United Nations Educational, Scientific and Cultural Organization

Memory of the World

# MOWCAP

**UNESCO Memory of the World**
**Regional Committee for Asia/Pacific**

# Nomination form
# Asia/Pacific *Memory of the World* Register (revised 9 June 2015)

(Nominations must be received by 31 October 2015 for consideration for inscription in 2016)

| **Office Use Only** | |
|---|---|
| ID code: | Item or collection short title: |
| Institution / Owner: | Country or countries |

## Introduction

This form should be used to nominate items to the Asia/Pacific *Memory of the World* Register. It sets out, in logical order, the range of information needed. Nominations should be expressed in clear concise language and lengthy submissions are not required.

Supplementary data may be attached. Please clearly label and number every page in the boxes provided.

| Year | Name of documentary heritage | Page no. |
|---|---|---|
| 2015 | *Kitab Ilmu Bedil* (MS 101) or Book of Malay Traditional | |

It is highly recommended that prospective nominees should carefully read the *Guidelines* for nominating items and collections to the Asia/Pacific *Memory of the World* Register for further information before and during preparing a nomination. Nominees should also look at the current International *Memory of the World* Register
http://portal.unesco.org/ci/en/ev.php-URL_ID=1678&URL_DO=DO_TOPIC&URL_SECTION=201.html
and the Australian *Memory of the World* Register to see examples of completed nomination forms.

Completed nominations should be sent by email to MOWCAPinfo@gmail.com. The secretary-general will confirm receipt of nominations by email.

If you need to mail large files such as those for moving images then send to the following address:

MOWCAP Secretary General,
G.P.O Box 8374
Hong Kong

No material will be returned and will become the property of MOWCAP.

MOWCAP maintains a website at http://www.unesco.mowcap.org. Questions may be addressed to the MOWCAP Register Subcommittee (rujaya2000@yahoo.com). Please keep a copy of your submission for your records and in case we need to contact you.

Mr Li Minghua
Chair, MOWCAP

# Nomination form

## Asia/Pacific *Memory of the World* Register nomination form

### Part A: Essential information

### 1 Summary (max 100 words)

Give a brief description of the documentary heritage being nominated, and the reasons for proposing it. Highlight the nature, uniqueness and significance of the nominated documentary heritage.

*Kitab Ilmu Bedil* (MS 101) or Book of Traditional Weaponry, a Malay manuscript which is regard as a traditional literary genre written in the mid-19th century containing the precious traditional knowledge on weaponry which includes the making of traditional firearms, guns, firing and shooting techniques, position, marksmanship, unerring, and ammunition.

The manuscript proved to be an earliest ethno-historical literary documentation, heritage and vital reference on technology, knowledge and culture learned and applied by the early Malay society from great civilization of the world particularly the Europe and the Islam. The relation of technology and engineering into the Malay world provide great impact to the culture particularly in enriching its philosophy and epistemology as well as the classification and taxonomy of new corpus of knowledge.

### 2 Nominator

**2.1 Name of nominator (person or organisation)**

Dewan Bahasa dan Pustaka (Language and Literature Agency Malaysia)

**2.2 Relationship to the nominated documentary heritage**

Director General

**2.3 Contact person(s)**

Datuk Dr. Haji Awang bin Sariyan

**2.4 Contact details**

| Name | Address |
|---|---|
| Dewan Bahasa dan Pustaka<br>(Institue of Language and Literature Malaysia) | Menara Dewan Bahasa,<br>Jalan Dewan Bahasa,<br>50460 Kuala Lumpur,<br>MALAYSIA. |

| Telephone | Facsimile | Email |
|---|---|---|
| 03-21479009<br>03-21479000 | 03-21479626 | Dr. Awang@dbp.gov.my |


## 3 Details of the Nominated Documentary Heritage

### 3.1 Title of documentary heritage item or collection

*Kitab Ilmu Bedil* (MS 101) or *Book of Malay Traditional Weaponry*

### 3.2 Catalogue or registration details

Kitab Ilmu Bedil registered as MS 101 contained of 790 words written in the form of 8 pieces-fold in the form of accordian. Each page measures, 22.5 cm length, 7 cm. width, horizontal. Approximately 9 rows per page and 22 words per row. Written on European laid paper cream color. Texts were written in horizontal dimension. Both front and back cover made of leather with fine illustration with *arabesque* Malay style of decoration in golden ink. The manuscript is well maintained dan complete.

Tengku Abdullah bin Tengku Ahmad, a royal family of Kelantan, was the last person owned the manuscript who later present to Dewan Bahasa dan Pustaka in 1965.

