul Kadir Munsyi to lament in his journal, "The Fort was the pride of Melaka, and after its destruction the place lost its glory like a woman bereaved of her husband, the luster gone from her face…The old order is destroyed. A new world is created, and all around us is changed."[92] The only part that remained of *A Famosa* and *Porta de Santiago* was the gate which now still stands. Further destruction was timely stopped by Thomas Stamford Raffles, agent of the EIC, who happened to be visiting Melaka. His report on Melaka to his superiors stated that, "…the name carries more weight to a Malay ear than any new settlement could,"[93] and indeed, "…with the assistance of Malacca, the whole of the Malay rajas in the Straits and to the Eastward might be rendered not only subservient but if necessary tributary",[94] was almost prophetic in relation to later expansion of British influence in the Malay States.

Under the single government of the Straits Settlements in 1826, the British began to put the administration of Melaka and Penang in order. They practiced the divide-and–rule policy. By it, the different communities were allowed to administer their own kind by the respective headmen. However, to avoid direct confrontation from the local Malays, the British were more protective towards them. The traditional Malay system of administration was thus continued. For example, the *penghulu* (headmen) who was normally appointed from ancestral bureaucrats was absorbed into the colonial administrative bureaucracy. On the other hand, the position of *Kapitan Cina* (Chinese Headmen) and *Kapitan Keling* (Indian Headmen) were chosen from the most prominent and influential personalities of the communities.[95] In Penang, Francis Light reported that a *Kapitan Cina* from Kedah had visited him with boat-loads of Chinese to settle down in Penang. He was Kapitan Loh Lay Huan whom Light had him appointed as the first *Kapitan Cina* in Penang.[96] The position of *Kapitan Cina* became an institution in the British administration of the Straits Settlements.

Like the two European predecessors in Melaka, the British also set out to spread Christianity in the newly found settlements through European missionaries. In Penang, in 1787, Arnold Garnault, a French who was the Bishop of Bangkok, was the first to build the Assumption Church.[97] In 1817 another church was built not far from the first. It was the Anglican Church of St. George. The man responsible was the Chaplain of the EIC, Rev. Robert Sparke Hutchings. In Melaka, a twin-towered Gothic church dedicated to St. Francis Xavier was built in the mid 1880's by the French Father P. Fabre. Hence Penang and Melaka became centres of European Christian missionaries in the East.

---

[91] Brian Harrison, *Holding the Fort: Melaka Under Two Flags, 1795-1845.* Kuala Lumpur, MBRAS, Monograph No 14, 1985, p 63.
[92] Abdullah bin Abdul Kadir , *The Hikayat Abdullah.* Annotated and translated by A.H.Hill, Kuala Lumpur, Oxford University Press, 1969, p 63
[93] C.E.Wurzburg, *Raffles of the Eastern Isles.* Singapore, Oxford University Press, 1984, p.76.
[94] *Ibid.*, p 79.
[95] See, Emily Sadka, *op.cit.*, Chapter IX, "Dual Government: Malays and Chinese", pp 274-323.
[96] Cited by C.S.Wong, *op.cit.*, p 12
[97] In 1860 the Assumption Church was moved to the present site on Farquhar Street.

The Introduction of English and Vernacular Education

The Importance of Education

In Melaka Malay was the lingua franca of the people. On the streets and bazaars, a distinct Malay language mixed with vocabularies of the various ethnic communities became the daily medium among the people. The same situation prevailed in Penang. But a new language, the language of the administration, was introduced. That was English, which became the language of the government as well as the newly western educated people of the Straits Settlements. This became one of the main features that Malaysians inherited from the British colonialists. Today it still serves as the second most important language after Malay, in the country. In its usage, the Straits Settlements, especially Penang and Melaka, took the lead.

The importance of the English language was introduced through schools established by European missionaries whose main aim was to educate children and spread Christianity. In these schools children were taught, amongst others, British history and literature. The earliest example of such schools was The Melaka Anglo Chinese College which was set up in 1818. It was the brain-child of Robert Morrison of the London Missionary Society who was the first Protestant Missionary to China. He had failed to make any headway in that imperial country, but used Melaka "for the diffusion of Christianity" and also for "the reciprocal cultivation of Chinese and European culture."[98] At this time Melaka clearly served only as a stepping stone to 'convert' the huge country which was well known for her civilization. Most of the students were children from Melaka-born Chinese, as well as Indians and Malays.

Figure 2.62 : Penang Free School

[98] Brian Harrison, *Waiting for China: The Anglo Chinese College at Malacca, 1818-1843 and Early Nineteenth Century Missions.* Hong Kong, pp 40-44. In 1843 the London Missionary Society sold the college for private purposes because they moved their activities to Hong Kong.

English Education In Penang, the first English school was set up by the same Rev. Robert Sparke Hutchings who had built the St. George Church. This was the Penang Free School opened in 1821, just three years after the first school in Melaka, to educate boys from all creeds and classes. The school, with a syllabus endorsed by the Cambridge University, prepared students to sit for their highest secondary level examination for the Senior Cambridge Certificate, which enabled them to enter any university in England. Malaysian graduates generally, therefore, were very proficient in the English language. Through such education some of its students became prominent personalities.[99]

In 1852 a school for the girls was established. It was the Convent of the Holy Infant Jesus School, popularly known as the Light Street Convent.[100] The school which was established through the efforts of Rev. Mother Mathilde, also served as an orphanage for both boys and girls. When the boys reached the age of 11, they would be sent to the nearby boy school which was set up in the same year.[101] This was the St. Xavier's Free School, today known as the St. Xavier Institution (SXI). Superior Father V.M. Beurel from the Paris Foreign Mission Society founded the school. It was their first mission school in the Far East. Although initially its main aim was to provide education for the poor, children from established local families were also admitted.[102]

Obviously the English education was becoming more popular in Penang. In 1885 another school for the girls was opened. It was initiated by Mrs. Biggs, the wife of another Chaplain, Rev. L. Courtier Biggs. This was the St. George's Girls School. Consequently there grew a group of highly educated girls in this port city. They began to break away from their family traditions by emulating their brothers as professional women, such as lawyers, doctors, teachers, etc.[103] Perhaps it was the cosmopolitan position of Penang and Melaka that made families there more receptive to these new developments as opposed to those on the mainland where education for girls was more traditional and restrictive.[104] Indeed English schools in the Straits Settlements were well received not only locally but also regionally. Wealthy families from neighbouring countries, such as Thailand and Indonesia, also sent their children, especially to Penang and Singapore, for English education.

---

[99] The first Prime Minister of Malaysia, Tunku Abdul Rahman, had his early education here. So was Tun (Dr) Lim Chong Eu, one of the Chief ministers of Penang.
[100] Tan Leh Sah, "Convent Light Street" *Pulau Pinang,* Vol. 1, No 6, 1989, pp 24-26.
[101] Choong Kwee Kim, "In Good hands" *The Star,* 5 February 2001.
[102] In 1889 the Governor of the Straits Settlement, Sir Cecil Clementi, introduced a Queen's Scholarship fro the best students who excelled at the Senior Cambridge School Certificate Examination. Fourteen of these awards were won by students from this school. *The Star,* 8 September 1987.
[103] For example, P.G.Lim, the first woman lawyer in Malaysia, and also the first woman ambassador in Europe, hailed from Penang. Her other male siblings were also lawyers. See, Than Liok Ee, "Women and Education in Immigrant Societies: the experience of Chinese women in Malaysia" paper presented at the International Conference on Immigrant Societies and Modern Education, 31 August – 3 September 2000, National University Singapore.
[104] There were reports that some families in the Malay States actually opposed English education for their daughters for fear that they might be able to write love letters to boys. There also feat that English education might influence children to Christianity.

The ability to speak and write English well became a yardstick to services in the public as well as the private sectors. Graduates from these schools also began to emulate western lifestyles, e.g., in their manner and social etiquette. English began to be commonly spoken by everyone, though on the streets it could be the pidgin English, i.e., English mixed with other local dialects (Malay, Chinese and/or Tamil) that is being spoken.

Malay Education

Besides English schools the British also opened vernacular schools, especially for the Malays, as a matter of their responsibilities. Several Malay classes were opened as adjuncts in the Penang Free School. However, the first independent Malay school was opened in Glugor in 1826.[105] By 1874 there were 7 Malay schools in Penang. The number steadily grew as response from the community began to pick up. Similar development took place in Melaka. By the end of the 18th century the government of the Straits Settlements felt it was necessary that a training college for Malay school teachers be set up to improve the methods of teaching and the quality of the curriculum. Hence the first such college was opened in Melaka in 1900. This was the Malay College Malacca or *Maktabul Jawiah Melaka* (in Arabic).[106] It was the first teacher training college in the Malay States. The college began to train teachers from the Straits Settlements, the Malay states in the peninsula and also from Borneo, especially from Brunei.

Chinese Education

Malay vernacular schools were not the only educational institutions for the Malays. They already had their own traditional school system, the *madrasah* and the *pondok* which sprung everywhere, producing *ulama* (religious leaders). Among the Moslems they played very important roles, for all matters concerning Islamic affairs or the Moslems were referred to them.

The role of Chinese vernacular schools, besides the dissemination of knowledge, also contributed to the multicultural characteristics of the people. Some of the earliest schools that were set up in Penang and Melaka followed closely the syllabus of traditional schools in China during the Qing Dynasty.[107] These schools were supported by families, clans, villages or local communities. As examples, in Penang the Sin Kang and Eng Chuan schools were set up in 1906 and 1917 by the Khoo clan and the Tan clan respectively.[108] Schools that were founded by dialect groups were, such as the Aik Hwa school sponsored by the Hainanese in 1913; the Han Chiang school by the Teochews in 1919. Through these schools Chinese-orientated political ideologies were disseminated by teachers and students who actively participated in some of the political movements of the home country.

---

[105] Mujeini bin Amat, "Sejarah Awal Persekolahan Melayu di Pulau Pinang", *Malaysia Dari Segi Sejarah,* Bil. 11, 1982, p 40.
[106] Ramlah Adam, "Perkembangan Maktab Melayu Melaka (Dari 1900-1922), *Jurnal Sejarah Melaka,* Bil. 6, 1981, p. 22.
[107] By 1884 there were 52 Chinese schools in Penang, 51 in Singapore and 12 in Melaka. See, Tan Liok Ee, *The Politics of Chinese Education in Malaya, 1945-1961*. Kuala Lumpur, Oxford University Press, 1997, p. 8.
[108] *Ibid.,* p.11

As the result, the colonial authorities began to scrutinize the conduct and administration of these schools. This, however, did not reduce the influence of Chinese education among the Chinese communities even up to this day.

Tamil Education

Tamil schools which were sponsored by wealthy Indians, were also set up, but the number was small. Thus, generally the establishment of different vernacular schools helped to galvanise the multicultural characteristics of the population according to their own cultures, values, languages, literature and affiliations. Only students who were the products of English schools might share some common tastes, especially in the language and literature. The British administration merely kept the peace and stability, while the different communities continued to grow separately on their own.

History had shaped the people of Melaka and Penang into a unique multicultural society that blends and mixes but which does not efface the original entity. It grew over a period of more that four centuries. Each historical episode became the thread that sews and binds the tapestries together.[109] History has taught the people to be tolerant of and respect for each other.

The Human Tapestries: The Living Cultures of Melaka and Penang

The Peoples of the Straits

Melaka and Penang became troughs of multicultural communities. Different peoples came to trade and later decided to settle down. Official censuses show a steady growth of the population in both states especially among the Malays, Chinese and Indians. There were a lot of inter-migration within the Straits Settlements, the Malay peninsula and archipelago as well as from India and China. Malays seemed to dominate in Melaka, but Chinese were markedly more dominant in Penang. The Indians remained behind the first two communities, while Europeans and Eurasians trailed far behind. The earlier increase in population was definitely caused by immigration and not of natural birth. However, the trend began to change after the 1920's when locally born children began to increase. This was the result of combined causes, such as the British policy that encouraged the immigration of women, especially among the Chinese, the restriction of immigration for male Chinese and Indians in the early 1930s, and a stronger tendency to settle down among the immigrant population because of economic interests. The increase of population over some years is indicated as shown.

[109] The description of a multicultural society here has some semblance with but does not strictly fit in with Furnival's description of a plural society which is"…It is in the strictest sense a medley, for they mix but do not combine. Each holds by its own religion, its own culture and language, its own ideas and ways. As individuals they meet in the market place, in buying and selling. There is a plural society, with sections of the community living side by side, but separately, within the same political unit." J.S.Furnival, *Colonial Policy and Practice. A Comparative Study of Burma and Netherlands India.* New York, New York University Press, 1956, p. 304.

Table 2.3 : (Census of Population in Penang, 1881-1931)

Communities	1881	1901	1921	1931
Malays	91 977	106 000	110 382	118 832
Chinese	67 820	98 424	135 288	176 518
Indians	27 239	38 051	53 339	58 020
Eurasians	1 597	1 945	1 919	2 348
Europeans	674	1 160	1 478	1 526
Others	1 290	2 627	1 931	2 607
Total	190 597	248 207	304 335	359 851

Note: The above census is taken respectively from the *Report on the Census of the Straits Settlements (including Cocos Islands and Christmas Island) and the Protected Malay States, 1891,* p. 95 for the 1881 census; *General remarks on the Census of the Federated Malay States 1901,* p.69; British Malaya, *A Report on the 1931 Census,* pp. 121-122 for the 1931 census & p. 126 for the 1921 census.

Table 2.4 : (Census of Population in Melaka 1881-1931)

Communities	1881	1901	1921	1931
Malays	69 390	72 978	86 451	95 307
Chinese	19 741	19 468	45 768	65 179
Indians	1 891	1 276	18 833	23 238
Eurasians	2 313	1 598	1 768	2 007
Europeans	40	74	442	1 526
Others	304	93	260	650
Total	93 579	95 487	153 622	186 711

Note: Report on the Census of the Straits Settlements, Ibid., p. 135, for 1881; *General Remarks,* p. 125; *A Report on the 1931Census,* p. 126 and pp 120-121.

The trend of population growth continues to be consistent throughout the years till today in both states. The Chinese lead in the number of population in Penang, followed by Malays and Indians. Similarly, in Melaka the Malays continue to lead followed by Chinese and Indians. In 1970 the total population in Penang was 434,112, and went up to 467,790 in 1980 and 518,419 in 1991. In Melaka the estimates for the total population in 2001 was 648,500. This is a big jump from the pre independent era (1957) because of strong economic growth in the industrial sector.

Malays Malays, Chinese, Indians, Eurasians, are marked by their features, customs, languages and religious beliefs. In Penang the Malays were already present when Francis Light took over the island. There were enclaves of fishermen and farmers who might have allegiance to the Sultan of Kedah. One of the earliest settlements was found at Batu Uban on the southeastern coast of the island, where the oldest mosque, claimed to be built in the earlier decade of the 18th century. It was here that Arab immigrants to Penang made their first contact with local Malays of Indonesian origin. It was a common practice of the time that these Arabs who were highly regarded as religious leaders were offered the hands of local maidens in marriage.

Here they became the *Imam* of the mosque, and Arab-Malay communities began to be established.[110]

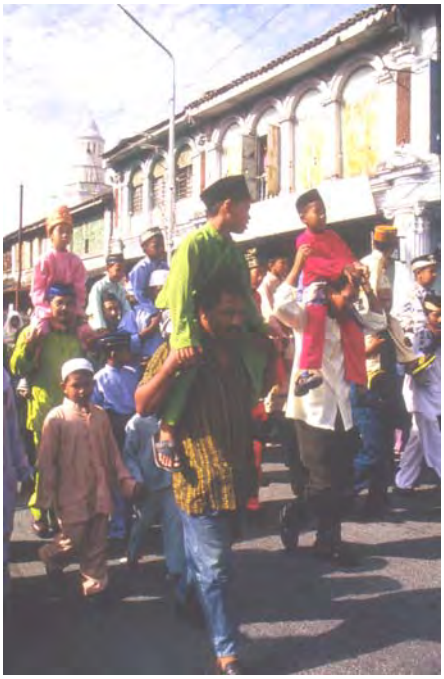


Figure 2.63 : The Berkhatan Ceremony celebrated by the Malays

During the British period the number of Malays grew when others from the mainland and neighbouring countries came to trade as well as settle down in other parts of Penang. Even before the British occupied the island, the Acenese and Bugis traders were already trading with Selangor, Perak, Kedah, etc. With opportunities available to them, it was not unnatural that they chose to settle in Penang. They were the ones responsible to establish the focal point of the first Moslem urban parish and the earliest centre of spice traders and Malay entrepreneurs on the island. Among the most prominent were the Acenese traders of Arab descent. The leader, Syed Sheriff Tengku Syed Hussain Al-Aidid, conducted trade in the name of the Acenese royalty, which could mean that he was a man of some standing in the Acenese court.[111] He was also a religious leader and was responsible for the construction of the Malay Mosque, *Masjid Melayu,* on the street named after the community, i.e., Acheen Street.

Chinese The next important group of people who rapidly outnumbered the Malays in Penang were the Chinese. The first group that arrived immediately after Francis Light was from the nearby Kedah state on the mainland. They were led by own *Kapitan Cina* bringing a present of fishing nets.[112] Soon they were followed by others from Melaka and from mainland China. They were carpenters, masons, smiths, traders, many of whom later became shopkeepers and planters.

[110] Omar Farouk Shaeik Ahmad, "The Arabs in Penang" *Malaysia in History, Vol. XXI, No 2, December 1978, p. 3.*
[111] *Ibid.*, p. 4.
[112] Victor Purcell, *The Chinese in Malaya.* Kuala Lumpur, Oxford University Press, 1967, p. 39.

They came from different dialect groups or clans, e.g., Hokkien, Cantonese, Teochews, etc. In Penang as well as in Melaka, the British continued to assign the responsibilities of administering the individual communities to the respective *kapitans.* So the position of *Kapitan Cina* became institutionalized. They led in the building of temples and *kongsi* houses that became their social and religious landmarks. One of the most prominent was the Kwan Yin Temple (the Goddess of Mercy) whose building was also sponsored by Chinese from Melaka and elsewhere in Southeast Asia.[113] Kwan Yin was the patroness of Virgins associated with rites of fertility, peace and good fortune. It is invoked daily but especially celebrated on the 19th day of the 2nd, 6th and 9th months of the Chinese lunar calendar. Devotees offered food, flowers, oil and burn incense or joss sticks to seek consolation for various illnesses. In Melaka, Kwan Yin is housed in the Cheng Hoon Teng Temple (the Abode of the Green Merciful Clouds).

Figure 2.64 : The Ching Geh Festival

The Chinese communities were well known for their *kongsi* which were district associations, mutual-benefit societies whose membership was drawn from particular villages and prefectures in China.[114] *Kongsi* houses sprouted almost on every street and were identifiable by the distinct Chinese architecture, denoting their economic success. Some examples were, the United Association of Cantonese Districts, the Nam Wooi Wooi Koon, the grand Boon San Tong Khoo Kongsi, and the main Khoo Kongsi, which was surrounded by over 20 clan dwellings,[115] and the Tua Pek Kong. The last was a very important headquarters for the Straits Chinese. It used to be the base for the Tua Pek Kong triad, but after

[113] Ong Seng Huat, "Temple on the Knoll" *Pulau Pinang*, Jan-Feb 1989, pp 24-29.
[114] Victor Purcell, *op.cit.*, p. 79.
[115] Khoo Su Nin, "Clan Pillar at the Sea's Edge" *Pulau Pinang*, Vol 2, No. 1, 1990, pp23-25; Ong Seng Huat, "The Khoo Clan", *ibid.*, pp 4-`12; Datuk Khoo Keat Siew, "Halls of Fame", *ibid.*, pp 13-14.

1890 when secret societies were banned by the British government, this triad became a Hokkien *kongsi.* Starting from this year the association has been organizing as annual *ch'ng panh* (decorated stage procession accompanied by the very colourful *chingay* featuring towering triangular flags. This procession takes place on the 14th day after the Chinese New Year. It carries the Tua Pek Kong and the more than 200 year old incense urn from Armenian Street Temple to the Son Pearl Temple in Tanjong Tokong which is on the northeast coast of Penang. Although it is a religious procession, the *chingay* display of flag dance and acrobats is also appreciated by others, for indeed, it is a sight not to be missed.

Indians The next communal group was the Indian. They consisted of Moslems and Hindus and the majority of them came from the Coromandel coast in India. The Moslems who were also known as the Chuliahs (for they came from that particular district) were merchants and owners of property. There were also coolies, hack carriage runners, gharry drivers as well as boatmen. The Chuliahs who dominated the street named after them, were well known for their colourful bazaar. In the 1880s a British lady traveler, Isabella Bird, who was very impressed by them noted in her journal, "Each side walk is a rude arcade, entered by passing through heavy curtains, when you find yourself in a narrow crowded passage, with deep or shallow recesses on one side, in which the handsome, brightly dressed Klings sit on the floor, surrounded by their bright-hued goods; and over one's head and all down the narrow, thronged passage, noisy with business, are hung Malay bandanas, and turban cloths, red sarongs in silk and cotton, and white and gold sprinkled muslin, the whole length of the very long bazaar, blazing with colour, and picturesque beyond description with beautiful costume."[116] But the Indian Moslems were also identified by the beautiful mosque that their *kapitan,* Kader Mydin, built in 1801. The *Masjid Kapitan Kling* was built following an Anglo-Indian architecture, with domes and turrets. The daily call for prayer by the *muezzin* from the minarets of this mosque further enlivens the living scenery of this part of the city.

Like the Moslems, the Hindus who came in large numbers were already familiar with the land of the 'Golden Chersonese'. They had already settled in Melaka since the sultanate through to the British times. In Penang they began to arrive in the 1780s as labourers, shipbuilders and deck hands who worked at the water front. Soon they were joined by traders, merchants and *chetties*. They also marked their presence by setting up their own temples for their daily worship. In the early 1800s, Bette Lingam Chetty, one of their leaders, was able to acquire a piece of land from the government and build the Arulmigu Mahamariamman.[117] In Penang, the *Thaipusam*, an annual Hindu celebration that marks the victory of good over evil, always starts from here.

[116] Isabella Bird, *The Golden Chersonese.* Introduction by Robin Hanbury, Tenison, London, Century Publishing, 1983, p. 256.
[117] R.Karthigesu,"Mariamman's Temple" *Pulau Pinang,* Vol.2, No.6, 1990, pp 42-44

Figure 2.65 : The Thaipusam Festival

Today, 200 years later, the scene changes little. Amidst the sounds of Indian music, the scents of perfumes mixed with the smell of curry and spices whiff through Chullia Street. Interspersed between the stores that sell colourful saries, and other clothings, as well as carpets from India, Pakistan, the Middle East and China, there are stores of famed Indian jewelers and money changers. There are also the famous *nasi kandar,* where one can feast on rice topped with more than a dozen gourmet of one's choice, drained down the throat with *ais bandung* (iced water with syrup and milk), or *teh tarik* (hot milked tea specially prepared by pouring it from one mug held in one hand to another held in the other, from left to right and vice versa between a space of about three or four feet). The British nick-named this area as "Little Madras".[118]

Europeans Also forming the human tapestry in Penang and Melaka were the Europeans. Their number had always been very small compared with the rest of the communities. They were normally part of the administrative system as government officers, planters, bankers, merchants and various other occupations in businesses. Even as late as 1931, there only about 1, 526 in Penang and 330 in Melaka, out of a total population of 10,003 Europeans in the whole of the Straits Settlements.[119] This was indeed very small compared with the total population of Penang and Melaka in the same year which was about 360,000 and 187,000 respectively.[120]

[118] N.Meerah, "Old Tamil Place Names", *Pulau Pinang*, Vol 1, No. 5, 1989, pp 13-15.
[119] The rest were in Singapore. See, *The Census of British Malaya*, p.120
[120] *Ibid.*

The Europeans generally led very exclusive lives among themselves. Even if they did mix with other communities, the latter would be people of an extremely select group.[121]

Other important communities that grew as the result of historical interactions were the communities 'in-between', i.e., communities whose generations have been born here, may or may not have intermarried with local persons, have absorbed the traditions and customs of the local, but have not abandoned the original traditions and customs of their forefathers. They have established traditions and customs of their own, distinct from the rest. Such communities are the Straits-born Chinese, Indians, Portuguese and other Eurasians.

Peranakan

The Straits Chinese or *Baba,* or *Peranakan,* for example, were born in the Straits Settlements. Their lineage did not go beyond the early 19th century. They were of Chinese origin but had few ties with China. They enjoyed Straits Chinese cuisine and the Melaka (and Singapore) *Baba* spoke *Baba* Malay, which is a Creole language.[122]

Figure 2.66 : The Jawi Peranakan Ceremony

But in Penang they spoke (still do) a dialect closely related to Hokkien (Fujian).[123] The female members wore the *Nyonya* costumes, *sarong kebaya* (Malay traditional attire), slippers which were specially designed

[121] John G.Butcher, *The British In Malaya, 1880-1941. The Social History of a European Community in Colonial Southeast Asia.* Kuala Lumpur, Oxford University Press, 1979, p. 190.
[122] John R.Clammer, *The Ambiguity of Identity, Ethnicity Maintenance and Change among the Straits Chinese Community of Malaysia and Singapore.* Singapore, ISEAS. Occasional Paper No 54, p. 1.
[123] Khoo Joo Ee, "The Romance of the Nyonya", *Pulau Pinang,* vol.2, No.6, 1990, pp 17-20.

and sewn in glass beads and jewellery.[124] Their culture was neither Chinese nor Malay, but a charming combination of both. The Melaka *Baba* used corrupted Malay as their language, whereas in Penang, they used corrupted Hokkien.[125] Generally this community was not the result of intermarriages, for the community practiced strict segregation. They sent their children to English schools, and became government officers and professionals. In Melaka and Penang they were distinct from the immigrants who came from China.

Another community such as the *Baba* but of Indian origin, were the *Jawi Peranakan* of Penang. They were locally born, the result of the union between South Indian Moslem men and Malay women. Most of the men were from Malabar and were traders, merchants and settlers, who had arrived in the late 18th and early 19th centuries.[126] Although the community still retained some South Indian customs and modes of life, they assimilated rapidly into the Malay society, spoke Malay as their first language and identified themselves with Malay concerns. Since the majority of them domiciled in the urban centre of Penang, they were also known as the *Jawi Pekan.* Reputed for their intelligence and language ability, they were often employed by the British as clerks, translators, interpreters and as *munsyi* (Malay teachers) to the European community. Some of the well known families were the Merican or the Marakayar.[127] They were wealthy and ranked second to the Arabs as leaders within the Malay-Moslem community.[128] One such example was Kader Mydin, the *Kapitan Kling* who built the *Masjid Kapitan Kling.*

Another sub-culture of the Indian community is the *Chitty.* They were born in Melaka and their generations might have been present since as far back as the days of the Melaka sultanate in the 16th century. During this period the majority of the immigrants were males, and some of them settled down and married local women. However, they remained staunch Hindus but spoke Malay and adopted a lot of the Malay culture. They have their own Hindu temples and shrines.[129]

---

[124] The jewellery consisted of *kerosang* or broaches of various designs set with precious stones. The pins that held the hair together in a knot, were made of specially designed gold or silver. See, J.D.Vaughan, *The Manners and Customs of the Chinese of the Straits Settlements.* With an introduction by Wilfred Blythe. Kula Lumpur, Oxford University Press, 1971, p. 11.
[125] Tan Chee Beng, "Baba and Nyonya: A Study of the Ethnic Identity of the Chinese Peranakan in Malacca", quoted from Teoh Boon Seong and Lim Beng Soon, "Malay word in Baba Hokkien of Penang", *JMBRAS,* LXXII, Pt.1, 1999, p. 127
[126] W.R.Roff, *The Origin of Malay Na tionalism.* Kuala Lumpur, University of Malaya Press, 1980, p. 48.
[127] Helen Fujimoto, *The South Indian Muslim Community and the Evolution of the Jawi Peranakan in Penang up to 1948.* ILCAA, Tokyo Gaikokugo Daigaku, 1988, p.38.
[128] *Ibid.*, p. 49.
[129] Their number must be so small that they were not specifically enumerated in the official census. See also, R.Rabeendran, "Ethno-Racial Marginality in West Malaysia: The Case of Peranakan Hindu Malacca or Malacca Chitty Community" University of Malaya, n.d., p.7.

Distinct from the *Jawi Peranakan* were the Arabs who had come to the Straits Settlements directly from Hadhramaut, or indirectly from India and other parts of the Malay archipelago, and became more significant in the 19th century. They were known by their honorific titles, Sayyid (Syed) or Syeikh, and were held highly by the local Malay community as the direct inheritors of Islam.[130] Although there were intermarriages between them and local women, they preferred to distinguish themselves and their children as Arabs, yet they also affirmatively considered themselves as Malays.[131] Their sons were often sent to Arabia or other Middle Eastern countries for their education, the girls were married off to Arabs. In Penang, most of them were wealthy traders and merchants involved in inter-island ship trade in batik and other cloth products, spices and tobacco of the Archipelago to the brassware and haberdashery of Birmingham and India and the honey and religious literature of Arabia.[132] Over the years, this group also identified themselves more with the Malays, speaking the Malay language, and eventually was termed as Malays.

Portuguese In Melaka a distinct community that inherited their lineage from the Portuguese conquerors were the Portuguese Eurasians. Some of the settlers had intermarried with local women, and formed, perhaps, the first Eurasian community in Malaysia, which remains till today as staunch Catholics. The people speak an archaic, highly localized Portuguese, called *Cristao.* In 1933 an 11-hectar piece of land was allotted to them at Ujong Pasir where the people can preserve their traditions and customs. They continue to celebrate the Natal or Christmas, singing the carols and dancing the *branyo.*[133]*Festa de San Pedro* , a celebration honouring St. Peter, the patron of the fishermen (most members of the community were involved in this business), is held on the 29th June every year. On this day their boats are well decorated and are blessed by the local priests. Easter is always celebrated at St. Peter's Church, while the Palm Sunday and Good Friday are celebrated by a life-sized statue of Christ being borne in a procession around the church.

In Penang a similar Portuguese Eurasian community is also present. The generation first arrived soon after Francis Light occupied the island. They were invited by him from Kuala Kedah where they had settled after being persecuted by Phya Tak, the new ruler of Siam, from their base in Phuket or Ujong Salang (Junk Ceylon). They were among those who had arrived in this Siamese island after being persecuted by the Dutch in the 17th century when the latter occupied Melaka. The generation of this same group of Eurasians was the first Eurasian settlers of Penang, settling down around the Pulau Tikus area.[134]Here they built their own church, the Emmaculate Assumption Church, and aimed to spread Caholicism. Francis Light himself was said to have married a Eurasian Portuguese descent, Martina Rozells who was from

[130] *Ibid.*, p. 41.
[131] Omar Farouk Shaeik Ahmad, *op.cit.*, p. 11.
[132] W.R.Roff, *op.cit., p. 41.*
[133] The Times Travel Library, *Malacca.* Singapore, 1986, p.31.
[134] Interview with Dr. Anthony Siebert and Gerald Greene on 3.4.2001.

Phuket.[135] Apart from being staunch Christians, the Eurasians here were well educated, and unlike in Melaka, their main language was, and still is, English. The majority of them had benefited from the English education introduced by the European missionaries in Penang. Subsequently most of them were employed by the British government as clerks and teachers, as well as officers of private companies. Intermarriages between other Europeans and local women added to the number of the Eurasians.

Figure 2.67: The Portuguese celebrate Fiesta San Pedro in Melaka

There are also other major groups of Asians and Europeans residing in both Penang and Melaka. In the earlier years their number was quite substantial and was comparatively influential in the society. In Penang they were the Burmese, Siamese and Armenians. Immigration of Burmese men and women to Penang took place after the British occupation. Most of them worked in cigarette factories, rolling tobacco leaves. Their cigarettes, the Burmese *curut* (cigars) were popular among the locals. Their presence is denoted by streets named after them, such as Burma Road and Armenian Street. The architectural designs of the Kek Lok Si Temple, one of the biggest Buddhist temples in Southeast Asia, followed Chinese, Siamese and Burmese designs. A hotel of colonial architecture, the Eastern and Oriental Hotel of Penang, one of three of its kind in Southeast Asia, was built in the late 19th century by the Sarkies brothers from Armenia.

[135] There are controversies about who Martina Rozells was. According to Elisha Trapaud, a captain of Engineers and a member of the force that took Penang with Francis Light said that Rozells was a princess from Kedah. But according to John Crawfurd, a British officer and historian on Siam, said that she was a Portuguese from Siam. The Eurasian community of Portuguese descent in Penang preferred to believe that Rozells was from Phuket and was married to Light, not as a mistress as noted in Light's will. See, H.P.Clodd, *op.cit.*, p. 26.

The Binding Threads

Print Media

The people who have converged in Melaka and Penang not only form the mosaic of multiculturalism, but directly and indirectly they have also contributed to the political, economical and social development of the region, if not the world. Locally the markets were the primary locations where the different communities met and transacted. It was, therefore, not unusual to find many people here being multilingual.[136] Inter marriages were also not unusual. Syed Muhammad Al-Attas who was one of the most successful Acenese traders in Penang married the daughter of a wealthy Hokkien pepper trader. His father-in-law then presented to him a mansion, the "Khoo Poh Villa".[137] It was also not unusual that they belonged to similar organizations, such as the Red and White Flag Societies, after the Chinese Ghee Hin and Toh Peh Kong secret societies, simply because they domiciled in the same area.[138]

The developments in both port cities, had also advanced the people intellectually. Many acquired high level of education and became conscious of their role and standing in the society. Now they, too, wanted to contribute to the society by creating awareness among the people about social matters, e.g., gambling, opium smoking, issues on education, the status on women, etc. However, they too were concerned about what was happening in other countries. They published newspapers and journals in Malay, English, Tamil and later in Chinese, to voice out their opinions and suggestions. In 1821 a magazine called *Malay Magazine* was published in Melaka. The person responsible was Abdullah Abdul Kadir Munsyi of Arab and Tamil parentage. It contained, among others, history, biography, natural philosophy, religion, etc., and translations of other materials from other languages.[139]It was also Abdullah who first published his social critique in 1849 in his classical journal *The Hikayat Abdullah.* This book has been translated by various people and is described as "a document of much interest to historians of the Far East".[140] The literary revolution enhanced Malay as the standard language of the majority of the population in Southeast Asia.

Writing and information dissemination became part of the culture in the Straits Settlements. Between 1880 and 1957, there were more than 150 newspapers and journals written in Malay alone, and the majority of them were published in Penang and Singapore. The first newspaper was the *Jawi Peranakan,* published in Singapore in 1887, and was followed by *Bintang Timor,* also published in Singapore in 1895.

---

[136] "*K.Sultan Merican:* A Brief Autobiography" recorded by Sultan-Ud-Din Merican. *Malaysia In History, Special Issue Focus on Penang.* Vol. XXI, No. 2, 1978, pp. 70-74.
[137] Khoo Su Nin, "The Acheen Street Community: A Melting Pot of the Malay World" *Pulau Pinang,* Vol. 2, No.2,1990, p.22.
[138] Mahani Musa, "Malays and the Red and White Flag Societies in Penang 1830s-1920s" *JMBRAS,* Vol. 72, pt.2, No.277, Dec.1999, p. 153.
[139] Khoo Kay Kim, *Malay papers and Periodicals as Historical Sources.* The University of Malaya Library, 1984, p.61.
[140] *The Hikayat Abdullah* by Abdullah bin Abdul Kadir, *op.cit.,* p. vii.

The latter was run by a *Baba* Chinese, Song Seck Kum. Another *Bintang Timor* by a Malay editor was later published in Penang. The papers contained articles about the social conditions of the local people, regional as well as international news. Occasionally it would carry excerpts from the Government Gazettes.[141]

Newspapers and Magazines

There also newspapers that carried dialogues concerning religious reforms influenced by Islamic reforms in West Asia. Examples were, the *Al-Imam, Neraca, Seruan Azhar,* which had subscribers not only from the Malay peninsula, but also from Indonesia, Brunei, and the Middle East.[142] These dialogues that lasted until the 1940s had initiated forums among religious leaders in Malaysia and Southeast Asia concerning the role and interpretation of religion in their daily lives. As the result modern religious schools where Arabic, Malay and English were used as mediums of instructions, were set up to prepare Moslem students (boys and girls) to face new challenges. In Penang, such a school was the *Madrasatul Mashoor Al-Islamiyah* which was set up in 1916, and which was "singularly important in serving as a centre for Arabic and religious education in Southeast Asia."[143] The school was financed by Moslem philanthropists from Penang, Melaka, other Malay States as well as from Saudi Arabia where most of the teachers came from. And as a centre of Islamic reforms, Penang also became an important port for Moslem pilgrims to Mekah. There were Qadi offices, Jeddah ticket agencies and rest houses for the pilgrims.

The western educated Chinese in the Straits were also responsible in initiating social and intellectual awareness, especially among the Chinese community. Among the earliest were those who had received English education locally as well as in Europe, and were very influential professionally.[144] Their voices were first heard through the *Straits Chinese Magazine* which was published in Singapore in 1897. The editors called it "a quarterly journal of Oriental and Occidental Culture" which discussed subjects on history, ethics, religion, law, literature, politics, art, customs, folklore, and most important the question "who and what was a Straits-born Chinese."[145] The Penang editor of the *Straits Chinese Magazine,* Dr. Wu Lien-The, further elaborated in his letters to the press that he "longed to be more use to China and her people, so as to fulfill the wishes of the Rt. Honourable Sir Clementi Smith, ...who expressed more than once the opinion that the duty of the Straits scholars was to act as leaven whereby the benefits of British culture and justice might be conveyed to China for the regeneration of that great people..."[146] The ultimate intention to 'regenerate' China as voiced by Wu, was an unwavering general British policy that was already established in the early 19th century.[147]

---

[141] E.W.Birch, "The Vernacular Press in the Straits" *JSBRAS*, no.4, December 1879.
[142] Khoo Kay Kim, *op.cit.*, p. 23.
[143] Omar Farouk Shaeik Ahmad, *op.cit.*, p. 7.
[144] Among them were Song Ong Siang, a lawyer, and Dr. Lim Boon Kheng, a medical doctor. Both of them were respectively Queen scholars of 1887 and 1888.

Roles of SBCA The role of the English educated Chinese was more prominent as projected by their Straits British Chinese Association (SBCA) which in Penang was formed in November 1920. Similar branches were also opened in Melaka and Singapore. However, each was independent of the other, for each had its own committee to look into particular issues concerning its own state. In Penang some of the prominent members also owned presses, such as the Criterion Press which had a publication of the English daily, the *Straits Echo.*[148] Throughout its existence the SBCA was concerned about representation by their association in the Legislative Council, issues on their recruitment in the Malayan Civil Service and questions on education. In other words, they were concerned about their participation in the administration of the states they called their own. Although on the whole they were not were not very successful, their participation in this association had given them an experience in the national politics when the country was preparing for its independence after the Japanese occupation.[149]

In international affairs the role of the SBCA could not be under estimated. In 1927 after the visit of Rabindranath Tagore to Penang, a committee was formed by SBCA to raise funds for the association to endow a Chair in Chinese Literature, Philosophy and Civilisation at the Tagore University at Calcutta.[150] They had also raised funds to help in the setting up of an academy at Nanking for the children of war heroes, and the relief of famine in China.

The support of local and international movements by the Chinese communities in Penang and Melaka was not confined to the western educated Chinese alone. A Large part of the non-western educated Chinese had also contributed through their clans or *kongsi.* Such support had been practiced perhaps from as far back as the Portuguese period in Melaka, when a *Kapitan Cina* and his retinue fled from the Manchu in the mainland and settled here. Similarly a *Kapitan Cina* had settled in Penang after Francis Light took over the island. From these new places of domiciles the Chinese as individuals or through their clans and secret societies had continued to be responsible to the welfare of their communities and also remitted aids to mainland China. Locally they were known to have sponsored the setting up of Chinese schools and hospitals. One such personality who was a very successful entrepreneur, and who had his business empire stretching throughout

---

[145] Diana Tan (Ooi), "The Penang Straits Chinese British Association", *Malaysia In History,* Vol. XXI, No.2, December 1978, p.43.
[146] "Recollections of Twenty Years, (1896-1916)" by Wu Lien-The, *Penang Free School Magazine, Centenary Issue,* October 1916, p.24, quoted in Diana Tan, *ibid.,* p. 44.
[147] See above, at the aim of the London Christian Missionary when the Anglo Chinese College was set up in Melaka in 1818.
[148] The father of the SBCA Treasurer, Lim Seng Hooi, in 1920 founded the *Criterion Press.* Lim Seng Hooi himself became one of the directors of the *Straits Echo* . See Diana Tan, *op.cit.,* p. 45
[149] The president of the SBCA in Melaka in 1926 was Tan Cheng Lock, who later became the first president of the Malayan Chinese Association (MCA) that together within the Alliance with the United Malay National Organisation (UMNO) and the Malayan Indian Congress (MIC) had formed the first independent government of Malaya.
[150] Diana Tan, *op.cit.,* p. 55

The ultimate intention to 'regenerate' China as voiced by Wu, was an unwavering general British policy that was already established in the early 19th century.[151]

The Chinese in Malaya had also supported the 1911 Revolution in China. Yang Ch'u-yun, one of the leaders of *Hsing Chung Hui,* the society formed by Sun Yet Sen, had a grand father who lived in Penang for a long time. His father was also born there.[152] He must have known other people on the island. It was also known that Dr. Sun Yet Sen himself had visited the Straits Settlements several times, including Penang, to plan his revolutionary strategies. He knew several members of the SBCA, and was confident of their support for the Revolution.[153]

Generally the people in the Straits, be they Chinese, Malays or Indians, became politically sensitive about what was going on in the rest of the world. They contributed in raising funds for war efforts in Europe during the Second World War. Back home in Malaya, they became more politically conscious and started movements for independence from the British. The Malays first showed their desire by organizing huge demonstrations against the Malayan Union in 1946.[154] In 1955, Tunku Abdul Rahman, fired by the spirit of of glory of the Melaka sultanate, announced the date of Malaya's independence in Melaka.

Tapestry of Cultures

Traditions Penang and Melaka communities celebrate many festivals throughout the year. Some are celebrated privately but some are commemorated publicly and in great splendour. The majority of the festivals have religious connotations. Moslems, Hindus, Buddhists, Christians used to celebrate them privately in the vicinity of their own homes or centres of worship, but now people have 'open houses' where others are also invited so that they can also enjoy the cultural celebrations of others.

The 'open house' celebrations are such as, the *Hari Raya Puasa* or *'Aid al-Fitr,* are celebrated by Moslems after the fasting month of *Ramadhan.* It always begins with special prayers in the mosques followed by visiting relatives and friends where people ask for forgiveness, and then are served with special *Hari Raya* food.[155] For the Chinese their New Year is a very special occasion which starts on the 24th day of the 12th moon and ends with the *Chap Goh Meh* which is celebrated on the 15th day of the 1st moon.Like the Malays these are celebrated with much revelry, when the elders will distribute *ang pows* (gifts) to the young and the unmarried. The *Deepavali* is the most important festival for the Hindus.

[151] See above, at the aim of the London Christian Missionary when the Anglo Chinese College was set up in Melaka in 1818.
[152] Yen Ching Hwang, *The Overseans Chinese and the 1911Revolution. With special reference to Singapore and Malaya.* Kuala Lumpur, Oxford University Press, 1976, p. 38.
[153] *Ibid.*, pp 36-87
[154] Malayan Union was formed by the British after the defeat of the Japanese. It was very unpopular among the Malays and was eventually abolished.
[155] See also, Ghulam Sarwar Yousuf, *Muslim Festivals. Essence and Observance.* Penang Islamic Information Centre, Malayan Pakistani League, 1989.

'Deepavali' literally means 'a cluster of lights' which denotes the victory of virtue over evil. Houses are beautifully illuminated and presents of sweetmeats are sent to friends and relatives.[156] Christmas is celebrated by Christians like anywhere else in the world where Christmas carols are sung and prayers are held in churches. All these festivals are made public holidays in Malaysia.

But it is the celebrations that are carried out publicly that are a spectacle to behold. There are two kinds of such celebrations: those which are also celebrated throughout the country, and those which have originated and are typical only in the Straits Settlements, especially in Penang and Melaka. The first kind are such as the *Maulud-ar- Rasul* and *Thaipusam,* and the second are*,* the *chap goh meh*, the *bangsawan, dondang saying* and *boria.*

Maulud ar-Rasul

Maulud ar-Rasul is the celebration of the birth of Prophet Muhammad which falls on the 12th of *Rabi'ul Awwal* of the Moslem calendar. The Moslem organized processions on along the main streets, carrying banners praising the Prophet, as well as reciting the *salawat* (prayers). These processions will end at mosques, or other specified venues, where lectures and speeches by well known *ulama* are invited to remind the Moslems of the exemplary deeds of the prophet as well as other aspects on Islam.

Figure 2.68 : Maulud ar-Rasul Ceremony at Kampung Morten, Melaka

Thaipusam

The *Thaipusam* is a Hindu ritual celebrated annually with a procession of the silver chariot that carries Lord Subramanium. In Penang it starts from the Mahamariamman Temple at Queen Street through Church Street and King Street to the Esplanade near Fort Cornwallis where a priest shoots an arrow into the air symbolizing the killing of the demon. The chariot then returns to Queen Street through Penang Street and Market Street. The celebration lasts for three days.

[156] See Joy Manson, *Festival of Malaya*. Singapore, Eastern Universities Press, 1965.

It is often sponsored by the important *chetty* group of the Hindu community. It is also marked by the carrying of *kawadi* by some devotees who have taken some vows, and who have their bodies pricked with long needles, while others break countless number of coconuts.[157] Thousands of devotees followed the procession and simultaneously gave offerings. Every year this procession becomes bigger and longer as this day is declared a public holiday in Penang.[158]

Figure 2.69 : Thaipusam ceremony

Bangsawan

Other typical festivals of the Straits Settlements, especially in Melaka and Penang, are the *Dondang Sayang,* the *Bangsawan* and the *Boria.* The *Dondang Sayang* is a non-religious culture which originated from Penang around the 1880s. It emerged against a background of rapid socio-economic changes and the unprecedented exposure of the local population to a wide range of non-indigenous cultural activities."[159] It was influenced by the *Parsi* theatre of India which at this time was declining there.[160] When the *Parsi* group first performed their plays in Penang, the language used was the *Hindustani.* The songs became popular especially among the Indians and *Jawi Peranakan* communities, until a local entrepreneur of the performing arts, Mamat Mashor of Malay-Arab descent in Penang, popularized it and the language medium was changed to Malay. It became very popular and reached its peak in the 1930s.

[157] See, Khoo Su Nin. "Silver Chariot Procession" *Pulau Pinang,* Jan-Feb, 1989, pp 19-21, "The Yoke of Peacock Feathers" *ibid.*, pp 22-23.
[158] See also, S.Arasaratnam, *Indian Festivals in Malaya.* Kuala Lumpur, Marican & Sons (Malaysia) Ltd., 1966.
[159] Tan Sooi Beng, *Bangsawan. A Social and Stylistic History of Popular Malay Opera.* Singapore, Oxford University Press, 1993, p. 16
[160] Rahmah Bujang, *Seri Bangsawan.* Kuala Lumpur, Dewan Bahasa dan Pustaka, 1989, p. 2.

Akin to the western opera, the *Bangsawan* began to catch the interest of the *Baba* Chinese. Other groups then emerged in Melaka. All *Bangsawan* performances were acted by people from the different communities, Malays, *Baba* Chinese and some Indians. The plays were based on Malay, Chinese, Indian, Arabic fairy tales as well as some adaptations of the western plays, like the Shakespear's.

Although the language used for the *Bangsawan* was Malay, the audience came from the different communities and from different levels of the society. Europeans and the wealthier Asians would watch it performed in elegant settings, such as the classical colonial Town Hall in Penang.[161] The *Bangsawan* also attracted royal patronage from the rest of the Malay States as well as from Deli and Langkat in Sumatra. Some of the successful groups also performed in neighbouring countries, like Thailand and Indonesia and received very good responses that some had to extend their plays for several more weeks than earlier scheduled. Everywhere they went, people had to fight for seats.[162] However, the *Bangsawan* popularity began to wane with the advent of cinemas and television. It's decline was so precipitous that the Malaysian government had to introduce a policy in the 1970s to revive it.

Dondang Sayang

Another Straits culture, typical of Melaka, is the *Dondang Sayang.* It is a traditional Malay verbal art which employs " a complex poetic form known as *pantun* and requires a knowledge of such diverse aspects of Malay culture as fishing, cooking, farming and history."[163] This art which can be traced back to the Sultanate of Melaka and throughout the Malay sultanate of Johor and Riau which succeeded the Melaka sultanate, is performed with the accompaniment of a violin, Malay drums and a gong. The *Dondang Sayang* consists of renditions of Malay *pantun* (four-line poems) sung by at least two singers who banter or tease one another about love, relationships, social values, etc. They used to be sung on a veranda of a house, on the beach or on their bullock carts as people traveled to some festivals, weddings, etc. They sung as entertainment and were supported by both royalty and the commoners.[164] When Melaka, Penang and Singapore were joined under the Straits Settlements, *Dondang Sayang* also found enthusiasts in the other two states. They were most popular among Malays and the *Baba* Chinese,[165] although a few *Chitty* and Portuguese Eurasians in Melaka also actively participated. Related to the *Dondang Sayang* was the *Chap Goh Meh* which is celebrated on the 15th night of the Chinese New Year. This a typical Penang celebration when on this full-moon night young single Chinese girls would go to the esplanade and throw oranges hoping that they be picked up by their potential grooms.

---

[161] Tan Sooi Beng, *Op.cit.*, p. 23.
[162] *Ibid.*, p.25
[163] Philip L. Thomas, *Like Tigers Around A Piece Of Meat. The Baba Style of Dondang Sayang.* Local History and Memoir. ISEAS, Singapore, 1986, p. 3.
[164] *Ibid.*, p. 8
[165] Among the most well known singers was Chia Ah Chin alias Chia Kim Teck or "Baba Kim Teck" of Melaka.

The *Dondang Sayang* was sung to mark the occasion by groups of specialists who rode bullock carts or trishaws (later they were changed to four-wheel vehicles). In the days when young men and women could not meet freely, on this occasion they might be able to steal glimpses of some whom they might like. A young man who thus 'found' his potential bride would then tell his parents of the identity of the girl he was attracted to. Later marriage brokers would be contacted and arrangements would be made to proceed with the match making rituals.[166] Today, although young men and women can meet freely, the tradition is still carried on to mark the 15th night of the Chinese New Year.

Figure 2.70 : Celebration of Chinese New Year last for fifteen days and include the burning of joss papers

Boria Another Penang cultural tradition is the *boria.* This is a dance drama consisting of several male participants. Female roles are also acted by men. The performance is divided into two sections. It always starts with a short sketch projecting the theme of the show, and then is followed by the *boria* song and dance. It also serves as a means of propaganda. This tradition is said to have started in Persia (Iran) to lament the death of Hussein, the grandson pf Prophet Muhammad during the Muawiyah Caliphate. In the 1850s onwards, however, the *boria* in Penang was said to change from its religious intentions to some forms of hooliganism.[167]Certain secret societies or members of the communities would sponsor a particular group of *boria* performers to ridicule their rivals through their songs and dramas.[168]

[166] Khor Cheng Kee, "The Call of Chap Goh Meh" *Pulau Pinang*, Vol.1, no.2, 1989, pp 20-22.
[167] Mahani Musa, *op.cit.*, p. 156.
[168] It was a *boria* performance that culminated in the outbreak of riots between the Red and White Flag Societies in Penang in 1867. See, Mahani Musa, *Ibid.*, pp 156-157.

Boria was a very popular volksart and had audiences consisting of people from all ethnic communities and from all levels of the society. It began to lose its attraction before the outbreak of the Second World War,[169] but picked up again after Malaysia's Independence when the government tried to revive traditional cultures. The *boria* was also used to propagate government policies to the people.

Concluding Remarks

Melaka and George Town are two historical cities (and states) that have entrenched traditions of multiculturalism. Both have become part of a nation which is, to borrow David Lazarus' words, "a kaleidoscope of many things and many people". The common language of the Malays which today has become the national language of the country, is also being spoken by everyone as a *bazaar* language on the streets. Yet one also hears the Queen's English being officially used, or the pidgin English being rattled away amidst a cacophony made up of Tamil, Malayalam, Mandarin or Hokkien, Cantonese and the like. The inter-mingling communities, be they Indian, Chinese, Eurasian, or *Jawi Peranakan,* or *Peranakan Arab,* or Malays, or *Babas,* are proofs of how the alchemy has worked to mould them into an integrated community. They occupy a common space although they may be calling the places by different names. In Penang, for example, *Lorong Ayam* (Chicken Lane) to the Malays, was *Pak Kan Lai* (Inside the Market) to *the* Chinese, and is actually the Market Street Ghaut,[170]or *Kalai Kadai* to the Tamils for Prangin Road Market.[171] Among the images in the kaleidoscope are Moslems congregating in mosques, the Christians in churches, Buddhists and Hindus in their various temples, and clans in their *kongsi* houses. All would, at their leisure times, watch or participate in the various road festivals, or eat the popular multicultural gourmet, the *asam laksa,* the *roti canai,* the *nasi kandar,* or try the *joget* (popular Malay folk dance), or the *branyo,* or waltz or jive in dancing halls or discoteques. Thus the cultural fabric is complete. That is what Melaka and Penang (George Town) were and still are.

[169] As the results of some religious movements, *boria* was prohibited by a *Fatwa* in 1939. See, Mohd Ishak Abd. Aziz, *Sejarah Boria.* Typescript Series of General Culture, Ministry of Culture, Youth and Sports, Kuala Lumpur, 1979, p. 10.
[170] Khoo Su Nin, "Our Quaint Streets", *Pulau Pinang,* Vol.5, 1989, p.5.
[171] N.Meerah, "Ole Tamil Place Names", *Pulau Pinang,* Vol.5, 1989, p.15.

HISTORIC CITIES OF THE STRAITS OF MALACCA: Melaka and George Town

3. JUSTIFICATION FOR INSCRIPTION

(3c) Comparative analysis (including state of conservation of similar properties)

Melaka and George Town can be compared to few inscribed heritage cities such as Galle in Sri Lanka the World Heritage City of Hoi An, Viet Nam and the Historic Centre of Macao, China. These cities obtained their status partly because of their strategic locations in the spice trade route and were settlements of the Western traders. However, the Historic Cities of Melaka and George Town are unique and richer, both in term of historical significant and the way in which their cultural heritages blend with the built environment.

Compare to The Historic Centre of Macao, China

Melaka and George Town can be compared with the newly inscribed city in People's Republic of China, "**The Historic Centre of Macao**", inscribed in 2005.

The site of Macao was settled by fishing people long before the arrival of foreigners. The Portuguese who conquered Melaka in 1511 sailed further East to Canton, China in 1513 and only arrived in Macao in 1557. They built simple timber-clay houses in the Inner Harbour area, several catholic churches and chapels. In the early 17th century, they built a series of forts against other Western powers, e.g the Dutch. In mid 17th century, the settlement was divided into two parts: the Portuguese in the south and the Chinese in the north.

In 1849, Portugal proclaimed Macao a free port; and was again proclaimed as a Chinese territory under Portuguese administration in 1974 and under the terms of the 1987 agreement Macao became a special administrative region under Chinese sovereignty in December 1999.

However, both Melaka and George Town can be differentiated from The Historic Centre of Macao based on the following:

i. *Historical Significance* : Macao became under the Portuguese power only in 1557, 46 years after they concurred Melaka in 1511, thus established Melaka as the oldest permanent European settlement in East and South East Asia.

Unlike Macao which only received the Portuguese, Melaka and George Town were also permanent settlements of the Dutch (1641-1818) and the British in Penang (1786-1954), thus established Melaka, especially, not only as the oldest permanent European settlement in East and South East Asia, but also as the longest and the most ruled European powers in East and South East Asia.

ii. *Cultural Significance* : Macao has been associated with the exchange of a variety of cultural, spiritual, scientific and technical influences between the Western and Eastern, mainly the Chinese civilizations. Melaka and George Town also have similar exchange of these intangible values, but with richer influences. Not only limited to Chinese civilization, Melaka and George Town are excellent examples where different ethnic groups, mainly the Malay, Chinese and the Indian; as well as the minor groups of Arabs, Baba-Nyonya Peranakan and the Portuguese living together harmoniously, still practicing their own cultural heritage and values.

iii. *Architectural Significance* : Due to its historical significant, Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western, mainly the Portugue and Chinese civilizations. Melaka and Penang; however are excellent examples where not only the architectural heritage of the Portuguese, but the Dutch and the British which blend and differentiate from the more modest local architecture, thus creates a unique adaptation of Western styles and planning in the East and South East Asia.

Compare to the World Heritage Site of Galle, Sri Lanka

Besides The Historic Centre of Macao, Melaka and George Town can also be compared with the **World Heritage Site of Galle**, Sri Lanka, inscribed in 1988. In term of historical significant, both Galle and Melaka, especially, share almost the same history.

Galle, which is situated on the south Western tip of Sri Lanka was the principle port of Ceylon (Sri Lanka) when Ibn Batuta landed there in 1344. The Portuguese, settled there firstly in 1505, just few years before they sailed east and concurred Melaka in 1511. They fortified the town by building three bastions to defend the peninsula on the northern landside. Galle fell to the Dutch in 1640, and so did Melaka in 1641. The Dutch decided to replace the Portuguese defenses and encircled the whole peninsular with bastioned stone wall. They fortified the town to render it impregnable against the English, French, Danish, Spanish and Portuguese fleets. This fortified wall remains until present days.

Unlike Galle, the bastions built by the Portuguese in Melaka was mostly destroyed when the Dutch invaded the city in 1641, except the existing *Porta de Santiago.* Galle remained under Dutch occupation until 1796 when it was handed over to the British. So did Melaka and George Town when Francis Light opened George Town in 1786.

