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PLANTS PRESENT IN THE ANCIENT MALAY GARDEN ACCORDING TO OLD MANUSCRIPTS AND THEIR EFFECTS ON THE FORMATION OF MALAY GARDEN DESIGN MODEL IN MALAYSIA

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Abstract

The purpose of this research was conducted to find out the plants used by the Malay people in the ancient times either for medical purposes, food, landscaping and etc. The objectives of this research are to measure the image and culture of the Malays in Malaysia, which is applied in the design of the existing Malay Garden and also to identify the plants found in the existing Malay Garden. The method used in this research is, by referring to the old manuscripts and research papers done by researchers in the past about garden in the world of Malay Archipelago. The main manuscripts in this research are as *Sulalatus al-Salatin* (Malay Annals), *Bustan al-Salatin* (The Garden of Kings), *Hikayat Hang Tuah*, *Hikayat Merong Mahawangsa*, *Hikayat Inderaputera*, *Hikayat Abdullah* and also the book title *Warisan Perubatan Melayu* (Traditional Malay Medicine). Findings from this research can be concluded that the Malays in the past has had cultivation skills and also have knowledge about every function of plants have been planted by them. Knowledge possessed by the Malay people had inherited from generation to another generation. Therefore, to support a Malay garden design model, researchers have focused on the plant species that have been used either in the gardens in the past, especially the palace garden, the home of the Malays and the plants that grow in the vicinity of settlement of Malay at that time. Malay people are a special race, and there are many interesting elements through their creativity, such as songket weaving, carving, matting handicrafts, art in making handicrafts and architecture that may be highlighted, to become a model for the design of a Malay Garden.

Keywords: Malay Garden; Malay People; Malay Landscape; Malays History

1. Introduction

The Malays are famous with their philosophy in manufacturing or construction of something as a symbol of symbolism, which means either implicitly or overtly based on the relationship with God, nature and fellow human beings (Abdul Rahman Al-Ahmadi, 2003). Malay landscape in substance began only in palaces and houses of the Malay chiefs in ancient times. It has grown to the masses, but the Malay community landscape design existing at that time is very privacy as well as a kitchen garden. A word hometown (kampung halaman) intended by the Malays is combines the elements of the village as a whole residence, and courtyard surrounded by plants (Abdul Rahman Al-Ahmadi, 2003). The Malay community does not have a strong landscape design, compared with other landscape themes that were popular in the modern times. However, the strength of which can be detected in old Malay garden are plants or soft landscaping, it is so unique because it clearly symbolizes the civilization of Malays. Other than that it show the Malays has a strong knowledge in term of plant functions in the garden or their environment. Thus, indirectly, the identity and image of Malay garden can be expanded, and will be a reference for all landscape architects who are active in promoting the design of the Malay culture.

2. Malay Community and Cultural Identity

Malay community nowadays has received a very fast process of change, especially when the pressure of civilization and the process of globalization, community members face problems in maintaining their traditions. They are facing a crisis in defense of their tradition as a symbol of community identity and Malay culture. In facing these changes, often the traditional cultural elements will be ignored, and a modern lifestyle would be their choice.

In dealing with an identity crisis, there were certain groups that maintain their identity, especially the elements of culture and tradition that has inherited over the years.

2.1 Malay people according to Abdullah Munshi (Hikayat Abdullah-edited, 2006)

Malay people in the point of view by Abdullah Munshi are a society with full of philosophy and culture that suppresses their lives. When do the voyage to the state of Kelantan, he was able to stop for a moment at Pekan and also stopped to observe the area around Kuala Terengganu. As an ethnographer, he has recorded in detail each item observed in the three states in the East Coast. According to Abdullah, the situation in Pahang is similar to an orchard and filled with lush vegetation in each area. However, the area surrounding their home has not been cleaned and there were bushes anywhere. There is no market, shops or streets for people to walk away. Abdullah believes that the state of Pahang is rich in forest and due to that people are very lazy. In his opinion, these forests can be planted with trees that can generate income for the people. These efforts will succeed because the soil in Pahang is very fertile. Clearly, the way of life of the Malays in Pahang is similar to the way of life of the farming community or village community (farming and livestock for their self-sufficiency).

According to Abdullah when he visited the state of Terengganu he found that most houses accommodate a place for burning coir (Perun). Coconut fiber will be burned at night to repel mosquitoes. In rural areas were planted coconut trees. In the market there are many traders of food items, but all of them are among the women. Food items sold in the market such as sweet, fried food (cucur), boiled bananas, boiled yam and so on. In Terengganu there are also widely grown lemon tree that is sold in the market.

Abdullah have mentioned on his visit to the state of Kelantan, where land of Kelantan is very fertile and full grown coconut, durian and other local fruits. Abdullah told to eat cucumbers, but he was surprised when the fruit known by the people of Kelantan cucumber is actually a watermelon. He has met with the Sultan of Kelantan and he was given betel leaves to chew while waiting Sultan finished eating (santap). From his observations, villages in the state of Kelantan are not organized. Debris scattered everywhere have cause smelly to the surrounding. Main jobs of people at that time were trawling and planted rice. Their homes are lookalike a shacks, roofs and walls made from palm leaves. They have a wide rice fields and clean with hundreds of buffaloes and cattle.

2.2 Outside Views of the Malay people

- Frank Swettenham (Malay Sketches, 1895)

In his famous masterpiece, "Malay Sketches", Frank Swettenham has given an overview of the Malay people in its time in perspective as well as his personal experience, since 1871, the first time he was in Malaya. Swettenham views of the Malays has become a major words in the first chapter of his manuscript, the chapter entitled "The Real Malay". Swettenham begin this chapter by suggests that to understand the Malays, someone must reside in Malaya, speaking in Malay language, respecting the customs and culture of the Malays, interested in what is sought by the Malays, know how to jesting with the Malay people, willing to help them when in trouble and has interest in sharing their joy and sorrow. If all is done with respectful, then the person would have been able to win the hearts and trust of the Malays.