### 3.3 Photographs or a video of the documentary heritage At least three digital photographs of the documentary heritage should be provided to be used by MOWCAP for the purposes of promoting Memory of the World e.g. newsletters, website etc.

- As attached -

### 3.4 History/Origin/Background/Provenance

As quoted on the first page

***"Tarikh sanah 1280, kepada dua puluh delapan hari bulan Jamadil Akhir, hari Selasa, waktu jam pukul sepuluh, masa itulah Ismail mempersembahkan suatu surat "Perkara tembak tarkul atau senapang". Adalah perkara ini Almarhum yang mangkat di dalam Pahang yang empunyanya."***

*Dated the year 1280, to 28th days of Jamadil Akhir, on Tuesday, time ten oclock, where Ismail presented the latter (document) about "tembak tarkul" or gun. Thus it is the Almarhum (the late sultan or king) died in Pahang is the owner*." [Translated:]

### 3.5 Bibliography


Kamariah Abu Samah and Wan Salhah Megat Ahmad, ed. 2006. *Katalog Manuskrip Melayu: koleksi Pusat Dokumentasi Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

| Year | Name of documentary heritage | Page no. |
|---|---|---|
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Other references relating to the heritage;


- *Ilmu Bedil*, manuscript, MS31, 33 cm × 22 cm (47 pages), collection of Pusat Dokumentasi Melayu, Dewan Bahasa dan Pustaka Kuala Lumpur.
- Abdul Samad Ahmad. 1984. *Peluru Petunang*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Nik Mohamed Nik Salleh. 1992. *Manuskrip Melayu dari Kelantan: Satu tinjauan awal. Jurnal Filologi Melayu*, 1: 50-95.
- Wan Mohd Dasuki Wan Hasbullah. 2008. *Peluru Petunang dan Orang Melayu*. *Dewan Budaya* 30(4): 43-45.
- Wan Mohd Dasuki Wan Hasbullah. 2014. Manuskrip ilmu bedil sebagai sumber etnosejarah teknologi senjata api Melayu. *KEMANUSIAAN: The Asian Journal of Humanities*, 21(1): 53-71.


**3.6 Names, qualifications and contact details of up to three independent people or organisations with expert knowledge about the values and provenance of the documentary heritage**

| Name | Qualifications | Address |
|---|---|---|
| Mr. Wan Mohd Dasuki bin Wan Hasbullah | Masters in Malay Studies, Academy of Malay Studies, Universiti Malaya, Kuala Lumpur<br>Phd. Candidate, Science University of Malaysia (USM), Pulau Pinang, Malaysia<br>. | C-7-8 Kondominium Mentari<br>Jalan Tasik Permaisuri 3<br>Bandar Tun Razak<br>56000 Kuala Lumpur |

| Name | Qualifications | Address |
|---|---|---|
| Dr. Harun bin Mat Piah | Phd. Malay Studies<br>Department of Malay Literature,<br>Institute of Language, Literature and Malay Culture,<br>National University of Malaysia (UKM),<br>Bangi, Selangor<br>MALAYSIA | No. 2, Jalan 1/9F<br>43650 Bandar Baru Bangi,<br>Selangor Darul Ehsan,<br>MALAYSIA |

**I assert that the above named referees have given their written permission for their names and contact details to be used in connection with this nomination for the Asia/Pacific *Memory of the World* Register, and their names to appear on the website. (Contact details will not appear on the website or be disclosed by the MOWCAP to any third party).**

Signature

**Full name (Please PRINT)**

DATUK DR. HAJI AWANG BIN SARIYAN
DIRECTOR GENERAL
DEWAN BAHASA DAN PUSTAKA

**Date**

27 OCTOBER 2015

## 4 Legal information

### 4.1 Owner of the documentary heritage (name and contact details)

| Name | Address |
|---|---|
| Pusat Dokumentasi Melayu<br>Dewan Bahasa dan Pustaka<br>(The Malay Documentation Center,<br>Institute of Language and Literature | Menara Dewan Bahasa,<br>Jalan Dewan Bahasa<br>50460 Kuala Lumpur,<br>MALAYSIA |

| Telephone | Facsimile | Email |
|---|---|---|
| 03-21479545 | 03-21479626 | kamariah@dbp.gov.my |

### 4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

| Name | Address |
|---|---|
| Dewan Bahasa dan Pustaka<br>(Institute of Language and Literature) | Menara Dewan Bahasa,<br>Jalan Dewan Bahasa,<br>50460 Kuala Lumpur,<br>MALAYSIA. |

### 4.3 Legal status

Details of legal and administrative powers for the preservation of the documentary heritage

1) Undang-undang Malaysia. *Akta A930 Akta Dewan Bahasa dan Pustaka (Pindaan dan Perluasan*)= *Act A930 Dewan Bahasa dan Pustaka ( Amendment an Extension)*, 1995.