However, both Melaka and George Town can be differentiated from Galle based on the following:

i. *Historical Significance* : Similar to Galle, Melaka and George Town were the settlements of European powers, mainly the Portuguese, the Dutch and the British. However, Melaka and George Town were also settlements of traders from China, India and Arabs. Thus established Melaka and George Town as important international trading ports on the Straits of Malacca where the Western and Eastern traders met. They made settlements in the city centres and developed their own community and quarters.

ii. *Cultural Significance* : Unlike Galle, Melaka and George Town are the best examples where the many different communities with different cultural belief and customs live together in harmony. Not only can be found churches but other religious buildings such as Islamic mosques, Chinese temples and Indian temples. Thus established Melaka and George Town as excellent examples in the East where the western and eastern cultural traditions blend but still retained their own traditions.

iii. *Architectural Significance* : Architecturally, Melaka and George Town have their own unique significant. The urban fabric of Melaka and George Town consist not only colonial buildings, but more so religious buildings of different communities, such as Islamic mosques, Chinese temples, Indian temples and churches, as well as there exist thousands of shophouses, in different styles, lining the narrow streets of Melaka and George Town. Therefore, established Melaka and George Town as excellent examples of architectural juxtaposition between the western, the eastern and the local styles.

Compare to the World Heritage City of Hoi An, Vietnam

Besides Galle and Macao, Melaka and George Town can also be compared with the **World Heritage Town of Hoi An**, inscribed in 1999.

Like Melaka and George Town, Hoi An was also important port city in the East. Hoi An not only attracted the Chinese and the Japanese, but other traders from nearby towns and those from the West. The Portuguese, the Dutch and the French at one point or another all traded in Hoi An. The Portuguese, for example, who conquered Malacca in 1511 sailed further East to Canton, China in 1513 and to Hoi An in 1535 in search of spices. They traded in Hoi An with the Japanese and the Chinese until the middle of the 17th century until the Dutch came to the region in 1636 to 1741. The French who first came

to Hoi An in 1641 did not venture into trading but focused more on missionaries reasons and only established their trading post in Hoi An in 1773. However, none of these Western traders made permanent settlements in Hoi An (Yahaya, 2004)

Melaka and George Town distinguish from the World Heritage City of Hoi An as follows:

i. *Historical Significance* : Hoi An was mainly the Chinese and the Japanese settlements. Melaka and George Town however received not only traders from the East, but also the Portuguese for 130 years (1511 – 1641); the Dutch for 177 years (1641- 1818), and the British for 171 years (1786-1957). These Europeans stayed in Melaka and George Town for 478 years in total before the country independent in 1957. Thus established Melaka and George Town as important port cities on the Straits of Malacca where the Western and Eastern traders met and made permanent settlements.

ii. *Cultural Significance* : Melaka and George Town are excellent examples of multi-cultural heritage, where different communities live in harmony and still practicing their own customs and traditions. This can be seen in the daily life of these communities: mainly the Malay, Chinese and Indian and Baba-Nyonya Peranakan.

iii. *Architectural Significance* : The inscribed town of Hoi An is mostly known and remembered for its rows of wooden shophouses which are mostly unaffected by new developments. Mostly one and two storey structures, these houses share common architectural designs, materials, construction techniques and uses and therefore have helped to create a uniform character of the town. Besides the shophouses, there are other important cultural properties in Hoi An Ancient Town, mainly the assembly halls and temples. These buildings were built by the Chinese immigrants during the late 18th and early 19th centuries.

However, compared to the shophouses in Melaka and George Town, the design of shophouses in Hoi An is less articulated and inferior in scale. In Melaka and George Town the shophouses are also generally have long and narrow plans, internal courtyard(s), public and private domains, as well as the use of five-foot walkways as transition space between the streets and the buildings.

Besides these shophouses, the townscapes of both Melaka and George Town, are filled with rather huge collection of colonial buildings. Such as the Portuguese Fort of Santiago, the Dutch Stadthuys and numerous British buildings in the styles of Moorish, Tudor, Neo-Classical and Neo-Gothic. Juxtaposition of these different architectural styles, both western and eastern, has helped to create a unique character of Melaka and George Town.

Compare to the World Heritage City of Vigan, Philippines

Melaka and George Town can also be compared to **"The Historic Town of Vigan, Philippines"**, inscribed in 1999.

Vigan was one of the important coastal trading posts during the Asian mercantile era from the 14th-19th centuries established by the Spanish. Due to Vigan's trade links with China from pre-Hispanic times, there were also influences from the Ilocanos, Filipinos, Chinese, Spanish as well as Americans.

However, both Melaka and George Town can be differentiated from The Historic Town of Vigan, Philippnes based on the following;

i) Historical Significance : Vigan was established by the Spanish in the Philippines as a trading centre whilst Melaka and George Town served both as trading centre and as fortress during the rule of the three Great European powers.

ii) Cultural Significance : Though Vigan had close trade links with China and mixture of influence from the western and the eastern, Melaka and George Town, however experienced a richer mixture of influence and have established traditions and customs of their own, distinct from the rest, such as the Straits-born Chinese, Indians, Portuguese and other Eurasians.

iii) Architectural Significance : Vigan was laid out in the traditional Spanish urban grid with a similar styles of ancestral houses that make the streetscapes of Vigan a stylistic homogeneity. On the other hand, Melaka and George Town offer amazing streetscape views of a richer mixture of architecture styles of the Dutch, Portuguese, British, Indian and Chinese that adapted to the local climate culture.

Compare to the World Heritage City of Sao Luis, Brazil

Melaka and George Town can be also compared to **"The Historic Centre of Sao Luis"** of Latin America and Caribbean region, inscribed in 1997.

Sao Luis was founded by the French having already been visited by the Spanish and was conquered and ravaged by the Dutch before being colonised by the Portuguese, consolidating their hold over the whole territory of Brazil.

However both Melaka and George Town can be differentiated from the Historic Centre of Sao Luis, Brazil based on the following:

i) Historical significance: Though Sao Luis received the Spanish, Dutch, and Portuguese; it was only been colonised by the Portuguese. Unlike Melaka and George Town, these two cities have been the permanent settlements of three great European powers for over 400 years.

ii) Cultural Significance : Sao Luis is known for some cultural peculiarities of the Afro-Brazilians and Bahians meanwhile, Melaka and George Town communities celebrates many festivals throughout the year and the majority of the festivals have religious connotations where Moslems, Hindus, Buddhists and Christians celebrate them privately and some are commemorated publicly in great splendour in the 'open-house' celebrations.

iii) Architectural Significance: The urban plan of Sao Luis was designed to be on geometric regularity similar in a way, to both Melaka and George Town. As for Sao Luis, the buildings have been categorised into three types, whilst for Melaka and George Town there are about 12 types of shophouses that can be found within the core area itself apart of various types of religious buildings that uniquely built next to each other.

Compare to the World Heritage City of Colonia del Sacramento, Uruguay

"The Historic Quarter of the City of Colonia del Sacramento", inscribed in 1995 is another city in the Latin America and Caribbean region that can be of a comparison to Melaka and George Town.

Colonia del Sacramento had been involved deeply in a border conflict between the Spanish Argentina and Portuguese Brazil and was ruled by these two great powers until late 18th century. The city superposed the Portuguese, Spanish and post-colonial architecture which dates to the 17th-19th centuries.

However, both Melaka and George Town can be differentiated from The Historic Quarter of the City of Colonia del Sacramento, Uruguay based on the following :

i) Historical significance: Colonia del Sacramento was affected by the two great powers that had continuous conflicts within the neighbouring country which then brought these two powers to claim their territory within Colonia del Sacramento itself. As for Melaka and George Town, the three great European powers namely the Portuguese, Dutch, and British had only been colonising these two cities due to their importance in the trade route during the mercantile era.

ii) Cultural Significance: The lifestyle of Colonia del Sacramento City today is a result of the culture influenced by the Spanish and Portuguese meanwhile for both Historic City of Melaka and George Town began with their own local traditions and customs and the identity of multiculturalism is manifested in both the tangible and intangible heritage.

iii) Architectural Significance: Though Colonia del Sacramento superposed a beautiful mixture of Portuguese, Spanish and post-colonial architecture which reminisced the old Lisbon. Melaka and George Town, however have a rich legacy of buildings, representing the different traditions and exceptional collection of mosques, temples and churches modulated by many world architectural languages.

Compare to the World Heritage City of Colonial City of Santo Domingo, Dominican Republic

Melaka and George Town can slso be compared to **"The Colonial City of Santo Domingo"**, Dominican Republic, inscribed in 1990.

As the first European establishment in the New World, The Colonial City of Santo Domingo became a cultural and political centre for Spain. Then in 1795, the Eastern part of the Island of Hispaniola was ceded to the France.

However, both Melaka and George Town can be differentiated from The Colonial City of Santo Domingo based on the following:

i) Historical significance: The Colonial City of Santo Domingo historically was one of important ports for the New World and became under the Spain power because of the presence of the gold mines in the area. On the other hand Melaka and George Town were important because they were once the busiest ports that became the melting point by merchants from Arab, China and India that sailing through the silk route to trade their merchandise such as silk and spices.

ii) Cultural Significance: Colonial City of Santo Domingo was ruled by the influential Spanish and the French and became the cultural and political centre for Spain. Melaka and George Town however, were ruled subsequently by the Portuguese, Dutch and British. As a results both Melaka and George Town had a multiracial community who may or may not have intermarried but still follow the religions of their forefathers who have settled in the Straits Settlements for generations. These communities played important roles in the administration and economy of both cities until the present date.

iii) Architectural Significance: Santo Domingo City takes form of a grid and it served as a model for almost all of the urban planners of the New World. Its monuments are constructed of white stone that appears to be almost worn by the sea. On the other hand, the townscape of Historic City of Melaka is reminiscent of the Medieval European cities of the region. As for The Historic City of George Town, it is believed that the town was built of the Chinese influence. The city was built in such a way that it formed "city within city".

Major buildings were built to follow the basic *feng shui;* "turn away from Yin and embrace Yang" that means the building is backed by high land and faces the sea.

Other comparable sites include the central area of Singapore and the town of Phuket, both of which are island settlements on the mercantile route of the Straits of Malacca and have historical links as well as social ties with Melaka and George Town. Compared to this group of Asian island port towns, the Historic Cities of Melaka and George Town have the largest surviving historic centre where mercantile and cultural traditions continue to thrive. The Central Area of Singapore, for example, has undergone extensive demolition and redevelopment in the 1970s and 1980s in tandem with its rapid economic transformation. Since the late 1980s, a number of traditional quarters have been retained as conservation areas in the central area. The town of Phuket, which has similar styles of shophouses as in George Town and Singapore, is much smaller in area and does not have the rich and diverse built heritage found in Melaka and George Town.

WHC REGISTRATION
Date 26.02.08
Id N° 1223
Copy 1 Item 24

ACKNOWLEDGEMENT

THIS CONSERVATION MANAGEMENT PLAN REPORT HAS BEEN APPROVED AND ENDORSED BY THE FULL COUNCIL MEETING OF THE MELAKA HISTORICAL CITY COUNCIL (MBMB) ON THE 30TH JANUARY 2008

CONSERVATION MANAGEMENT PLAN FOR THE HISTORIC CITY OF MELAKA

TABLE OF CONTENT PAGE

PART ONE

1.0 INTRODUCTION 1

1.1 Why have a management plan
1.2 Visions
1.3 National And Regional Context Of Melaka Historical City

2.0 AREA DEFINITION 5

2.1 Significance Of Historic Quarter

3.0 HERITAGE BUILDINGS 13

3.1 List Of Heritage Buildings
3.2 Pictures And Write Up of The Most Significance Heritage Buildings

PART TWO

4.0 MANAGING CHANGES ISSUES 28

4.1 Administration
4.2 Funding
4.3 Risk Management
4.4 Information Management
4.5 Monitoring
4.6 Knowledge
4.7 Boundary
4.8 Local Community
4.9 Statutory Development Plans
4.10 Statutory Designations
4.11 Non Statutory Planning
4.12 Assessing Changes
4.13 Contemporary Development
4.14 Summary Of Issues In Managing Changes

PART THREE

PROGRAMMES FOR ACTION

5.0 BUILDING AND DEVELOPMENT CONTROL 38

5.1 Building Use
5.2 Building Use Guidelines
5.3 Adaptive Reuse Guidelines
5.4 Guidelines on Public Convergence Activity Area
5.5 Guidelines on The Protection Of Shop Houses Conducting Traditional and Threatened Activities

6.0 MOVEMENT – TRAFFIC MANAGEMENT AND TRANSPORTATION 51

6.1 Impact of Building Use and Traffic Generation To The Conservation Zone
6.2 The Planning Guideline

7.0 APPROACHES TO ENHANCING VISUAL QUALITY 68

7.1 Introduction
7.2 Provision And Management Of The Town Utitlity System
7.3 Signage And Advertisement Display Guidelines
7.4 Paint Usage And Colour Use Guidelines

8.0 TOURISM MANAGEMENT 70

8.1 Introduction
8.2 Management Principles
8.3 Proposed Enhancement Of The Heritage Asset Quality At The Old Quarter
8.4 Tourist Information Centre
8.5 Proposed Interpretive Centre
8.6 Marketing
8.7 Calender Of Events – Cultural and Arts Performances
8.8 Tourist Safety Guidelines
8.9 Public, Non Government Organisations (NGO) and Tourist Operators Strategic Cooperation

PART FOUR

9.0 ECONOMIC AND MANAGEMENT ASPECT 92

9.1 Economic Catalyst Aspect In The Preservation Area
9.2 Building Reacquisition Stipulation
9.3 Incentive And Motivational Aspect In Preserving Privately Owned Buildings
9.4 Jurisdiction Of Bodies Involved In The Preservation And Management Of The Preservation Area

10.0 CONCLUSION 103

1.0 INTRODUCTION

The Melaka World Heritage Site Management Plan identifies what is significant about the World Heritage Site, recognizes challenges and threats, and sets out policies to preserve and enhance the Site.

Having a conservation management plan (CMP) is crucial as it is an important tool in caring for a very unique and diverse tangible and intangible heritage that Melaka inherits from its previous glorious years. This document provides a guide to future care and use, including facilitating any new development within the Conservation Area.

Dr James Kerr describes a CMP as "a document which sets out what is significant in a place and, consequently, what policies are appropriate to enable that significance to be retained in its future use and development. For most places it deals with the management of change." (Kerr, *The Conservation Plan*, National Trust NSW, Sydney 2000: 1)

1.1 Why have a management plan?

Those responsible for World Heritage Site's are required by UNESCO to draw up a management plan to summarize the significance of the site and the policies proposed to protect, conserve, develop and enhance it.

a. What does it say?

The Conservation Management Plan consists of **three main parts: investigation, assessment and management policies.** The management plan identifies key features of the World Heritage Site such as the unique landscape, the architectural characters and intangible aspects of cultures in Malacca. It also clarifies the purpose of protecting its outstanding Universal Value which it inherits. Challenges and opportunities are also detailed, for example the risk of inappropriate development and the need to promote the use of traditional materials.

Crucially the management plan is not just about conservation. It is about facilitating change to ensure that Melaka Heritage is kept intact at the same time it continues to thrive as a dynamic living city.

b. How will it be used?

Melaka Historical City Council will use the management plan to help protect the Site's special qualities and promote best practice. The plan will enable those involved in developing the city centre to consider the protection and enhancement of the World Heritage Site at an early stage in the planning

process. For everyone the plan will promote awareness of the World Heritage Site and encourage involvement in its management.

c. The Process of Developing a Conservation Management Plan

There are several steps involve in preparing a Conservation Management Plan (refer Figure 1.1).

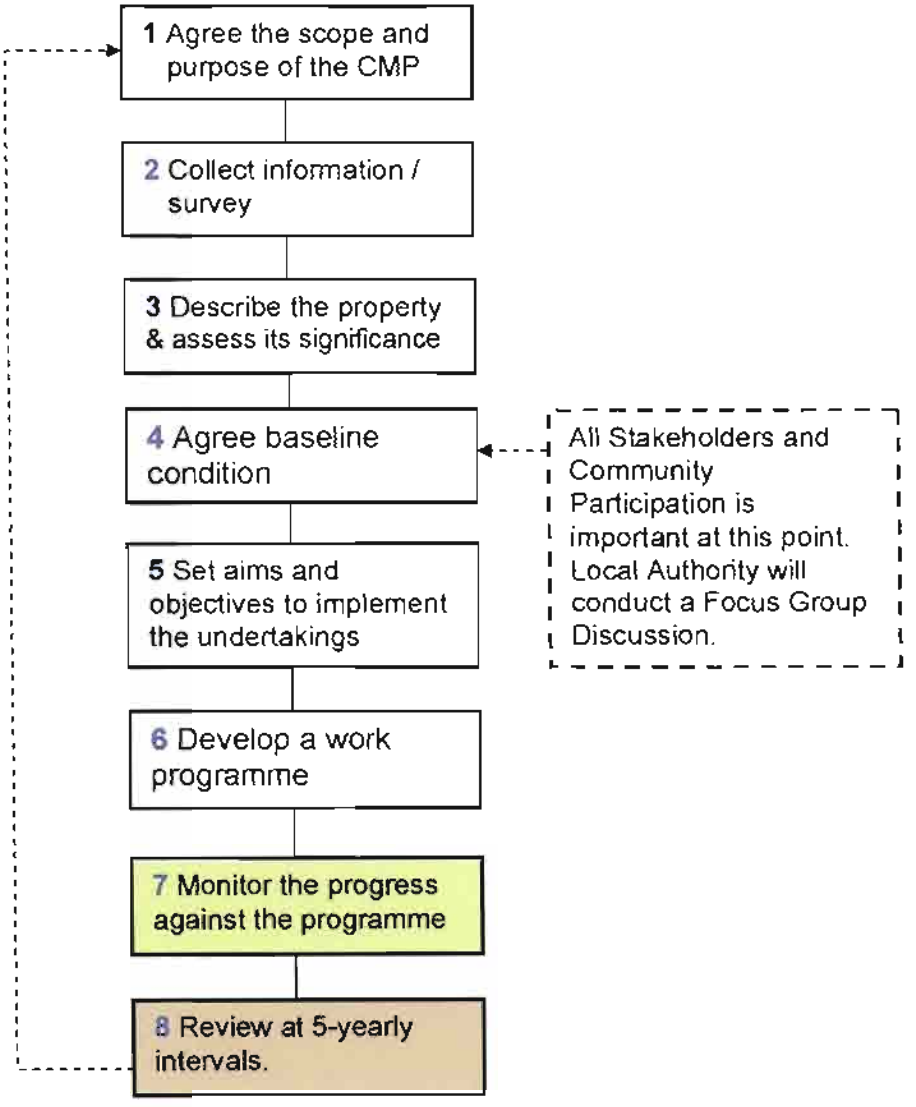


Figure 1.1: Preparing and implementing Conservation Management Plan.

1.2 Visions

MELAKA will practice and promote sustainable management, understanding the World Heritage Site's unique qualities and its world wide significance

The cultural assets of the World Heritage Site, tangible and intangible heriatge values and significance, will be conserved, facilitate and safeguard for this and future generations.

Melaka will be a centre of excellence for urban heritage management and conservation, founded on partnerships of local, national and international communities and organizations

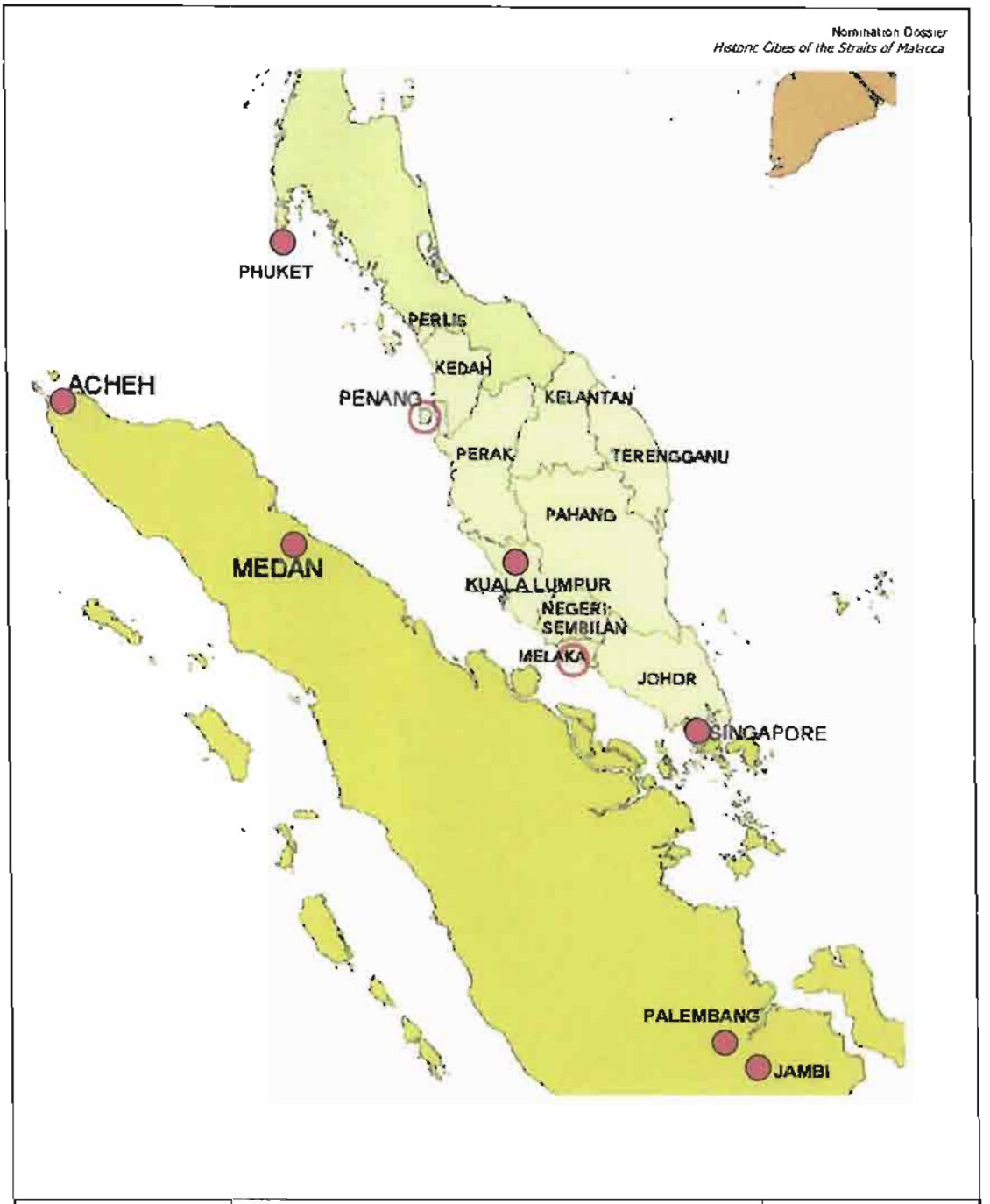
Melaka will be accessible and enjoyable to all; a site that understands and celebrates its outstanding universal values and atmosphere

Melaka will continue to be thriving living city and will use its status as World Heritage Site to support and further the vitality of the local community.

1.3 National and Regional Context of Melaka Historical City

The Historic City of Melaka is located in the State of Melaka (*Negeri Melaka*), 125 kilometers south of Kuala Lumpur. Located on the west coast of central Peninsular Malaysia, Melaka state is bordered by the Straits of Melaka to the west, State of Negeri Sembilan to the north and State of Johor to the south. (please refer Map 1.a)

The State capital, Melaka, extends from the nominated area at the mouth of Melaka River inland to the new administrative center at Ayer Keroh.



N

MAP 1.a
LOCATION MAP OF THE HISTORIC CITIES OF MELAKA AND GEORGE TOWN IN RELATION TO THEIR RESPECTIVES STATES AND TO THE STRAITS OF MALACCA.

Source :

2.0 AREA DEFINITION

The inscribed Melaka World Heritage Site corresponds to the oldest part of the historic centre of Melaka, including the Melaka River that passes through the site, and encompasses St. Paul's Civic Zone and Historic Residential and Commercial Zone. (see table 2.1 & map 2.a)

Table 2.1: Area of Property and Zones

No	Property (Name)	Core Zone (hectares)	Buffer Zone (hectares)	Total Area (hectares)
001-M	The Historic City of Melaka	38.62 (22.36%)	134.03 (77.64%)	172.65 (100%)

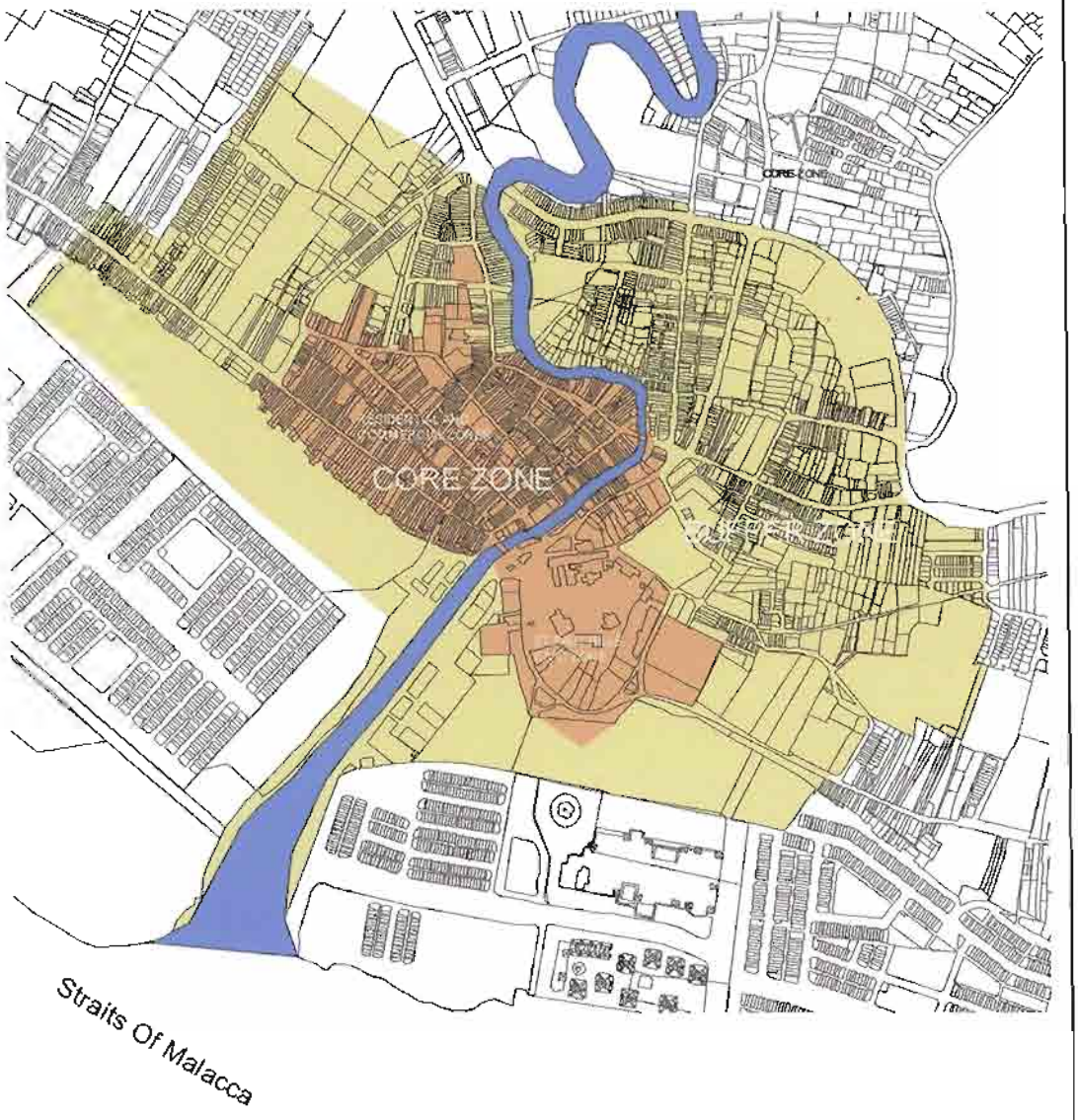
a. Core Zone:

The Core Zone of the Historic City of Melaka comprises of two major areas: First is St. Paul's Hill Civic Zone which has a number of government buildings, museums, churches, urban square and original fortress town from the 16th century Portuguese and Dutch Period. Second is The Historic Residential and Commercial Zone has more than 600 shophouses, commercial and residential buildings, religious buildings and tombs on four main streets: Jalan Tun Tan Cheng Lock (Heeren Street), Jalan Hang Jebat (Jonker Street), Jalan Tokong/Tukang Emas/Tukang Besi and Jalan Kampung Pantai; as well as on four perpendicular streets of Lorong Hang Jebat, Jalan Hang Kasturi, Jalan Hang Lekiu and Jalan Hang Lekir.

b. Buffer Zone:

The Core Zone is being protected by 134.03 hectares of Buffer Zone, bounded by Jalan Merdeka, Jalan Kota Laksamana, Jalan Ong Kim Wee, Jalan Tan Chay Yan, Jalan Munshi Abdullah, back lots of Kampong Banda Kaba, Jalan Chan Koon Cheng and Jalan Merdeka.

Nomination Dossier
Historic Cities of the Straits of Malacca



* Scale 1cm : 470 m	MAP 2.a THE CORE AND BUFFER ZONES OF THE HISTORIC CITY OF MELAKA	
Source : Town and Country Planning Department, Melaka	Legend : Core Zone 38.62 hectares Buffer Zone 134.03 hectares Total 172.65 hectares	

2.1 Significance of Historic Quarter

United Nations Educational, Scientific and Cultural Organization - UNESCO through one international pact in 1972, concluded upon Convention concerning the Protection of the World Cultural and Natural Heritage, which adopted one strategy to bring together efforts by nations all over the world towards safeguarding cultural and natural heritage that exist throughout the entire world.

The Objective of the convention is 'to encourage identification, protection and conservation of cultural and natural heritage throughout the world which has high outstanding universal value to human'. These Cultural and Natural Heritage are the responsibility of each nation in the world to protect and conserve without any limit to its juxtaposition.

Cultural and natural heritage is not only important to the nation where it is found, but also to the entire world and mankind. These heritages are considered having an outstanding universal value. These heritages may never be replaced and its absent means a great lost to the entire mankind. It is the shared responsibility for all to guarantee these outstanding universal values are free from threat of destruction and vanished.

Any effort by Local Authority to take center stage any sites within their jurisdiction to the world heritage list after realizing the significance of the area in terms of its cultural heritage inheritance should be honored and praised. This shows the awareness that a significant heritage available in one area is not limited only to local community, but it is a heritage bound to be shared with greater amount of people.

This priority and strong desire indicates the commitment assured towards ensuring timeless effort being given to achieve center-staging Melaka heritage to the world.

However, it should be reminded that any heritage value that is significant to a community is not necessarily important to the world. The difference between World Heritage Site and National Heritage Site is clear where; World Heritage Site inherits an outstanding universal value.

Melaka without doubt is a heritage city that has great significant value to the country and it is a must to safeguard its resources from threat and destruction in the most appropriate manner.

These efforts are important whether Melaka City is listed in World Heritage List or not. The site chosen for the World Heritage List encryption is made based on its importance, as a best example in terms of its cultural and natural heritage.

According to explanation by *Convention concerning the Protection of the World Cultural and Natural Heritage*, *"World Heritage List brings about the awareness of how rich and diverse a cultural and natural heritage has on this earth".*

a. Outstanding Universal Value

It should be understood that *Convention concerning the Protection of the World Cultural and Natural Heritage* has its special aims, and that is why not all cultural and natural aspect approved by any local agency are qualified to be included in the World Heritage List. It is clearly stated in article 6(i) - *General Principles of the Convention:*

"The Convention provides for the protection of those cultural and natural properties deemed to be of outstanding universal value. It is not intended to provide for the protection of all properties of great interest, importance or value, but only for a select list of the most outstanding of these from an international viewpoint. Articles 1 and 2 of the Convention define the outstanding universal value of cultural and natural properties. These definitions are interpreted by the Committee by using two sets of criteria: one set for cultural property and another set for natural property."

How far Melaka qualified for the World Heritage List depends on universal significant value that it inherits. This convention has all the rights to evaluate qualification of any area based on the value and genuineness of its encryption. The main hurdle for any town to be listed depends on to what extends these towns has its significant in world heritage context. It is hard to differentiate 'outstanding universal value' found on building pattern and form, found in town across Malaysia because buildings in Malaysia, Singapore, and Thailand (especially in the southern region), Myanmar, Cambodia, Laos, Vietnam, South China, Taiwan and other Southern-Sea countries" has similarity in the blend of its urban character and pattern although there is a slight change in terms of details and environmental background in certain places.

If the 'outstanding universal value' is not available in its town character, what is there to prove and bring about for these towns especially Melaka? There is a misunderstanding in terms of interpreting this 'universal value' at the beginning. Are buildings becoming the sole evidence to qualify Melaka in the World Heritage List? Or is it just another part from a diverse heritage value available to present Melaka City as World Heritage City?

It is clear for certain people who accept Melaka as a Historical City, the buildings plays a vital role in creating strong awareness to what is in the content of historical books and shows the importance of Melaka as a meeting point for people all over the world.

Most of us are keen to relate buildings as basic evidence for the encryption into the World Heritage List. Incidentally, comparison will be made between Melaka

built heritage with list of important world buildings and structures such as Taj Mahal in Agra, India; Giza complex of Pyramid in United Arab Emirates, Borobudur complex in Jogjakarta, Indonesia, Angkor Wat complex in Cambodia and other places. Clearly for Melaka, it is hard to promote 'A Famosa', 'Studhuys', remaining of St.Paul's Church, Netherlands church, 'Christ Church', houses of 'Baba and Nyonya' at Heeren Street and other buildings there, with the significance of all great world monuments mentioned earlier, because the importance of buildings in Melaka were much smaller compared to those great monuments.

"Heritage" has a vast definition and its concepts exceed cultural and natural aspects. It covers diversified entity from physical or tangibles to intangibles. Physical aspects or tangibles covers landscapes, historical places, archeological sites, natural environment and man made.

Intangibles aspects, covers custom tradition and historical culture and the longevity in practicing the culture, knowledge and life experiences. Through tangibles aspect, the process of historical changes and growth which lapsed from time to time is recorded for and processed to the birth of new identities which differ and only can be seen in certain area or district.

Intangible heritage however becomes an important aspect of modern living context because it serves as the foundation to addition and transformation of the human tradition. For Melaka, its intangible heritage should become the fundamental aspects in its encryption to the World Heritage List.

b. Proposed Statement of Outstanding Universal Value

Being situated geographically between two great civilizations of the East (China) and West (India), and having been ruled at various periods by great civilizations of the Malays and Islam, Portuguese, Dutch and British, the Historic Cities of Melaka and George Town are very rich in their living multi-cultural heritage, as depicted by various religious, and cultural practices of the society. The living cultural heritage is reinforced by the existence of the urban morphology and architecture that symbolize various eastern and western styles which need to be continuously conserved and preserved.

It is therefore, can be concluded that "The Historic Cities of the Straits of Malacca: Melaka and George Town" meet the criteria of outstanding universal values in that they are:

a	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" are <u>excellent examples of historic colonial towns on the Straits of Malacca, that have endured and experienced a succession of historical events</u> mostly related to their former function as trading ports linking the East and West.** No other historic port towns on the Straits of Malacca or in the East that were used as settlements by the three great European powers for almost **500 years** [1511 – 1957]. Melaka in particular, was occupied by the Portuguese for 130 years [1511-1641], then by the Dutch for 145 years [1641-1786] and by the British for 171 years [1786-1957].
b	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" are <u>the most complete surviving historic cities on the Straits of Malacca with a multi-cultural living heritage</u> originating from the mercantile era of the Straits of Malacca, where the trade route extended from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay archipelago to China.** No others historic port towns on the Straits of Malacca or in Asia offers a vibrant multi-cultural living heritage as Melaka and George Town. Within the core and buffer zones, the Malay, the Chinese and the Indian communities mainly, still practices the same cultural traditions as they used to, hundreds of years ago. Melaka and George Town are truly living testimony to the multi-cultural heritage and tradition of Asia.
c	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" are living testimony to the multi-cultural heritage and tradition of Asia, <u>where the greatest religions, and cultures met. The coexistence of distinct faiths - both tangible and intangible - in particular the different religious buildings, is a testament to the religious pluralism of Asia.</u>** No other historic port towns on the Straits of Malacca or in Asia offers a multi-religious community, each practicing their own heritage traditions and values. This can best be seen in the existence of different religious buildings - the Malay mosques, the Chinese temples, the Indian temples and the churches - within the core and buffer zones of Melaka and George Town. The architecture of these religious buildings are exceptional. The Malay mosques, for example adopting strict design planning, but influenced by the regional pitch roof, as well as by the Chinese, colonial and British Raj styles. The Chinese temples, on the other hand are influenced by the traditional Chinese architecture of the

	southern China; where as, the Indian temples very much follow the traditional Indian architecture from India. Similarly the many churches in the core and buffer zones, are of the western styles.
d	**"The Historic Cities of the Straits of Malacca : Melaka and George Town" reflect the coming together of cultural elements from elsewhere in the Malay Archipelago and from India and China with those of Europe to create a unique architecture, culture and townscape without parallel anywhere in the East and South East Asia. In particular a <u>range and exceptional architecture of shophouses.</u>** No other historic port towns on the Straits of Malacca or in Asia offers a range and unique architecture of shophouses as in Melaka and George Town. Within the core and buffer zones of Melaka and George Town, there are now more than 2,000 shophouses of different styles and influences. Mostly, are in the good state of conservation, these two or three storey shophouses share common characteristic. Such as : rectangular plan form, built in rows with uniform facades, facing main streets, continuous covered five foot way in front, jack roof, internal courtyards, as well as are of brick walls plastered with lime, wooden timber structures and clay roof tiles, to name a few.

c. Level of Commitment

The Convention Committee has the responsibility to make certain about the genuineness for any heritage entity before it is inscribed. It falls to the responsible of the state who wants to nominate their heritage to portray the high commitment in their efforts to safeguard heritage entity from facing degradation and extinct.

For Melaka City, it has become a must for local authority to provide evidence of ongoing efforts, how a heritage conservation program was conducted, and how efforts to raise awareness among the public especially those who were involve directly with development, ensures the conservation of existing resources is implemented. In this matter, Guideline 6(v) and (vi) "General Principles" should be referred to:

Article 6 (v)

"Inscriptions of sites shall be deferred until evidence of the full commitment of the nominating government, within its means, is demonstrated. Evidence would take the forms of relevant legislation, staffing, funding, and management plans,"

In this matter, the evidence of efforts is in the form of preparation of certain rules and legislative to control intrusion of development towards conservation area and other related guideline regarding conservation of historical resources.

3.0 HERITAGE BUILDINGS

3.1 List of Heritage Buildings

Historic City of Melaka, the property for the inclusion on World Heritage List, comprises of two major protected areas within the conservation zone of the city, and is demarcated by the historic Melaka River. First is the St. Paul's Hill Civic Zone and another is the Historic Residential and Commercial Zone. The city comprises of core and buffer zones. The total number of buildings in these zones are as follow:

Table 3.1: Total number of buildings within the Core and Buffer zones of Melaka

Sites	Total Number of Buildings		Total
	Core Zone	Buffer Zone	
Historical City of Melaka	930	948	1,878

Throughout the urban history of Melaka, the myriad cultures which it traded with and settled in the cities brought architectural styles from all over the world. The early architecture the city forms from culture values, ideas, tradition and memories of the immigrants and indigenous Malay builders. It adapted according to the availability of materials, transport and the needs to live comfortably in a tropical climate.

As the important hubs of both regional and global trade in the Southeast Asia from 16th to 19th century, the cities of Melaka still maintain their architectural heritage including various types of heritage buildings as follows:

- Traditional Malay houses
- Traditional shophouses
- Terrace houses
- Malay Mosques
- Churches
- Chinese temples
- Hindu temples
- Colonial buildings from the periods of Portuguese, Dutch and British

Apart from heritage buildings, the cities of Melaka also retain some of their existing old roads, streets, river, open spaces and town squares.

Figure 3.1 An Arial View, showing the Heart of Melaka Conservation Area, including Core and Buffer Zones

The character of the **Historic City of Melaka** is strengthened by the unique townscape qualities of the streets and the buildings that shaped the quality of space created by these streets. In comparison to other towns in Malaysia, Melaka's townscape is quite distinctive in character because of its sense of enclosure and mixture of houses, shops and places of worship. Along the narrow streets of Melaka, align on both sides are rows of shophouses, mainly one and two storey height. From simple two storey height with plan facades to more elaborate three storey height in different styles and influences. The street scape of these shophouses are punctuated by a number of religious buildings, mainly the Malay mosques, Chinese and Indian temples.

There is a strong element of surprises created by narrow and deflected streets that entice a person to wander through the alleys endlessly. The skyline is broken by tiny intrusive structures on the roofs to form an interesting silhouette. Added to that is the unique blend of façade, creating a sense of variety within uniformity – with each building along the streets being different than the others, yet giving a sense of unity.

The townscape of Melaka is reminiscent of the medieval European cities which were designed to fit a society that was ruled by feudal lords, where streets were designed to confuse the enemy. This makes Melaka unique to the world as an example of a medieval townscape in this part of the region. The naming of the streets according to the various artisans that lived here such as goldsmiths, blacksmiths, temple etc accentuates the character of medieval cities that tend to locate craftsmen and traders according to their guilds.

3.2 Pictures and Write up of the Most Significance Heritage Buildings

St. Paul's Hill Civic Zone has always been the seat of the governing bodies from the time Melaka was founded to very recently. The establishment of a kingdom at the locality was due to its commanding position facing the river mouth and the Straits of Malacca and protected from the interior by a vast swampy area. Known as *Bukit Melaka* during the Malay Sultanate era, it's been a royal abode as well as the seat of power of the Sultans. The Portuguese simply called the area as 'Oiteiro' or Hill. They built a fortress around this hill, which was completed in 1548 and stayed within the walls. On top of it, they also built among other things a church. The Dutch, who took over the church, turned it into a Protestant church and named it St. Paul's Church. The hill was renamed St. Paul's Hill and remained so ever since. The hill also continued to be the seat of power of the British-Melaka government and the state government of independent Melaka.

Figure 3.2 : The A-Farmosa and St. Paul Church

Figure 3.3: Ruin of St. Paul's Church

Within the St. Paul's Hill Civic Zone there are many historical buildings and monuments around the Hill and urban square established and built either by the Portuguese, the Dutch or the British that have been preserved and remain unchanged. Mainly located on Kota Road (*Jalan Kota*), Laxamana Road (*Jalan Laksamana*), on St. Paul's Hill or around the Town Square, these buildings are fine evidence of long established colonial powers in Melaka.

The more important buildings in the St. Paul's Hill Civic Zone are:

- A'Farmosa, Jalan Kota
- Bastion House, Jalan Kota
- 1963 Building, Jalan Kota
- Department of Museum and Antiquity, Jalan Kota
- Islamic Museum, Jalan Kota
- St. Francis Institution, Jalan Kota
- Banda Hilir Primary School, Jalan Kota
- Sacred Heart Canossian Convent, Jalan Kota

- Literature Museum, Jalan Kota
- Architecture Museum, Jalan Kota
- Democratic Museum, Jalan Kota
- Governor's Museum, St. Paul's Hill
- Ruin of St. Paul's Church, St. Paul's Hill
- Replica of Malay Sultanate Palaca, St. Paul's Hill
- Stadthuys, Town Square
- Christ Church, Town Square
- Clock Tower, Town Square
- Fountain, Town Square
- St. Francis Xavier's Church, Jalan Laksamana
- Several shophouses, Jalan Laksamana

The Town Square or locally referred to as the Dutch Square used to be the hub of the town since its earliest foundation. It housed the key buildings during the Dutch period in the form of the Stadthuys and the Christ Church with a fountain and clock tower at the center. The strategic location of the town square with its adjacent important public buildings such as Stadthuys, relects the significance of this area as the centre of the town. Since the beginning, the town started at the river mouth due to its port activities. Therefore, the hub of the town centre was at the site of the square due to its close proximity to the river mouth. This square has not been altered since the Dutch period except for the resurfacing of its roads. The composition of the buildings in the square reflects the character of the townscape typical of a European town, where the civic ambience of the place was heightened by the presence of major civic buildings.

Leading to the Town Square is a parallel street to the river known as Jalan Laksamana. This narrow street creates a strong sense of enclosure, with many of the buildings consisting of the traditional shop houses. The historical building located on the street is St. Francis Xavier Church, which is designed to resemble a Portuguese Church. The presence of a large church in the strategic part of the town center suggests the strong influence of the colonial rulers in the development of the city in the past.

Figure 3.4: The red buildings of Stadthuys, Christ Church and Clock Tower at the Town Square.

The nearby Tan Kim Seng Bridge across the Melaka River marks the site of the original 14th century timber bridge, which was attacked and occupied by the Portuguese before they conquered the palace ground. The bridge was also the original location of the Portuguese' bridge, the Dutch drawbridge and the British cast iron bridge before it was replaced by the present concrete bridge. The view from the bridge towards the city resembles that of a fishing village with the buildings built close to the water's edge. This bridge symbolized the link between the two sides of the city that brought together the citizens and the rulers. This is reminiscent of the humble beginnings of Melaka as a fishing village prior to the Melaka Sultanate rule and way before its peak as a major trading port in the world. The buildings along the river were built close to the water's edge and in the past the buildings used to front the river when the river was a lifeline to the city.

Across the bridge is **The Historic Residential and Commercial Zone**. This was the most important residential area of the bygone era, which is located on the northern or left bank of Melaka River. The Bendahara or Prime Minister's residence and the famous Melaka Bazaar were both located in the vicinity during the Malay Sultanate period.

The Portuguese then change the racial composition of the settlement by locating those who supported them closer to the fortress (Fortaleza de Malacca). By the same token the Dutch did the same when they came to power. In addition, the Dutch also built two residential areas for the Dutch outside the fort, one for the rich and the other for the commoners, and named them as Heeren

Street and Jonker Street respectively. Among the locals this area was aptly called Kampong Blanda.

Other community quarters namely Kampong Kling (Indian Village), Kampong Hulu (Arab Village), Kampong Jawa (Javanese Village), Kampong Serani (Eurasian Village) and Kampong China (Chinese Village), which were established along racial lines still exist today but no longer reflect the racial composition of he populace. It is also in this area one can find a mosque, Indian Temple, Chinese Temple and church located close to each other representing the harmony of the multi-racial groups. This *Three Temples Street* (Jalan Tukang Emas, Jalan Tukang Besi and Jalan Tokong) is better known as Streets of Harmony.

Within the The Historic Residential and Commercial Zone there are excellent examples of shophouses on both sides of the narrow streets of Melaka. Mainly located on both sides of the six main streets as follows:

- Jalan Tun Tan Cheng Lock (Heeren Street)
- Jalan Hang Jebat (Jonker Street)
- Jalan Tukang Emas (Goldsmith Street)
- Jalan Tukang Besi (Blacksmith Street)
- Jalan Tokong (Temple Street)
- Jalan Pantai (Kampong Pantei Street)

Jalan Tun Tan Cheng Lock was formerly known as Heeren Street; was among the earliest streets built by the Dutch to accommodate their government officers and the upper class groups of the society. The residential character of the street can still be seen with its narrow streets, ornate and richly decorated façade. Typical features of the buildings include footways filled with hand-painted and Wedgewood tiles, carved front doors surmounted by the family motto in gold calligraphy on a black lacquered board, Corinthian columns and opulent base with motifs of bats, phoenix, flowers and dragons. The flamboyant nature of these town houses reflects the affluence and luxurious life style of the original occupants. It was even dubbed as the 'millionaire's row' by the locals.

After the Dutch left the country, these houses were occupied by the affluent Babas or Peranakan (mix breed of English educated Chinese and local girls' parentage). Their exquisite life style can still be seen today in the overwhelming ornate interior decoration and furniture used. Among the typical features of these Baba townhouses are gilded teak staircases, an ancestral altar embellished with dragons, delicately carved and gold screen, black wood furniture inlaid with mother-of-pearl and embroidered silk paintings. There is also an interesting display of townhouses, which have variations in its façade treatment, ornamentations and window patterns within one street.

Figure 3.5 : Elaborate façade designs of the shophouses and townhouses on Jalan Tun Tan Cheng Lock

The other unique feature of the townhouses along the street is their deep plan and narrow frontage. This is quite typical of Dutch architecture and buildings in most Dutch cities until today. This type of façade treatment creates an interesting streetscape due to the variety of façade design that is harmonious to each other. The courtyard is another common feature in these houses which was designed to allow fresh air and sunlight to penetrate and brighten the rooms. Another interesting feature is the way in which the arcaded walkways were blocked unlike those seen in the traditional shop houses. This gives some privacy and space to the residents.

Jalan Hang Jebat was once called Jonker Street and is translated as 'Young Noblemen's Street' in Dutch. This is another street that was once inhabited by the more affluent group of the society. Many beautiful town houses still line both sides of this bustling street that is renowned for its antique shops. The presence of the antique shops that sell many of the antique goods of the past period reflects the historical significance of the street. One of the oldest antique outlets in this street belongs to the Kuthy family, which is one of the prominent Indian families in

Melaka. The late T.J Kuthy, an Indian Muslim from Kerala, started the first Jonker Street junk shop in 1936. Many Baba families had lost their fortunes when the price of rubber plummeted during the Great Depression and were forced to sell their precious heirlooms just to survive. Kuthy bought their treasures and started the antique business that his descendants still run today. There is an intimate and homely atmosphere about the street due to its narrowness which gives a sense of enclosure and rich sensory experience from the smell of cooking that exudes from the kitchen and restaurants nearby.

In the heart of Melaka's old town is **Jalan Tukang Emas** (Goldsmith Road) **Jalan Tukang Besi** (Blacksmith Road) and **Jalan Tokong** (Temple Street); renowned for many religious places of worship.

The deflected and curving nature of the streets that meander this part of the city creates a perfect sense of enclosure and exquisite townscape effect. The visual experience is heightened by the intricateness and varied buildings in terms of façade design and building height. The street names, which took after the craftsmen of old Melaka, reflected the importance of this area as the once artisan zone for the city. Tinsmith, blacksmith, cobblers, coffin-makers, paper artisan and basket weavers still ply their trades here. The other unique feature of the streets is the presence of three different types of places of worship namely; Cheng Hoon Teng Temple, The Masjid Kampong Kling and the Sri Poyyatha Vinagar Moorthi Temple. Although the area is now predominantly occupied by Chinese, the presence of the mosque and the Indian temple suggests that this area was once lived by a multi ethnic community that was able to live harmoniously together. The Cheng Hoon Teng temple is over 300 years old and was founded by Li Kup who fled China when the Manchus toppled the Ming. It is still the major place of worship for the Chinese in Melaka and is the oldest functioning Chinese Temple in the country.

Figure 3.6 : Traditional trades of Melaka

The presence of these three places of worship along the same street lends a spiritual touch of the street's ambience. There is a high degree of sensory experience as a person walks along the street due to the smell of incense, fresh cut flowers and the sound of bells ringing and the call for prayers that comes out from the minaret.

The oldest mosque in the historic city of Melaka is the oldest mosque in Malaysia. The Kampong Hulu Mosque, built in 1728, was one of the first mosques built primarily of masonry construction and possesses the distinctive Chinese-Pagoda like pyramid-tiered roof form. The mosque was one of the bustling centres of Islamic missionary activities during the days of the Dutch occupation. The design of the mosque is simple which is on square plan and open planning and surmounted by two or three stepped pyramidal roof covered with Marseilles tiles. Columns and minarets of late nineteenth and early twentieth century mosque adopted Renaissance decorations and had no storeys. The Melaka mosque appears to have numerous structural affinities with the mosque at Bantam. The general principles of this tradition may have been brought from western India at the time of the Islamisation of Java in the fourteenth century.

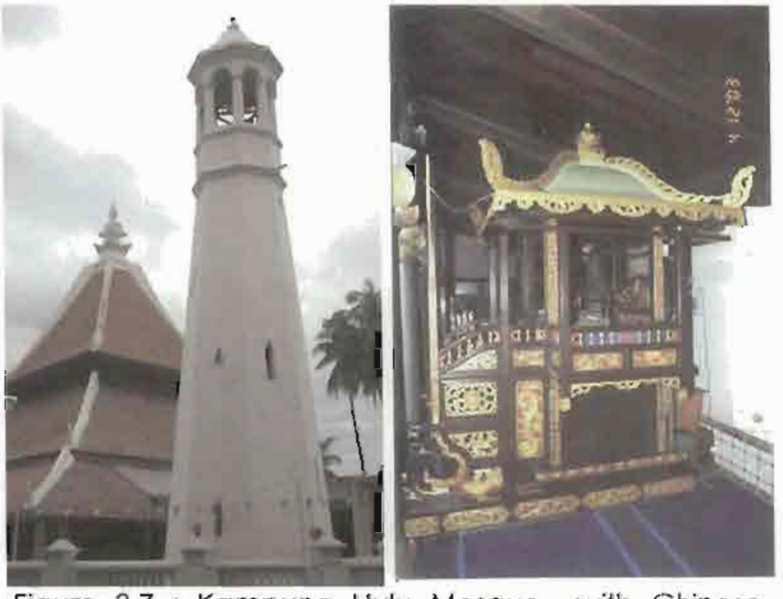


Figure 3.7 : Kampung Hulu Mosque with Chinese pagoda like minerat

The present Kampung Keling Mosque was built in 1748 on the foundation of its original timber construction. It was related by the locals that the Kampung Keling Mosque was founded because the local Malay community was not on the best of terms with the Keling (Indian Muslim) people. The Malays were centered around the Kampung Hulu Mosque while the Keling community established their own mosque after a Malay endowed a piece of land nearby to them.

The two mosques which stand at close proximity are not a common feature in Melaka or anywhere in Malaysia. They are used at alternative Friday prayers. The mosques are located on the corner of Jalan Tukang Emas and Jalan Hang Kasturi. They have similar plans, based on a square foundation with three entrances framed within a porch structure. The mosque plan consists of an enclosed prayer area with three *serambi* (verandah) sides. The heavy masonry walls enclosing the mosque interiors have three doors on each side. The *mihrab* is

enclosed like the *maksura* with four round column arcades. There are four belian timber columns from the original mosque which support the top most roof structure. The top of the three tiered roof gives way to generous windows all around. The Chinese tiles are used for the roof and crown with *mastaka* to be inscribed into an almost perfect cube. The floor and walls are covered with decorative ceramic tiles and the interiors are heavily ornamented.

Figure 3.8 : Masjid Kampung Keling (1748) also have mixed influences of the Malay, Chinese, Indian and the European architecture.

The Chinese contribution to Melakan architectural styles, as has been mentioned before, is most strongly exemplified in commercial and religious buildings, namely the shophouses and the temples. The Cheng Hoon Teng Temple or the temple of the Evergreen Clouds in Melaka was built in 1645 and completed in 1704 after several extensions and additions. It is the oldest temple in the country. The decoration of the temple applied in physical and visual form of the orthodox elements of South-east Chinese architecture, with the color, symbolism and fineness of detail and materials. It is home to the three religious philosophies of Buddhism, Taoism and Confucianism, with ancestor worship as the centerpiece and common element in all three.

Figure 3.9: Cheng Hoon Teng Temple (1645)

The Sri Poyyatha, built in 1710, is a Hindu temple standing on the same street as Kampong Hulu Mosque and Cheng Hoon Teng temple. The coexistence of these three distinct faiths is a testament to the religious pluralism and tolerance of Melaka. Erected in 1781, this temple enshrines the deity Vinayagar. In the back room is a sculpture of the deity with the head of an elephant and the body of a man with four hands. The deity is believed to be capable of removing obstacles in one's life.

Figure 3.10: Sri Poyyatha Temple (1710)

Jalan Kampung Pantai is the street that runs parallel to the river and accommodates many wholesalers, go downs and stores. In addition to that, there are also many traditional retailers selling sundries goods and items used for worship. This is a street that acts as physical evidence to the role of Melaka played in the past as a port and trading post. In the past, the river was the main means of communication and thus goods that arrived via ships and boats were unloaded and stored in buildings nearby. Today, the loading and unloading activities still occur on this street which is congested with lorries and trucks from the wholesalers' activities. This street also displays the character of a medieval street that opens up to a square addressing a Chinese temple. A narrow lane links up this Chinese temple with a tiny mosque on the other side of the river. There are several other narrow lanes that link this street to the river that suggest the close relationship between the activities on this street and the river in the past.

The multicultural nature of Melakan society, combined with the style of architecture, has provided a rich legacy of buildings representing different traditions. From the various religious traditions come an exceptional collection of mosques, temples and churches modulated by many world architectural languages.

There are various types of buildings in Melaka, ranging from the periods of the Melaka Sultanate to the present day. Most buildings during the sultanate were

destroyed since most of them were made of wood, although there are records of buildings built of some other materials during this time. Malay vernacular and terrace houses can still be found in city of Melaka. Malay timber houses remain intact in the core zone, particularly at Kampung Ketek, Jalan Tokong. On the other hand, some of the earliest antecedents to the townhouses in Malaysia were built in Melaka. The houses, the most ornate examples to be found on Jalan Tun Tan Cheng Lock (Heeren Street), were built or bought by wealthy Melaka Straits-born Chinese merchants for use, sometimes both as godowns and residence. Now, many of the houses are no longer lived in but are maintained by the families as ancestral homes that are used for special celebrations.

The origins of these townhouses are not easy to trace but the earliest recorded maps and drawings indicate some form of development on Heeren Street and Jonker Street dating from 1514 during the time of the Portuguese occupation in Melaka. However, subsequent to that, many battles were fought over Melaka and the town was burned and razed several times. The streets, because of their strategic location by the sea and adjacent to the Melaka Fort City, always become important addresses. For example, as its former Dutch names, Heeren Straat (Street of Lords in Dutch) and Jonker Straat (street for the working class people). Some of the oldest buildings on the streets are of mid-eighteenth century construction, built during the Dutch Colonial period. Though the main influence for the building form must certainly have been from the Chinese, the European and especially Dutch tradition of row houses is very evident. Also, during the second occupation of Melaka by the Dutch after the Napoleonic War (from 1818 to 1824), the Dutch ordained that no new buildings were to be built. This meant that the Chinese had to buy existing buildings built by the Dutch and adapted them to their needs.