- Isabella Bird (The Golden Chersonese, 1967)

Bird is an English traveler had described about the Malays in the State of Perak when he visited the state in the 19th century. She describes most of the Malays lived in the village and more focused on farming and fishing work. They do not like living in the city. Home and their village are located on the edge of the forest and the river. They like the freedom to move to any area in their village. Houses are built quite far from each other. Malay community house at that time were built on stilts, wall of houses made of wood and roofs are made from palm leaves that whittled. Bird also said the Malays mostly used to keep monkeys for picking coconuts. Around the house was planted with fruit trees like jackfruit, durian, breadfruit, mango, banana and others. From the point of belief, Malays firmly believe the spirit of ghosts, diviner, shaman and prediction the fate of a good and bad in them.

2.3 *The plant functions of the Malay Archipelago*

The Malay community at one time is expert at navigation and agriculture activities. It is proved by the existence of so many ancient Malay kingdoms, which has been classified as a maritime state (activity-based economy, trade / maritime, its location along the coast, river valleys and islands, collected merchandise including forest products, spices, medicines, agarwood, sandalwood and resin) and the state agrarian (located in rural areas close to the river basin, has a fertile soil, the main economic activity is agriculture, hunting, collecting forest products, fishing and breeding and other than that, they have the skills in providing irrigation systems and dams). It's clearly explained to us that the Malay community in ancient time is expert in managing their crops.

Among the main functions of plants in the Malay world such as for the purpose of food, medicines, cosmetics, decoration and also as a shade. According to Abdul Rahman Al-Ahmadi (2003) there are nine types of plants that normally appear in the Malay civilization. Through his writing, researchers have divided into 3 categories of ornamental plants, fruit plants and also a source of food / medicine (herbs).

Studies by Abdullah Sani Ahmad (2006) found, there are 39 types of common plants grown by the Malay community at the moment, and are intended as ornamental plants, fruit plants or as a source of food / medicine (herbs). From their studies, researchers were able to conclude that the Malay community has a variety of plants that can be used as a landscape plant. However it needs to be reinforced by the arguments in the old Malay manuscripts and to be guidance in constructing the model of soft landscape.

According to Arba'iyah Mohd Noor (2011), evidence of religious studies at the palace can be seen through the Malay Annals, which says Maulana Abu Bakar had brought a book of theology (Usuluddin subjects) mixed up tasawwuf, written by a Sufi's teacher named Abu Ishaq, his book entitled Durr al Manzum will be given to Sultan Mansur Shah (1459 - 1477) in the palace of Melaka. This has proven to us that the selections of plants by the Malays are closely related to their religious beliefs and culture because the Sultan of Melaka also internalize the teachings of Islam at the time.

Referring to the book Warisan Perubatan Melayu (1982), Malay people is well known has a culture and a strong belief against of spirit. This has been proved by Brosseau Gerald Gardner, a man known as "The Father of Wicca". Gardner is a British who had worked in Malaya, and one who was impressed by the wisdom of the Malay Keris mysticism. He has produced a book on the Malay Keris, entitled "Keris and Other Malay Weapons" in 1936. While he was in Malaya he learned various techniques of the black magic which is taught by local people at the time. He is an archaeologist who has discovered many valuable treasures while in Malaya. According to A. Samad Ahmad (1982), most of the black magic can be treated with the use of plants, and it was one of the causes why the Malays plant trees, shrubs and herbs around their homes.

3. Malays Old Manuscripts

In this research the Malays old manuscripts are the main source of disclosing study findings. This research is focused on the types of plants and also functions in the life of the Malay community in the past. According to Wan Ali Haji Wan Mamat (1988) definition of Malay Manuscripts are: "Any Jawi / rumi script in Malay language written on a materials such as paper, leather, palmyra palm leaves, bamboo, ivory, wood and fabric with long-time content infinite". Referring to Abdul Rahman Al-Ahmadi (2003), Melaka in its heyday has indicated the existence of a beautiful palace garden, with a variety of tree that thrives around it.

3.1 *Sulalatus al-Salatin – Sejarah Melayu (Malay Annals)*

The book of Sulalatus al-Salatin contains various things based on historical facts such as the story of the kings who ruled Malacca. For example, the things that happened during the reign of Sultan Muzaffar Shah, Sultan Mansur Shah, Sultan Alau'd-Din Ri'ayat Shah, Sultan Mahmud Shah and others. Sulalatus al Salatin also includes the story of the figures that are considered legends of the Malays as Badang, Hang Tuah, Tun Perak and others. Considered as a literary history that covers the history, evolution and collapse of a maritime empire and the great Malay sultanate and unique, in terms of government, administration and politics (A. Samad Ahmad, 1996).

3.2 *Bustan al-Salatin – Taman Raja-raja (The Garden of Kings)*

After the publication of the book *Taj al-Salatin*, the way to develop statehood manners in Aceh Palace were nourished with the publication of a book called *Bustan al-Salatin* by Nuruddin al-Raniri, dedicated to Sultan Iskandar Thani, the sultan of Aceh between the years 1636 - 1641. *Bustan al-Salatin* is a book authored by Nuruddin ar-Raniri in 1636. Raniri produce a wide range of matters including the five clauses of reason, the knowledge and gut feeling and *kifarah*, *Tabib* the knowledge, the natures of the one female and one half of the book tells the tale of magic and passion (Jelani Harun, 2004).

