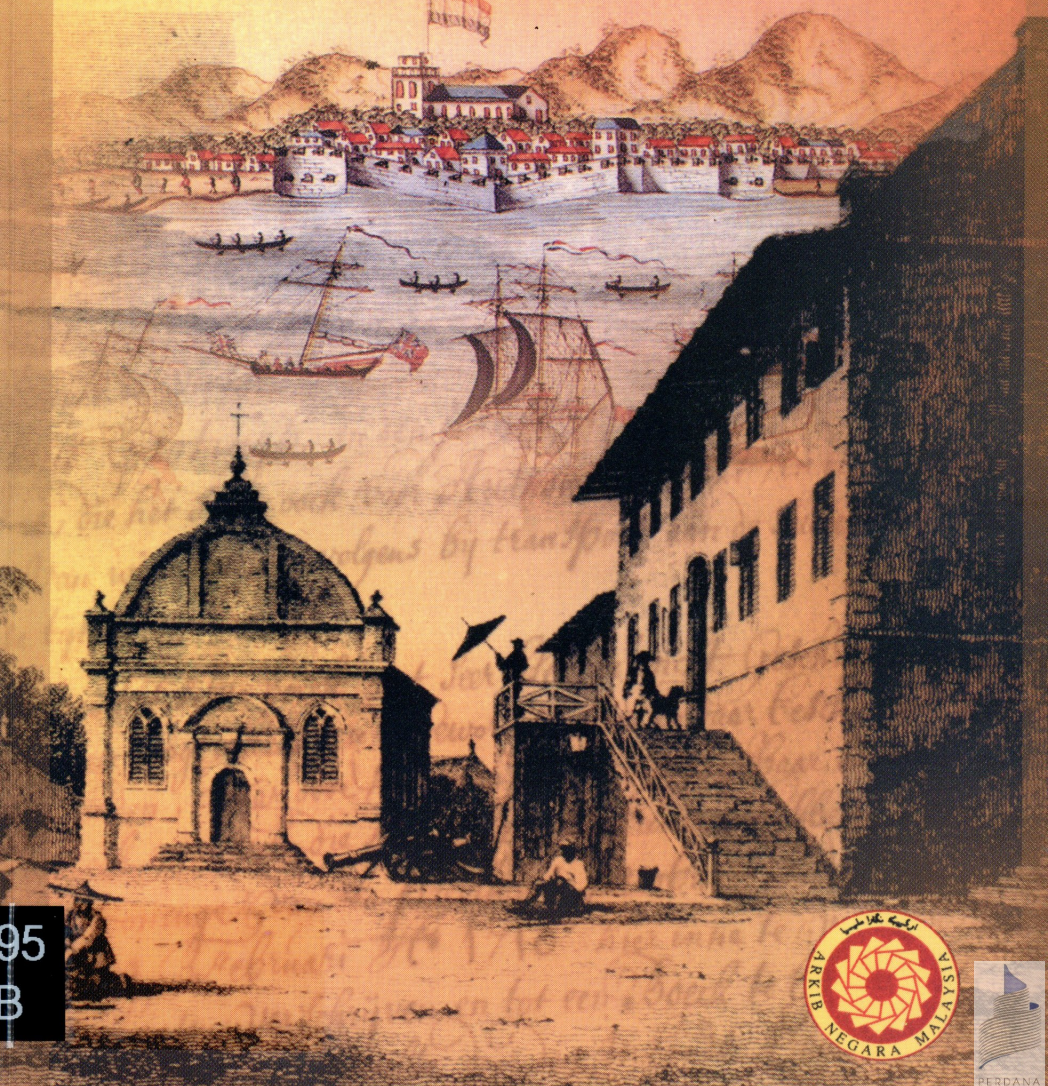


Disclosures from the Records of the Dutch Reformed Church in Malacca at the National Archives of Malaysia

Dato Habibah Zon



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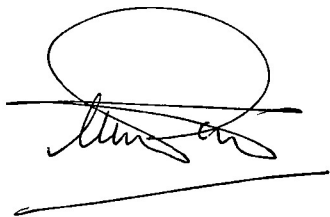
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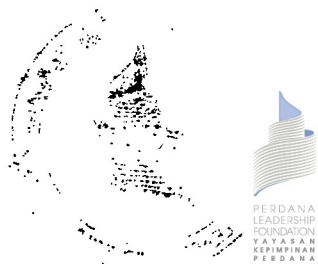
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DATO' HABIBAH ZON

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Disclosures from the Records of The Dutch Reformed Church in Malacca at the National Archives of Malaysia



PUSTAKA PERDANA



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DATO' HABIBAH ZON
DIRECTOR-GENERAL
NATIONAL ARCHIVES OF MALAYSIA
KUALA LUMPUR