Figure 3.11 : Row of shophouses on the narrow streets of Melaka

The shophouses and townhouses in the Historic City of Melaka are attached or terrace houses with similar facade treatment as those found in Europe. Those on Heeren Street were mainly used as residence, and those on Jonker Street were

for commercial purposes. Some of the earliest houses have covered walkway as a linkage, though in some cases an extended party wall blocks the passage.
Shophouses - means a building where the commercial activities are on the ground floor and residential purposes on the upper floor. Nowadays, the buildings are used as offices and cater for a variety of businesses such as light industry and café or restaurant. The original façade is still maintained although there are have small changes to suit to the building use. Similar to the shophouses, the **townhouses** of Melaka have covered walkways as a linkage, though in some cases an extended party wall (the wall which separates each house) blocks the passage. The walkways are often tiled in hand-painted or wedge wood tiles and the front doors have a "pintu pagar" (double leaf 'saloon doors' found in front of the main doors). An outer security swing door in carved and fretted teak facades are typically decorated with sculptured figures, animals, flowers and other patterns. Over the main door, the "pintu besar" are house mottos proclaiming good fortune and everlasting happiness. Eave fascias are usually in fretted Malay designs. Columns and pilasters may be Doric or Corinthian. Windows may be Venetian, Chinese or Malay derivative with louvered (European influence) or solid (Chinese) shutters. Roofs are tiled in Chinese clay tiles with distinctive rounded gabled ends.

Figure 3.12 : Intricate carvings on the front facades of shophouses in Melaka

The interiors of both houses are richly decorated with carved teak panels, doors and window frames. The air wells and courtyards are often paved in Melaka tile, a derivative of Dutch Delph tiles. Complementing the rich decor is traditional Chinese furniture which is centuries old. These long narrow attached houses with

several internal air wells and courtyards accommodated members of an extended family that shared a common kitchen. The important elements of the house are the ancestral hall, the sitting room and the air well. The roofs are steeply pitched to present as sharp an angle as possible to facilitate rain run-off. It also shelters heat from the hot mid-day sun. The framing structure is a system of trusses in rigid rectangular forms held together by wooden tenons. Circular purlins carry the weight of the roof by brackets to roof beams. This in turn transmits the load to the column. Seldom are the walls load-bearing which reduces the material needed.

Within the Core Zone of the Historic City of Melaka there are more than 600 shophouses and town houses of different styles and influences, which can be divided into several categories, depending on their façade designs and such as:

- Dutch Style
- Southern China Style
- Early Shophouse Style
- Early Transitional Style
- Early Straits Eclectic Style
- Late Straits Eclectic Style
- Neo-Classical Style
- Art-Deco Style
- Early Modern Style.

Figure 3.13 Cross Section of Shophouses and Townhouses

Figure 3.14 : Sketches of shophouses in different architectural styles(Source : Encyclopedia of Malaysia, 1998)

4.0 MANAGING CHANGES ISSUES

Conserving and keeping a world heritage site intact is a major challenge faced by every party involved. As a living city, there must be a clear boundary between do's and don't without jeopardizing Malacca as a living historic city. The bustling city and pressure of development need to be address with a set of practical rules with clear method of implementation. Issues pertaining 'changes' are recognized as follows :

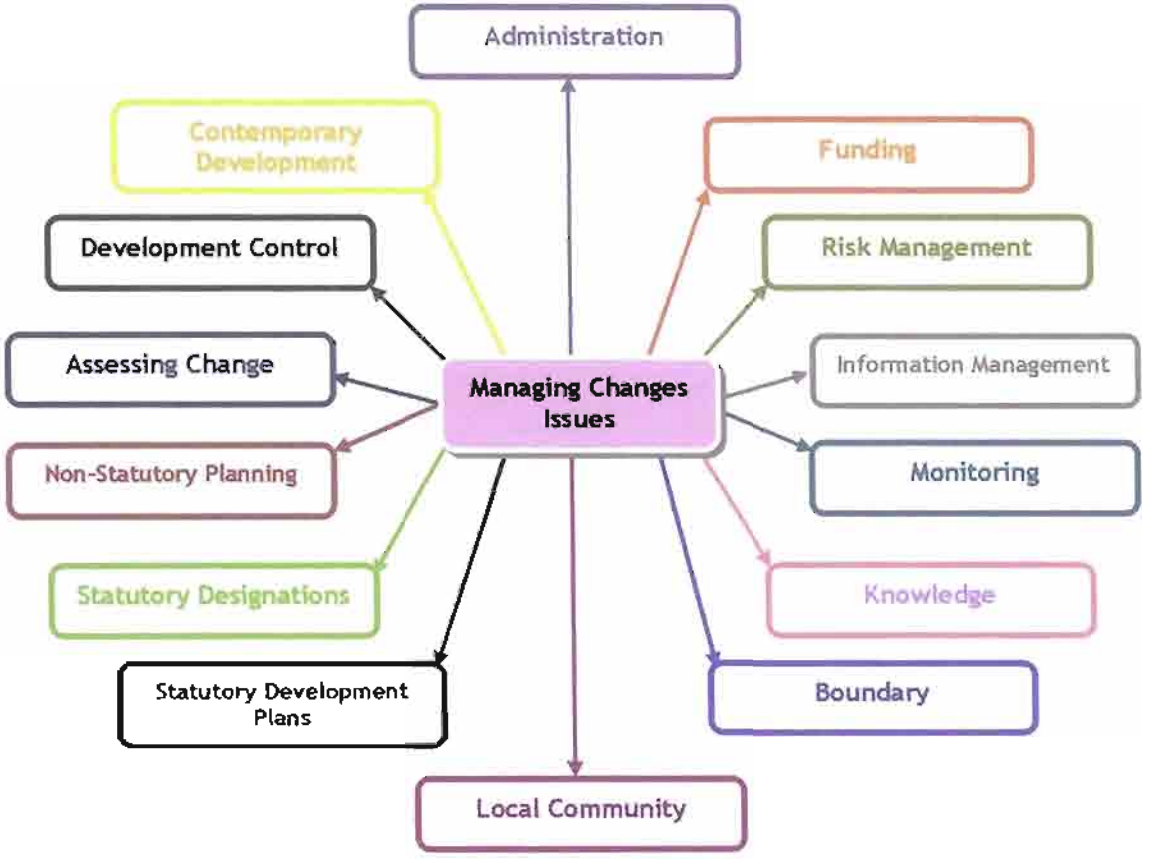


Figure 4.1 : Managing Changes Issues Mental Map

4.1 Administration

Need to ensure the effective implementation of the Management Plan, its objectives and action plan

- The World Heritage site would benefit greatly from a formal and comprehensive management arrangement
- The management plan can only be successfully and comprehensively implemented through partnership working
- Need to educate those who administer, manage and impact upon the World Heritage Site in its values, needs and opportunities
- Need to secure on-going resources for the effective implementation of the Management Plan
- Need to have processes in place for monitoring implementation and reviewing the Management Plan to ensure it retains its relevance
- Need to make full use of modern information and communication technology, particularly GIS and the internet, to ensure an appropriate and comprehensive use and implementation of the Plan.

4.2 Funding

The Local Authority is responsible for a large proportion of the expenditure in caring for the World Heritage Inscription Site

- There are responsibilities attached to the stewardship of a World Heritage Site over and above the regular responsibilities of a Local Authority
- There are no additional funds automatically available to a Local Authority that has a World Heritage Inscription Site within its area
- World Heritage is not a recognized indicator for qualifying for additional funding from agencies that finance Local Authority work.
- MBMB, Historical Melaka City Council does not have the resources to finance all the extra responsibilities attached to the care of the World Heritage Inscription Site including hiring additional professional Heritage Managers, Town Planners, Architects, Quantity Surveyor and workers.

4.3 Risk Management

Risks to the World Heritage Site need to be identified and mechanisms put in place for their prevention and/or mitigation.

- At present, risk within the World Heritage Inscription Site is managed for some individual elements, but there has been **no comprehensive assessment** of the risks to the whole Site, particularly not in relation to the outstanding universal values of the site.

- A thorough assessment of the risks to the Site, both existing and potential, could inform strategies to be taken immediately to mitigate risk and others to be put in place for potential disasters.

- Risk management is the responsibility of many different organizations and individuals.

- Risk to the World Heritage Site are not always physical.

- Complacency, particularly concerning the condition of the World Heritage Site, can lead to continual erosion in the condition of the Site.

- Political and administrative change can pose a threat to continuing commitments to fulfill the obligations of the World Heritage Convention in future of the inscribe site.

- The importance of the world heritage site to community (domestic and international) can be subject fluctuations in taste and fashion.

4.4 Information Management

The World Heritage Inscription Site is a complex site, the management of which requires the coordination of a large number of disciplines and agencies

- There is a wide range of records relevant to the World Heritage Site with varying accessibility and compatibility, spread between many different individuals and organizations, and there could be many records which have not yet been identified.

- There is a wide range of individuals and organizations involved in the management or care of the World Heritage Inscription Site who require access to a comprehensive information system to make informed decisions.

- At present there is no coordinated system for the storage, analysis or use of these records

- There is only very limited use at present of Information and Communication Technology (particularly GIS) to store and use records relating to the World Heritage Inscription Site.

- If records relating to the World Heritage Inscription Site, particularly drawn, written and photographic records of the components parts of the Site, are lost so is a large proportion of the current knowledge of the Site.

- There are many people whose knowledge of World Heritage Inscription Site has never been recorded, but would be irreplaceable if lost

4.4 Monitoring

Monitoring of both the World Heritage Inscription Site and the implementation of the Management Plan are essential to ensure proper management and continued survival of the Site.

- The existing national planning system does not incorporate regular or detailed monitoring of the condition of the World Heritage Inscription Site as required by this management Plan and UNESCO's Periodic Report.

- There are several monitoring program which are not yet comprehensive, coordinated or compatible for analysis purposes

- The UNESCO Periodic Reports will require information on the state of present conservation through its monitoring indicators

- Regular monitoring of the implementation of the Management Plan will allow the Plan to react to any necessary short-term alterations.

4.5 Knowledge

There is much about the character and condition of the World Heritage Inscription Site that has yet to be understood

- It is difficult to manage and conserve what is not properly understood

- While there are several individuals, groups and organizations engaged in recording elements of the World Heritage Inscription Site, there is no comprehensive or coordinated programs.

- Recording provides vital information for understanding the condition, character and value of the World Heritage Inscription Site and also for monitoring, research and archive activities

- Results of recorded activities should be entered into a GIS system for the World Heritage Inscription Site to inform management decisions.

4.6 Boundary

The World Heritage Site boundary should give the best protection possible to the Site, its outstanding universal values and its setting

- Map with boundary was supplied to UNESCO's World Heritage Committee with the nomination papers in 2007

- Development pressures that took place heavily in buffers zones, might harm conservation area quality in terms of its original setting, functions, movements and visual appropriateness.

- A more practical approach in developing buffer zones is needed without jeopardizing the conservation area quality and putting sites into questionable position.

4.7 Local Community

Issue 1:

There is a need for awareness raising throughout the local community of the values of the World Heritage Inscription Site and the issues raised by the city's status

- There is widespread knowledge of the submission status but the reasons for the inscription or the responsibilities the status brings a less well known.

- Greater understanding of the strength and vulnerabilities of the World Heritage Inscription Site, and its special value to the world, should increase people's enjoyment of it and encourage their involvement in its protection and enhancement

- Local communities have collective and individual responsibilities for the care of many elements of the World Heritage Inscription Site

Issue 2:

Heritage is often seen as exclusive and un-engaging

- A wide variety of communities from different races live in the World Heritage Inscription Site

- The World Heritage Inscription Site is well known for certain elements of its values or history but its relevance to the wider community is under-utilized*

Issue 3:

There is potential for much greater benefit to the local community from the status of World Heritage Site.

- It is difficult to quantify the value (economic, social or otherwise) so far of Melaka status as a future World Heritage Site
- Melaka has an established international reputation as a heritage city destination, and a tourist industry of high economic value
- The status has been successfully used at other World Heritage Sites to benefit the local community economically and socially - particularly in deprived areas
- The World Heritage Site is a valuable tool for a wide range of activities (i.e. learning, culture,leisure) but is not promoted as such
- The potential for shared experiences and exchanges with other national and international World Heritage Sites is virtually untapped

4.8 Statutory Development Plans

Need to ensure appropriate statutory protection for the World Heritage Site

- State Structure Plan and Historical Melaka Municipal Council Local Plan should be referred and followed in making decisions as it consist clear land use policy on Core Zone and Buffer Zones of the nominated World Heritage Site.
- Stakeholders and developers should understand thoroughly about conservation guideline policy and planning framework to ensure complementary physical development achievable within the site and time spent facilitating by the government agencies maybe put into developing more research for the benefit of local community within the inscribe site.
- Development plan are made public and accessible for public viewing online.

4.9 Statutory Designations

Statutory designations need to be kept accurate, relevant and robust

- The Buffer zones absorb pressure of development within the Core Zone.
- Development of more tourism revenue captures physical development which has no connection with area context in the past history, must be justify and contain in certain area only.
- Visual impact assessment need to be implemented as certain important views of the World Heritage Site from the Straits of Malacca has been lost due to surroundings development.

4.10 Non-Statutory Planning

Non-statutory planning and management mechanisms complement and extend the protection afforded to the World Heritage Site by statutory development plans and designations and improve its overall management

- Non-statutory designations need to be kept accurate, relevant and robust
- The guiding principles in Conservation Action Plan need to be fully implemented to afford the best protection to the fabric and character of the World Heritage Site
- The management of individual sites should be based on a thorough understanding of how those sites relate to the outstanding universal values of the World Heritage Site

4.11 Assessing Change

The World Heritage Site, as a city, is a continually evolving organism

- Change (i.e. development) is necessary to sustain the health of the city and therefore the World Heritage Site
- Change can be both an opportunity to improve the World Heritage Site and a threat to the survival of its outstanding universal values
- Managing change successfully depends on making decisions informed by a detailed understanding of the World Heritage Site and its outstanding universal values
- There are many different tools available to guide development in the World Heritage Inscription Site (such as the JICA Study, Conservation

Action Plan and Inventory and also broader Policy such as in the Gazzeted State Structural Plan and also Local Plan.) but there is no framework that specially links the values of the World Heritage Site to its ability to withstand change.

- There is a need for analysis and guidance as to how much change (and what kind of change) the World Heritage Site can sustain before its outstanding universal values are threatened.

4.12 Development Control

Issue 1:

Due to the complexity of the site and the number of listed buildings, planning applications are more involved and protracted than in general

- National targets do not allow for regional variations in the type, number and complexity of planning applications. Attempting to meet these targets may lead to lower standards of decision making

- The Policy in State Structural Plan for Melaka as a World Heritage Site needs to be updated to provide adequate guidance on the World Heritage Site policy in the Local Plan.

- It is not always possible to secure an Environmental Impact Assessment (EIA) where a proposed application may have a significant impact on the World Heritage Site and its setting, despite special regulations for this purpose and the recommendation for their use in Local Plans.

Issue 2:

The sensitivity of the fabric and character of the World Heritage Site (both as a whole and as individual elements) and its visual and contextual setting (urban and landscape) requires careful development control over a wide area in and around the city

- Developments, small or large, within and around the city may have a substantial impact on the wider character (particularly visual appearance), historic fabric and archaeology of the World Heritage Site, depending on issues such as: design, size, materials used, integration with public realm, impact of traffic volume and change in use of a building, site or area

- Developments on the outskirts of the city may physically or visually degrade the Urban setting the World Heritage Site

- Incremental developments that individually do not seriously impact upon the authenticity, historic fabric, archaeology or character of the World

Heritage Site can, cumulatively, cause degradation of those aspects of the Site or its setting

- There should be a presumption in favor of preserving the historic fabric of the World Heritage Site and its setting, where it denies the character, authenticity and outstanding universal values of the Site

- There should be a presumption to preserve archaeological remains in situ. For example the remaining Bastion and wall of Portuguese Fort.

- There is scope for improving the condition and presentation of the World Heritage Site through appropriate and high quality development proposals

- Assessing impact of proposals on the World Heritage Site depends on understanding the outstanding universal values and character of the Site

Issue 3:

Permitted development rights have the potential to alter the fabric, authenticity and Character of the World Heritage Site

- There is no analysis as to the impact of permitted development activities on the fabric, authenticity, character and outstanding universal values of the World Heritage Site, and the ability of the Site to sustain such change

- Some elements of the World Heritage Site, such as visual appearance, archaeology, and public realm, are particularly vulnerable to potential damage from permitted development activities.

- Guidance as to appropriate permitted development activities (i.e. design, materials, coordinated action for installation of utilities and infrastructure) would help those engaged in permitted development activities to avoid damage to the World Heritage Site

4.13 Contemporary Development

Issue 1:

The integration of contemporary design into a historic environment can be extremely challenging

- There is no analysis or guidance as to the ability of the World Heritage Site to cope with physical change

- The standard of contemporary architecture, and its ability to stand the test of time, in recent decades has generally not matched the standard of the historic architecture of the city.

- The high quality of the historic architecture in the World Heritage Site should be complemented by the highest quality in contemporary design

- There should be a presumption in favour of preserving the historic fabric of the World Heritage Site and its setting, where it supports the character, authenticity and outstanding universal values of the Site

- Assessing the impact of proposals on the World Heritage Site depends on understanding the outstanding universal values and character of the Site

Issue 2:

There are a number of large developments planned within the World Heritage Site in the near future.

- Large scale developments can fundamentally alter the visual appearance, structural fabric, archaeological deposits and authenticity of the World Heritage Site

- These developments are important for the continued economic prosperity, regeneration and vitality of the city

- There is scope for improving the condition and presentation of the World Heritage Site through appropriate and high quality development proposals

- These developments have the potential to substantially impact upon the traffic and transport dynamics of the World Heritage Site

- There should be a presumption in favour of preserving the historic fabric of the World Heritage Site and its setting, where it supports the character, authenticity and outstanding universal values of the Site.

4.14 Summary Of Issues In Managing Changes

All these Issues that were highlighted is subject to change and be discuss within a Focus Group Discussion Forum specially catered to fit the purpose of developing a mutual agreement on the basis of conservation and heritage management framework and principal.

After the finalization of these issues, the future objective will be develop to counterfeit these problems, and later form the Programmed For Action that will be monitored thoroughly during the adaptation and implementation of this Conservation Management Plan.

5.0 BUILDING AND DEVELOPMENT CONTROL

5.1 Building Use

Retail space in Malacca town is a priceless asset based on the increasing demand from tourism, services and commerce. However, based on the current building usage trend, vacant heritage building spaces still exist in the city. Based on the building and monument inventory, 10% of the ground floor and 17.5% of the first floor of the total building premises are not utilized. The dispersion of vacant buildings can be referred to in Figure 5.1: Dispersion Plan of Vacant Space. This space is suitable for adaptive-reuse whether for residential, retail or service purposes. Nevertheless, adaptive reuse for new purposes must follow the conservation principle in terms of building use and design renovation.

The second potential spaces are vacant lots, which exist in the main conservation area. These vacant lots exist between current existing buildings or at the end of a row of buildings. These lots can be redeveloped for new purposes provided they adhere to the conservation principle and guidelines covering building use guidelines, adaptive reuse guidelines, infill guidelines, reconstruction and new construction guidelines.

5.2 Building Use Guidelines

The building use guidelines is formed taking into account several implications such as historical and architectural significance, effect on traffic generation and smooth traffic flow, car park needs, threat to stability of building structure, noise/smell/smoke pollution and the effect of the pattern of use on the image of the area as a whole. Appropriate building use is a type of use which encourages the enhancement of the quality of the surroundings as well as restoring the condition and structure of the building. On the other hand, building use which would deteriorate the quality of the surroundings and the condition and structure of the building itself is not encouraged. The type of building use allowed or prohibited must take into account the potential of interior renovation and structure of the building for new usage. In general, the building use guidelines will explain 4 main types of approach in deciding the suitability of a particular building:

i Building use which must be maintained
ii Building use which is encouraged based on area and road
iii Building use which is allowed with certain control measures
iv Building use which is strictly prohibited

In general, building use in the Conservation area can be classified into 5 main categories which are residential, vendor, wholesale and services, workshop and religious activities which have different contributing characteristics and implications towards the Conservation effort (Please refer to Table 5.1)

Table 5.1: Suitability of Type of Activity in Conservation Area

Building Use	Characteristics of Contribution	Implication
Residential Purpose	• Is a special characteristic of the survey site • Characteristics of building architecture • Effect of strong historical links • Located at the town centre	No obvious implication such as traffic generation
Vendor Activity	• Historical links • Contributing to image and local ambience • Contributing to a variety of design in a building unit	
Wholesale Activity	• Not appropriate as it generates traffic	Results in jams
Services	• Dispersed but holistically distributed • Activity generates human movement for specific purposes • Activity generates obvious pedestrian flow	Generates traffic Generates human movements
Workshop	• Location is not appropriate as it causes pollution	Generates pollution
Religious	• Has important historical links • Functions as a node • Building architecture enhances quality of town	Minimum negative conflict

a. Building Use which must be maintained

Building use is one of the contributors to the road image and character particularly premises which have operated for several decades. Building use is part of the local heritage and culture which must be maintained. To ensure the continuity of the activities, the authority must provide incentives and encouragement. Building use which must be maintained is stated in Table 5.2.

Table 5.2: Type of Building Use which Must be Maintained

Type of Building Use	Area
Religious Places	Temples, mosques and churches still existing in the Conservation area such as the Kampung Kling Mosque, the Cheng Hoon Teng Temple and the Sri Poyarthaa Viyanagar temple at Jalan Harmoni and others.
Residential purposes	Jalan Tun tan Cheng Lock, Jalan Bukit Cina, Lorong Bukit Cina, Lorong Hang Jebat
Vendors of Religious Items	Jalan Tokong
Craft Shops	Jalan Tukang Besi and Jalan Tukang Emas, Lorong Jambatan
Old Restaurants	Shops at the end of rows of shops in the Conservation area that still maintain their old characteristics.
Institutions	Houses of 'Tiong Hua' ethnic groups and historical buildings at the heritage complex
Traditional Wholesale Activities	Jalan Kampong Pantai

b. Building Use which is encouraged according to area and traffic

Reuse of building space for different purposes from the original use is a trend which cannot be avoided. Suitable building use can enhance the attraction of a particular area and strengthen the present image and character. Thus, the new building usage must be based on history and future potential. Table 5.3 is the proposed building use which is encouraged based on traffic and main Conservation area:

Table 5.3: Type of Building Use Encouraged

Area/Road	Encouraged Main Building Use
Jalan Tun Tan Cheng Lock	Residential purpose particularly at the upper levels. Art gallery and antique shop.
Jalan Hang Jebat	Residential purpose particularly at the upper levels. Art gallery, antique shop, boarding house, café, restaurant.
Lorong Hang Jebat	Residential purpose, vendor and services
Jalan Hang Kasturi, Jalan Hang Lejir, Jalan Hang Lekiu	Residential purpose and vendor
Jalan harmoni (Jalan Tokong/Jalan Tun Tan Cheng Lock)	Vendor in relation to religious items, residential purpose
Jalan Bendahara Temenggong, Jalan Bunga Raya	Commerce, boarding house, cafe, office
Jalan Kota	Museum, art gallery, government office
Jalan Kampong Pantai	Office and vendor
Jalan Kampong Hulu	Residential purpose, office and vendor
Lorong Bukit Cina and Jalan Bukit Cina	Residential purpose and vendor

c. Building use which is allowed with certain control measures

Among the current building activities which give a medium impact to the stability of the building and its surroundings in terms of circulation, building use may be allowed with certain control measures if the proposed building use is for the benefit of the local people. Such building use include building use for wholesale purposes which have existed traditionally, motor workshops, warehouses or stores. Specific control measures are stated in Table 5.4:

Table 5.4: Type of Building use Encouraged

Building Use	Control Measure
Old Wholesale	Regulate loading activities after peak hours that is after 6.00 p.m. and during weekends Encourage the reuse of the Malacca River as the mode of transportation if loading activities are to be conducted during peak hours
Warehouse / Store	Prohibit the storage of heavy items on the upper storage space of the shop building as this could damage the structure of the building. Only current wholesale activities are allowed.
Workshop	Prohibit bicycle, motorcycles and car accessories workshops along main roads such as Jalan Tun Tan Cheng Lock, Jalan Hang Jebat and Lorong Hang Jebat, Activities are allowed with the condition that all repair work is to be conducted in the premises. The corridor area is not allowed for the purpose of repair work and must be clean.
Pub or cafe	The number is limited on any particular road. Only allowed along roads with commercial orientation.

d. Building use which is strictly prohibited

Other types of activities which give a bad impact to the management of building Conservation in the Conservation area like activities which threaten the stability of the building structure, sound/smell/filth pollution and their bad impact on the image of the area on the whole, must be categorised as activities which are not suitable for the Conservation area. Building use as stated in Table 5.5 is strictly prohibited:

Table 5.5: Type of Prohibited Building Use

Type of Building Use	Implication
Supermarket, Emporium and Shopping Complex	Heavy traffic generated and detrimental effect to small scale traditional business sector
Wholesale Building Use	Detrimental effect on the building structure and not contributing to the building repairs and appearance. Heavy traffic generation and loading activities detrimental to smooth traffic flow.
Workshop and Light Industry	Result in pollution and risk to safety of building

5.5 Adaptive Reuse Guidelines

Adaptive reuse is a changing process of the function of a building to fulfill the needs or request of the new dwellers. The main objective of the adaptive use of a building is to increase the economic returns as well as the repair to the structure and condition of the building. The adaptive reuse approach should be given attention to heritage premises which are vacant, derelict and current building use which is not suitable. To ensure the adaptive reuse action is taken based on the Conservation principle, a specific building which will be used for adaptive use purposes must:

i. Be based on the Building Use Guidelines to ensure the proposed use is suitable with the image and identity of the area and without any disputes
ii. Be based on the Guidelines on the Protection of Shop House Activity Conducting Traditional and Threatened Trade to ensure such activities are not taken over by the new building use.
iii. Be based on the Guidelines on the Reuse of Natural Pattern and Original Design to ensure the adaptive reuse of any heritage premises will enhance the unique architecture of the building.

5.4 Guidelines on Public Convergence Activity Area

Public convergence activities refer to formal and informal activities which attract the involvement and attention of the public. Examples of such activities include open market, cultural activity through the display and performance of the art culture, parades and specific festivals as well as informal everyday activities such as food stalls and vendors.

The culture of an area does not merely depend on the characteristics of the buildings, but also relate to how humans interact with their surroundings. Although this is an accepted fact, efforts to reinstate the ambience of the surroundings through Urban Conservation at times fail to see the importance of human activities as a cultural value which must be preserved along with other entities.

Malacca has been the centre of various culture since it developed. Thus, it has displayed a multitude of cultural values as a result of this meeting of other cultures. Some were subsumed and has become unique only to Malacca whilst others were sustained and inherited by generations of various ethnic settlers. Their activities are obvious and as Malacca Town is a heritage town which is full of life, human activities have become part of the town's pattern and character.

However, at times the effort to promote the culture is too abrupt, resulting in its ineffectiveness to give meaning to visitors, and also failing to function as an educational source to younger generations on the value of our heritage.

This section will put forward several general guidelines on managing such activities in the Conservation Area.

a. Offering Numerous Attractions to Malacca Town through Informal Activities

Certain areas have their own identity in terms of types of activities and unique surroundings. This is clearly seen at areas in the Conservation area where every road and street has its own character as a result of the quality of its surrounding or type of activity or historical elements found in that area.

At times the situation which gives the character to the place does not occur continuously throughout the day. This is particularly so at night as most of these unique areas experience a dearth of activities.

For a town with a rich heritage cultural value, it is not appropriate if its night activities were similar to those generally found in other modern towns, namely nightclubs and other forms of entertainment. As a heritage town, past cultural activities which had taken place at one time or other, should be reintroduced to certain areas.

The Malacca State Government has made an effort to reintroduce certain activities to certain areas in the Malacca Town for the above purpose. It is obvious that the activity at Jalan Hang Jebat (Jonker Street), *Jonker Walk* has been able to attract the attention of all parties. Jalan Hang Jebat which is closed on Friday, Saturday and Sunday night has received comments due to this implementation. Although the purpose of such efforts is to benefit the local community as well as the general public, several specific details need to be looked into to reduce any negative impact experienced by those directly involved in the programme. Several steps need to be identified in order to strengthen its management. This is to dismiss any negative comments so as to realise the full potential of the programmes..

"Jonker Walk" activity receives various views from the local community

Following is a description of several activities which must be introduced to certain specific areas based on the implementation criteria. In the section on Specific Guidelines, specific areas will be identified for the proposed activities.

b. Night Market, Art Centre and Cultural Centre

These activities are common everywhere in the country and have received good response from both local and foreign visitors. These activities can also be seen as an alternative attraction to areas which are under-developed and quiet during specific times.

To ensure a suitable location for these informal activities, whether night market, art centre or cultural centre, several important criteria must be taken into account including suitability of area and activity, accessibility and availability of space. The proposed guidelines are as follows:

The "Jonker Walk" ambience which resembles a night market receives various views from the local community

i. Suitable Activities

Activities permitted in a night market area are 'dry' items retail activities as well as 'wet' ones which do not have a high probability of dirtying the surroundings. 'Wet' activities permitted are limited to the sale of food and drinks.

For art and cultural centres, retail activities permitted are limited to the local cultural arts and products. Specific stalls selling modern appliances like electrical products, telecommunication and others are not permitted.

ii. Accessibility

Roads / areas permitted to conduct night market activities should not be the main access road. The area must have high accessibility that is within reasonable walking distance from the entire old town.

iii. Space

Roads which could be considered to be the location for a night market must not be less than 40 feet wide. Roads with a large width and a large site are the most suitable. Although the target group is the residents of the old town, car parking facilities located within reasonable walking distance are needed.

In general, night markets are permitted only once a week. The authority must provide systematic water and garbage disposal facilities. The site must be cleaned using water after each night market activity.

c. Cultural Activities and Performance

Cultural activities and performance permitted are tourist attraction activities. To ensure that such activities can be controlled and managed effectively, every activity whether individual or group must be registered and has obtained

permission from the authority. To ensure the smooth running of the cultural activities and performance, the following guidelines are to be adhered to:

i. Suitable Activity

Activities permitted are specifically related to local culture in terms of craft, painting and unique craftsmanship. The concept of implementation requires each of the cultural activity to display on site the workmanship process. The cultural activity permitted does not require a large workspace area nor does it pollute. The activities permitted are not limited to only the traditional arts as unique modern arts and crafts are also allowed.

ii. Space

Spaces which are suitable are area outside the traffic flow such as a courtyard or pedestrian malls. The site should have a suitable ambience with the cultural concept and historical ambience as well as the main tourist destination in Malacca town.

d. Parades, Cultural Festivities and Outdoor Entertainment

Parades, cultural festivities and outdoor entertainment activities tend to be annual activities. Since special celebrations need a bigger area, such activities will create disruption to traffic flow and will require ample parking space. To ensure that such activities can be conducted smoothly, the guidelines below are to be adhered to:

i. Area

Permitted areas are open sites with ample parking space. The main Conservation area upstream of the Malacca River is not suitable for parade activities as the width of the roads is narrow. Suitable areas to conduct parades are located along Jalan Kota-Jalan Merdeka-Jalan Parameswara-Jalan Kota. For cultural festivities and open air entertainment, Dataran Pahlawan is the most suitable area.

ii. Accessibility

To conduct parades, the roads involved must be fully closed.

e. Other Informal Activities (Street Vendors, Stalls and Buskers)

Informal activities such as food vendors and stalls are popular activities. Usually, the activities conducted are more towards the selling of food and drinks. To ensure the smooth running of such activities and to ensure that they do not disrupt the surroundings as well as to provide comfort to patrons, the following guidelines must be adhered to:

i. Location

Vendor locations are not allowed on main access roads. Such activities are to be conducted on roads with low traffic flow. The best area would be roads with potential to be fully closed without disrupting the traffic flow. If the vending areas are fully closed to traffic, the vending activities can be conducted on the road itself. However, for those vending locations which still have traffic flows, stalls are permitted on one side of the road only. Corridors along premises are permitted to be used as vending locations with the agreement of the premises' proprietors or residents.

Informal stalls found around the heritage area must be managed using a uniform design to obtain a neat and organized ambience. Such activities should not be prohibited but should be limited so as not to dominate a surrounding of limited space.

ii Scale

The scale permitted for a vending location is medium whereby each particular site should not exceed 10 stalls. This is to avoid too much convergence which will affect the demand for car parking space as well as disruption to traffic and ambience.

f. Pollution Control from Informal Activities

The informal sector is an important sector for the urban activities which is also one aspect of the local culture. Nevertheless, one impact of a disorganised situation is to lower the quality of the town surroundings. Since years ago, the informal sector has played an important role to the commercial sector in towns throughout the country. Examples of informal activities include vending activities or – - businesses and services which do not require specific premises to conduct their activities.

Control Measure

Identify the number of current informal sector, their functions and the space where such activities are conducted. This would ease the maintenance of the effects on the town's informal activities as well as ensure the standard of hygiene. Identifying the main areas would attract the occurrence of informal activities. A specific guideline for these activities should be formulated to ensure such activities do not become extinct in the context of the town surroundings especially at the Conservation Area. Water supply, sanitation and solid waste management together with garbage disposal system must be specifically managed for the informal sector.

5.5 Guidelines on the Protection of Shop Houses Conducting Traditional and Threatened Activities

The classification of a particular commercial activity as a traditional activity requires a detailed survey with reference to the background of the emergence of the activity as well as the uniqueness of the activity conducted. The classification does not have a fix measure. However, for the context of the main Conservation Area of Malacca town, commercial activities which began since the British occupation and is still running today is taken into account as a traditional activity. Traditional commercial activity whether commercial activities such as restaurants, pubs or arts and crafts are not only activities which attract the attention of the public but are also a cultural heritage which makes up the identity of a specific area. If these activities are lost or replaced with new buildings, there will be a detrimental effect on the identity and uniqueness of the area. Hence, to ensure that traditional activities are protected, the following steps need to be adhered to:

Step 1

Conduct an assessment to classify the traditional commercial activities in the main Conservation area.

Step 2

Identify commercial traditional activities still in existence as well as the threat they face.

Step 5

Protect the commercial traditional activities through the implementation of the following strategies:

i Acknowledge formally commercial activities categorised as traditional and threatened activities.
ii Promote the activities as one of the tourism heritage products in order to enhance economic returns.
iii Record and expand skills related to arts and crafts activities.
iv Provide monetary incentives to encourage traditional activities

6.0 MOVEMENT: TRAFFIC MANAGEMENT AND TRANSPORTATION

There are five finger-shaped radial roads that linked the adjacent areas to the Melaka town centre. All of these five radial roads are connected directly to all the main roads in the *Conservation Zone* that form the internal circulation. The roads in the *Conservation Zone* are Heeren Street, Jalan Kubu, Jalan Munshi Abdullah, Jalan Bendahara and Jalan Laksamana (please refer to table 6.1 & Map 6.a).

Figure 6.1 : Tourist Buses disembarking passangers along busy street off Jalan Laksamana .

The Melaka River basically dissects the town centre (old and new) into 2 parts and there are just 4 bridges within the town centre to handle the ever increasing number of traffic that flow between the two sides of the town. 2 of these bridges are located within the *Conservation Zone* while the other 3 are located within or near the *Buffer Zone*. (please refer 6.2) All the main roads mentioned above make use of these bridges and particularly those 2 bridges within the *Conservation Zone* are heavily burdened.

The implications has brought considerable impact to the streets within the *Conservation Zone* for example, Jalan Tengkera that connects to Heeren Street has made the street and other streets within the zone to be over burden as traffic ply through what was originally a residential local access road. The two main roads in the *Conservation Zone*; Heeren Street and Jonker Street become the two main accesses from eastern part of town to the western part of the town and from the western to the eastern part respectively. The streets now have to cope with traffic volumes beyond which they were designed to cope.

The strong attraction from land use activities east and west sides of Melaka River has made the two main bridges Tan Kim Seng Brige (south) and Chan Koon Cheng Bridge (north) in the *Conservation Zone* to be highly burdened and the reprecussions are felt on Heeeren Street and the

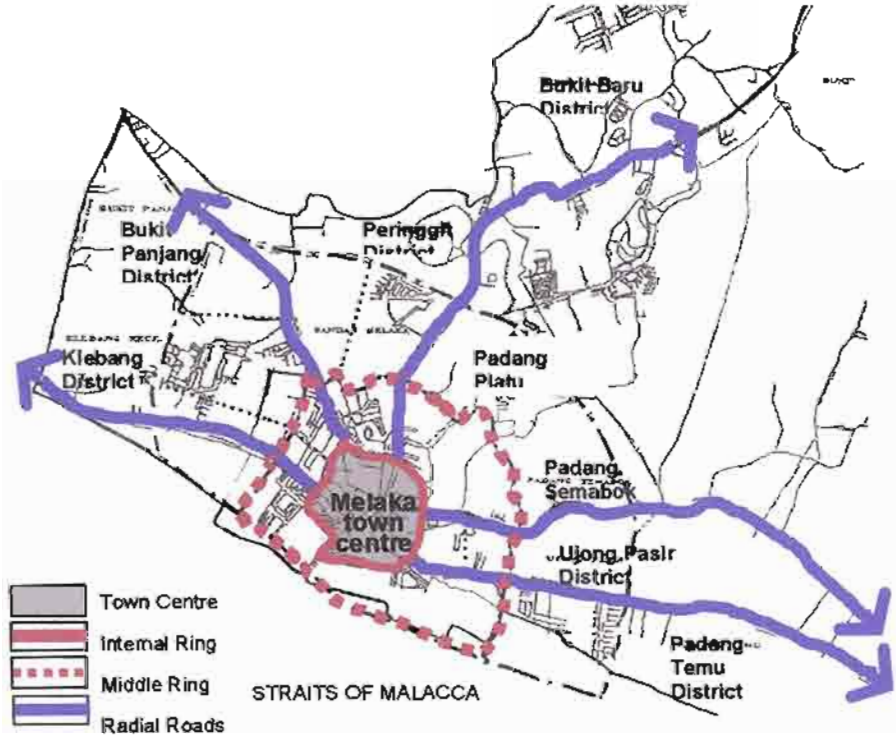
First Cross Road (Lorong Hang Jebat) directly. Both streets have a large proportion of unwarranted "through traffic" going through them.

Heavy traffic congestions occur at intersections where these two road meet the bridges. Other roads like Jalan Laksamana, and Jalan Kampung Hulu experience congestions as a result of being directly linked to these bridges.

TABLE **6.1: Roles of each radial roads in Melaka town centre.**

	NAME of ROAD	FUNCTION / ROLE
Radial 1	Jalan Tengkera	Connects Melaka town centre from all areas in the west.
Radial 2	Jalan Hang Tuah	
Radial 3	Jalan Tun Sri Lanang	Connects Melaka town centre from all areas in the north
Radial 4	Jalan Ujong Pasir	Connects Melaka town centre from all areas in the east
Radial 5	Jalan Semabok	

(Source: Conservation Zone Action Plan MBMB, 2001)



Map 6.a: Radial Roads Connecting the Hinterlands to Melaka City Centre

The new Coastal Bridge at the extended point of the Melaka River mouth links the new commercial sub-district of Melaka Raya with Jalan Tengkera and the east portion of Melaka city. This new route gives an alternative and act as a by-pass for most of those travelling between these 2 parts of the town. It has somehow reduces to a certain extent the number of "through traffic" in the *Conservation Zone*.

It can be said that the landuse pattern in Melaka greatly influenced the pattern of traffic circulation in the city. Being located in the centre, the roads within the *Conservation Zone* are exposed to through traffic plying through from the commercial sub-district in the east of the city to the residential west part of the city. Some major improvement to the present conditions must be made in order to ensure that the *Conservation Zone* becomes less congested and conflict free traffic circulation.

TABLE 6.2: The Bridges And Their Role

BRIDGES	FUNCTION / ROLE
Tan Kim Seng Bridge	Distribute traffic out from Jalan Laksamana to Heeren Street and First Cross Street (Lorong Hang Jebat).
Chan Koon Cheng Bridge	Distribute traffic into the eastern part of town centre from Jalan Kampung Pantai to Jalan Laksamana and Jalan Bunga Raya.
Hang Tuah Bridge	Distribute traffic out from the *Conservation Zone* through Jalan Munshi Abdullah to Jalan Hang Tuah
New Coastal Bridge (Melaka River mouth)	External Ring Road that directly links Jalan Tengkera in the east to the new commercial sub-district of Melaka Raya.

(Source: Conservation Zone Action Plan MBMB, 2001

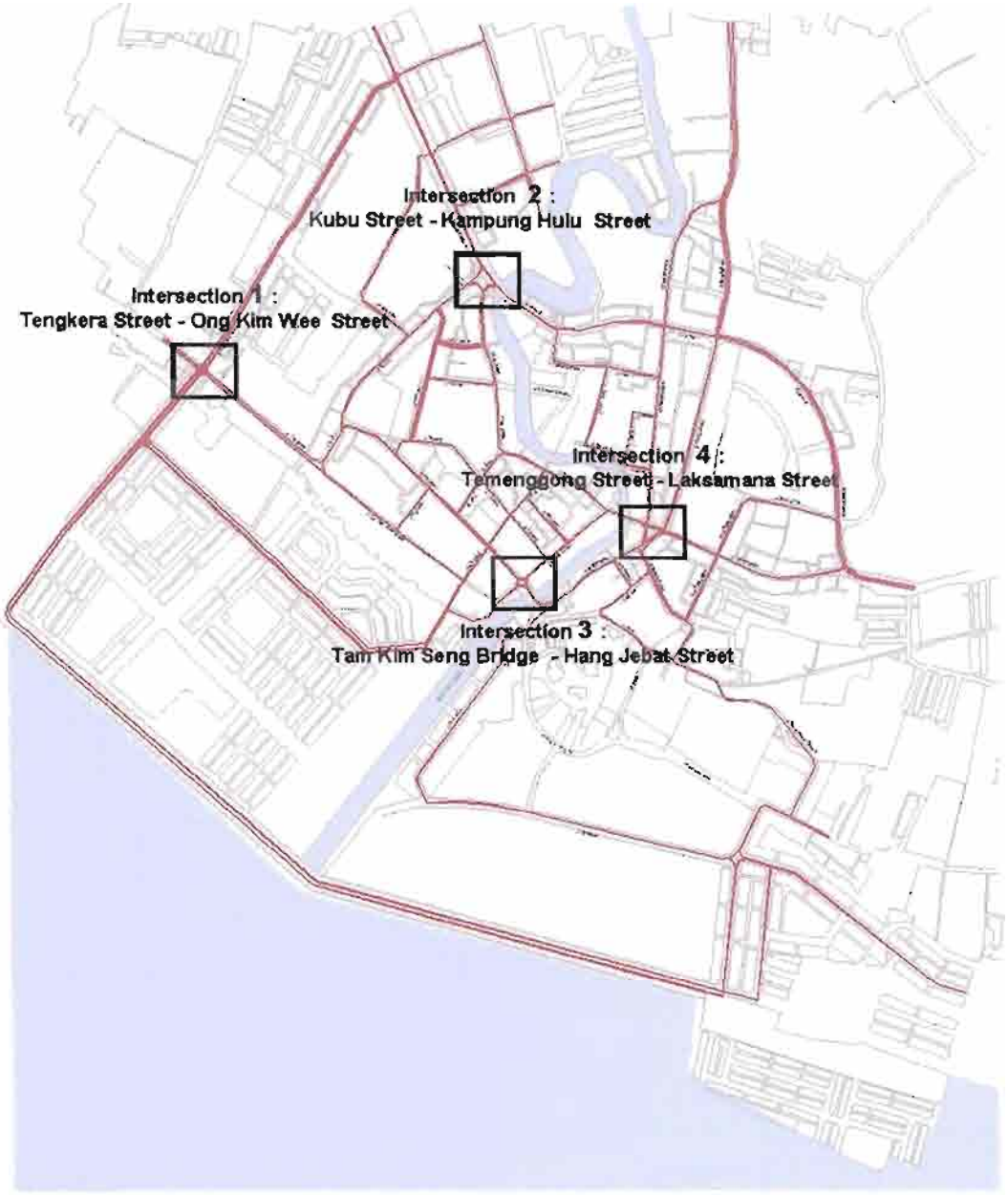
Figure 6.2 Chan Koon Cheng Bridge is one of the only access out from the Conservation Zone

Figure 6.3 : Tan Kim Seng Bridge - Main entrance point to the Conservation Zone from Jalan Laksamana

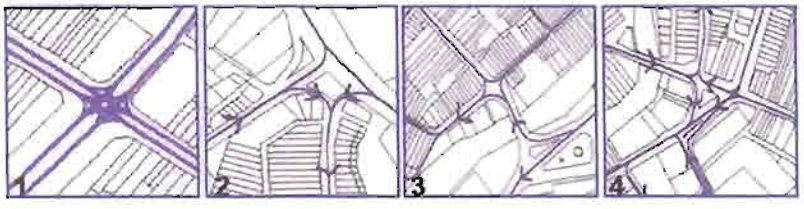
6.1 Impact of Building Use and Traffic Generation to the *Conservation Zone*

The building use gives direct implications to activity and traffic generations. Table 6.3 translate the levels of traffic generations in the *Conservation Zone*. The types of building use activities generate traffic generation that can be classified as in the table. There are four types of generations categorised in the table; high traffic generation, medium traffic generation, low traffic generation and movement impaired activities. The types of building use under each category are listed in the table.

Map 6.b : Traffic Circulation and movement orientation of Conservation area



LEGEND



Map 6.c: Main Juctions (Exit and Entry Points) in the *Conservation Zone* and *Buffer Zone of Historic City of Melaka municipal Council*

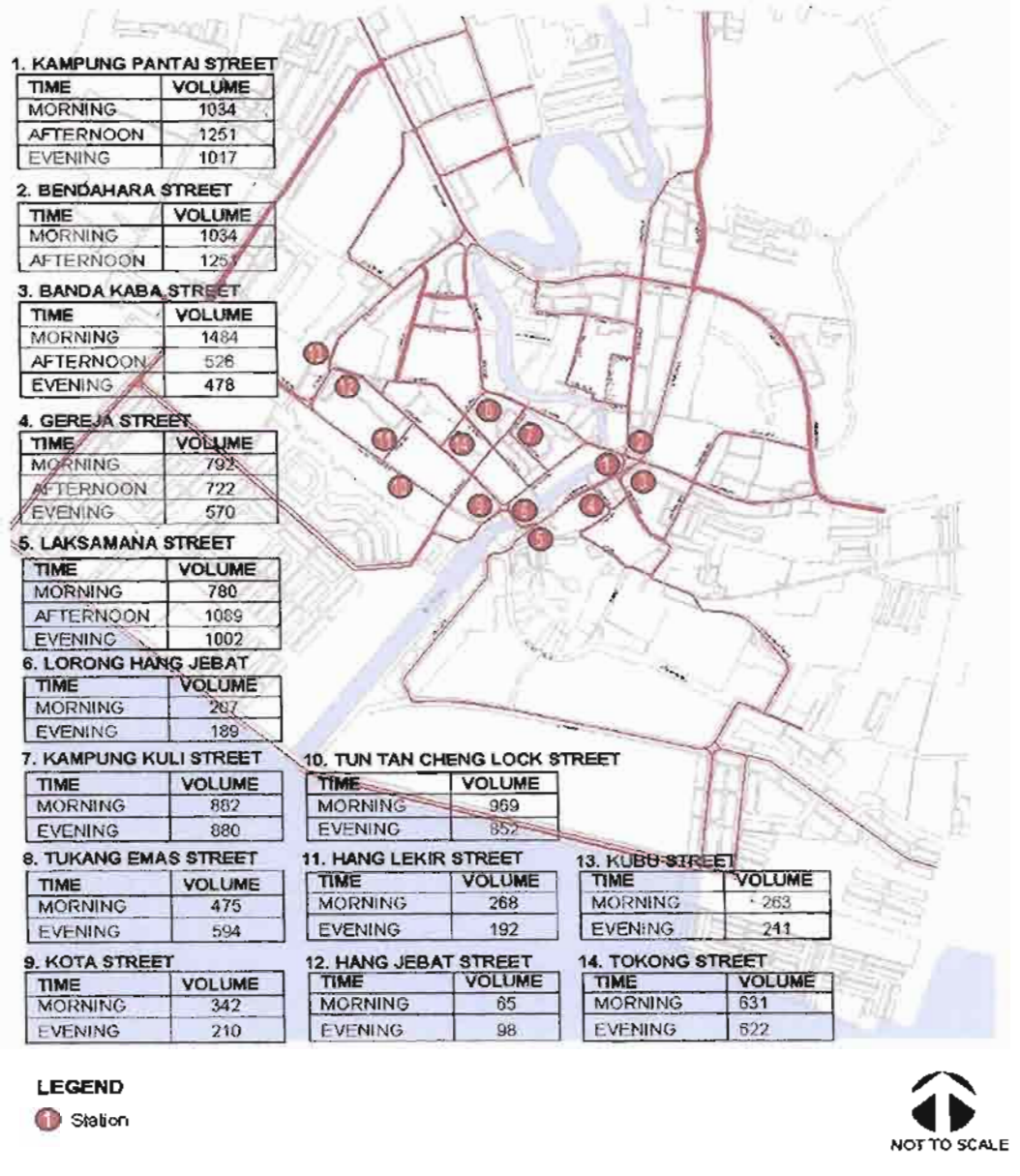
Table 6.3 shows that the *Conservation Zone* generally comprise of buildings with "low traffic generation" (44 percent). These are generally buildings that are associated with tourism activities. "Medium traffic generation" generally comprise of offices, restaurants and cafes, only account to 37 percent of premises in the *Conservation Zone*. The number of high traffic generators is low because of the "fine grain" activities within the *Conservation Zone* with the presence of a supermarket and a shopping complex. This indicates that the area itself does not contribute to major traffic generations and the high volume that is observed is merely an outcome of the "out of site" generation by "through traffic". However, there are some activities that hinder movement in the area (5 percent).

TABLE 6.3 : Building Use and Implication on Traffic Movement

BUIDING USE CLASSIFICATION IN THE ORDER OF TRAFFIC GENERATION IN THE CONSERVATION ZONE	premises	
HIGH TRAFFIC GENERATORS		**0.08**
Supermarket		0.04
Shopping Complex		0.04
MEDIUM TRAFFIC GENERATORS		**35.58**
Office	119	5.33
Café / Bar	21	0.94
Restaurant	84	3.77
Hotel / Inn	11	0.49
Institution		6.36
Gallery / Art Centre	46	2.06
Market	3	0.13
Designated Parking Spaces	6	0.27
Residential	384	17.21
LOW TRAFFIC GENERATORS		**44.24**
Retail Outlet	890	39.89
Historical Monument	10	0.45
Museum	4	0.18
Antique Shop	27	1.21
Services (Photoshop / Hairdresser etc.)	56	2.51
HINDERING TRAFFIC MOVEMENTS		**5.42**
Warehouse / Store	65	2.91
Workshops and Vehicle's Repair Centre	56	2.51
UNCLASSIFIED		**13.57**
Vacant Premises / Lot	218	9.77
Unclassified use	87	3.90

(Source: Conservation Zone Action Plan MBMB, 2001)

a. **Movement Pattern:** Large parts of the road system in Melaka Historic City centre are one way system (Please refer to Map 6.2). The one-way traffic circulation system was designated for the purpose to ensure the smooth flow of traffic movement within the city area. However this system does not effectively disperse traffic efficiently in and out of the city centre. This resulted in congestions during the peak periods and during long vacation when Melaka experiences an extraordinary higher volume of traffic generated by visitors.



MAP 6.c: Traffic Volume within the Conservation Zone

There are high concentrations of exiting traffic at Jalan Temenggong, Jalan Laksamana, Jalan Banda Kaba and Jalan Bunga Raya. Most of the traffic at Jalan Laksamana will make an exit to the west by using Heeren Street and this will further burden the narrow Heeren Street.

Junctions / roads intersection within the *Conservation Zone* are among the most severely congested as a result of being the merging points of the main traffic in the city centre. Map 6-7 shows four of these intersections.

b. Traffic Volume and Road Capacity: Major roads in Melaka Historic City bears more than 2,000 units of vehicles per hour at peak period. These roads are; Jalan Munshi Abdullah, Jalan Hang Tuah, Jalan Tun Sri Lanang, Jalan Bendahara, Jalan Laksamana dan Jalan Tengkera (Melaka *Melaka State Structural Plan* 2002). Almost all of the roads in the city are narrow and does not exceed 4.6 metres in width. Where the situation permits, over the years some of these roads were widen as in the case of Jalan Munshi Abdullah and Jalan Hang Tuah. Within the *Conservation Zone*, the compact development does not allow road widening without destroying the physical fabric of the area.

6.2 The Planning Guidelines:

The conservation area cannot be seen as one single entity but it has to be viewed in the context of its proximity to other land uses surround it. Therefore this brings the issue of; land uses implications, development pressures, movement patterns (vehicular and pedestrians), parking provisions, building uses, and a whole array of connected activities and functions. Guidelines have to start from the planning perspective, as this is the most crucial criterion to be considered.

6.2.1 Building Use and Public Spaces

Retail space in Melaka town is a priceless asset especially with the increasing demand from tourism, services and commercial activities. However, there is still considerable number of vacant heritage building space for active use. Based on the building inventory, 10% of the ground floor space and nearly 18% of the first floor space of the total building in the Conservation and *Buffer Zone* are not utilised. This space is suitable for adaptive reuse whether for residential, retail or service purposes.

Nevertheless, adaptive reuse for new purposes must adhere to the building conservation principle in terms of its design and restoration.

Vacant lots in the *Conservation Zone* are another source of potential new usage. These lots can be redeveloped for new purposes provided they adhere to the conservation principle and guidelines under the specific building use, adaptive reuse, infill and reconstruction guidelines.

6.2.2 Building Use Guidelines

The building use guidelines is drawn taking into account several implications such as historical and architectural significance, effect on traffic generation and efficient traffic flow / circulation, car parking needs, threat to stability of building structure, noise / smell / smoke pollution and the effect of the types of use on the image of the area as a whole. "*Appropriate Building Use*" is a type of use, which encourages the enhancement of the quality of the surroundings as well as restoring the condition and structure of the building. On the other hand, building use, which would deteriorate the quality of the surroundings, the condition and structure of the building in the locality, is not encouraged. The type of building use allowed or prohibited must take into account the potential of interior restoration and structure of the building for the new usage. In general, the building use guidelines will explain four main types of approach in deciding the suitability of a particular use for a building:

- Building use which must be retained
- Building use which is encouraged based on its suitability for a specific area and road
- Building use which is allowed with certain *recommendations*
- Building use which is strictly prohibited

In general, building use in the *Conservation Zone* can be classified into 5 main categories which are residential, retail, wholesale / services, workshop and religious activities. All of which have different contributing characteristics and implications towards the conservation effort. (please refer Table 6.4)

TABLE 6.4: Compatible Building Use in *Conservation Zone*

BUILDING USE	CHARACTERISTICS OF CONTRIBUTION	IMPLICATION
Residential Purpose	• Is a special characteristic of the survey site • Characteristics of building architecture • Effect of strong historical links • Located at the town centre	No obvious implication such as traffic generation
Vendor Activity	• Historical links • Contributing to image and local ambience • Contributing to a variety of design in a building unit	
Wholesale Activity	• Not appropriate as it generates traffic	Results in jams
Services	• Dispersed but holistically distributed • Activity generates human movement for specific purposes • Activity generates obvious pedestrian flow	Generates traffic Generates human movements
Workshop	• Location is not appropriate as it causes pollution	Generates pollution
Religious	• Has important historical links • Functions as a node • Building architecture enhances quality of town	Minimum negative conflict

(Source: Conservation Zone Action Plan MBMB, 2001)

b. Building Use which Must be Retained

Building use is one of the main contributors to the image and character of an area / a road particularly premises which have operated for several decades. This type of building use is part of the local heritage and culture, which must be maintained. To ensure the continuity of the activities, the authority must provide incentives and encouragement for its continuous existence. Building use, which must be maintained, is indicated in Table 6.5.

b. Building Use which is Encouraged According to Area and Traffic

Changing use of building space for different purposes from the original use is a trend that cannot be avoided. Measures to ensure that the changes are suitable to the context of the location must be emphasised. Suitable building use can enhance the attraction of a particular area and strengthen the existing image and character. Table 6.6 lists several building use which are encouraged in the *Conservation Zone*:

TABLE 6.5: Type of Building Use, which must be maintained

TYPE OF BUILDING USE	AREA
Religious Places	Temples, mosques and churches still existing in the *Conservation Zone* such as the Kampong Kling Mosque, the Cheng Hoon Teng Temple and the Sri Poyartha Viyanagar temple at Jalan Harmoni and others.
Residential purposes	Jalan Tun tan Cheng Lock, Jalan Bukit Cina, Lorong Bukit Cina, Lorong Hang Jebat
Vendors of Religious Items	Jalan Tokong
Craft Shops	Jalan Tukang Besi and Jalan Tukang Emas, Lorong Jambatan
Old Restaurants	Shops at the end of rows of shops in the *Conservation Zone* that still maintain their old characteristics.
Institutions	Houses of 'Tiong Hua' ethnic groups and historical buildings at the heritage complex
Traditional Wholesale Activities	Jalan Kampong Paintai

(Source: Conservation Zone Action Plan MBMB, 2001)

TABLE 6.6: Type of Building Use Encouraged

AREA/ROAD	ENCOURAGED MAIN BUILDING USE
Jalan Tun Tan Cheng Lock	Residential purpose particularly at the upper levels. Art gallery and antique shop.
Jalan Hang Jebat	Residential purpose particularly at the upper levels. Art gallery, antique shop, boarding house, café, and restaurant.
Lorong Hang Jebat	Residential purpose, vendor and services
Jalan Hang Kasturi, Jalan Hang Lejir, Jalan Hang Lekiu	Residential purpose and vendor
Jalan harmoni (Jalan Tokong/Jalan Tun Tan Cheng Lock)	Vendor in relation to religious items, residential purpose
Jalan Bendahara Temenggong, Jalan Bunga Raya	Commerce, boarding house, cafe, office
Jalan Kota	Museum, art gallery, government office
Jalan Kampong Pantai	Office and vendor
Jalan Kampong Hulu	Residential purpose, office and vendor
Lorong Bukit Cina and Jalan Bukit Cina	Residential purpose and vendor

(Source: Conservation Zone Action Plan MBMB, 2001)

e. Building Use which is Allowed with Certain Recommendations

Existing building uses that have a moderate impact to the stability of the building and its surroundings, may be allowed to operate provided that certain measures are taken. This is especially catered for building use that are essentially for the benefit of the local inhabitants. Such building use includes building use for wholesale purposes that have existed over a period of time including, motor workshops, warehouses or stores. Specific recommendations are stated in Table 6.7:

TABLE 6.7: Type of Building Use Allowed with Some Control

BUILDING USE	RECOMMENDATIONS:
Old Wholesale	Regulate loading activities after peak hours that is after 6.00 p.m. and during weekends Encourage the reuse of the Malacca River as the mode of transportation if loading activities are to be conducted during peak hours
Warehouse / Store	Prohibit the storage of heavy items on the upper storage space of the shop building as this could damage the structure of the building. Only current wholesale activities are allowed.
Workshop	Prohibit bicycle, motorcycles and car accessories workshops along main roads such as Jalan Tun Tan Cheng Lock, Jalan Hang Jebat and Lorong Hang Jebat, Activities are allowed with the condition that all repair work is to be conducted in the premises. The corridor area is not allowed for the purpose of repair work and must be clean.
Pub or cafe	The number is limited on any particular road. Only allowed along roads with commercial orientation.