2) *Akta Warisan Kebangsaan* (Akta 645)= *National Heritage Act* (Act 645), 2005.

### 4.4 Accessibility

Describe how the item(s) / collection may be accessed

Manuscript and rare collection

Close access

All access restrictions should be explicitly stated below:

i. Manuscript kept in closed access room.
ii. Digital copies are available for research purpose.
iii. Permission is granted to refer to the original document under strict supervision within the library premise.
iv. Photocopying from the record is strighly prohibited.
v. Microfilm copy is available by request at a specified charge.

**4.5 Copyright status**

Describe the copyright status of the item(s) / collection

Dewan Bahasa dan Pustaka
[Institute of Language and Literature]

Permission to research, publish, and photographed are required from the institution.

## 5 Assessment against the selection criteria

During the conquest of Portuguese in Melaka, 1511, the Malays employed weapons in defence of the city and it is said that 3000 pieces of artillery were captured when the defenders capitulated. It has been noted that they were outraged by the Portuguese guns and it is probable that they were of small caliber. Thomas John Newbold in his book, *Political and Statistical Account of the British Settlements in the Straits of Malacca* yang (1839) mentioned:

*…"Their matchlocks, of which the Satengar, or Istengara Menangkabowe, is most esteemed, are long heavy unwieldy pieces: the barrels are formed by twisting a flat bar, of tough beaten iron, round a rod of the same, and beating it into a consistent hollow cylinder"...*

Malay manuscripts which elaborate the introduction and application pertaining to firearms and ammunitions were part of Malay traditional literature categorised as treatise. In understanding the corpus of Malay epistemology, works of traditional literature such as weaponry manuscript further describe the Malay worldview towards emergence of new knowledge and civilization. Such manuscripts became vital sources to the European scholars of the period.

*Manuskrip Ilmu Bedil* in its genre served as historical source of reference on ideas and innovation, being practiced by the Malay society of the period. The existence of such knowledge and weaponry and ammunition denote the role of literates, intellectuals and heroes to distinguished for their bravery or noble deeds.

**5.1 First criterion: <u>authenticity</u>. Is the documentary heritage what it appears to be? Has its identity and origin been reliably established?**

*Manuskrip Ilmu Bedil* dated in the year 1280 Hijrah uniqued in its presentation as it was scribed in sorrounding of Malay palace (istana) of Pahang. Penned in golden ink denote its value and rarity in the traditional Malay writing. Arabesque form of decoration and folded like an accordian were rarely found in Malay weaponry manuscripts elsewhere. Watermark used which display man–face on a crescent moon in a shield proof the originality of *Manuskrip Ilmu Bedil*. Golden

ink were used to decorate a column written with Arabic syair (traditional poem). Also found illustration on "senapang" (firearm) coloured in golden ink.

**5.2 Second criterion: world significance. Is the documentary heritage unique and irreplaceable, something whose disappearance or deterioration would constitute a harmful impoverishment of the heritage of humanity? Has it created a great impact over a span of time and/or within a particular supra-national cultural area of the region? Is it representative of a type, but it has no direct equal? Has it had great influence – whether positive or negative – on the course of history?**

The text on Malay traditional weaponry denote the history of the Malays in adapting towards new technology which is alien brought into the Malay archipelago. The technology were made known by the Portuguese in the early 16th century to introduced "espingarda" later pronounced as "istinggar", or "istinggar Minangkabau" as stated in the manuscript. Setinggar or istinggar represent the production and manufactured of matchlock, used widely in the Malay Peninsula states thereafter.

Thus, MS101 traced the form of local knowledge being practised by the Malay of 16th until 19th century. The manuscript preserved and maintained the corpus of Malay epistemology in translating, conceptualised the weaponry technology moulded into local knowledge and culture which resulted from the relationship and contact between European and Islamic civilization into the Malay literature.

