

USAGE OF ARCHIVAL MATERIALS IN COMMERCIAL ASPECT.

From the user and consumer's
point of view.



Asian Film Archive
Singapore



House Office Buildings

U.S. Capitol

Senate Office Buildings

James Madison Building

Thomas Jefferson Building

John Adams Building

Supreme Court



Pramoeद्या Ananta Toer

MAHAY
KOLEKSI FILEM KLASIK

SEBUAH FILEM ADMAN SALLEH

AMIOK



apabila dia
bukan
dia lagi

NASIR BILAN KHAN
RAMONA RAHMAN
HANS ISAAC
ROSNANI JAMIL
YUSOF MOHAMAD
JOHAN ABDULLAH
LATIF BORGIBA



A Director Makes Only One
Movie in His Life. Then He
Breaks It Into Pieces and
Makes It Again.

Jean Renoir

WAZIR JAHAN KARIM

EMOTIONS OF CULTURE

A MALAY PERSPECTIVE



OXFORD UNIVERSITY PRESS

Malone written as one word is an adverb, equivalent to 'killingly', which is even more wide of accuracy, than the account of Mr Pegg himself, and his other authority Tavernier. Warton in a note to Pope makes the same mistake about gaming and smoking opium, before running a-muck. Sir Walter Scott's note in his edition of Dryden is little more than a repetition of Malone's (Crawford, 1850: 185).

Further complications in the history of amok were revealed in a later nineteenth-century study by Yule and Burnell (1965 [1889]) in their etymological masterpiece *Hobson-Jobson*. In this they pursued the practice in India as well as Malaya, and in non-English as well as English sources. They acknowledged that the term amok had doubtless entered English from Malay but sought to derive the Malay term from South India. This was mainly on the basis of Portuguese accounts which made reference to desperados who they labelled *amouchi* or *amuco*. Throughout the sixteenth century and in the first half of the seventeenth century, references to amok were also common in Portuguese accounts of the Malayan world, though these were not the first mention of the practice. These Portuguese accounts also used the term *amouchi* or *amuco* (Yule and Burnell, 1965 [1889]: 19). They might therefore have concluded that the Portuguese terms were first derived from the Malay and then used to describe a similar pattern of homicidal attack in India. However, they did not—perhaps because they assumed that the Portuguese were in South India before they first reached Malaya; they first became aware of



9 'Chasing a pengamuk', a mid-nineteenth century interpretation; in reality, the *pengamuk* would be charging his pursuers.



assassination, with amok attack occurred when a man was prevented from taking direct action against another by the superior rank of the latter, and in despair took opium and attacked those around him instead (Newbold, 1839, Vol. 2: 185–6). In support of this interpretation, Newbold cited Malay letters he had seen in which there were such phrases as 'I ardently long for his blood to clean my face which has been blackened with charcoal,' or to wash out the pollution of the hog's flesh with which he has smeared me' (Newbold, 1839, Vol. 2: 186).

Oxley acknowledged the causal role of revenge and noted that such an attack could occur when a Malay was discovered in the act of vengeance and consequently became perfectly reckless and sought to sell his life to his would-be captors at a high price. But he went on to say that there was another variety of amok which was very different and equally frequent.

'For instance, a man sitting quietly amongst his friends and relatives will, without provocation, suddenly start up, a weapon in hand, and slay all within his reach.' The next day such an individual (if he survived) would express extreme regret and, as an explanation for his conduct say, 'The devil entered into me, my eyes were darkened, I did not know what I was about' (Oxley, 1849: 32). He noted further that he had received such a reply on at least twenty different occasions, and that when he examined such 'monomaniacs' he generally found them to be suffering from some gastric disease or troublesome ulcer. Further, those around such persons generally told him that they had appeared moping and melancholy a few days before the outbreak.

Oxley's differentiation between two basic varieties of amok was followed in subsequent medical interpretations. Half a century later John Gimlette (1901: 197) thus distinguished between 'true' and 'false' amok (the former consisting of Oxley's monomaniacs who lacked a motive of revenge), a distinction which some later observers have continued to make. Oxley's description of the main features of a monomaniac amok—lack of motive, moping behaviour before the attack, and eyes darkened or turned inward during it, constitute most of the symptoms which Gimlette later set forth as the classic features of the 'true amok'.