2003



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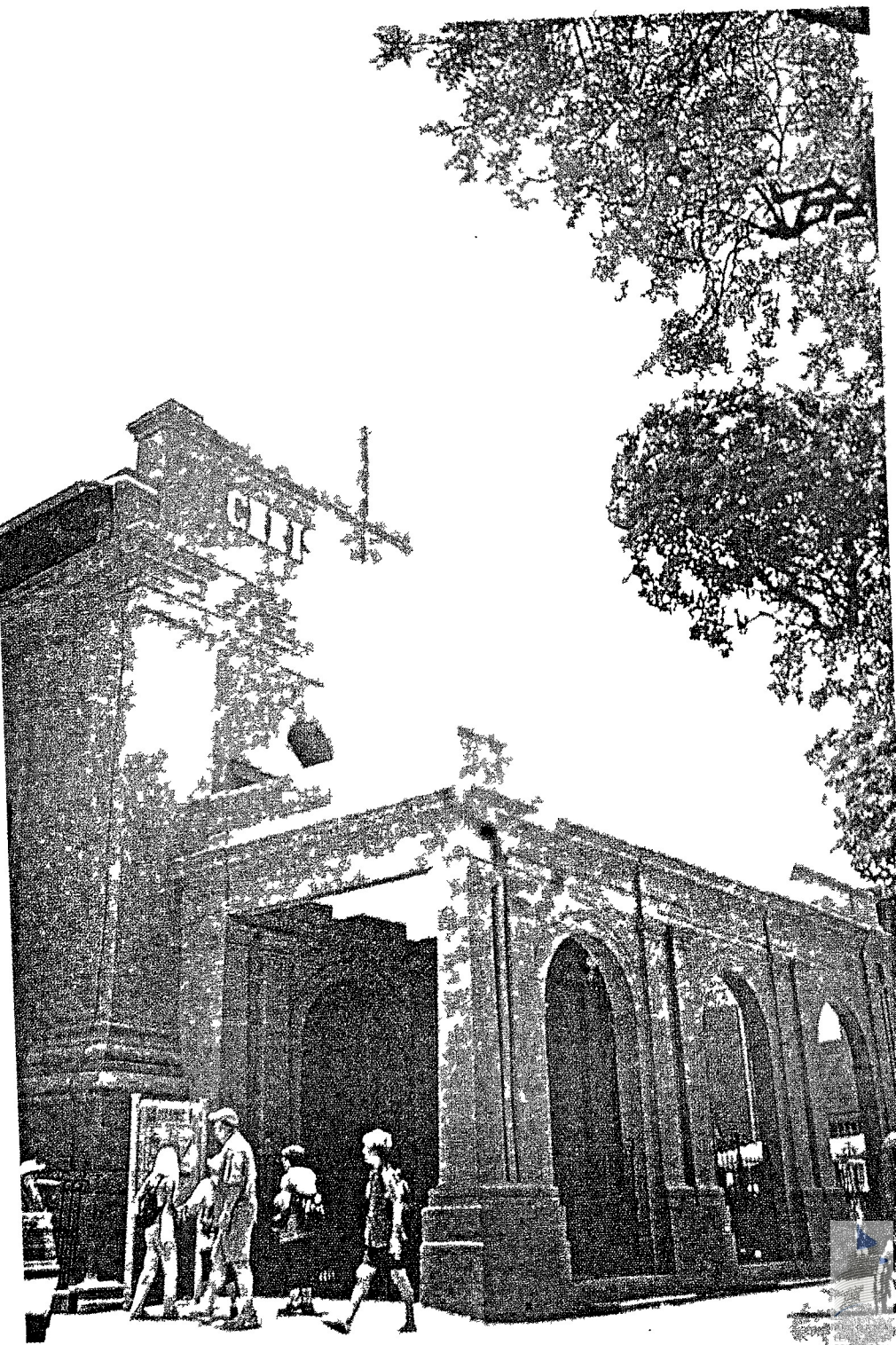
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*Dedicated to my husband Yahya Salim who
has been a constant source of strength for me
and children Yanti, Yazmin, Hafiz and Hazlan
who have always inspired me to move ahead in life*





Jacobus Vander Vorm, Predikant
Ende de Ouderlingen, Constituerende den Kercken Raad
van MALAKKA, raaden den Christelijken Lecker Salijft.

Alho dit Doopboek onder Ende ditatie en Revisie is overgeschreven, hebben wij noodig
geent dit verhand tot een vanden hier toe inder te stellen.

1. Dat het eerste Doopboek van de Reformeerde kerk deser plaats is, en
hoewel de Revisie van den 14. Januarij 1641. af, die Part en
forreke beken heeft, dat is ons niet bekend, nog ont wij eenig geschrift gelickert
dat in enige handtekening van de oppte in t jaer 1641. gevonden is.