**5.3 Third, world significance must be demonstrated in meeting one or more of the following criteria. Because significance is comparative, these criteria are best illustrated by checking them against items of documentary heritage already inscribed (for example) on the International *Memory of the World* Register:**

***Time:*** **Is it especially evocative of its time (which may have been one of crisis, or significant social or cultural change; it may represent a new discovery or be the "first of its kind")**

Best fit with the characteristics, MS101 also justified its significance with time or temporal territory of which this documentation materials existed. According to the text descriptions, it is undoubtedly that MS101 was a text copy of *"Al-Marhum Yang Mangkat Di Pahang"* written by the owner of the original material on 10$^{th}$ December 1863. This is a crucial timeline whereby according to local sources, flintlock muskets were utilized in the Malay states during the period and backed by specific technical aspects. In other words, the dates recorded were spot on and it also explains the material usage for that weaponry unlike other explosives based materials. Thus, it is important to indicate on how the Malay Archipelago made contact with other civilization, eg., western, European and Islam to comprehend technological and technical knowledge and at the same time maintained their traditional systems and beliefs.

Based on historical sources, both firearms, "istinggar" dan "terakul" were light fire arms used until the 19th century as part of defence over sovereignity in civil war and conquest in the archipelago.

***Place:*** **Does it contain crucial information about a locality important in the history of the region and its cultures? Or did the location have an important influence on the events or phenomena represented by the documentary heritage? Or is it descriptive of physical environments, cities or institutions since vanished?**

The text assumed it is located at a region in the Malay Archipelago that have its own distinguished culture in using weaponry technology in a specific manner. That specific distinguished method is able to provide a meaningful identity and gave out its locality features contribute towards building facts on local history. Thus, identified through the descriptions of the war between the locals versus the occupation and conquest of foreign dominant towards the Malay kingdom of particularly, Pahang.

***People:*** **Is it related to people in a social and cultural context that reflects significant aspects of human behaviour, or social, industrial, artistic or political development. It may reflect the important roles and impact of key or certain individuals or groups.**

In short, people of the Malay world, particularly of the Malacca Malay Sultanate and other kingdom thereafter accepted and adapted the application of fire arms and ammunition technology of European material culture since 16$^{th}$ century. The manuscript on Malay weaponry signifies process and procedures of the Malay to benefit the technology in conflict and warfare in the archipelago.The aspect of sufism and metaphysics were blend and harmonised to represent the form of Malay epistemology of the early century.

***Subject and theme:*** **The subject matter may represent particular historical or intellectual developments in natural, social and human sciences, politics, ideology, sports and the arts.**

The text in ms101 reflects the theme or important subject matter which illustrates technology applications along with knowledge adaptations related to firearm usage. There were no other manuscripts that explicitly illustrate the images that were able to make us understand clearly on the explanations and descriptions by Malay historiography writers in relating the war in the Malay Archipelago in warfare and conquest of other maritime kingdom and foreign power, eg. Dutch, Portuguese and British as describe in *Sulalatus Salatin, Tuhfatal-Nafis,* and Hikayat *Pahang.*

The text is regarded as the “Malay corpus of traditional knowledge” and it’s classified according to its genre which is bound to Malay knowledge and technology. Thus, what makes MS101 unique in conveying the philosophy of Malay traditional epistemology. The area of epistemology is very complex and rich with the European/western elements, Islamic values together with the mix of beliefs and worldview from the point of the Malay world in the 16$^{th}$ to 19$^{th}$ century. Metaphysics and sufisms practiced alongside to gain preciseness in firing techniques were elaborated. Society of the Malay world were then advanced in their thought, thinking and knowledge than the era and geographical location.

Techniques on Malay traditional weaponry which includes the making of traditional firearms, guns, firing and shooting techniques, position, marksmanship, unerring, and ammunition narrated in the manuscript has enriched the advance knowledge on technology and engineering in production of ammunition which related to European and Islamic civilization.

***Form and style:*** **The item(s) may have outstanding aesthetic, stylistic or linguistic value, be a typical or key exemplar of a type or presentation, custom or medium, or of a disappeared or disappearing carrier or format.**

The manuscripts in our custody are written on traditional paper in old Jawi script. Black ink was generally used, with certain words written in red. The text documenting technological know-how rather unique and rare in the form of writing style, illustrations and craft.

The text introduced localised terminologies of weaponry and marksmanship influenced by Portuguese and Dutch word origin. The word "ilmu bedil" used to refer to fire arms in the 16th to 19th century. Howison, *Dictionary of Malay tongue as spoken in the peninsula of Malacca, the island of Sumatra, Java, Borneo, Pulo Pinang*, etc.(1801) recorded *gun* as applied as *buddeel (bedil)* also representing the meaning *mirriam*, *mirriam sapirampat* dan *astingarda* (istinggar). Thus, the word "bedil" representing all types of fire arms including cannons. However, Clifford dan Swettenham (1895), in *A dictionary of the Malay language: Malay -English. Section 2. Perak* specifically referred "bedil" as "senapang" (*shoulder-fired small arms*).

