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## Editorial/Production

### editors

Angelina Phoon and Veronica Chee

### sub-editors

Joseph Maria Dawes, Kathryn Marian Lane, Kuda Vidanage and Malarvele Ilangovan

### contributors

Ang Seow Leng, Bonny Muliani Tan, Jane Wee, Joseph Maria Dawes, Lai Yeen Pong, Mazelan Anuar, Sundari Balasubramaniam, Tran Ky-Phuong and Veronica Chee

### photographer

Suhaimi Ali

### production coordinator

Publishing and Research Services, National Library Board

### designer and print production

Stallion Press

If you have any comments, questions or suggestions about this publication, please direct them to:

Publishing and Research Services  
National Library Board  
100 Victoria Street, #07-02  
Singapore 188064  
Tel: 6333 7977  
Fax: 6333 7990  
Email: [cis@nlb.gov.sg](mailto:cis@nlb.gov.sg)  
Website: <http://www.nl.sg>

Cover: The Thu Bon River (Mahanadi or Ganga Holy River) with the My Son Mountain (Mahaparvata or Siva Holy Mountain) in the background

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# director's column

"*The Legacy of Tan Kah Kee and Lee Kong Chian*" exhibition was launched on 18 July 2008. This tells the story of two of Singapore's most well-known entrepreneurs and philanthropists, who had such a big heart for charity that their names live on till today. Do visit the exhibition at Level 10 of the National Library and find out how the generosity of these philanthropists made a positive difference to the lives of so many people. The exhibition is on till 31 December 2008.

In this issue, you will find a research article written by our Lee Kong Chian Research Fellow, Tran Ky-Phuong. In his article titled "Interactions Between Uplands and Lowlands Through the 'Riverine Exchange Network': An Exploration of the Historical Cultural Landscape of Central Vietnam", Tran Ky-Phuong explained how exchanges between people on the Thu Bon river basin and the 'salt roads' laid the economic and political foundations of Central Vietnam. If you would like to find out how you can apply for the Lee Kong Chian Research Fellowship, the brochure and application form are available for download at <http://www.nl.sg> (click on "Site Map", followed by "Lee Kong Chian Research Fellowship").

To remember the late David Marshall, whose birthday was exactly 100 years ago, we present the article "Icon of Justice: Highlights of the Life of David Saul Marshall (1908 – 1995)" written by Ang Seow Leng, Senior Librarian, National Library. This is a heart-warming piece. It celebrates the life and accomplishments of Singapore's first Chief Minister.

This issue also features the Gibson-Hill Collection, a Malayan treasure containing rare collections on birds, boats and ships, travels and voyages, and accounts on early Malaya. Dr Carl Alexander Gibson-Hill (1911-1963) was the Director of the Raffles Museum (now called the Singapore History Museum) from 1958 to 1962. During his lifetime, he acquired a valuable collection in the fields of history, art, archaeology, zoology and ornithology. His collection was purchased by Mrs Loke Yew, mother of Dato Loke Wan Tho (1915-1964), the first Chairman of the National Library Board from 1960 to 1964, and an influential businessman of his time, heading the Cathay Organisation chain of cinemas. Mrs Loke presented the collection to the National Library in June 1965. At the time of its purchase, the Gibson-Hill Collection was considered one of the most outstanding private collections of its kind in this part of the world.

The other collection we have highlighted in this issue is the Lim Kong Thing Collection. This was donated to the National Library in 2007 by Mr Lim's youngest son, Mr Lin Qiong, a retired teacher and writer. The collection comprises some 800 pages of Chinese documents offering an insight into the Chinese diaspora of pre-WW2 Malaya and Southeast Asia during the first half of the 20<sup>th</sup> century. The collection has been digitised for easier online access.

We are also pleased to announce the launch of the architectural book "The National Library of Singapore: Redefining the Library" on 22 July 2008. The book illustrates what makes the National Library building a green building in Singapore. It is available for sale and details can be found on page 43.

We hope you will enjoy reading this issue. Do send us your valuable comments and feedback.



**Ms Ngian Lek Choh**  
Director  
National Library

Interactions Between Uplands and Lowlands through the

# ‘Riverine Exchange Network’:

An Exploration of the Historical Cultural Landscape of Central Vietnam<sup>1</sup>

by **TRAN KY-PHUONG**

Lee Kong Chian Research Fellow,  
National Library



**Map of Vietnam locating the Thu Bon River Valley**  
Image extracted from Yamagata Mariko. (2006). "Inland Sa Huynh Culture along the Thu Bon River valley in Central Vietnam", p. 169. Edited by Elisabeth Bacus, Ian Glover & Vincent Pigott. Singapore: NUS Press. All rights reserved, NUS Press, 2006

In this paper, I have used the term 'upland' to indicate the higher land in the upstream areas. The Vietnamese in central Vietnam have divided the land in this region into three parts from west to east, called *mien nguoc*, *trung du* and *mien xuoi*, which may be referred to in English as upland, midland and lowland.

**IN THIS PAPER**, I examine the history of the riverine-based upland-lowland exchange network in the Thu Bon river basin of Quang Nam province in central Vietnam, by providing a detailed picture of the exchange network and the political economies of the Champa kingdom(s) and of Central Vietnam.

I also argue that land routes—which were known to the locals as 'salt roads'—complemented the rivers in the creation of the lowland and upland exchange network. Together, rivers and roads brought people from diverse geographical areas and ethnicities together to forge the economic and political foundations of Central Vietnam.

Central Vietnam is regarded by historians as a site of cultural interactions between the uplands and lowlands, and between north and south. According to Bennet Bronson's 'upstream-downstream exchange network' model, the riverine exchange network system typically featured a coastal-based trade center, which was usually located at a river mouth as an entrepôt port. There were also distant upstream or inland trading centers, which functioned as 'feeder stations' or initial concentration points for products originating from more remote parts of the river watershed. People living in upland or upriver villages produced and transported these forest products to the river mouth trading center, where they found a larger population through which they could tap into 'a more productive and technologically advanced economy'.<sup>2</sup>

Bronson's model has been applied by scholars studying the history of early states in Peninsular Malaysia and Sumatra, as well as Champa, an ancient Hindu kingdom in central Vietnam. This model corresponds equally well with the geographical conditions of central

Vietnam, where Champa was located historically. In this region, most of the rivers flowed from west to east, and from the high mountains and plateaus to the coast. Along each of the upland rivers were many villages inhabited by ethnic minorities. These upland peoples were connected via these rivers to the coastal trading centers that were located at the river mouths. Archaeological findings indicate that riverine-based upland-lowland exchanges have been practiced since prehistoric times.

**Recent Archaeological Findings (from the 5<sup>th</sup> century BCE to the 2<sup>nd</sup> century CE) Offer New Explanations of the Upland-Lowland Exchange Network in Prehistoric Central Vietnam**

Since the 1990s, new archaeological findings uncovered by Vietnamese and international archaeologists in excavations in Central Vietnam, particularly in the Thu Bon river basin in Quang Nam province since the 1990s, have provided us with a more comprehensive understanding of this land's past, as well as insights

into the interactions between upland and lowland areas during the prehistoric period.

The archaeological artifacts found in central Vietnam indicate two foreign cultural influences, namely those of the Chinese Han Dynasty (206BCE - 220CE) and the Indians. These finds prove the existence of a maritime trade relationship between a number of port cities and polities in central Vietnam, their counterparts in China and the Indian sub-continent. Central Vietnam played an important role in the 'Maritime Silk Road' from 500BCE to 300CE, thanks to the rich resources of its forests, as well as to its favourable geographical location, which offered a number of potential sites for useful entrepôts.