Crawfurd's (1850: 184–6) mid-nineteenth century discourse on amok was also seminal; that is, it raised issues and provided information and perspective which influenced subsequent analysts. His purpose was to establish the correct Malay meaning of amok.

4

Amok: Historical, Psychological, and Cultural Perspectives

Robert Winzeler

Amok represents the external physical expression of the conflict within the Malay which his perpetual observance of the rules and regulations of his life causes in him.

(Mahathir bin Mohamad, 1970: 118)

Introduction

IN this chapter the notion of Malayan 'amok' is discussed as it has been developed and applied since the early part of the nineteenth century by Western observers.¹ The topic has had a uniquely important place in European thought about Malays over a long period of time. Amok itself passed into English use as 'a-muck' or 'muck' as early as the latter part of the seventeenth century (Yule and Burnell, 1965 [1889]: 20-21). Sources of knowledge about it are numerous.

THE ÂMOK OF DÂTO KÂYA BÎJI DËRJA

I have done for ever with all these things,
—Deeds that were joyous to knights and kings.
In the days that with song were cherish'd,
The songs are ended, the deeds are done,
There's none shall gladden me now, not one,
There is nothing good for me under the sun,
But to perish as these things perish'd.

The Rhyme of the Joyous Garde.

THE average stay-at-home Englishman knows very little about the Malay, and cares less. Any fragmentary ideas that he may have concerning him are, for the most part, vague and hopelessly wrong. When he thinks of him at all, which is not often, he conjures up the figure of a wild-eyed, long-haired, blood-smeared, howling and naked savage, armed with what Tennyson calls the 'cursed Malayan crease,' who spends all his spare time running *âmok*. As a matter of fact, *âmok* are not as common as people suppose, but false ideas on the subject, and more especially concerning the reasons which lead a Malay to run *âmok*, are not confined to those Europeans who know nothing about the natives of the Peninsula. White men, in the East and out of it, are apt to attribute *âmok* running to madness pure and simple.

e surgeons for dissection, and your man
being restored to your friends for decent
t into the sea, thrown into a ditch, or s
at the discretion of the Sheriff. And
have mercy on your miserable soul !

SIR WILLIAM

MALAY AMOKS AND PIRACIES.

What can we do to abolish them ?

ture which we have above presented sug
pointing different ways, some exceedin
suppress. Is it well that justice should
venge as almost to kill the criminal red
t justice should proceed to the execution
blood of the victim is hardly yet dry,
rful to permit of a calm and deliberate
ment ? Had the trial not followed so rap

...but God. ... of these dusky millions.
... missionaries preach it abroad among Malays, blacks,
... brutal Idolators;—displacing what is worse, no
... is better or good.

THOMAS CARLY

MALAY AMOKS REFERRED TO MAHOMEDANISM

*Sentence of death upon a Malay convicted
of running amok.**

Sunan. you stand convicted on the clearest evidence
of the murder of Pakir Sah on Wednesday last and it is

On the 8th July 1846, Sunan, a respectable Malay house-
holder, ran amok in Chulia Street and Pinang road, and before
he was killed an old Hindu woman, a Kling, a Chinese boy, and a
child 8 years old in the arms of its father, and wounded two Hin

\$ 475

AMOK

A Novel by
GEORGE FOX

" A M O K "

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THE AMOK OF THE MALAYS.

BY W. GILMORE ELLIS, M.D., M.R.C.S.,

Medical Superintendent, Government Asylum, Singapore.