In the 17th century, the Malays were acquinted to "senapang pencucuh batu api" (*flintlock*) from the Dutch known as "*snaphaan" (guns)* and the pronunciation of "senapang" remains thereafter. However, in traditional literature and Malay historiography texts, fire arms known as "*terakul"* atau "senapang *terakul"*.

## 6 Other matters taken into account: rarity, integrity and threat

***Rarity*** **Does the content or physical nature of the documentary heritage make it a rare surviving example of its type or time?**

Rarity and originality of the text featured by the beauty of the arabesque style of decoration, and calligraphy written in jawi. Folded in 8 folded pages in accordian style and watermark of face of man in a shield uplift its uniqueness from other manuscripts.

***Integrity*** **Within the natural physical limitations of carrier survival, is the documentary heritage complete or partial? Has it been altered or damaged?**

The manuscript provide proof of the existence of weaponry and defence technology of known early Malay Kingdom lasted some 150 years constituting an invaluable source of information of Malay technology of war, weaponry vital in the defence of nation-state of the period.

***Threat*** **Is its survival in danger? If it is secure, must vigilance be applied to maintain that security? Detail the nature and scope of threats.**

The text is the oldest handwritten has enriched knowledge on Malay society during mid-19th century golden era of intelectual activity. The extinct of such heritage resulting in great lost of traditional wisdom works of intellectuals which attracted scholars, scientists and technologists local and abroad.

Attach a separate statement if space is insufficient!

## 7 Preservation and Access Management Plan

**Is there a management plan in existence for this documentary heritage? Are there strategies to preserve and provide access to it?**

**YES** NO

If yes, describe or attach a summary of the plan. If no, please provide details about current method of storage and custody of the materials.

The documentary heritage of high value on account the fact that it is the only oldest handwritten text that is still surviving in the country of its origin.

**1. Present status.**

Well preserved and bound.

**2. Preservation condition.**

2.1 Temperature : 18-22 degrees centigrade

2.2 Humidity: 50-55%

2.3 Sunlight: No sunlight is allowed

**3. Security and safety.**

The manuscript is arranged according to the manuscript number. It is bound, well preserved and kept in fire resistant cabinet and security door which can be accesses by the authorised librarian. Preventive measure against fire, rain, etc are taken to ensure the safety of these manuscript. Insurance protection is being provided to secure the manuscript from theft, fire, burglary and disaster.

**4. History of preservation.**

The manuscript was preserved by work of deacidification, repaired and lamination. Microfilm copy was produced as duplicate and digitization was done to enable the heritage to be accesses via online and portal as well to preserve priceless cultural manuscript. Replica is planned to place the heritage as part of display in the Malay Literary Museum of Malay Language and Literary, Institute of Language and Literature, Malaysia.

## 8 Any other information

**Please provide any other information that supports the inclusion of this item(s) / collection on the Asia/Pacific *Memory of the World* Register.**

Attach a separate statement if space insufficient.

*Manuskrip Ilmu Bedil* produced as book written by A. Samad Ahmad titled, *Peluru Petunang* was published by Dewan Bahasa dan Pustaka, 1984.

Research on the manuscript by Wan Mohd Dasuki Wan Hasbullah dan Siti Radziah Mustafa titled *"Malay Manuscripts on Firearms as an Ethnohistorical Source of Malay Firearms Technology*" and *"Warisan Dokumentasi Ilmu Bedil Melayu: MS31 Ilmu Bedil dan MS 101 Kitab Tib di Dewan Bahasa dan Pustaka, Kuala Lumpur."*

Other version of manuscripts on related theme;