3.3 *Hikayat Hang Tuah*

The tales of a man named Hang Tuah, a faithful admiral and a hero who is reliable in silat. Hang Tuah the lead character of this tale, representing the image of Malay supremacy as a cultured and civilized nation, highlighting the qualities of loyalty, courage, intelligence and fine manners. Hang Tuah is a superior admiral and Malay warrior of valor during the reign of Sultan Mansur Shah of Malacca in the 15th century. The original author of this manuscript is unknown, but he has produced an impressive masterpiece of content and beautiful in terms of decoration and illumination, which is recognized as World Heritage (Kasim Ahmad, 1975).

3.4 *Hikayat Merong Mahawangsa*

The title of tales is taking from the name of a king who comes from Rome, which is believed to produce dynasty Mahawangsa the source line of kings who open the state, named as Langkasuka, later on better known as Kedah Zamin Turan. The early parts of this book tells the stories of kings and the opening of the state based on myths and legends or fanciful stories, a trusted by the community at the time, whether it is local, or influenced by Hindu or stories that originate from the influence of Islam. The tales stated that an ancestor king of Kedah is Raja Merong Mahawangsa, a king who has family ties to the King of Rome (Siti Hawa Salleh, 1998).

3.5 *Hikayat Inderaputera*

The theme of this tales is the adventures of a prince. It has highlighted the value of courage, wisdom and keeping promises. It also gives a lesson to us that should always use common sense in such situations as they emerge and to be always brave in the face of challenging situations. All the hardships encountered by Inderaputera who had parted with his father and mother are worth it as Inderaputera finally succeeded in inspiring himself through his own efforts (Ali Ahmad, 2000).

3.6 *Hikayat Abdullah*

It is the work of Abdullah Munshi. He was well known for writing his autobiography titled '*Hikayat Abdullah*'. It is written in the range from 1840 to 1843. It was published in 1849. Impressed with the character Mr. Farquhar and Mr. Raffles that exhibit high courteous, Abdullah's escort them to do research about the local community, the plants and animals. He worked as a writer to Sir Stanford Raffles (which he describes an extremely love of the tales and Malay manuscripts). In his book, he also criticized the attitude of the Malays by saying that the Malays do not realize when they sell valuable treasures to the colonists (Hamzah Hamdani, 2007).

3.7 *Warisan Perubatan Melayu (Traditional Malay Medicine)*

It was A. Samad Ahmad (1982) effort to edit an old manuscript titled "*Ilmu Tabib*" dated 1288 AH. The manuscript discusses how the Malays managed to cure various diseases, before the advent of modern medicine in Malaysia. The Malays have been aware of the use of plants that are all around them. Knowledge in this book is not only useful to the medical profession, but also for people who want to know about Malay traditional medicines.

From a manuscript, types of plants are divided into four main groups based on their functions and values such as aesthetic aspect, herb and food plants, fruit plants and big trees or hardwood trees.

Table 1: Among the plants listed based on their aesthetic value from the Malays old manuscripts:

Plants Species		Manuscripts	Bustan al-Salatin (The Garden of Kings)	Hikayat Abdullah	Hikayat Hang Tuah	Hikayat Inderaputera	Hikayat Merong Mahawangsa	Sulalatus al-Salatin (Malay Annals)	Warisan Perubatan Melayu (Traditional Malay Medicine)
1.	Air mawar merah / bunga air mawar merah	<i>Rosa spp.</i>	*		*				
2.	Air mawar putih / bunga air mawar putih	<i>Rosa spp.</i>	*		*				
3.	Air mawar ungu / bunga air mawar ungu	<i>Rosa spp.</i>	*		*				
4.	Andung	<i>Cordyline fruticosa</i>							*
5.	Anggerik /Anggrek	<i>Orchid</i>				*		*	
6.	Anjeli	-			*				
7.	Ara Sinai	<i>Ficus paniculata</i>							*
8.	Bakung	<i>Crinum defixum</i>							*
9.	Balik adap	<i>Mussaenda glabra, Mussaenda mutabilis</i>							*
10.	Benaiu	<i>Hemigraphis colorata</i>							*
11.	Bermi	<i>Linnophila aromatica</i>							*
12.	Birah hitam	<i>Alocasia denudata</i>							*
13.	Bongor	<i>Lagerstroemia speciosa</i>							*
14.	Bulangan	<i>Gmelina asiatica</i>		*					*
15.	Buluh / bunga buluh gading / rebung	<i>Bambusa vulgaris</i>		*	*		*		
16.	Buluh perindu	<i>Bambusa magica</i>				*		*	
17.	Bunga air mawar	<i>Rosa spp.</i>						*	
18.	Bunga andung merah	<i>Cordyline troctocosa</i>			*				
19.	Bunga andung putih	<i>Cordyline spp.</i>			*				
20.	Bunga anggerik bulan	<i>Phalaenopsis amabilis</i>	*		*				
21.	Bunga anggerik sembewarna	-	*						
22.	Bunga anggerik semburan	-			*				
23.	Bunga asad	-	*		*				
24.	Bunga bungar	-			*				
25.	Bunga cempaka	<i>Michelia champaca</i>	*		*				
26.	Bunga cina	<i>Gardenia augusta</i>	*		*				*
27.	Bunga culika	-			*				
28.	Bunga dahan	-			*				
29.	Bunga gambir	-				*			
30.	Bunga gandasuli / gandasuli	<i>Hedychium coronarium</i>	*		*			*	*
31.	Bunga iram-iram	-	*						
32.	Bunga jengkelenir	-	*						
33.	Bunga jeram tangisan naga	-	*		*				
34.	Bunga kandih	-			*				
35.	Bunga kembang setaman	-	*						
36.	Bunga kemuning	<i>Murraya paniculata</i>	*		*				
37.	Bunga kenanga	<i>Cananga odorata</i>			*				
38.	Bunga kepadih	-	*						
39.	Bunga kepala	-			*				
40.	Bunga kepala sari	-			*				
41.	Bunga keperancak	-			*				
42.	Bunga kesumba	<i>Bixa orellana</i>	*						
43.	Bunga maderas	-	*						
44.	Bunga memerah	-			*				