2. Het Originale, wat wij ons dit Doopboek hebben door verhuiver, is geweest een
gebonden Boeck, beclenue de Gedeelte van den 19. Januarij 1642. tot 11. Jacobus
1643. Gheleijft Gedeelten Gedeelte met de hand van dekerker an (zestend), die
lange jaaren tot Malakka Foster en Schoolmeester in dienst per (zestend) is
gewest, welke dit boeck wijt de manij Scrijften van de Successive predikanten (gehouden
gehoort wijt de confirmering van sommige overgebleven fragmenten van die
manij scrijften Gebleken is) in t nette wijt gecopieert heeft.

3. Het blijkt verder niet op wat tijt of door wien ditatie dit Doopboek aldus voor
de eerste maal is overgeschreven, maar wel dit, dat het bij de kente van den Christelijken
Philippus Goetnigh in den jaer 1690, alhier onder de kerkelijke Doechen
gewest is, die het selve oock voor Authentiek erkent, en maar wijt Extracten volkent
heeft. Van wien het, vervolgens bij transport aan de Successive predikanten tot
op onse tijt is overhandigt.

4. Dog alsoo het selve boeck met Ier bleeken incht Geschreven is geweest, en door
watervlecken vogtigheid en t gewornte hier en daar beschadigt, bij onse Bedienings
tijt is gevonden, alho door het met er tijt onbruikbaar sijn geworden sijn, tot
groot nadeel voor vele die hier belang bij kunnen hebben, soo heeft ons dit bewogen
op de Verhooringe van den Predikant Jacobus Vander Vorm, bij onse Republike
van den 24. Februarij des 1716. hier inne te voorzien, ende het selve wederom
geheel te laaten overschrijven en tot een Doeck te binden, gelijk aan die verschrijving
geschiedt is, van een Gedeelte door den Indands Raadboecker alhier Jacobus
of ermandus, ende het ander Gedeelte door den Nederduitschen Raadboecker
Jan Jernax, onder de directie en handie van den Predikant Jacobus Vander
Vorm en Ouderling Roeloff Vander Vorm, expresselijk hier toe Gecommiteert
die t Gantsche Boeck van t Olym tot aan het oijne, nauwkeurig na sijn Originelle
hebben gherovert en gecorrigiert.

5. In de Revisie

PREFACE



This publication is based on a paper of the same title that was read at the Seminar on Malaysian History from Dutch Sources held in Malacca from 23rd to 25th October 2001.

It is intended to introduce the oldest original records that are available in Malaysia to a wider public both locally and internationally.

The monograph owes itself to the insights provided into the Church records of the National Archives of Malaysia by a research consultant from the Netherlands, Drs. Max de Bruijn, who was in Malaysia for two weeks in July 1999 under the auspices of the Royal Netherlands Embassy. During his brief stay in Malaysia, Drs. De Bruijn managed to find time to look through most of the old Dutch Church records at the Archives. Although his observations on these records are by no means comprehensive, they have inspired the writer to prepare this paper after seeking out additional information from various other sources.

It is hoped that this modest publication on records that date as far back as 1767 will find a permanent niche in the libraries of the various learned institutions around the world, and serve to encourage further research into Dutch activities in various parts of Asia and Africa. Finally, a word of appreciation is due to the Royal Netherlands Embassy in Malaysia for financing this monograph; Prabhakaran S. Nair (*Director, National Heroes' Gallery*) for his central role in the research, editing and production of this work; as well as the others from the National Archives of Malaysia, Zainol Abidin Abdul Rahman (*Director, Memorial Management*) and Shaharuddin Ismail (*Assistant Archivist*) for their overall assistance.

-Dato' Habibah Zon



DISCLOSURES FROM THE RECORDS OF THE DUTCH REFORMED CHURCH IN MALACCA AT THE NATIONAL ARCHIVES OF MALAYSIA*

INTRODUCTION

This publication is based on a paper that was read at the Seminar on Dutch Sources of Malaysian History organized by the National Archives of Malaysia in the historic city of Malacca¹ in October 2001. It attempts to unravel the rich contents of the original Dutch church records that are housed in the National Archives of Malaysia. It is hoped that through this effort, the existence of these priceless treasures will be brought to the knowledge of a larger public both locally and internationally.