**The Sa Huynh Culture Along the Thu Bon River<sup>2</sup>**

A great number of Sa Huynh burial sites have been un-

covered along both banks of the Thu Bon river, from its tributaries all the way down to its lower reaches. In 1985, Vietnamese archaeologists excavated a burial ground of the Sa Huynh culture in Tabhing village, which is situated well inland in Quang Nam Province, along a stream that flows into Ben Giang (or Giang Wharf), an important exchange place in this area. Tabhing village is the home of the Katu people, an ethnic minority group that speaks a Mon-Khmer language in the Truong Son Range. Since 1997, Vietnamese archaeologists have collaborated with Japanese archaeologists to conduct excavations focusing on the Sa Huynh

sites in the inland mountainous area, along the middle and upper reaches of the Thu Bon River.

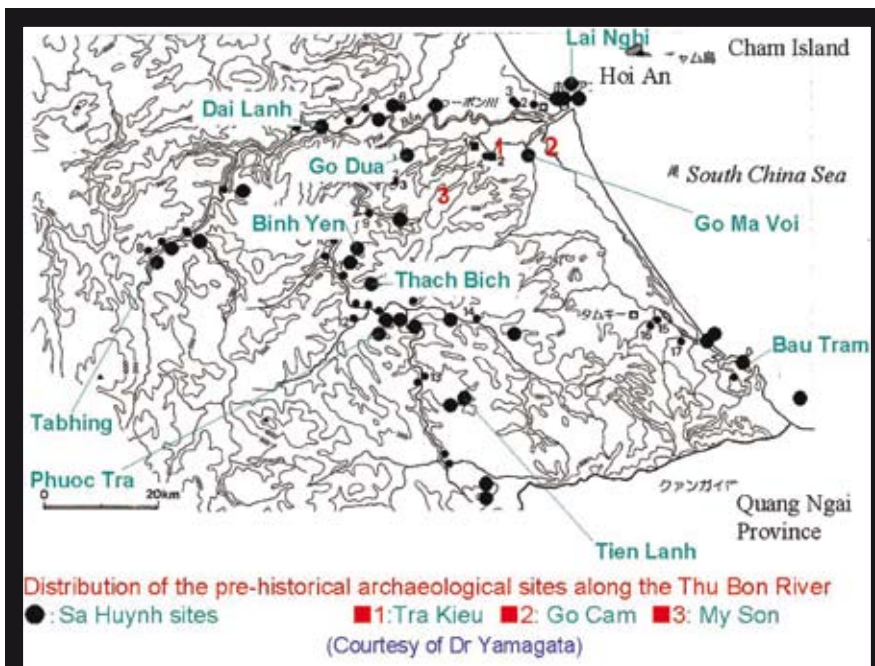
The archaeological sites found in both the coastal plains and the inland areas of the Thu Bon river basin display the same two cultural phases: an early phase and a later phase. The archaeological cultural material found in both the upstream and downstream areas appeared simultaneously and evolved continu-

ously from the early phase to the late phase, and provide tangible evidence of the interactions between upland and lowland areas during the prehistoric period.

**Sa Huynh Culture and International Trade**

Historical documents in China provide evidence for the export of aromatic woods from central Vietnam to China. According to Chinese court records from the 3<sup>rd</sup> century CE, such as the *Nanzhouyiwuzhi* ("The Records of Strange Products of Southern Prefectures"), aloes-wood (or eaglewood) was produced in Rinan Prefecture (what is now considered central Vietnam), where local people collected it from the forests.

Most of the archaeologists who work in central Vietnam have agreed that it is possible to prove the existence of an



**Distribution map of the Sa Huynh culture sites along the Thu Bon River**  
 Image extracted from Yamagata Mariko. (2006). "Inland Sa Huynh Culture along the Thu Bon River valley in Central Vietnam", p. 169. Edited by Elisabeth Bacus, Ian Glover & Vincent Pigott. Singapore: NUS Press.  
 All rights reserved, NUS Press, 2006

international relationship between the Sa Huynh culture, India, and China, that took place in the following stages: firstly, from the 5<sup>th</sup> century BCE to the 2<sup>nd</sup> century CE, central Vietnam (the Thu Bon river basin) was a meeting ground between two cultural currents, i.e. Chinese influences from the North and Indian influences from the South. The number and kinds of imported items indicated that the Chinese influences from the North was stronger than the Indian influences from the South. Secondly, during the later period, from the 2<sup>nd</sup> to the 5<sup>th</sup> century CE, India and China both had equal influence upon central Vietnam. However, the Indian influence became more dominant in the region from the 5<sup>th</sup> century CE onwards. The cultural space of the Sa Huynh archaeological sites in Central Vietnam, from the coastal region up to the mountainous area, exactly overlapped those of the Champa kingdom(s) or polities that emerged during the successive centuries.

**Thu Bon – The Longest of the Main Rivers in Central Vietnam**

Thu Bon River in Quang Nam province is the longest of the main rivers in central Vietnam. The average amount of rainfall in this area is approximately 4,000 mm per year. Thanks to this huge amount of rain, the Thu Bon River is full of water all year round. This is the main stream connecting the mountainous and coastal areas, and it has played an important role in the exchange of goods between the uplands and the lowlands. Since the 5<sup>th</sup> century CE, the river was worshipped by the Cham dynasties as a holy river named Mahanadi (Great River) or Goddess Ganga, the consort of God Siva.

The Thu Bon basin is the meeting place of all the main streams in Quang Nam province. Several prosperous markets along the Thu Bon River have served as collecting places for the forest products headed for the port city of Hoi An.

Along the upper reaches of Thu Bon River is the junction between the mountainous area and the midland at Hon Kem-Da Dung Wharf of the Thach Bich community, where a 7<sup>th</sup> century Cham stele was found. The inscription stated that the stele belonged to King Prakasadharma of the 7<sup>th</sup> century CE, “Sri Prakasadharma, king of Campa always victorious, master of the land, ... has installed here the god Amaresa



**The Chinese bronze vessels of the prehistoric Sa Huynh culture found in the lowlands of Quang Nam province**  
*Courtesy of Dr Lam My Dzung*

(Siva)”.<sup>3</sup> This Cham inscription is the best evidence available that this area was previously ruled by Cham kings. In the Thach Bich community, a pre-historic archaeological site was also uncovered in August 2001. Thus, we can conclude that the ‘upland-lowland exchange network’ was already established by the Cham people (*the urang Campa*) as early as the 7<sup>th</sup> century, or even before the Champa period.

Several Cham artifacts have been found in the famous riverine markets of the Thu Bon basin, providing evidence that all of these places were related to past Champa

historical sites. Therefore, we might also argue that the patterns of interaction between lowlands and uplands in this region were already established in ancient times in order to collect forest products for export, even before the heyday of the port city of Hoi An in the 17<sup>th</sup> and 18<sup>th</sup> centuries. Then, it was known as “the nexus of a far-flung network of commerce and trade, making it one of the most important export and transshipment markets in the South China Sea”.<sup>4</sup>

**The ‘Upland And Lowland Exchange Network’ During the Champa Period (from the 2<sup>nd</sup> to the 15<sup>th</sup> centuries CE)**

The economy of the Champa kingdom(s) or polities,<sup>5</sup> beyond its agricultural and fishing base, was largely centred on the coastal trade with India, China and the other lands of Southeast Asia. Champa was the closest source from which China could import many luxury goods, such as ivory, rhinoceros horns, cinnamon, aromatic woods and spices, while port-entrepôts located along the coast

provided useful shelter, fresh water and firewood for ships travelling along the coast from South Asia to East Asia. Thus, the Champa kingdom(s) provided some of the most significant middlemen in the South Sea or Nanhai trade.