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45.	Bunga menderasa	-			*				
46.	Bunga metia tabor / bunga mutia tabor	-	*		*				
47.	Bunga pacar galuh	-	*						
48.	Bunga pacat galah	-			*				
49.	Bunga pancawarna	<i>Hydrangea macrophylla</i>	*		*				
50.	Bunga pekan	<i>Jasminum curtisii</i>			*	*			
51.	Bunga perak	<i>Bauhinia acuminata</i>			*				
52.	Bunga perakula / bunga perkula	-	*		*				
53.	Bunga raya merah	<i>Hibiscus rosa-sinensis</i>	*		*				
54.	Bunga raya putih	<i>Hibiscus rosa-sinensis alba</i>	*						
55.	Bunga seberat	-	*						
56.	Bunga seganda / bunga sekanda	-	*		*	*			
57.	Bunga sembat bawa	-			*				
58.	Bunga sembewarna	-	*						
59.	Bunga semburan	-							
60.	Bunga sena	<i>Cassia angustifolia</i>	*		*				
61.	Bunga serenggini	-	*						
62.	Bunga serangkini	-			*				
63.	Bunga seri kau gading	<i>Nyctanthes arbo-tristis</i>			*				
64.	Bunga serigading	<i>Dracaena fragrans</i>	*						
65.	Bunga seroja / bunga teratai / teratai	<i>Nelumbo nucifera</i>	*			*	*		
66.	Bunga serunai	<i>Wedelia biflora</i>	*		*				
67.	Bunga susun kelapa	<i>Ervatamia spp.</i>							*
68.	Bunga tanjung biru	-	*		*				
69.	Bunga tanjung merah	-	*		*				
70.	Bunga tanjung putih	<i>Mimusops elengi</i>	*		*				
71.	Bunga telang biru	<i>Clitoria ternatea</i>	*		*				
72.	Bunga telang putih	<i>Clitoria spp.</i>	*		*				
73.	Bunga telepok / bunga telipuk / telepok	<i>Nymphaea spp.</i>	*			*		*	
74.	Bunga tunjung	<i>Nymphaea spp.</i>	*						
75.	Cempaka hijau	<i>Michelia spp.</i>				*			
76.	Cengkering	<i>Erythrina fusca</i>							*
77.	Ceraka	<i>Plumbago zeylanica</i>							*
78.	Dedap	<i>Erythrina subumbrans</i>							*
79.	Ekor Tupai	<i>Justicia benotica</i>							*
80.	Enjelai	-	*						
81.	Jerangau	<i>Acorus calamus</i>							*
82.	Kecubung	<i>Datura metel</i>							*
83.	Kelat	<i>Eugenia oleina</i>			*				
84.	Kelemoyang	<i>Homalomena spp.</i>							*
85.	Kenerak	<i>Goniothalamus tapis</i>							*
86.	Kesimbukan	<i>Paederia foetida</i>							*
87.	Ketirah - A kind of Red Leaf Plants	-						*	
88.	Lembayung	<i>Eichhornia crassipes</i>							*
89.	Lepang	<i>Bauhinia spp.</i>							*
90.	Malau-tahi-semut	-				*			
91.	Mali-mali	<i>Leea angulata</i>							*
92.	Mata ayam	<i>Ixora spp</i>							*
93.	Melur / bunga melur	<i>Jasminum sambac</i>			*	*			
94.	Menjarum	<i>Ixora concinna.</i>							*
95.	Mok-mok	<i>Wrightia antidysenterica</i>							*
96.	Nyarang	<i>Cyathula prostrata</i>							
97.	Serigading	<i>Nyctanthes arbor tristis</i>						*	
98.	Tanjung / bunga tanjung	<i>Mimusops elengi</i>				*		*	

Table 2: Among the plants that are listed as herbal plants and food plants from the Malays old manuscripts:

Plants Species		Manuscripts						
		Bustan al-Salatin (The Garden of Kings)	Hikayat Abdullah	Hikayat Hang Tuah	Hikayat Inderaputera	Hikayat Merong Mahawangsa	Sulalatus al-Salatin (Malay Annals)	Warisan Perubatan Melayu (Traditional Malay Medicine)
No.	Local Name (as it appears in the manuscript)	Botanical Name						
1.	Adas manis	<i>Anethum graveolens</i>						*
2.	Adas pedas	<i>Foeniculum vulgare</i>						*
3.	Akar (Bemban) tikus	<i>Ventilago malaccensis</i>						*
4.	Akar kani	<i>Croton caudatum.</i>						*
5.	Akar songsang	<i>Gloriosa superba</i>						*
6.	Ambung-ambung	<i>Scaevola frutescens</i>		*				
7.	Andang merah	-	*					
8.	Andang putih	-	*					
9.	Ara songsang	<i>Achyranthes aspera</i>						*
10.	Batu-batu	<i>Byttneria maingayi</i>						*
11.	Bayam	<i>Amaranthus spp.</i>			*	*		
12.	Bedat / berembang	<i>Sonneratia caseolaris</i>					*	*
13.	Beluntas	<i>Pluchea indica</i>						*
14.	Bendi	<i>Abelmoschus esculentus</i>	*					
15.	Beti-beti	<i>Flueggea virosa</i>						*
16.	Bilang-bilang	-						*
17.	Bonglai	<i>Zingiber cassumunar</i>						*
18.	Bunga karamunting	<i>Melastoma malabathricum</i>			*			
19.	Bunga kembang setahun	<i>Ananas spp.</i>	*		*			
20.	Bunga kembang setaman	-	*					
21.	Bunga lada	<i>Piper nigrum Linn</i>			*			
22.	Bunga maderas	-	*					
23.	Bunga melukut	<i>Urophyllum glabrum</i>						*
24.	Bunga pandan	<i>Pandanus amaryllifolius</i>	*					
25.	Bunga warsiki	<i>Uncaria gambir</i>	*					
26.	Cabai	<i>Capsicum annum</i>			*			*
27.	Capa	<i>Blumea balsamifera</i>						*
28.	Cekur	<i>Kaempferia galanga</i>						*
29.	Cekur manis	<i>Sauropus albicans</i>						*
30.	Cengkih	<i>Eugenia aramatica</i>						*
31.	Colak	<i>Callicarpa maingayi</i>						*
32.	Dangla	<i>Crataeva macrocarpa</i>						*
33.	Gadung	<i>Dioscorea hispida</i>						*
34.	Gamat	<i>Pterisanthes cissoides</i>						*
35.	Gandarokam	<i>Rezina carneola</i>						*
36.	Gandarusa	<i>Gendarussa uulgaris</i>						*
37.	Gandum	<i>Triticum spp.</i>	*		*			
38.	Ganja	<i>Cannabis spp.</i>			*			
39.	Ganti	<i>Lingusticum acutilobum</i>						*
40.	Geli-Geli	<i>Lasia spinosa</i>						*
41.	Genjer	<i>Limnocharis flava</i>						*
42.	Gorek	<i>Caesalpinia crista</i>						*
43.	Guncak	<i>Antidesma ghaesembilla</i>						*
44.	Gurah	<i>Sapium indicam</i>						*
45.	Halban	<i>Vitex pubescens</i>						*
46.	Halia	<i>Zingiber officinale</i>			*			*
47.	Hempedu landak	<i>Barleria prionitis</i>						*
48.	Hempedu tanah	<i>Andrographis paniculata</i>						*
49.	Hempelas	<i>Tetracera assa</i>						*
50.	Hemtimun	<i>Cucumis sativus</i>		*				