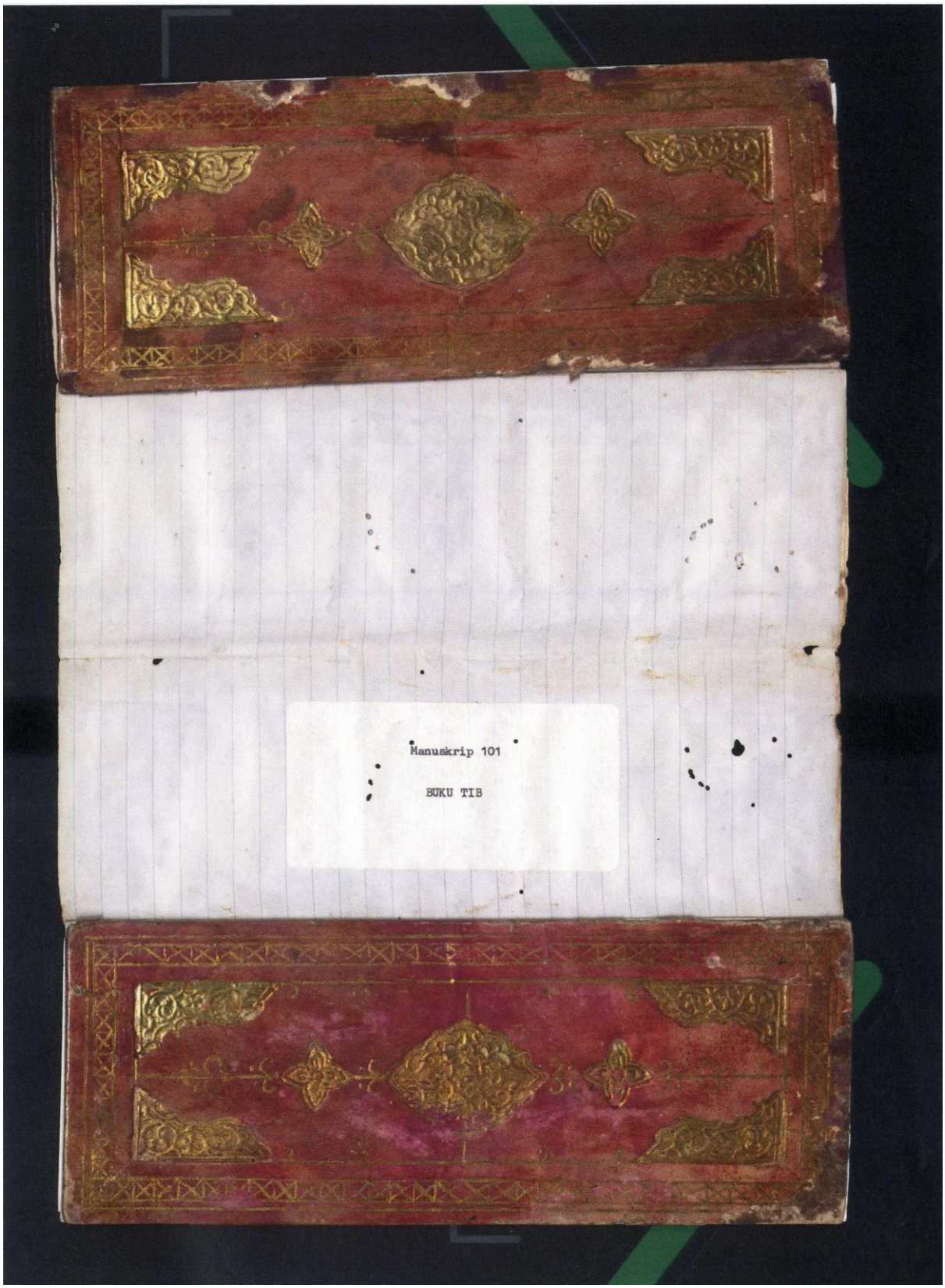
- MSS1380 *Mentera Menembak,* 10.6 cm × 8.8 cm; 8 pages. Collection National Library of Malaysia, Kuala Lumpur.
- MSS1922 (part B title; *Azimat*), 12.5 cm × 17.2 cm; 4 pages. Collection National Library of Malaysia, Kuala Lumpur.
- Naskhah 85.48 *Petua Menembak Meriam Istinggar*, 17 cm × 11.4 cm; 40 pages. Collection of Lembaga Muzium Negeri Terengganu, Malaysia.