The richness of the Cham sovereigns can be seen from religious architecture. Examples of such architecture can still be found in a large number of Hindu and Buddhist brick temple-towers in central Vietnam. The most remarkable of these temples are found in the Hindu complex of the My Son Sanctuary, including 68 temple-towers built from the end of the 4<sup>th</sup> to the



**The Indian agates and beads of the prehistoric Sa Huynh culture found in Quang Nam province.**  
*Courtesy of Dr Lam My Dzung*

13<sup>th</sup> century CE. These have been included in the UNESCO World Cultural Heritage List since 1999. There is also the Dong Dzuong Monastery complex that was built in 875CE, now one of the most significant Buddhist historical architectural sites in Southeast Asia.

The inhabitants of the Champa kingdom(s) (known as the *urang Campa*), were considered by historians to have been very accomplished merchants. Based along the main rivers in the region, they established an economic network for exchanging goods between the upland and lowland areas. These merchants handled the exchange of commodities between the coastal people and the inland people of the mountainous areas.

### The Katu People as the Uplanders

Quang Nam province's mountainous area is the homeland of the Katu people, who are Mon-Khmer speakers. The Katu population of Vietnam, which now numbers about 25,000, have treasured and sustained their own ancient traditional culture very well. The majority of the Katu people are living mostly in the Sekong province of Laos PDR, along the border with Vietnam. They still retain "a wealth of interesting customs, traditions, knowledge and folklore about astrology, medicine and other sciences".<sup>6</sup>

The scattered villages of the Katu people in Quang Nam province were built from the upper reaches all the way down to the lower reaches of the main rivers in this area. Nowadays, the Katu people who live closest to the lowland are concentrated at Phu Tuc hamlet, west of Danang City, about 15km from the seashore. The Katu people also call themselves 'Phuong', meaning 'people living in the upper land in the jungle'.

Salt is the most important item of trade between lowlanders and uplanders. Salt was emphasized in most of the studies of uplanders. They even built a main trading route called 'the road of salt'. In the mid-20<sup>th</sup> century, the

French ethnologist, Jacques Dournes (Dam Bo), succinctly described this 'great road' from the highland to the coast in his monograph on the ethnic people in the highland of central Vietnam.<sup>7</sup> The Salt Road connected uplands and lowlands and brought people together, not only for the exchange of commodities, but for cultural and intermarriage reasons as well. Even now, local Kinh people in the lowlands and Katu people living in the uplands still carry out the trade in salt within the Thu Bon basin.<sup>8</sup>

The trading of salt with lowlanders in the early 20<sup>th</sup> century was recorded in a Katu folksong:



*"He is the master of salt,  
We are always his friends,  
Because he provides us with buffalos to eat,  
And makes trading convenient,  
We drink a cup of rice wine with him,  
Our village communal house is his house,  
Because he is strong and wealthy,  
We want to make friends with him".<sup>9</sup>*



### The 'Upland-lowland Exchange Network' in Central Vietnam: the Patterning of Multiethnic Coexistence in the Region

Because of its geographical location midway between North and South Vietnam, Quang Nam province is a melting pot of cultures. This accounts for the coexistence of Malayo-Polynesian speakers and Mon-Khmer speakers, as well as the Kinh people or Vietnamese speakers among the former local people. During the pre-Vietnamese period, in the 16<sup>th</sup> century, people in the Thu Bon basin spoke their own Cham language and maintained the old customs of the Cham. These lowlanders may have started speaking Vietnamese sometime during the 17<sup>th</sup> century. Linguistic mixture is clearly reflected in the unique dialect of the Vietnamese speakers who live in the Thu Bon basin.



The Thu Bon River (Mahanadi or Ganga Holy River) with the My Son Mountain (Mahaparvata or Siva Holy Mountain) in the background



The Cham Hindu My Son B5 temple built in the 10<sup>th</sup> century



My Son Sanctuary, the largest Hindu temple of Champa kingdom built from the 4<sup>th</sup> to 13<sup>th</sup> century CE



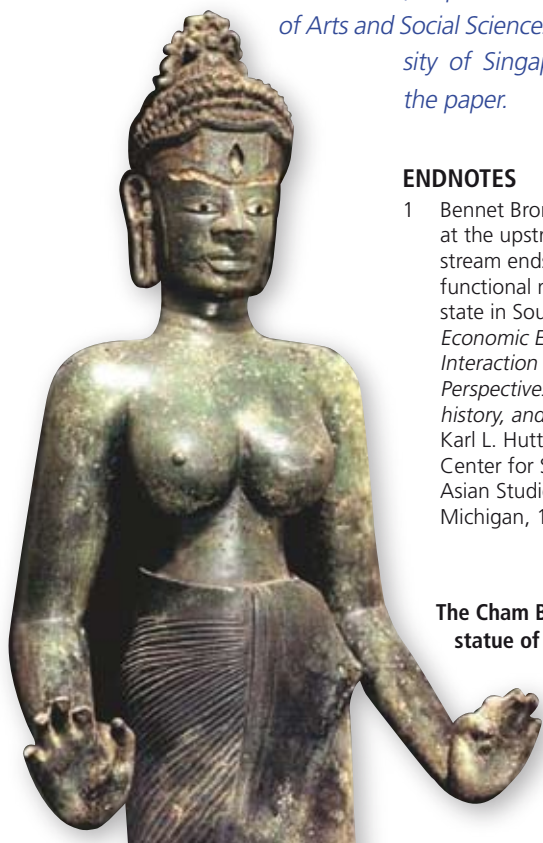
The colourful traditional culture of the Katu people in the uplands of central Vietnam



Life in the ancient Hoi An port-city is still closely associated with water

The cultural elements of the Champa Kingdom(s) still persist in central Vietnam. The Cham cultural influences were still very strong in the 16<sup>th</sup> and 17<sup>th</sup> centuries, when this region was called Ke Chiem or Xu Chiem, meaning the 'Territory of Champa', according to most of the accounts written by Westerners and Japanese who came to central Vietnam or Cochin-China at that time. Historical and linguistic evidence clearly indicate that a pattern of coexistence had long characterised the interactions among the people in the Thu Bon basin in particular, as well as in central Vietnam as a whole.

*The author wishes to acknowledge the contributions of Associate Professor Bruce Lockhart, Department of History, Faculty of Arts and Social Sciences, National University of Singapore in reviewing the paper.*



The Cham Buddhist bronze statue of Laksmindra-Lokesvara made at the end of the 9<sup>th</sup> century

#### ENDNOTES

- 1 Bennet Bronson, "Exchange at the upstream and downstream ends: Notes toward a functional model of the coastal state in Southeast Asia", in *Economic Exchange and Social Interaction in Southeast Asia: Perspectives from prehistory, history, and ethnography*, ed. Karl L. Hutterer (Ann Arbor: Center for South and Southeast Asian Studies, University of Michigan, 1977), pp. 39-52.