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51.	Ibul	<i>Orania macrocladus</i>						*	
52.	Inai	<i>Lawsonia inermis</i>		*					
53.	Jaba	-	*						
54.	Jagung	<i>Zea mays spp.</i>	*		*				
55.	Jarak	<i>Ricinus communis</i>							*
56.	Jelatang ayam	<i>Fleurya interrupta</i>							*
57.	Jering	<i>Pithecellobium jiringa</i>		*					
58.	Jeruju	<i>Acanthus ebracteatus</i>							*
59.	Jintan	<i>Trachyspermum roxburghianum</i>	*						*
60.	Jintan hitam	<i>Nigella sativa</i>							*
61.	Jintan manis	<i>Pimpinell anisum</i>							*
62.	Jintan putih	<i>Cuminum cyminum</i>							*
63.	Julah	<i>Gnetum silvestre</i>							*
64.	Julang-julang	<i>Agrostistadys, Psychotma, Ancistroclads</i>							*
65.	Julung bukit	<i>Apama corymbosa</i>							*
66.	Julung hitam	<i>Ancis trocladus penangianus</i>							*
67.	Kacang	-	*						
68.	Kacang kedelai / kedelai	<i>Glycine spp.</i>	*	*					
69.	Kacang keladi	-			*				
70.	Kacang laut	<i>Vigna marina</i>							*
71.	Kacang pati	<i>Mucuna biplicata</i>							*
72.	Kacang sekunca	<i>Crotalaris striata</i>							*
73.	Kait-kait	<i>Uncaria acida, Momordica spp.</i>							*
74.	Kara	<i>Dolichos lablab</i>							*
75.	Karamunting	<i>Rhodomyrtus tomentosa</i>		*					
76.	Keladi	<i>Colocasia spp.</i>		*		*			
77.	Keladi puyuh	<i>Typhonium spp.</i>							*
78.	Kelembak	<i>Rheum officinale</i>	*						*
79.	Kemam	<i>Antidesma cuspidatum</i>							*
80.	Keman	<i>Mimosa pudica</i>							*
81.	Kemantu hitam	<i>Clausena excavata</i>							*
82.	Kemukus	<i>Piper spp.</i>							*
83.	Kepalasar	<i>Alyxia lucida</i>							*
84.	Kepulaga	<i>Amomum cardamomum</i>							*
85.	Kerakap burung	<i>Piper spp.</i>							*
86.	Kerakap rimau	<i>Piper porphurophyllum</i>							*
87.	Ketela	<i>Ipomoea batatas</i>	*		*				
88.	Ketumbar	<i>Cariandrum sativum</i>							*
89.	Ketumbit	<i>Leucas lavandulifolia</i>							*
90.	Khalambak	-				*			
91.	Kobis	<i>Brassica oleracea</i>		*					
92.	Kundur	<i>Benincasa hispida</i>			*				
93.	Kunyit	<i>Curcuma longa</i>		*					*
94.	Kunyit-Kunyit	<i>Coscinium blumeianum</i>							*
95.	Labu	<i>Cucurbita spp.</i>	*		*				
96.	Lada hitam	<i>Piper nigrum</i>		*					
97.	Lada pahit	<i>Brucia amarisma</i>							*
98.	Lakum	<i>Vitis repens</i>							*
99.	Lancang	<i>Euphorbia hirta</i>							*
100.	Lemak-lemak	<i>Connarus oligophyllus</i>							*
101.	Lemba	<i>Piper umbellarum</i>							*
102.	Lembega	<i>Calotropis gigantea</i>							*
103.	Lembiding	<i>Stenochlaena palustris</i>							*
104.	Lempoyang	<i>Zingiber palustris</i>							*
105.	Lengkuas / langkuas	<i>Alpinia galanga</i>				*			*
106.	Limau kasturi / limau kesturi	<i>Citrus microcarpa</i>	*	*	*				
107.	Limau nipis	<i>Citrus aurantifolia</i>		*					
108.	Malau-tahi-semut	-					*		
109.	Maman	<i>Cleome icosandra, Gynandropsis gynandra</i>							*
110.	Mambalau / Embalau	<i>Brucea anarissima</i>							*
111.	Manjakani	- sejenis buah keras untuk ramuan ubat							*
112.	Mata landak	<i>Bridelia penengiana</i>							*
113.	Menjelai	<i>Coix lachryma-jobi</i>							*