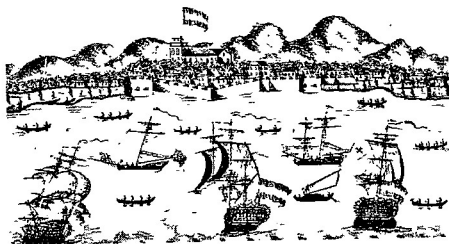
To digress a little, allow me to dwell a little on similar registers that are available at the Archives and elsewhere. Besides records of the Dutch Reformed Church ('*Gereformeerde Kerk*' of the Protestant denomination) dating back to 1642, the National Archives of Malaysia also holds a number of Registers belonging to the Catholic Church. These Registers which span the years between 1767 and 1904

relate to baptism, marriage and burial. The National Archives managed to acquire them in the 1970s from the St. Peter's Church in Malacca². It must be mentioned that there are still a number of very old Registers that continue to be kept in the various Churches throughout the country. Unfortunately, some of the Registers have been removed from the Churches and taken abroad. It is hoped that some day we can have these Registers back.

Incidentally it must be mentioned that besides the Christian Church records, there are also a number of very old records belonging to the Cheng Hoon Teng Temple in Malacca. The Registers date back to 1801, and include details of births, deaths, membership and donation registers, as well as notes of meetings held.³

* The focus is on the rich heritage of original Dutch church records that are housed in the National Archives of Malaysia.

MALACCA:

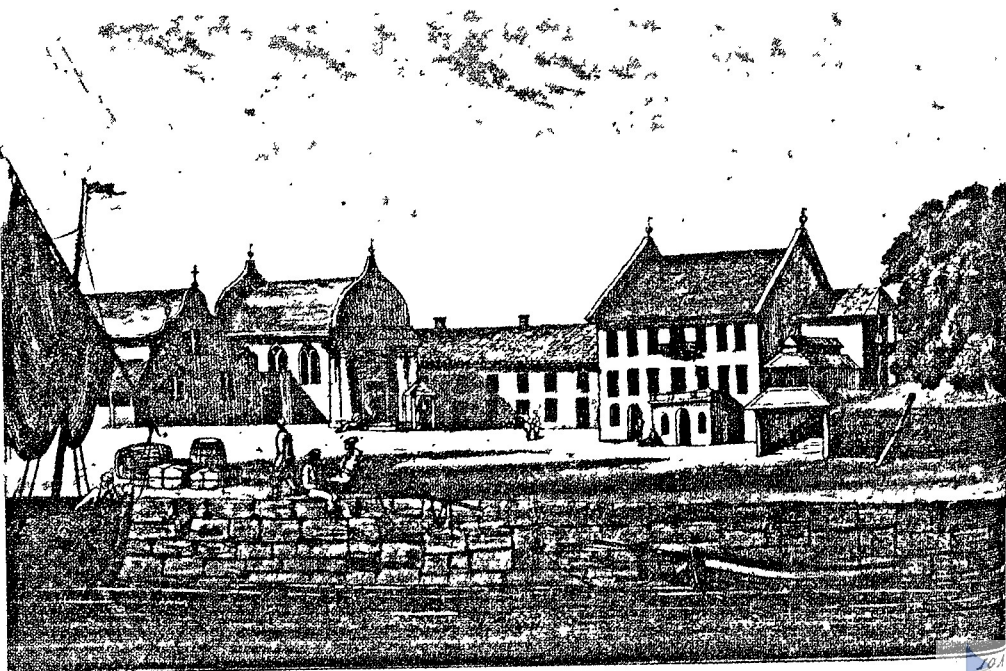


The heavily fortified city of Malacca in the Dutch period. The Bukit China hills are seen in the background
Source: National Archives of Malaysia

HISTORICAL BACKGROUND

CHRISTIAN COMMUNITIES OF MALACCA

As a background to the history of the Dutch Church records it must be mentioned that a community of Europeans and Eurasians emerged in Malacca with the arrival of the Portuguese, followed by the Dutch. Since the advent of the Portuguese in 1511 the community grew considerably, although representing just a small proportion of the total population. Speaking of religion, it was clear that unlike the Portuguese, the Dutch did not have proselytising aims. Nevertheless, the influence of religion was very strong among the Dutch.



VIEW of the CHURCH and STADT HOUSE of MALACCA

Source: National Archives of Malaysia

5^{de} Sycken die Transporteere met

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26^{de} In de maand October, nam:

1 ^{de} Op St. Anthony kerkhoff daaronder 2 ^{de} Pro Dec	1	—	
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17 In de maand November, als

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Baar en loef drie maal	—	36	35 36

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1 ^{de} op Bonguet Lima	—	2d	
6 ^{de} Slaven op diverse plaatten	—	2 2d	9 2d

Somma 165 95 2d
Malacca dato 1795

C. J. van der
Kerkhoff

Details of Burial, October and December 1795
Source: Kerk Boek 1799-1808

Soon after the capture of Malacca by the Dutch in 1641, a religious service was organized at the Portuguese Church which was the St. Paul's Church. The Protestant Service was administered by Reverend Joan Schoutanus.⁴ Today, many Malaysians and foreign tourists are familiar with this Church which is perched on St. Paul's Hill, formerly the site of a fortress.