(Source: Conservation Zone Action Plan MBMB, 2001)

d. Building Use which is Strictly Prohibited

Other types of activities which give bad impact to the *Conservation Zone* such as activities that threaten the stability of the building structure, induce any kind of sound / smell / filth pollution and create bad impact on the image of the area on the whole, must be categorised as activities which are not suitable for the *Conservation Zone*. Building use as stated in Table 6.8 is strictly prohibited:

TABLE 6.8: Type of Building Use that are Prohibited

TYPE OF BUILDING USE	IMPLICATION
Supermarket, Emporium and Shopping Complex	Heavy traffic generated and detrimental effect to small scale traditional business sector
Wholesale Building Use	Detrimental effect on the building structure and not contributing to the building repairs and appearance. Heavy traffic generation and loading activities detrimental to smooth traffic flow.
Workshop and Light Industry	Result in pollution and risk to safety of building

(Source: Conservation Zone Action Plan MBMB, 2001)

6.2.3 Guidelines for Adaptive Reuse and Revitalisation

Adaptive reuse is a changing process of the function of a building to fulfil the needs or demands of the new occupier. The main objective of the *adaptive* use of a building is to increase the economic returns as well as to facilitate repair to the structure and condition of the heritage building. The *adaptive* reuse approach should be given attention to heritage premises that are vacant, derelict and to existing building use that is deemed to be unsuitable. To ensure the *adaptive reuse* is implemented according to the conservation principle, a specific building that will be used for adaptive use purposes must:

- be based on the Building Use Guidelines to ensure the proposed use is suitable with the image and identity of the area and without any disputes
- be based on the Guidelines on the Protection of Shop House Activity Conducting Traditional and Threatened Trade to ensure such activities are not taken over by the new building use.
- be based on the Guidelines on the Reuse of Original Styles and Design to ensure the adaptive reuse of any heritage premises will enhance the unique architecture of the building.

6.2.4 Guidelines for Mass Generated Activities

Mass generated activates refer to formal and informal activities that attract the involvement and attention of the public. Examples of such activities include open markets, cultural activities through the display and performances of the art culture, parades and specific festivals as well as informal everyday activities such as food stalls, hawkers and street vendors.

The character of an area does not merely depend on the characteristics of the buildings, but also relate to how humans interact with their surroundings. Although this is an accepted fact, efforts to reinstate the ambience of the surroundings through *urban conservation* at times fail to see the importance of human activities as a cultural value, which must be preserved along with other entities.

Melaka has been the centre of various cultures since it developed. Thus, it has displayed a multitude of cultural values as a result of this meeting of other cultures. Some were subsumed and has become unique only to Melaka whilst others were sustained and inherited by generations of various ethnic settlers. Their activities are obvious and as Melaka Town is a heritage city, which is full of life, human activities have become part of the city's pattern and character.

However, at times the effort to promote the culture is too abrupt, resulting in its ineffectiveness to give meaning to visitors, and also failing to function as an educational source to younger generations on the value of our heritage.

This section will put forward several general guidelines on managing such activities in the *Conservation Zone*.

7.0 APPROACHES TO ENHANCING VISUAL QUALITY

7.1 Introduction

The Conservation Area has many heritage buildings and intricate architectural elements. Various types, positions, constructions and designs of buildings have produced an attractive visual and town appearance in the Conservation area. As such, any changes or additions conducted in the name of development or necessity must take these aspects into account to avoid any eyesore.

Figure 7.1 : The Richness in Visual quality and Urban Fabric

7.2 Provision and Management of the Town Utility System

To ensure the amenity level (general comfort) at the Core Zone and and the Buffer Zones, several steps must be taken when efforts are made to enhance the town utility system. Apply the following guidelines and ordinance/regulation principles to enhance and service the infrastructure in and around the Conservation area.

The Conservation area is an old area which does not have an effective utility system to sustain new developments. A saturated development situation has made it impossible to repair and effectively enhance the old system without damaging the structure of the old fabric.

Control Measure

There are several premises which have changed its building use to large scale hotels and this activity must be limited to ensure the infrastructure system does not exceed its capacity. New developments (Use suitability) if

permitted must be made on condition that they provide a form of the latest utility system.

7.3 Signage and Advertisement Display Guidelines

Information signboards and advertisement signboards play an important role to introduce particular shops and types of businesses, as well as to promote and give directions. Apart from functioning to attract the attention of visitors to the building use activity, signage if designed and positioned appropriately with the building characteristics in mind, would result in a good streetscape characteristic of a particular area.

Therefore, how a signage is designed, positioned and attached must not hamper the architectural character of a building nor must it be too outstanding so as to eclipse attractive architectural elements such as wall carvings, frieze, windows, shopfront and other building parts. (Refer appendix A.1)

8.0 TOURISM MANAGEMENT

8.1 Introduction

This section will present recommendations on how to achieve equilibrium between Cultural Heritage Management in the research area and Tourism Culture. Tourism is important as it is seen as a vehicle capable of preserving available cultural resources and breathing new life to the cultural revitalisation. Other benefits include regenerating the town centre, reinforcing local identity as well as restructuring the local economy to attract investments. The income obtained from tourism can be reinvested to help conserve and give new life to the local cultural revitalisation.

8.2 Management Principles

As a general guideline to tourism management in the conservation area, several management principles have been proposed as follows:

8.2.1 Integration of Cultural Heritage Management with Cultural Tourism

At present, it can be seen that there exist a Cultural Heritage Management system which is parallel to, but not integrated with Cultural Tourism. This has resulted in a conflict in terms of conserving and highlighting local cultural resources for the purpose of tourism. More often than not, the heritage resource manager views tourism as an enemy although tourism is one of the most important economic sectors in Malacca. As such, a smart partnership needs to be formed between the heritage resource manager, tourism industry and local inhabitants so as to develop a common vision.

a. View Tourism as a Vehicle to Preserving and Breathing New Life to the Local Heritage and Culture

There are numerous buildings and space usage activities which depict the heritage particular to the State of Malacca. However, they have either vanished or are being suppressed by development. Hence the versatility of the tourism industry relies on the effective Conservation of the resources and assets of the heritage. In addition, cultural tourism is able to maximise the cultural resources potential in the Conservation area.

b. Preserve Heritage Resources and Highlight Local Uniqueness through Programmes and Interpretation Networks

Interpretation centres are proposed for specific areas in order to provide information and opportunities to tourists to know the history and heritage of every community in the research area. Furthermore, this would also educate the tourists how to respect and appreciate the culture and heritage of the respective communities. This would inadvertently reduce the ignorance of the tourists when visiting areas within the communities. Resources such as mosques, temples and hotels can be the said interpretation centres as these monuments/buildings have their own uniqueness and heritage and are thus able to form 'The Melaka story'

c. Encourage the Influx of Inhabitants to the Old Quarter

Encouraging the influx of inhabitants to the old quarter will enable a new dynamic community to be formed which would facilitate the formation of a residents' committee and help in the urban regeneration process of the old quarter. This can be achieved through physical development such as developing bequeathed land at Kg. Pali, using vacant spaces at the Chitti temple for residential purposes, and attracting new inhabitants through incentive schemes. The main objective of the redevelopment of Kg. Pali is not for tourism purposes but as a means to optimise the use of urban land.

d. Use Part of the Income from the Revenue Captured for Conservation Purposes

Revenue Capture is the income obtained from tourism such as taxes, entrance fees and others. The survey research shows that 85% of tourists agree to contribute to any form of special tax if the money is used to enhance Conservation efforts in the conservation area. Among the proposed revenue capture include:

- Entrance fee to interpretation centres
- Coach tax for entrance into conservation areas
- Sale of interpretation and guide books

- Service tax for the sale of souvenirs and handicrafts
- Built-in tax for tourist guide service

e. Manage Development and Visitor Management Activities to Minimise the Negative Impact to the Surroundings and Local Inhabitants

Tourism management techniques such as the development of honey pots and heritage trail areas, training programmes for tourist guides and codes of conduct are required to manage the types of visits so as to reduce any negative impact.

8.2.2 Visitor Management Strategy

Eight visitor management strategies have been outlined to control tourist development proposals so as to reduce any physical, social and economic impact. The strategies are as follows:

a. Redevelopment of Warehouse Areas as a Heritage Theme Park

It is proposed that warehouses located at the estuary of the Malacca River be developed as a heritage theme park to form a honey pot which can become the centre of mass tourists which would inadvertently reduce the pressure on the old quarter. The proposed development theme for such an area must highlight 'The Melaka Story' with shows and performances based on:

- The Malay Sultanate Era
- The Portuguese, Dutch and British Colonisation Era
- The Influence of Baba and Nyonya
- The Role of the Chitti Community
- The Spice Trade

The development should be undertaken by the private sector to ensure that the quality of the performances is controlled. The theme park should offer great tourist experience in terms of both information and entertainment to the mass tourists, although the exposure to the cultural experience

could be somewhat shallow. The formation of such a theme park would also attract investors to set up businesses in these complexes and not other localities. Last but not least, the development of the theme park must be integrated with the proposed Padang Pahlawan to ensure adequacy of tourist facilities such as car parks, restaurants, restrooms and others.

b. Concentrate Visitors' Visit to Tourism/Heritage Resources with High Carrying Capacity

The proposed heritage theme park will attract not only mass tourists but also tourist-based commercial development. This would move the pressure on the old quarter congested with adaptive reuse towards mass tourism development. Civic areas are main attraction areas with monuments such as the A Famosa, Standhuys, and others which depict the tourist image of the State of Melaka. At the same time, the monuments are located within spacious areas which enable them to enjoy a high tourist carrying capacity.

The following are some of the actions which should be implemented at the civic areas:

- Permit coaches ferrying tourists to systematically embark and disembark passengers near the Independence Inauguration Memorial (Memorial Pengistiharan Kemerdekaan)
- Provide effective signposting and control sponsorship logos so that they are not too outstanding
- Control the sale of handicrafts and paintings on top of St. Paul Hill so as not to create an eyesore
- Facilitate movement and enhance security of tourists by not allowing cars to be parked in front of the Christ Church as well as provide a pedestrian crossing with traffic signals in front of the Big Clock (Jam Besar)
- Provide better lighting so that night tours can be conducted

c. Tighten Control Measures on the Physical Development at the Old Quarter

Permitted development at the old quarter must follow the stipulated development guidelines. It is prohibited to develop the old quarter with a development programme which would create a heritage theme park image. In addition, facadism, recreation and development highlighting any time freeze characteristics are also prohibited.

As the roads in the old quarter are narrow, road beautifying programmes and landscaping should be limited to:

- The supply of potted plants and aquatic plants as well as fertilisers to residents in the old quarter

d. Increase the Performance and Heritage/Tourist Interpretation Resources at the Old Quarter

Interpretation facilities must be provided at selected locations as an effort to enhance the quality of tourist experience at the old quarter. The interpretation centres can not only be used to disseminate 'the Melaka Story' but can also be utilised by the local inhabitants as a convergence and discussion area.

e. Form a Strategic Marketing Plan In-Line with the Demand, Segment and Motivation of Tourists

The marketing plan needs to direct the focus of the mass tourists to the honey pot area with appropriate promotions and support from the tourist operators. Tourist product marketing in other areas must be specifically focused on the tourist segments craving for deep tourist cultural experience.

f. Form Tourist Guide Training Programmes

At present, the Melaka Tourist Guides Association has made it compulsory for its members to attend seminars pertaining to local cultures held monthly. This effort is important to ensure that tourist guides really understand and are able to interpret the history and

heritage accurately and not tread on the sensitivity of the local communities. However, the programmes do not involve tourist guides from Singapore and Kuala Lumpur bringing tourists to Malacca as additional package tours. Hence, a more formal and systematic training and certification programme must be formed. Such a programme would entail the cooperation of the following parties:

- UPEN Malacca
- The State of Melaka Tourist Promotional Unit
- The State of Melaka Tourist Guide Association
- The State of Melaka History Association
- Malacca Heritage Trust (MHT)
- Higher institute of learning such as Universiti Teknologi Mara, Alor Gajah Branch (Tourism Management Programme)
- Committee of mosques and temples

The types of training needed are as seen in Table 8.1:

Table 8.1: Proposed Tourist Guide Training Module

Training Module	Frequency
• Role and background of each community in forming the State of Melaka • Life style, culture and religious activities of each community • Architectural heritage at the Old Quarter • Architecture and ceremonies at places of worships • Decorum when visiting sacred places	Once a month

g. Formulate Ethical Codes for the Tourism Industry and Tourist Voluntary Code of Conduct

Although ethical codes are self-regulatory, most cultural tourists attracted to heritage resources will respect the ethical codes. Ethical codes are very important to the tourism industry as hospitality from the local community is not guaranteed if the tourist guides and tourists do not respect the sensitivity of the local inhabitants. Following are examples of the proposed voluntary code of conduct:

Tourist Voluntary Code of Conduct:

- Ensure you obtain adequate information pertaining to the Malacca Heritage Trail tourist destination
- Ensure you understand and follow all the regulations on the Heritage Trail
- Follow the trail provided in order to obtain maximum effect and experience on all the attractions
- Respect and know the culture, values, religion and tradition of the local community
- Refrain from any activities that could hurt the feelings of the local inhabitants
- Support local economic activities by staying at hotels located within the old quarter and eating at restaurants run by local inhabitants
- Realise that every RM1.00 that you bargain for is actually important to the family of the product/handicraft seller
- Obtain permission before taking pictures of people, houses and other objects

h. Increase the Participation of All Stakeholders Including Minorities in the Planning and Decision Making Process

Active participation of all parties is needed in the decision making process so that the proposed Conservation measures would obtain the consensus and support of all parties. The most important action to encourage the participation of all stakeholders is to form a residents' committee. The formation of this committee would also indirectly form a line of communication between local inhabitants with relevant government agencies. With such a communication line, outside parties are no longer required to represent the local inhabitants. Hence, any problems related to the Conservation of the area could be discussed at the local level and not conducted as a trial by the media which is the norm now.

8.3 Proposed Enhancement of the Heritage Asset Quality at the Old Quarter

The purpose of the proposed enhancement of the heritage asset and culture at the old quarter is to generate a living heritage in the area. This is to ensure that heritage resources such as mosques and temples not only function as a reminder of the past history but also play a role in the contemporary community. The forms of proposed development include:

a. Redevelopment of Kampung Pali

Tourism is not the main objective for the redevelopment of Kampung Pali. Nevertheless, it is seen as an effort to return inhabitants to the old quarter particularly Malay Muslim inhabitants. At present there are only 11 Malay families residing on the bequeathed land in Kampung Pali despite the fact that it is the only village in existence from the village network of Kg. Hulu and Kg. Jawa which were relocated to the city outskirts during the British era. The redevelopment project of Kg. Pali would facilitate the influx of Muslim inhabitants which would generate the parish congregation for the Kg. Kling Mosque. With many parishioners, community and religious activities such as the following can be conducted:

- Religious classes
- Hymns and psalms groups
- Computer classes
- Tuition and arts classes

The redevelopment project of Kg. Pali must involve the cooperation between the landlords/land owners, the Islamic Religious Council of Melaka (MAIM) as well as private developers. They must adhere to the development guidelines stipulated by MBMB. The proposed development concept is medium-rise apartments of average density.

b. Formation of the Munshi Abdullah Gallery and Resource Centre

The redevelopment of Kampung Pali also involves a proposed consolidation of the Munshi Abdullah Resource Centre. Munshi Abdullah is an important heritage asset as he is known as the father of Malay Literature (Bapa Persuratan Melayu). Although he was born in Kg. Ketek (Kg. Pali), Munshi Abdullah's fame has been somewhat overshadowed and PERZIM's effort to highlight Munshi Abdullah's heritage is limited to the erection of an information board and display items at one of the houses in the village. For a more meaningful presentation of Munshi Abdullah

to cultural tourists, a gallery and resource centre should be developed as part of the redevelopment of Kg. Pali. The gallery and resource centre should become the reference and research centre for Malay literature and the Malay Archipelago. The proposed development components are as stated in Table 8.2.

Table 8.2: Proposed Consolidation of the Munshi Abdullah Resource Centre

• As an archive for the collection of Munshi Abdullah's work and other Malay/Malay archipelago writers • Reference centre for researchers and students	• Collection of writings of Munshi Abdullah, Usman Awang, Ishak Hj. Muhammad, Pramoedya Ananta Toer, and others	• Munshi Abdullah Gallery • Archive • Display Area • Dormitory for researchers	• Mini library / place to keep historical items • Audio-visual presentations at display area • Café • Souvenir shop

Source: Action Plan Survey of Conservation Area MBMB, 2001

c. Enhance the Heritage Trail Quality

The current heritage trail should be enhanced by focusing on the heritage resources with interpretive value. The current heritage trail proposed by the Malaysian Heritage Body / American Express only focuses on main resources and monuments such as:

- Malacca river
- Jalan Tun Tan Cheng Lock (Baba and Nyonya heritage)
- Cheng Hoon Teng Temple
- Kg. Kling Mosque
- Sri Poyyatha Moorthi Temple
- Christ Church
- Historical monuments at St Paul Hill
- Hang Jebat and Hang Kasturi mausoleums (supported by interesting oration)
- Black smith and other traditional trades (Refer to Diagram 8.1: Convergence Area of Traditional Activities)

d. Encourage an Artisan Precinct along Jln. Tukang Besi / Jln. Tukang Emas

Commencing 1995, there was an influx of young artisans from the outside who were mainly arts graduates from private colleges. They rented dilapidated buildings and transformed them into attractive and cheerful buildings. However, withdrawal of the Rent Control Act resulted in an increase in rental with many of the artisans seeking new locations to conduct their businesses.
Hence, it is proposed that they be encouraged to purchase the dilapidated buildings along Jalan Tukang Besi and Jalan Tukang Emas. With this, an artisan precinct can be formed which would not only facilitate Conservation but also create critical mass which is important to the economic viability of the businesses. MBMB can facilitate this effort by reducing property tax rates for cultural and arts adaptive reuse purposes.

e. Enhance the Jonker Walk Programme

Special Event Tourism such as the Jonker Walk programme has value added characteristics which must regularly change its shows to avoid monotony to visitors. Hence, it is proposed that the Jonker Walk programme displays specific themes such as fruit and flower festivals on a monthly basis. This would require the service of a professional such as an event organiser to ensure that the shows are interesting as well as to obtain cooperation from businessmen.

The Jonker Walk programme is a form of attraction favoured by mass tourists. Therefore, the Jonker Walk programme should be moved to the jetty area as one of the attractions at the proposed heritage theme park when the theme park is built.

f. Create a Business Incubator for Small and Medium Sized Industry (SMI) Related to Tourism

In an effort to enhance the quality of local products and handicrafts, MBMB, PERZIM and the Malaysian Handicraft Corporation (PKM) should create business incubators at the old quarter area by buying or renting several dilapidated buildings particularly those along Jalan Tokong/Jalan Tukang Besi/Jalan Tukang Emas. Such business incubators can act as supply workshops as well as retail outlets for handicrafts produced by local youths. This is important in order to provide opportunities to youths from the PKM training programmes with no capital to start their own businesses. In addition, this programme would

generate healthy competition between existing artisans with PKM graduates to produce handicrafts with a Malacca identity.

g. Form a Chinese Opera Fund

In order to enhance the cultural performance in the research area, monetary support from the private sector is needed to resurrect Chinese Opera groups to perform at the Opera building located in front of the Cheng Hoon Teng Temple. The main objective for forming the Opera group is to breathe new life to the Chinese community heritage in the settlement area. Moreover, it would also give birth to a living heritage which would become an attraction to the cultural tourists.

Monetary support can be generated through the contribution of the private sector to a fund which should be managed by the Cheng Hoon Teng Temple Trust. The following are some of the parties which should make a contribution:

- Cheng Hoon Teng Temple Trust
- Jonker Walk Committee
- Chinese Chamber of Commerce
- Chinese Clan Associations

8.4 Tourist Information Centre

A proposed tourism information centre is the starting point for heritage tourism in the research area. The centre is the main point for tourists and visitors alike to obtain information pertaining to tourism products found in the Malacca city. At present, there is one tourist information centre located next to the Tan Kim Seng Bridge (leading to the Old Quarter area)

It is proposed that a more attractive and systematic tourist information centre be created either at Padang Pahlawan or the proposed heritage theme park at the jetty area. This would result in a more effective tourism management system.

The suggested location is appropriate with the flow of tourist arrival via coaches or private transportation. The main function of the information centre would be to market heritage attractions in the civic area and the proposed heritage theme park to mass tourists as well as limit the promotion of the old quarter area to only cultural tourists (Table 8.3)

Table 8.3: Specific Proposals for the Tourist Information Centre

Components	Facilities Provided	Support Required
• Tourist and Visitor Information Centre • Provide services and guidelines to tourists	• Brochures, maps, guide books, CDs • Tourism product display • Souvenir shop • Services for accommodation reservation, tourist guides and transportation	• Manned by trained staff • Open from 8:00am to 8:00pm including weekends/public holidays

8.5 Proposed Interpretive Centre

The proposed interpretive center is to interpret to visitors the heritage and cultural uniqueness found in the state of Melaka. This is to facilitate any efforts towards heritage Conservation as such a centre could generate awareness to the quickly disappearing heritage. This can be achieved with an effective presentation to impart messages such as ethnic tolerance and harmony which all began in the state of Melaka. Several interpretive centres are being proposed at the old quarter (Please refer to Table 8.4: Proposed Interpretive Centres) based on discussion with local community representatives.

Table 8.4: Proposed Interpretive Centres at the Old Quarter

Areas Involved	Interpretive Centre
a) Cheng Hoon Teng Temple	• Development of the interpretive centre will represent the Chinese community
b) Kampung Kling Mosque	• Development of the interpretive centre will represent the Malay community
c) Sri Poyatha Temple	• Development of the interpretive centre will represent the Chetti community
d) Chong Hoe Hotel	• Development of the interpretive centre will represent the Eurasian and Portuguese community

a. Cheng Hoon Teng Temple

The proposed interpretive centre at the Cheng Hoon Teng Temple will interpret the history and heritage of the Chinese community. Based on historical evidence, the Cheng Hoon Teng Temple formerly functioned as a religious centre, Kapitan China's administration office as well as a Chinese Law court. At present it functions as the religious centre for Buddhism, Confucianism and Taoism. The centre also provides numerous religious ceremonies for believers such as making predictions and praying for inner peace. In addition, the architectural uniqueness of the temple which depicts early events provides it with a special feature to function as an interpretive centre. Following are several justifications to develop the Cheng Hoon Teng Temple as an interpretive centre:

- Re-highlight symbols which are unique but fast disappearing of the Chinese community
- Promote the Chinese community's cultural characteristics to the public so that they can obtain information and learn from what they see
- Highlight many architectural uniqueness found at the Cheng Hoon Teng Temple in terms of its importance to not only the local inhabitants but also the nation. This can be presented through the interpretation approach.
- Make an example of the successful enrichment programme at the temple for other similar programmes in future (please refer 8.5)

Table 8.5: Proposed Interpretive Centre at the at Cheng Hoon Teng Temple

Element	Proposal
Interpretive Centre	• Guest relation officers will invite tourists to enter the interpretive centre for information • The temple plan containing brief information is to be given to visitors • Code of Conduct brochures are to be given to visitors • Interpretive materials should comprise display and audio-visual materials related to the enrichment programme conducted

b. Kampung Kling Mosque

It is appropriate to develop the Kampung Kling Mosque as an interpretive centre to provide opportunities to tourist to obtain a better insight into the lifestyle of the Malay community. The main message of this interpretive centre is to highlight the role and importance of the Malay community at the Old Quarter before villages in the urban area such as Kg Jawa are subsumed by development. It should also highlight a message on tolerance between ethnic groups as proven in the mosque architecture which contains Chinese influence. Moreover, the interpretive materials should link the role of the Kampung Kling Mosque with the Kg. Hulu Mosque via the heritage trial through Kg. Pali (Munshi Abdullah Gallery and Resource Centre). The mosque committee has agreed to the proposed interpretative centre and they have even allowed the use of several vacant rooms to be made into a display area. (Table 8.6)

Table 8.6: Proposed Interpretive Centre Components at Kg. Kling Mosque

Element	Proposal
Interpretive Centre	• Background and history of the Malay community in Malacca • Role of the Malay community during the Malay Sultanate era and Portuguese, Dutch and British colonisation • History of Malay settlement in urban areas • Malacca mosque architecture • Lifestyle, culture and religious ceremonies previously and currently conducted • Code of conduct when visiting mosques and sacred places • The Malay community at present • Reservation service for packaged tours and transportation to Kg. Morten and Kg. Tanjung (Masjid Tanah) • Availability of printed materials such as: — Maps — Brochures — Videos/CDs

Source: Action Plan Survey of Conservation Area MBMB, 2001

c. Sri Poyatha Vinayagar Temple

The role of the proposed interpretive centre at the temple is to highlight the background and lifestyle of the Chitti community in Malacca, which is the only Chitti community in the world. At present, the Chitti community at Gajah Berang is somewhat isolated from development and the religious activities at the temple are controlled by the Chettiar priest. Thus it is important that the proposed interpretive centre be used as a tool to highlight the uniqueness of the Chitti community at Gajah Berang. It is suggested that the interpretive centre at the temple display components such as those suggested in Table 8.7.

Table 8.7: Proposed Interpretive Centre Components at Sri Poyatha Vinayagar Temple

Element	Proposal
Interpretive Centre	• Background and history of the Chitti community in Malacca • Role of the community in the formation of the State of Melaka • Temple architecture • Lifestyle, culture and religious ceremonies previously and currently conducted • Handicrafts such as pot-pourri, betel nuts, 'hantu tetek' sculptures and mango leaves door decorations • Contemporary Chitti community • Reservation service for packaged tours and transportation to Gajah Berang • Availability of printed materials such as: — Maps — Brochures — Videos/CDs

Source: Action Plan Survey of Conservation Area MBMB, 2001

d. Chong Hoe Hotel

Independent travellers favour this hotel because of its strategic location and its reasonable rates. As this hotel is favoured by tourists, it is proposed that that it be made into an interpretive centre for the Portuguese/Eurasian community without disrupting its main function as a budget hotel. The proposed interpretive components at the hotel are as stated in Table 8.8.

Table 8.8: Proposed Interpretive Centre Components at Chong Hoe Hotel

Element	Proposal
Interpretive Centre	• Signage for every existing interpretation • Display panel presenting the history of Malacca which involves the Portuguese/Eurasian colonisation in Malacca • Presentation of previous and current Portuguese/Eurasian communities in Malacca. This involves the background of the community, the lifestyle of the Portuguese community, religions, festivals, marriage ceremonies, food and other. • Information pertaining to cultural activities and programmes at Ujong Pasir • Reservation service for packaged tours and transportation to Ujong Pasir • Availability of printed materials such as: — Maps — Brochures — Videos/CDs

Source: Action Plan Survey of Conservation Area MBMB, 2001

8.6 Marketing

It is important to market the tourist heritage product in the conservation area to ensure matching between the forms of attractions and the market segment. As a basis, the marketing plan developed must ensure an integrated collective effort between the government and private sector. This would result in an effective tourist product marketing.

The main marketing strategic plan must lead the interest and visits of the mass tourists to the tourist product at the civic area and the proposed theme park. Furthermore, it should also limit visits to the Old Quarter to cultural tourists only.

Based on the marketing elements generally used in the development of tourism, following are the elements which should be highlighted based on the 4Ps (product, price, place and promotion) product-mix:

- Product
  The core tourist products in the State of Melaka are historical buildings at St. Paul Hill and theme parks along the Ayer Keroh corridor. Cultural and heritage attractions at the Old Quarter are supplementary products and should be promoted as such. The State of Melaka government, in its effort to have a more myriad product consisting of health tourism, agriculture tourism and others would reduce the pressure at the conservation area.

- Price
  As a means to control the number of visits, it is suggested that entrance fees be implemented at interpretive centres in order to reduce pressure on the carrying capacity threshold limit of the resources. However, the tourist experience provided must be of high quality so that visitors can obtain high visitor satisfaction. It is recommended that the entrance fee be priced at RM5 per person, with concessions for students, senior citizens, disable people as well as families. In addition, it is proposed that every tourist coach entering the conservation area be levied a surcharge of RM10 per coach. (please refer Table 8.9)

Table 8.9: Proposed Entrance Fee rate to Interpretive Centres

Element	Proposal
Visitors to the Interpretive Centres	RM5 per visitor
Tourist Coaches	RM10 per coach (surcharge)

- Place
  Place or distribution channel in the form of indirect distribution should be utilised to promote tourist products at the civic area and at the proposed theme park. This means that promotional efforts will be the responsibility of private tourist agencies/operators. On the other hand, a direct distribution channel through government agencies such as the Tourist Promotional Unit (the State of Melaka Chief Minister's Department) is proposed for heritage products at the Old Quarter so that the promotional effort can be monitored/controlled.

- Promotion
  An effective promotion will fulfil the needs of every tourist segment and would also mitigate and wrong signals to both tourists and developers. As an example, developers/businessmen will operate the type of commercial activities favoured by mass tourists if the Old Quarter is being promoted as a heritage theme park. Following are some principles which should be utilised in promotional materials such as brochures and maps:
  - suggest that visits along the heritage trail be conducted on foot or on trishaws
  - provide user friendly signposting and direct motor vehicles to parking areas, reminding them not to enter the town centre
  - create opportunities for tourists to give feedback in terms of product quality and promotional materials found in the conservation area

8.7 Calendar of Events – Cultural and Arts Performances

The uniqueness of the research area is the existence of varied communities, resulting in a myriad culture. As such, there are various celebrations/festivals and culture embraced by each community which can be promoted as a living culture.

Among the unique heritage which can be propounded are:
- Celebrations
- Religious ceremonies
- Food

A calendar of events must be prepared one year in advance to be distributed to tourists. This is to facilitate tourists to plan their visits to the conservation area. (please refer table 8.10 - 8.12)

Table 8.10: Exceptional Culture of Each Community

Ethnic Group	Exceptional Culture
Baba Nyonya	Sequined Shoes Baba Nyonya Heritage Museum Traditional Clothes Marriage Ceremony
Malay	Hari Raya Puasa Traditional House 'Berbalas Pantun' 'Dondang Sayang'
Portuguese	San Pedro Festival San Juang Festival Intrudu Festival Bronya [Dances, Songs And Music)
Chetti	Ponggal Festival Menggamey Marriage Ceremony Traditional Clothes
'New" Chinese	Traditional Dishes Traditional Dances Opera Wood And Stone Sculpture

Table 8.11: Celebrations/Festivals and Ceremonies of the Chetti Community

Ceremony	Celebration/Festival
Birth Ceremony	Ponggol Festival
Death Ceremony	Mariamman Thirunal Festival
Marriage Ceremony	Fruit Parchu Festival
Sadunggu Ceremony	Deepavali

Table 8.12: Calendar of Events for Ceremonies and Celebrations/Festivals at the Conservation Area

		Duration		
Ethnic Group	Exceptional Culture	Daily	Weekly	Yearly
Chinese	▪ Marriage ceremony			
	▪ Prayers activities			
	▪ Religious ceremonies at the temple			
	▪ Moon Cake Festival ▪ Chinese New Year ▪ Chap Goh Meh ▪ Hungry Ghosts Festival			
Malay (Muslims)	▪ Five time daily prayers (mass prayers at the mosque)			
	▪ Friday prayer			
	▪ Al-Quran recital class			
	▪ Religious sermons			
	▪ Arabic language classes			
	▪ Yassin recital gatherings			
	▪ Hari Raya Puasa			1 Syawal
	▪ Hari Raya Haji			10 Zulhijjah
	▪ Prophet Muhammad's Birthday			12 Rabiulawal
	▪ Ma'al Hijrah (Islamic New Year)			1 Muharram
Indian	▪ Prayers			
	▪ Floral twisting			
	▪ Ponggol festival			
	▪ Deepavali celebration			
	▪ Taipusam			
Portuguese	▪ De San Pedro festival			
	▪ San Juang festival			
	▪ Intrudu celebration			
	▪ Bronya (dances, songs and music)			

Source: Action Plan Survey of Conservation Area MBMB, 2001

8.8 Tourist Safety Guidelines

In general, the following guidelines have been prepared to ensure safety to tourists visiting the research area. This is important in order to avoid any mishaps and to provide a high visitors' satisfaction level to those visiting the heritage area. Following are some important elements which must be taken into consideration by the authorities and tourists in order to ensure tourist safety (Table 8.13):

- Encourage tourists to move in groups
- Encourage tourists to obtain the services of tourist guides
- Increase security patrols

Table 8.13: Form of Tourist Safety Guidelines

Form of Security	Proposed Action
Encourage tourists to move in groups	▪ Individuals should not go to quiet areas alone ▪ Tourists are encouraged to always be in one group
Encourage tourists to obtain the services of tourist guides	▪ Tourists guides provide safety guidelines
Increase security patrols	▪ The police or the Tourism police must have a schedule in conducting patrols ▪ Security officers are stationed at every interpretive centre

Source: Action Plan Survey of Conservation Area MBMB, 2001

8.9 Public, Non-Government Organisations (NGO) and Tourist Operators Strategic Cooperation

At present, there are rarely any meetings and dialogues between the public sector, the tourist industry and NGOs which have made it difficult to plan and manage tourism in the State of Melaka. However, with the currently formed State of Melaka Tourism Action Council (Majlis Tindakan Pelancongan Negeri Melaka – MTPNM), the scenario can be changed to form a smart partnership between the public sector, NGOs and tourist operators. Among the government agencies, NGOs and representatives of the industry which should play a role in MTPNM are:

i Public Sector
- The State of Malacca Tourist Promotional Unit
- The State of Malacca Development Corporation
- MBMB
- PERZIM
- The Museum and Antiquity Department
- Malaysia Handicraft Corporation
- State Cultural Office

ii Tourism Industry
- Melaka Tourist Association/MATTA
- Melaka Hotels Association
- Melaka Tour Guides Association

iii NGOs
- Malacca Heritage Trust (MHT)
- Malaysia Heritage Body
- Melaka History Association

iv Others
- Universiti Teknologi Malaysia (Tourism Planning Programme)
- Universiti Teknologi MARA, Alor Gajah Branch (Tourism Management Programme)

To ensure effective cooperation, on one hand, the cultural asset manager needs to respect the role of the tourism industry. On the other hand, the tourism industry needs to assist in caring for the heritage assets which are important to the tourism industry in Malacca. The types of cooperation which could be formed are as follows (Table 8.14)

Table 8.14: Smart Partnership between the Public Sector, Tourism Industry and NGOs

Smart Partnership	Programme
Government Tourism Industry Non-Government Organisations (NGOs)	▪ Tourism activity planning and calendar of events ▪ Input to the School tourism clubs ▪ Tourist guide training programmes ▪ Accreditation programmes for a versatile development ▪ Best product/tourism destination competitions ▪ Promotional integrated programmes ▪ 'R & D' promoted in cultural tourism

Source: *Action Plan Survey of Conservation Area MBMB, 2001*

9.0 ECONOMIC AND MANAGEMENT ASPECT

9.1 Economic Catalyst Aspect in the Preservation Area

9.1.1 Economic Supervision in the Preservation Area

Conservation efforts in the preservation and 'buffer zone' areas involve high capital and cost. The authorities, whether the Historical City of Melaka Municipal Council (Majlis Bandaraya Melaka Bersejarah-MBMB), Melaka Museum Corporation (Perbadanan Muzium Melaka: PERZIM) or the Museum and Antiquity Department needs money for purposes which include research, planning and implementation of infrastructure enhancement as well as restoration of heritage buildings and urban image. To ensure that the Conservation efforts can be implemented smoothly without monetary woes, MBMB must provide a phased Conservation plan together with the projected cost. Costing should be based on the significance of the area as well as the significance of the area in relation to the Conservation effort in the MBMB area holistically. Hence, the economic supervision structural plan must be based on the following strategies to ensure the monetary funds from the authorities can be used efficiently. The proposed strategies are:

i All Conservation efforts must be focused on the main Conservation area particularly on the roads involved in the zones proposed to UNESCO in the World Heritage List.

ii Efforts to improve the infrastructure and urban amenities must be implemented first to improve the urban space quality as well as improve the quality of the standard of living in the urban areas.

iii restoration efforts must be focused on buildings which need immediate attention where the structure has either collapsed or is in a dilapidated state.

iv Building restoration efforts such as repairing of roofs, repainting of building facades, repairing of carvings on building facades must be done in batches for it to be effective and cost saving.

9.1.2 Economic and Management Resources

Monetary resource plays a major role in order to implement Conservation efforts in the MBMB area. Without sufficient monetary funds, the proposed Conservation efforts would not be realised. The authorities and private individuals who own heritage premises need

to have economic resources. To ensure sufficient monetary resources, several approaches must be implemented:

Step 1
The authority, particularly the Historical City of Melaka Municipal Council (MBMB), which depends on funds provided by the Federal and State Government must develop a structural budget plan requesting for sufficient funds for funding Conservation work in the Conservation area.

Step 2
MBMB must implement a Conservation/conservation donation scheme to help in funding the Conservation efforts. Monetary donation for Conservation purposes should be collected from commercial traders who obviously benefit directly from heritage tourism. MBMB needs to formulate a suitable payment scheme and conduct a campaign to ensure that the objectives of the effort are understood by the community in the Conservation area.

9.2 Building Reacquisition Stipulation

The MBMB Conservation Area Action Plan Guidelines provide guidance to proprietors in their effort towards any proposed Conservation work. However, some proprietors allow their properties to become derelict without proper maintenance and management. Such attitudes would result in a negative effect to the Conservation of Malacca town in terms of building usage, visual quality as well as the safety of the heritage buildings. This action of neglecting the buildings may be due to either the proprietors wanting to demolish the buildings to be replaced with modern ones or lacking the ability to repair or renovate the buildings to be used for new purposes due to the high cost. Thus, to mitigate these two situations which could cause the failure of the Malacca Conservation efforts, an approach which allows the take over of ownership and maintenance of such heritage buildings must be implemented. This approach may be implemented via the Land Acquisition Act 1960, Act 486 (Akta Pengambilan Tanah 1960 : Akta 486). Enforcement action following the procedures and methods stipulated in the 486 Act to reacquire buildings is necessary in certain situations.

9.2.1 Derelict Properties and Proprietors' Commitment towards Enhancing the Quality of the Surroundings in the Conservation Area

Based on the Land Acquisition Act 1960 (Act 486), Part II, Section 3(1), the State Authorities can acquire any land needed:

a. for any public purposes;
b. by any individuals or corporations for any purposes which the State Authorities feel is beneficial for the economic development of Malaysia or any part there of to the public in general or any class of the public;
or
c. for mining purposes or for residential, agricultural, commercial, industrial or recreational purposes or any combination there of.

In line with the 486 Act, Section (1), a particular land (including building) can be acquire by the state government or government departments, corporations as well as individuals if the purpose of the acquisition would benefit the public. Public benefit here can be interpreted as an increase in the economic, quality and social aspects of the area and its surroundings. Hence, from the Conservation aspect, acquisition of buildings can be enforced to benefit the public if there is:

i a vacant derelict heritage building

ii a heritage building with structural problems which could endanger adjacent buildings

iii a derelict building which is being misused

However, to permit the acquisition of such buildings, new applications must put forward project proposals with good prospects which would be able to raise the social and economic situation of the area. All the necessary process such as application, acquisition, notice of acquisition, compensation payment and others must adhere to the procedure stipulated in the Land Acquisition Act 1960 (Act 486).

To implement such an approach, the proposed State of Melaka Conservation Development Company (Syarikat Kemajuan Pemeliharaan Negeri Melaka: SKPNM) may be given the responsibility to be the main agency to implement any derelict building acquisition effort. Following is the process for the implementation:

i Identify heritage buildings in the Conservation area which are in such a condition which could impede the Conservation efforts

ii Prepare proposed conservation projects for the affected buildings/properties in terms of their physical appearance and usage

iii Serve notice to the proprietors and compensate them accordingly following the Act

iv Repair derelict heritage buildings and introduce appropriate building usage

During the course of serving notices to the proprietors, opportunities are given to the said proprietors to conduct Conservation work. If the proprietors of the property identified by SKPNM are willing to conduct Conservation work, the proposed acquisition of the said property must be rescinded. To support the effort of the proprietor, monetary and advisory assistance may be requested from SKPNM.

This approach of acquiring a property is to ensure that due attention is given to buildings neglected by their proprietors. The purpose of the enforcement of the acquisition is not to seize the property of individual proprietors, but rather it is a control measure to ensure that heritage properties are not destroyed due to the proprietors' carelessness or inability to conserve/preserve them.

9.2.2 Compensation and Damages Aspects for Ownership/Proprietorship Acquisition of Buildings

If the proprietors involved in an acquisition process do not provide feedback or agree to the acquisition after being served the acquisition notice (Section 53), the proprietors are eligible for compensation for the acquired building.

The compensation payment is based on the current property value. Based on Section 29, Act 486, after all relevant parties or the proprietors have received notice, the Land Assessor (Pentadbir

Tanah) or the State Authority must pay the compensation awarded. However, based on Section 30, Act 486, if the proprietor or persons involved do not agree with the compensation awarded, they can appeal to the court. Any decision/ruling made by the court is final and no further appeal to a higher court can be made.

9.3 Incentive and Motivational Aspect in Preserving Privately Owned Buildings

To implement the proposed guidelines in the MBMB Conservation Area Action Plan, both the government and individual proprietors must make the necessary effort to conduct maintenance and repair work as well as enhance the quality of the premises and urban space. However, the proprietors' responsibility towards any repair efforts is based on their own initiative and any available funding. Hence to motivate the proprietors to implement the Conservation action as proposed in the Action Plan, monetary and motivational incentives must be given. Following are the types of incentives and facilities proposed for the Conservation area:

9.3.1 Subsidy and Gratuity for Proprietors' Effort

Monetary incentive is the most stimulating form of assistance as all repair work in terms of costs involving building materials and payment for workmanship are to be borne solely by the proprietor. Such assistance require commitment from the MBMB, the government of the State of Melaka and the Federal government in providing monetary assistance directly or indirectly. The types of monetary assistance which could be provided are:

a State of Melaka Conservation Development Company (Syarikat Kemajuan Pemeliharaan Negeri Melaka: SKPNM)

Conservation efforts must be seen from the economic and monetary perspectives. As such, the formation of SKPNM is a step towards increasing the economic returns from the Conservation efforts. The State of Melaka Conservation Development Company (SKPNM) is a company wholly owned by the State of Melaka where the initial monetary source is through funding by the Federal and State government. SKPNM will function as a developer in the Conservation domain. Its main functions and duties are:

i buying and conserving properties in the Conservation area and reselling the properties to other interested individuals or companies. The properties will be sold (after being conserved) with specific stipulations to ensure it remains preserved

ii providing advisory and mediator (mudahcara) services between proprietors and Conservation contractors to conduct free Conservation work

SKPNM will be under the State of Melaka Economic Planning Unit (UPEN) and will be headed by the director of UPEN. The committee members will consist of committee members of the state conservation council, MBMB PERZIM and the Museum and Antiquity Department

Any form of profits, if any, will be reused for future Conservation projects.

a State Conservation Fund

The availability of credit facilities to heritage properties' proprietors to conduct repair work on their heritage premises will encourage building repair efforts as well as solve any monetary problems. The latter is in fact a major obstacle in the Conservation effort. The fund will be formed by the State government, providing credit with low interest rates with an easy and reasonable repayment scheme. The fund will be managed by the State of Melaka Conservation Development Company (SKPNM). The amount of the loan will be standardised based on the building component. Proprietors need to obtain Planning Permission and Building Plan Certification (Kebenaran Merancang dan Kelulusan Pelan Bangunan) for the propose repair work before submitting the application to SKPNM for the loan. The amount of the loan will not exceed the bank guarantee as underlined by MBMB.

b Conditional Grant

Apart from the State Conservation Fund, the State of Melaka government or the MBMB must provide conditional grants to proprietors who have obtained approval from MBMB to conduct Conservation work. This grant is to cover part of the Conservation cost that is between 20% and 45%. This grant would only need to be repaid if the building usage is changed or the building is sold within a stipulated duration (10-20 years).

9.3.2 Incentives and Motivators

Apart from direct monetary assistance to the proprietors, other incentives involved include the following tax rebates:

i Discounts or Exemption on Property Tax for Building Conservation (Holistically)

This mechanism is an approach which can be controlled fully by MBMB as property tax administration is under its jurisdiction.

Under this scheme, MBMB can offer proprietors discounts or part or full exemption of property tax for a specific period equivalent to the Conservation cost. The amount of the discount or exemption and duration must be calculated in detail with the cooperation of the State Valuation Department. This method would reduce MBMB's income but is necessary to be implemented in order to obtain the objectives of the proposed urban Conservation programme.

ii Discounts or Exemption on Land Tax

This is a mechanism which requires the support and cooperation of the State of Melaka Land and Mining Office. This is not a major problem as the government of the State of Melaka is the financier of the project. As one of the vehicles of administration of the state government, it is hoped that the Land and Mining Office can provide cooperation and support to implement this scheme.

Under this scheme, proprietors of buildings in the Conservation area can be offered discounts or part or full exemption on the land tax equivalent to the cost of preserving the building. The quantum discount or exemption and the duration must be calculated in detail.

9.4 Jurisdiction of Agencies Involved in the Conservation and Management of the Conservation Area

The MBMB Conservation Area Action Plan which contains various guidelines and Conservation strategies is a guidance which provides jurisdiction to implement control measures and Conservation work guidelines in the Conservation area which will be gazetted. To ensure that every Conservation effort and development in the Conservation zone is implemented based on the guidelines, full commitment from agencies and departments such as the MBMB, Melaka Museum Corporation (PERZIM), Town and Country Planning Department state of Melaka (JPBD)

and the Museum and Antiquity Department is required. Each of the related agency must be both a motivating and controlling agent. Responsibility, role and jurisdiction of each agency on the scope of the Action Plan must be explained so that each government agency can carry out their stipulated duties as well as to ensure that every detail in the action plan is enforced. Thus, this section will explain the jurisdiction and role of the agencies involved in implementing the Historical City of MBMB Conservation Area Action Plan.

9.4.1 Jurisdiction of MBMB.

The MBMB is the local planning authorities directly responsible for the development and control of the Conservation area must enforce the power vested in them. The main agency at MBMB which is the Town Planning and Development Control Department must be empowered as the facilitator to all departments involved.

The responsibility of each department must be coordinated based on the scope of the guidelines prepared in the Action Plan. Jurisdiction and the stipulated role are as in Table 9.1.

Table 9.1: Government Agencies Jurisdiction and General Responsibility in the Heritage Building Conservation Effort

Implementing Agency	Jurisdiction and Responsibility
Public Matters And Recreation Department	Ensure the provision of public space usage for informal activities in the Conservation area in line with the action plan procedure. Reschedule current informal activities and provide maintenance services to current areas.
Engineering Department	Enhance the infrastructure quality such as roads, drainage system, lamp posts and others following the specifications stipulated in the Action Plan.
Licensing and Health Department	Ensure no misuse of license for prohibited or inappropriate activities in the Conservation area. Issue of license for new activities must be valued in terms of its effect to the Conservation effort.
Landscape Department	Ensure urban beautifying elements whether soft or static (kejur) landscaping do not deviate from the Conservation principle.
Finance Department	Ensure priority is given to coordinated funds used for Conservation activities in the Conservation area in order to facilitate Conservation efforts.
Management and Enforcement Department	Ensure that all activities in terms of building and public space usage, renovation of buildings and others follow the stipulation in the Action Plan.
Valuation Department	Revalue building premises which took the initiative to preserve/conserve the building by providing incentive schemes or reducing property and advertisement taxes and others.

Table 9.2: Jurisdiction and General Responsibility of JPBD of the State of Melaka and Conservation Unit

Implementing Agency	Jurisdiction and Responsibility
Planning and Development Control Department (JPKP)	Act as facilitator to all other departments at MBMB in terms of the Conservation aspect in the Conservation area. JPKP will enforce development control in the Conservation area through the process of Planning Permission, Temporary Occupancy License, Land Development and others. All decisions will refer to the Action Plan.
Conservation Unit	Act as the main advisor to JPKP in managing all Conservation efforts in the Conservation area.

9.4.2 Jurisdiction of PERZIM

The Melaka Museum Corporation (PERZIM) as an authority based on the Conservation and Revitalisation of the Cultural Heritage Enactment of the State of Melaka, 1988 (Conservation Enactment) must amplify its present role. PERZIM needs to focus on two domains to be more effective in its Conservation efforts. The two domains are research and development (R & D) which entails heritage information documentation as well as conducting comprehensive Conservation work. PERZIM must conduct research to identify strategies to solve problems and issues related to current Conservation efforts as well as to meet future challenges. Several research aspects which must be conducted and given priority are:

i Research on the usage of colours for heritage buildings

ii Research on approaches and guidelines on heritage building renovations

iii Approach to revitalising the Malacca Community Culture

iv Research on the impact of the World Heritage List on the Conservation of the Malacca Heritage

PERZIM must act as a specialist consultant to heritage building proprietors in providing advice and specialist knowledge in handling Conservation work.

9.4.3 Jurisdiction of the Town and Country Planning Department

The jurisdiction and responsibility of the Town and Country Planning Department of the State of Melaka is more towards the basic approval level. This is after a decision has been reached at the technical approval level by the Technical Committee. In the Conservation context, JPBD of the State of Melaka is still acting as the secretary in the State Planning Committee.

As the secretary, JPBD of the State of Melaka plays the role of advisor to the state government in relation to policies, administration and management of the cultural heritage in the Conservation area. JPBD also has the power to rescind any approval given by MBMB or PERZIM at the technical level. Such an action is permissible if JPBD feels that the approval deviates from benefiting the state or if it feels that there are other more important matters. Likewise, JPBD is entitled to consider passing applications which have been rejected at the technical level. However, any considerations must be discussed with the Technical Committee, particularly with MBMB and PERZIM. This is to facilitate smooth administration in the Conservation area ass reduce bureaucracy red tapes.

The running of the new administration requires a reshuffle in the pattern of the organisation. With that, the state JPBD may if necessary, form a small unit directly related to matters related to urban Conservation.

9.4.4 Jurisdiction of the Museum and Antiquity Department

The Museum and Antiquity Department empowered under the Antique Artefact Act (Akta Bendapurba) 1976 is responsible towards the Conservation of heritage buildings proclaimed under this act. Currently there are 10 heritage buildings and monuments which have been proclaimed in the Conservation area. In the 8th Malaysia Plan (2001-2005), the Museum and Antiquity Department has proposed proclamation on 5 heritage buildings which include the Courts Building, the Seri Melaka Building, the Old Museum Building and the Bastion Building. To ensure that other heritage buildings in the Conservation area are conserved/preserved, the proclamation process must be implement within a shorter period and a bigger quantity. Free standing heritage buildings in the Conservation area must be proclaimed immediately although monetary funding might be insufficient. The museum should also implement restoration work quickly on heritage buildings with unstable structures.

10.0 CONCLUSION

Collaborative effort between the main care taker and stakeholders of heritage property is important to ensure the longevity of conservation zone to serve as an evidence of the richness in culture and tolerance of the earlier Malay sultanate legacy. Mutual understandings on conservation as an effort to revitalize historical enclave and its purpose as a living city are a continuous effort. Deep sense of belonging and the desire to facilitate and conserve, is important in ensuring heritage officers and all parties involve are in the aware state.

Policy changes in planning should be well facilitate to maintain the intactness of conservation area and its original function without jeopardizing the dynamism of a city growth.

ACKNOWLEDGEMENT

THIS CONSERVATION MANAGEMENT PLAN REPORT HAS BEEN APPROVED AND ENDORSED BY THE FULL COUNCIL MEETING OF THE MELAKA HISTORICAL CITY COUNCIL (MBMB) ON THE 30TH JANUARY 2008

1.0 SIGNAGE AND ADVERTISEMENT DISPLAY GUIDELINES

Information signboards and advertisement signboards play an important role to introduce particular shops and types of businesses, as well as to promote and give directions. Apart from functioning to attract the attention of visitors to the building use activity, signage if designed and positioned appropriately with the building characteristics in mind, would result in a good streetscape characteristic of a particular area.

Therefore, how a signage is designed, positioned and attached must not hamper the architectural character of a building nor must it be too outstanding so as to eclipse attractive architectural elements such as wall carvings, frieze, windows, shop front and other building parts.

1.1 SIGNAGE AND ADVERTISEMENT CHARACTERISTICS

There are two main characteristics of the many signage and advertisement boards used in the survey area: signage with traditional characteristics and signage with modern characteristics.

Traditional Characteristics

This type involves the direct use of letters and carvings, logos on building walls or carvings on wood placed at the top of the door, frieze, between the shop front and frieze, at the ground floor building column whether in roman or Chinese writing. This type of signage system can still be found in many buildings in Malacca Town. The size is specifically designed for columns and friezes.

Modern Characteristics

There are various types of signage systems and advertisements under this category. Some use woods, aluminum and various other types including banners to promote sales. Most of them are large in size and placed where they can be read from a distance. There are also signage systems which use lighting at night to make the advertisement outstanding.

The types of signage system found in the Conservation area can be categorised as follows:

a. Clan Signage

This type of signage is particular to the Chinese community. It has Chinese writing in the form of embossed path plaster or wood and placed at main entrance doors. The size is the same as the door width. Such signs if found at particular buildings should be maintained. Lanterns written with clan names and hung on the front verandahs are also included in this category.

Example of traditional signage and lanterns found on doors and windows

b. Business and Advertisement Signage

There are 3 categories of business and advertisement signage:

Traditional

This is in the form of embossed carvings on wooden panel or metals with Chinese writing or a fusion of Roman and Arabic writing. Names of shops and businesses drawn on bamboo blinds and hung at the shopfront are also included in this category.

Contemporary/Modern

This is usually made from plastic, metals or other materials with various colours and graphics. Some are in the form of lighted boxes. Cloth banners specifically those informing about particular sales and promotions as well as animated (?)

signage, displaying programmes at the buildings or displaying restaurant menus are included in this category.

Installation

Are advertisement objects creatively created such as miniature, statues and other 3-dimensional objects attached to the building either at the shopfront, roof verandah or others. Balloons are also included in this category.

c. Direction Signage

Many direction signage found at main junctions must be controlled in terms of their positioning and design. Without strict control, they would negatively affect the visual quality of the Conservation area.

1.2 APPROPRIATENESS OF ADVERTISEMENT AND BUILDING SIGNAGE POSITIONING

Several positions mostly used to hang signage particularly advertisements have been identified. Each position of the advertisement signboard has its own implication.

a. Not Appropriate to be Placed on Canopy Roof

The signage and advertisement system placed on these canopy roofs has obstructed part of the window, cravings under the window, cornice at the top of the frieze as well as the interestingly designed canopy roof.

The use of traditional looking signage although on new surfaces is encouraged on buildings in the Conservation area where appropriate.

Top right: A traditional signage system does not have a variety of contrasting colours. This example is more appropriate compared to the example on its bottom right.

Bottom right: Restoration of the traditional signage system must ensure the use of suitable colours with the building and must not been too contrasting as in the picture.

Measure of Control

This type of signage and advertisement system is prohibited on any parts of a canopy roof as it would obstruct important elements that form the identity of the buildings.

b. On Frieze and Cornice Line of Buildings

Advertisement signboards which are too large placed at the frieze are found to obstruct the character of the building, the cornice and the carvings under the windows on the upper floors of the building.

Even if the buildings have no outstanding cravings whether under the windows or cornices at the frieze, the signage would still give a detrimental effect. There are advertisement signboards which are too long (involving 2 shop lots) and wider than the actual frieze size.

Measure of Control

Signage and advertisements bigger than the size of the building frieze are prohibited. Exception is only given to buildings with an initial space specifically built for such a purpose.

c. Between Frieze and Shop front

Advertisement signboards on buildings with characteristics originally intended for the ground floor of the building is placed to fulfill the space between the frieze and shopfront width of the building. This obstructs the view to the shopfront as well as the vent on top of the buildings' windows. The signage placed at this location is also not uniform. Some are as wide as the main entrance doors, while there are other advertisement boards built wider than the main entrance doors.

