

TO BE OR NOT TO BE...A PREFECT

Score:

3 points for each "a", 2 points for each "b", 1 point for each "c".

1. When you move about the school do you:
 - (a) Walk quietly along the verandah?
 - (b) Scrape your ruler on the ventilation slats?
 - (c) Joyfully push people into the monsoon drains?
2. When you have eaten your lunch in the playground do you:
 - (a) Place papers in the garbage tin?
 - (b) Stuff them down someone's neck?
 - (c) Scatter them happily in the monsoon winds?
3. As you travel to school in the school bus do you:
 - (a) Act like an angel?
 - (b) Run up and down the bus?
 - (c) Hang out the windows and give the Bus Escort a headache?
4. When told to do something by a Prefect do you:
 - (a) Stand at attention and obey cheerfully?
 - (b) Submit and then stick pins into a voodoo model of the prefect?
 - (c) Arrange a mutiny?
5. When you line up for General Assembly do you:
 - (a) Listen carefully?
 - (b) Stand in a dream?
 - (c) Read your comic?
6. When you have a few minutes to spare do you:
 - (a) Revise class work?
 - (b) Play swords with rulers?
 - (c) Play "Tarzan" and swing from fan to fan?
7. When you are given homework do you:
 - (a) Do it?
 - (b) Crib it?
 - (c) Forget it?
8. When you borrow a book from the library do you:
 - (a) Read it?
 - (b) Use it for a shield in a chalk or "laka" band fight?
 - (c) Take it to read under the shower?

If you score

- 19—24 — Apply to be a Prefect.
15—18 — That's more like it.
1—14 — You should go far.

Ann Nomicus, Correspondence Classicus.

PREFECT PERSONIFICATIONS

JOHN EASTON—THE FOOTY FAN



JOHN'S A FAN OF 'AUSTRALIAN RULES',
AND THOUGH HIS KICKS GO ASTRAY,
HE STILL HAS A BURNING AMBITION TO—
PLAY FOR THE "TIGERS" ONE DAY.

JEFF McGUINNESS—THE DISC JOCKEY



WE HAVE A DISC JOCKEY NAMED JEFF;
THE TEENAGERS HERE ARE ALL DEAF.
HIS RATINGS ARE BAD
WHICH MAKES US ALL SAD,
WHY DON'T YOU LISTEN TO JEFF?

(This is not a plug!!)

MICK GIBB—THE TUCK SHOP PATRON



MICK'S THE BOY WHO BREAKS THE RULE
OF EATING LUNCH WHILE STILL IN SCHOOL.
HE JUST CAN'T WAIT FOR THAT BELL TO CHIME,
TO GET TO THE TUCK-SHOP—FIRST IN LINE!

MIKE NOTT—THE SCHOOL LOVER (?)



UNDER THE EYE OF A STERN DRIVING
FORCE, POOR MIKE HAS TO WORK--AT
HOME OF COURSE! AND WHILE AT
HOME HE DOES HIS BEST, HE SAYS HE
COMES TO SCHOOL FOR A REST.

IAN ALCOCK—TRANSISTOR MISTER



THERE'S A TALL LEAN BOY, WITH HIS
NOSE IN A BOOK, AND A TRANSISTOR
GLUED TO HIS EAR;
BUT WHILE HE MAKES OUT HE'S STUDYING HARD,
THE TRANSISTOR'S ALL HE CAN HEAR.

BARBARA WARD—THE DISCUS CHAMP



A PAT ON THE BACK TO OUR DISCUS CHAMP
BARB WON AT THE INTER-SCHOOL SPORTS.
SHE HAS EFFECTIVELY LED,
AT THE PREFECTS' HEAD,
JUDGING FROM ALL THE REPORTS.

HELEN LIEBKE — THE ANGEL



HELEN'S THE GIRL WE ALL ADORED,
A TYPICAL ANGEL WAS SHE.
BUT ALAS, SHE'S GONE—
C'EST TRAGIQUE, NON?
AND NOW SHE LIVES FAR OVER THE SEA.

ANNE PORTER—THE SOFTBALL FAN



WE HAVE A PREFECT CALLED ANNE
WHO IS A DEVOTED SOFTBALL FAN,
"OUT" IS THE CALL
WHEN SHE CATCHES THAT BALL,
AS WELL AS ANY MAN CAN.

ELIZABETH SWEETMAN—THE NURSE



LIZ SWEETMAN, EX W.A.
HAS BECOME A NURSE, HIP HOORAY!
NO MORE FROG'S LEGS, INTESTINES, LIVERS
GALL BLADDERS, TAPEWORMS AND BONE SLIVERS,
THESE THINGS ALWAYS GAVE US THE SHIVERS
WHEN SHE DESCRIBED THEM EACH DAY.

JACKIE SPARLING—MISS-IN-BETWEEN



POOR JACKIE SITS 'TWEEN BARB AND
MIKE, IN WORK SHE'S NEVER BEEN
ON STRIKE.
WRITES ALL DAY,
NO TIME FOR PLAY,
BUT THAT'S NOT WHAT HER NEIGH-
BOURS ARE LIKE!

The cub gives in to the old wolf.....



The cub does not give in to himself.

A scout is thrifty??



A scout's duty is to be useful and to help others.

A scout smiles and whistles.....

SCOUTING — IT'S A FINE LIFE

In spite of being soaked to the skin, running into wasps, losing tempers, falling into creeks and not being able to tie knots, the scouts (believe it or not) really enjoy themselves.

Have you ever seen a boy swing from a rope and fall head first into a creek? Or have you seen a "spud-egg" come out of the fire black inside and out? Maybe you have seen a stretcher (built by the scouts) collapse as soon as the patient was laid on it—but seriously, scouts have plenty of fun.

The meetings held on Saturday have generally been very enjoyable. Uniforms have been "way out", fires would not light, granny knots have been used as reef knots and we think we are still the neatest, most obedient and skilled scouts on the island.

The senior scouts (a combination of 12th and 23rd troops) haven't had any arguments yet as to which is the better troop.

Another combination of 12th and 23rd is sending some boys to Thailand next Easter. Picture shows and programme selling for the Butterworth Air Display have been some of the events to raise money for the Thailand excursion.

A good turn was done for the St. Nicholas Blind School. The scouts dug and weeded all the garden. We hope it was a perfect job.

Many camps, hikes, money raising activities and good turns have been run and the Patrol Leaders have done a good job of leading their patrols (Some P.L.'s need to be patient, believe me!).

If you see immaculate uniforms, shiny shoes, straight brimmed hats and plenty of nice, new badges on a scout's arm, you will know that he is trying to make the grade to go to Thailand.

Ian Porter, Form II.

RAAF SCHOOL JUNIOR RED CROSS

Red Cross this year has been most enjoyable for all. We had a struggle at the beginning due to the home going of Mr. Christian, however we now feel very much part of our world wide organization.