114.	Merak An	<i>Andropogon amboinicus</i>							*
115.	Mota	<i>Cyperus rotundus</i>							*
116.	Nyiur dadih	-	*						
117.	Nyiur karah	-	*						
118.	Nyiur manis	-	*						
119.	Nyiur rambai	-	*						
120.	Nyiur ratus	-	*						
121.	Orang-aring	<i>Eclipta alba, Pouolzia zeylanica</i>							*
122.	Padi	<i>Oryza sativa</i>					*		
123.	Petai	<i>Parkia speciosa</i>		*					
124.	Sekoi	<i>Sorghum vulgare</i>	*						
125.	Sirih	<i>Piper betle</i>				*			
126.	Tebu	<i>Saccharum officinarum</i>	*						
127.	Tebu pisang	-			*				
128.	Terung	<i>Solanum melongena</i>		*					
129.	Timun	<i>Cucumis sativus</i>	*						
130.	Ubi	<i>Manihot esculenta</i>		*					

Table 3: Among the plants listed as a fruit trees from the Malays old manuscripts:

Plants Species		Manuscripts	Bustan al-Salatin (The Garden of Kings)	Hikayat Abdullah	Hikayat Hang Tuah	Hikayat Inderaputera	Hikayat Merong Mahawangsa	Sulalatus al-Salatin (Malay Annals)	Warisan Perubatan Melayu (Traditional Malay Medicine)
1.	Anggur	<i>Vitis spp.</i>	*	*	*	*			
2.	Asam kadis	<i>Garcinia xanthochymus</i>		*					
3.	Belimbing besaki	<i>Averrhoa spp.</i>			*				
4.	Belimbing besi	<i>Averrhoa carambola</i>							*
5.	Belimbing buluh	<i>Averrhoa bilimbi</i>	*		*				
6.	Belimbing sagi	<i>Averrhoa spp.</i>	*						
7.	Beluru	<i>Entada phaseoloides</i>							*
8.	Berangan	<i>Castanopsis spp</i>	*		*				
9.	Bertam	<i>Eugenia tristis</i>					*		
10.	Biawas	<i>Psidium guajava</i>							*
11.	Bidara	<i>Ziziphus mauritiana</i>	*						
12.	Binjai	<i>Mangifera caesia</i>	*		*				
13.	Buah jela	-	*		*				
14.	Buah jita	-			*				
15.	Buah melaka	<i>Phyllanthus emblica</i>	*		*				*
16.	Buah perkula	-	*						
17.	Buah tin	<i>Ficus carica</i>	*						
18.	Bunga delima / bunga delima wanta / delima	<i>Punica granatum</i>	*		*	*	*	*	*
19.	Cempedak	<i>Artocarpus integer</i>	*	*	*				
20.	Cermai	<i>Phyllanthus acidus</i>	*		*				
21.	Danam manis	-			*				
22.	Duku	<i>Lansium domesticum</i>		*					
23.	Durian / buah durian	<i>Durio spp.</i>	*	*	*				
24.	Jambu	<i>Syzygium spp.</i>	*						
25.	Jambu bertih	-	*						
26.	Jambu biji	<i>Psidium guajava</i>		*					
27.	Kecapi	<i>Sandoricum koetjape</i>			*				
28.	Kelapa / bunga kelapa / nyiur / nyior	<i>Cocos nucifera</i>	*	*	*	*	*		
29.	Kelapa gading	<i>Malayan yellow dwarf</i>	*						
30.	Kemendikai	<i>Citrullus spp.</i>	*		*				

31.	Kulur	<i>Artocarpus altilis</i>			*					
32.	Lanang	<i>Annona reticulata</i>								*
33.	Langsat	<i>Lansium domesticum</i>	*	*	*					*
34.	Limau	<i>Citrus spp.</i>				*	*			
35.	Limau gedangsa / limau kedangsa	<i>Citrus paradisi</i>	*		*					
36.	Limau gersek	-			*					
37.	Limau Gersik	-	*							
38.	Limau hentimun	-	*							
39.	Limau Inderagiri	-	*		*					
40.	Limau jambua	<i>Citrus maxima</i>		*						
41.	Limau manis / limau Inggeris	<i>Citrus suhuiensis</i>		*	*					
42.	Limau mentimun	-			*					
43.	Lulai	<i>Garcinia spp.</i>								*
44.	Macang / mancang	<i>Mangifera foetida</i>	*		*					
45.	Manggis / manggista / manggistan	<i>Garcinia mangostana</i>	*	*	*					
46.	Mempelam	<i>Mangifera spp.</i>	*		*	*				
47.	Mertajam	<i>Erioglossum rubiginosum</i>								*
48.	Nanas	<i>Ananas comosus</i>		*						
49.	Nangka	<i>Artocarpus heterophyllus</i>	*		*					
50.	Pauh	<i>Mangifera indica</i>	*		*	*				
51.	Pinang	<i>Areca catechu</i>	*	*	*	*	*			
52.	Pinang bawang	-	*							
53.	Pinang bulan	-	*							
54.	Pinang gading / pohon pinang gading	-	*						*	
55.	Pinang kacu	-	*							
56.	Pisang	<i>Musa spp.</i>	*	*			*			
57.	Pohon kesmak	<i>Diospyros kaki</i>							*	
58.	Pohon limau emas	-			*					
59.	Rambai	<i>Baccaurea motleyana</i>	*	*	*					
60.	Rambutan	<i>Nephelium lappaceum</i>	*		*	*				
61.	Rawa	<i>Mangifera microphylla</i>			*					
62.	Rukam	<i>Flacourtia spp.</i>					*			
63.	Setol	-			*					
64.	Setul kecap	<i>Sandoricum koetjape</i>	*							
65.	Sukun	<i>Artocarpus altilis</i>	*		*					
66.	Tampoi / buah tampoi	<i>Baccaurea macrocarpa</i>	*	*	*					
67.	Tembikai	<i>Citrullus lanatus</i>	*		*					
68.	Tufah	<i>Malus domestica</i>	*		*					