- 2 The Sa Huynh culture was an Iron Age culture belonging to a period between 500BCE and 100CE. Most of its sites were found in central Vietnam through the archaeological excavations carried out since the beginning of the last century up to the present time. Sa Huynh is a small village on the coast of Quang Ngai province in central Vietnam nowadays, where the first excavation of this culture was conducted in the early twentieth century by French archaeologists.
- 3 Karl-Heinz Golzio (ed.), *Inscriptions of Campà* (Aachen: Shaker Verlag, 2004), p. 5.
- 4 Charles Wheeler, "Re-thinking the Sea in Vietnamese History: Littoral Society in the Integration of Thuan-Quang, Seventeenth-Eighteen Centuries", *Journal of Southeast Asian Studies*, 37 (1), Singapore: The National University of Singapore, 2006, p. 134.
- 5 The Champa kingdom(s) of Vietnam is dated from late 2<sup>nd</sup> century CE. Its territories ranged from south of the Ngang pass in Quảng Bình province to Bình Thuận province (approximately between latitudes 11° N and 18° N) in south-central Vietnam. According to Chinese historical documents, in 192 - 193CE due to the harsh rule of the Han Dynasty (206BCE - 220CE), the people of Tông Lâm district (Xiang Lin) revolted, killed the local Chinese mandarin official, gained their sovereignty and established their own independent state. It was first named Lâm Ấp (Lin-yi) (192 - 758), later known as Hoàn Vông (Huan-Wang) (758 - 886), and then Chiêm Thành (Zhan Cheng) (886 - 1471). The name Chiêm Thành (Zhan Cheng) comes from Champapura in Sanskrit, the city of Champa. The Champa kingdom(s) was basically located on a strip of land that was more than a thousand kilometers along the coast of central Vietnam. Recently, historians have argued that Champa kingdom was a composition of several independent states/polities, which indicates that the kingdom was not one unified political entity, but a federation of several regions which had their own political centers. In 1471, the capital city of the kingdom(s) known as Vijaya (in Binh Dinh Province today) was captured by the Vietnamese. A small Cham kingdom survived under Vietnamese influence, though its territory continued to shrink. In the 19th century, the last remnant of Champa was formally absorbed by Vietnam. See: Bruce Lockhart and William Duiker, *Historical Dictionary of Vietnam* (Maryland: The Scarecrow Press, 2006), p. 65 - 66.
- 6 Nancy Costello, "Katu Society: A Harmonious Way of Life", in *Laos and Ethnic Minority Cultures: Promoting Heritage*, ed. Yves Goudineau (Paris: UNESCO, 2003), p.163.
- 7 Dam Bo (Jacques Dournes), *Les Populations Montagnardes du Sud-Indochinois* (Numero special de France-Asie) (Lyon: Derain, 1950), pp. 3-47.
- 8 Quach Xan, "Giac Mua", in *Ngoc Linh, chuyen de nghien cuu, sang tac ve Mien Nui & Tay Nguyen*, No. 1 (Da Nang: Trung tam

- Khoa hoc Xa Hoi va Nhan Van, Dai Hoc Da Nang va Nha Xuat Ban Da Nang), pp.71-106. ["Seasonal Enemy". In *Ngoc Linh Magazine, Special Researches and Literary Works on Mountainous Area and Central Vietnam Highland*, No. 1 (Danang: Center for Social Sciences and Humanity of Danang University and
- 9 Le Pichon, "Les Chasseurs de Sang", *Bulletin des Amis du Vieux Hue*, No. 4, 1938, p. 364.
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# Icon of Justice

## Highlights of the Life of DAVID SAUL MARSHALL (1908-1995)

by **ANG SEOW LENG**  
Senior Librarian,  
Lee Kong Chian Reference Library,  
National Library

Ambassador with an orchid  
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**DAVID SAUL MARSHALL** was born in a flat over a Chinese coffin shop at No. 81, Selegie Road, on 12 March 1908, to a Sephardic Jewish family.<sup>1</sup> Ambassador Chan Heng Chee described him as a person who is “fired with optimism and purpose”.<sup>2</sup> Throughout his illustrious life and career, he made an impact on people’s lives.

### Becoming David Marshall

*Animal energy, more animal energy and still  
more animal energy.*<sup>3</sup>

From a young age, Marshall had shown intolerance towards injustice and discrimination. As a six-year-old child, he punched a Eurasian student when the student called him a Jaudi Jew and demanded that he brushed his shoe. He refused to apologise for the act and was sent off by the teacher to stand at a corner. On another occasion, Marshall witnessed his friend, an American boy dancing an Indian jig and bullying another Chinese student, calling him ‘Chink! Chink! Chinaman!’<sup>4</sup> Marshall lunged at the American boy and according to him, by the time the teacher pulled them apart, “that cement corridor was streaked with red like a modern painting”.<sup>5</sup>

As a young child, Marshall often suffered from poor health. Frequent bouts of malaria affected his schooling. However, his drive and determination ensured that he would stay at the

top of his class most of the time, earning him the nicknames “Professor Longshanks” and “Professor Lamppost”.<sup>6</sup>

On the eve of the possibly life changing examination for the prestigious Queen’s Scholarship, he developed tuberculosis and had to pull out of the examination. He was sent off to Switzerland to recuperate. It was during that period of time when he was learning French, that he became inspired by French ideas of equality and justice, prompting him to go through what he termed a “personal revolution” to engage in a lifelong passion for all things French.<sup>7</sup>

To finance his studies, Marshall did a broad range of jobs: textile representative, salesman selling corks and cars, clerk in a brokerage firm and later in a shipping company.<sup>8</sup>

Everything was thrown into chaos when the war started. Marshall joined the Singapore Volunteer Corps in 1938 and was later interned as a Prisoner of War during the Japanese Occupation. He was moved from Changi Prison to a camp at Race Course, and then drafted to set sail to Hokkaido, Japan, to work in an industrial area at Hakodate. After that, he also worked in forced labour camps at Yakumo, Muroran, and Nishi Ashibetsu. Together with his fellow inmates, they had to endure hunger, the freezing cold, hardship and cruelty lashed out at them.<sup>9</sup> Even during such trying times, he continued to stand up against injustice and ill-treatment, earning the praise of fellow prisoner, Aaron Williams, who remembered that “[even] the sleek and sometimes cruel camp commandant fell for his tactful and persuasive appeals

for the betterment of conditions. He was always comforting the sick in our little hospital and by word and deed, he radiated courage and confidence".<sup>10</sup>

When Marshall returned to Singapore after the end of the war, he played an active role as the Founder Secretary of the Singapore War Prisoners' Association. He fought for the interests of the prisoners of war families in their claims for compensation for loss, and for recognition and assistance.

His experience as a prisoner-of-war, facing hard conditions and atrocities, tested his endurance and fighting spirit. It perhaps also shaped his dislike for the death penalty and helped to make him a passionate, humanitarian criminal lawyer. He believed that "[to] take a life is to cheapen human life... it has to be a last resort in extreme cases."<sup>11</sup>

Marshall was also concerned with the well being of the Jewish community after the war and wasted no time and worked to set up the Jewish Welfare Board in 1946. He became its first democratically elected president, a position he held for six years. His leadership and contributions to the community won him great respect.

Marshall did not merely care for the Jews residing in Singapore. After his resignation as Chief Minister, he accepted an invitation from China's People's Institute of Foreign Affairs for a two month visit from August to October 1956. During this trip, Marshall took the chance from a conversation he had with Premier Zhou Enlai about agreeing to allow the Chinese to spend their last days in China and be buried there, to bring attention to the plight of more than 500 Jews stranded in China who would also like to "join their ethnic group in their spiritual homeland."<sup>12</sup> Majority of these Jews were Soviet citizens caught in the civil war between the nationalists and

the communists. Marshall was instrumental in securing exit permits for them to leave China for Israel.

### Marshalling the People

*I was the midwife of independence.*<sup>13</sup>

The immediate postwar years saw the Southeast Asian countries struggling to gain independence from their colonial masters. Marshall entered politics in the early 1950s to realise his ideal of helping to build a multi-ethnic independent Singapore.

Marshall upheld the values he treasured most: human dignity, self-respect and the freedom to develop one's potential to the fullest. He wanted Singapore to be "free from the blood-sucking exploitation of racial domination".<sup>14</sup> In the pre-Independence days, the Cricket Club was reserved only for Europeans. Marshall recalled, "I gave them their comeuppance by turning my loudspeakers on to the Cricket Club at lunch time during my campaign for elections under what I called the Old Apple Tree... and lambasted its members for arrogant racism".<sup>15</sup>

Marshall became Singapore's first Chief Minister elected under British rule in April 1955. It was not an enviable position. He had to assert his position as Chief Minister among the British, while at the same time face the continuous growth of Malaya's Communist movements that threatened the stability of the country, numerous violent strikes and demonstrations, and the lack of food, resources, housing and jobs.