June saw us "hitting off" so to speak. Mr. Nott bowled the first over and warned that Junior Red Cross was more than just putting on a uniform. He said it also means study and self sacrifice.

The unit has been ably led this year by our reliable Senior Section Leader, Gwen Howie, who has been well supported by her assistant Judy Gurr. Our Section leaders Wendy Dollison, Pat Bickle and Joan Howie have called on the services of Leone Davy, our treasurer, who has willingly carried out the task of balancing accounts.

OUR ACTIVITIES.

1. PARADE

Under the able guidance of Mrs. Richards our drill has reached a good standard. Our unit's smart 'click' to attention was noted during our enrolment ceremony.



At the Annual Inspection Parade.



All there!

Our Links and Juniors hope to gain First Aid Certificates this year. We wish them every success.

2. STUDY

Lectures for our Juniors this year were conducted at the School of Nursing and we are proud to report that all qualified for Home Nursing Certificates. Well done Juniors!

2. OUTINGS

PENANG HILL.

The Saturday afternoon on Penang Hill was very exhausting. Next time we go we shall have to prepare everyone in advance for the endurance needed to make the distance.



BOTANICAL GARDENS.

One afternoon we took the St. Joseph's orphans to the gardens where we fed monkeys and watched the boys enjoy swimming in the sheltered rock pool.



Hey! They bite!

RUBBER ESTATE.

We are all looking forward to November when we will visit a Rubber Estate and Glugor Power Station.

ENROLMENT CEREMONY.

After the presentation of enrolment and home nursing certificates by Mrs. Ng Kam Leong and Mr. Nott, the girls staged a short concert which included Scottish dancing, singing and a play presentation.

This was a great success due to hard work and cooperation. We hope to reach the same standard in our "Carols by Candlelight" to be held in December.

INTERESTING SIDE LINES.

FLORAL DECORATIONS.

We are grateful to Mr. Lim, a very capable floral decorator, who offered us his services. When the pressure of other activities have passed we hope to enjoy another demonstration.

LECTURE AT BLOOD TRANSFUSION CENTRE.

Our driver who thought his wait at the hospital would be a good opportunity to donate blood, did not realize perhaps he would be descended upon by a herd of girls who watched operations closely.



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by Michael Holt, Form II.

DIFFERENT NATIONAL COSTUMES SEEN IN MALAYA.

by Grade III-N.

Malay.

The Malay ladies wear a sarong which is an oblong piece of material worn like a skirt. With it they wear a blouse called a "kebaya" and a stole which is like a very thin scarf. They like bright colours especially in flower pattern.

Michele D. D.

The men wear a sarong, with shorts underneath and a shirt on top.

Dianna Keys.

The Malay or Muslim men wear black hats called "songkok" which show that they worship Mahommed.

Noeline Martyn.

My next door neighbour Boeng, has been to Mecca. Now he wears a white songkok and his name is Haji Boeng.

Peter Trebilco.

Chinese

Some Chinese ladies wear a "cheong sam," which is a dress with a split on each side about one foot and four inches long. It has a high collar, and is as straight as can be.

Stephen Evans.

A Chinese lady wears a cheong sam when she goes out but when she works at home she wears a "sam foo."

Robert Hughes.

She looks very nice in a sam foo, which I call "street pyjamas."

Jennifer Bourke.

Most Chinese men wear clothes likes Australian men.

Vivien Bilske.

Indian.

An Indian lady has many necklaces and bangles and a red spot on her forehead.

Dianne Smith.

I have seen some beautiful Indian ladies who have a lot of hair. It is so long that they plait it and put it in a bun.

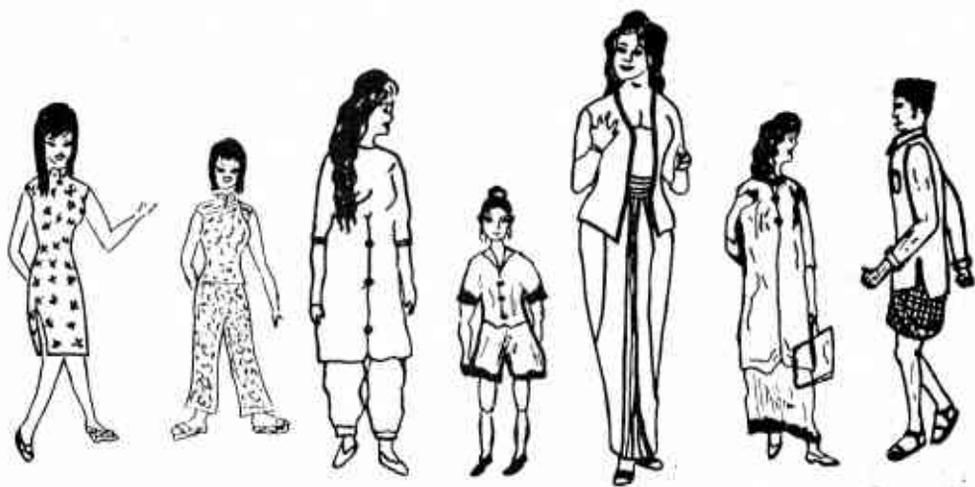
Christine Barret.

Some of the Indian ladies wear beautiful coloured saris and a long petticoat underneath. Their saris are all colours—pink, yellow, orange and blue. Some have gold and silver threads.

Linda Gibb.

The sari is a piece of material about six feet long. First she wraps it around her waist and pins up some pleats, then tucks them into her petticoat and throws the rest of the sari over her shoulder. She wears a blouse under the sari and puts around her neck a piece of nylon.

Deborah Schmierer.



L. to R.: Chinese: "cheong-sam" and samfoo"; a Sikh woman and her son (NB the "bob" of hair on top of his head); Malay: "sarong-kebaya", a Malay school girl in uniform and a Malay man complete with "songkok".

HOMES IN MALAYA

Grade IV-D.

There are several different types of houses in Malaya because various races live here.

The houses are all designed to be as cool as possible in the hot sticky weather. Fireplaces are quite unnecessary but fans are essential for comfort.

Because burglaries are quite common, it is most unusual to see a house in Malaya without barred windows.

All types of houses may be seen, ranging from tiny humble kampong houses or tappers' lines, to huge costly mansions.

Grade IV-D.

Chinese Houses in Malaya.

The Malayan Chinese have houses like Europeans but they have a different bathroom, kitchen and toilet.

Lorraine Dowley.

They have a high tub instead of a bath, and a cold shower. The toilet is built into the floor.

Lesley Eyres.

The people who are not Christians have shrines in their houses. They put joss sticks in the shrines and pray to their god while the sticks are burning.

Graham Murrell.

You sometimes find that many relations live together in one big house—this is called a family tong.

Jan Volkman.