The Portuguese were Catholics, while the Dutch were Protestants. Needless to say, there was traditional animosity between the Protestants and the Catholics, carried over from Europe. The Resolutie Book of 1718 – 1740 testifies to this. For example, a woman by the name of Leonora Laban was not allowed to attend the "Avondmaal" (the Lord's Supper) as she was said to have led an "ergerlijk" (provocative) life. One of her crimes was that she had brought her child to the "Paapsche" (Catholic priest) to be baptized.

A number of Portuguese became converted to the Protestant faith in order to be able to lead a better life. However, it must be mentioned that despite Dutch efforts to erase Portuguese influence, the Catholic religion of the Portuguese continued to be the dominant faith

among the Eurasian community in Malacca, even to this very day. In this connection it is of interest to note that despite protestations to the contrary, the Dutch did try to attract the Malays to their religion. The Bible and other religious books were published in Bahasa Melayu, and Malay speaking clergymen were trained - but without much success.



The Gospel of St. Matthew, the first translation into Malay of a part of the Bible. Holland 1629
(Source: The British Library)

THE DUTCH REFORMED CHURCH

For more than a century, the community of the Dutch Reformed Church (*Gereformeerde Kerk*) used the former Catholic Church on St. Paul Hill to conduct its religious services. Only in 1753 did it build its own Protestant Church (now Christ Church) next to the famous '*Stadthuys*' in the heart of old Malacca. Many Malaysians are familiar with the Christ Church which stands to this very day as one of the many red buildings that we associate with Dutch presence in Malacca. After the new Church was built, St. Paul's Hill came to be used as burial site. When space became scarce on the hill, a new site, St Anthony's, was opened behind the new Church.

In the Dutch period, the Church in Malacca was known as the "Dutch Reformed Church", referring to the Church of the Protestant or Calvinist denomination. This was the state religion of the Netherlands in the 17th and 18th century. Other denominations – such as Catholicism and the Lutheran faith - were not accorded official recognition, although in practice their presence was tolerated.

THE FUNCTIONS OF THE CHURCH

The Church in Malacca performed a variety of functions on behalf of the community of believers. It organized church services for the members of the church, usually once or twice a week. It also took care of the needy – including the poor, the widowed and the orphaned. This was the responsibility of the '*diakonie*', a separate organisation under the diakenen



Interior of the Dutch Reformed Church

Source: "*See Historical Malacca in One Day*" by Marcus Scott-Ross, *Chopmen Enterprise*, 1973



Archival restoration is evident on this piece of document titled "Members of the Dutch Reformed Church in Malacca, 1788"
Source: *Kerk Boek 1782-1799*



An early gravesite in Malacca includes Dutch tombstones

or deacons, who were members of the Church Council. It also performed ceremonial services such as burials, baptisms and marriages. These services were extended to non-Christians as well.

If one intends to study about Dutch churches in Asia in the period 1650-1824, one should know its organizational structure. The Protestant or Reformed Church was placed under the church consistory of Batavia. Batavia, now known as Jakarta, used to occupy a central place in the organisation of the VOC or '*Vereenigde Oost-Indische Compagnie*' (United Dutch East India Company), a trading organisation established in 1602. When the VOC became bankrupt in 1795, its possessions were taken over by the Dutch government.

The Batavian consistory was responsible for many of the church organisations in Asia. In Batavia alone there were five Churches, of which one used the Dutch language, two used the Portuguese language, and another two employed Malay. The Batavian consistory also organized care for orphans and the poor. The Batavian church itself was placed under the authority of the '*Hoge Regering*' (High Government), i.e the VOC-led administration in Batavia. Apart from Malacca, the churches in Sri Lanka, the Cape of Good Hope, the Moluccas, India, Sulawesi, Timor and Java were also administered by Batavia. This Asian network of churches was generally referred to as the '*Indische kerk*'. The word '*Indische*' was a reference to East Asia in the 17th and 18th Century.

VOC EMPLOYEES : A MULTI-ETHNIC MIX

The records show that people of various races were employed by the VOC. We need to keep this in mind, especially when studying the baptism and membership books. Incidentally, the VOC was a large organisation which offered opportunities for approximately 20,000 employees from all over Europe. In the words of Dr. Verhoeven, "...Malacca history clearly shows it has been a melting pot of races and cultures from the early days of its history. This melting pot was at full boil during the Dutch period. As such Malacca is not only one of the main roots of the history of Malaya but also an example for present day Malaysian society".⁵ In the 18th century the Netherlands had become very wealthy and Dutch citizens had lost the urge to travel and serve the Company (a word commonly used to indicate the VOC). The wages paid by the VOC were very low and there was a major risk that one may not survive the journey or the inclement Asian climate. In Germany and other Northern European countries however, economic prospects were not fortuitous. A substantial number of Germans, Danes and Swedes occupied the lower ranks in the Company, connected mainly with the military. In Asia, a number of locals were recruited into the army. A large number of Asians were also employed on trading vessels.⁶