Honouring his promise, Marshall resigned in June 1956, just after 14 months in office when he failed to obtain self-



Prisoner of War, 1945  
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David Marshall addressing the crowds  
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David Marshall with his supporters  
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government for Singapore during the first constitutional negotiations with the British government. However, he continued to be active in politics until 1963 when he lost in the Legislative Assembly General Elections, during which he campaigned as an independent candidate in the Anson constituency.

Even though he did not manage to follow through a number of the good ideas he supported or introduced during his years in politics, the People's Action Party subsequently translated some of these ideas into policies. Some of the policies include the creed of multilingualism and multiracialism, an education policy for nation building, and the Central Provident Fund.

During his tenure as Chief Minister, Marshall introduced a weekly "Meet the People" session to close the gap and enhance understanding between the Civil Service and the people. His attempt to bring the government closer to the people prompted the *Singapore Tiger Standard* to comment on 30 October 1955, that "[it] can be safely said that [in] the past six months the government has learnt more about the people's problems than in the past years".<sup>16</sup> To this day, the government still uses similar sessions to gather feedback from the grassroots.

Marshall credited Tan Lark Sye for emphasising to him, the issues of Chinese citizenship and multilingualism.<sup>17</sup> Mainly because of that, multilingualism in the Assembly and parity of multilingual streams of education were introduced. During Marshall's China trip in 1956 after his resignation as Chief Minister, he sought and obtained clarification from Premier Zhou Enlai on the issue of nationality of the Chinese in Singapore. Premier Zhou explained that the Chinese Government was keen to engage in a friendly relationship with Southeast Asia, and that the Overseas Chinese "should adopt the nationality of their country of residence".<sup>18</sup> Hence, 220,000 China-born Chinese residents were given a choice of accepting the offer of Singapore citizenship.

### Passionate Defender for the Underprivileged

*In court I am afraid neither of God nor of the devil.*<sup>19</sup>

Although he would have preferred to study medicine and psychiatry, Marshall decided to study law in 1934 due to financial constraints. After returning from his studies in England, he was called to the Bar in February 1938. Within a year, he had established himself as a promising lawyer.

In a career that spanned 41 years; Marshall was an



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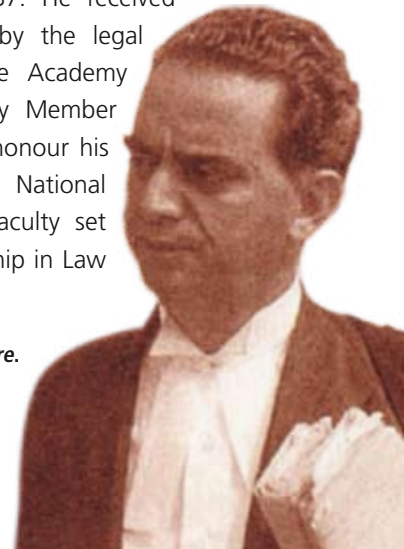
inspiration to others. He defended a wide range of criminal cases: armed robbery, corruption, drug trafficking, forgery, fraud, murder, rape and tax evasion. Alex Josey's *The David Marshall Trials* highlighted some of the sensational trials he was involved in. Marshall once said that he went into criminal law because he felt that was where fellow citizens were most vulnerable. Marshall felt that if they could go to someone whom they had faith in, they would feel comfortable, so that even if they were to lose the case, they would feel that they had "somebody to protect them..."<sup>20</sup>

Marshall was always prepared for his day in Court. With just five hours of sleep, he would ask the telephone company to wake him up at 2am. Then in the quiet of the night, he would work through his case and arrive in Court at 8.30am. His dedication and commitment to each case made his opponent work just as hard. In a speech given during a fundraising dinner, Professor Tommy Koh, Ambassador-At-Large and Marshall's former student recalled "the sight of young prosecutors cringing at the sight of the legendary David Marshall waiting to eat them for breakfast".<sup>21</sup>

Supreme Court judge Justice M.P.H. Rubin recalled, "I don't think I have ever seen anyone as good as Mr Marshall or even close to him."<sup>22</sup> Lawyer Harry Elias said in a tribute to Marshall that he was "[as] a man, a giant. Robust in his love for life, compassionate as a champion for the underdog. As a lawyer, a beacon. Everybody wanted to be a David Marshall. He was the last of his kind."<sup>23</sup> Marshall retired from the Bar at the age of 70 in 1978, on being appointed as Singapore's first Ambassador to France.

Marshall received numerous honours and awards for his work in the legal profession. He became an Honorary Member of the Law Society in December 1978. In recognition of his contribution to the legal profession, he was conferred Doctor of Laws *Honoris Causa* by the National University of Singapore in September 1987. He received the highest honour bestowed by the legal profession, when the Singapore Academy of Law made him an Honorary Member and Fellow for Life in 1992. To honour his outstanding contribution, the National University of Singapore's Law Faculty set up the David Marshall Professorship in Law

David Marshall as a young lawyer  
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in June 1993. A total of S\$1.5 million was pledged within a short period of one and a half years.

After his distinguished achievements as an Ambassador for 15 years from 1978 to 1993, Marshall continued his connection with the legal profession by becoming a consultant to the established law firm, Drew and Napier in October 1993. He embraced his new post with enthusiasm, saying that it gave him a new lease in life.



**David Marshall with Premier Zhou Enlai**  
 Reproduced from *Letters from Mao's China*.  
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### Thoughts for Singapore

*Despite the blemishes,  
 I consider myself lucky to be a  
 Singaporean.  
 It's like winning a major lottery  
 in life.<sup>29</sup>*

Marshall never stopped showing concern for the development of Singapore. Prior to Singapore's independence, he was vocal in expressing his views on the British colonialists and

challenged the boundaries set by them whenever he could. Well-cited examples include the use of green ink in retaliation of being told not to use the red ink that was reserved for the Governor, and wearing a bush jacket to important functions instead of formal clothing. He wanted Singapore to be run by her own people, with their own protocol. He tirelessly shared his dreams of Singapore gaining independence with the people.

In the later years when he was no longer politically active, Marshall continued to express his thoughts on improvements that could be made in Singapore. They consisted of a broad range of issues. He was upset about the high legal fees charged by lawyers as he believed that the legal profession was a calling and not money-making business.<sup>30</sup> He did not agree with the Maintenance of Parents Bill; he felt that it was important to have a jury system; and he was always against the death penalty and caning.

Marshall was disturbed by the show of political apathy among Singaporeans, the lack of constructive criticism, the lack of press freedom, and widespread demonstration of materialism. He also felt that it was important to have a loyal and honest Opposition in Singapore, and argued, that "the duty of an [Opposition] is to respect, to praise and to encourage valuable contributions by the government to the welfare of the country, and to criticise where the government is flat-footed or fails".<sup>31</sup>

Marshall was proud of what the government had done within a short span of time. In an incident that happened during his ambassadorial tenure, he tried for 10 years to persuade Madrid to allow SIA to fly there. He was successful in persuading people along the line of authority till he reached the international relations vice-president of Air Iberia. His reason for refusal was that the Singapore Airlines was "ruthlessly efficient". Marshall thought it was a "lovely phrase" which showed how much the country has progressed since Independence.<sup>32</sup>

### Service for the Country

*I have been in the wilderness for more than 20 years and I ached to serve my country.<sup>24</sup>*

At the age of 70 in May 1978, Marshall was appointed as Singapore's first Ambassador to France, and subsequently, also to Spain, Portugal and Switzerland. He was well-known as the *Ambassadeur a orchidée* (the Ambassador with an orchid) as he would wear an orchid on his lapel at every official function.