In Malaya there are some rich Chinese. Their houses are very big and very roomy. Their furniture is the best money can buy. With big grounds they have nearly everything they want. The houses are very different from ours with bars on all the windows and extra locks on the doors. Inside some of these houses the furnishings are very old Chinese antiques, with a lot of dark polished carvings. It looks quite beautiful and very valuable.

Richard Freeman.

The Tappers' Lines. (Generally Indian)

The rubber tappers in Malaya are mostly Tamils who live in wooden huts or two storey buildings which are provided for them by the owner of the estate.

John Turner and Susan Tongue.

The washing is done in a cement trough at the back of the house.

Paul Carter.

Each family on the estate has its own separate compartment in the lines and a small wooden verandah where they rest after a hard day's work.

Greg Cooper, Cheryl Gluyas, Phillip Bond.

The lines, as they are usually called, are similar in some ways to the shacks of early outback Australia.

Bruce Hewson.

Kampong Houses (Malay)



by Stephen Myers, 4-D.

Kampong houses are sometimes made of woven pieces of bamboo about half an inch wide. but you would not find many around; most are made of attap and a few of tin.

Linton Watkins.

They are not very big, and are usually built up on stilts to get more breeze, and if there is a bad storm no water will get inside.

Lynne Giddey.

If they are built up high they have wooden floors, but if they are built on the ground they have hard earth or cement.

Kerrie Gough.

They do not often have beds, but generally sleep on woven mats or a mattress on the floor.

Christine Dix.

The people who live in Kampongs are very clean; they take off their shoes before entering the house.

Leonie Reading.

They always do the washing and cooking outside, because they have no place in the house to do it.

Paul Hatherley.

They shower in their sarongs and then wash and dry themselves and put on a dry sarong.

Lynne Giddey.

The kampongs seem very cosy houses don't they?

Gail Bridle.

Our House.

Our house in Malaya is almost the same as the houses in Australia. It has three bedrooms, two bathrooms, one amah's room, one wash room, one kitchen, a store room, a dining room and a lounge room.

Most of the European houses here are very big because they have additional car ports and patios. We have a car port separate from the verandah, and also the dining room is separate from the lounge. We have a wardrobe and one set of drawers in every bedroom except in my mother's bedroom which has one double wardrobe and a small wardrobe.

The colours in our house are very nice. The bathroom has white tiled walls, and green and white floors. I think we have a very nice house. Don't you?

Gail Bridle.

FOOD

by Grade III-G.

There is a great variety of food in Malaya--namely Chinese, Indian and Malay. Malayans, whether they be Chinese, Malays or Indians, are by habit snack lovers. They are very fond of food and in all big towns in Malaya and even in the kampongs and villages you see hawkers and way-side stalls in every nook and corner of the streets. There is a Chinese saying—"We do not eat to live, but live to eat."

Makan Carts

The clack, clack, clack, of bamboo sticks can be heard before one sees the makan cart.

As the cart approaches you can smell the cooking odours.

These carts have four large wheels with a roof of faded canvas nailed to four supports.

Inside the base there is a blazing charcoal fire that cooks many varieties of food, such as "mah mee" and "mee".

"Mee" is a long thin spaghetti--like noodle made from rice flour.

Wherever there is a group of people several makan carts can be seen.

At night one sees the faint light of the kerosene lantern lighting these small hawkers' carts.

Indian and Malay Food.

The main diet for these people is curry and rice.

The main dishes are placed in the middle of the table. These may be curried fish, chicken, beef, or perhaps buffalo. Fried chicken, vegetables, pineapple, and prawn fritters may also be found.

Before and after the meal, a bowl of water and a towel is brought for you to wash your right hand. The left hand is not used for eating but for the unclean tasks one finds it necessary to perform.

Set before each person is a plate on which rice is put. One then chooses food from one of the many dishes, and with the right hand begins to eat.

In Malaya the accent is on the enjoyment of food, rather than the way one eats it.

Chinese Food.

There are many different Chinese dishes. In fact it is often said that the Chinese eat "anything and everything."

Such unusual dishes as monkey meat, shark's fin soup and dog soup are often available.

A Chinese Meal.

Last night I went to a Chinese dinner. It was 97K Fong Loo Hock Lane. The house is a terraced home set on a small hill. As I entered the main room the towkay greeted me by saying, "Welcome, Wong Foo, my friend, will you accept a drink before our meal?" I had two glasses of coconut water. It was delicious.

Gong Gong! The noise startled me! I leapt to my feet and half ran into the adjoining room. The cook entered the room with our meal.

There was a large bowl of rice in the middle of the table. Around this were about four or five more dishes, slightly smaller in size. These contained a large fish, bits of roughly cut salted pork, pineapple and salted sweet prawn. Every here and there were small dishes containing various sauces and red chillies. Set for each person was a bowl and a pair of chopsticks. On the right hand corner of the large dish is a soup dish with a china spoon in it. Everyone helps himself to the dishes.

It is considered bad manners to speak at the table, and good manners to slurp and make noises. Bones and scraps are just put on the table, seeing there is no table cloth to wash!

At the end of the meal I was offered a sip of Chinese tea. It was very pale in colour and was served very hot without milk or sugar. At the end of the meal I thanked Mr. Wong for I had enjoyed the meal very much and I will never forget it.

Stephen Gandy.

The Market.

The attractive sarong kebaya of the Malays, the swaying sari of the Indians and the samfoo of the Chinese give the market magnificent colour.

As you approach you can smell the durian, dried fish and other kinds of food and fruit. You can hear the bells clanging as the fruit men go by, the sticks banging together as the makan carts pass and the chattering of the men and women bargaining in the market. The mothers with babies clinging to their backs do not notice the odour, but Europeans do when they first come to Malaya.

On the fruit stalls you notice the spiky fruit called a durian. When this fruit is ripe it falls from the tree. It is green or orange in colour, and is a great favourite with the Malayan people. Most foreign people find it unpleasant both in smell and taste. The part of the fruit that is eaten, is the custard-like substance that surrounds the seeds.

The small rambutans are seen in red, yellow and orange and add colour to the stall. Mangosteens, jackfruit, star fruit, jamboos, mangoes, coconuts, bananas, pineapples and many imported fruits are sold. Stalls may sell many varieties of food such as long beans, black Asian eggs, red slabs of curry paste sold on banana leaves and betel nut. On the East Coast the women carry out the business in the market. They sit out in the open and spread their wares on the ground.

TRANSPORT

by Grade IV B.

During our short stay in Malaya, we, the children of fourth class, have noticed many different forms of transport. Jane Sherwood tells us about the Airlines in Malaya.

Malayan Airways is an airline company which flies in Malaya and to nearby countries. The aeroplanes they use are, Britannias, Viscounts and Dakotas. Britannias are used between Djakarta, Singapore, Kuala Lumpur and Hong Kong, while the other aeroplanes go to Borneo, Medan, and Bangkok.