318 BESCHRYVINGE
op alle boeren-gemeente souden welken in
kerk in de Verrijg. en 's onlangs in de
bezoeden-kerk (die om haren genue-
lyke hand wel de meeste uoeluyg heere)
en dat slyd sal tweemaal in 's Neder-
landse predikant, zonder dat 'er in eenige
andere taal openbaer dierft gedaan werd.
Ook pligt men hier na en dan den
diering nog wel eens te prediken; dog
dat icheen nu afgeraakt te sijn.
Men heeft dat 's manlyg ook eenige
Catholice voor de papen, en eenige
schoolen, over welke ook de Predikant,
en een lid wy den poltyken Raad, up-
zienders sijn.
Hier was ook een Hollands krank
bezoeker, nevens een Indische, en een

1 1/2
der
Maakte
vred-
reuzen.

L Y S T

Der

PREDICANTEN van MALAKKA.

	Van 1641. tot 1644.
Joannes Loosveld.	1641. 1644.
Antonius Hillarus.	1642. 1644.
Callistus Pantlher.	1642. 1644.
Balthazar Obie de Meter.	1643. 1647.
Quasibertus Bakker.	1647.
Joannes a Briel.	1647. 1648.
Theodorus Zan.	1649. 1670.
Gerardus Sen.	1650. 1672.
Jacobus Moxvel.	1651. 1675.
Hilbertus Leydekker.	1654. 1677.
Rudolphus van Vank.	1657. 1681.
Bernhardus Koop a Groen.	1658. 1675.
Lucas Bofsch ab Os, nog geen maand hier.	1661. 1684.
Bartholomeus Grouweil.	1663. 1689.
Cyprianus Sibonius.	1669. 1700.
Philippus Gosing.	1700. 1704.
Joannes Barrou.	1704. 1709.
Joannes Sumpfion.	1709. 1714.
Jacobus van der Vorm.	1711. 1716.
Jacobus van Spyk.	1716. 1719.
Godefridus 't Hoen Hoogendorp.	1719.
Henricus Mylena.	

De meeste deser Predikanten sijn van Dijnhor, dat een poezel berekend, ge-
hier was na Latavia verrokken, daar (naamd) het naald by Malakka legts, en
men het weder sal komen vinden, en deze Staat of de Malakka Staat van
alwaar men dan ook veler sijn kan. (hier uitgevoeren waren, openbaer is,
waar zy gelieven, of geboort sijn. Malakka, na dat de Maleysche Koningin
Waar mede wy dan van de Malakke alzoa kennen wy, die in deze stad ook
zaaken om slijffliche menschen, om egter een Comptoir gestad hebben, niet naesten
die van 't Eiland Sumatra over te gaen. te zeggen.
Hier bygelegde, te spreken, en dan tot De stad legt op 't grand bevoorden den
die van 't Eiland Sumatra over te gaen. Evenaar, dicht by de Straat Singapong,
en aan 't einde van de Maleysche kooft.
Van D JOHOR.
Gelyk de stad Dijnhor (eigenlyk of op den O. hoek des zelds. Wy

A List of Preachers (1641-1719) of the Dutch Reformed Church, Malacca
Source: Beschryvinge van Malakka, by Francois Valentyn (MDCCXXXVI)

As for the Church establishment in Malacca, the *Predikant* (also spelt as *Predicant*) or preacher was the only fully paid servant of the Church. He performed what was considered to be the most meritorious work—preaching. The Church Council and the minister constituted the Consistory, the body which governed the Church and its congregation. The Church Council was a body of eight (non-paid) notable Church members, comprising four 'ouderlingen' (elders) and four 'diakenen' (deacons). At one stage in the late 18th century the minister was

assisted by a 'koster' (sexton), who would have performed his duties on a part-time basis like the 'krankenbezoeker' who was in charge of visiting the sick. The employees also included the 'schoolmeester' (teacher) and the 'organist' (organ player). In a small community like that of Malacca, these duties were performed by just one or two European soldiers in the service of the Company.⁷

RECORDS OF THE DUTCH REFORMED CHURCH

Besides that of Malacca, we can say that the archives of the Dutch Protestant Church in many other countries such as Sri Lanka⁸, Indonesia, South Africa and the Netherlands constitute a major source of information on the history of the respective communities.