Table 4: Among the plants listed as a big trees / hardwood trees from the Malays old manuscripts:

Plants Species		Manuscripts								
No.	Local Name (as it appears in the manuscript)	Botanical Name	Bustan al-Salatin (The Garden of Kings)	Hikayat Abdullah	Hikayat Hang Tuah	Hikayat Inderaputera	Hikayat Merong Mahawangsa	Sulalatus al-Salatin (Malay Annals)	Warisan Perubatan Melayu (Traditional Malay Medicine)	
1.	Api-api	<i>Avecennia spp.</i>						*		
2.	Bakau	<i>Rhizophora spp.</i>		*				*		
3.	Baru	<i>Hibiscus tiliaceus</i>							*	
4.	Bedat / berembang	<i>Sonneratia caseolaris</i>						*	*	
5.	Beraksa	<i>Casia spp.</i>							*	
6.	Beras-beras	<i>Trigonochlamys griffithii</i>							*	
7.	Bilang-bilang	-							*	

8.	Bodi / pohon beringin / beringin	<i>Ficus benjamina</i>				*	*	*	
9.	Buta-but	<i>Excoecaria agallocha</i>		*					
10.	Cemara kuning	<i>Casuarina spp.</i>				*			
11.	Cemara putih	<i>Casuarina spp.</i>				*			
12.	Cendana	<i>Santalum album Linn</i>	*			*			
13.	Cendana janggi	<i>Pterocarpus spp.</i>							*
14.	Cendana putih	<i>Santalum album</i>							*
15.	Cengkian	<i>Croton tiglium</i>							*
16.	Cucuran Atap	<i>Baekia frutescens</i>							*
17.	Dewadaru	<i>Urandra corniculata</i>							*
18.	Gaharu	<i>Aquilaria malaccensis</i>	*	*		*			*
19.	Gelam	<i>Melaleuca cajuputi</i>		*					
20.	Gelenggang	<i>Cassia alata</i>							*
21.	Hujung atap	<i>Baekia frutescens</i>							*
22.	Jaha	<i>Cassia siamea</i>							*
23.	Jambu laut	<i>Eugenia grandis</i>						*	
24.	Jati	<i>Tectona grandis</i>	*						
25.	Kapas	<i>Gossypium spp.</i>							*
26.	Kapur baru	<i>Dryobalan ops aromatica</i>							*
27.	Katang-katang	<i>Cynometra spp.</i>							*
28.	Kayu harang	-	*						
29.	Kayu mahang	<i>Macaranga spp.</i>						*	
30.	Kedekai	<i>Terminalia chebula</i>							*
31.	Kederang	<i>Hymenocardia wallichii</i>							*
32.	Kelempayan	<i>Anthocephalus cadamba</i>							*
33.	Kempas	<i>Koompassia malaccensis</i>						*	
34.	Kendeka	<i>Avicennia marina</i>							*
35.	Kuras	<i>Aquilaria malaccensis lamk</i>						*	
36.	Langir	<i>Albizia spp.</i>				*	*		*
37.	Leban	<i>Vitex pubescens</i>							*
38.	Malapari / mempari	<i>Pongamia pinnata</i>							*
39.	Melada	<i>Capparis micracantha, Brucea amarissima</i>							*
40.	Melukut	<i>Urophyllum glabrum</i>							*
41.	Merapoyan / merpoi	<i>Carallia brachiata</i>							*
42.	Merbau	<i>Intsia palembanica</i>	*						
43.	Mesui	<i>Massoia aromatica</i>							*
44.	Nenasi	<i>Symplocos fasciculata</i>							*
45.	Nyireh	<i>Carapa granatum</i>						*	
46.	Palas	<i>Licuala spp.</i>					*		
47.	Pohon ru	<i>Casuarina spp.</i>						*	
48.	Ranggas - the tree has branches but no leaves	-						*	
49.	Tui	<i>Dolichandrone spathacea</i>						*	
50.	Tulang daing	<i>Milletia atropurpurea</i>						*	
51.	Tumu	<i>Bruguiera spp.</i>						*	

4. Analysis the Image and Culture of the Malays

From the reference has been obtained, researchers has outlined the six factors that have influenced the identity and culture of the Malays in the past. Researchers also think that these factors have the potential to be developed if the Malays can deal with it better in the future. It's also to create a concept of Malay garden with a strong identity and culture of the Malays.

- *The Malays have enough land for farming*

According to Abdullah Munshi, the Malay states since long ago have a lot of land and can be worked out with crops that can generate income for the locals. Isabella Bird also stated that the job of the Malays in the past is more focused on the areas of agriculture and animal husbandry.

- *Malay people have been exposed to agriculture so long*

Malay people are experts in agriculture since the ancient times and this is acknowledged by Swettenham, Bird and Abdullah Munshi. However according to Abdullah Munshi, the Malays are lazy and do not want to strive to increase their crop products.