Besides these flights, they fly around Malaya with Dakotas.

Also as a form of transport, and a direct contrast to the aeroplane is the Junk as explained by Glynis Edwards.

Junks have been used for hundreds of years around the Orient. They sometimes travel for thousands of miles. Wood is used mainly in building them and they have a very thin fabric type of sail strengthened with rope. They carry mainly local products. The crew live completely aboard them and it's their home as well as their occupation. Similar to the Junk, in that it is water transport, is the Sampan.

The Sampan is a kind of house boat. People fish, sleep and live on them. **Barges** are similar but you only fish from them. They both use motors. Sampans are scruffy and dirty while the barges are even dirtier. Sampans have a rudder at the front worked by a man. You find both sampans and barges in Malaya and off the coast of China. Most of them are in the city areas. Barges are sometimes used for making bridges by placing them in a line and laying the bridge across them.

Trevor Leedon.

Bus services in Malaya have grown rapidly since the Malayan Independence. They were once owned by rich men but are now controlled by smaller companies. In Malaya one does not see any double decker buses as we do in Australia. Express buses travel in between towns and cities, and go faster than in the villages, but don't run as often.

In Malaya where there are no electric trains, buses play a role in fast, cheap, transport. By so doing they are a great benefit to the development of the country. They use diesel fuel because it is cheaper than petrol.

Buses

Blue and green buses go quickly whizzing by,
Yellow buses also, in plentiful supply,
Transport for the millions, who will not be denied,
The right to travel, far and wide.

Neil Power.

The Ferry

Rushing over the water,
The Ferry's moving along.
When the whistle loudly blows,
We will go along,
Rushing over the water,
Singing a merry song.

The Penang-Butterworth Ferry runs between Georgetown and Butterworth. It carries cars, trucks, buses, and people across the water between Penang and the mainland. You have to buy a ticket at the counter before you are allowed on to it. It is about a ten minute ride from Georgetown to Butterworth and most of our fathers do it every day.

The trip can be interesting, and you may see some jelly fish or whirlpools if you are lucky. It is seldom people get a chance to see these things. If you miss the Ferry then there are little boats which will take you across if you dare risk it. The Ferry is a great help for people who work on the mainland or on Penang.

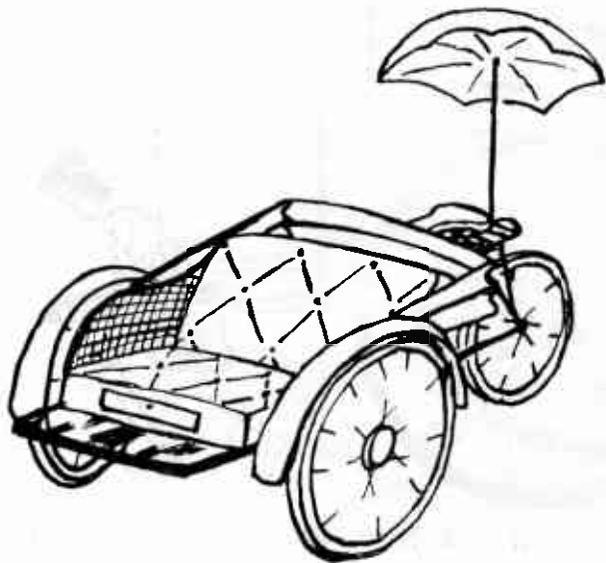
Stephanie Gibb.

A different and interesting form of transport in Malaya is the **Trishaw and Rickshaw**. Geoffrey Evans and Norrie Strickland got together and found out that.....

In China, many years ago a travelling cart was called a rickshaw. It was a two wheeled cart pulled by a man at the front. On either side is a wick or a candle in a jar.

Now in China and Malaya people travel by trishaw.

A trishaw has three wheels and is pedalled by a man seated at the back. They also have a hood and covering over the passenger.



TRISHAW
by C. Wilson, Form III.

Hundreds of these strange, and colourful contraptions weave throughout Malaya's traffic, giving motorists a headache with their unpredictable manoeuvres. For a trip round the city, a trishaw, or cycle rickshaw, is recommended for its novelty and thrills.

This however is also a convenient means of transport over a short distance. As many as two people can sit comfortably in the seat.

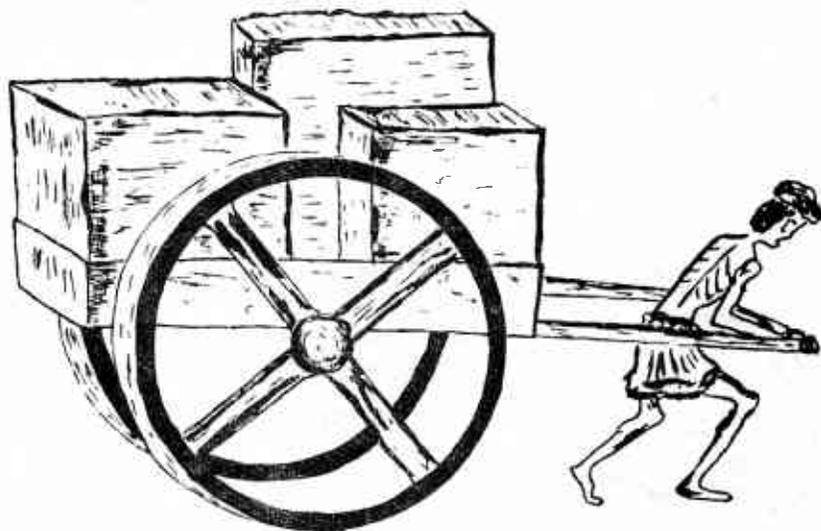
The most common form of transport is the **Bicycle**. The people buy them because they are cheap and can be used for many things. The funniest thing I have seen a bike used for is the Pork Butcher carrying the meat on a board which is fixed on the carrier at the back of the bike. He rides along the streets and sells the pork to people.

Elizabeth Pope.

Kathleen Elshaw and Grant Rumball say that there many **Cars** on Penang and in Malaya.

All types of cars are here, Australian made, German, English, American and Swiss. Some of the cars have petrol engines and the taxis have diesel engines. Some of the types noticed are Vauxhall Victa, Chevrolet, Borgward, Riley, Holden, Opel, Austin, Morris and Vanguard.

Mark Todd has noticed the many **Motor scooters** in Malaya. He says that they are two wheeled, petrol engine driven vehicles. They use about a gallon of petrol for every hundred or so miles. People use them because they are useful in the traffic, because they are cheap to run, and because they can carry a passenger.



TRANSPORT THE HARD WAY.

by Peter Ward, Form II.

The Weaver Bird.

The weaver bird tears the leaves off sugar cane and takes out the long fibres. The fibres are stronger than grass, not easily broken, and they last for a long time before they rot. When the weaver bird cannot obtain the fibres of the sugar cane plant, it uses the leaves of palm trees.