In the case of Malacca, the Church records provide some interesting information on the life of the community in the 17th and

18th century. These records of the Dutch Reformed Church of the Protestant denomination enjoy pride of place as the oldest original archives that are extant in the whole of Malaysia, and the National Archives of Malaysia in particular. The Dutch were used to keeping record of every possible bit of information. However, the Asian environment, with its high humidity and temperature, posed a constant threat to paper. It was therefore of great importance for the Dutch Church Council to protect their records. For the Malacca Dutch administration the church records were equally as important, for they were needed in the daily administration of the city.

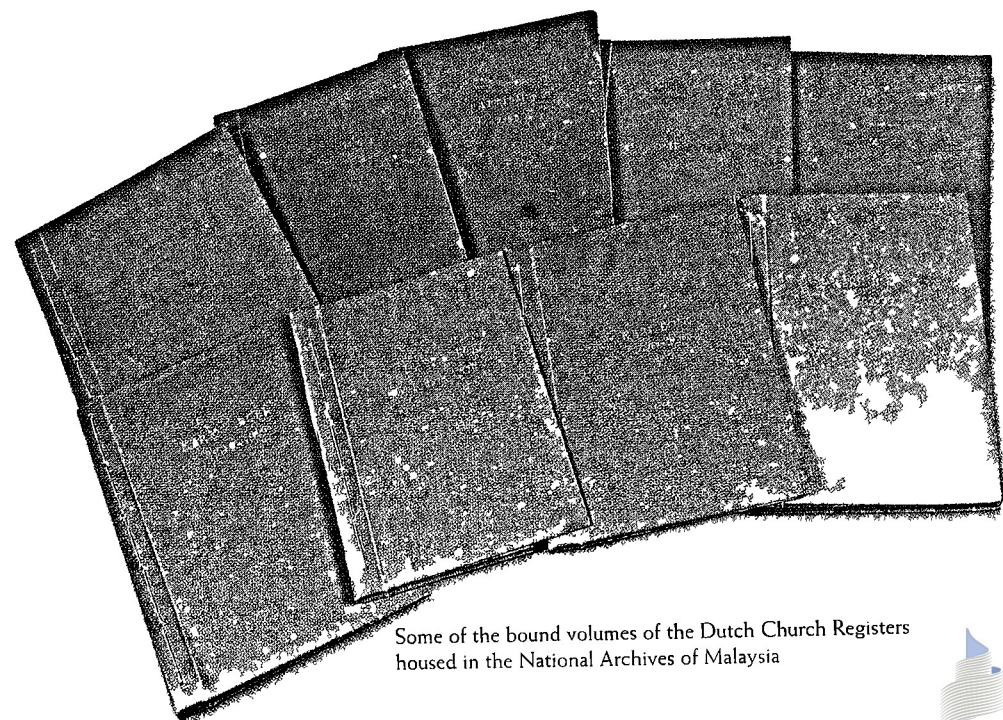


The Port of Malacca (Dumont D'urville)
Source : National Archives of Malaysia

The Church records relate to four categories : baptismal registers, records of church congregation, records of the church administration and the miscellaneous group. The baptismal records are by far the most important category of church records, as they uncover a fascinating picture of the Christian community in Malacca.⁹

The Registers are bound in fourteen volumes roughly covering the years relating to Dutch presence in Malacca, i.e from 1642 to the Napoleonic Wars in 1795, followed by the second phase of Dutch rule in Malacca between 1818 to the signing of the London Treaty of 1824. As can be seen from the years covered by

the Registers, it is clear that the Church continued to use the same Registers, despite the British interregnum during the Napoleonic wars. This could be due to the role of the British government as mere caretakers in charge of providing continuity to the Dutch administration of Malacca. Even when Malacca came to be permanently transferred to the British in accordance with the terms of the London Treaty of 1824, the same "Dooopboeken" (Baptism Books) and *Resolutien* books (minutes of the Church Council) continued to be in use.



Some of the bound volumes of the Dutch Church Registers housed in the National Archives of Malaysia

Singapore is said to have copied parts of the Church Records in his own handwriting. These copies, comprising more than 800 pages are housed in the Algemeen Rijksarchief (National Archives) at the Hague (under the collection 'Aanwinsten', no. 1.11.01.01).

DESCRIPTION OF THE CHURCH RECORDS

I shall now go on to describe and analyse the contents of some of the volumes of Dutch Registers that are available at the National Archives of Malaysia.