Senior Minister Goh Chok Tong recalled that, as Ambassador, Marshall would drop him notes occasionally on ideas that he believed Singapore could adopt. These notes demonstrated "his deep love for Singapore and desire for Singapore to do well".<sup>25</sup>

He retired 15 years later due to deteriorating eyesight. The then Senior Minister Lee Kuan Yew praised him for carrying out his duties with zeal and vigour. His enthusiasm, charisma and drive resulted in strengthening Singapore's relations with the French. The number of French firms in Singapore was said to have increased from 180 to more than 400 during his tenure as an Ambassador.<sup>26</sup>

In France, Marshall was well known and popular. In recognition of his humane work and service, he received France's highest award, the *Chevalier de la Legion d'Honneur* in 1978.<sup>27</sup> While in 1989, he was given the honour of lighting the flame beneath the Arc de Triomphe in an event to commemorate the end of World War I. Since 1923, the French war veterans have lit the flame daily to pay tribute to those who fought and died for their country in past wars.<sup>28</sup>

In 1990, he was awarded the Meritorious Service Medal in recognition of his immense contributions to the progress of Singapore.

When asked about his thoughts on Singapore's economic situation in 1994, Marshall said the he was "in awe of the economic and social growth... in the last 40 years" and felt that the "administrative and good sense of the government is astounding".<sup>33</sup> Reflecting upon his time as Chief Minister, he felt that he "would never have been able to achieve what the PAP have achieved pragmatically" and added that he would have perhaps "sought to give a human face to their remarkable pragmatic achievements".<sup>34</sup>

In an interview published in *Asiaweek*, Marshall added that the government lacked "a feeling for the human spirit and the development of the graces of living, the development of the human mind" but he was optimistic that Singapore would achieve her potential of becoming a "lighthouse in Southeast Asia", though he said he might not live to see that day.<sup>35</sup>

### Joy for Living

*I see life as a miracle of joy.*<sup>36</sup>

When interviewed about places in Singapore that held special memories for him, Marshall shared that the Botanic Gardens was a place where he used to visit with his family as a child. The family used to have picnics there and enjoyed tea and ice cream from a tea kiosk.<sup>37</sup>

As a result of his love of art, the Botanic Gardens today owns three beautiful bronze sculptures, which are gifts from Marshall. He commissioned British sculptor Sydney Harpley to create: *Girl on a Swing* (1984), *Girl on a Bicycle* (1987) and *Lady on a Hammock* (1989). According to his wife, Jean Marshall, he "gave the three statues... to the people of Singapore because anyone looking at them will [smile and] feel the excitement and joy of living".<sup>38</sup>

On his 84<sup>th</sup> birthday, Marshall shared his philosophy in life which was best expressed in his own words, "... You've got to learn to take the risks of barking your shins and breaking your bones in order to achieve anything. You've got to take risks in life. You can't put yourself in a crystal coffin and be fed by intravenous injections". He also had two principles in life: the first, the more you give of yourself, the more you

grow and the second, he preferred a bleeding heart to a frozen one.<sup>39</sup>

In retrospect, David Marshall was a man who lived his life with passion. On 12 December 1995, he succumbed to lung cancer and passed away at the age of 87.

*The author would like to thank Mrs Jean Marshall for reading her draft and offering suggestions for improvement. She is also most grateful to Dr Kevin Tan for his words of encouragement.*

## I WALK ALONE

I wake alone  
in the glistening dawn.  
An island of silence  
in the warbling morn  
I walk alone  
in the milling throng  
And no eye meets mine  
I sit alone  
on the sunbaked bench  
And watch the world go by

Rising from  
the mangrove swamp,  
Reaching for warmth of sun  
and rhythm of stars,  
Guided by a firefly's light  
Driven by Humanity's cry  
For justice  
Reverberating down  
the corridors of the centuries

Much have I achieved,  
honoured beyond my worth  
Befriended below my needs  
Much have I missed  
- aching voids  
Of what-might-have-been  
what-could-have-been,  
what-should-have-been  
AND NEVER WILL BE

Flawed of wing for  
lack of wisdom  
Icareus [sic] walks along  
in the desert twilight  
Dusk covering footsteps  
in the sand.

by David Marshall (undated)  
ISEAS Library:  
David Marshall Private Papers Collection

Girl on a bicycle (1987)



Girl on a swing (1984)

Lady on a hammock (1989)



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# தமிழ் மக்களின் குலதெய்வ வழிபாடுகள்

**சுந்தரி பாலசுப்ரமணியம்**  
நூலக அதிகாரி  
லீ கொங் சியன் மேற்கோள் நூலகம்  
தேசிய நூலகம்

by **SUNDARI BALASUBRAMANIAM**  
Librarian  
Lee Kong Chian Reference Library,  
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நாட்டுப்புற மக்களின் வாழ்க்கையோடு இரண்டறக் கலந்தது தெய்வ வழிபாடாகும். இத்தெய்வ வழிபாட்டின் தோற்றம் பழமையுடையது. உணவைமட்டுமே தேடிக் கொண்டிருந்தவன் இயற்கையின் மாற்றங்களையும் சீற்றங்களையும் கண்டு அஞ்சி இயற்கையைவழிபட ஆரம்பித்தான். மனிதன்நாடோடிநிலையை விடுத்துச் சமுதாயம் என்னும் அமைப்பில் வாழ்க்கையை சீர்திருத்திக் கொண்டபோது, நிலையான வழிபாட்டையும் ஏற்படுத்திக்கொண்டான். குழுவாக வாழத் தொடங்கியதும் தங்களுக்குள் பல பிரிவுகளை உருவாக்கிக் கொண்டனர். ஒவ்வொரு பிரிவினரும் தாங்கள் வாழும் நிலத்திற்கேற்ப தங்கள் வழிபாடுகளையும் அமைத்துக்கொண்டனர். பிறகுத் தங்களைப் பாதுகாத்துக்கொள்ளத் தனது சந்ததியினரை உருவாக்கிய அக்குடியின் முன்னோர்களையும் தெய்வமாக வழிபட ஆரம்பித்தனர்.

நாட்டுப்புற வழிபாட்டு முறை அச்சத்தின் விளைவாகத் தோன்றி வளர்ந்தது என்பதற்குச் சான்றாக வழிபாட்டில் உள்ள சிறுதெய்வக் கோயில்களைக் கூறலாம். பிடாரி, அய்யனார், காளி, கருப்பர், முனிஸ்வரன் போன்ற தெய்வங்களின் உருவங்களும், அவர்களுக்கான வழிபாட்டு முறைகளும் அச்சம் கொள்ளும் வகையில் விளங்குகின்றன. இக்கோயில்கள் உள்ள பகுதிக்கு உச்சி வேளைகளில், இரவு வேளைகளில் செல்லக்கூடாது, சென்றால் தெய்வம் துன்புறுத்தும் என்னும் கருத்து மக்களிடையே நிலவிவருகிறது.