It does much damage to these trees when it strips the fibres from leaves. The nest of a weaver bird is easily recognised by its shape. The top is long, narrow and solid, while the lower end is wider, round and hollow. Sometimes there is more than one hollow room in the same nest, and a family of weaver birds will each occupy a room. The weaver bird is no larger than a sparrow.

Marilyn Wincen.

The Tailor Bird.

The Tailor birds are so named because to make their nests, they sew leaves together by using their thin sharp beaks. The leaves keep rain out of the nest. The Tailor bird will make its nest out of one leaf, if it is big enough. A leaf about ten inches long and five inches wide would do. There are five sorts of Tailor birds in Malaya. Four sorts live in lowlands and the other lives only in the highlands. Most of the Tailor birds feed on insects. The Tailor bird's eggs are white or light blue and have some reddish brown spots on them.

Jacqueline Bedford.

The Leathery Turtle.

The Leathery Turtle of Dungun is by far the largest turtle in the world. It may measure up to eight feet in length and weigh over half a ton. It is easily recognised by the seven ridges running the length of its leathery back, which makes it differ from all other turtles.

Robert Cameron.



The Leathery Turtle has always been considered rare, but in 1952 it was discovered that large numbers of them came ashore to lay their eggs every year on the coast of Trengganu north of Dungun. Thus many tourists spend the night on the beach watching the turtles lumber up the beach, slowly dig a 5 feet hole with their back flippers in which to lay their one hundred eggs and then struggle back to the sea. Their eggs are as large as billiard balls and the turtle's width is about seven feet counting the front flippers.

Robert Murrell.

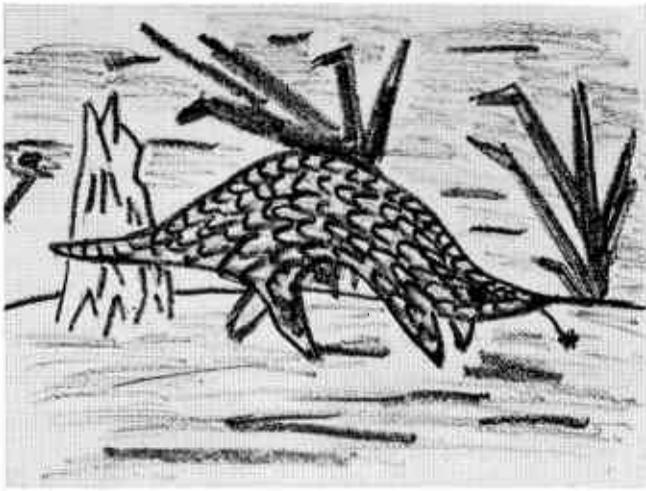


Fruit Eating Bats.

If you go into any of the limestone caves of Malaya such as Batu Caves, near Kuala Lumpur, you will hear the noise and note the bad smell of hundreds of bats on the roof. If you shine the light of an electric torch at the roof in a dark part of the cave, you may see many bright spots up there—the spots are the eyes of the bats which shine in the light. The bats in Batu Caves are called cave fruit bats.

In the evening, just as the sun goes down, perhaps you have seen a large “bird” flying slowly across the sky by itself. This “bird” has no tail and the back parts of its wings are very wide, about four or five feet across when fully opened. It is one of the large fruit-eating bats called Flying Foxes (Keluang) which are given their name because their faces and their reddish brown bodies are like those of foxes. Flying Foxes sleep during the day and often there are hundreds of these bats on one tree. At night they fly to some fruit trees and stay there eating the fruit and making a lot of noise. They are very fond of rambutans and do a lot of damage to the trees.

Yvonne Gluyas.



The Pangolin.

The Pangolin is a Malayan mammal which lives to about twenty years. The Pangolin creeps upon the termites' nest, quickening his pace to reach it. Its front claws are not used to defend itself, but to tear down its enemy's fort. When alarmed it rolls itself into a ball with its head in the centre, crouches with head between its front legs, and digs down into the ground with its claws. It cannot bite as it has no teeth, and the mouth can only open a little way. Its tongue is long and thin and is used to lick up the ants and termites on which the animal solely feeds. The young are carried about on the mother's back. It is also a good climber.

Kevin Dowley.

The House Gecko.

The most common of the geckos is the house gecko. This small reptile astonishes many newcomers by its unusual habit of walking upside down on the ceiling. Another name for this gecko is the chichak, also it is the only lizard which makes a noise.

Unlike other lizard's legs which are rubbery, the gecko has fragile legs. If a chichak's feet are seen through a microscope the toes are apart, the parts being divided by a number of small overlapping flaps of skin. These are covered by tiny closely set hairs which make the surface rather like velvet. It is the clinging action of these hairs that enables him to run up the wall and run along the ceiling. The flaps of skin do not act as suckers. On rough surfaces the claws or his toes help a little.

Like other lizards, which in danger part with their tails, the gecko is very willing to part with his. This action is very useful. If an enemy seizes them they wriggle until the tail comes off, and because of the still alive nerves the dismembered tail attracts the enemy from its prey and enables the gecko to escape. A new tail grows but is different from its other one. Like other reptiles the gecko sheds its skin from time to time.

Robert Murrell.

MALAYAN INDUSTRIES

FISHING.

Grade V C.

The majority of the population of Malaya live either on the coast or beside rivers and streams.

Their livelihood depends largely on the cultivation of the soil and the fishing from the sea. Tradition and old customs have handed down the way in which fish are caught.

Methods vary from, a man hand-netting, where the fisherman throws a small net from the shallows over shoals of "tiddlers"; to deep sea vessels which venture out into mid-ocean.

Some primary types of fishing are—

(a) **Netting:** A large forty foot boat is loaded with a continuous net. Eight or ten oarsmen row the boat from shore out to sea in a wide circle about one and a half miles' circumference, dropping the net as they go. On the boat's return the haulers, approximately ten on either side of it, pull the net onto the beach with a rhythmical chant. Anticipation of the catch causes great excitement and the final few yards of net are quickly beached. The catch may be from 200 kati (1 kati equals $1\frac{1}{2}$ lbs) to as small as ten kati. It will include jellyfish, crab and prawns to sea-snakes and fine eating fish. After the catch is boxed and sent to market the nets are dried, repaired, and loaded again for another trip.



Drag-netting.

(b) **Fish Traps:** At five or six fathoms' depth out from the coast an erection of traps has skilfully taken place for mass produced fishing. Forty foot long coconut trunks with wire fences have been rammed into a "corral" type structure which have lanes running diagonally away from the entrance. These channels or lanes guide the fish into the trap. They are easily loaded into launches. Corrals measure from one hundred feet to three hundred feet across and lanes run for six hundred to a thousand feet long.