Several examples of inappropriate business signboard displays, as they obstruct the building façade.

Measure of Control

Ensure the size is minimised following the size of the traditional signage found on inception buildings. Lettering characteristics are to follow the original.

d. Using Banners

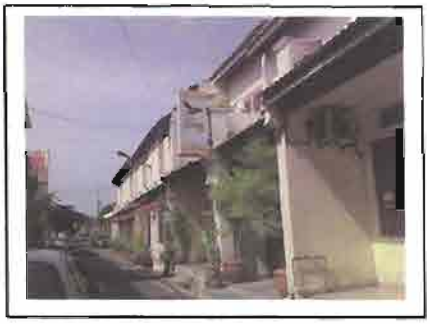
The use of banners hung for the purpose of sales promotion at the shop front, has been found to obstruct the view to the shop front particularly the corbels and vents.

Measure of Control

Even if banners are hung temporarily, they still give a negative impact on the character of the building at which they are hung. Thus, PBT should issue permits discretely towards the putting up of banners.

e. On Party Walls

Signage placed on party walls are not placed uniformly. Some advertisement boards are placed on the right column of buildings whilst others are placed otherwise. This results in some advertisement boards overlapping each other. In terms of size, they are also found to be lacking in uniformity. This results in a bigger signboard obstructing a smaller sign board if viewed from the side elevation of a building.



Examples of signboards hung on party walls.

PBT must control the minimum size of every signage and advertisement boards permitted to be hung on party walls so that there are no protruding sections going beyond the parallel line with the overhang on the building roofs. The dimensions must also be uniformed to ensure no advertisement is more outstanding than the other. They should be prohibited from being placed on the ground floor so as not to obstruct the streetscape of the pedestrians. PBT should also issue limited permits to ensure the visual quality is not too cluttered.

f. **On Gable Side of Buildings**

This type of signage can be seen on the sides of buildings at the end of a road. The size of the advertisement boards used is extremely huge and is detrimental to the character of the building's gable as well as the visual quality as a whole. Their visibility is too obvious due to their position at open junctions.

Measure of Control

Control measures must be taken to prohibit the erection of big signboards. Permission will only be considered for small signboard types put on building sections which will not obstruct the character of the building. The road name can be displayed at the top corner of the cornice line on the second floor of the building.

Erecting huge advertisement boards such as the above is not encouraged.

g. At the Five-Foot Sidewalk

Signage placed on the five-foot sidewalks is usually small in size. There are only a few building units which utilize advertisement signage such as this.

Several examples of shape and approach of advertisement display boards at the five-foot sidewalk at the Conservation area.

Measure of Control

Permission may be given to the use of this type of advertisement to promote goods on the condition that the size does not exceed 50cm (wide) X 100 cm (high) and placed between 30cm to 60cm from the floor. It must also be placed at the side of the door at the five-foot sidewalk and does not obstruct the pedestrian walkway.

Examples of encouraged business signage display on front facades.

1.3 CONCLUSION ON THE SIGNAGE GUIDELINES CRITERIA AT THE CONSERVATION AREA

Through what has been clearly explained previously, the guidelines have taken into account 5 criteria based on the placement of signage and advertisement system identified. The criteria are divided into the following characteristics:

a. *buildings with canopy roofs*
b. *buildings without canopy roofs*
c. *for buildings of early shophouse style*
d. *between party walls*
e. *at the five-foot sidewalk of buildings*
f. *general guidelines for the placement of signboards at the side elevation of buildings (for end lots)*
g. *at columns*
h. *the use of banners*

a. Buildings with Canopy Roofs

Signage is only permitted to be placed between the transom panel and the upper part of the shopfront. If a building has two main entrance doors, the signage is only allowed to be placed between the transom panel and upper part of the shopfront and on top of the entrance door leading to the stairs to the upper floors. The length of the signage should not exceed the width of the main entrance door.

For buildings with the initial characteristics (of 2 windows and a door) at the ground floor of the building, signage is only permitted to be placed at the top of the entrance door which must not exceed the width of the entrance door.

b. Buildings without Canopy Roofs

For buildings without canopy roofs, advertisement panel boards or individual letterings at the frieze are not allowed to exceed the size of the frieze of the building.

c. For Buildings of Early Shophouse Style

For early shophouse buildings with a lower upper floor height compared to other building styles, there are 2 guidelines proposed for the placement of signage.

Signage is allowed to be placed under the windows. The width of the signage should not exceed the width of the window and must be placed between the canopy roof and window of the building.

Signage is also allowed to be placed on the main door with the size as stipulated for the proposed signage c(i)

d. Signage between Party Walls

Signage placed on party walls in the survey area is found to lack in uniformity. Some are too big and obstruct the other signage from far. Hence, the guideline only allows the height of the advertisement board (inclusive of the suspension bracket) to not exceed the shaft and pilaster. This only involves shafts without any design or moulding. For buildings with mouldings at its shafts, no signage is allowed to be hung.

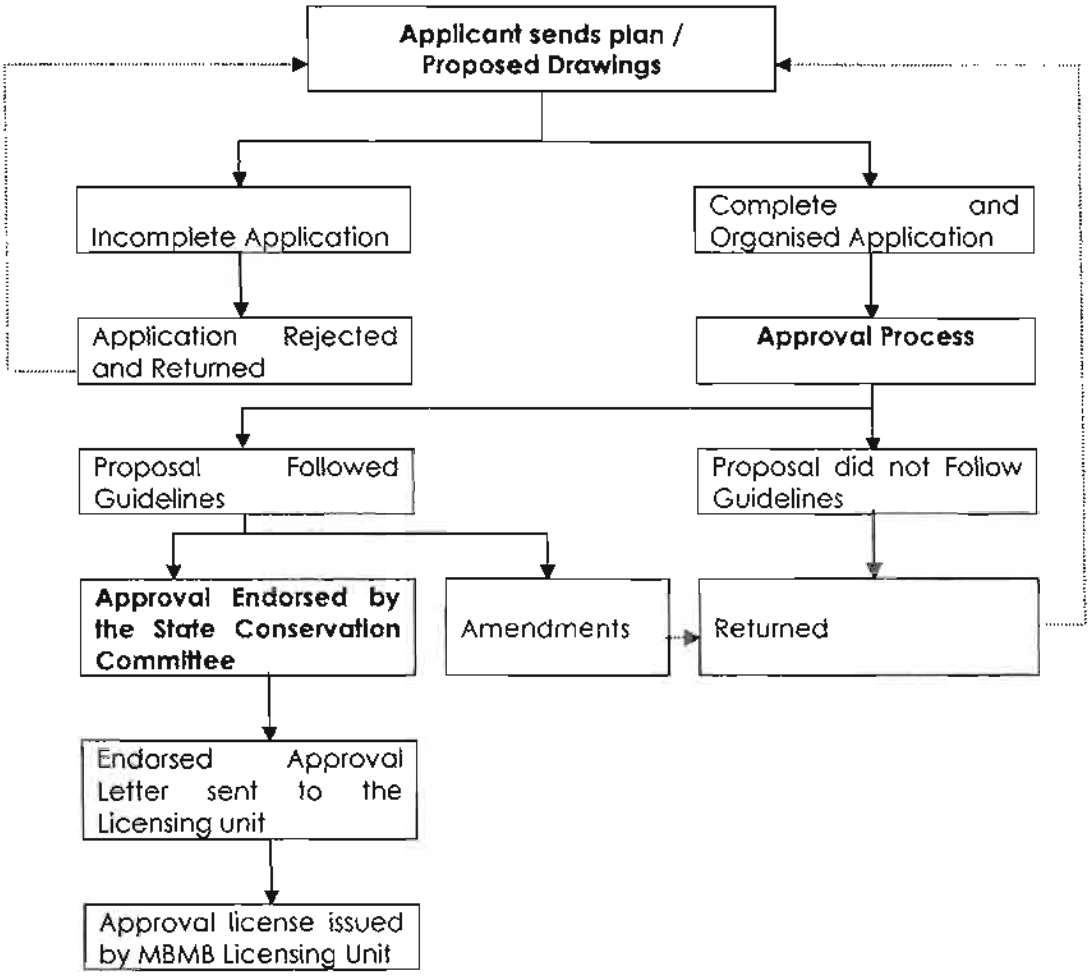
1.4 APPROVAL FOR ADVERTISEMENT BOARDS AND INFORMATION BOARDS

To display either a permanent or temporary advertisement board or information board in the heritage area or on proclaimed buildings, an endorsed approval must be obtained from the MBMB Conservation Unit before being approved by the MBMB Advertisement Licensing Department.

The application must be accompanied by four copies of drawings showing the location of the signage on the building, its dimensions, writing and drawings as well as the proposed colour of the signage. The drawing must be made on an A4 or A3 size paper and details of the drawings must be on a scale of 1:20. The drawing must come complete with full name, address and telephone number signature of applicant and/or proprietor. The applicant is also encouraged to submit a sketch, the signage colour photo and/or the advertisement catalogue.

The process shown in Figure 1.1 is the application for making changes or putting up new building signage in the maintenance zone. The implementation of this process is under the jurisdiction of the MBMB Conservation Unit. Full approval on the application is made by the State Conservation Committee and need not go through the State Government Meeting.

Figure 1.1 : Application Process for the Approval of Signage Placement in the Conservation Zone



Source: Department of Town Planning and Development Control, MBMB

1.5 PAINT AND COLOR USE GUIDELINES

The basic principle of colour usage is not to be divergent to the site context. The basic function of paint on heritage buildings apart from visual purposes is to conserve the building façades.

a. Building Facade

It is important to control the paint on the façade to avoid any eyesore to the building. As such, very bright or contrasting colours in the context of the site are not encouraged. The use of colour design on the façade is also not encouraged.

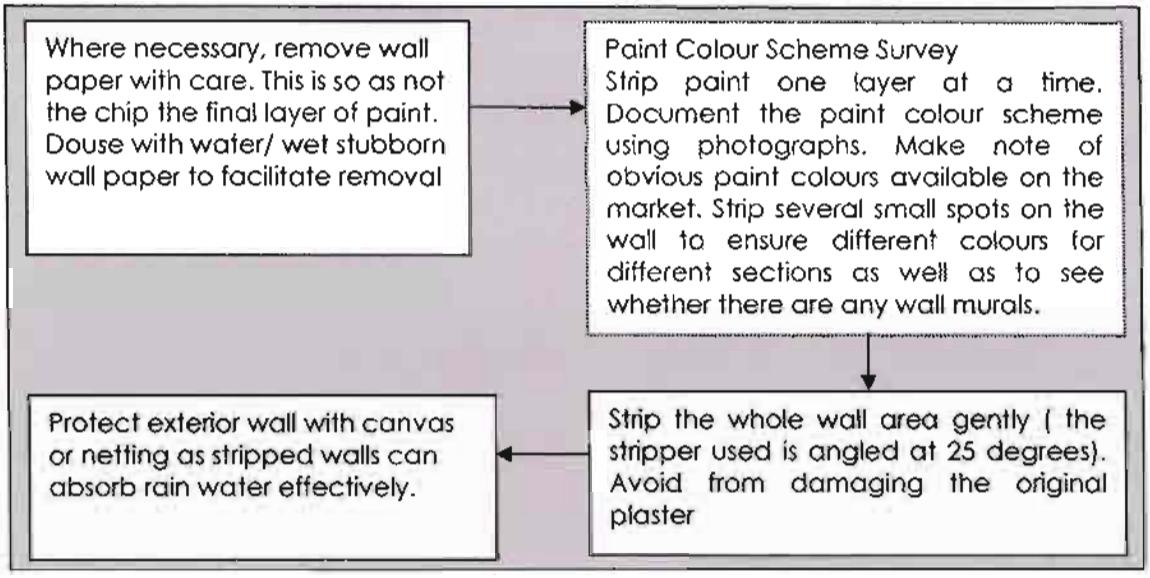
Example of colour contrast usage and design on façade which are not encouraged.

Measure of Control

Colour and paint usage encouraged are those of the original buildings. This approach should be implemented on buildings with colours related to the historical context. For example, the colour of a particular building could depict its development era or foreign influence architecture. The original colour of the building can be known by chipping the paint from the building. (Refer to Figure 1.2)

Example of colour usage encouraged on residential and commercial buildings.

Figure 1.3 : Manner in which to Chip Paint



Source: Municipal Township of Historical City of Malacca

The use of this approach for buildings with no historical significance in terms of colour, is somewhat difficult to be done by the proprietors. Hence, the use of colour encouraged is the chalk paint type.

The use of appropriate colour but not meeting the right site context is also not encouraged. In most cases found in the Conservation area, the right colour is used only on certain parts of the facade.

The use of a combination of colours on parts of the building façade is to be avoided.

MINUTES OF THE MEETING ,

FULL COUNCIL FOR MELAKA HITORICAL CITY COUNCIL (MBMB)

7. PEMBENTANGAN KERTAS KERJA

7.1. Kertas Kerja Bil. 04/2008

Cadangan Menerima Pakai Pelan Pengurusan Kawasan Pemeliharaan dan Pelan Tindakan Kawasan Pemeliharaan Di Majlis Bandaraya Melaka Bersejarah

7.1.1. Kertas kerja ini telah dibentang bertujuan untuk mendapat pertimbangan dan kelulusan Mesyuarat Majlis Penuh bagi cadangan menerima pakai Pelan Pengurusan Kawasan Pemeliharaan dan Pelan Tindakan Kawasan Pemeliharaan, Majlis Bandaraya Melaka Bersejarah.

7.1.2. Pelan Pengurusan Kawasan Pemeliharaan adalah bertujuan untuk mengenalpasti isu dan permasalahan dalam kawasan warisan dan cara terbaik untuk mengatasinya. Pelan ini merangkumi peraturan penjagaan khusus bagi kawasan pemeliharaan termasuk mengawal sebarang kerja-kerja pengubahsuaian, penambahan bangunan sediada dan pembangunan baru dalam kawasan tersebut.

7.1.3. Manakala Pelan Tindakan Kawasan Pemeliharaan pula mengandungi garispanduan bagi pengubahsuaian, pembaikan dan pembinaan bangunan baru di tapak lompong, garispanduan pemasangan papan iklan, garispanduan pemakaian cat bangunan warisan dan sebagainya

7.1.4. Kedua-dua Pelan Pengurusan dan Pelan Tindakan Kawasan Pemeliharaan ini juga merupakan keperluan UNESCO sebagai dokumen sokongan kepada pencalonan Melaka ke Senarai Warisan Dunia

7.1.5. **Setelah pembentangan kertas kerja ini dengan asas-asas pertimbangan keperluan menerima pakai Pelan Pengurusan dan Pelan Tindakan Kawasan Pemeliharaan, Mesyuarat Majlis Penuh pada hari ini setuju melulus dan menerimapakai pelan tersebut di Majlis Bandaraya Melaka Bersejarah.**

TINDAKAN : PENGARAH PERANCANG

WHC REGISTRATION
Date 26.02.07
Id N° 1223
Copy 1 item 25

Heritage Management Plan

Historic City of George Town

State Government of Penang

Penang island view from space

This Heritage Management Plan for the Historic City of George Town has been commissioned by the State Government of Penang. It has been approved and adopted at the State Planning Committee meeting on 12 February 2008.

© February 2008

CONTENTS

		Page
1.0	***Introduction***	
1.1	What is a Heritage Management Plan	2
1.2	Why is a Heritage Management Plan necessary	2
1.3	Basis for the Heritage Management Plan	2
1.4	Vision and Objectives of the Heritage Management Plan	4
2.0	***Summary of the Heritage Management Plan Structure***	6
3.0	***Description of the Site***	8
3.1	Location and Extent	9
3.2	Brief Description of the Site	12
3.3	Architectural Style	23
3.4	Interests and ownership	40
3.5	Legal Status	41
3.6	Protective Measures and Means of Implementing Them	41
3.7	Existing System of Site Management	46
3.8	Implemented Projects and Programmes	49
4.0	***Statement of Significance***	51
4.1	Statement of Cultural Significance	52
4.2	Key Values	52
4.3	Justification for Nomination	53
5.0	***Management Issues and Challenges***	54
5.1	Introduction	55
5.2	Intrusive Features/Factors that Threaten Significance	55
5.3	Religious Sites	61
5.4	Infrastructure and Facilities	63

5.5	Urban form, townscape and landscape	64
5.6	Site Interpretation	65
5.7	Funding, Resources and Capacity Development	67
5.8	The Harbour Area and the Clan Jetties	68
5.9	The Civic Precinct	70
5.10	The Historical Commercial Centre	70
5.11	Living Heritage - Penang Peranakan	71
5.12	Gazetted Monuments and Archaeology	73
5.13	Tourism and Visitor Management Control	75
5.14	Transportation and Road Systems	76
5.15	Boundaries and settings of the World Heritage Site	79
6.0	***Policy Aims and Management Objectives***	81
6.1	Introduction	82
6.2	Enhanced Administrative Structure for the Management of the Site	82
6.3	State Heritage Committee	86
6.4	Heritage Department	88
6.5	World Heritage Office	89
6.6	State Heritage Fund	90
6.7	Technical Review Panel	91
7.0	***Action Plan, Implementation and Monitoring***	96
7.1	Heritage Management Plan	97
7.2	Implementation and Monitoring	97
7.3	Sustainable Cultural Heritage Tourism	98
7.4	Action Plan and Time Frame for Review	99
	Appendices	100
Appendix 1	Stovel, Herb: "Approaches to Managing Urban Transformation for Historic Cities" (Macau, 2002)	101
Appendix 2	UNESCO "Cultural Heritage Management and Tourism: Models for Co-operation Among Stakeholders"	103

1.0 INTRODUCTION

1.1 *What is a Heritage Management Plan*

1.1.1 A Heritage Management Plan is a document which explains why a place is significant and how to sustain that significance. It starts with describing what is there, why it matters, what is happening to it and the principles by which you will manage it. It then sets more detailed programmes for maintenance, management, access, use or other issues.

1.1.2 This Plan has been produced to provide a protective and developmental framework for the Core Area and Buffer Zone of the Historic City of George Town (The Site). It is intended to guide the future management of the site and will support the nomination of this Site for inscription as a World Heritage Site.

1.1.3 The purpose of this Plan is to administer, manage and protect the Outstanding Universal Values of the Site by developing a co-ordinated and consensual framework for the long-term management and development of the Site.

1.2 *Why is a Heritage Management Plan necessary*

1.2.1 A Heritage Management Plan is a requirement of the World Heritage Convention, adopted by UNESCO in 1972 and to which the Government of Malaysia is a signatory. The Operational Guidelines issued by the World Heritage Committee strongly recommend that all State Parties have management frameworks and adequate legal protection suitable for long-term conservation of World Heritage Sites. A Heritage Management Plan is an effective way of achieving this.

1.2.2 This Plan forms a core component of the framework. It must be operationalised with a Management System implemented and monitored, to ensure that the state of conservation and heritage values of the site are maintained and enhanced.

1.3 *Basis for the Heritage Management Plan*

1.3.1 The Heritage Management Plan for the Site is founded on the principles of sustainable socio-economic development of the local communities living and working in the Site, and for the protection, conservation and presentation of the Site.. It is in response to the pressures and complex management issues that face the Site. The Plan represents a framework

document for long-term decision-making by those agencies, organisations and individuals responsible for the management of the Site.

1.3.2 The Heritage Management Plan is not intended to be prescriptive or binding but rather to provide guidance for activities and programmes which may have an impact on the Site. It is intended to complement the Penang Local Plan (currently under preparation) and if required a Special Area Plan as prescribed under the Town and Country Planning Act 172 (1976).

1.3.3 The area of the Site forms only a part of the city and what happens to the rest of George Town has a direct relationship with the Site and vice versa. The approach adopted in this Heritage Management Plan has to suggest practical measures to protect the Site and improve the experience of visitors whilst catering properly for the needs of those who live and work in the area.

1.3.4 The Heritage Management Plan is intended to help ensure the conservation of the cultural heritage assets of the Site and must represent the consensual view of the Committees and Managers responsible for the protection, interpretation and promotion of the Site and the enhancement of the character, values and appearance of the Site.

1.3.5 In addition, as the Heritage Management Plan will affect the local community, it must reflect the interests of all stakeholders - those who are involved in the development and implementation of the Plan as they have the power to enforce decisions and influence the conservation and use of the area, as well as landowners, residents, professional experts, representatives of the local and religious communities, etc.

1.3.6 This Heritage Management Plan has been prepared in broad accordance with the general procedures and requirements published in 1998 and revised in 2005 by ICCROM, ICOMOS and UNESCO as Management Guidelines for World Cultural Heritage Sites. This Plan also takes into account other documents including the Nara Declaration on Authenticity (1994). The Plan has been developed with reference to current best practices as expressed in the Champasak Heritage Management Plan and the latest generation of recently published Heritage Management Plans for World Heritage Site in the United Kingdom, including the Maritime Mercantile City Liverpool and the Canterbury World Heritage Site Management Plan.

1.3.7 This Plan uses the general model for a Conservation Management Plan by James Kerr (*The Conservation Plan, National Trust NSW, 2001*) as well as

the model promoted in the 2nd UNITAR Workshop on the Management of World Heritage Sites (2005).

1.4 *Vision and Objectives of the Heritage Management Plan*

Vision

1.4.1 "To ensure and encourage sustainable heritage development and to provide a protection and development framework in order to maintain the authenticity and integrity of the Site, as exemplified by its Outstanding Universal Values."

Objectives

1.4.2 The Heritage Management Plan has six main objectives:

1.4.2.1 To define the significance and values of the Site (ref Dossier pp 109 - 123).

1.4.2.2 To summarize the current measures and management structures which are in operation in the Site (ref Dossier Chapter 5, pp 154 - 200) and to propose new measures to protect and enhance the Site's special status, heritage values and significance.

1.4.2.3 To propose a framework for the management of the Site and the buildings and land within it and its community and businesses, so that their essential character is preserved through the identification and promotion of its heritage assets, especially its traditional shophouses (ref Dossier pp 47 - 53), religious buildings (ref Dossier pp 34 - 46) and living cultures (ref Dossier pp 90 - 108), and the development and transfer of the necessary skills to the local community.

1.4.2.4 To increase public awareness of and interest in the Site and promote its educational and cultural values through development of partnerships and consensus among all those, public and private, who are in anyway stakeholders in the Site.

1.4.2.5 To recommend a programme of works and projects that will enhance the Site and improve the enjoyment of the Site for all who live, work or spend leisure time in the area by establishing effective operational linkages between the committees and agencies responsible for the management of the Site and all other bodies working in the area through developing appropriate uses of the Site, including traditional religious and cultural festivals and community activities.

1.4.2.6 To maximise public and private, national and international, resources for the conservation, protection and promotion of the Site thus ensuring sensitive interventions in the site and prevention of inappropriate development through the establishment of the proposed State Heritage Fund.

2.0 SUMMARY OF THE HERITAGE MANAGEMENT PLAN STRUCTURE

2.1 *Summary of the Heritage Management Plan Structure*

2.1.1 The following outlines the structure of the Heritage Management Plan for the Historic City of George Town

Part 1: Introduction
This section outlines the nature, purpose and structure of the Plan and the processes behind its development.

Part 2: Executive Summary
Part 2 presents a brief overview of the main conclusions and recommendations.

Part 3: Description of the Site
This section briefly described the location, extent and character of the Site. It also outlines the current management and ownership situation within the Site.

Part 4: Statement of Significance
This section presents the Statement of Significance, the Nomination Criteria and a summary of the key outstanding universal values.

Part 5: Management Issues and Challenges
Part 5 forms the core analytical section of the Plan and seeks to identify and discuss the key opportunities, threats and management issues facing the Site and its environs. The management issues cover a broad range of subjects including the Site and its setting, built heritage conservation, traffic and transportation, tourism impact as well as social, political and cultural issues. It makes recommendations for specific actions considered necessary to counter threats and grasp opportunities for the sustainable regeneration of the Site as well as protecting its Outstanding Universal Values.

Part 6: Policy Aims and Management Objectives
This section is the heart of the Plan. It presents an agreed vision for the future of the Historic City of George Town as a World Heritage Site, supported by a management framework which seeks to provide guidance on the sustainable regeneration of the Site and its environs in a manner that addresses the challenges and management issues facing the Site.

Part 7: Action Plan, Implementation and Monitoring
This final section explores how the Plan will be implemented. It outlines how change can be monitored and proposes a time-frame for the implementation of an Action Plan.

Part 8 : Appendices

3.0 DESCRIPTION OF THE SITE

3.1 *Location and Extent*

Country

3.1.1 Malaysia

State, Province or Region

3.1.2 The State of Penang comprising Penang Island and its mainland component, Seberang Perai (formerly known as Province Wellesley). George Town, the State capital is located on Penang Island, is the heart of the metropolitan area that is the second largest urban conurbation in Malaysia

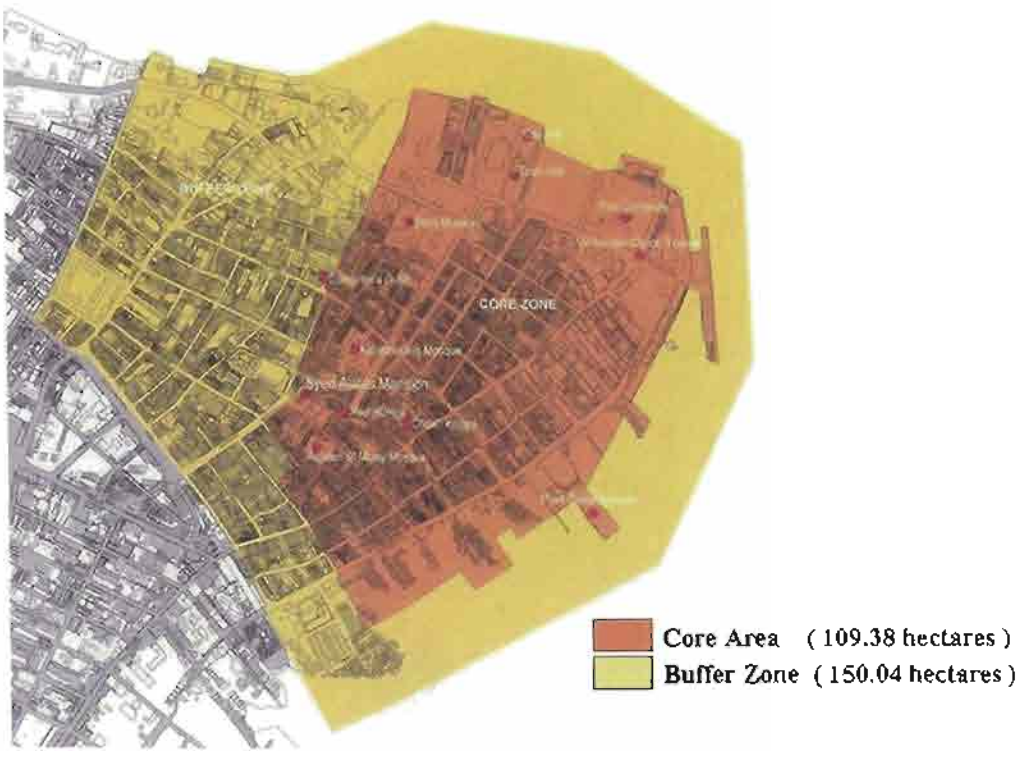
Name of Property

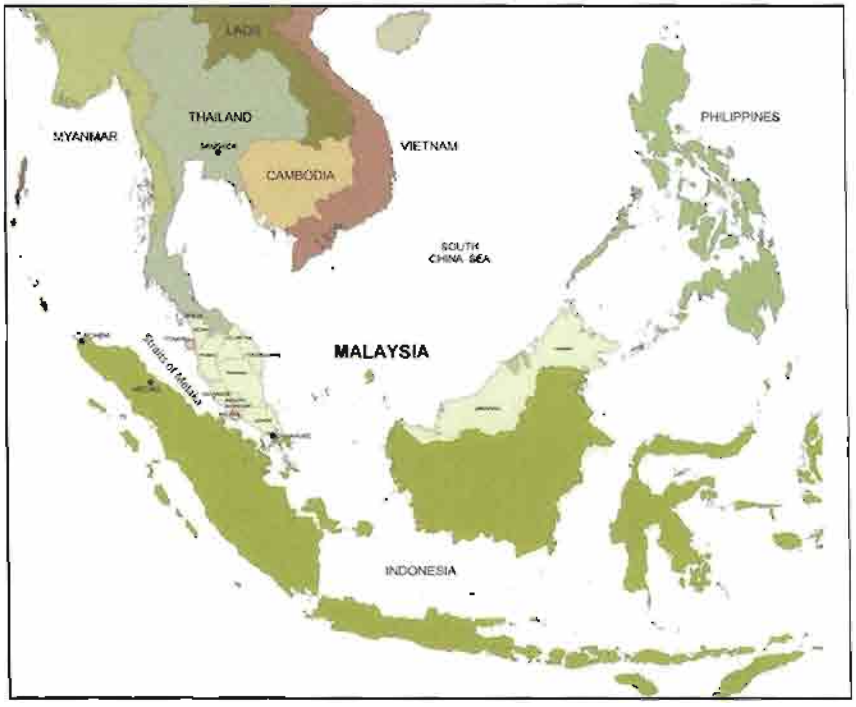
3.1.3 The Historic City of George Town

Grid reference

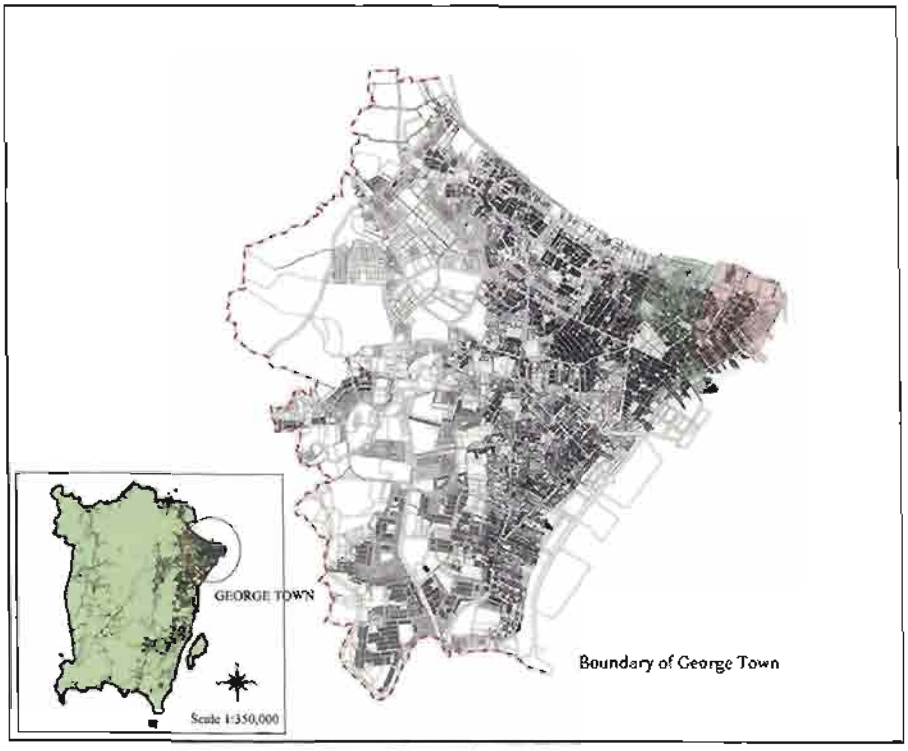
3.1.4 5.0° 25' 17" N
100.0° 20' 45" W

The area of the site proposed for inscription is 109.38 hectares with a buffer zone of 150.04 hectares.





Map 1: Location Plans showing Penang Island



Map 2: Key Plan - George Town

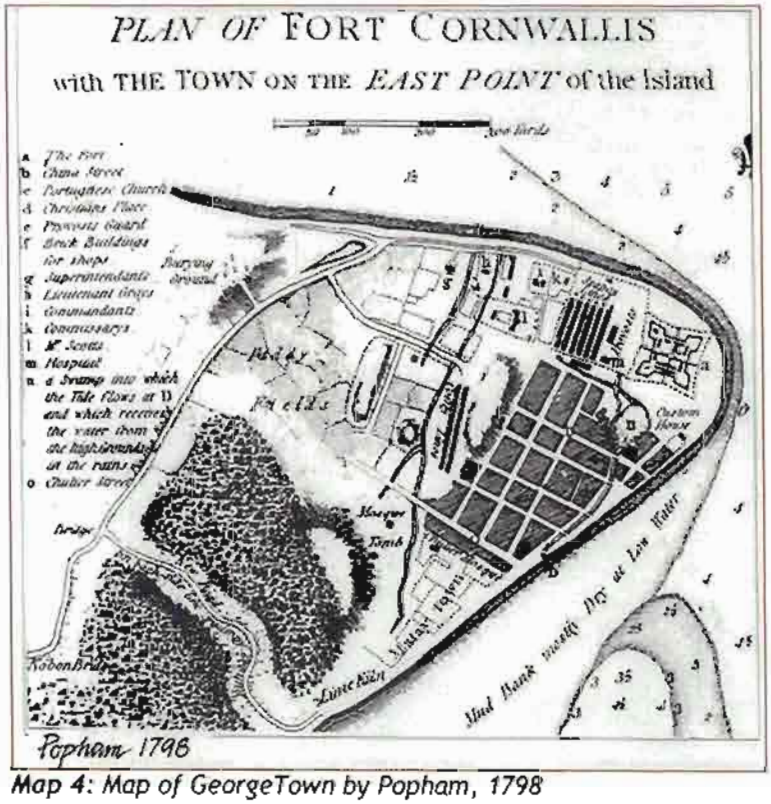
Map 3: *Aerial Photograph of the Core Area and Buffer Zone of the Historic City of George Town*

3.2 *Brief Description of the Site*

3.2.1 Early history of the Site

3.2.1.1 The island of Penang (original word Pinang, is the Malay name for betel nut, *areca catechu*) is situated off the west coast of the Malay Peninsula, at the northern gateway to the Straits of Melaka, within the Monsoon belt of Asia. Spared from the full impact of the monsoon winds and rains because of its location, it was able to provide a sufficiently sheltered position for traders and sea-farers.

3.2.1.2 It was from the site of the natural harbour and port at the cape, called Tanjong Penaga (named after the tree Penaga Laut, or Sea Penaga, *Calophyllum inophyllum*) by the local Malays, that the settlement emanated and the city of George Town eventually developed. George Town is spectacularly situated between the hills in the central and northern parts of the island and the sea on the north-eastern cape.



Map 4: Map of GeorgeTown by Popham, 1798

The settlement was originally created (1786) by British trader, Francis Light, who was responsible for laying out the original grid of streets. However, the positioning of key buildings, and the development of George Town during the first century after its founding could be attributed to the early migrant communities who found in George Town a place to make a living and begin a new life.

3.2.1.3 The 1798 Popham map (Map 4 above) shows the early topography and morphology of the settlement and it can be clearly seen that the town was built on land which was cleared of vegetation, levelled and filled.

3.2.2 Key areas and their character

3.2.2.1 The Historic City of George Town core area covers an area of 109.38 hectares bounded by the Straits of Melaka on the north-eastern cape of Penang Island, Lorong Love (Love Lane) to the North-West and Gat Lebuh Melayu and Jalan Dr Lim Chwee Leong to the South-West corner.

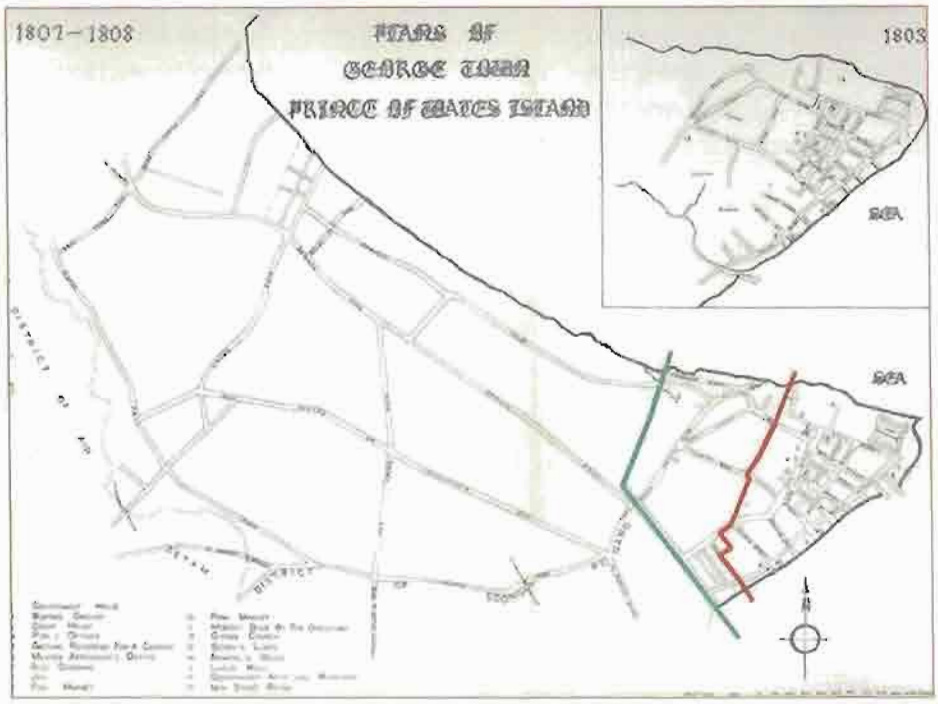
3.2.2.2 There are more than 1700 historic buildings within this Core Zone aligned on four main streets of Pengkalan Weld (Weld Quay), Lebuh Pantai (Beach Street), Jalan Masjid Kapitan Keling (Pitt Street) and Lorong Love and several perpendicular streets of Jalan Tun Syed Sheh Barakbah, Lebuh Light (Light Street), Lebuh Bishop (Bishop Street), Lebuh Gereja (Church Street), Lebuh Cina (China Street), Lebuh Pasar (Market Street), Lebuh Chulia (Chulia Street), Lebuh Armenian (Armenian Street) and Lebuh Aceh (Acheen Street).

3.2.2.3 The Core Area is protected by a Buffer Zone of 150.04 hectares, not including the sea buffer, bounded by the stretch of sea area around the harbour, Jalan Prangin to the south-west corner and Jalan Transfer to the North-West corner.

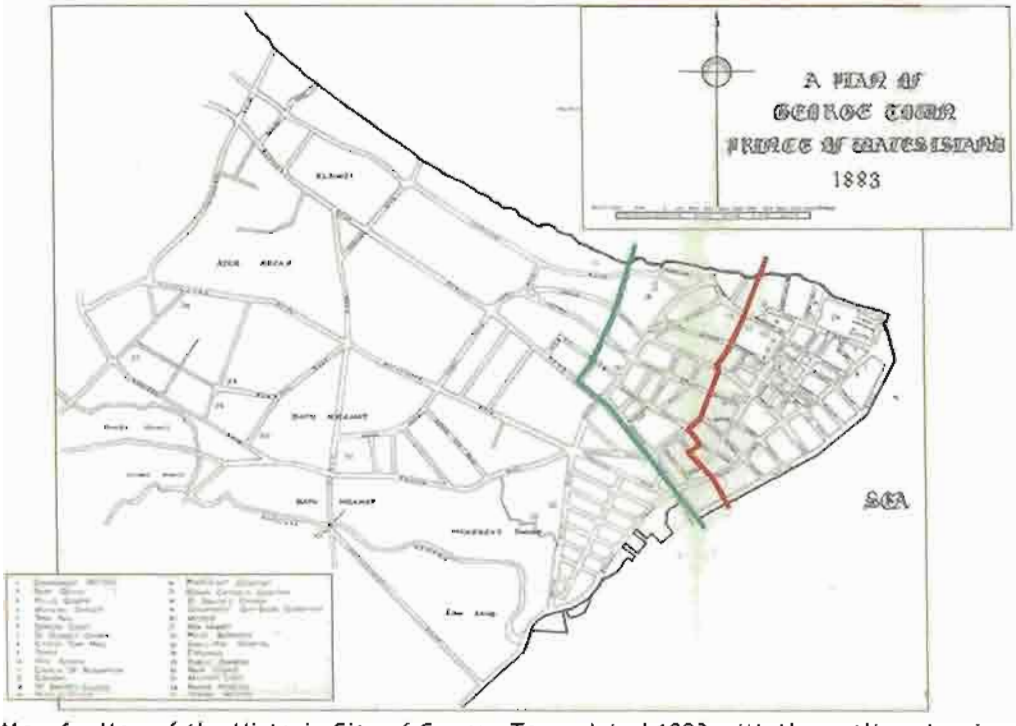
3.2.2.4 The Site corresponds to the historic inner city of George Town, encompassing a rich collection of historic buildings of different styles (see Maps 5 & 6).

3.2.2.5 The early settlers formed their own neighbourhoods or quarters. While the boundaries of these ethnic quarters were not clearly demarcated, they centre on certain streets or intersections where cultural practices and preferences of the different ethnic groups have created an impact on the development of the town.

3.2.2.6 The position of key buildings for the Chinese population followed closely their traditional and cultural orientation with mountains or hills to the rear of the building for a sense of security and the front facing the sea to allow for openness. The 'Malay Town' evolved around the wetlands leading to the Prangin Creek allowing for irrigation of *padi* fields as well as acting as a route for transportation. The Indian Hindu population settled close to their fellow Tamil speaking Indian Muslim community. The latter of whose mosque was located close to the Acheen Street Mosque of the early Arab and Malay Muslims of the Malay Town. The few Europeans living in town settled close to Fort Cornwallis, the administrative centre, and clustered around the 1818 St. George's Anglican Church with its north-south orientation rather than the typical east-west orientation of the northern hemisphere.



Map 5: Maps of the Historic City of George Town dated 1803 and 1807-08 with outline showing the Core Zone (red) ad the Buffer Zone (Green)



Map 6: Map of the Historic City of George Town dated 1883 with the outline showing the Core Zone (red) and the Buffer Zone (green)

3.2.2.7 The urban pattern of the site is an overlay of buildings set within open spaces and regular row development with vestiges of the urban village. The early buildings were set in large open spaces with ancillary buildings added as the need arose. Among important examples of this building layout are St. George's Church, the Supreme Court, Kuan Yin Temple, Kapitan Keling Mosque and private mansions on Light Street, most of which were destroyed during World War II and the land subsequently redeveloped. Examples of this legacy can still be found in the elegant mansions set within spacious compounds along Jalan Sultan Ahmad Shah (formerly Northam Road).

Campbell Street in the early 1900s (above) and today (below)

3.2.3 The Chinese town

3.2.3.1 The Chinese town is located within the grid of early George Town, with China Street as the primary axis and King Street as the secondary axis. Although no record of Chinese influence in early town planning exists, an analysis of the Chinese settlement suggests that the Chinese settlers chose to live within the town grid. They were particular in choosing the site based on social economy and *feng shui* principles. Respective dialect groups built their own associations, *kongsi* or temples as social centres and kept their regional dialect, customs, cuisine as well as art and architecture.

3.2.3.2 The most important building for the Chinese society is the Kong Hock Keong (founded c 1800), also known as the Kuan Yin (Goddess of Mercy) temple located at the end of China Street on a slightly elevated site and is seen in the 1798 Popham map (Map 4). The temple is sited with its back towards the central hills on the island and faces the harbour or sea with the hills of the mainland in the distance across the channel.

3.2.3.3 King Street, which runs perpendicular to China Street, has several institutional buildings and temples of less importance laid out. During the 19th century there were at least eight clan associations or *kongsi* on King Street and one on Bishop Street. Most of these institutions are located to the left of the Kuan Yin temple on the China Street axis demonstrating the superior status of the latter in the Chinese cosmic order. The network of *kongsi* includes the Cheah Kongsi, two Khoo Kongsi, Lim Kongsi, Tan Kongsi and Yeoh Kongsi, representing the five major Hokkien *kongsi*. This urban geography of clan temples and houses is a unique feature of the historic settlement of George Town.

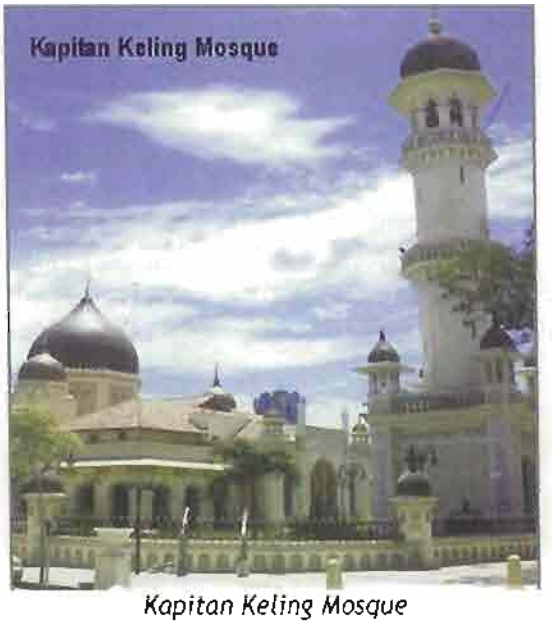
Kong Hock Keong, also known as the Kuan Yin (Goddess of Mercy) temple

3.2.4 The Indian settlement

3.2.4.1 Next to the Chinese town is the Indian settlement which extends to the two sections of Chulia Street where the Kapitan Keling Mosque (founded 1801) which is the centre for the Indian Muslim (*Chuliah*) community, and the Sri Mahamariamman Temple (built 1833) for the Hindus. The latter was built in accordance with the *salva agamas* with an antechamber, a hall, circumambient dome, surrounding walls and an entrance and a *gopuram*, which is over 23 feet high. It is from this temple that the celebration of Thaipusam starts every year.

3.2.4.2 Crowned with onion-shaped domes, the Kapitan Keling Mosque is the largest historic mosque in George Town. The original mosque was a rectangular building with a hipped roof, built on the site by the East India Company, but was enlarged several times. The present mosque with its British Raj style was designed by the German Eurasian architect, Henry Alfred Neubronner in 1910.

3.2.4.3 As development in the town became more intensive, rows of residential and shophouses were built on available land fronting the street, eventually hiding the earlier buildings and their compounds. Examples of this overlay can be seen in Chulia Street where the early bungalows can be found behind the later shophouses. This building layout was followed by the Chinese *kongsi*, where the temples were set within an open space surrounded by shophouses. For the *kongsi* and temples, this arrangement of buildings provided a screen of privacy for members of the clan or society in the early days, to assemble or hold meetings out of view of the police and others.

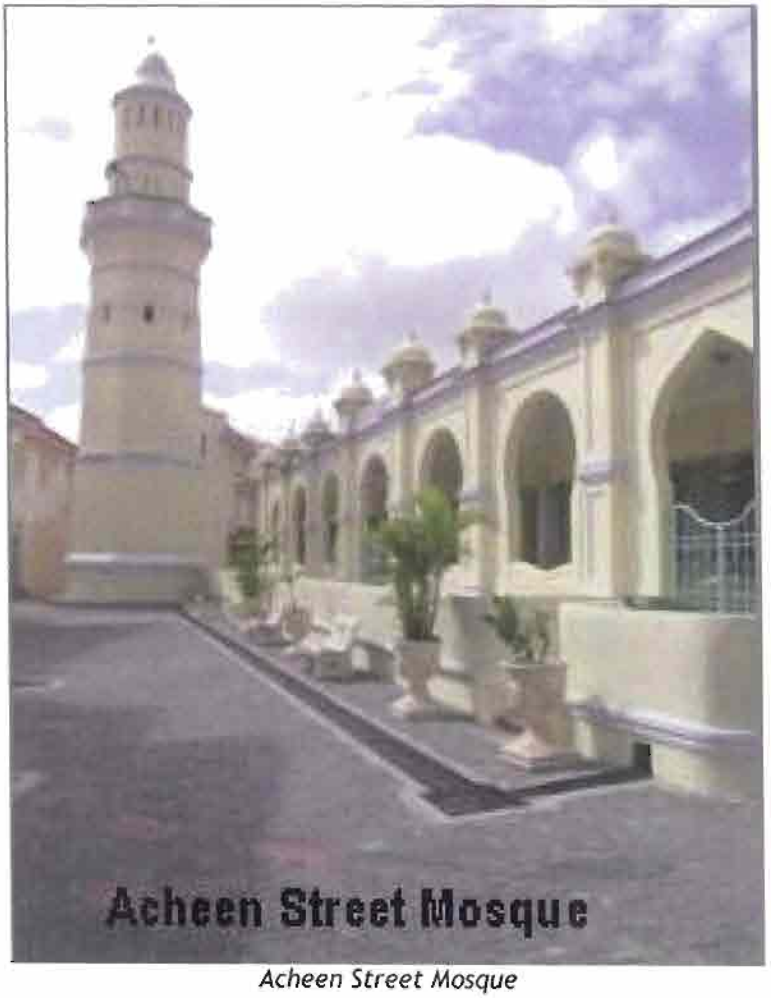


Kapitan Keling Mosque

3.2.5 The Malay town

3.2.5.1 Further south in the Malay town which evolved around the Prangin River and the southern part of Chulia Street, is the Acheen Malay Mosque which was founded in 1808 by Tengku Syed Hussain, a wealthy Arab merchant prince who became the Sultan of Aceh. Until the 1970s when the Muslim pilgrimage to Mecca was made by ship rather than by airplane, Acheen Street was the centre for the *haj* travel for pilgrims from North Sumatra, Southern Thailand and the northern states of Peninsula Malaysia.

3.2.5.2 The Acheen Street Mosque has an octagonal-shaped minaret following the 16th century Moghul architecture common in old mosques found in Aceh. The mosque together with the tomb of its founder is marked in the 1798 Popham map as a landmark of the Malay township; it was the first Muslim urban parish and the earliest centre of spice traders and Malay entrepreneurs on the island.



Acheen Street Mosque

3.2.6 The Harbour Area and the Clan Jetties

3.2.6.1 The warehouses and godowns near the waterfront extend from Beach Street to Weld Quay with two street frontages. The warehouses were located behind the offices that front the main street. The streets extend from the waterfront jetties (ghauts) into the town's commercial centre. Weld Quay extends from Swettenham Pier to Prangin River, linking ghauts that provided jetties at each end.

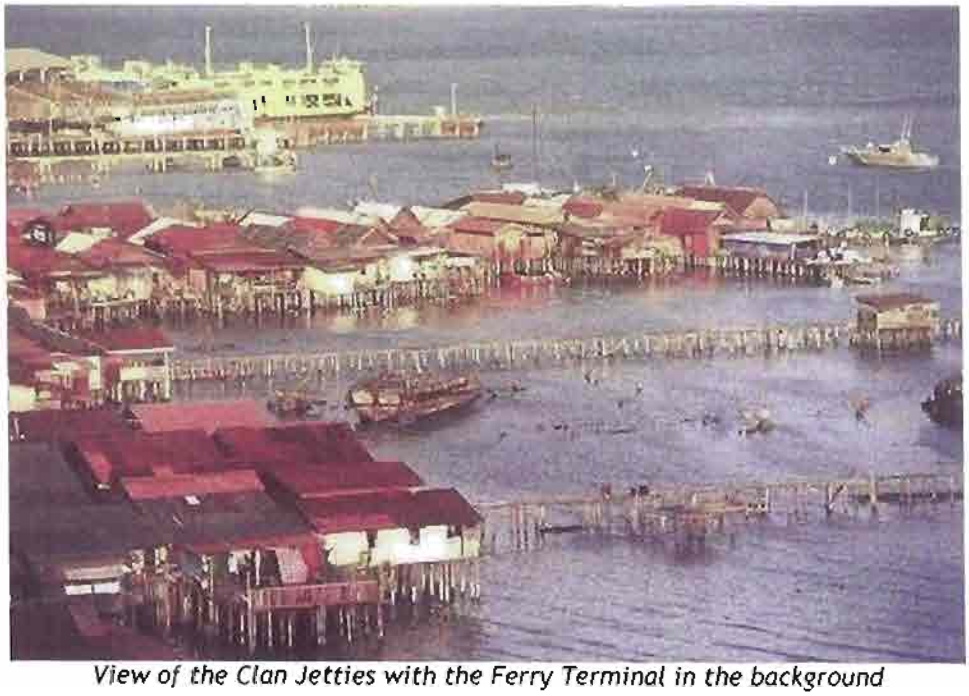
3.2.6.2 The Penang harbour in its heyday had a number of piers: Victoria Pier (1888), Church Street Pier/Railway Jetty (1897) and Swettenham Pier (1904). The Raja Tun Uda Pier (Ferry terminal) was opened only in 1959.

3.2.6.3 During the 1880s, a stretch of seafront was reclaimed and named after Sir Fredrick Weld, Governor of the Straits Settlements (1885-87). Offices and godowns were built on the new waterfront in the distinctive Anglo-Indian style typified by colonnaded arcades. They housed the offices of European firms that were shipping agents, general importers and tin refiners like Boustead, Behn Meyer, Macalister & Co. and Patterson Simons. During World War II, many of the fine buildings near the harbour were bombed and destroyed, including the Government offices on Beach Street and Downing Street, Victoria and Railway Piers.

View of the harbour area along Weld Quay

3.2.6.4 While the Penang harbour continues to be an important waterway, the harbour front activities have changed due to relocation of cargo handling and containerization to the expanded port facilities on the mainland at Butterworth and Prai. The Penang Bridge from the island to the mainland spans 11.5 km. over the southern channel carrying its full capacity of vehicles. However, the ferry remains an important transport link to the mainland, carrying both vehicles and passengers from George Town to Butterworth. Both Swettenham Pier and Church Street Pier continue to be used as passenger cruise terminal and marina respectively.

3.2.6.5 The clan jetties represent a unique form of settlement unlike similar "water villages" elsewhere as each community from each jetty comprise members of the same clan with the same surname, such as the Lim, Chew, Tan, Lee and Yeoh jetties. Since 1969, the residents have been given special permission to occupy the site in the form of "Temporary Occupation Licence" for each of the premises they occupy. The timber jetty housing, numbering 249 premises, built on stilts on the seashore, spread over an area of approximately 16.8 acres. The houses are arranged in a "fishbone" layout with the jetty built of timber planks serving as the major spine for access and communication. Typically, a temple, housing the deity brought from the clan's home village in China, is sited at the front or rear of the jetty. Each of the jetty clan communities has set up a system of self-management to look after the security, maintenance of common areas and movement of heavy vehicles.



View of the Clan Jetties with the Ferry Terminal in the background

3.2.7 The Civic Precinct

3.2.7.1 Immediately west of Swettenham Pier and south of Fort Cornwallis were the government offices and administrative buildings. This area was known as the "Government's Quadrangle" or King Edward Place. King Edward Place ends with the Victoria Memorial Clock Tower, built in 1897 by a prominent Chinese businessman, Cheah Chen Eok, to commemorate Queen Victoria's diamond jubilee. The tower now stands on a small roundabout that opens to Beach Street on its south, Light Street on its west, Jalan Tun Syed Sheh Barakbah on its north and King Edward Place on its east.

3.2.7.2 A 12-storey government office built by the Public Works Department replaced the former building destroyed during World War II. A remaining section of the government quadrangle now houses the Syariah Court.

3.2.7.3 Among the other major public buildings are the State Legislative Assembly building (formerly the Magistrates Court), Municipal Council buildings, the Town Hall and City Hall (at the Esplanade), Supreme Court Building at the end of Light Street, and the Dewan Sri Pinang (Penang's first auditorium) and Bank Negara (National Bank) the latter two of which were built in the 1960s. The Esplanade, an open field facing the north beach, and its promenade was George Town's main social and recreational centre.

The City Hall which lies adjacent to the Esplanade

3.2.8 The Historic Commercial Centre

3.2.8.1 The historic commercial centre follows the original grid laid out in the 18th century, and is framed by Light Street, Beach Street, Chulia Street and Pitt Street, the first two converging at Fort Cornwallis. Covering an area of approximately 18.6 hectares, it is subdivided into 18 rectangular blocks, all of unequal dimensions. It is segmented into banking and trading areas related to port activities.

3.2.8.2 On the northern section of Beach Street are neo-classical style buildings that house the Standard Chartered Bank, the Algemene Bank Nederland (ABN Bank) and the HSBC Bank Berhad which was reconstructed after World War II in a late art deco style.

3.2.8.3 At the turn of the 19th century, the northern section of Beach Street and its adjacent Bishop Street were the "high streets" where European stores and stores selling exclusive goods were patronized by the European community and Penang elite. A remarkable number of corner coffee shops cater to the office workers reflecting the role of this quarter as a business district.

3.2.8.4 Another distinct segment of this commercial centre is the shopping area of the Tamil Indians who are mainly Hindu. This area, called "Little Madras" but today is referred to unofficially as "Little India", is centred at Market Street and adjacent Penang Street.

3.2.8.5 China Street and King Street are respectively the main commercial street and social centre for the Chinese community within this quarter, as described earlier.

The ABN-Amro Bank (left) and the OCBC Bank (right) on Beach Street which have been restored

3.2.9 Other features

3.2.9.1 Outside the main historic commercial centre are largely residential quarters of terrace houses and shophouses, interspersed with bungalows.

3.2.9.2 The Prangin Canal forms the southern limit of early 19th century George Town. The canal was built from the site of the original Prangin River which was filled in the 1880s. It is joined to another drainage canal at Transfer Road which was appropriately named "Boundary ditch" in the 19th century. The two canals thus logically form the southern and western limits respectively of the nomination site for World Heritage.

3.3 Architectural Style

3.3.1 Throughout George Town's urban history, the myriad cultures which traded with, and settled on, Penang Island brought building styles from all over the world. These influences stretched from Melaka (with Portuguese and Dutch styles), Junk Ceylon (Phuket), Kedah and Aceh to China, India, Europe, America and the Arab world. The early architecture of the island therefore formed from the amalgam of cultural values, ideas, traditions and memories of the immigrant and indigenous builders adapted to the availability of materials, transport and the need to live comfortably in a tropical climate.