## 9 Checklist

**Nominees may find completing the following checklist useful before sending the nomination form to MOWCAP.**

| | |
|---|---|
| ☐ | MOWCAP website reviewed |
| ☐ | Introduction read |
| ☐ | summary completed (maximum100 word) (section 1) |
| ☐ | Nomination and contact details completed (section 2) |
| ☐ | If this is a joint nomination, section 2 appropriately modified |
| ☐ | Documentary heritage identified (sections 3.1 – 3.3) |
| ☐ | History/Origin/Background/Provenance completed (section 3.4) |
| ☐ | Bibliography completed (section 3.5) |
| ☐ | Names, qualifications and contact details of up to three independent people or organizations recorded (section 3.6) |
| ☐ | Declaration signed and dated that all referees have given their written permission for their names to appear on the MOWCAP website (section 3.6) |
| ☐ | Details of owner completed (section 4.1) |
| ☐ | Details of custodian – if different from owner - completed (section 4.2) |
| ☐ | Details of legal status completed (section 4.3) |
| ☐ | Details of accessibility completed (section 4.4) |
| ☐ | Details of copyright status completed (section 4.5) |
| ☐ | Evidence presented of authenticity (section 5.1) |
| ☐ | Evidence presented of world significance (section 5.2) |
| ☐ | Evidence presented against one or more additional criteria (section 5.3) |
| ☐ | Information presented on rarity, integrity and threat (section 6) |
| ☐ | Summary of Preservation and Access Management Plan completed. If there is no formal Plan provide details about current and/or planned access, storage and custody arrangements (section 7) |
| ☐ | Any other information provided - if applicable (section 8) |
| ☐ | Sample photographs or VDO prepared for MOWCAP use (if required) |
| ☐ | Printed copy of Nomination Form made for organisation's records |
| ☐ | Electronic copy of Nomination Form made for MOWCAP use (if required) |

| Year | Name of documentary heritage | Page no. |
|---|---|---|
| 2015 | *Kitab Ilmu Bedil* (MS 101) or Book of Malay Traditional | |