(c) **Ocean fishing:** A large launch "pig-a-backs" three or four small sampans out to sea. They are dropped overboard at various locations with a fisherman aboard and are left for several days until picked up again with their catch by the mother boat to return to port.

TIN IN MALAYA.

Grade VI M.

Malaya is one of the world's greatest tin producers. It supplies about one third of the world's supply.

Tin is found in many parts of Malaya, but the areas around Ipoh and Kuala Lumpur are the richest areas.

In Malaya tin is mined by three main methods (a) Opencast (b) Dredging (c) Hydraulic mining.

Hydraulic mining is the most common. The tin ore has sunk through the clay to the rock below. A powerful jet of water from the monitor washes down the tin bearing soil to the gravel pump.

The tin bearing material is sucked up to the pulang by the gravel pump. The tin bearing material runs down the gently sloping palong. The heavy tin ore collects behind the slats.

Every few days clean water is run down the palong to finally separate the tin ore from all other materials.

The tin ore is dried, bagged and sent to Penang to be smelted. The black ore when smelted is moulded into 100 lb. ingots which are exported to many parts of the world.



Monitors at work in Pahang.
Palong in the background.

RUBBER PLANTING.

by Grade VI M.

When the jungle has been cleared three rubber seeds are sown together. The weakest seedling is removed and when the remaining two are about four feet high the stronger is selected for bud grafting.

A bud from a selected high yielding tree is grafted onto the seedling. When the bud has "taken", the top of the seedling is cut off, the bud shoots and becomes the tree.

The young tree is looked after and fertilised. When it is about five years old and has a girth of about eleven inches it is ready to be tapped.

Most rubber trees are tapped every second day, one inch of bark per month being removed.

The tapper taps the tree early in the morning and the latex runs into the cup. Later the tapper collects the latex which is taken to a central position on the estate to be transported to the factory. Ammonia is mixed with the latex to stop it coagulating.

In the factory the latex is poured into slatted tubs, acid is added and the mixture left to set.



Top Left: A Rubber Estate.

Above: Tree being tapped.

Left: Rubber being exported.

The set rubber is put through a roller to remove most of the water. It is cut into lengths and hung in the sun to complete the drying process.

The rubber is then put into a smoke house to be properly dried and smoked. The smoked sheet rubber is then graded and packed into bales ready for export to many parts of the world.

Some estates export latex. More ammonia is added to the latex and it is exported in large tanks.

Grade VI M.

THE HISTORY OF RUBBER.

During his second visit to South America Columbus was amazed to see the Indians playing with a heavy black ball made from the gum of a certain vegetable. Three centuries elapsed before the material was commercially used in Europe, where it was utilised as a means of rubbing out lead pencil marks, hence the name rubber.

Foundation of Plantation.

At one time the only supply of HEVEA was in the Amazon Valley. In 1824 an English rubber manufacturer, Thomas Hancock, brought to notice the high price of rubber and possibility of growing it in the East.

The climatic conditions needed, seemed to be a heavy, well distributed rainfall (about 100" per year) and a temperature of 70—90°F.

H. N. Ridley, or "Mad Ridley", of the Singapore Botanical Gardens solved the problem of exporting seeds so they would be able to germinate on reaching their destination. He found out that seeds packed in moist, powdered charcoal kept their fertility for a long period and when, shortly after the beginning of the 20th century planters began to take an interest in rubber, large quantities were exported in this way.

The largest rubber producing country in the world is Malaya closely followed by the East Indies and Ceylon.

The demand on rubber increased, especially with the development of the motor car, and the first occasion when a considerable quantity of rubber was sold on the market, was in 1910 when the output was 11,000 tons. 1920 it was nearly 317,000 tons and by 1927 it had reached 567,000 tons.

With the high increase in plantation rubber the demand for wild rubber decreased until in 1927 the world's production of all grades of wild rubber was only 6% of the plantation rubber. The demand for wild rubber increased in the Second World War when the Japanese occupied Malaya.

However recent developments in synthetic rubber have threatened the price of rubber and many plantation owners in Malaya are growing oil palm instead of rubber.

THE RELIGIONS OF MALAYA.

There are four main races in Malaya—Europeans, Malays, Chinese and Indians.

Of course each one has a different form of worship or religion to observe. Freedom of worship in Malaya has been carried out for centuries and still pagan worshipping by the aborigines (Sakais) remains up until today.

Christianity.

To begin with, the Europeans naturally are the followers of Christ, and thus Christianity, an offshoot of Judaism, has been the outstanding factor in the growth and spread of European culture.

Islam.

The Malays adopted Islam, meaning “the submission of the believer to the will of Allah,” exercising strong faith in the prophet Mohammed.

Ann Porter, Form IV.

Mohammed was born in the year 570 AD, in the holy city of Mecca in the Arabian Desert.

Mohammed was brought up in poor surroundings. As a herdsman, he went to work for a rich widow, whom he married at the age of twenty-five although she was much older. Her name was Kadija. This meant the end of poverty for him.

He preached to the people of Mecca but become unpopular with the priests of the old religion who were determined to murder him in his bed. Thus he fled to Medina with Abu Bekr his main disciple. This was the famous Hegira “flight” of September 20th, 622 A.D. The Moslem calendar begins from this date—just as we date ours from Christ’s birth.

He later decided to regain Mecca and conquered the city in 629 AD. Then he went to the Kaaba and laid his hand on the sacred black stone (which was a meteorite). As a result the stone and the city temple were rededicated to their god Allah.

In the year 632 AD at the age of sixty-two Mohammed died and was buried in his beloved city.

Don Curran, Form III.

Mohammed, the founder of the Muslim faith established **five main laws** which the Muslims are bound to obey:—

- (i) Every Muslim must, if possible, go on a pilgrimage to Mecca.
- (ii) If they can support their own family they must give a certain percentage of their earnings to the poor.
- (iii) They must fast during the month of Ramadon.
- (iv) They must pray facing Mecca five times a day.
- (v) They must not break any of the Muslim laws.

Each Malay, if possible, should go on a pilgrimage to Mecca. If they are wealthy enough they also go to Jerusalem which is another holy city. They leave Malaya on stacked ships and in some cases, instead of travelling in cabins they hire portions of the deck. If any Malay dies on the way to Mecca, while he is there, or on the way home, it is believed that he will certainly get to the Muslim heaven. If a Muslim goes to, or is at Mecca, during the month of Ramadon he may wear a white skull hat and then has a new name of "Hadji". To get to Mecca under such poor standards does not cost much money but usually takes their life savings.



Another law is that they must pray and face Mecca five times daily (5 a.m., 8 a.m., 12 noon, 4 p.m. and 8 p.m.). Each Malay village has a mosque and at the above times the priest chants a page from the Koran (their bible written in Arabic and which they believe Allah literally inspired Mohammed to write). At the top of the mosque—the minaret, are loudspeakers and prayers are thus announced by the Muezzin when calling the Muslims to prayer.