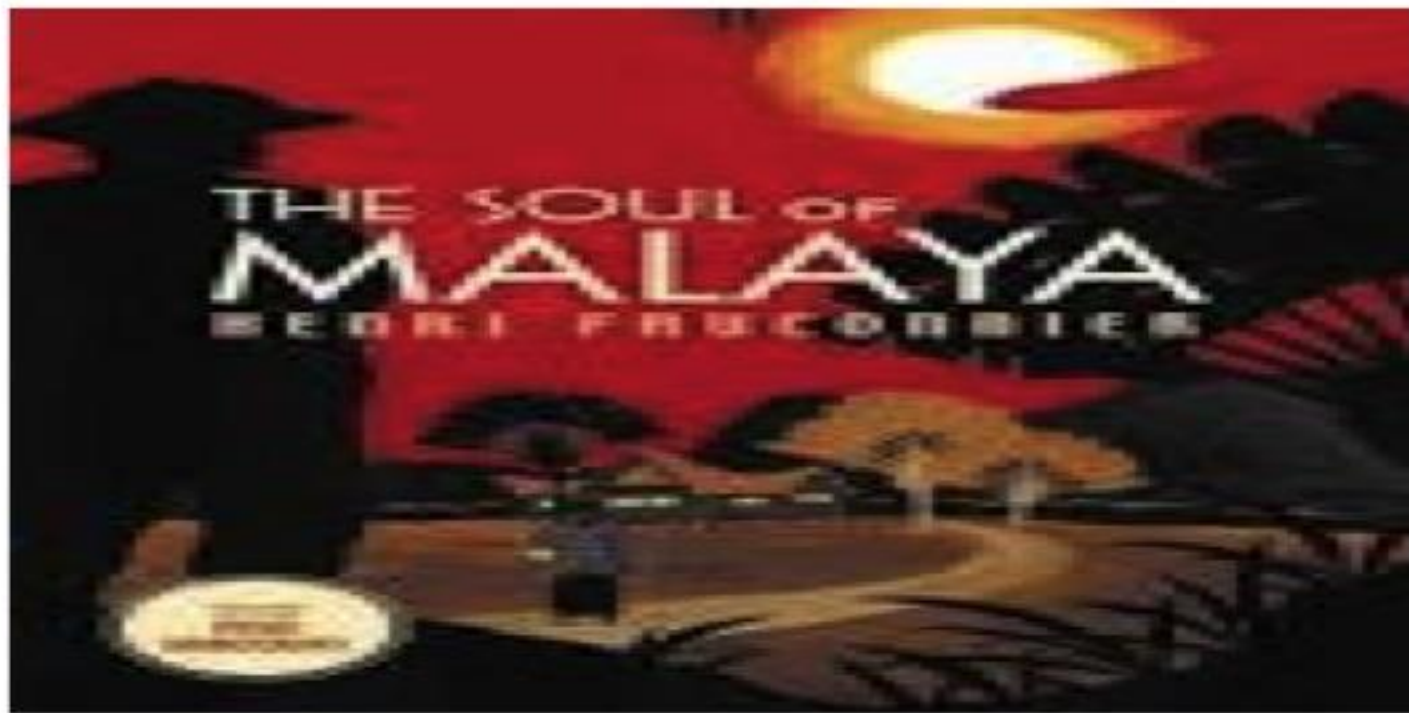
(Read June 8th, 1892.)

are all of us familiar with the expression "to run amuck." Perhaps comparatively few of us are familiar with the significance of the term in the Eastern Archipelago. Amuck, or, properly spelt *Amok*, is a Malay word, and means a furious attack, and its derivatives, *Mengamok* and *Pengamok*, respectively, mean "to commit a furious assault" and "the person who runs amok."

A Malay who runs Amok is always in a state of furious homicidal passion, and runs armed through the most crowded streets, stabbing right and left at man, woman, or child, relative, friend, or stranger.

For the convenience of this paper, I shall call the man who runs Amok an "Amoker," and the crime "Amoking."

It is necessary to state at once that I do not in any way intend to discuss the point as to whether the judicial execution of Amokers is right or wrong, or as to whether execution of Amokers would tend to lessen the frequency of the crime. I have only to say that Penang has claimed that the Chief Justice's (Sir Wm. J. J. G. J.) sentence, which reads like one of those of the middle ages, "that the said Amoker be hanged upon an Amok tree," is a most



Though obviously written from a Westerner's point of view, it beautifully captures the gentleness, sensitivities, and mindset of the Malays. Though, taken at face value, some of the words may seem derogatory, at a deeper level, it is a celebration of the tolerance and freedom that lies in the Malay heart.