நாட்டுப்புற வழிபாடுகளில் ஒன்றே குலதெய்வ வழிபாடு. இது எல்லாச் சமூகத்திலும் காணப்படுகிறது. ஒரு குலத்திற்குரிய

தெய்வம் குலதெய்வம் என வழங்கப்படுகிறது. சிறு குழுக்கள் வழிபடும் தெய்வமாகக் குலதெய்வம் இருக்கிறது. இக்குழுக்கள் திருமண பந்தத்தாலும் உறவு முறையாலும் பிணைக்கப்பட்டு இருக்கும். குலதெய்வங்கள் சாதி அமைப்புகளுடனும் உறவுமுறை குலங்களுடனும் மிக நெருங்கிய தொடர்பு கொண்டுள்ளன. இக்குடிகள் எங்கு சென்றாலும் அவர்களின் குலதெய்வ வழிபாட்டு சடங்குகளைக் கடைபிடித்து வருவர். ஆண் தெய்வங்கள் அவர்கள் குடும்பத்தில் இறந்த முன்னோராகவோ, போரில் வீர மரணம் அடைந்தவராகவோ, தம் மக்களைக் காப்பாற்றக் கள்வர்களுடன் போரிட்டு இறந்தவராகவோ இருக்கலாம். பெண் தெய்வங்கள் பொதுவாக, வன்முறைக்குப் பலியாகி மாண்ட அல்லது தன் மாணம் காக்கத் தன்னையே மாய்த்துக்கொண்ட பெண்ணாகவோ, கணவன் இறந்ததும் உடன்குடையேறியப் பெண்ணாகவோ, அல்லது கன்னிகழியாத, சிறுவயதில் மாண்ட பெண்ணாகவோ இருக்கலாம். இதைத் தவிர சிறுதெய்வங்களையும் குலதெய்வமாக வழிபடுவர். ஒவ்வொரு குலதெய்வத்திற்குப் பின்னும் ஒரு மரபுக் கதையோ அல்லது புராணத் தொடர்புடையோ கதையோ விளங்கும். இக்கோயில்களில் காவல் தெய்வங்களான கறுப்பர், ஐய்யனார் அல்லது முனியாண்டி ஆகியோரின் சிலைகள் இருக்கும்.

குலதெய்வ வழிபாடு பாரம்பரியமாக அவரவர் குடும்பங்களில் பாட்டனார், முப்பாட்டனார் வழியில் வரும் ஒரு வழக்கமாகும். ஒவ்வொரு ஆண்டும் அக்குலத்தைச் சேர்ந்த உற்றார் உறவினர் யாவரும் ஒன்று கூடி பொங்கல் வைத்து மாவிளக்கேற்றி



கௌரிவல்லபர் குதிரையில்



குதிரையின் முன்னங்கால்களைத் தாங்கியபடி அவர் நேசித்தப் பெண்



வல்லபரின் வேலையாள்



சுற்றிலும் அழகிய சிற்பங்கள்



பூதகணங்கள் தாங்கிய குதிரை

வழிபாடு நடத்துவர். இதைத் தவிர விசேட மாதங்களான, தை, மாசி, பங்குனி, ஆடி, போன்ற மாதங்களில் திருவிழாவாகாவும் கொண்டாடுவர். அவரவர் சக்திக்கேற்ப நன்கொடை செலுத்திச் சிறப்பாக இவ்வைவத்தை நடத்துவர்.

### குல தெய்வங்களில் சில கௌரிவல்லபர்

சிவங்ககை மாவட்டத்தில் உள்ள படமாத்தூர் எனும் கிராமத்தில் உள்ளது இவர் கோயில். வேலுநாச்சியார், முத்துவடுகநாதத் தேவர் அவர்களின் சவீகாரப் புத்திரன் தான் கௌரிவல்லபர். இவருக்குப் பின்னணியில் உள்ள கதை மிக சுவாரசியமானதாகும். கி.பி. 1801 ஆம் ஆண்டு சோழபுரம் ஜமீந்தாராக இருந்துவந்தார். வல்லபர் தினமும் வேட்டைக்குச் செல்கையில் முக்குலத்தோர் இனப் பெண் ஒருத்தியை விரும்பி அவளை சந்திக்க அடிக்கடி காட்டிற்கு வருவார். இதை விரும்பாத அப்பெண்ணின் உறவினர்கள் அவரைக் கொல்ல சதித்திட்டம் தீட்டினர். அப்பெண்ணுடன் தப்பியோடும் போது உறவினர் வீசிய சுத்தியால் மடிந்தார். அப்பெண்ணும் அவரின்

அந்தரங்க வேலையாளும் தங்களை மாய்த்துக்கொண்டனர். மற்றொரு கதையில் அப்பெண் வல்லபரிடம் சதியைக் கூறச் செல்கையில் அவர் குதிரையுடன் எதிரில் வர அக்குதிரையைத் தன் தோள்மேல் தாங்கி மேலே செல்லக் கூடாது என கெஞ்சுகிறான். எதிரில் வந்த குதிரையைத் தாங்கிப் பிடித்தபடி சிலையானதாகக் கூறுகின்றனர். இக்கோயிலில் வல்லபர் குதிரை மீது அமர்ந்தவாறு இருக்கிறார். குதிரையின் முன்னங்கால்களைத் தாங்கிப் பிடித்தவாறு அப்பெண் நிற்கிறாள். பெரிய குதிரையில் வீற்றிருக்கும் ஐய்யனார் சிலையும் உள்ளது. அதைத் தாங்கியபடி பூத கணங்கள் நிற்கின்றன.

### எல்லம்மாள்

அருப்புக்கோட்டை மாவட்டத்தில், கல்லூரணி என்ற கிராமத்தில் உள்ள ஒரு சாதியினர் வணங்கும் தெய்வம் எல்லம்மாள். இத்தெய்வத்தின் பின் உள்ள கதை மகாபாரதத்தின் கிளைக் கதைகளுள் ஒன்றான பரசுராமர் கதையைச் சார்ந்தது. பரசுராமர், தந்தை கூறியதால் தன் தாய்



எல்லம்மாள்



கருப்பர்



சின்னமூகு, பெரியமூகு

ரேணுகா தேவியின் தலையைக் கொய்தான். அந்த ரேணுகா தேவியை எல்லம்மாள் என்றும் அழைப்பர். இக்கோயிலில் அவர் தலை மட்டும் வைத்து வணங்கப்படுகிறது. வெள்ளி, செவ்வாய், மாசி மாதம் மற்றும் விசேட நாட்களில் அக்குலத்தைச் சேர்ந்தவர்கள் வழிபாடு செய்கின்றனர். இக்கோயிலில் கருப்பர் அல்லது கருப்புச் சாமி காவல் தெய்வமாக நிற்கிறார்.



நாக வழிபாடு செய்யும் பெண்கள்  
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### சின்னழகு, பெரியழகு

இதே ஊரில் உள்ள மற்றக் குலதெய்வங்களான சின்னழகும் பெரியழகும் தீயில் மாண்டதாக

மரபுக் கதை நிலவுகிறது. இக்கோயிலுக்கு மேற்கூரைக் கிடையாது. வெட்டவெளியிலுள்ள ஒரு மேடையில் இவ்விருவருடைய சிலைகளும் வைக்கப்பட்டுள்ளன. முன்பு இக்கோயில்கள் மேற்கூரையோடு இருந்ததாகவும் பிறகு ஒருநாள் திடீரென்று தீப்பற்றி எரிந்துபோனதாகவும் கூறினர். ஊரார் ஒருவரின் கனவில் இவ்விரு தெய்வங்களும் வந்து தாங்கள் தீயில் எரிந்ததால் எப்பொழுதும் சூரியக் கதிரின் வெப்பத்தில் இருக்கவே விரும்புவதாகக் கூறியதையொட்டி வெட்டவெளியில் வைத்துவிட்டதாக அக்கிராமத்தார் கூறுகின்றனர். இவர்கள் பீடத்திற்கு முன்பு கருப்பர் சாமியும் வீற்றிருக்கிறார்

### கண்ணகி

தமிழகத்தில் பெரும்பலூர் மாவட்டத்தில் உள்ள சிறுவாச்சூர் என்னும் கிராமத்தில் மதுர காளியம்மன் கோயில் உள்ளது. இது மதுரையை எரித்தக் கண்ணகியின் கோயில் என தல வரலாறு கூறுகிறது. மதுரையை எரித்துக் கோபத்தோடு வந்த கண்ணகி இங்கு வந்து சாந்தமடைந்ததாகக் கூறுவர். இத்தெய்வமும் பலருக்குக் குலதெய்வமாக விளங்குகிறது.