On Penang, Tanjong Tokong point is one of the nearest points to Mecca so there are quite a few mosques in the vicinity.

Islam is the state religion of Malaya, and therefore every Malay has to be a Muslim.

Peter Bek, Form III.

Confucianism, Taoism, Buddhism.

Next, the Chinese—some ascribe to Confucianism, a religion which has been received in every class in China from the peasant to the lofty emperor. Others believe in Taoism or Lao Tou, a philosophy which enables its followers to learn about herbs and thus become pioneers in the science of botany. All in all, the greater part now recognise Buddhism as their real religion for it played an integral and influential part in the life of China. Also it is considerably modified by Chinese ideas and beliefs and has won a lasting place in Chinese culture, a position from which it has never been displaced.

Ann Porter, Form IV.

Buddha means "the Enlightened One", and the name was given to Gautama, who, according to tradition, was born in 563 BC. He died in 483 BC.

The story of his life is encrusted with legend. He was of noble family of the Kskatryia caste, and the son of a wealthy ruler of territory, north of the present Benares, near Nepal.

He led a sheltered life of ease and had married and fathered a son before the age of 29 when he learned of human misery. He then left his wife, child, luxury and became a hermit studying religion.

Under a bo tree (i.e. a pipal tree) at Buda Gaya, he was rewarded for his holy asceticism by "the Great Enlightenment". There he learned the principles on which Buddhism is based.

After many years of self-discipline, he solved the problem of suppression and sorrow and began to preach the doctrine associated with his name.

He became a teacher and gathered disciples who were the first Buddhist monks, and who spread the results of his visions abroad.

Miriam Foley, Form II.



Reclining Buddha,
Pulau Tikus,
Penang.

Hinduism.

Last of all are the Indians. Twelve percent of the seven million people of Malaya are Indians and Pakistanis. The Pakistanis are of the Muslim faith while the Indians are mostly Hindu, but there are some of the Sikh religion and a growing number of Christians. To give a brief glimpse of the religious customs of the Indians we shall describe two Hindu customs and give an account of two Sikh customs.

Hindu Customs: To be saved from the endless succession of births and deaths (reincarnation) is what religion is to Hindus. One way in which they hope to achieve this aim is to follow scrupulously their religious rites.

The **Thaipusam** festival is one such rite. This is the Hindu Festival of the great god Subramanian—the spotless and the valiant. Thousands of Hindu devotees congregate at a temple. The priests say prayers in slow sing-song way as the penitents carrying “kavadis”—wooden arches decorated with paper flowers and fruit—gather and await the priestly ministrations. The penitents come in order to fulfil the vows that they will humble themselves before the gods who answer their prayers.



As the sickly smell of incense and smoke of the burning coconut shells pollute the atmosphere, the priests make their incantations close to the ears of the penitent. Soon the penitents begin to close their eyes, grimace, tremble, sway and start violently, as though out of control, their limbs jerk spasmodically. The moment is propitious.

Quickly the priests transfix the jaws of some of the penitents with silver needles; skewer the tongues of others, hook pins shaped like fish hooks into the backs of a few. No blood comes, nor is there any cry of pain. The penitents then take up their kavadis and begin walking wildly, running, shuffling and jumping to the temple. Here the kavadi-bearers prostrate themselves before the flower-bedecked god image in the alcove.

Having performed all the necessary sacred ceremonies the priests then remove the skewers pins from the penitents who are then believed to be absolved. This is how Thaipusam is celebrated and the god Subramaniam revered.

Indian Weddings.

The wedding of a Hindu couple is another example of their strict observance of religious customs.

The custom is for the parents of an eligible young man and young woman to meet and arrange for the marriage.

The man's parents usually agree to provide the bride with an engagement sari and three pieces of gold jewellery.

The bride's parents will enquire about the bridegroom's finances (his job and salary etc.). The bride's parents give the engagement party and on that day the bride and groom will meet one another (in very old fashioned families they will probably be meeting for the first time). The bridegroom pays for the wedding which will be as elaborate as his finances will allow. The bride's parents do not have anything to do with these arrangements.

The bridegroom has to buy the wedding sari which must be as beautiful as he can afford—the most expensive ones have gold embroidery. This sari is put away after the wedding and kept carefully for the bride will be buried in the same one when she is dead. The bridegroom buys himself a good dhoti—this is a long piece of white material with a gold thread border, which he winds around himself, similar to the lady's sari, for the wedding ceremony.

On the wedding day the bride must have a bath and must smooth saffron on her face and arms. Then she can be dressed by the bridesmaids—this can take hours as the sari must be arranged "just so" and her face must be made up to look as beautiful as possible. She will wear jasmine flowers in her hair and a cast mark on her forehead. The sari she wears will be the engagement one. When she is ready the bride and her maids go to the temple where the priest is waiting. He performs a short ceremony and then the bride goes to change into her wedding sari.

She now returns to where the priest is waiting with the bridegroom, and the wedding ceremony starts. The bride is given a long cord with a piece of gold on it which is tied around her neck and she then becomes his wife.

The Sikh Religion.

This religion is a 15th Century offshoot of Hinduism. The Sikhs believe in one God who should be revered with loving devotion. To bind the members of this religion more closely together everyone was to be in possession of five distinctive marks. Some of these distinguishing characteristics have become out of date for this modern world but we shall mention the two by which a Sikh can still easily be recognized today. Firstly they do not shave or have a hair cut. Little boys of the Sikh religion run around with their long fine hair tied up in a little "bob" on the top of their head. The second mark is the wearing of a comb to keep this long hair in place. To make the long hair and the comb look much neater the Sikhs usually wear turbans.

Form I.

CHINESE CALENDAR OF CUSTOMS.

by Form II.

Asian festivals follow the lunar calendar so that their dates vary from year to year. For instance, the Chinese New Year festival, occurs in January or sometimes in early or the middle of February.

Julie Reid.

The Chinese are not allowed to cook or work during New Year so on New Year's Eve they cook a lot of food. Prayers are said for the dead. If they sleep on the New Year's Eve bad luck comes to the family.

On the first day small pink envelopes called "ang-pow" are given by married people to their single friends and relatives. These packets contain money. All this time crackers and joss sticks are burning and prayers are said. On the fourth day the gods descend from heaven. On the sixth day it is the Snake Goddess's birthday and all the Chinese go and worship at the Snake temple. The eighth day is the occasion when they all pray at midnight, for it is the birthday of the Thunder God. The rolls of drums go all night.

Chap Goh Meh is the last day of New Year. The Chinese make a tour round the island. Also oranges are thrown into the Ayer Itam. If the orange floats back to shore the thrower will get a good and reliable husband—it is the same with spring onions. Also red prunes and peanuts are thrown in to secure happiness in the home and a long life. If the men throw a drum in they will get a good wife.