The image shows the front cover of a book. The title 'THE MALAY DILEMMA' is printed in large, bold, red capital letters. Below the title, the author's name 'MAHATHIR BIN MOHAMAD' is printed in large, bold, blue capital letters. The text is centered on a light-colored, slightly textured background. The book is bound on the left side, and a portion of the spine is visible.

**THE
MALAY
DILEMMA
MAHATHIR
BIN
MOHAMAD**

Amok represents the external physical expression of the conflict within the Malay which his perpetual observance of the rules and regulations of his life causes in him.

(Mahathir bin Mohamad, 1970 : 118).

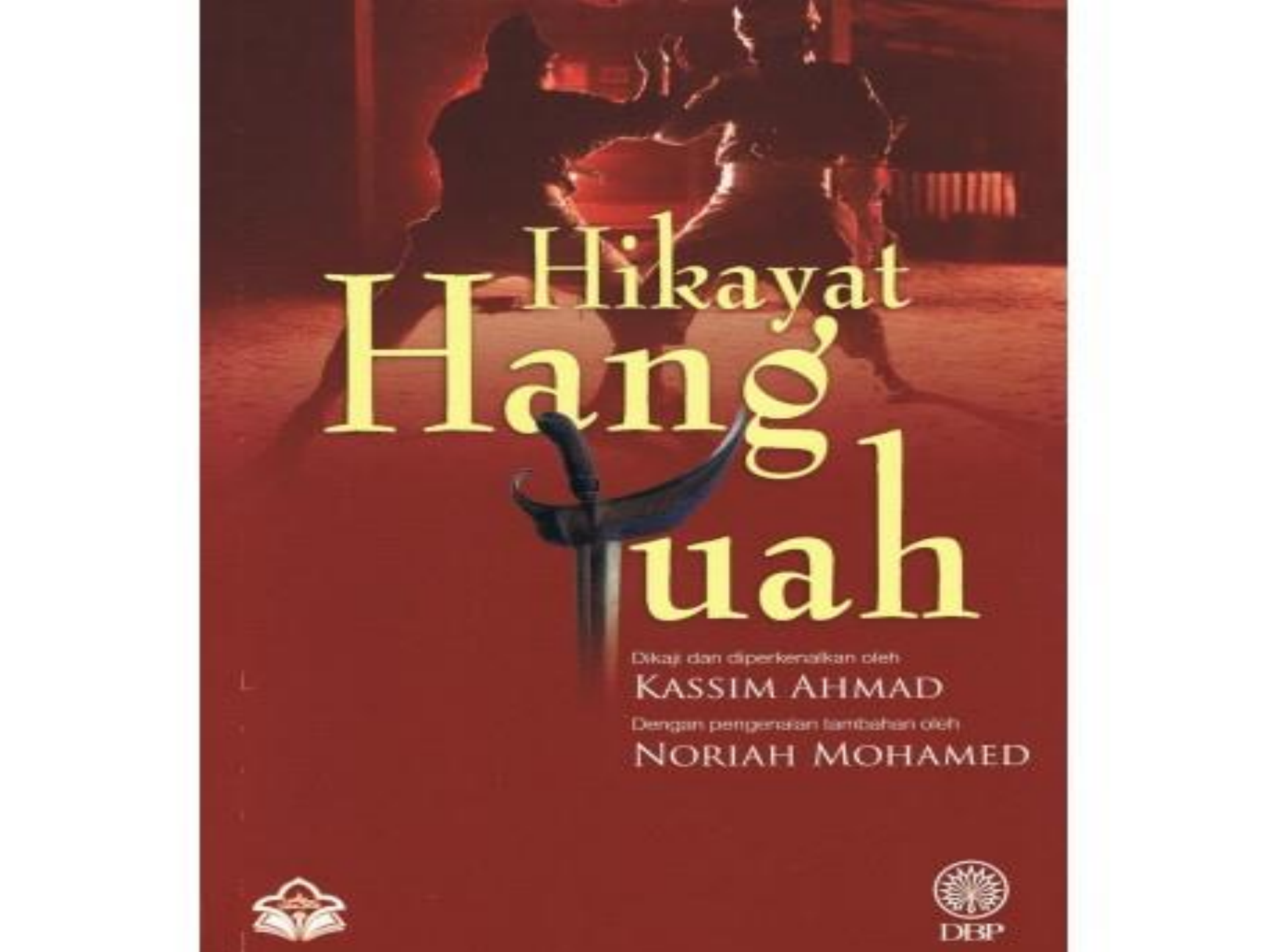
KHOO KAY KIM



Malay Society

Transformation & Democratisation

A stimulating and discerning study
on the evolution of Malay society
through the passage of time