3.3.2 The site chosen by Francis Light for the setting out of the town grid was mainly swamp land. The indigenous Malay style timber stilt building form was initially used until the land could be properly drained. By the 1790s, easily available timber from the mangroves on the coast, *bakau* (*Rhizophora* species) trunks, were used to form solid platforms beneath the soft brick and lime mortar columns and walls of more permanent structures which started to appear.

3.3.3 Originally restricted to one or two low storeys, improved drainage allowed buildings to increase in height providing better ventilation. Building widths were dictated by the availability of materials and method of transport; early terraced buildings would typically have a frontage of twelve feet between party walls. This was later increased to sixteen to twenty feet depending on the local hardwood beams for walls and roof construction and the wealth and status of the owner. The depth of the buildings was dependant on the size of the land.

3.3.4 The importance of keeping interiors cool and well ventilated was addressed by each of the builders in turn who followed the traditions of their home lands. As materials and fashions influenced, the building styles changed, but their form remained a reflection of their uses.

3.3.5 Building materials

3.3.5.1 These included granite and terracotta tiles and later, decorative cement tiles while the upper stories had floors of local timber planks. Soft burnt clay bricks plaster with lime mortar jointed walls with lime or *chunam* plaster and wash applied as a breathable skin allowed moisture to rise from the base of the walls and evaporate.

3.3.5.2 Early shutters were simple framed timber boards; later, these took on the embellishments and traditional carvings of the culture of their builders and users. The openings of tall, door-sized shutters which rose from the floor level were also embellished with decorative carved balustrades. These later evolved in air vent spandrels below shorter shutters in the Traditional Chinese shophouses and carved balustrade panels of the Straits Eclectic shophouses.

3.3.5.3 Open fanlights above the door and shutter openings allowed cooling breezes to move through the building. Doors were again often carved, the outer door with sections of lattice and open figures and landscapes allowing both ventilation and a secure but private view of the street from within, and the inner, solid pivoted doors which were barred only at night against intruders. In later refiguring of entrances for commercial use, horizontal timber bars, incorporated into a sliding panel across the entrance between the inner solid doors and the outer half doors, were traditionally used by the Cantonese and can still be seen in Cintra Street and Rope Walk.

3.3.5.4 The early timber and brick building used easily available *attap* (palm leaf) roofs but after a series of devastating fires, unglazed terracotta roof tiles were introduced possibly as early as 1787. These came in a variety of forms, the rounded 'pan-tiles', possibly influenced by the roofs found in what was once Portuguese governed Melaka, the Indian equal shaped 'v' shaped tiles, the Chinese wide shallow 'furrow' tiles and semi-cylindrical 'ridge' tiles used mainly for Chinese temples. Marseilles tiles were introduced in the 1900s and became increasingly popular after World War II.

3.3.6 Ornamentation

3.3.6.1 The multicultural heritage contributed to the eclectic mix of ornamentation - the carved wood panels and fascia boards of the

indigenous Indo-Malay forms; the elaborate mythological and superstitious images of the Chinese, the domes and arches of Moghul India and the neo-classical elements of British architecture of the Georgian and Regency periods.

3.3.7 The Indo-Malay Bungalow

3.3.7.1 Early bungalows took their cue from the building methods of the indigenous Malays, and were raised on stilts and of timber and *attap*. With better drainage and the introduction of brick, made and used by Indian convict labour, a building form evolved from the Malay *bumbung lima* (five ridge roofs) house found mainly on the west coast of the Malay Peninsula. The name describes the form of a rectangular house plan with one main horizontal roof ridge and four descending corner ridges which was adapted by the Arab and Sumatran Muslims living around the Acheen Street Mosque and became the building form used around Argyll Road, Chulia Street and Burmah Road, a form which later influenced the European Anglo-Indian form.

3.3.7.2 Later, timber stilts were replaced with brick columns and walls which in turn supported timber floors above and allowed cool air to flow up through the gaps in the floor boards. The main walls of the first floor were composed of timber frames with continuous pairs of louvered shutters of door height, with decoratively carved balustrades within the openings. Carved or louvered panels above the shutters allowed for ventilation when the shutters were closed. Above the frame of the shutters was the timber wall plate, supporting the Indian tiled hipped roof. This type of housing can still be found clustered around or close by the older mosques, staggered in their setting to allow airflow in and around the properties as in a rural *kampong* (village).

3.3.7.3 This style was adopted by the Jawi Perakanan in the 1850s but here the first floor was reached by external stairs to one side of the main building, leading to a small platform inspired by the traditional *serambi* (verandah) of a Malay house, and covered with a large pitched roof with decorative lattice work to the upper parts, to form 'walls'. The bottom flight of stairs were constructed from masonry decorated with ceramic and cement tiles, a form known as Melaka Stairs, while the upper section was timber with finely carved flat balustrades, bargeboards and fascia boards. Shutters were divided into a lower section ending at balustrade height which was solid while the upper section was louvered and arched fanlights above the shutters allowed for permanent ventilation. The roof was tiled with Indian tiles.

Syed Alatas Mansion (Anglo-Indian Bungalow typology)

Shophouse Typology

- Early Shophouse Style (1800-1850's)

No. 13, Queen Street

- Transitional Style (1840-1900's)

No. 27, Green Hall

Shophouse Typology

- Early Straits Eclectic Style (1890-1820's)

No. 88 & 90, Armenian Street

- Late Straits Eclectic Style (1920-1940's)

No. 118, Armenian Street

3.3.8 The Anglo-Indian Bungalow

3.3.8.1 The Anglo-Indian bungalow was first developed in India in the 17th and 18th centuries. The prime example of this style is Suffolk House, built in the late 1780s, which demonstrates the fusion between the British Palladian Revival during the Georgian and Regency periods and the needs for comfort in an equatorial region.

3.3.8.2 Brick was used for walls and both floors and typically, these bungalows had a projecting central bay and porch. An example is the Government House (built 1804) at Light Street Convent in the core zone, and the Aloes, one of the original European residences along Northam Road (now Jalan Sultan Ahmad Shah).

3.3.8.3 The Indian Muslim merchants soon adopted this style and a premier example is the Syed Alatas Mansion on Armenian Street in the core zone. Arched louvre shuttered opening, with turned balustrades and embellished cartwheel fanlights, pierce the brick and lime plastered walls. The floors are expressed by large stringcourse moulding and corners emphasised by pilasters. Decorative fascia boards typical of the Indo-Malay bungalow express the ethnicity of the original owner.

3.3.8.4 The porte-cochere projecting from the central bay of the bungalow provides both the required emphasis and shelter for carriages or pedestrians below and a further roofed ventilated space above. The tall main door into the building, below the porte-cochere, enters into a central hall flanked by rooms on either side.

3.3.8.5 The front and rear portions of the building open the full width of the space allowing ventilation into the hall and providing an area to one side of the front door for timber stairs, an arrangement contrary to the principles of *feng shui*.

3.3.8.6 Three openings on the front façade of the porte cochere follow the Anglo-Palladian Georgian traditions. The triangular gable end of the porte cochere roof is embellished with mouldings and ornament as in the pediments of British Regency Greek-Revival of Nash at the turn of the 19th century, although using images and forms relevant to the Muslim tradition of ornamentation.

3.3.9 The Shophouse

3.3.9.1 The predominant form of building in George Town is the shophouse. From its beginnings the ubiquitous terraced shophouse developed its simple early form into ornamented confections for the prosperous elite. The later long airwell shophouse form was thought to be based

on the traditional Chinese courtyard house though reduced in width in the urban setting. As a basic element in Chinese architecture, for both practical and semiotic needs, the airwell provided light and ventilation whilst representing the Yin (void), the enclosed building provided shade and shelter which represented the Yang (solid) in feng shui.

3.3.9.2 This form has been found in southern China and subsequent Portuguese, Dutch and English colonisation brought with it 16th to 19th century European planning principles as can be found in Dutch-Indonesia and Melaka, British Singapore, Malaya and Burma. The eventual shophouse form in this region was reintroduced back to southern China during the early 20th century, especially to Guandong and Fujian provinces.

3.3.9.3 In the interest of economy of land and building materials, the party-wall shophouse form was built for a multiple of different uses - religious, commercial, residential and mixed commercial and residential. Terraced rows of shophouses were built perpendicular to the roads. Each separate unit was divided by a wall shared with the adjoining neighbours. Twelve to twenty feet in width, the early shophouses were not more than 40 feet deep. However, as they developed, their length increased, often to over 100 feet by the end of the 19th century.

3.3.9.4 A covered walkway for public use, typically five feet in width, was created by the ground floor being set back from the street edge. Colloquially, this verandah became known as "kaki lima" (five foot way). The first floor façade would then be supported on columns along the street edge with the ground floor party walls ending at the recessed façade, allowing a continual passage below the front portion of the first floor. Building by-laws introduced in 1822 imposed the inclusion of the five-foot way in building forms. A possible further influence of the five foot way was the single storey 'bamboo house' of China brought to Southeast Asia from the 17th century.

3.3.9.5 Depending on the function of the shophouse, the ground floor façade would either be open between the two party walls for commercial use, secured with shutters at night, or a solid brick wall pierced by a tripartite arrangement with a central door opening flanked on either side by window openings, above which would be further ventilation openings. The decoration and patterning of the mouldings around these opening and the dressing of the opening themselves varied according to the culture and traditions of those who built or used the premises. They changed too as influences and fashions restyled the

semiotics of the ornamentation into more frivolous decorative features. However, the tripartite rhythm of these elements remained. The upper storey also evolved in form as well as decoration and this became a more marked indication of the period of shophouse design.

3.3.9.6 The earliest brick shophouses of George Town of which a few still remain in Queen Street and Love Lane were simple in construction. Shorter than their later counterparts, they comprised a single pitched roof with the ridge perpendicular to the party walls. The ground floor façade was usually of brick with a central pair of timber doors flanked by simple rectangular windows with shutters in heavy wooden frames on either side. Very little ornamentation or carving was incorporated. On the first floor façade, the space between the dressed first floor beam and the roof beam was filled by a short timber wall above which solid shutters covered the opening between the wall and the dressed roof beam.

3.3.9.7 Internally the roof beams were often of natural form and the underside of the tiles exposed as can be seen in houses along Queen Street. There were not gutters and the open street drain and backyard drain were essential elements in handling rainwater flow.

3.3.9.8 The ground floor was one continuous level with the staircase cutting across the width below the main ridge of the roof. The remaining space would be determined by the cultural and traditional needs of the occupants. A large open section to the rear was partly covered with a tiled roof or first floor terracotta tiled balcony used for cooking. The open back area allowed for the collection of rainwater in either jars or granite reservoirs and used for bathing. Night soil was collected though the back except for those properties which were built back to back with no access thorough a back lane which meant the collection occurred daily though the shophouse.

3.3.9.9 Until the mid 19th century, the population of George Town was predominantly Indo-Malay. This was reflected in the styles and forms of architecture used. As the Chinese population grew and became more dominant, their influences and cultural requirements were reflected in the architecture of the urban landscape. The early traditional Chinese shophouse was longer than the early shophouse form, often over 100 feet, and this necessitated the introduction of airwells for ventilation and subdued light. Two pitched roofs, to the front and back of an airwell, also required a third smaller roof over the corridor to the side or on either side of the airwell, against the party walls, which allowed passage through the length of the building without getting wet. Rain from the gutterless roofs of the inner

airwell would fall to the ground floor which was sunken at this point and usually lined with granite slabs. The water was then channelled through to the front or back external drains and this arrangement helped to cool the building interiors as well as provide a primary reservoir in heavy monsoon rains, helping to avoid external flooding.

3.3.9.10 The tripartite grouping of door and windows remained on the ground floor but further ventilation requirements necessitated the incorporation of openings above the windows which took on significant cultural forms. The first floor façade became more sophisticated with the short timber wall above the dressed floor beam being replaced with a masonry wall often shaped with three indented panels and frame-like moulding in plaster around each indent. These spaces were also used as vents by inserting Chinese green glazed ceramic ventilation tiles or timber grilles. The shutters became taller and louvered, as in the Indo-Malay bungalows, traditionally stretching between the two party walls with pilasters rising on either side. Above the shutters were sometimes two beams, one that supported a decorative frieze either painted with tales of Chinese mythology or the ceramic cut and paste shard work, "*chien nien*", to support the roof battens and terracotta tiled roof. The houses of Seh Tan Court and Cannon Square, built in the 1850s, remain prime examples of this style.

3.3.9.11 By this time, clear elements guided by *feng shui* began to affect the physical form of the shophouse. As the land was comparatively flat, the need to place a building with its back on a hill was achieved by raising the floor level by one step progressively through the building, usually in line with the airwell beam furthest to the rear of the building. The overall increased height required a longer staircase and so the position changed from running across the space to running parallel to the party wall and airwell void. The staircase itself rose from within the building and faced the front, thus only the underside was visible upon entering the second space. The party walls dividing the Early Traditional Chinese shophouse were built to rise above the roof tiles dividing the ridge of the row, also serving to prevent fires from spreading between the neighbouring shophouses. The styling of the gable end form differed according to their origins in southern China, often developing beyond the basic shape of the five elements.

3.3.9.12 The form of the Late Traditional Chinese shophouse was an expansion of the Early Traditional, through height and decoration. Internally the function remained very much the same. The front entrance opening into the ceremonial or ancestral hall used by the male members of the household and their guests were screened from the remaining interior used by the females and children. The kitchen

remained to the rear and internal screens of carved timber and lattice work afforded both privacy and through ventilation and derived the overall interior space into smaller units or rooms.

3.3.9.13 The underside of the staircases became embellished with timber-pattterned mouldings, as did the ceiling panels on the first floor with the ground floor retaining the exposed joists as a ceiling. Large cupboards with glazed door panels, decorated with Chinese cloud motif beadings were inserted into the cool brick walls and exaggerated with heavy lime plaster frames as an indication of prosperity.

3.3.9.14 The Chinese air vents were replaced with cast iron filigree work from Scotland. The continuous row of wooden louvered shutters was either topped with panels of fixed louvres or glass. The tall pilasters followed the new emphasis on height and became decorated with lime mouldings, broken by a stringcourse to emphasise the first floor and rooflines.

3.3.9.15 As the shophouse became the dominant urban form, urban bungalows took up elements of their composition. The bungalow at 32 Stewart Lane, set between two rows of shophouses, adopts the Anglo-Indian bungalow form and yet incorporates the full width shuttered front for the upper portion of the porte cochere and the Chinese tripartite entrance form for the ground floor, set back from the main façade thus creating a five foot way. The two first floor openings on either side of the porch are covered by separate pairs of louvre shutters, door height, with Georgian fanlights and arched moulding made from lime plaster, thus creating a Sino-Anglo-Indian bungalow. This new form of eclecticism was also expressed in the first floor façade of the shophouse which took on the appearance of the Anglo-Indian central bay above the porte cochere by replacing the continuous row of shutters with three louvre-shuttered openings and arched fan lights which can be seen along Church Street as well as many properties along Muntri Street and Love Lane.

3.3.10 The Courtyard Mansions

3.3.10.1 At the turn of the 20th century, the fashion for the European bungalow to be set within extensive gardens outside of the urban centre began to appeal to the wealthy Chinese and Eurasians who toyed with the idea of moving out from their street front shophouses to a life behind gate and walls. Whilst the European bungalow was moderate in terms of decoration, the new Chinese elite continued to indulge in the patronage of British High Victorian and Edwardian ornamental frivolities which were first implanted on shophouse

architectural forms. With the introduction of European architects and engineers and later the Western trained local architect, bungalows took on an eclectic style mixing forms and ornamentation from a myriad of influences both existing in Penang and newly imported. Leith Street offers several examples of late 1880s early eclectic bungalows where the traditional Chinese courtyard house still dominates the plan. Built mainly by Hakka millionaires in contrast to the wealthy, predominantly Teochew and Straits Chinese elite who were the main developers of the style in Singapore. In Penang, the Straits Chinese remained in elaborate shophouses and only later evolved the fashion.

3.3.10.2 This early eclecticism should be known as Sino-Anglo-Eclecticism and Leong Fee's Mansion and what is now the Cathay Hotel at Leith Street are elegant examples of this cultural mixture and clearly encouraged the eclecticism of Penang. The Cathay Hotel follows the external appearance of a porticoed and balustraded late Victorian, neo-classical baroque mansion with its heavy classical pediments and ornamentation. However, this was merely a façade behind which lies the form of a Chinese courtyard house. Leong Fee's Mansion avoided the central courtyard and instead brought light into the centre of the building and two smaller courtyards flanking either side of the central hall.

3.3.10.3 Directly opposite these two is a more subtle example built by Cheong Fatt Tze, also a Hakka Chinese millionaire. Although it is a fine courtyard mansion with both the internal and external appearances true to the Chinese form and style, European influences are seen in the use of Scottish cast iron columns and balustrades and cast iron capitals; and Art Nouveau stained glass in the central bay.

3.3.10.4 The Late Traditional Chinese shophouses inevitably evolved into a distilled version of Straits eclecticism and whilst the villas favoured more European decoration, the shophouse continued to be embellished with both the traditional shard work, "*chien nien*", painted friezes and Europeanised lime mouldings, swags and cartouche, together with 'egg and dart' stringcourses and an indulgence for stylised Corinthian or composite columns. New materials were also introduced in the form of highly decorative tiles from Europe and Japan, and used as dado panels along the ground floor facades.

3.3.11 Chinese Kongsi House

3.3.11.1 The *kongsi* is one of the most enduring outcomes of Chinese immigration. They were formed as multi-aid associations to look

after the welfare of immigrants from particular Chinese dialect groups, people originating from the same district or clan or those practising the same trade. The functions of the *kongsi* varied but the basic spaces needed were similar: a meeting hall for members to gather and a prayer hall with altars for the worship of ancestors.

3.3.11.2 There is no standard form of *kongsi* buildings, the chief determinant being the financial capacity of the association. The more affluent groups would basically model their *kongsi* after the style found in their hometowns, with adjustments to the local site. Among the various groups, the Cantonese built district associations and followed more strictly traditional Cantonese architecture. These buildings are found along King Street, Penang Street, Chulia Street and Muntri Street. Hokkien Chinese immigrants who settled in the area south of Chulia Street after the mid-19th century formed a special type of settlement where their *kongsi* temple was surrounded by shophouses belonging to the same clan. It is an urbanised mono-surname village brought over from China and adapted to the colonial town plan.

3.3.11.3 There are five clans of major surnames in George Town, namely Cheah, Yeoh, Khoo, Lim and Tan. The Lim and Tan erected Kongsi temples transplanted from southern Fujian (*Ming Nan*) - typically they be courtyard houses with two halls, two corridors and an air well in the centre. The elaborate curved roof is characterised by a curved ridge ending in a swallow tail and decorated with "*chien nien*". The Cheah, Yeoh and Khoo Kongsi, on the other hand, built magnificent *kongsi* temples that showed a certain degree of integration with the local context. The double storey clan house is a synthesis of an Anglo-Indo-Malay bungalow and a *Ming Nan* temple with the prayer pavilion attached to the main hall beautifully adapted from the central porch typical of an Anglo-Indian bungalow.

3.3.12 Chinese Temples

3.3.12.1 According to "Chinese beliefs and culture, the worship of deities and ancestors are equally important. The houses of worship and ancestral halls are not much different from the ordinary traditional houses in China except in terms of scale, degree of ornamentation and *feng shui* dimensions. Hence a basic one or two hall building with an internal courtyard or airwell, usually three bays wide, would serve the purpose. The front hall could be the lobby, while the second hall facing the courtyard would be the main hall with an altar or shrine. An alternative layout would be a main hall flanked by two wings with a prayer pavilion sometimes attached to the front hall, a form more common for Hokkien temples.

3.3.12.2 The roofs display strong proportions and shapes, always giving visual identify to the built environment. The dominant element at the top is either the curved roof of the temple or the extended gable wall with multi shapes of gable end. There are two basic roof shapes. The first is the half-pitched and half-gable roof, known as *Xie Shan*, commonly found in the prayer pavilion of Hokkien temples or clan houses such as the Khoo Kongsi. The other is a gable roof with solid walls at two ends, known as Yin Shan, and is the most popular roof form found in Penang, used both in Chinese public buildings as well as residential and commercial buildings.

3.3.13 Architecture of the Government

3.3.13.1 The simplicity of the former Magistrates and Police Courts on Light Street seemed too Spartan a style for the new government buildings of the 20th century. The Town Hall (built 1880) was extended and refashioned in 1906 following the building of the City Hall (1903) and evolved a more classical form of European style and ornamentation. The Penang Free School (built 1896 and 1906), now the State Museum, shows influences of Flemish Renaissance, revived during High Victorian architecture in England.

3.3.14 The Terraced House

3.3.15 By the turn of the 20th century, following outbreaks of the plague, cholera, malaria and small pox due largely to massive overcrowding and unsanitary conditions of the urban centre, new building ordinances were introduced matching the more health conscious codes developed in Britain. Back lanes were created to allow access for the night soil collection from outside rather than through the shophouses and a new form of residential building was introduced. The shorter 'terraced houses' were similar in footprint to the Victorian terrace of England's suburbs of the 1890s. The form returned to the Early Shophouse plan often with the staircase across the width, the overall height having been reduced from the Late Chinese Traditional Shophouse, though internally the *feng shui* elements continued to be present in the form of screens and positions of openings. This change in building size in turn affected the middle-class family structures in particular. Clear examples of the terraced house can be seen along Nagore Road and Katz Street. Set back from the street, their plan included small compounds behind low shanghai plastered walls along the street edge. The indented ground floor façade no longer provided a five foot way for public use, but instead a sheltered loggia for the residents. Thus a pavement was introduced into the language of the street, becoming a common feature of the suburbs changing the urban form and social space once provided by the ubiquitous five foot way.

Cheong Fatt Tze Mansion (Courtyard Mansion typology)

Khoo Kongsi, one of the most enduring outcomes of Chinese immigration

3.3.16 The long Straits Eclectic Shophouse continued to be built for residential use though it would often incorporate the front wall, gate and small compound as well as the required back lane. These shophouses became highly decorated though more often in lime plaster work rather than the shanghai plaster, more popular for terraced houses, mixing traditional Chinese motifs with European.

3.3.17 The choice and mixture of styles used in new buildings and embellishment of existing ones were directly related to the exposure of the middle and upper classes through education, communication and the wide network for trade. Penang's landowners readily adopted new architectural forms, uses and technologies. As an example, by the early 1920s, with the popularity of cinema entertainment came the influences of American cinema architecture, the Art Deco Style and its hybrid form, the Shanghai Art Deco.

3.3.18 Characteristic of the Art Deco Style was the emphasis on height and even if the buildings were only one or two stories, the vertical was emphasised through decorations often culminating in a flag pole as the uppermost point, as can be seen on shophouse facades along Campbell Street. Typically the Late Traditional Chinese and Straits Eclectic shophouses were also tall, thus the style and form were compatible and although in building materials terms vastly different, it did not disturb the existing lines of the older streetscape nor the cultural meaning of the spaces and openings, retaining a comfortable homogenous environment.

3.3.19 Not all new innovations were for Penang's elite residents. Opposite the Kapitan Keling Mosque, two mansion blocks were built on *Waqf* land (properties owned by the Muslim Endowment Board). The first, built in 1934, provided commercial accommodation at street level and two floors of residential accommodation above. Fashioned in American Arts and Crafts Style with an overhanging terracotta roof, it exposed fair faced brickwork and tall chimneys for the extraction of cooking fumes, necessitated by the layering of accommodation incorporating both European and Moorish elements. This formula was so successful it was used again in a second *Waqf* block in the late 1930s, and this incorporated elements of the International Style. Built for a Muslim rather than a Chinese population, the cultural form of the interior was more comparable to European buildings of similar use. A third block on Kampong Kolam was developed where the five foot way was raised into layers above the street with housing units inset from the main façade to gain shade, shelter and ventilation, and this was to become the prototype of the 1950s housing blocks.

3.3.20 The International early Modernist Style which began in Europe prior to Art Deco, began to appear in George Town much later, possibly from trading links with Dutch Indonesia. The introduction of reinforced concrete meant upper storeys could be cantilevered to produce the shelter for the five foot way beneath thus removing the

colonnade but it was not until the introduction of air conditioning in the 1940s was this style fully exploited as new technology meant the tropical climate no longer dictated the building form and architects were at liberty to explore new design aesthetic, free from local climatic needs. Nevertheless, cultural elements continued to dictate the placing of buildings and interior arrangements.

3.3.21 After World War II, a Straits Eclectic Style merged with Art Deco, as Art Deco merged with the International Style, and these hybrid forms opened the way for exploration and freedom of design in new buildings. Together with the influx of European architects who brought with them the more functional style of the modern movement, the Federal Style emerged. This was a local form of modernism and can be seen in such buildings as St Xavier's School (rebuilt 1951), a three-storey building with deep over hanging Marseilles tile roofs, steel and plate glass windows, open verandah ways on each floor providing access, shelter and ventilation, with none of the decorative embellishments of its former buildings. Typically in George Town, where buildings remained no higher than four or five storeys, new commercial buildings and corner site hotels reflected this Federal Style as in the Merlin Hotel on Union Street, Star Hotel on Carnavon Street and the Sky Hotel on Chulia Street.

3.3.22 One of the first major modernist buildings was the Tunku Syed Putra Building, formerly the state administrative building, which was rebuilt in 1961 following the original's destruction during World War II. A raised block above an elongated vertically louvred podium base, it reflected an essence of Olivetti's offices in Milan (1955) and played with coloured panels below the fenestration, a method employed by Le Corbusier. Although higher than the surrounding international banking, commercial and remaining government buildings, its location within the commercial centre created a focal point.

3.3.23 Following independence in 1957, a demand for buildings of nationhood encouraged the new generation of Western trained Malaysian architects to the profession. The new architectural language of Modernism was brought into George Town's inner city and suburbs and George Town's focus on trading throughout the Western and Eastern world, coupled with an eager appetite for new technology and the wealth to support it, created a townscape rich in architectural forms and styles.

3.4 Interests and ownership

3.4.1 Land within the designated site is approximately 45% publicly owned which includes public buildings, religious buildings, open spaces, roads and other government or quasi-government owned properties. Privately owned properties account for the remaining 55%. The

major owners of privately owned properties within the nomination site are Chinese clan associations (*kongsi*) and religious institutions including the Muslin Endowment Board (*Waqf* properties).

3.5 Legal Status

3.5.1 The Site has no legal status. The Core Area and Buffer Zone are identified as a conservation area under the Municipal Council of Penang Island Structure Plan, governed by the Town and Country Act 1976 and its Amendment Act 1995.

3.6 Protective Measures and Means of Implementing Them

3.6.1 The protective designation also includes therefore to the common principle of practice that has been undertaken by various official government agencies which have within them operative measures governed by their respective legislations and administrative procedures.

3.6.2 A general statutory framework of laws which have been adopted by the Municipal Council of Penang are as follows:

1. Antiquities Act (1976), Act 168 which has been superceded by the National Heritage Act (2005), Act 645
2. Town and Country Planning Act (1976), Act 172
3. Local Government Act (1976), Act 171
4. Street, Drainage and Building Act (1974)
5. Uniform Building By-Laws (1986)
6. Design Guidelines for Conservation Areas in the Inner City Area of George Town, Penang (1987) which has been super ceded by the Guidelines for Conservation Areas and Heritage Buildings (2007)
7. Policies and Guidelines of the Municipal Council of Penang Island and the Ministry of Housing and Local Government

3.6.3 Background setting to protection

3.6.3.1 The economic stagnation of Penang in 1969 resulted in the restructuring of the state's economy and an urban renewal strategy was formulated. Four Comprehensive Development Areas were identified for government action. Three were within the Historic City of George Town - the Kompleks Tun Abdul Razak (KOMTAR) was to be the Penang New Urban Centre with Macallum Street Ghaut and Kedah Road being developed for public housing. With the exception of the Macallum Street Ghaut site, that is, on land reclaimed from the sea, the other sites required clearing of

large areas of two storey shophouse streets and relocation of residence and businesses.

3.6.3.2 KOMTAR's 65-storey, polygonal office tower and four-storey podium, developed over an eleven year period between 1974-85, was not only the catalyst to the change in Penang's urban skyscape but also saw a dramatic social challenge to the city population. The introduction of the shopping mall and office complex, meant commercial retail space became smaller, more expensive, with no storage areas or living facilities and thus had a fundamental effect on the existing life patterns of the multicultural communities of George Town. The separation of business and residence altered the pattern of living. However, the inner city shophouses with combined usage still continued, with affordable rents and familiar way of life.

3.6.3.3 KOMTAR and similar commercial high rises also created a need for transportation, either public or private, putting pressure on existing road systems and traditional housing flanking the expanding arterial routes. New developments within the established streets of the inner city were set back from the existing building line in anticipation of road widening and a new urban landscape focussed on car-led urban developments rather than pedestrian-led urban conservation.

3.6.4 Early Protection Measures

3.6.4.1 In the early 1970s, a policy on conservation areas was introduced by the Central Area Planning Unit (CAPU) of the City Council of George Town. This was the first time a conservation plan for George Town became part of the town plan (referred to as the Interim Zoning Plan 1/73, approved by the State government in 1973 and gazetted in 1974, under the prevailing legislation, the Town Boards enactment.)

3.6.4.2 The intention of the policy on conservation areas was to "encourage greater sensitivity in renewal or rehabilitation work; this will give scope for greater appreciation of the historical and social environment of the locality." It was pointed out that "in the absence of appropriate legislation, attempts at conservation have to remain a policy requiring greater awareness and cooperation from the professionals and the general public."

3.6.4.3 In parallel with the island's rapid urban change, which focussed on high residential densities and plot ratio as the only limitation on height, the post KOMTAR period in the mid-1980s saw the emergence of a "bottom-up" public conservation movement. Concern for the gradual loss of Penang's historic environment and buildings led to a relatively quiet campaign, in 1981, to save College General, the Catholic Seminary on Kelawei road, from

demolition and redevelopment. Public expressions were in the form of a signature campaign and letters to the press, which met with unsupportive response from the authorities unaccustomed by such open public opinion.

3.6.4.4 This incident sparked a conscious effort by a small group of individuals, including government planners, to promote public awareness on the need for heritage conservation. In 1987 the MPPP introduced "Draft Design Guidelines for Conservation Areas for the Inner City of George Town" and identified five heritage zones, later increased to six. The same area was restricted by the mainly controlled rentals of the buildings, which inhibited development more than the guidelines and their enforcement.

3.6.5 The Role of the Rent Control Act

3.6.5.1 The integrity and authenticity of both the tangible and intangible values of George Town remained intact until 1999 as the Rent Control Act (RCA) (repealed 1997 and came into force on 1 January 2000) controlled development initiatives in the historic town centre.

3.6.5.2 However, once this law was repealed, there was a short period of adjustment for the initial few years - traditional tenants moved out because of rising rentals, properties were sold and/or redeveloped, and new businesses took over the place of traditional trades. Nevertheless, existing laws and guidelines for development have ensured that these changes have been managed and the cultural values within the historic town of George Town, especially in the areas around the religious centres of the various communities, have prevailed.

3.6.5.3 The port of George Town on the other hand does not anymore function as a trading port as it has been transferred to mainland Penang state. These developments present a clear and present danger to the continuity of the trading activities that define the cultural dynamics of the city.

3.6.6 Existing Statutory Designations

3.6.6.1 The State Authority, i.e. the Penang State Executive Council (EXCO), is responsible for general policy with respect to the planning, development and use of all lands and buildings within the area of every Local Authority in the State. The State Planning Committee (SPC) chaired by the Chief Minister, makes decisions on planning policies relating to the conservation, use and development of land in the State and may give directions to the Local Authority to adopt and implement decisions of the SPC. The Municipal Council of Penang Island (MPPP) is the local planning

authority and its statutory functions are provided for in accordance with S.6(1) and S.6(2) of the Town and Country Planning Act (1976).

3.6.6.2 The Town and Country Planning Act (1976) is a law which governs urban and rural planning mechanisms to provide a comprehensive system of control and guidance throughout Peninsula Malaysia. Subsequent amendments to this Act included several procedures and regulations which indirectly affected the urban heritage conservation. This Act introduces a system of development planning preparation for urban development via a two tier system - the State Structure Plan which provides general policy, and the Local Plan which is a detailed area plan. In addition, there is also provision for a Special Area Plan which outlines detailed projects and programmes.

Acts and Guidelines which provide the existing statutory framework for protection of the Site

3.6.6.3 The gazetting of the State Structure Plan (2007) provides general principles and policies for new development and interventions particularly emphasizing the need for conservation with stringent measures for development control in the Site identified for World Heritage Listing. It incorporates specific policies for the George Town Heritage Preservation Area such as:

SP1	Conservation aspects shall be integrated with comprehensive development in Heritage Preservation Areas (Inner City of George Town).
SP1S1	Allowing individual building owners in the heritage zone to develop their property based on integrated development concepts. It shall comply with the policies of George Town Inner City Conservation Area Design Guidelines by Penang Island Municipal Council.
SP1S2	Ensure all forms of development or renovation works conform with the guidelines for heritage buildings.
SP1S3	Establishing a more effective road network and transport system in the inner city and also to add values to the usage of heritage buildings by providing walkway in front of the buildings, covering the open drainage, providing seating facilities, rubbish bins, pedestrian crossings and other attractive street furniture.

SP2	Adaptive reuse of heritage buildings in the city centre shall be encouraged.
SP2S1	Encouraging adaptive reuse of the existing heritage buildings located in and outside the heritage areas through appropriate incentives and financial rebates to encourage the conservation of buildings with heritage values.

[*Note : SP = Specific Policy, S = Step*]

3.6.6.4 The preparation of a Local Plan for Penang island is currently underway and this will enhance the protection of the Site as it addresses various planning aspects pertaining to the development, redevelopment, improvement, conservation or management practice. In addition, a Special Area Plan if proposed will contain detailed guidelines for implementation and management of the Site.

3.6.7 Development Control Process

3.6.7.1 In Penang, the local planning authority, Penang Island Municipal Council (MPPP) has well established management systems to control the process of development applications. In considering planning applications, MPPP takes into account the provisions of the Structure Plan and their own Planning and Development Control policies and guidelines.

3.6.7.2 Overall, this process involves three stages. Approvals related to land laws consists of Land Subdivision, Conversion and Change of Express Conditions and applications are submitted through the District Land Office and the rules and regulations involved are largely based on the National Land Code. Planning application and permission involves layout approval of mixed development comprising industries, housing and commerce and these applications are made to the Planning Department in the Local Council. In considering the applications, the Local Authority takes into consideration the Structure and Local Plans and in their absence, the main development control mechanism is the Planning and Development Control Policy of MPPP. Finally, all applications for building works require approval from the Local Authority's Building Department and the main governing legislations are the Street, Building and Drainage Act and Uniform Building By-laws.

3.6.7.3 In addition, since 1987, the Design Guidelines for Conservation Areas in the Inner City Area of George Town, Penang, has been used by MPPP to control development. Subsequently, the Guidelines for Conservation Areas and Heritage Buildings were approved by the State Planning Committee and gazetted on 23 August 2007.

3.6.7.4 MPPP have identified 1,715 heritage buildings in the Core Area and another 1,928 heritage buildings in the Buffer Zone and all planning proposals, infill development and redevelopment, for these buildings and sites will be controlled by the Guidelines.

No.	Type	Core Zone	Buffer Zone	Total
1.	Category I	57	14	71
2.	Category II	1658	1914	3572
3.	Infill Development	301	206	507
4.	Replacement	262	237	499
	TOTAL	**2278**	**2371**	**4649**

3.7 Existing System of Site Management

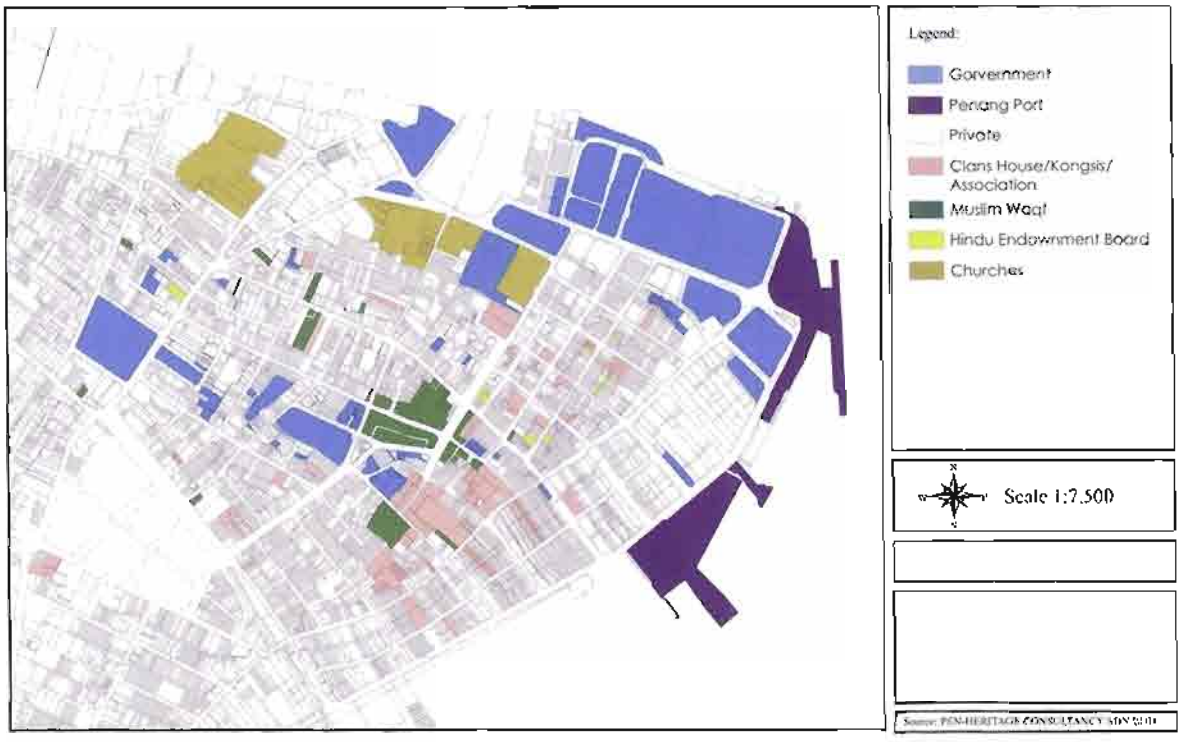
3.7.1 Penang has created a system of managing the nominated Site. The State Heritage Conservation Committee, chaired by the Chief Minister, directs and coordinates policies, guidelines and activities relating to the promotion and conservation of cultural heritage. This Committee provides advice to the State Executive Council on matters relating to heritage conservation and the State Town and Country Planning Department serves as the secretariat to this Committee.

3.7.2 This Committee can co-opt members from the private sector and NGOs involved in promoting heritage conservation.

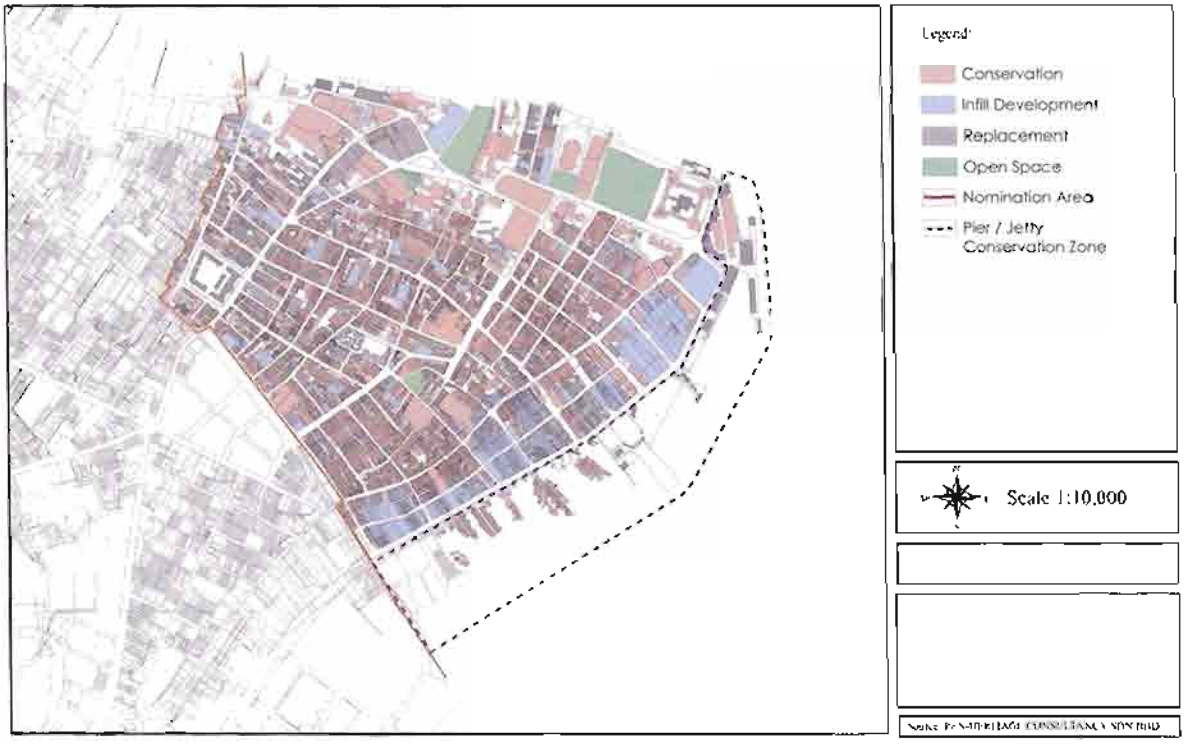
3.7.3 Apart from State and local levels of protection, the National Heritage Act 2005, provides an overarching set of provisions to protect cultural and natural heritage through the office of the Commissioner of Heritage. Under this Act, there is provision for a National Heritage Register and in 2007, the St. George's Church property in Penang has been identified and gazetted as National Heritage on the Register.

3.7.4 Public agencies and private organizations who have a role in the management of the properties within the Site include:

- State Town and Country Planning Department
- Municipal Council of Penang Island (MPPP) and its Planning, Building, Engineering, Urban Services, Licensing Departments and the Landscape and Heritage Units
- The State Tourism Action Council
- The Penang Development Corporation
- State Public Works Department
- State Drainage and Irrigation Department and other technical departments (National Electricity Board, Telecoms and other telcos, Waterworks, Fire Department, etc.)
- Federal Department of Museums and Antiquities
- Penang State Museum
- Penang Port Commission
- Penang Port Sdn. Bhd.
- Majlis Agama Islam Pulau Pinang (Islamic Religious Council of Penang)
- Chinese Clans (*kongsi*) and Associations
- Hindu Endowment Board
- SERI (The Socio-Economic and Environmental Research Institute of Penang
- Penang Heritage Centre
- Penang Heritage Trust
- Nanyang Folk Culture Group
- Badan Warisan Malaysia (The Heritage of Malaysia Trust)
- ArtsEd
- Various Sports and Recreation organizations
- Various Chambers of Commerce
- Hoteliers, Travel, Guides and Transport agencies and associations
- The Chinese Town Hall



Map 7: Identification of major land owners in the Core Area and Buffer Zone



Map 8: Identification of building and land use in the Core Area and Buffer Zone

3.8 Implemented Projects and Programmes

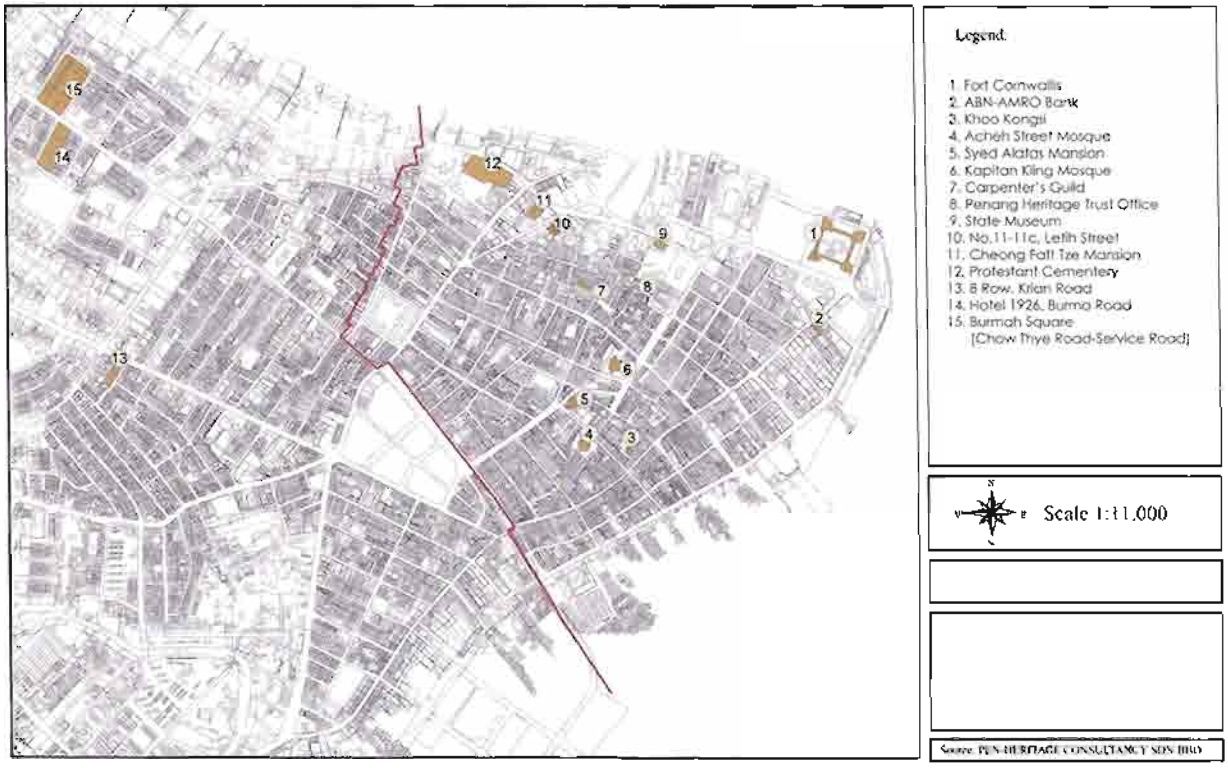
3.8.1 Many projects have been implemented by public agencies related to the presentation and transmission of cultural heritage in the Site and have contributed to creating greater public awareness and public participation in heritage conservation. These include:

- Restoration of Syed Al-Attas Mansion (1994)
- Restoration of Fort Cornwallis (2001)
- Street Improvement and Upgrading "Little India" Phase 1 (2002)
- Street Improvement and Upgrading "Acheen Street and Armenian Street" (2003)
- Street Improvement and Upgrading "Lebuh Pantai" (2003)
- Restoration of the Town Hall (2003)
- Street Improvement and Upgrading "Gold Bazaar" Phase 1 (2003)
- Restoration of No. 116 & 118 Lebuh Acheh (2003)
- Interior Refurbishment of the City Hall (2004)
- Street Improvement and Upgrading "Upper Penang Road" (2004)
- Street Improvement and Upgrading "Little India" Phase 2 (2005)
- Street Improvement and Upgrading "Gold Bazaar" Phase 2 (2005)
- Restoration of 57 Jalan Macalister (2005)
- Car Park Building Lebuh Pantai/ Lebuh Victoria (2007)
- Street Improvement and Upgrading "Jalan Penang" (ongoing)
- Protestant Cemetery Restoration (1994 and 2007)
- Suffolk House Restoration (2000 - 2007)

3.8.2 In addition, programmes, seminars, documentation and research undertaken by NGOs and professional and educational institutions such as the Penang Heritage Trust, Arts-Ed, the Nanyang Folk Culture Group and Universiti Sains Malaysia aimed at enhancing restoration skills, training and capacity building, urban revitalization, promoting cultural diversity and vibrancy and an appreciation and interpretation of local history and architectural legacy have been undertaken. These include:

- International Conference on Urban Conservation and Planning (1986)
- Seminar on the Nomination of Cultural and Natural Heritage of Malaysia to the World Heritage List (1998)
- UNESCO Conference: The Economics of Heritage (1998)
- Listing of George Town as an endangered site on World Monuments Watch (2000 and 2002)
- "The Penang Story - A Celebration of Cultural Diversity" Colloquia and Conference (2001-2002)
- Early View of Penang and Malacca exhibition (2001-2002)
- Urban Muslim Community, Culture and Heritage Youth Education
- Anak-Anak Kota (Children of the City) (2001 - ongoing)

- TUGI - The Urban Governance Initiative - Penang's Report Card on Cultural Heritage Conservation
- Women in Urban Governance (2001)
- The Penang Local Government Consultative Forum (established 2000)
- Sustainable Penang Initiative: Vision for Penang's Cultural Vibrancy (ongoing)
- A Study of Traditional and Endangered Trades of George Town (2000)
- Oral History Workshop (2001)
- UNESCO Sub-Regional Workshop for Heritage Education (2006)
- The creation of a house-owner's manual for the Inner City (2006)
- Living Heritage Treasures of Penang Programme (2005-2007)
- UNESCO Specialist Guide's Course for World Heritage Sites (2007)
- "Living Heritage for our Future" Art Exhibition (2007)
- Tanjong Heritage Annual Art Competition for art institutions (2002 - ongoing)
- "Kota Kita" newspaper for the Inner City (2005-2006)



Map 9: Identification of major conservation and restoration projects in the Core Area and Buffer Zone

4.0 STATEMENT OF SIGNIFICANCE

4.1 Cultural Significance

4.1.1 Statement of Cultural Significance

4.1.1.1 As a most complete surviving historic island port settlement with a multi-cultural living heritage originating from the mercantile era of the Straits of Melaka, where the trade route extended from Great Britain and Europe through the Middle East, the Indian sub-continent and the Malay archipelago to China.

4.1.1.2 As a place where the greatest religions and cultures met, so too have their built forms, both retaining clear identities and allowing a fusion of ideas unified through a predominant respect for scale and continuity. It is this that makes the urban landscape of value, not the buildings per se, remarkable in themselves and worthy of conservation though there may be finer examples elsewhere, but for their juxtaposition.

4.1.1.3 By virtue of its key geographical location in the region, Penang has always been international in its outlook, nationalist in its spirit and proud of its unique multi-cultural identity. Located at the crossroads of spiritual and material exchange, Penang presents to the world a continuing culture of tolerance, peace and diversity in the region.

4.2 Key Values

4.2.1 Outstanding Universal Values of the nominated site have been identified in the Nomination Dossier and are embedded in criteria (ii), (iii) and (iv) of the Operational Guidelines For the Implementation of the World Heritage Convention and are expressed as follows:-

(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on development in architecture or technology, monumental arts, town-planning or landscape design.

(iii) bear a unique or at least exceptional testimony to a <u>cultural tradition</u> or to a civilization which is living or which has disappeared.

(iv) be an outstanding example of a type of building, architectural or technological ensemble, or landscape which illustrates (a) significant stage(s) in human history.

4.3 Justification for Nomination

4.3.1 Criterion (ii)

The description of the defining elements that satisfy this criterion is as follows:-

"The Historic Cities of the Straits of Malacca: Melaka and George Town" represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and civilization exchanges of Malay, Chinese, Indian and European cultures."

4.3.2 Criterion (iii)

The description of the defining elements that satisfy this criterion is as follows:-

"The Historic Cities of the Straits of Malacca: Melaka and George Town" are living testimony to the multi-cultural heritage and tradition of Asia, where the greatest religions, and cultures met. The coexistence of distinct faiths - both tangible and intangible - in particular the different religious buildings, <u>is a testament to the religious pluralism of Asia."</u>

4.3.3 Criterion (iv)

The description of the defining elements that satisfy this criterion is as follows:-

"The Historic Cities of the Straits of Malacca: Melaka and George Town" reflect the coming together of cultural elements from elsewhere in the Malay Archipelago and from India and China with those of Europe to create a unique architecture, culture and townscape without parallel anywhere in the East and South East Asia. In particular, a <u>range and exceptional architecture of shophouses and townhouses.</u>

5.0 MANAGEMENT ISSUES AND CHALLENGES

5.1 *Introduction*

5.1.1 The city of George Town has the largest existing quantity and aesthetic variety of traditional shophouses in the Asian region. The continuous existence of these buildings is due to two (2) primary factors namely, the Rent Control Act 1966 and the implementation of the urban renewal scheme of KOMTAR in the early 1970s.

5.1.2 The Rent Control Act (RCA) was introduced by the Federal Government of Malaysia in 1966 to address and balance social inequality through the control of rent and protecting the tenants from easy evictions. This enabled poorer citizens to remain in their tenanted properties without fear of eviction by landlords for commercial gains.

5.1.3 The conservation efforts in Penang Island started with the implementation of the ambitious urban renewal scheme of KOMTAR in the early 1970s. The demolition of 11 acres comprising largely of traditional shophouses to make way for the construction of the KOMTAR Development in the centre of George Town created awareness amongst the local population about the importance of conserving the built fabric within their city. The intensification of commercial space in a single area, purportedly as an act of urban renewal, was also seen as a way to conserve other historic areas. This combined with the RCA has effectively kept the built fabric of the city intact. However, with the repeal of the RCA in 1997 which came into effect on 1 January 2000, these areas have now come under threat. The World Heritage Site status will help preserve the built fabric of this historic city.

5.1.4 This part of the Heritage Management Plan explores the issues and challenges faced in the Site and identify areas where the future management of the Site can contribute to the effective protection, enhancement and communication of the Site's Outstanding Universal Values.

5.2 *Intrusive Features/Factors that threaten Significance*

On the whole, the greatest threats to the retention of significance are related to issues of:-

(a) Development Pressure from Infrastructure and Real Estate projects
(b) Non-Compliance with Conservation Plans, Policies and Guidelines
(c) Gentrification and loss of community cohesion

5.2.1 Development Pressure from Infrastructure and Real Estate projects

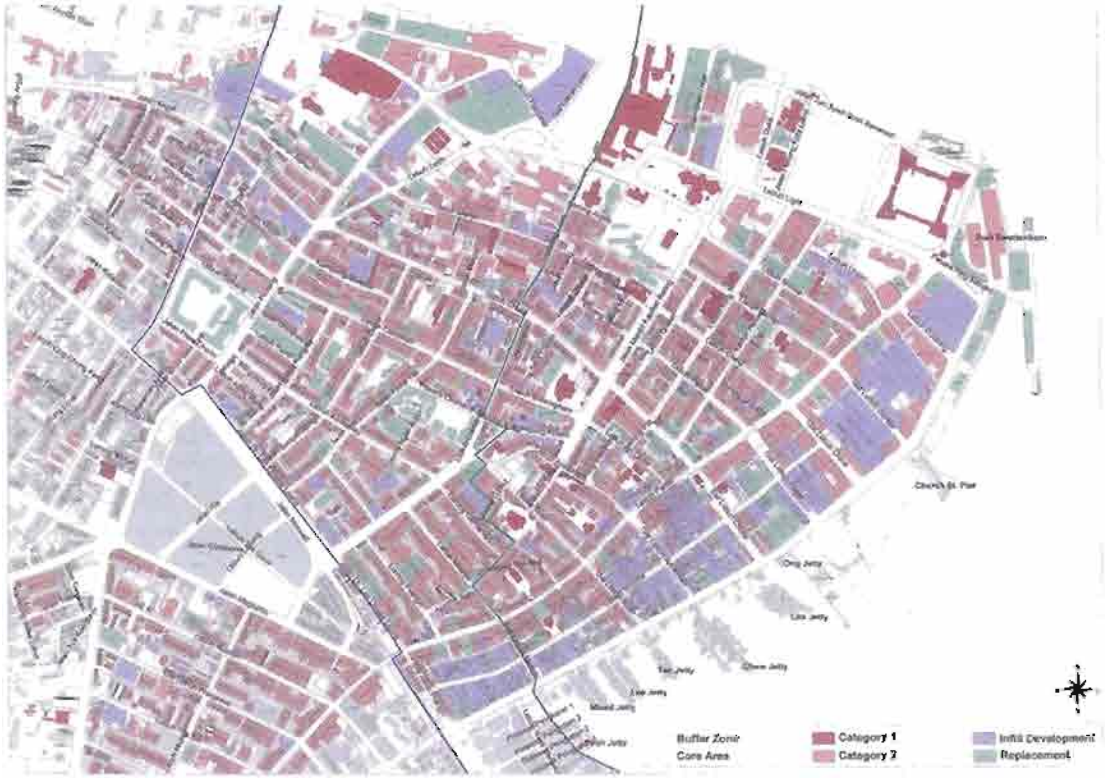
5.2.1.1 The most significant large-scale pressure comes from high-impact projects, mainly involving infrastructure development, which have been directly planned at Federal Government level such as the Penang Monorail Project - a monorail system that is currently planned to provide a rail-based public transport system to link George Town and its suburbs, with one of the lines ending at the ferry terminal. Another project is the Northern Corridor Economic Region Development (NCERD) programme - a Government initiative which was launched in 2007 to accelerate economic and growth and elevate income levels in the north of Peninsular Malaysia - encompassing the States of Perlis, Kedah, Pulau Pinang and the North of Perak. The focus of the NCERD is on tourism and logistics services, levering the region's strengths such as Langkawi and Pulau Pinang as the region's premier tourist destinations.

5.2.1.2 Tourism is one of the key sectors in the Malaysian economy and the second largest foreign exchange earner in Malaysia after manufacturing. It is a major contributor to the region's economy generating RM9.1 billion in tourist receipts in 2005. It is also one of the largest job contributors employing 132,000 people in the tourism services industry in 2005.

5.2.1.3 Tourist arrivals in Penang was 3 million in 2006, and is forecasted to achieve 17.4 million from 2008 - 2012. With World Heritage Inscription the increase will happen faster. The impact of this growth in numbers will impose great strain on the carrying capacity of the Site.

5.2.1.4 There are also in existence development plans that have been granted planning permission and building plan approval prior to 2007. Issues arise from these new development projects which have yet to be built but are now not in consonance with the new Guidelines for Conservation Areas and Heritage Buildings approved by the State Planning Committee in August 2007.