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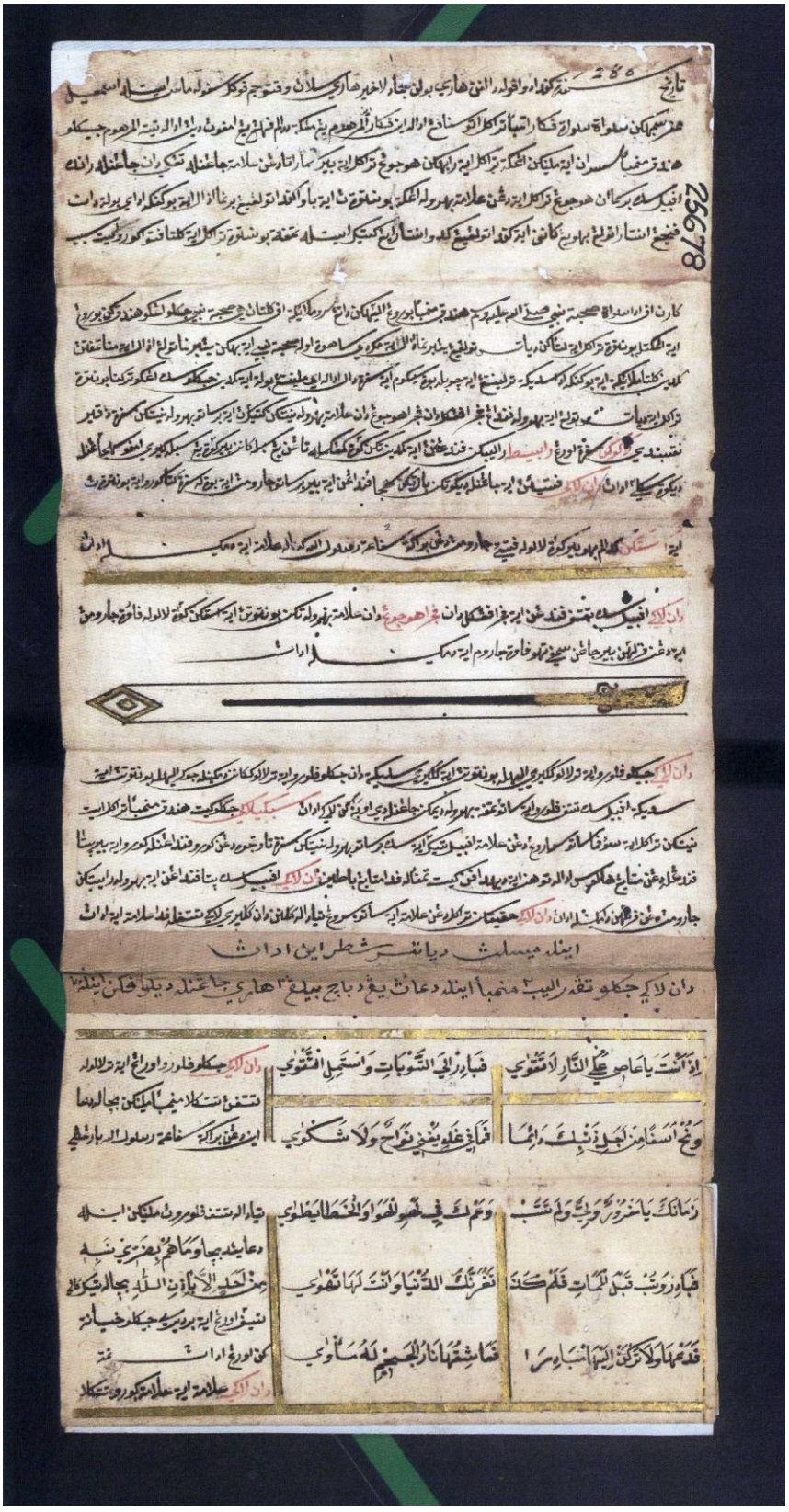
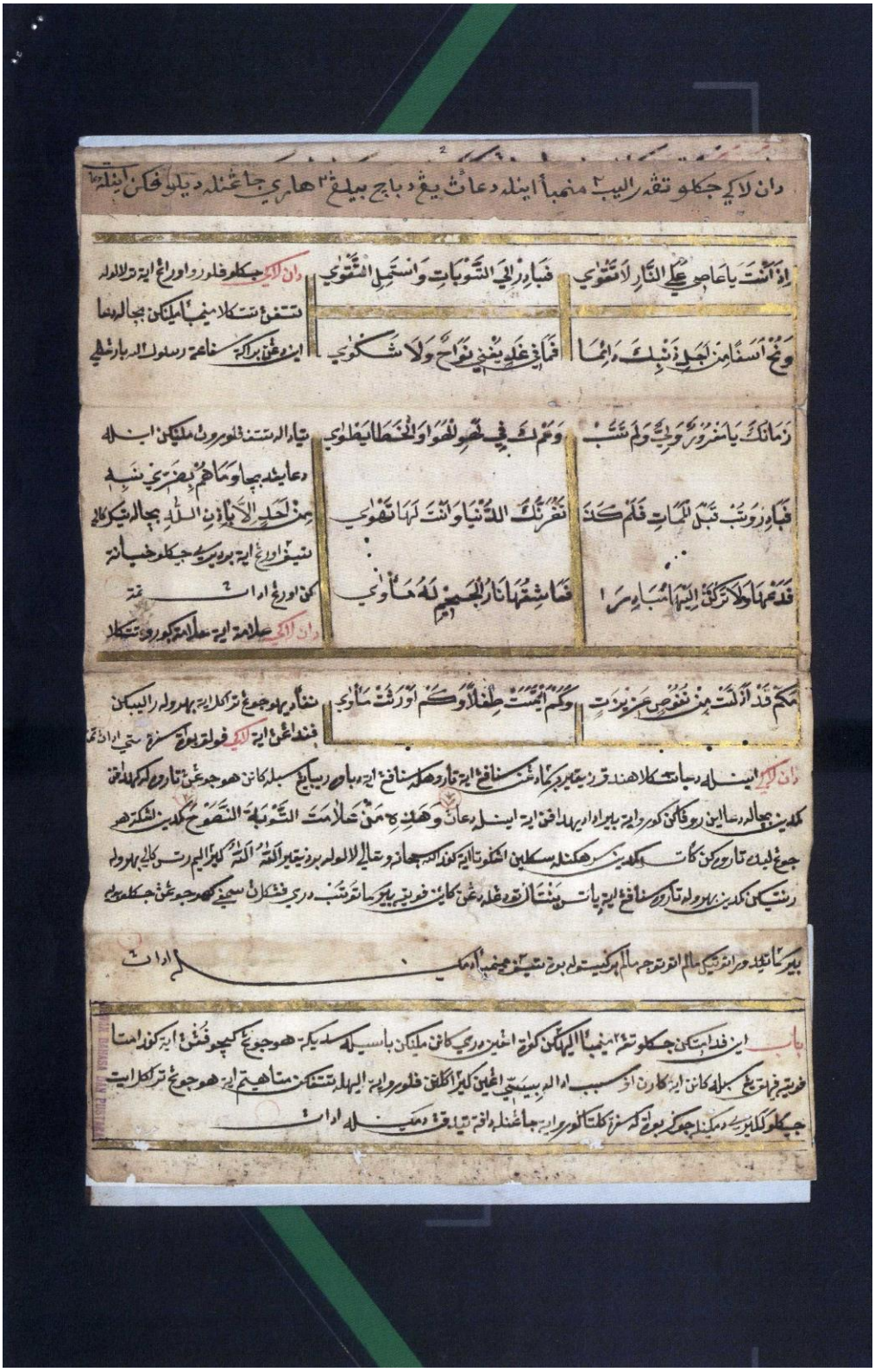
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