Hikayat Hang uah

Dikaji dan diperkenalkan oleh

KASSIM AHMAD

Dengan pengiraian tambahan oleh

NORIAH MOHAMED



Sejarah Perjuangan Melayu Patani 1785-1954



NIK ANUAR NIK MAHMUD

KARYA TERPILIH

SYED HUSSEIN ALATAS

MITOS
PERIBUMI MALAS

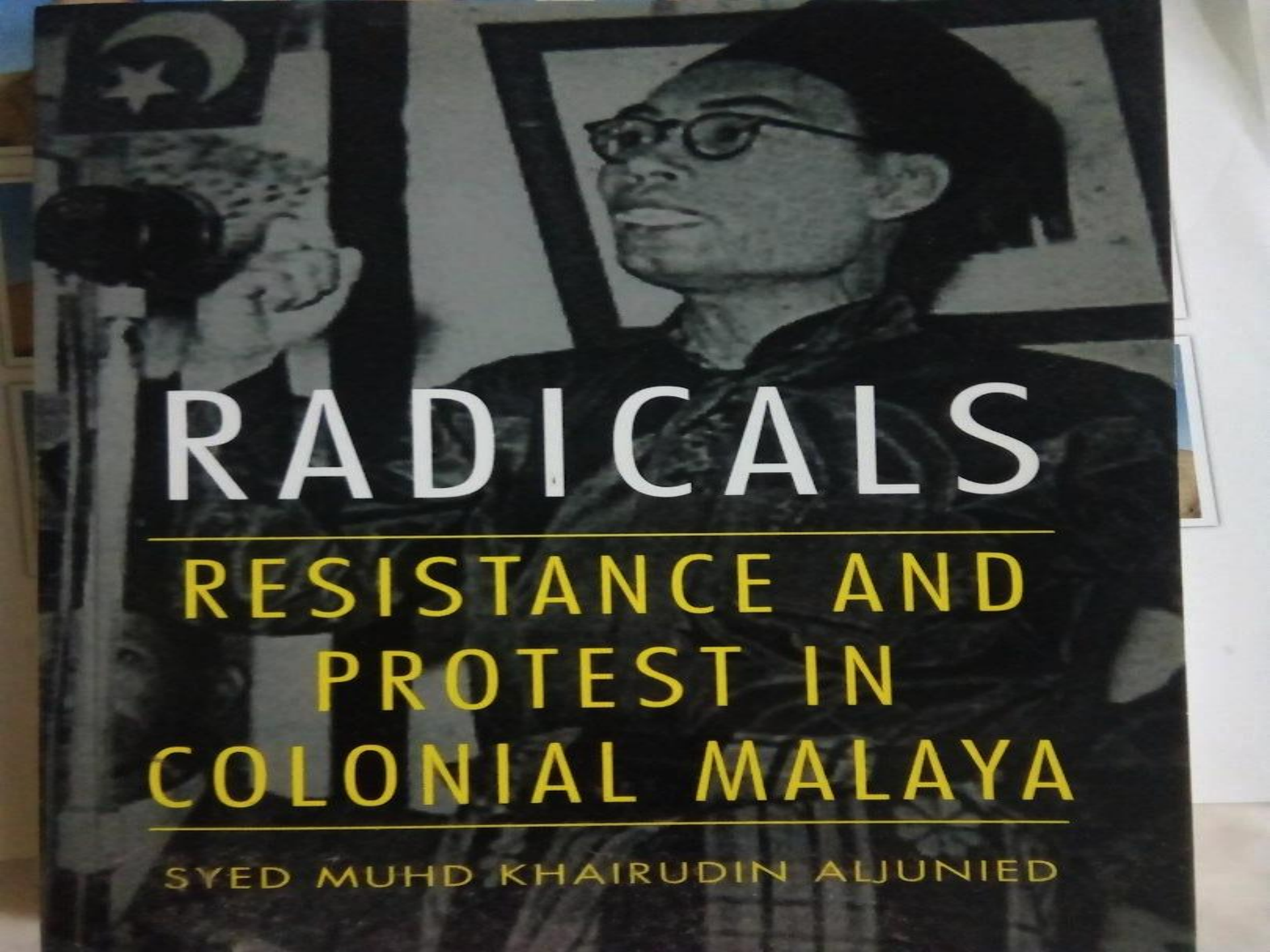
Kata Pengantar oleh
SYED FARID ALATAS

ISLAM and SECULARISM

Syed Muhammad Al-Naquib Al-Atlas

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RADICALS