5.2.1.5 Only 66.5% of buildings and sites within the proposed World Heritage Site are considered to have any heritage significance. Several of the sites within the Site are vacant land or sites that are occupied by temporary structures. The opportunities for new construction to maximise their economic development potential are limited by the constraints imposed by these conservation guidelines. Acknowledging these limitations, the Municipal Council has planning incentives such as exemption from providing car parks, waiver of proposed road-widening and back-lane widening line requirements, maintenance grants and exemption from other charges as compensation for the reduction in building floor space.



Map 10: Identification of buildings in the Core Area, Buffer Zone and surrounding area

5.2.1.6 World Heritage Inscription brings with it its own set of challenges. In relation to development and tourism, land prices within the Site will rise due to the high demand for space for related activities.

Recommendations:

- Increase stakeholders' awareness and sensitivity towards sustainable heritage development.
- Technical officers in all relevant Government agencies should be conversant with the guidelines to enable better assessment and enforcement.
- Enforce the Guidelines for Conservation Areas and Heritage Buildings, 2007 for all buildings in the Core Area and Buffer Zone to ensure that the setting or views into or out of the area are protected.
- Identify areas for controlled development that is sustainable and sympathetic to the vision for the Site and its Outstanding Universal Values.
- Understand and manage key issues and vulnerability.
- Infrastructure projects should be subjected to Cultural Heritage Impact Assessments.
- A Technical Review Panel should be created immediately to examine plans that have been submitted to ensure that the designs are compatible with the heritage values of the Site and high standards of design are maintained. It is critical that no compromises are allowed that would jeopardise the status of World Heritage inscription.

5.2.2 Non-Compliance with Conservation Plans, Policies and Guidelines

5.2.2.1 Current policies and regulations enabling the conservation of the built heritage for Penang are contained in a number of sources including the National Heritage Act 2005, Town & Country Planning Act, 1976, Act 172, and the new Guidelines for Conservation Areas and Heritage Buildings, 2007. There is a need for a clear simplified document that the local authorities, developers, and general public can utilise as a clear starting point for conservation of the built heritage.

5.2.2.2 The present building control system requires all building owners to apply to the Municipal Council for permits to repair buildings and for building plan approval in the case of alterations and additions to an existing building or for the erection of a new building.

5.2.2.3 Guidelines for heritage buildings have to be complied with if the building is identified as a heritage building. Where a proposed development is on a site that is not designated as a heritage building, the proposed building must comply with design guidelines that control the façade, roof and height of the building. The Guidelines for Conservation Areas and Heritage Buildings, 2007 is applicable for all buildings in the Core Area and Buffer Zone to ensure that the setting or views into or out of the area are protected. The enforcement of these protective guidelines only within the Core Area and Buffer Zone may create resentment within these areas. However, the enforcement of these guidelines throughout George Town may limit development growth.

5.2.2.4 The National Heritage Register launched by the Ministry of Culture Arts & Heritage in 2007 under the National Heritage Act 2005 (Act 645) has currently a list of 50 items of tangible and intangible heritage on their list. Of the 18 buildings and sites listed in the Register, the St. George's Church is the only one located in George Town.

5.2.2.5 Listing of buildings is a key aspect of maintaining the built fabric. The implementation of a heritage register as a mechanism for preserving these privately owned properties is necessary.

Recommendations:

- Educate technical officers in the Government agencies on the guidelines to enable better enforcement.
- Increase stakeholders' awareness and sensitivity towards sustainable heritage developments.
- Enforce the Guidelines for Conservation Areas and Heritage Buildings, 2007 for all buildings in the Core and Buffer Zone areas to ensure that setting, or views into or out of the area are protected.

- Identify areas for controlled development that is sustainable and sympathetic to the vision of the Site and its Outstanding Universal Values.
- Understand and manage key issues and vulnerability.
- Create a local Heritage Register that includes privately owned properties.

5.2.3 Gentrification and loss of community cohesion

5.2.3.1 The Penang Structure Plan 2020 incorporates specific policies for special areas or places that have economical, environmental or development importance such as the George Town Heritage Preservation Areas. George Town has in total 1,715 heritage buildings within the core area, with another 1,928 heritage buildings located in the Buffer Zone. As a legacy of George Town's history, these building exhibit a range of architectural styles. Many of the heritage buildings in the Site are privately owned and a large number are poorly maintained as direct result of the RCA and its limitation on economic gain.

5.2.3.2 The lifting of the RCA in 1997 and abolishment in 2000 resulted in an economic change and gentrification of areas within the Site. The Site currently faces threats in the form of development pressure from local developers to maximise the development potential on private lots for economic gains. Many of these traditional shophouse buildings have undergone change in the traditional use of the building as a 'shop' and 'house' to accommodate new trades and businesses. This has resulted in possible threats in the form of

i) the gentrification of the Site due to population demographics, ii) change in character of the Site.

5.2.3.3 The Penang Structure Plan 2020 acknowledges that the adaptive reuse of these traditional shophouses is essential to George Town's regeneration and economic growth. These changes in use must be managed and a balance struck to ensure that they do not dilute the Outstanding Universal Values of the Site. The Structure Plan allows individual building owners in the heritage zone to develop their properties based on an integrated development concept that complies with the policies of George Town Inner City Conservation Area Design Guidelines.

5.2.3.4 It is essential for the Municipal Council to identify specific areas for development within the Core Area and Buffer Zone and create a comprehensive set of guidelines that are site specific which take into account an analysis of the current uses, and an understanding of conflicts and issues, as well as opportunities, in order to manage these development projects and ensure that they are

sustainable and sympathetic with the Outstanding Universal Values of the Site. Public awareness that a high quality and distinctive historical site can and will generate income and bring about revitalisation of the site is essential to manage this change.

5.2.3.5 Over the years various non-governmental agencies such as the Penang Heritage Trust and Arts-Ed have run various awareness and education programmes such as the 'Penang Story' in 2002, an oral history workshop and community history colloquiums, and the '*Anak-Anak Kota*' (Children of the City) an on-going Heritage Education programme that uses creative arts initiatives, to raise awareness of the meaning and significance of heritage. These programmes are to be encouraged to create further community impact.

5.2.3.6 Cultural mapping of the Core Area and Buffer Zone are already in existence. However the information is inadequate and needs to be enhanced through a data collection process in the form of a comprehensive and systematic socio-cultural mapping exercise, complemented by a desk audit of existing surveys and studies in order for a meaningful commentary and examination of the users/local communities/visitors perceptions of the Site.

5.2.3.7 Generally, such an exercise for the Site would be vital. It would identify the gaps that exist in the understanding of the cultural values that are core to the nomination. It would usefully reveal the aspirations and expectations of the stakeholders. It would highlight user and demographic patterns, record local and personal histories and establish lines of communication and feedback. With the data in hand, place-embedded and community-based management strategies can then be formulated for inclusion in the Heritage Management Plan, given the multi-faceted nature of the Site.

5.2.3.8 The sentiments of the various communities of Penang and their leaning towards heritage and history have been succinctly captured in the 'Penang Story', one of the first comprehensive cultural mapping exercises to capture Penang's past through the collation of community stories. Other available documents include the Nanyang Folk Culture Research and Publications, and the Penang Heritage Trust Study of Traditional and Endangered Trades of George Town.

Recommendations:

- Promote sustainable development that is sympathetic to the Outstanding Universal Values of the Site
- Identify specific areas for development within the Core Area and Buffer Zone and create a comprehensive set of guidelines or Special

Area Plan that are site specific and sympathetic to the Outstanding Universal Values of the Site

- Develop and encourage educational and arts programmes for the Site as a whole
- Carry out comprehensive and systematic socio-cultural mapping exercises on a continuing basis to establish baselines for approvals.
- Create a mechanism to ensure that there is no over-gentrification, especially within areas where unique, historic communities live.

5.3 *Religious sites*

5.3.1 A large number of properties within the Core Area and Buffer Zone are owned by the religious sector. These properties include places of worship, buildings in general and plots of land, many of which were bequeathed by its congregation. The concentration of these places of worship in the Site is high with the different religious buildings located within close proximity of each other in a small area. The religious buildings are on the whole still being used for their original purpose and are largely intact.

5.3.2 There is high a degree of authenticity in the architecture and the religious practices carried out in these places of worship. Conservation awareness amongst the religious community and its congregation is on the rise but many of these places still suffer from the lack of true understanding of the deeper sense of conservation. Several of these buildings such as the Khoo Kongsi clanhouse, the Masjid Kapitan Keling and the Han Jiang Teochew Ancestral Temple have in recent years been restored with varying degrees of success.

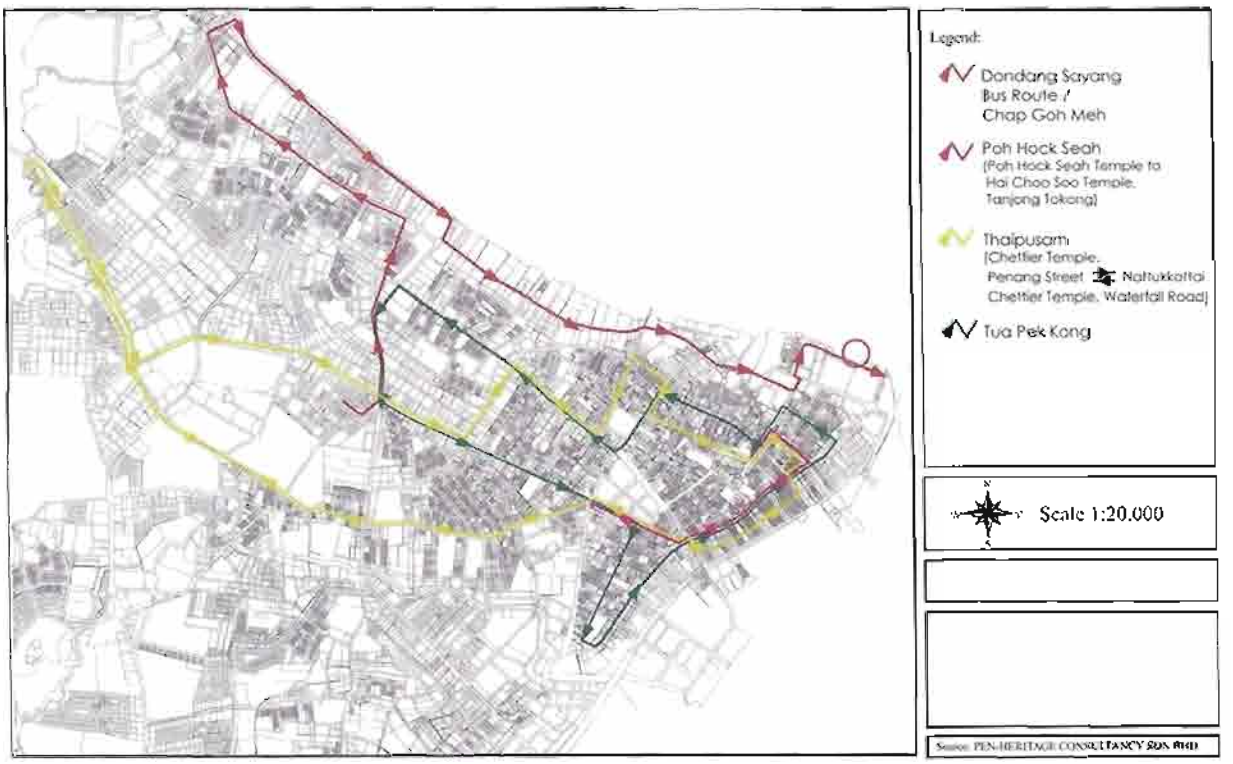
5.3.3 Interpretation of these religious sites and the religious practices carried out is of key importance to give the visitor an overall understanding of the significance of these buildings within the World Heritage context. In places where restoration has been carried out, the respective communities have made efforts to offer various forms of interpretation to make the recipient's visit more meaningful. Visual tools in the form of interpretative panels have been installed at the Han Jiang Teochew Ancestral Temple and a museum has been created at the Khoo Kongsi clanhouse to complement the restoration effort.

5.3.4 Places of worship within the Site have also over the years faced different congregational problems due to gentrification. Some like the Acheen Street Mosque is faced with a diminishing congregation while others like that of the St. George's Church, the oldest Anglican Church in South-East Asia, have expanded and require additional space for worship. World Heritage status is seen by some quarters as a threat in the drive to increase or cater for an enlarged congregation. Different approaches on how to solve the planning and spatial issues have to be debated. The Municipal Council is the final

authority on what should be the most suitable urban design form for a particular site.

5.3.5 There is currently limited legislation governing demolition of religious buildings for expansion other than approval from the Municipal Council at the planning submission stage. Although renovations for expansion can be permitted, they must be sympathetic with the Outstanding Universal Values of the Site.

5.3.6 Religious communities will need to manage visitors to their sites in order to prevent disruption of religious services, festivals and processions. These sites will also have to provide public amenities such as toilets, rubbish disposal, etc. Imposition of an entry tax may be a means to regulate visitors and provide a source of income to maintain the sites. Entry may also be limited to non-service hours. Threats to the site should not be seen as dangers but rather challenges to overcome and managed.



Map 11: Procession routes for religious & cultural festivals in the Core Area & Buffer Zone

Recommendations:

- Encourage meaningful interpretation at all heritage sites including their festivals and processions.
- Increase stakeholders' awareness and sensitivity towards sustainable heritage development
- Enforce the Guidelines for Conservation Areas and Heritage Buildings, 2007 for all buildings in the Core and Buffer Zone areas to ensure that setting, or views into or out of the area are protected.

5.4 *Infrastructure and facilities*

5.4.1 The Site will require additional infrastructure and facilities to support an increase in the number of tourists. Additional human resources are also required to service the hospitality industry and related infrastructure such as emergencies (and the response time), street cleaning and litter collection services. In addition, the Tourism Police service in Batu Ferringhi can be extended to the Site.

5.4.2 Penang is a major tourist destination for Malaysia and there are presently 13, 047 hotel/motel/service apartments rooms of various categories available on Penang Island. Many of the major hotels in Penang are located within the Core Area and Buffer Zone. Batu Ferringhi where the majority of the beach hotels are located is approximately 30 minutes by car from the Site. The hotels in Penang are often fully booked during the festive seasons and school holidays. Tourist may find it difficult to obtain a room during these peak seasons.

5.4.3 Food is a major attraction and tourism product for Penang. The Core Area and Buffer Zones are well provided for in terms of food outlets and eateries. Food vendors can be found on every street within the Site.

5.4.4 The nominated Site has never been subjected to earthquakes and other natural disasters. Penang Island did however experience the effects of the Tsunami in 2004 on its West Coast and in recent years has felt the after shocks of a number of major earthquakes that occurred on the Island of Sumatra.

5.4.5 Several flood mitigation projects have been implemented by the Drainage and Irrigation Department and the Municipal Council including widening of the drainage outfall at Carnavon and Leith Streets.

5.4.6 There are currently insufficient public toilets in the Core Area and Buffer Zone. Most of the public toilets are located in business premises such as restaurants, hotels, shopping complexes, etc. More public toilets should be made available in the general public realm. The Ministry of Housing and Local Government has since 2002 taken serious measures to improve the conditions of public toilets throughout Malaysia through various campaigns and introducing new guidelines. These efforts have met with a measure of success.

Recommendations:

- Prepare a new tourism marketing strategy for the Site and complement it with the creation of a World Heritage Brand and Identity.
- Prepare a new visitor management plan.

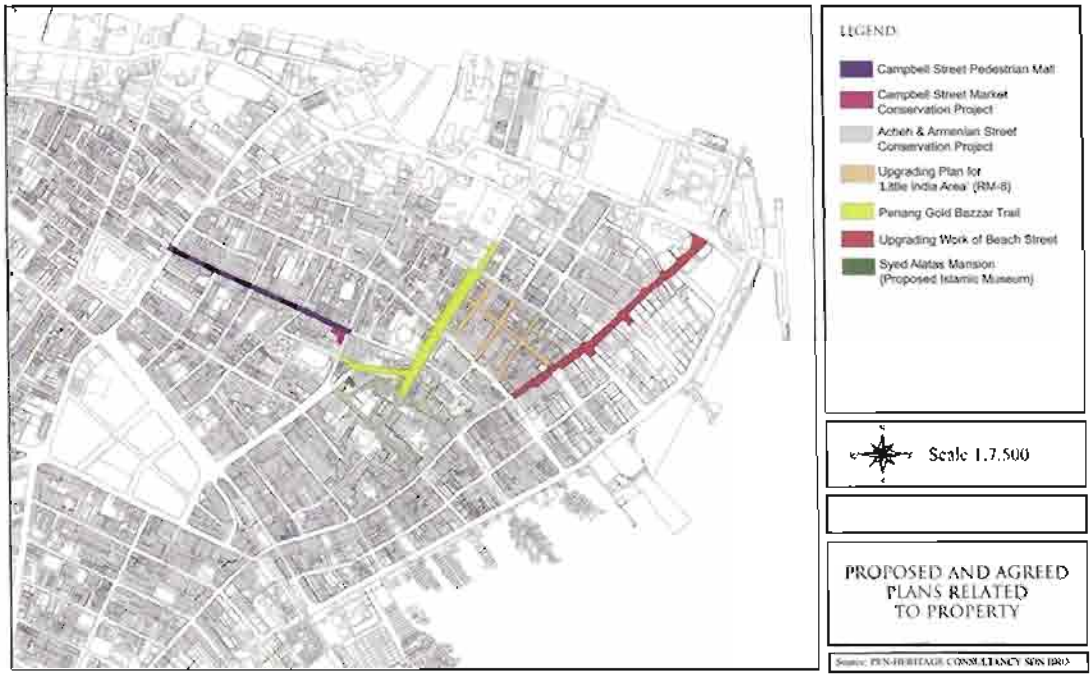
- Prepare an emergency response strategy for the Site.
- Improve visitor management, access, movement and facilities within the Site and its surrounding area.
- Improve and increase provision and conditions of public toilets.

5.5 *Urban form, townscape and landscape*

5.5.1 The Urban Design Plan for the Inner City Area of George Town aims at providing the following;

- pedestrian friendly environment and civic areas such as plazas, concourses, covered walkways, landscaped areas, tree planting and street furniture;
- facilities and equipment in public areas for the disabled and continue to create barrier-free environments;
- residential neighbourhoods that are more conducive for community development and interaction among the residents.

5.5.2 The Municipal Council has since 2001 embarked on a phase-by-phase Street Improvement and Upgrading programme and various restoration projects.



Map 12: Upgrading & street improvements projects in the Core Area and Buffer Zone

5.5.3 The street upgrading programmes take into account barrier-free access and highlight the old historical tram lines. While the overall implementation of these upgrading programmes is applauded, more consultation between the Municipal Council and shopkeepers should be carried out to ensure that the design of the street furniture does not create obstruction to their daily routine. Better co-ordination and

monitoring amongst the different Government Agencies is also necessary to ensure that the blind blocks are not obliterated or damaged when subsequent infrastructure repairs are carried out.

5.5.4 For the residents, shoppers and visitors there are very few places to sit in the Site unless it is within a tenanted premise such as a coffee shop or restaurant.

5.5.5 The quality of streets and public spaces is important. It is recommended that the Municipal Council carry out an Environmental Audit to form the basis of a management strategy for the Site.

Recommendations:

- Provide better communication, co-ordination and monitoring amongst the stakeholders
- Carry out a comprehensive Environmental Audit of the city centre
- Provide more people places within the public realm.
- Make the creation of barrier-free environments a priority.

5.6 Site interpretation

5.6.1 A condition that is unique to George Town and Penang is the ongoing programme for the training of World Heritage specialist guides certified by UNESCO. Experts from Penang were directly involved in workshops to produce a training handbook for specialist guides, in 'Training the Trainers' workshops in several locations in Asia and in the inaugural course for the training of certified guides, which took place in Penang in 2007. This was part of the early preparation for possible inscription. The objectives of the course are to:

a) Provide accredited guides the opportunity to strengthen their skills in interpreting heritage sites, with an emphasis on World Heritage Sites.
b) Enhance the educational experience of visitors (both local and international), leading to longer stays and repeat visitation,
c) Contribute to the sustainable safeguarding of UNESCO World Heritage Sites by educating visitors about conservation issues and advocating codes of responsible conduct,
d) Benefit local communities by promoting their role as hosts and active participants in the cultural tourism industry,
e) Improve career prospects for accredited guides.

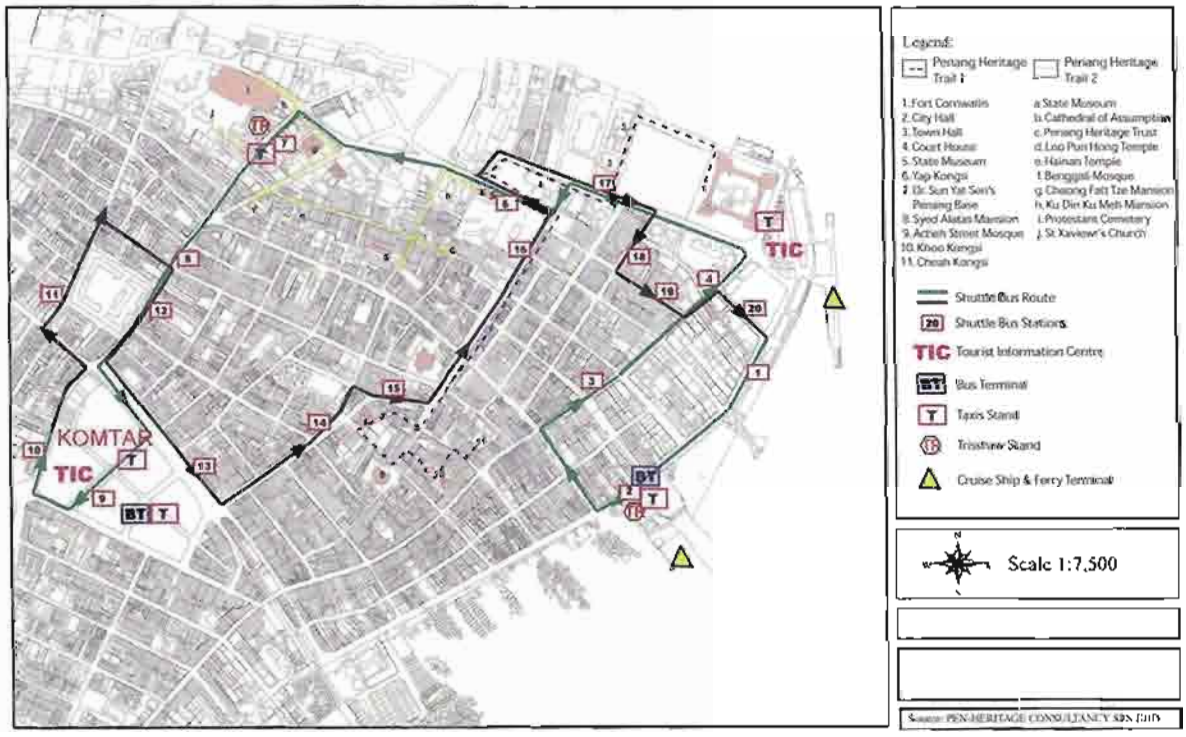
The intention is to offer at least two courses a year to build capacity to meet growing market demands in the near future.

5.6.2 The Penang Heritage Centre has also provided training to the trishaw peddlers of Penang who operate in the inner city of George Town. This course is aimed at providing the trishaw peddlers with

information on the heritage trails and sites and upgrading their skills as informal guides to the tourists in the Site.

5.6.3 There are currently thirteen (13) self guided and guided trails focusing on distinct features within the Site. These trails are:

i. Little India Experience & Pinang Peranakan Mansion
ii. Heritage Trail & Cheong Fatt Tze Mansion
iii. Streets of Harmony & Historical Enclave
iv. Historical George Town Trails
v. Traditional Trades & Food Trails of George Town
vi. Muslim Historical Sites
vii. Penang Heritage Trail - Exploring the Streets of George Town
viii. Religious Walk
ix. Trishaw trails (3 different trails)
x. American Express Heritage Trails (2 different trails)



Map 13: Route of two of the architectural heritage trails in the Site

5.6.4 There are limited signs and markers along the self-guided walking routes, making it rather difficult for the visitor to follow the routes with only the help of a leaflet. While these self-guided trails are popular, the trail leaflets are available only at a limited number of outlets and thus they are not as widely promoted as they could be. There are also few plaques along the route to assist and enhance the visitor's understanding and experience of the Site, with the exception of the Penang Heritage Trails 1 and 2, Upper Penang Road and Beach

Street. There is also the potential to expanded or new walks devised to capture other characteristics of the Site such as the 'Immigrant Story', 'Architectural Morphology of the Shophouse', and 'Endangered Trades of George Town'.

Recommendations:

- Improve the quality of site interpretation on the heritage trails with better path-finding markers especially to assist visitors who are not using, or do not have access to, heritage trail brochures and leaflets.
- Install markers to indicate significant sites for easy identification to enhance the visitors' experience.
- Self-guided leaflets and brochures to be made more widely available.
- Provide better site interpretation through signage, brochures, etc.
- Continue to provide training of certified guides through the Cultural Heritage Specialist Guide Training & Certification Programme.
- Continue to provide training to the trishaw peddlers of Penang who operate in the inner city of George Town.
- Prepare and implement a visitor management plan.

5.7 *Funding, Resources and Capacity Development*

5.7.1 Generally with only 66.5% of the buildings and sites within the nominated World Heritage Site are considered to have heritage significance, there are more heritage buildings located in the greater area of George Town than within the Core Area and Buffer Zone.

5.7.2 Most occupied heritage buildings are by and large in good condition while most of the unoccupied buildings require repair or are at risk of redevelopment. These privately owned buildings are maintained by their owners. The long term conservation and maintenance of these heritage buildings will require considerable commitment and funds from the stakeholders. The lack of available grant schemes from the government and restoration loans from financial institutions coupled with the high construction cost for conservation create difficulties in engaging the private owners to conserving and maintaining their properties much less buy into the World Heritage Site idea.

5.7.3 Insufficient funding to support conversion of these buildings will make it difficult to bring these buildings back into use where the gap exists between cost and end value. Understanding that availability of funds is a key issue for the restoration of buildings, a State Heritage Fund (SHF) that is monitored by the State Heritage Committee (SHC) is proposed to be set up at the State level to provide stakeholders grants and loans for restoration projects.

5.7.4 This fund is funded from several sources namely:

1. KeKKWa (Ministry of Culture, Arts and Heritage - Federal level)
2. Ministry of Finance (Federal level)
3. State Secretariat (State level)
4. Ministry of Tourism (Federal level)
5. Penang Municipal Council (State level)

5.7.5 The State Heritage Fund will also be utilised for the protection, enforcement and promotion of the Site.

5.7.6 The physical maintenance of these heritage buildings requires specialist technical knowledge and materials. The current lack of available traditional materials and specialist knowledge of traditional construction techniques complicate the work process. Specific research and technical information needs to be made available. Although there are currently data available, this information is not collated. Technical data and resource information must be consolidated and made available to the general public to facilitate easier management and execution of these projects.

Recommendations:

- Set up a State Heritage Fund to provide funding and loans for restoration projects as well as protect, enforce and promote the World Heritage Site.
- Create grant schemes and incentives to encourage conservation of private properties by stakeholders.
- Create a data base on technical knowledge and a registry/directory of specialist contractors.

5.8 The Harbour Area and the Clan Jetties

5.8.1 The growth of Penang historically from a mercantile trading port is very much a visible and integral part of George Town's built fabric. Although the city has long since lost its port, evidence of its rich maritime trading history is instantly recognisable in the elements that has remained such as the godowns, former business premises, and clan jetties. The focal point of this waterfront history is located around the existing Ferry terminal, Fort Cornwallis, the godowns and the clan jetties. As an ensemble, these buildings form tangible evidence of Penang's mercantile port history. Currently, there is little interpretation of this historic site which is also earmarked for development.

5.8.2 The redevelopment of Swettenham Pier is underway. This involves the replacement of the existing pier with a new pier designed to cater to large passenger cruise liners such as the QEII. This

development is important for regeneration of the waterfront area which has declined in activities over the past 2 decades as a result of the shifting of port activities to the Butterworth port on the mainland.

5.8.3 Existing historic godowns will be adapted for tourism related uses and public amenities and a new promenade at Church Street Pier are being created to improve public access to this historic waterfront. One of the major concerns is the parking demand for buses and cars to serve the visitors.

5.8.4 The Church Street Pier has not been in use for many years and was dilapidated to such an extent it was no longer structurally sound. This pier was demolished and it has been replaced by a new pier in 2007 with facilities for a marina next to the pier.

5.8.5 The present ferry terminal is in urgent need of improvement as it is an important gateway to the Site. Proposals under consideration include the development of a monorail station, shops and an overhead pedestrian connection over Weld Quay to Market Street Ghaut.

5.8.6 The Clan Jetties are located at the south-eastern foreshore of the cape, and stretches from the ferry terminal to the outfall of Prangin canal. Future plans for this unique settlement would have to be handled with great sensitivity. It is recommended that a community planning approach that involves the participation of the local community be adopted so that a sustainable future could be secured for the clan jetties. Presently, a community hall and interpretation centre has been constructed at the Chew Jetty. Funds have been allocated for signage at the entry points into the respective jetties and for a pontoon to facilitate tour rides by boat around the jetties. The boat tours will be operated by the residents themselves. It has also been proposed that a pilot project be started to demonstrate sustainable upgrading of the stilt houses.

Recommendations:

- A Special Area Plan of the Harbour Area and the Clan Jetties is to be developed to ensure that development does not degrade the site's historical character and significance.
- Encourage residents to plan and develop economically sustainable projects
- Create a pilot project to benchmark the upgrading of clan jetty houses to include an independent sewerage system, higher standards of heat insulation and reuse of traditional materials.

5.9 The Civic Precinct

5.9.1 The Civic Precinct lies west of Swettenham pier and south of Fort Cornwallis. The cluster of Government and Administrative buildings is centred around the Esplanade which comprises of an open field facing the north beach and its promenade. The Esplanade was George Town's main social and recreational centre during the British administration period. Prominent buildings include the Town Hall, City Hall, the State Legislative Assembly Building (formerly the Magistrates Court), Municipal Council buildings, Supreme Court Building at the end of Light Street; Dewan Sri Pinang (Penang's first Auditorium) and Bank Negara (National Bank Building).

5.9.2 This area today is relatively quiet as not many activities take place in the area. Currently most of the activities happen at the fringes of the field, with the field itself being under utilised. The location of the existing public amenities in front of the Fort Cornwallis blocks view to the Fort and the design of the amenities itself is unsympathetic to its surroundings. The Fort itself, although restored, has lost its historical setting.

5.9.3 The Esplanade itself has provided little in terms of street furniture to encourage visitors to sit and enjoy the area.

Recommendations:

- Encourage sports and recreational activities to take place on and around the Esplanade field.
- Reassess the location and design of existing public amenities
- Restore the historic setting , especially around the Fort Cornwallis area.
- Carry out a comprehensive Environmental Audit for the Esplanade Area.

5.10 The Historical Commercial Centre

5.10.1 Located within the original late 18th century street grid, the Historical Commercial Centre is framed by Light Street, Beach Street, Chulia Street and Pitt Street and covers an area of 18.6 hectares. Originally this centre was segmented into banking and trading areas related to the port activities. Today this business district and its surrounding neighbourhood of the Malay and Chinese quarters remain vibrant. The Indian neighbourhood which has always been centred at Market Street and the adjacent Penang Street has also remained intact. However, there remains little evidence of the vibrant spice trade for which Penang was historically famous, apart from some modest retail activity.

5.10.2 Today, many of the shophouses have undergone change in their traditional use; the buildings no longer necessarily function as a 'shop' and 'house' and many are now used purely as businesses premises. This had resulted in the inner city areas of George Town quietening down after business hours.

5.10.3 Most of buildings and land around the Acheen Street Mosque has been bequeathed to the Penang Islamic Religious Council (MAIPP). The Acheen Street Mosque in recent years has been faced with a diminishing congregation. To encourage an increase in the size of the congregation, the Religious Council's policy is to rent these premises only to Muslim traders and families as a strategy to help increase the Malay population within the Site. With the attendant increase in rentals and new types of business activities moving into the area, there is a danger of further displacement of the original inhabitants who already have a diminished presence when, after the 1970s, the area lost its position as the regional centre for pilgrims embarking on their *haj*, when travel by sea was replaced by air travel.

5.10.4 The Municipal Council has long term plans to relocate the existing businesses in the Campbell Street Market and convert it from its traditional function as a wet market into an Arts Market. A wet market provides an integral service and focal point for the residents surrounding it. The closure of the Campbell Street Market could have an adverse effect on the cultural identity and sustainability of the historic neighbourhood.

Recommendations:

- Encourage the gentrification only in selected areas of the inner city of George Town to create a sustainable living city.
- Create a mechanism to ensure that there is no over-gentrification, especially within areas where unique, historic communities live.
- To commission a study on the potential of the historic trades and businesses traditionally found in the area surrounding the Acheen Street Mosque in order to reintroduce those which have the potential for economic sustainability, thereby highlighting the historic character of the area.
- To retain the function of the Campbell Street Market as a wet market to serve the local residents.

5.11 Living heritage

5.11.1 George Town is populated by a dynamic multi-cultural community arising from the weaving of various cultures. Its port settlement activities attracted different communities including the local

Malays, Chinese, Indians, Arabs and British, who then settled in Penang and this contact has generated a vibrant interchange of cultural values and practices of over 200 years, which continues until today.

5.11.2 One of the tangible legacies of this dynamic interchange is the unique built heritage of the different communities found in George Town as seen in the great variety of religious buildings and sites existing cheek by jowl. Although on the face of it, the character of the shophouses appears to be homogeneous, close observation of the eclectic mix of ornamentation on the rows of shophouses in George Town will reveal the diverse origins of its inhabitants which have been captured in buildings they built.

5.11.3 Another legacy is that of the Penang Peranakan. The descendents of immigrant communities inter-marrying with the local Malays and having assimilated with the Malay identity, resulted in hybrids of cuisine, language, traditions, rituals and celebrations, clothing, jewelry and crafts. The Baba-Nyonya (Straits Chinese) resulted from the inter-marriage between the Chinese and Malay. The Jawi Peranakan (Straits Malays) or Jawi Pekan, from the marriage between South Indian Muslim men and Malay women, and the Arab Peranakan are from the union between the Arabs and local women. The offspring of the union between Europeans and locals are referred to as Eurasians.

5.11.4 Significantly, the Baba-Nyonya community can only be found in 3 places in the world, one of which is George Town and Penang.

5.11.5 The distinctive qualities of these Peranakan communities have eroded over time, with the loss of their cultural practices and traditions have been swept aside by the tide of modernity and globalisation.

5.11.6 There have been many recent initiatives by NGOs, community groups and research institutions and organisations to document and promote Penang's living heritage. These include the Sustainable Penang Initiative by SERI and the 'Penang Story' colloquia and conference by the Penang Heritage Trust.

5.11.7 In particular, the heritage education initiatives by Arts-Ed which engage youth in creative programmes, enable them to gain direct experience of the living heritage of George Town. These types of projects provide the younger generation with an appreciation of George Town's vibrant past. These projects also facilitate the transference of knowledge and traditional skills and create a positive future for the continuity of Penang's cultural heritage.

5.11.8 Nevertheless, much more cultural mapping and documentation is required and this must be done in a systematic and sustained

fashion. It is a matter of great urgency because of the advancing age of the few remaining crafts people and traditional practitioners.

5.11.9 The 'Living Heritage Treasures' project by the Penang Heritage Trust identified eight Penangites who have demonstrated the highest level of commitment, skills and expertise in several area of traditional arts and crafts. This initiative, sponsored by HSBC Bank Berhad, is to recognise the role of traditional craftsmen as an invaluable cultural heritage asset aims to provide a platform for promoting the continuation of traditional practices and trades.

Recommendations:

- To collect all documentations, research materials, historical documents, etc. in a central repository and share this data with all agencies, organisations and institutions working to promote the understanding and raise awareness of the living heritage of George Town.
- To build on the findings from conferences and studies such as the SERI Sustainable Penang Initiative which can serve as a springboard for more in-depth and targetted consultations and studies.
- To increase the number of trained facilitators to carry out an effective youth heritage education programmes such as those initiated by Arts-Ed, the Penang Heritage Trust and other organisations in order to raise the awareness of young people and their appreciation of the multi-cultural heritage of Penang and to engage their support for the protection of its living heritage.
- To secure additional sponsorship in order to extend the "Living Heritage Treasures" project from eight to 20 recipients.
- To encourage the involvement of the myriad of local communities, especially the Penang Peranakan, in positive actions to conserve their cultural heritage through the management of agreed programmes and projects.

5.12 Gazetted monuments and archaeology

5.12.1 Ancient monuments which were protected under the Antiquities Act 1976 under the purview of the Federal Department of Museum and Antiquities (JMA), are now under the jurisdiction of the National Heritage Department under the NHA 2005. Most of these monuments were government properties and are in general, in a good state of repair.

5.12.2 When the National Heritage Department was established in 2005, it took over the responsibility for archaeological investigations from the JMA. Archaeological excavations were carried out during

the restoration of Fort Cornwallis in 2001, the restoration of the Kapitan Keling Mosque in 2003, and the redevelopment of the Supreme Court site which is scheduled to be completed in 2008. At present, the Municipal Council does not maintain any archaeological records. The Municipal Council together with the National Heritage Department should commission an archaeological data base for Penang which should include the Core Area and Buffer Zone which would provide:

- A comprehensive computerised record that is linked to a GIS system to enable all archaeological data in Penang for all buildings and vestiges as well as below-ground archaeology to be reviewed and analysed.
- An assessment system which will provide an understanding of the archaeology of Penang and which will identify gaps in our current knowledge and suggest possible areas of research for future archaeological work.
- A strategy that will provide a framework for how the archaeological resources of Penang and the Site might be managed for the future.

Recommendations:

- Commission an archaeological data base, and carry out data assessment to formulate a strategy for future archaeological work in Penang and the Site.
- Commission the publication of findings of recent excavation works.

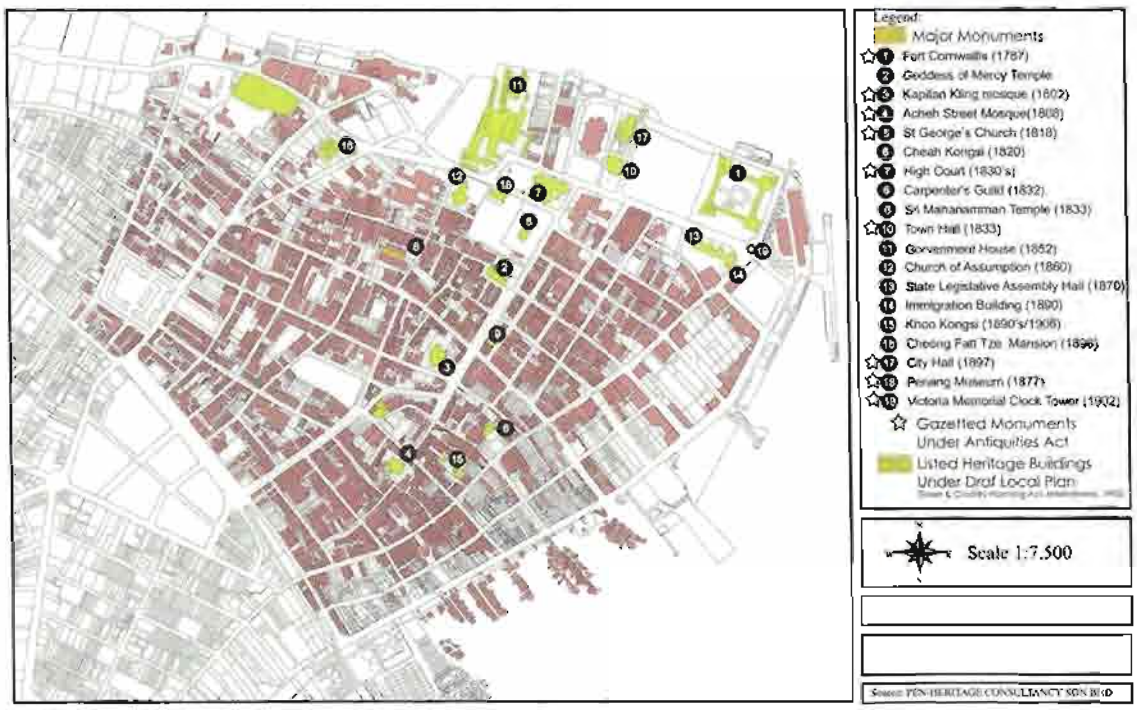


Chart 14: Identification of major monuments in the Core Area and Buffer Zone

5.13 *Tourism and Visitor Management*

5.13.1 Tourism is already of major significance in the Penang economy and is growing at a pace of 10% annually with tourist numbers for Penang in 2006 reaching 3 million visitors and once listed as a UNESCO World Heritage Site, it is anticipated that the rate of growth will amplify to increase at a rate of 20% yearly. The impact of this growth in numbers will impose great strain on the carrying capacity of the Site.

5.13.2 The increase in visitor arrivals also means that accommodation, transport, parking, service and guiding capacities will have to be increased. Hospitality schools will have to increase their intake to cater for future demands. Generally, there should be a gearing up in anticipation of Inscription.

5.13.3 The branding of 'George Town - World Heritage Site' is the most essential marketing tool for the city. It is a proven factor that designation as a World Heritage Site helps raise the profile of a destination and encourages more visits.

5.13.4 As demonstrated in other UNESCO World Heritage Sites, there is an opportunity to benefit from visitors without impacting on the significance of the site. To achieve this, a co-ordinated approach to tourism management is required. A proper co-ordinated tourism management plan is essential to promote the Site, enhance the visitors' experience, and maintain its Outstanding Universal Values.

5.13.5 A New Tourism Marketing Strategy and visitor management plan is to be prepared and agreed upon by the Municipal Council and the Ministry of Tourism in consultation with all stakeholders to improve the quality of tourism in George Town. The strategies must provide for sustainable tourism and be capable of being managed effectively for the benefit of all stakeholders.

5.13.6 The proliferation of tourism-oriented commercial outlets should be controlled and confined to designated areas so that the nature of use, especially in residential areas, does not alter radically and in an indiscriminate fashion. This should relate back to planning controls.

5.13.7 A programme to install historical road plaques with original street names in 4 languages is to be implemented by 2008. A study to revive the tramway system in George Town has been carried out. If implemented, it will enhance the public transport system and serve as another stand-alone visitor attraction.

5.13.8 The capacity to offer interpretation is seen as a key strength of the heritage community. Almost every site of consequence that has been restored in the Core Area and Buffer Zone offers detailed interpretation, e.g. Cheong Fatt Tze Mansion (guided tours, two museums, archives), Teochew Association (interpretation panels), Khoo Kongsi (museum), Syed Alatas Mansion (Islamic Museum), Sun Yat Sen's House (interpretation panels) and the Chew Jetty (interpretation centre), to name a few.

5.13.9 There are ongoing programmes in the State to offer different forms and means of meaningful interpretation (signage) and to promote and safeguard intangible values such as arts and heritage, living heritage treasures and food trails, etc.

5.13.10 The idea of Sustainable Tourism must be examined and promoted in the context of World Heritage and the Site as it relates back to the underlying principle of preparing a management plan to protect the Outstanding Universal Values of the Site. The UNESCO Models for Cooperation for Culture Heritage and Tourism would be a good starting point to bring the process forward.

Recommendations:

- Prepare a new tourism marketing strategy for the Site and complement it with the creation of a World Heritage Brand and Identity.
- Prepare a new visitor management plan.
- Improve the quality of tourism products and implement a scheme to develop the Cultural Industries through institutions of learning and enhancement of the local arts and crafts trades.
- Complete the installation of interpretative road plaques which record historic street names in different languages.
- Continue the programmes on interpretation and those that safeguard the intangible culture heritage.
- Control the location of tourism-oriented commercial activities through planning and building use designations.
- Accept and promote Sustainable Tourism as a means to maintain and protect the Site.

5.14 *Transportation and Road Systems*

5.14.1 Prevailing Situation

5.14.1.1 Presently, the MPPP is in the process of drafting local plans for the Penang. As part of the process, the authority has appointed private consultants to undertake a traffic study. For purposes of the Heritage Management Plan, issues and recommendations that

impinge directly on the Core Area and Buffer Zone are highlighted here.

5.14.2 Classification and Authority

5.14.2.1 The major roads within the Site are classified as Town Roads. These are supported by a network or grid of local neighbourhood roads. All of them are under the jurisdiction of and are administered and maintained by MPPP.

5.14.3 Census Data and Implications

5.14.3.1 As part of the study, a traffic count was conducted to ascertain the number of vehicles leaving and entering the City of George Town. The count amounted to 20,000 cupecs/hour, which is high in comparative terms.

5.14.3.2 Several key junctions in the Site were surveyed during peak hour conditions. These include the Light Street- Beach Street-Weld Quay-Tun Syed Sheh Barakbah Road roundabout, the Beach Street-Chulia Street traffic light junction and the Masjid Kapitan Keling Road- Chulia Street traffic light junction. The observation is that the flow is presently stable.

5.14.4 Traffic Management

5.14.4.1 The study iterated that a good management system for the city centre was essential to reduce road congestion, accidents and conflicts between pedestrians and vehicular traffic. Due to the narrow width of roads in the City, a comprehensive one-way system has been implemented to raise the capacity of the roads. Traffic lights are coordinated by a computerised system and traffic police are stationed at strategic junctions during peak hours to control flow of vehicles.

5.14.4.2 The local authority has embarked on street upgrading programmes over the last five years to create barrier-free access for pedestrians. These have been successfully implemented in Upper Penang Road, Beach Street, Mesjid Kapitan Keling Road, Little India, Acheh- Armenian Streets in addition to Campbell Street and the Esplanade which had been carried out earlier. The upgrading of the middle section of Penang Road is in progress should be completed by the middle of 2008. In general, it can be said that there is a formal pedestrian system in place within the Site.

5.14.4.3 Car-parking is a problem within the Site with its narrow roads. On-street parking adds to the congestion of the roads. There is a system of payment for car-parking which is either by way of meters or by tickets.

5.14.5 Public Transport

5.14.5.1 Within the Site, there are four modes of public transport - bus, taxi, car/van hire and trishaws. The existing bus services run by seven companies have been complemented by the introduction of a new operator called 'Rapid Penang' with a larger inventory of buses. The MPPP free shuttle bus service within the Site has been discontinued, although the route is still maintained. The study indicates a low passenger count in comparison to the number of users of private vehicles. Sustainability of the bus services as a commercial activity is an issue.

5.14.5.2 Transportation by trishaws for short distances within the City and Site has always been available as a traditional system. It continues to be a local convenience although numbers are limited. Their attraction as a tourism resource is outstanding.

5.14.5.3 The public ferry service operated by Penang Port Berhad is the main sea transport link to Seberang Perai. It continues to be a dominant connector between George Town and Butterworth.

5.14.6 Proposals for New Transportation Systems

5.14.6.1 There are two alternative proposals being discussed that impinge on the Site. The first is an above ground monorail system that links other urban areas to George Town, presently stopping on the fringe of the historic area, with the exception of a line that ends at the ferry terminal, a condition which may not be compatible with the cultural values of the Site. The second is an electric tram system within George Town itself, which has a more friendly and compatible scale about it and which has been demonstrated to be viable as an alternative means of transport.

5.14.7 Preliminary Proposals

5.14.7.1 The traffic study has outlined several proposals. Those that concern the Site include:

1. To take steps to decrease private vehicles entering George Town by imposing higher parking fees, decreasing the number of parking bays and implementing a payment system for vehicles entering George Town.

2. To implement a park-and-ride system concept to encourage the use of public transport into George Town.

3. To substitute on-street parking with off-street parking centres.

4. To provide pedestrian corridors in new development projects that connect up with public transportation nodes like bus stops.

5. To encourage the use of public transport.

5.14.8 Issues not identified in the Traffic Study for MPPP

5.14.8.1 Issues not identified in the study but deemed pertinent to the idea of World Heritage Listing include:-

1. The question of tourist buses, their mobility and size, and the requirement for parking facilities to cope with the expected increase in tourist arrivals.

2. Streamlining the idea of vehicular entry fees with the entry fees for visitors to the Core Area and Buffer Zone.

3. The question of connectivity within the Site and the reinstatement of a free shuttle bus system.

4. The continued upgrading of streets to create barrier-free access within the whole Site and beyond.

5. The creation of more car-free zones to enable appreciation of the Site free from the potential danger posed by moving vehicles competing for space on narrow streets.

5.14.9 Local Plan

5.14.9.1 The local plan process will allow for a continuing dialogue on traffic impact and other related issues. Recommendations will be examined and stakeholders within the Site will be encouraged to provide views and feedback on how the Site should be treated and developed, physically and economically.

Recommendations:

- Reduction in traffic levels within the Site should be a principle aim of the Municipal Council's transport plan.
- Support the principle of coach drop-off points if suitable sites can be identified.
- Explore alternative means of transport for the site that is compatible with the scale and values of the Site.

5.15 Boundaries and settings of the World Heritage Site

5.15.1 The Core Area of the Historic City of George Town covers an area of 109.38 hectares. It is bounded by the Straits of Malacca on the north-eastern cape of Penang Island, Lorong Love (Love Lane) to

the North-West and Gat Lebuh Melayu and Jalan Dr Lim Chwee Leong to the South-West corner.

5.15.2 The Core Zone is protected by 150.04 hectres of the Buffer Zone, not including the sea buffer, bounded by the stretch of sea area around the harbour, Jalan Prangin to the south-west corner and Jalan Transfer to the North-West corner.

5.15.3 However, there is an absence of markers or signage which define the boundary of the Core Zone.

Recommendations:

- Provide clear markers to give a more visible presence of the boundaries of the Core Zone; this will help foster recognition of Site as well as contribute to the promotion of the concept of World Heritage.
- Monitor that the key elements governing the overall setting and characteristics of the Core Area and Buffer Zone are maintained through enforcement of proper guidelines and legislation.

6.0 POLICY, AIMS AND MANAGEMENT OBJECTIVES

6.1 *Introduction*

6.1.1 This section outlines an agreed vision for the future of the Historic City of George Town as a World Heritage Site, supported by a management framework which seeks to provide guidance on the sustainable regeneration of the Site and its environs in a manner that addresses the challenges and management issues outlined in Part 5.0 of the Heritage Management Plan.

6.1.2 The Vision for the Historic City of George Town is "To ensure and encourage sustainable heritage development and to provide a protection and development framework in order to maintain the authenticity and integrity of the Site, as exemplified by its Outstanding Universal Values."

6.1.3 To secure a future for this Site in line with its Vision, the new framework for the management of the Site and the buildings and land within it, and its communities and economic activities, has been proposed. This management framework will provide the setting for the Historic City of George Town to be an exemplary demonstration of sustainable development and heritage-led regeneration which will forge an identity for the Site as a thriving, historic city of international significance with a distinctive cultural life.

6.1.4 Once the Plan is operationalised into a management system, it will provide a platform to engage its residents and visitors alike in making the Historic City of George Town an attractive place to live, work, shop and visit. The approach adopted in this Plan suggests practical measures to protect the Site and at the same time, to improve the experience of visitors while catering to the needs of those who live and work in the area.

6.2 *Enhanced Administrative Structure for the Management of the Site*

6.2.1 To strengthen the existing system of management in the Site, an enhanced administrative structure will be established (Chart 1). This will be embedded in existing models of administration, specifically that for 'InvestPenang'[1].

6.2.2 The State Heritage Committee (SHC) will be established to act as a body to monitor the management of the Site and to be responsible for the implementation of the Heritage Management

[1] 'investPenang' is an established entity of the State Government of Penang under the Companies Act. It is a not-for-profit entity, and its primary focus is to sustain, rejuvenate and further promote the business milieu in the State through investments and development.

Plan. The SHC super cedes the present State Heritage Conservation Committee and it will be chaired by the Chief Minister which gives the official force to the Heritage Management Plan.

6.2.3 There are already well-established statutory processes for the management of the Site by the Local Authority. The existing system of control and guidance is provided for by the Town and Country Planning Act (1976) and the State Structure Plan (gazetted 2007) and the Local Plan (currently being drafted) regulates development planning. It is recommended to have a Special Area Plan for the Site and this Heritage Management Plan will form the basis for this Special Area Plan.

6.2.4 The new administrative structure provided for in this Heritage Management Plan will see a Heritage Department established (to super cede the present Heritage Unit under the Building Department), on par with other Departments in the Local Authority. The remit of this new Department is the physical management of the site - approving building plans and redevelopment, improving and enforcing the Guidelines for Conservation Areas and Conservation Buildings, and managing the conservation of all heritage buildings within and outside the Core Area and Buffer Zone.

6.2.5 The Heritage Department will also be responsible for inspection and periodic monitoring of physical development in the Site and it will report to the SHC through its representation as an ex-officio member of the SHC.

6.2.6 Currently, there is no single agency or organisation which has management responsibility for the non-statutory issues in the Historic City of George Town - areas such as research, education and training, cultural tourism, community liaison, cultural mapping, security, branding and marketing, creating a safe and secure living environment and cultural heritage impact assessments are therefore not addressed holistically. The establishment of a World Heritage Office (WHO) using the model of 'investPenang' will provide a body which has the necessary *locus standi* within government.

6.2.7 The primary function of the WHO will be to manage and liaise with the local authorities as well as State and Federal agencies on all matters pertaining to the Site which are currently outside the purview of the statutory system. Essentially, the WHO will ensure unified management and implementation of the Heritage Management Plan, and it will play the role of the *de facto* site manager.

CHART 1

ADMINISTRATIVE STRUCTURE FOR MANAGEMENT OF WORLD HERITAGE SITE

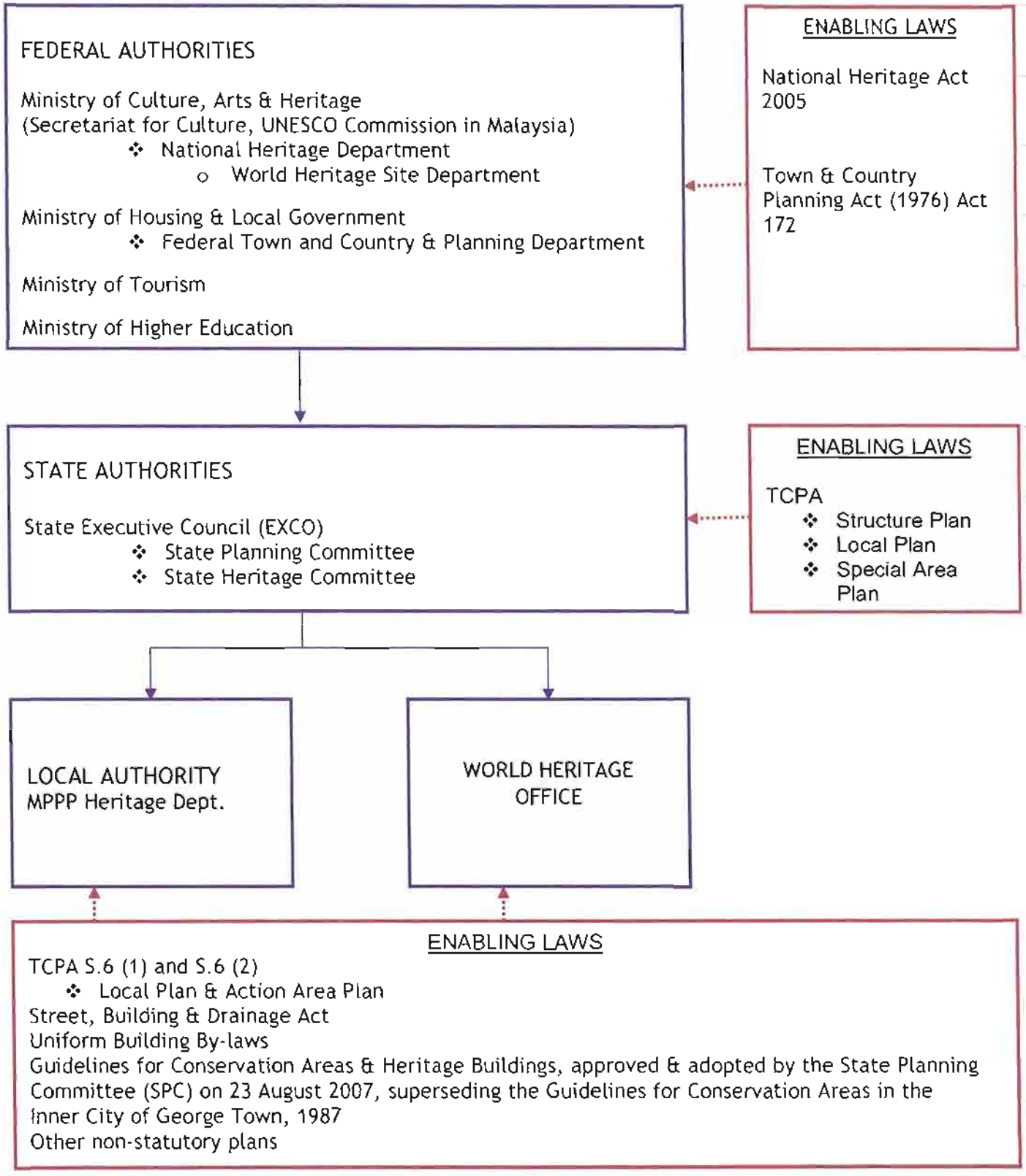
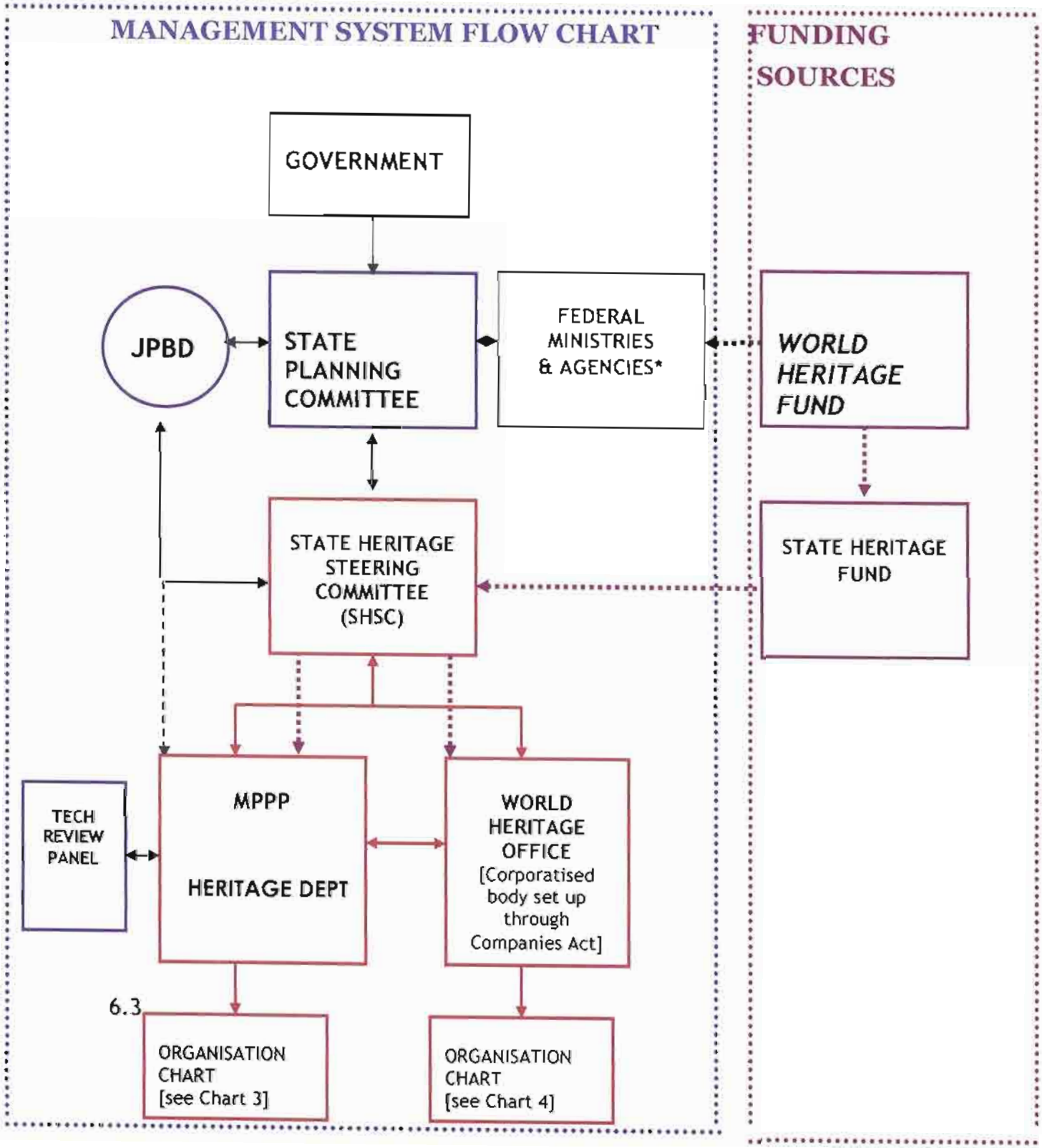


CHART 2



* Ref Chart 1: The Federal Ministries and Agencies include a) the National Heritage Department of the Ministry of Culture, Arts and Heritage, b) Federal Town and Country Planning Department of the Ministry of Housing and Local Government, c) Ministry of Tourism and d) the Ministry of Higher Education

State Heritage Committee

6.3.1 The State Heritage Committee (SHC) which is under the Chair of the Chief Minister gives the official force to this Management Plan. The area covered by this Management Plan is the designated Core Area and Buffer Zone and will cover other heritage buildings and sites in Penang, as necessary.