Francine Langlands.

During Chinese New Year there are lots of people busily making biscuits called "Love Letters". These biscuits are made of rice flour, sugar and milk. When cooked the biscuits are folded in four in order to form a quarter circle. The Chinese people then give the biscuits to friends and relatives.

Peter Herman.

The third day in the third moon of the lunar calendar is "**Ching Ming**" which means "Bright and Clear". On this day people flock to the cemeteries to pay homage to their ancestors. Placed on the grave are gifts to the dead, such as joss paper, food and wine.

"**Wesak**" commemorates Lord Buddha's birthday. Leading the procession is a giant image of Buddha mounted on a decorated vehicle. Devout Buddhists, on this occasion free captive animals and birds.

In the seventh moon Chinese observe the "**Moon of the Ghost**" festival.

Julie Reid.

This one month "Holiday on Earth" for the "**Hungry Ghosts**" from Hades is an age old traditional style held by the Cantonese and Hokkiens.

The Festival of the "**Hungry Ghosts**" has been observed for centuries. According to belief the gates of hell are thrown open from midnight on the last day of the annual moon and the inhabitants are allowed to roam the earth for thirty days mingling with human beings. Chinese temples, households, certain kongsis and organizations make offerings to the "Hungry Ghosts" in the form of specially cooked food. Mock money is also burnt to provide them with "cash" in their spiritual world.

Superstitious folk do not venture out at night or go to the country or seaside for they believe that during this spirit season there are "evil ones" roaming about the earth. Such folk fear that if you do not appease the ghosts you may encounter misfortune or mishap hence the feasts to entertain the "Holiday Hordes from Hell".

"According to an Edict of the Jade Emperor (Supreme Being in Heaven), Deities of Pestilence have escaped into the mundane world, as a result of which robbers and thieves are rampant, and diseases and evil portents will play havoc amongst living beings.

All devotees are asked to receive the Deities with reverence and to offer handsome sacrifices so that all calamities may be averted".

...Notice from a local paper.

Lee Hince.

September is a month of the colourful Chinese eighth moon festival, when maidens will pray to the **Moon Goddess** for good husbands and families exchange gifts of moon cakes.

Julie Reid.

Moon cakes consist of a gluey mixture of pork fat, flour, water and other Chinese foods. All this is baked around a hard egg yolk rolled in Chinese wine. Also, some moon cakes have charms or ornaments in the middle. The outside is decorated with designs and mosaics. The cost for a moon cake with one egg is 80 cents while one with two eggs cost \$1.60.

Joan Howie.

October and November bring the rainy season and this coincides with the ninth moon festival of the **Nine Emperor Gods**. For nine days, from the 1st to the 9th of the month, devotees abstain from meat and fish, subsisting only on a vegetable diet. Shops then cater for the demands of the vegetable dishes to simulate chicken, duck and pork dishes.

Julie Reid.

Thousands of young people and devotees make a pilgrimage to the mountain top temple of the **Nine Emperor Gods**. (1,200 steps).

The festival has its climax on the ninth night when mediums in a trance lead processions, some with paper floats or sailing vessels towards Weld Quay when the **Nine Emperor Gods** are given a ceremonial send off around 11 p.m. Devotees follow the procession, joss sticks in hand, whilst some of the mediums show their prowess in self torture.

Patricia Bickle.



"Medium" supporting a rod which has pierced his tongue and cheek for Festival of the **Nine Emperor Gods**.

CHINESE FUNERALS.

A Chinese funeral is a very gay occasion compared with our Australian funerals. Here relatives and friends gather together to mourn over their deceased and then have a gay feast. Everything seems to go into mourning, even the cars of relatives have white strips of paper pasted across the doors.

The night before the funeral procession relatives guard the coffin just in case a black cat should jump across it. They fear that the deceased would rise from the dead if this happened.

The relatives hire professional mourners who seem to be very devoted to their job for they cry their eyes out whilst walking with the long funeral procession. The mourners, relatives and friends dress in all black, while the closest family wear sack cloth.

Paper maché figures and replicas of the dead person's room or cars, home and money are burnt. The Chinese think that these will go to heaven with him so they try to make him as comfortable as ever.

After a few years the bones of the deceased are dug up and certain portions are given to certain people. For example: the head bones are given to the eldest boy in the family for him to keep.

The graves are visited once every year and again food and Chinese joss money are left on the grave for his well being.

Peter Ward, Form II.



Burning Paper Money at Temple Ceremony.

MUSLIM CUSTOMS. "HARI RAYA PUASA".

This is an annual celebration observed by Muslims and is somewhat akin to our Christmas Day. "Hari Raya Puasa" signifies the end of the fasting.

It celebrates the end of the 30 days' fast during which time Muslims do not eat or drink between the hours of 5.30 a.m. and 7.30 p.m. Some of the more strict ones will not even swallow their own saliva during those hours. The fasting month is known as RAMDZAN BULAN PUASA.

With the approach of Hari Raya Puasa houses are nicely decorated, cakes and sweet meats made for the coming great day, and presents are exchanged.

The actual fixing of the days is done by Royal Command in Kuala Lumpur, where priests await the sighting of the new moon and thus fix the date. This year due to heavy cloud, the moon was not sighted on the appointed night and so the feasting had to be postponed a night.

On the great day, all Muslims celebrate with food and songs and they all dress in their finest clothes and go visiting their friends. "Hari Raya Puasa" is also a national holiday in Malaya.

Carol Rayner, Form III.



MARRYING A MALAY.

The marriage of Malay people is held in both the wife's and husband's homes at different times with different guests. The house at which the couple choose to stay first is decorated such that a room is provided with two seats. The special friends of the bride or groom (depending on whose house they are in) can come in and sit around the two seats. Water in a gold container is then sprinkled around in order to bless the people present. The others stay outside and watch.

The bride is the first to appear. She has her eyes shut so that she cannot see the groom. The groom then arrives in a gay procession and seats himself next to the bride—he also has his eyes shut. When they are both seated on the seats together, they open their eyes and fold their hands in front of them. They then sit there between thirty minutes and an hour keeping a straight face not smiling or laughing at the people who make jokes and try to make them laugh.

The couple then go to the other one's house and do it over again.

The couple were officially married earlier that day or the day before by the Emumn (head of the mosque).

During the day of the wedding large coverings were put up and anybody could come and sit there and have a meal. The special guests receive an invitation.

Anne Bridle, Form III.

Answers to Puzzles:—

1. Miss Card, 2. Mrs. Pallot, 3. Mr. Nott, 4. Miss O'Kane, 5. Miss Kee, 6. Mr. Orr, 7. Mr. Hunt.

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1. "Buster Newman," 2. Michael Richards, 3. Dan Petty, 4. Lynette Birks, 5. Patrick East, 6. Phillip Power, 7. "Blue" Porter, 8. Nick Kinnimont.

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