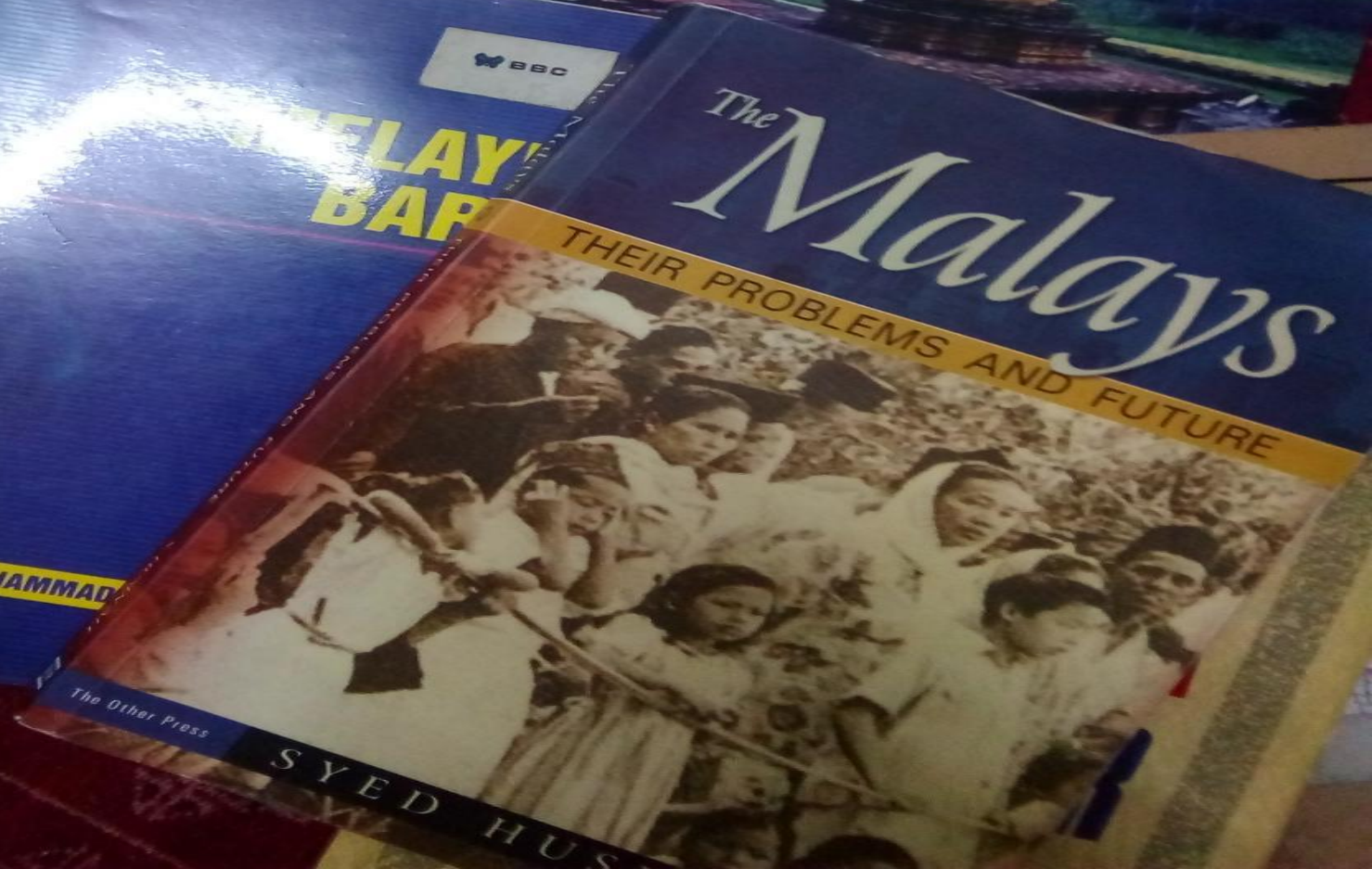
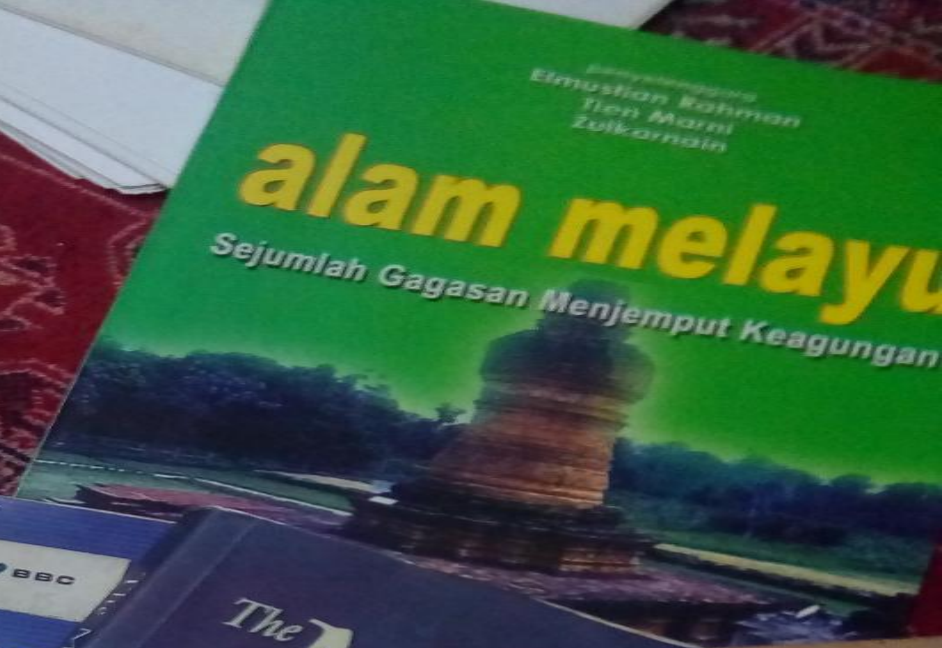
RESISTANCE AND PROTEST IN COLONIAL MALAYA

SYED MUHD KHAIRUDIN ALJUNIED

ASAL-USUL
KEGERI-NEGERI
MALAYSIA



Fai
CONCE



TOK JANGGUT

PEJUANG ATAU PENDERHAKA ?



NIK ANUAR NIK MAHMUD

AY. MAY 20. 1915.
THE KRA
... trying the ...
... the ...
...
CHEAH BOON KHEE
توء جڦگوت
TO' JANGGUT
OLD LONG BEARD)
ends, Histories and Perceptions
he 1915 Rebellion in Kelantan



‘ That historical event of Tok Janggut was documented by the other historian that synchro to the Islamic ruling than that needs to glorify Tok Janggut as their Hero ‘ ; Dr Cheah Boon Keng reasons out to me. ‘ I’m writing it as how Kurosawa did his film Rashomon. ‘ , as I vividly remembered.



‘ I’m writing it as how Kurosawa had done to his film’s Rashomon. ‘ as I vividly remembered.