6.3.2 The SHC will have representation from State, Federal and Local levels, as well as independent members including heritage experts and local community leaders. The committee will have a maximum of 15 members comprising the following:

a) Chief Minister of Penang (Chair)
b) State Ex-Co Member for Tourism
c) State Ex-Co Member for Arts & Culture
d) State Secretary
e) State Legal Advisor
f) Director of Unit Perancangan Ekonomi Negeri (UPEN)
g) State Financial Officer
h) Council President
i) Director of State Planning (JPBD)
j) Representative from Jabatan Warisan Negara
k) Representative from Badan Warisan Malaysia
l) Representative from Penang Heritage Trust
m) No more than three individual heritage experts or representatives of local business and community to be appointed by the Chief Minister

6.3.3 The SHC will have 6 ex-officio as follows:
i) Director of Planning Department, MPPP
ii) Director of Building Department, MPPP
iii) Director of Heritage Department, MPPP
iv) Directors from two other technical departments to be determined e.g. Engineering, Urban Services
v) General Manager of the World Heritage Office

6.3.4 Terms of Reference

The SHC will be formed as the highest level of State Government to act as a body to monitor the implementation of the Heritage Management Plan and act as a forum for the discussion of issues concerning management of the Site. The SHC will meet a minimum of three times a year and undertake the following roles:

a) To safeguard the Site within the framework of sustainable development.

b) To liaise with the National Heritage Department to ensure that the heritage values for which the Site has been inscribed are conserved in all authenticity and integrity, according to the international standards outlined in the World Heritage Convention and its Operational Guidelines.

c) To monitor the condition of the Site and agree on appropriate action to deal with any threats to its well-being and in the process, to develop and agree on such further principles and guidance as might be needed for the protection of the Outstanding Universal Values of the Site.

d) To monitor statutory development plans and government guidance and encourage the appropriate authorities to keep under review the statutory and other designations, in order to ensure the continued protection of the Site and its setting, and to propose, as necessary, legal regulations, policy documents and codes of practice to give effect to the Plan.

e) To monitor the implementation of the World Heritage Office, the Management Plan and the setting up of a monitoring programme and the updating of the Plan periodically.

f) To decide on conservation programmes, proposals for display, interpretation and visitor facilities, proposals for training, education and awareness raising programmes,

g) To appoint the General Manager of the World Heritage Office of research on social and cultural matters

h) To be responsible for fundraising.

i) To approve all budgets, including those for major conservation, restoration and preservation projects, and other programmes and projects undertaken by the General Manager of the Site Manager.

j) To adjudicate on disputes arising from the implementation of the Plan.

k) To receive reports from the World Heritage Office on the activities and performance of the Jabatan Warisan, MPPP and the World Heritage Office.

The World Heritage Office will perform the duties of the Secretariat to the SHC.

6.4 *Heritage Department, MPPP*

6.4.1 The Heritage Department, MPPP has its roots in the existing Heritage Unit within the Building Department in MPPP. The existing unit is upgraded into a full department of its own with a Director (Pengarah) and supporting technical and clerical staff (ref. Organisational Chart 3A). The establishment, staffing and funding of this new department will be based on the One Stop Centre model.

6.4.2 The remit of this Department is the physical management of the Site. This includes approving building plans and redevelopment within the Site, improving and enforcing the building guidelines for the Site, and managing the conservation of all heritage buildings within and outside of the Site for the MPPP and the State of Penang.

6.4.3 To ensure that the policies relating to heritage buildings are consistent, the Heritage Department is also responsible for approving renovation and redevelopment plans of all heritage buildings in Penang. The Director of the Heritage Department can come from any of the related built environment disciplines but must have knowledge of and experience with heritage management.

6.4.4 Terms of Reference (Ref. Chart 3)

a) To process and monitor the application of plans pertaining to development of buildings and sites located within the Core Area and Buffer Zone of the nominated World Heritage Site

b) To prepare guidelines for conservation of heritage buildings and sites and to implement these Guidelines

c) To carry out periodic inspections and undertake surveys on all heritage buildings for compliance to Conservation Guidelines and best practice standards

d) To provide recommendations pertaining to the applications for any planning, renovations, amendments, additions, extensions, reconstruction and change of use, pertaining to heritage aspects on all heritage buildings on Penang island

e) To undertake programmes to raise awareness and educate public, members of the community, owners and residents on conservation standards and practice

6.5 *World Heritage Office*

6.5.1 The World Heritage Office (WHO) will be set up using the model of 'investPenang' which will enable it to function independently while giving it the necessary *locus standi* within government. The WHO will manage non-statutory matters for the Site.

6.5.2 Its primary function is to manage and liaise with the local authorities on all matters pertaining to the Site which are currently outside the purview of the current statutory system including branding, promotion, tourism and liaison with State, Federal and International organisations and agencies for betterment of the Site. Bearing in mind that this is a living site, the WHO also liaises with the community that lives and work there. Issues that arise could include matters pertaining to public transportation, security, research, impact studies, site interpretation, public awareness and community liaison.

6.5.3 The WHO is headed by a General Manager who must be knowledgeable in matters related to the conservation and management of heritage sites.

6.5.4 Terms of Reference

The WHO will ensure unified management of the implementation of the Management Plan within the Site. Its main functions are:

a) To manage agreed-upon programmes of work
b) To be responsible for the delivery of programmes of work
c) To advise the SHC and any other appropriate policy-making and decision-making bodies on policy and other issues arising during the implementation of the Plan.

6.5.5 The broad functional areas of the work of the WHO are:

a) To ensure heritage conservation.
b) To encourage and facilitate research.
c) To educate future generations.
d) To develop sustainable cultural tourism and to manage visitor facilities and visitor services.
e) To promote socio-economic development of the local communities and to manage agreed-upon community programmes and schemes.
f) To encourage community involvement in positive actions to conserve their cultural heritage.
g) To develop proposals and funding packages for major projects.
h) To execute agreed-upon and funded projects.
i) To supervise monitoring of the Site.

j) To prepare budgets and to manage and monitor expenditures within agreed budgets.
k) To prepare and present reports on the implementation of the Plan.
l) To function as the Secretariat of the SHC and to attend meetings related to this function and others when matters relating to the implementation of this Management Plan are under consideration.

6.6 *State Heritage Fund*

6.6.1 Both the State Government and the MPPP are financially autonomous. However, the Federal Government has, and will continue, to contribute financial resources to specific heritage conservation projects and other works. However, there is a need to have adequate financial resources for the management of the Site.

6.6.2 To this end, there will be established a State Heritage Fund (SHF) which will be managed by SHC. Funding for the SHF comes from annual allocations provided from Federal, State and Local sources specifically:

a) the Ministry of Culture, Arts and Heritage (proposed) World Heritage Fund
b) the National Heritage Department's (proposed) Grant Scheme
c) the Ministry of Housing and Local Government
d) the Ministry of Tourism and Tourism Malaysia
e) the Ministry of Finance by way of (proposed) Financial Incentives for the promotion of conservation works
f) State Government
g) Municipal Council of Penang Island (MPPP)

6.6.3 Other possible revenue sources will be entry taxes that are charged by hotels, restaurants, etc. In addition, funds raised from private, corporate and international organisations can also be added to the SHF.

6.6.4 Fiscal incentives will continue to be offered by MPPP including fast track processing for planning approval, waivers of road widening and back lane widening lines, car parking incentives and maintenance grants by way of annual assessments and exemption from other charges. The SHC will study recommendations for other fiscal incentives.

6.6.5 The SHF is to be used for programmes and projects related to the management of the Site by both the World Heritage Office and the Heritage Department.

6.6.6 It is proposed that the SHF will enjoy tax-exempt status.

6.7 Technical Review Panel

6.7.1 The Technical Review Panel (TRP), which is to be set up by MPPP, will be entrusted with the task of demonstrating that thoughtful heritage conservation and excellent new design are very compatible concepts in the constructing of the modern Asian city in the 21st century.

6.7.2 The TRP will be chaired by the President of the Council and will have a maximum of eight members comprised of architects, urban designers, heritage and cultural experts, lawyers and other knowledgeable professionals who have no vested or direct interests in the local property sector.

6.7.3 Terms of Reference

The TRP, which will be convened when there are projects to be reviewed, will meet to assess planning and building designs which have been submitted on sites within the Core Area and Buffer zone based on the following criteria, recommending changes where deemed appropriate and necessary:-

a) Technical Excellence
b) Innovation
c) Use of materials
d) Sustainability
e) Contribution to community/public space
f) Scale
g) Eco features
h) Compatibility with existing built heritage and intangible culture
i) Contribution to the continuum of the heritage
j) Cultural and social impact

6.7.4 Additional duties include the review of existing design and conservation guidelines and assisting in the articulation of the review criteria in public awareness programmes, where debate of the criteria will be invited.

6.7.5 The Heritage Department will perform the duties of the Secretariat to the Technical Review Panel.

CHART 3: HERITAGE DEPARTMENT (JABATAN WARISAN) RESPONSIBILITY CHART

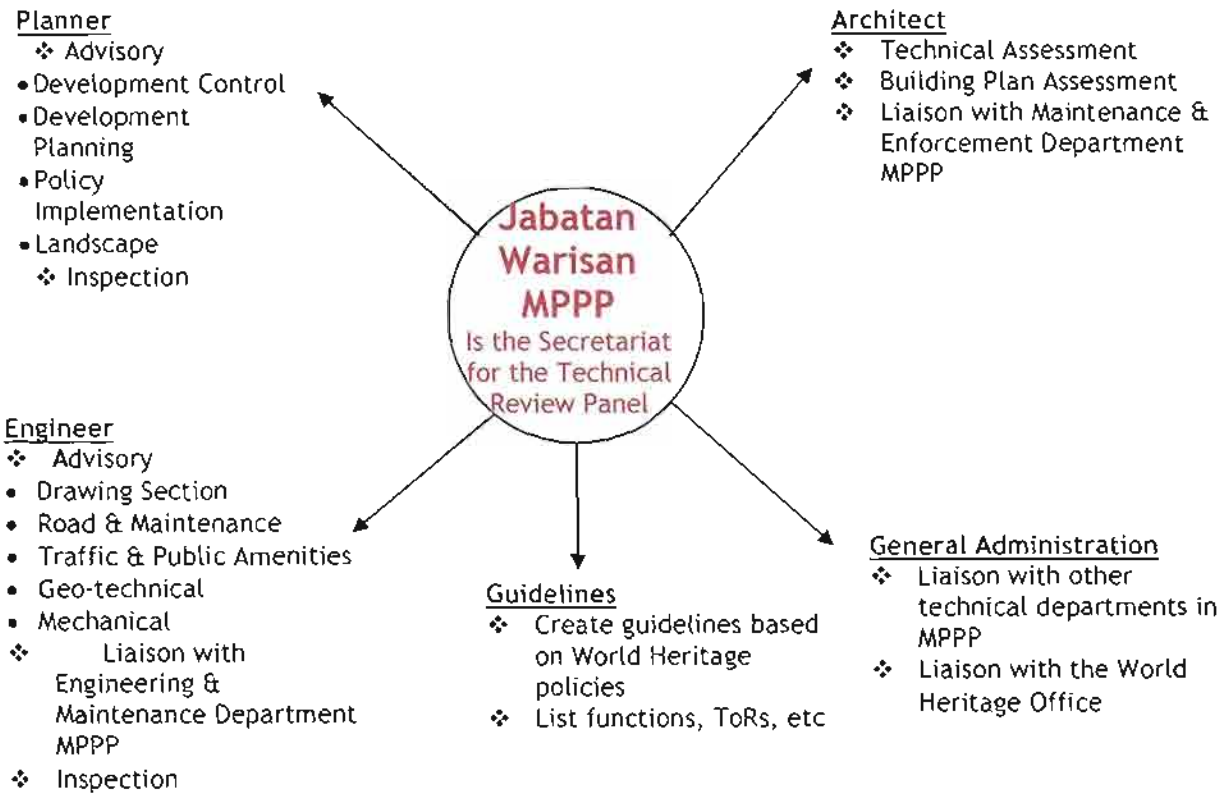


CHART 3A : HERITAGE DEPARTMENT (JABATAN WARISAN) PROPOSED ORGANISATION STRUCTURE

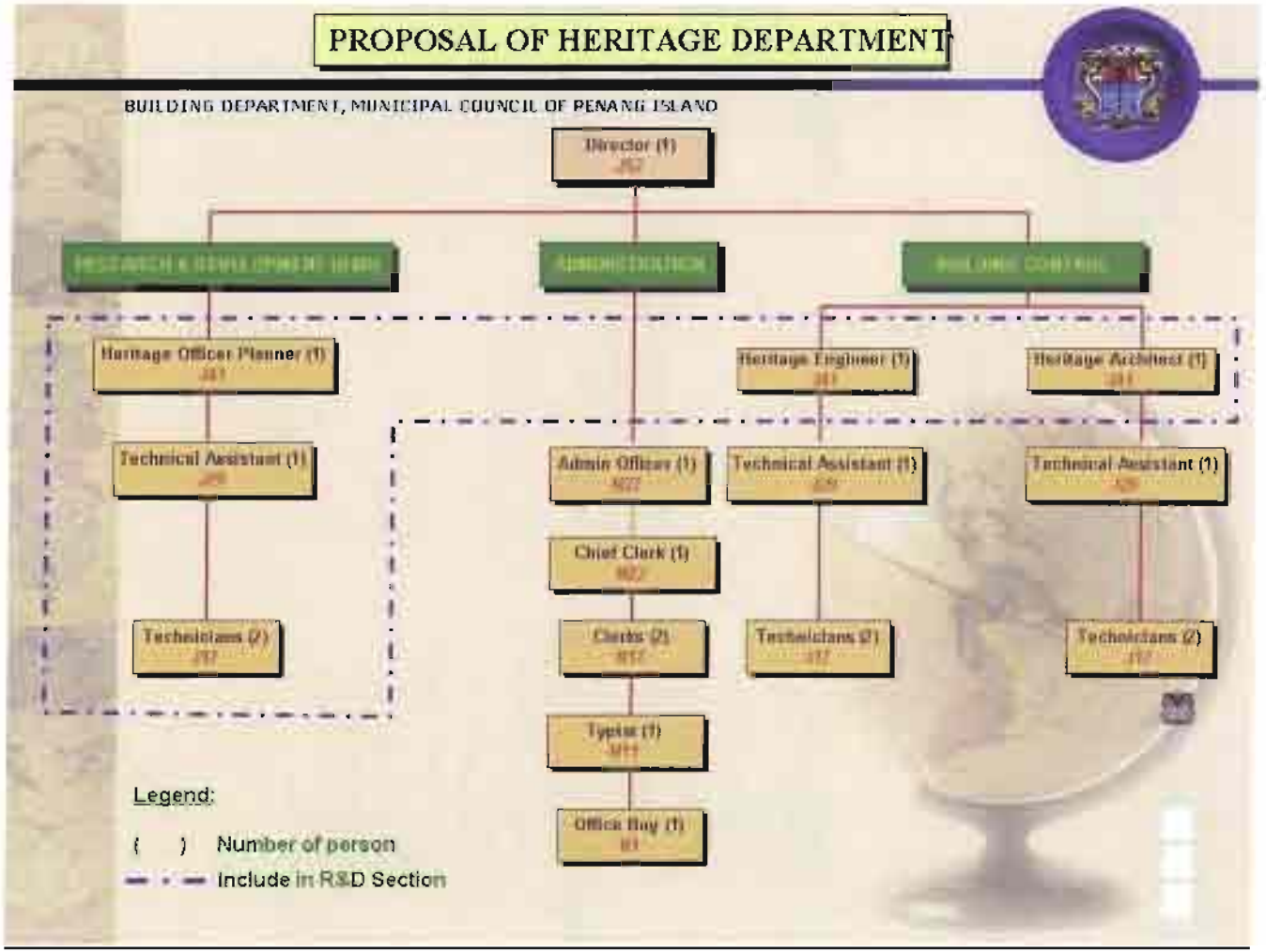


CHART 4 : WORLD HERITAGE OFFICE (RESPONSIBILITY CHART)

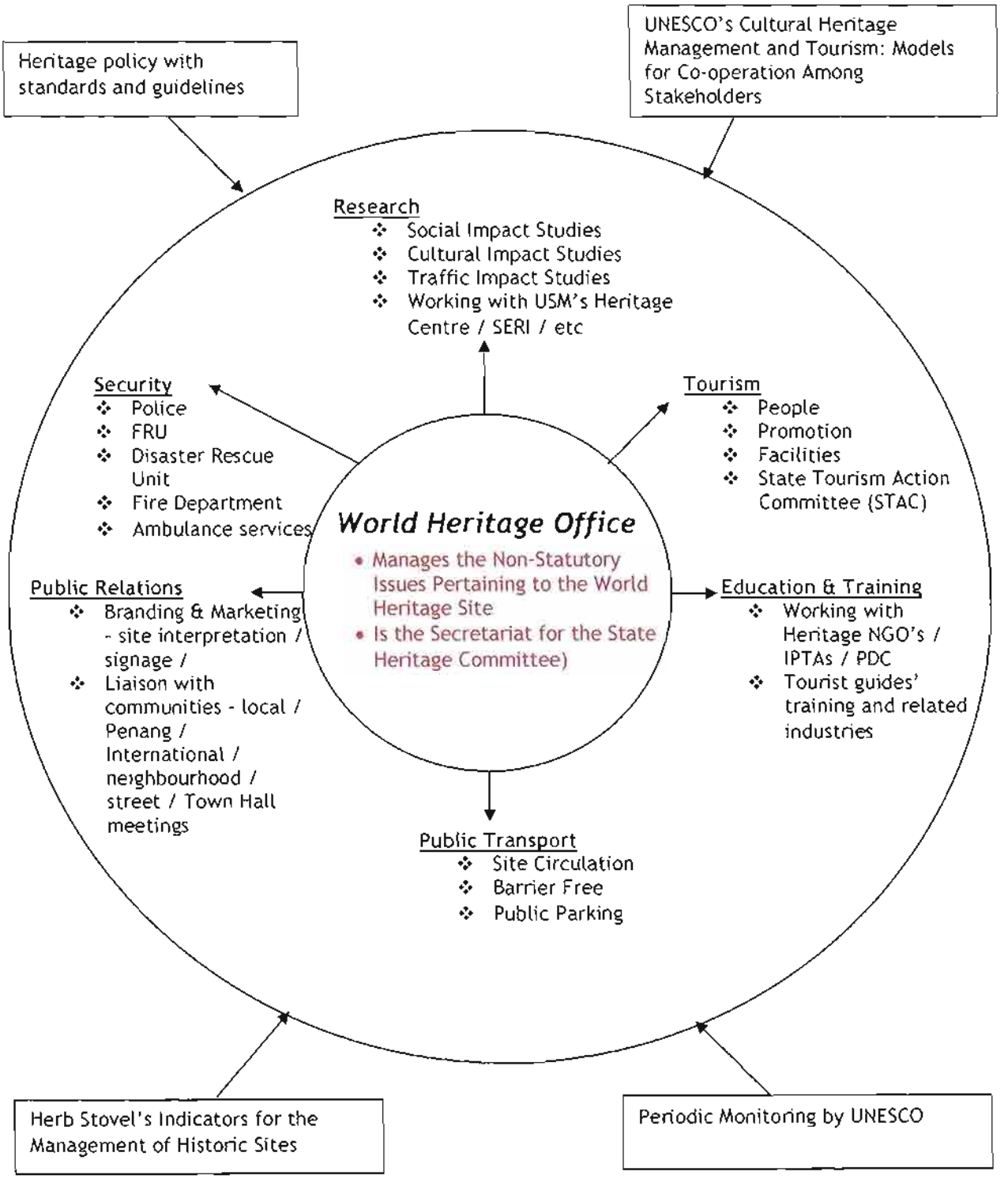
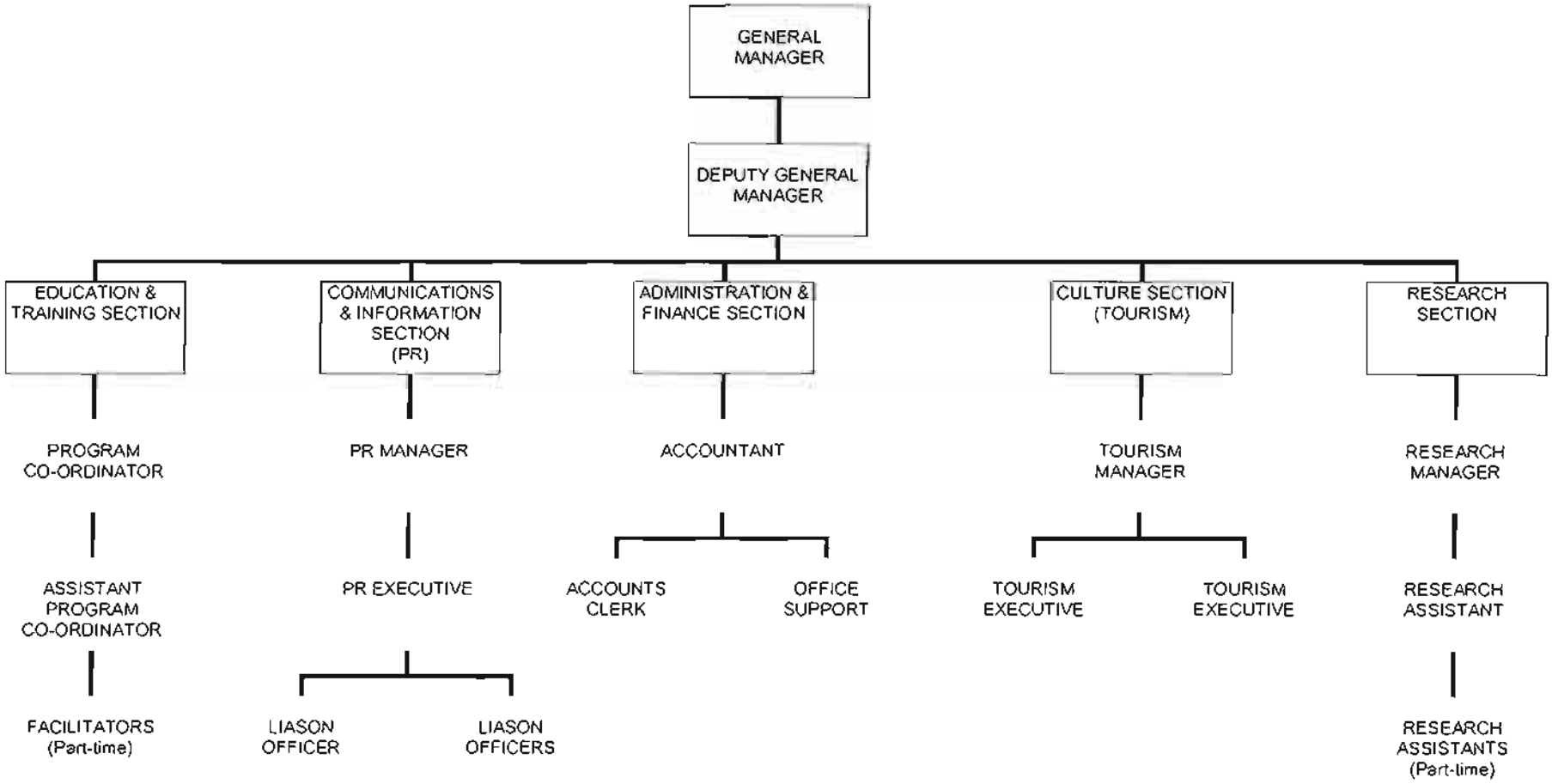


CHART 4A : WORLD HERITAGE OFFICE (PROPOSED ORGANISATION CHART)



7 ACTION PLAN, IMPLEMENTATION & MONITORING

7.1 *Heritage Management Plan*

7.1.1 The Management Plan will have major effects on Penang Island as a whole, not only the nominated World Heritage Site. The success of the Management Plan and the realisation of its full potential for the economic development of the area will depend on how completely it is integrated into Federal, State and Local administration.

7.1.2 For the Plan to be fully effective, there must be:

a) Full and effective backing of the Plan's objectives and policies at national, state and local levels.
b) Bodies able to make decisions on the implementation of policies at all levels and agencies of government involved in the Site.
c) An effective management structure with adequate staffing and resources to monitor and oversee all aspects of the Plan.
d) Adequate training and capacity development for staff at all levels.
e) An effective programme of education and awareness-raising in the local communities to engage their support for the conservation of the Site.
f) Revised legal protection and regulations, and
g) Adequate resources.

7.1.3 It is critical that the implementing body, i.e. the State Government of Penang, take note that the success of the Plan is equally dependent on the "buy-in" by <u>all</u> stakeholders, especially the private sector, residents, NGOs, etc.

7.2 *Implementation and monitoring*

7.2.1 It is recommended that following the adoption and endorsement of the Management Plan, a comprehensive Management System is prepared to guide the manager of the Site in operationalising the administration, implementation, enforcement, monitoring and review of the Plan.

7.2.2 It is also recommended that in order to assess the adequacy of the management and legal measures which will be put in place to protect the Outstanding Universal Values of the Site, a number of performance indicators are adopted for monitoring management effectiveness. These indicators have been developed by Herb Stovel in his paper "Approaches to Managing Urban Transformation for Historic Cities" (Macau, 2002) (ref Annex 1).

7.2.2.1 The Stovel indicators is an assessment method for historic cities to gauge the success and sustainability of their management strategy. It addresses issues on craft traditions, planning efforts, significant heritage values, integrity of components in relation to operations systems, continuity, community participation in decision-making, self-help strategies for improvement, core criteria in evaluating development options, levels of decision making, promotion of heritage conservation as an instrument of social inclusion, retaining of development profits within the local community, and level of risk preparedness.

7.3 *Sustainable Cultural Heritage Tourism*

7.3.1 In addition, it is recommended that to promote sustainable cultural heritage tourism, the UNESCO "Cultural Heritage Management and Tourism: Models for Co-operation Among Stakeholders" are adopted (ref Annex 2).

7.3.2 Four models have been developed and tested for the conservation of heritage and development of tourism as a local resource. All four models are interrelated.

7.3.2.1 Model 1 addresses fiscal management of heritage conservation, maintenance and development at the municipal level.

7.3.2.2 Model 2 addresses the involvement and investment by the tourism industry in the sustainability of the cultural heritage resource base and supporting infrastructure.

7.3.2.3 Model 3 is a model for community education and skills training leading to employment in the heritage conservation and cultural tourism sectors, with emphasis on opportunities for women and youth.

7.3.2.4 Model 4 addresses consensus building and conflict resolution among tourism promoters, property developers, local residents and heritage conservationists.

7.3.3 All the models draw upon the Site's cultural heritage assets and provide a methodology to formulate strategies and action plans and to implement these strategies to improve benefits for all stakeholders. The models also provide for ongoing cultural tourism impact assessment, monitoring and evaluation and therefore will add to monitoring change in the Site.

7.4 *Action Plan and Time Frame for Review*

7.4.1 On approval of the Heritage Management Plan by the State Planning Committee, a detailed work programme for its implementation in line with the objectives has to be developed. This process necessitates the involvement of all stakeholders through workshops and Focus Group Discussions.

7.4.2 The next step in the process is to create the mandate to operationalise the framework in compliance with the requirements of World Heritage Operational Guidelines. A work programme should be drawn up outlining the steps to be taken by all respective parties identified in the framework, with key milestones established for the deliverables assigned to each party. It is critical that priorities be established to ensure that the main features of the plan are in place in preparation for inscription of the Site.

7.4.3 The time frame for the Action Plan, its programmes and projects will be determined by the State Heritage Committee

APPENDICES

APPENDIX 1:

Summary of paper by Herb Stovel "Approaches to Managing Urban Transformation for Historic Cities" (Macau, 2002)

APPENDIX 2:

UNESCO "Cultural Heritage Management and Tourism: Models for Co-operation Among Stakeholders"

APPENDIX 1

Stovel, Herb: "Approaches to Managing Urban Transformation for Historic Cities" (Macau, 2002)

The following is a summary of the key performance indicators proposed by Herb Stovel in the management of a historic city. For the full paper, refer to http://www.macauheritage.net/vision/pdf

1. A well managed historic city will maintain and strengthen its craft traditions.

- Assessment should look at the degree to which traditional craftsmanship and related support systems have been sustained and made available to strengthen maintenance of the existing and a base for contemporary expression.

2. A well managed historic city will ensure contemporary planning efforts which reflect traditional patterns and layouts.

- Assessment should look at the degree to which contemporary planning and design is based on efforts to understand and to meaningfully re-employ existing urban forms, building vestiges and patterns.

3. The attributes of a well managed historic city will authentically reflect its significant heritage values.

- **Authenticity:** Assessment here looks at the degree to which the attributes (design, material, setting, workmanship, function, traditions) of the historic city may be seen to reflect the significant heritage values of the historic city.

4. A well managed historic city will maintain and strengthen the integrity of its components, its systems and the relationship between them.

- **Integrity:** Assessment here looks at the degree to which wholeness and intactness of the historic city and its operating systems may be seen to be present.

5. A well managed historic city will maintain and strengthen its sources of continuity.

- **Continuity:** Assessment here will look at the degree to which continuity of form, layout, living traditions and patterns of use are present in the historic city.

6. A well managed historic city will ensure community participation in decision-making.

- Assessment involves looking at the degree of involvement of the community in defining heritage values and in determining form of appropriate care.

7. A well managed historic city will support self-help strategies for its improvement.

- Assessment involves looking at the degree to which planning promotes use of self-help policies and strategies in achieving conservation goals.

8. A well managed historic city will ensure its defined heritage values serve as the key reference in valuating development options.

- Assessment involves looking at the degree to which the values of the historic city serve as a core criterion in evaluating development options.

9. A well managed historic city will have mechanisms in place to strengthen decision-making at local levels.

- Assessment involves looking at the degree to which decision-making has been moved to the local level (and therefore the degree to which local heritage interest has been strengthened and local ownership assured).

10. A well managed historic city will promote heritage conservation as an instrument of social inclusion.

- Assessment involves looking at the degree to which conservation policy and programmes promote social and cultural respect, mutual respect and sustained co-existence.

11. A well managed historic city will optimize retention of programmes and project profits within the local community.

- Assessment involves looking at the degree to which development profits are retained with individuals and institutions within the local community.

12. A well managed historic city will ensure high levels of risk preparedness in its institutions and municipal agencies.

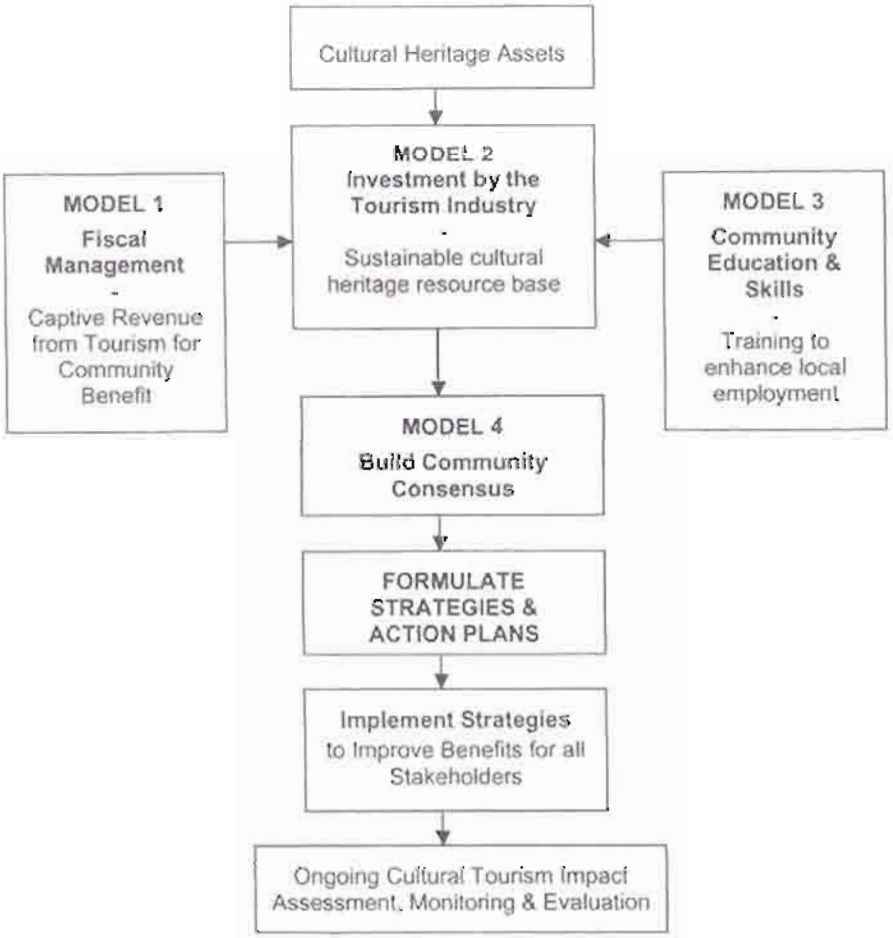
- Assessment involves looking at the degree to which management regimes incorporate policies, strategies and programmes for improving risk preparedness.

APPENDIX 2

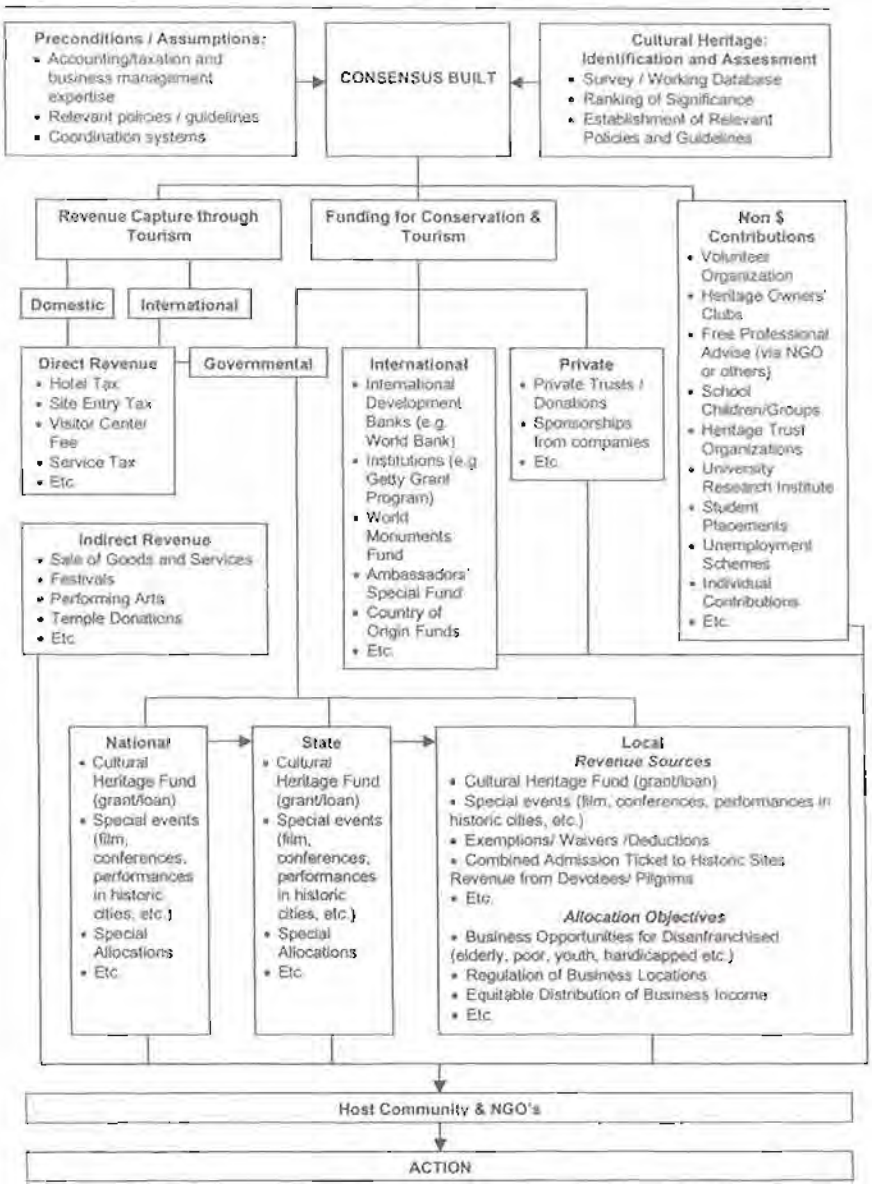
UNESCO "Cultural Heritage Management and Tourism: Models for Co-operation Among Stakeholders"

OVERALL MODEL FOR SUSTAINABLE CULTURAL HERITAGE MANAGEMENT & TOURISM

Four models have been developed and tested for the conservation of heritage and development of tourism as a local resource. The following diagram presents a picture of how these four models interrelate.



Model 1 Model for Fiscal Management of Heritage Conservation, Maintenance and Development at the Municipal Level

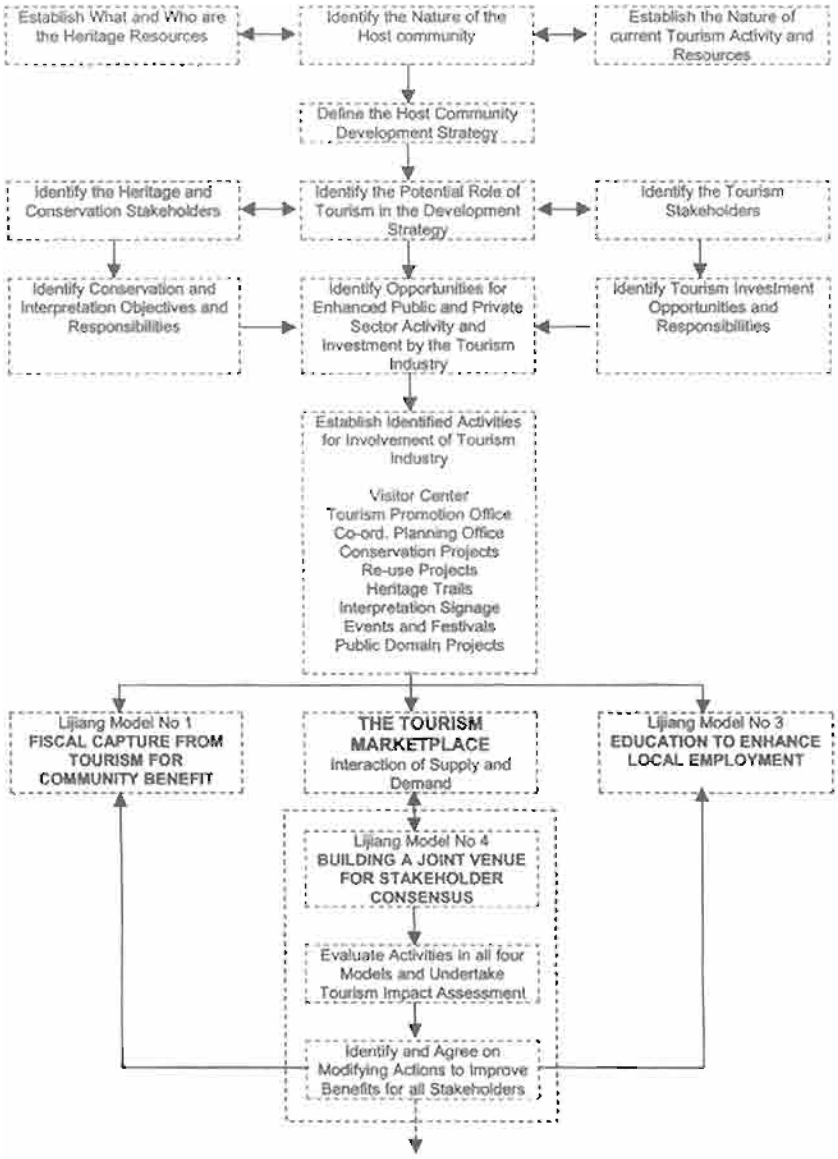


Conservation incentives and financial support systems for owners of historic buildings - generally applies to all sites.
Development of exemptions, waivers and deductions - generally applies to all sites with appropriate mechanisms to be developed
Restructuring of tourism revenue collection system for conservation and maintenance
- Hotel tax revised to combined historic site ticket replacing current individual entry fee: revenue to provide direct funding support for identified initiatives - (Lijiang)
- From tourist departure points to arrival - combined entry ticket to a number of monuments or sites to discourage practice of individual temples charging their own admission fees (Luang Prabang)
- Generally from domestic tourists with decline in international tourists (all sites))

Transparency of revenue collection and beneficial expenditure (proposed generally but particularly Lijiang, and Hoi An)
Management and dispersal the spread of economic activity (eg away from the main street into the other areas such as in Lijiang, also Hoi An and Melaka)
Indirect revenue capture from devotees or pilgrims (Kandy)
Reduce dependence on external funding agencies (generally but particularly Kandy)
Opportunities for small business income generation by the marginalised people (women, youth, disabled, elderly, poor) (Pang Shan - Hong Kong)
Revenue capture from special events (such as using the site as a film location or music location) (eg. Hoi An - The Ancient Quarter)
Development of a comprehensive data base/inventory (with necessary research) to provide basis for development of conservation policies and strategies (Melaka)
Planning and approval incentives for historic fabric repairs and adaptive reuse (all sites)

12

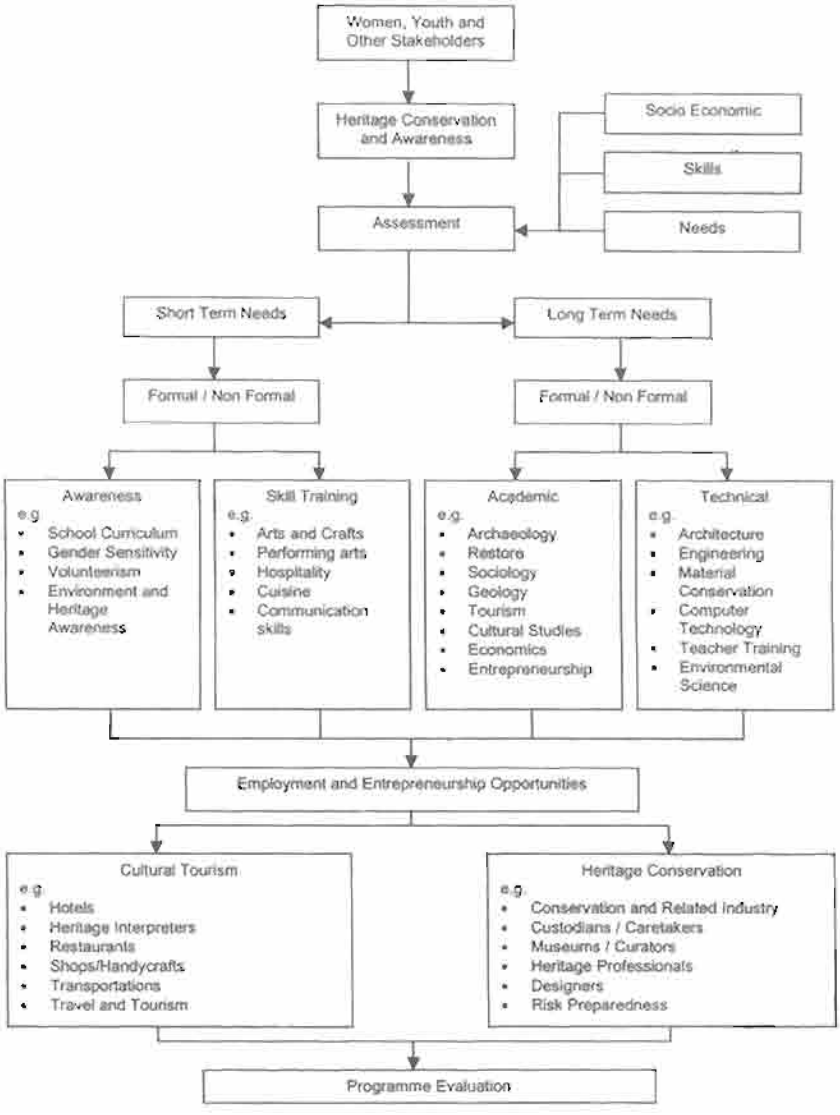
Model 2 Model for the Involvement and Investment by the Tourism Industry in the Sustainability of the Culture Heritage Resource Base and Supporting Infrastructure



Focal information/ interpretation /community centre as a major tourist and public facility (all sites)
Encouragement of appropriate historic building re-use for tourism accommodation (Bhaktapur)
Capture more information on domestic tourism, particularly with regard to those who come for the special ceremonies and major events to try and capture expenditure in the town (Bhaktapur).
Assess impacts of tourism on the local community, who do not see what benefits are possible from tourism (Bhaktapur).
Recognition that tourism may and should be a secondary form of economic activity (Levuka)

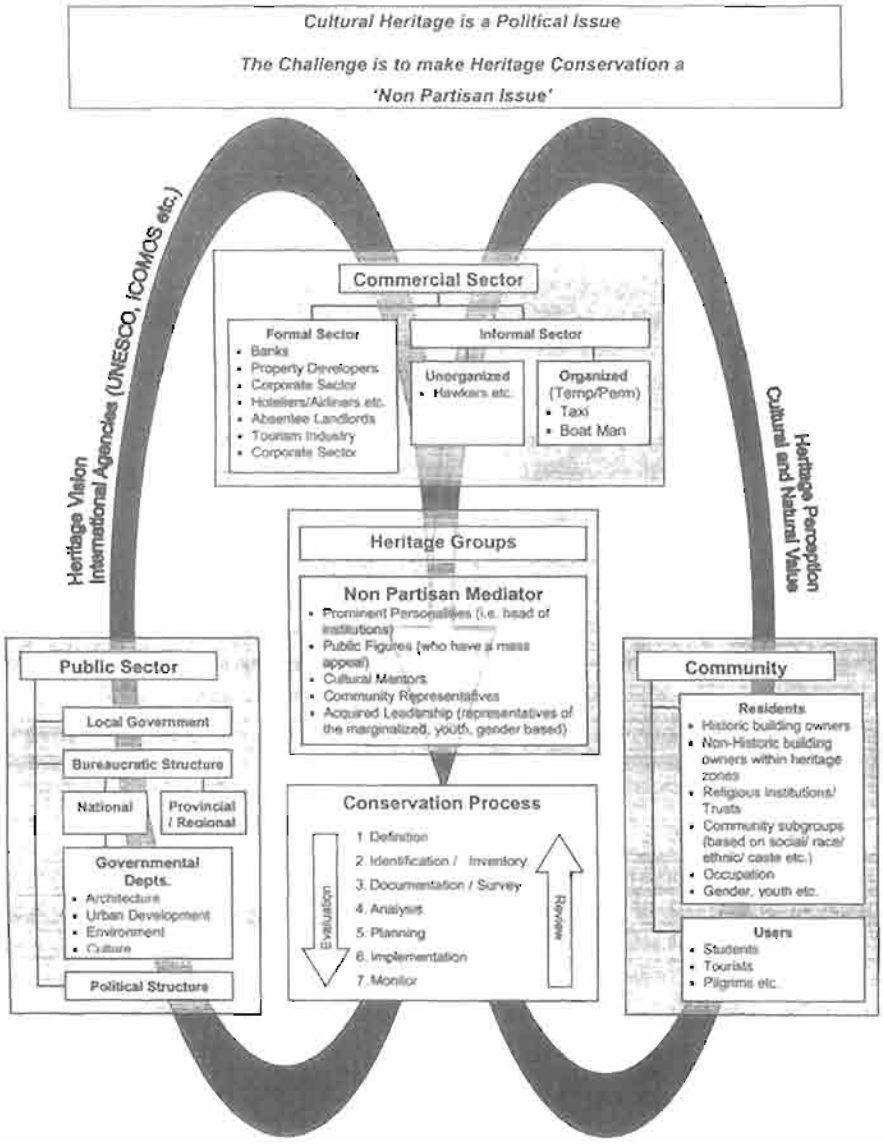
Diversification of fragile and narrowly based economy to an eco tourism operation that with a niche and sustainable framework (Batanes).
Acknowledgment of visitor contribution and explanation on how contribution will be spent (Luang Prabang).
Improved living conditions as a result of tourist revenue (Hoi An, Vigan, Lijiang and others).
Assess tourism carrying capacity and regulate visitor numbers (particularly Ha Noi).
Regulate commercialisation of historic city

Model 3 **Model for Community Education and Skills Training Leading to Employment in the Heritage Conservation and Culture Tourism Sectors, with Emphasis on Opportunities for Women and Youth**



Human resource development at all levels
Production of a Historic Home Owners Manual (Bhaktapur)
Guides trained to have good local knowledge (Bhaktapur)
Skills for young people that can be translated into employment opportunities in the conservation of the historical buildings, production of traditional crafts and performance of traditional ceremonies (Bhaktapur).
Technical support for reuse of historic buildings (all sites)
Involvement of young people in volunteerism, by improving structures that mobilise enthusiasm and interest within the community (particularly Lijiang)
Focusing on close linkages between sustainable ecological practices and the conservation of heritage for lifestyle improvement (Lijiang, Levuka)
Linking of education building and community consensus into coordinated process, at many levels in the community, particularly young people (particularly Luang Prabang)
General education within the community to accept the role and potential of cultural heritage as a key part of their future (Macau).
Historic trail development focus of a detailed conservation strategy (Hong Kong)
Development of a comprehensive data base/ inventory (with additional research as required) to provide basis for development of conservation strategies (particularly Ladakh and Melaka).
Performing arts and traditional skills development (all sites)
Education of children in need (Hoi An)
Localised management and control of the heritage asset through public education (all sites)
Education of tourists to respect the cultural heritage (Hoi An, Ladakh and others)

Model 4 Model for consensus building (conflict resolution) among tourism promoters, property developers, local residents and heritage conservationists



Define who the community is, its structure and their perception of their heritage
What does their heritage mean to them?
Dialogue based on a common vision
Volunteerism in heritage management
Development of methodology for local community involvement where there has been inadequate community consultation (Mehaka)
Heritage building owners club or similar structures (Vigan)
Strong emphasis on stakeholder involvement and transparency to ensure a thorough identification of relevant issues and opportunities (generally applies to all sites)
Overcome "road blocks to project, eg lack of support from the Government Heritage Administrative structures (Ha Hoe)
Generate good will and symbolic capital
Capacity to mediate and modify plans in a continuous process of consultation
Managing and sustaining a successful partnership
Provision of adequate enforcement and political will (Bhaktapur, Mehaka and Vigan)

WHC REGISTRATION
Date 26.02.08
Id N° 1223
Copy 1 Item 26

ITEM 4

TIME FRAME FOR THE ADOPTION AND IMPLEMENTATION OF THE MANAGEMENT PLAN

MINUTES OF MEETING

APPROVED AT THE STATE PLANNING COUNCIL, PENANG MUNICIPAL COUNCIL (MPPP), 12TH FEB 2008

جباتن فرنچغ بندر دان ديسا فولاو فينغ
JABATAN PERANCANG BANDAR DAN DESA
TINGKAT 57, KOMTAR, 10000 PULAU PINANG
Telefon
Pejabat Am : 04-6505276, Pengarah : 04-6506270 (Talian Terus : 04-2621236) Fax : 04-2637680

Ref : JPBD/P1/0033/167 (5D)

Date : 21 February 2008

Prof. Madya Dr Yahaya Ahmad,
Jabatan Warisan Negara, Kementerian Kebudayaan,
Kesenian dan Warisan Malaysia.
Kuala Lumpur.

Dear Sir,

HISTORIC CITY OF GEORGE TOWN HERITAGE MANAGEMENT PLAN

With reference to the above matter we would like to inform you that the above mentioned management plan has been presented and approved with minor amendments at the State Planning Committee meeting held on 12th February 2008.

Yours sincerely;

MOHD ZAKI BIN IBRAHIM
Director,
State Department of Town And Country Planning,
Penang.

ITEM 4

TIME FRAME FOR THE ADOPTION AND IMPLEMENTATION OF THE MANAGEMENT PLAN

MINUTES OF MEETING

APPROVED AT THE COUNCIL MEETING MELAKA HISTORICAL CITY COUNCIL (MBMB), 30TH JAN 2008

MINUTES OF MEETING

FULL COUNCIL FOR MELAKA HISTORICAL CITY COUNCIL (MBMB)

30TH JAN 2008

7. PEMBENTANGAN KERTAS KERJA

7.1. Kertas Kerja Bil. 04/2008
Cadangan Menerima Pakai Pelan Pengurusan Kawasan Pemeliharaan dan Pelan Tindakan Kawasan Pemeliharaan Di Majlis Bandaraya Melaka Bersejarah

7.1.1. Kertas kerja ini telah dibentang bertujuan untuk mendapat pertimbangan dan kelulusan Mesyuarat Majlis Penuh bagi cadangan menerima pakai Pelan Pengurusan Kawasan Pemeliharaan dan Pelan Tindakan Kawasan Pemeliharaan, Majlis Bandaraya Melaka Bersejarah.

7.1.2. Pelan Pengurusan Kawasan Pemeliharaan adalah bertujuan untuk mengenalpasti isu dan permasalahan dalam kawasan warisan dan cara terbaik untuk mengatasinya. Pelan ini merangkumi peraturan penjagaan khusus bagi kawasan pemeliharaan termasuk mengawal sebarang kerja-kerja pengubahsuaian, penambahan bangunan sediada dan pembangunan baru dalam kawasan tersebut.

7.1.3. Manakala Pelan Tindakan Kawasan Pemeliharaan pula mengandungi garispanduan bagi pengubahsuaian, pembaikan dan pembinaan bangunan baru di tapak lompong, garispanduan pemasangan papan iklan, garispanduan pemakaian cat bangunan warisan dan sebagainya

7.1.4. Kedua-dua Pelan Pengurusan dan Pelan Tindakan Kawasan Pemeliharaan ini juga merupakan keperluan UNESCO sebagai dokumen sokongan kepada pencalonan Melaka ke Senarai Warisan Dunia

7.1.5. **Setelah pembentangan kertas kerja ini dengan asas-asas pertimbangan keperluan menerima pakai Pelan Pengurusan dan Pelan Tindakan Kawasan Pemeliharaan, Mesyuarat Majlis Penuh pada hari ini setuju melulus dan menerimapakai pelan tersebut di Majlis Bandaraya Melaka Bersejarah.**

TINDAKAN : PENGARAH PERANCANG