- *Malay people do not realize the potential they have for developing*
Malay people are often complacent and less sensitive to the development. They do not realize the potential and opportunity that belongs to them, so that feel the life of existing is already good for them. Abdullah Munshi, Swettenham and Bird have commented on the attitude of the Malays for example; although their house has a spacious courtyard, but they never look after him and for the consequences it is filled with the bushes.
- *Malay people have a strong belief in God*
According to Abdullah Munshi and Swettenham, the Malays have embraced Islam for a long time. Faith in God is very strong and many things in their lives are influenced by Islam.
- *Malay people facing an identity crisis*
According to Abdullah Munshi, the Malays have been facing a severe identity crisis, and almost did not recognize who they are. It began when the arrival of traders and the foreigners brought their culture together while in the Malay states. For this reason the process of assimilation into the culture took place. As a result, contemporary culture has existed and ultimately the original culture of the local community no longer applied by the Malay community.
- *Malay people are not capable of handling a bad attitude*
According to Swettenham, the bad attitude that cannot be eliminated by the Malay people is the lack of self-confidence, and this has led them do not believe in any changes to their communities. Not clean is the attitude that started from their homes. This kind of bad attitude should be removed to allow the potential highlighted in the future.

Malay community must strive to defend its identity and clearly highlight their own strengths. Identity should be maintained forever by the Malays. Community members will force for a change in consonance with the time. Changes that occur need to be indicate clearly because of culture is something which dynamic. Hopefully the changes will be not eliminating the identity of the Malays who have inherited by their ancestors. Malay culture is very dynamics and it must be able to accept and adapt to the changes in the present world. With that it will proves what has been said by Hang Tuah, “*Malays will never vanish from the face of the earth* (Hikayat Hang Tuah, 1975).

5. Analysis of Plants Used by the Malay Community

Development of technology and knowledge among the Malay people allows them constantly maintain plants planted by their ancestors. However, if we observed the trend of landscape development at this moment, we found that it is more focused on landscape design ideas and themes from abroad e.g. Balinese Garden, English Garden, Japanese Garden etc. Only a few applications preserved the Malays cultural landscape, where the kitchen garden is maintained for the reason of plants intended for food and medicinal purposes.

If seen from a list of plants that are found in old manuscripts, not all of them are for landscaping or decorative plants. Most of them are multi-purpose plants for example the Bunga Cina (*Gardenia augusta*) is an ornamental plant but it can also be used for medicines and cosmetics. Other examples are like Bunga Air Mawar Merah (*Rosa spp.*) which can be used as decorative plants, food, medicines and cosmetics. By all this, proved that the Malay community not only chooses plants for an aesthetic purpose.

When observed in detail we will be able to find that there are the same plant species in each of the books although the date or time, the purpose of writing and the authors are different. The example is the word Anggur (*Vitis spp.*) was written in the Hikayat Hang Tuah, Hikayat Inderaputera and Bustan al-Salatin. Another example is the Bunga Tanjung (*Mimusops elengi*) that was mentioned in the Hikayat Hang Tuah, Hikayat Inderaputera, Bustan al-Salatin and Sulalatus al-Salatin.

5.1 Potential of the Plant That Can Be Used To Develop the Conceptual Malay Garden Design Model.

After conducting a survey, researchers establish plants recorded in the Malays old manuscripts are very potential to form the basic softscape guidelines for the development of the Malay Garden Design Model. It is based on the following factors:

- The plants mentioned are composed of tropical plants.
- The plant is still used by the Malay community at the present time, but does not impose any concept.
- A tropical garden concept for the conceptual planting.
- Malays have strongly believes in the use of plants for medicinal purposes.

- The plants have an aesthetic value, and in some cases could provide more than one function at a time (for example the plant function can give beauty to the planted area, produce aromatic smells and also can be used as medicinal purposes).
- There are many options of plant species that can be recommended for both yard landscaping, open spaces and institutions that consist of a group of trees, shrubs, ground covers, palms and vines.

5.2 The Strength of Plants for the Malay Garden Design Model.

Strength of these plants can be seen clearly when most manuscripts repeatedly expressed a species or mentioned in various manuscripts. To discover trend of Malay garden models, researchers need the data comparison and all data recorded in the Malays old manuscripts. This is because the researchers believe that the writers in the past like to write something related to the environment. It also will be strong reason, to receive the plants mentioned in the manuscript and to form the basis development of Malay garden design model.

However, researchers need to investigate the use of plants in advance, because not all species are suitable as ornamental plants, and researchers should provide an explanation of the functions that appropriate to each plant mentioned in the old manuscripts. It is important to ensure that the use of any such material at an appropriate place, and may reflect the atmosphere of the landscape or environment of Malay community in the ancient time.

CONCLUSION

In general, our people especially the Malays know most of the plants mentioned in this paper. But how many are aware of its existence in the Malays old manuscripts, which have been used as a basis to historiography and literature to the Malay race. There are many more manuscripts to be explored by researchers in searching of species that have ever existed in the golden era and the fall of the Malays in the olden days. Seven manuscripts were reviewed by the researchers in this paper is just a basic research project. More comprehensive study and involvement of more than one profession such as a landscape architect, architects, engineers, botanist, horticulturist and historians are able to complete Malay garden design model in the future. Potentials of each plant should be more highlighted, so that we can easily commercialized and eventually will be a source of income to the Malaysian society as a result of the sale of the plants, and besides that, it is also expected to increase the number of tourists as well as being an asset and identity of the Malay community.

Listen to the Abdullah Munshi's advice:

"At that time I like to read tale because I get a lot of benefits from it. That's where I have found the secrets of the Malay language. If I hear of someone who has a tale and I have not read it yet, as much as possible I'm going to borrow it or rent it. After I completed reading, then I return."

(Hikayat Abdullah – edited, 2006)

At the same time, no one knows how many treasures have been taken by the English and Dutch as told by Abdullah Munshi in his book Hikayat Abdullah. Abdullah Munshi wants to tell us that the English are so interested in reading, researching and to have the handwriting scriptures and tales of the Malays. Interestingly they are willing to pay a high price to get it, but not Malays. Former Prime Minister of Malaysia Tun Dr Mahathir Mohamad ever said that *the Malays easily forget*. And it is true.

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