### சூளைக்கருப்பனார்

இத்தெய்வம் ஒரு சமூகத்தாரால் குலதெய்வமாக வணங்கப்படுகிறது. தாங்கள் செய்த மண்பாண்டங்களைச் சூளையிடும் போது அப்பாண்டங்கள் நன்றாக வேகவும் எவ்விதத் தீங்கும் நேராமல் இருப்பதற்கும் சூளைக்கருப்பனாரை வழிபடுகின்றனர்.

### நாக தெய்வம்

இந்தியாவில் பல மாநிலங்களில் நாகர் வழிபாடு தொன்றுதொட்டு இருந்து வருகிறது. நல்ல பாம்பைத் தங்கள் குலதெய்வமாக வழிபடுகின்றனர். இதற்கும் ஒரு மரபுக் கதை உள்ளது. விவசாயி ஒருவன் தன் வயலில் விளையாடிக்கொண்டிருந்த நல்ல

பாம்புகள் எல்லாவற்றையும் கொன்றுவிட்டான். அதனால் கடுங்கோபம் கொண்ட பாம்புகள் அந்த விவசாயி குடும்பத்தையே அழித்துவிட்டன. ஆனால் ஒரேயொரு பெண்ணை மட்டும் ஒன்றும் செய்யவில்லை. அவள் நல்ல பாம்பைத் தன் குலதெய்வமாக வழிபட்டு வந்ததே காரணமென்றுத் தெரியவந்தது. பெண்கள் மட்டுமே செய்யும் இவ்வழிபாட்டினால் கணவன் ஆயுள் நீடிக்குமென்றும், எல்லா நன்மைகளும் கிடைக்கப்பெறும் என்றும் நம்புகின்றனர்.

### சிங்கை முனீஸ்வரன்

சிங்கையில் உள்ள தமிழ்

மக்கள் தங்கள் குலதெய்வங்களாக அம்மன், மாரியம்மன், பெரியாச்சீ, காளியம்மன், மதுரைவீரன், ஐய்யனார் போன்றோரை வழிபடுகின்றனர். புலம்பெயர்ந்து சென்று வேற்றூரில் காலூன்றி வாழும் மக்கள் தங்கள் குலதெய்வம் அறியாமல் போனால் தங்களுக்கு விருப்பமான கடவுளை குலதெய்வமாகக் கொள்கின்றனர். அவ்வாறே முருகன், சிவன், திருமால் போன்ற கடவுள்களைச் சில சமூகங்கள் வழிபட்டு வருகின்றனர். இன்றும் பல குடும்பங்கள் இங்கு வாழ்ந்தாலும் தமிழ்நாட்டில் உள்ள தங்கள் கிராமங்களில் உள்ள குலதெய்வ வழிபாட்டிற்கும், அங்கு கோயில் கட்டவும், சீரமைப்புப் பணிகளுக்காவும் பொருளுதவி செய்கின்றனர். பண்டிகை நாட்களிலும், வீட்டு விசேட நாட்களிலும் இக்குலதெய்வத்திற்கு வீட்டில் படையல் வைத்து வழிபடுகின்றனர்.

சிங்கை மக்களின் அன்புக்குரிய தெய்வங்களில் ஒருவர் முனீஸ்வரர். தமிழர்கள் இங்கு வந்த காலம் தொட்டு முனீஸ்வர வழிபாடு இருந்து வருகிறது. இவரைத் தங்கள் வீட்டுப் பெரியவராகவே கருதி 'அய்யா', என்றே அழைக்கின்றனர். விழாக்காலங்களிலும், வீட்டு விசேட நாட்களிலும் இவருக்கே முதல் மரியாதையாக பூசை செய்கின்றனர். சிங்கையில் உள்ள முனீஸ்வர ஆலயங்கள் பின்வருவன.

- தரும முனீஸ்வரர் ஆலயம்
- ஸ்ரீ முனீஸ்வரர் ஆலயம்
- அருள்மிகு வேல்முருகன் ஞான முனீஸ்வரர் ஆலயம்.

இக்கோயில்கள் தவிர மற்ற கோயில்களிலும் முனீஸ்வரர் வழிபாடு நடந்துவருகிறது.

முனீஸ்வரர் சிவனின் அவதாரமாகவே கருதப்படுகிறார். அதனால் அவருக்குப் படைக்கும் உணவு சைவ உணவாகும். ஆனால் காவல் தெய்வங்களாகப் பல பெயர்களில் மக்களிடையே வலம் வருகிறார். முனியாண்டி, ஐடா முனி, தர்மமுனி, வாள் முனி, ஞான முனி, பாண்டி முனி போன்ற பெயரில் காவல்

தெய்வங்களாகவும் பல வீடுகளில் குலதெய்வங்களாகவும் கருதப்படுகிறார்.

## வழிபடும் முறைகள்

மலேசியாவில் இன்றும் தோட்டங்களில் வழிபாடு செய்யும் மக்கள் தாங்களே அபிசேகம், பூசை செய்து வழிபடுகின்றனர். கோயில்களில் உள்ள தெய்வங்களுக்குத் தனியாக ஆகம முறைப்படி பூசை செய்யப்படுகிறது. 'சாமியாடுதல்' இவர்கள் வழிபாட்டில் ஒரு முக்கிய பங்காற்றுகிறது. 'அய்யா' பக்தர் மேல் இறங்கி அவர் மூலம் அருள்வாக்குக் கூறுவதாக நம்பிக்கை. இது இன்றும் முனியாண்டியைக் குலதெய்வமாக வழிபடும்பலவீடுகளில் நடத்தப்படுகிறது. அம்மனுக்கு எடுப்பது போல் தீச்சட்டி எடுப்பதும், சாட்டையால் தங்களை அடித்துக்கொள்வதும் வழிபாடுகளாகப் பின்பற்றப்படுகின்றன. படையலில் சைவம் அல்லது மதுவும், அசைவ உணவும் படைக்கப்படுகின்றன.

பக்தி மக்களின் வாழ்க்கையில் ஒரு முக்கிய பங்கு வகிக்கிறது. இதில் இறைபக்தி என்பது கடவுள் என ஒரு சக்தியை மக்கள் வணங்குவதாகும். தங்கள் சமுதாயத்தில் பிறந்து நன்மை செய்து மறைந்த வீரர்களையும், பெரியோர்களையும் வணங்குவது குலதெய்வவழிபாடாகும். எதுவானாலும், மனிதன் தன் ஆசை, கனவுகள் யாவையும் நிறைவேற்றி வைக்கும் சக்தியாகக் கடவுளைப் பார்க்கிறான். பயபக்தியுடன் வழிபட்டு நம்பிக்கையோடு தன் கடமையைச் செய்கிறான். அவன் நம்பிக்கையின் தூண்டுகோலாக, துக்கங்களின் வடிகாலாக இறைவன் தன் பங்கைச் செயலாற்றுகிறான். அவனின்றி ஓர் அணுவும் அசையாது என்பதே நம் குலதெய்வ வழிபாட்டின் தத்துவமாக விளங்குகிறது.



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R 294.543 RAV

## SUMMARY

The concept of "kula deivam" is central to theistic Hinduism. Many households across the Indian landscape recognise a particular deity as a family or clan deity. This deity protects the home and all its members. The deity is treated like a family member. In many cases an ancestor may be deified after several generations thus assuming the status of a kula deivam. In this article a few of the various forms of family deities are discussed. In addition, it also briefly explores the worship of 'Muneeswaran' by many Singaporeans.

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