Records on Education

In the first instance I wish to draw attention to Dr. Verhoeven's own observations with regard to the light that the Church records are able to shed on the early history of schools in Malacca. In his letter of 16 November 1966 Dr. Verhoeven notes the following :

In 1649, in order to "induce more parents to send their children to school it was decided by the Governor-in-Council that every child attending school would get a pound of rice daily from the Honourable Company." Again, on 12 February 1653 " by order of the Governor in Council a new school was erected in Bandar Malacca. At the time there were two ministers of the

*Dutch Reformed Church, each with his own district, one comprising Bandar Malacca, and the other the Fortress and Bandar Hilir combined. By implication, this second district also had a school."*¹¹

Baptism Records

Before attempting to describe the contents of the baptism records, the social significance of baptism has to be first understood¹². Every baptized child had Godparents who were responsible for his or her welfare. The social standing of the Godparents was a very good indication of the social standing of the child's own family. From the information found in the baptismal records, we can reconstruct a picture of the close-knit community of Europeans in Malacca in the good old days. Families usually asked relatives or close friends to act as Godparents, and sometimes church officials also acted as guardians. The Dutch Church ensured a social security system, which provided for an orphanage and a place to accommodate the sick who had no one to care for them in times of hardship and illness.

In a small Christian community where everyone knew everyone else, it was common for one person to act as Godfather or Godmother for more than one child. Most families were interrelated as shown by the surnames of parents and

Godparents recorded in the baptismal register.

The information from the baptismal records enables us to study the historical demography of the Eurasian community in Malacca from the 1640s to the early years of the nineteenth century. A comprehensive database of information from these records is currently being compiled by Dr. Raden Fernando, University of Singapore.

Allow me to now take you through a few of the Church Registers. Before that, I wish to gratefully acknowledge the assistance rendered by the Royal Netherlands Embassy in Malaysia for having made available to us the professional services of Drs. Max de Bruijn, an independent historical-museological consultant who was here with us at the National Archives of Malaysia in July 1999. During his brief stay in Malaysia, de Bruijn explained the contents of some of the Church records that I will be able to share with the readers on account of his assistance.

Doopboek 1642-88

This volume provides interesting disclosures on the very early days of the Dutch in Malacca. The book opens with a commentary by Minister Jacobus van der Vorm dated 16 March 1712. He claims that the Register is a copy of a

baptism book which had been badly damaged. The latter was itself only a copy (dated 1690) of the original source. The first registered baptism is dated 19 January 1642, by which time, the Dutch had already had taken possession of Malacca (January 14, 1641). In February 1641, the first Dutch Minister was already performing a thanksgiving service at the St. Paul's Church for the victory over the Portuguese). In his statement, Jacobus van der Vorm pleads ignorance as to whether any baptisms were registered in 1641, the first year of the occupation of the fortress and walled city by the Dutch.

A list of Dutch Ministers in the period 1641 – 1690 appears on page 3 of the volume. There was at least one Minister permanently assigned to the Church in Malacca. Most of them stayed on for a few years, leaving subsequently to take up various other positions in Asia (Ceylon, Batavia, Coromandel); while yet others returned to Holland.

The baptism book or '*Doopboek*' starts on page four. It is paginated in ink, on top of the page. The first recorded baptism is that of a child, Joannes, son of a Dutchman by the name of Jan Harmens and a lady of Portuguese descent, Maria Gomes. One has to remember that the Dutch seldom brought their wives along with them from Europe. Very often the

Dutch or European officials, craftsmen and soldiers had illegitimate relations with women. Although the Church was opposed to concubinage, it was regarded worse that the children were not baptised. So generally the child was baptised, and the parents were verbally chastised and forbidden to attend the 'Avondmaal' (the Lord's Supper, the most important service of the Protestant Church which was held four times in a year) for a certain period of time. This method of censuring church members for their irregular inclinations was termed 'Censura Morum' in Latin.

In this period, the three witnesses to the ceremony (*two were required by law*) were Joan Verpoorten, a high ranking VOC official ('opperkoopman' or chief trader), Captain Laurens Forsenberg (from the military) and Petronella van Twist (the Governor's wife). The baptism ceremonies were generally held on Sundays.

The following entries of baptisms reveal a number of Portuguese names, indicating the extent of Portuguese influence on the city population. It shows that a number of people of Portuguese descent had still not left Malacca despite Dutch rule.



Malacca at the beginning of the 18th century.

Source : 'A Short History of Malacca'

by Marcus Scott - Ross (Chopmen Enterprises, Singapore, 1971)

The baptism of October 2 is interesting. The parents, Hendrik Gonsalvis and Rebeca were two Company slaves owned not by private persons but by the VOC. The name of the male-Gonsalvis- could refer to a former Portuguese slave who was re-baptised. Indeed the Dutch re-baptised anyone converted to the Catholic faith by their Portuguese enemies. In this way, they intended to counter the influence of the Portuguese. This, however, presented a moral problem for the Dutch because now these slaves became fellow members of their own faith. Subsequently the Company enacted rules to prevent the enslavement of Christians. It must be understood that slavery was common in Asia during this era. Slavery also provided a means of making money. In the course of the 17th century the Dutch became the biggest slave traders in South-East Asia. They could not do without slaves. As the VOC had only a few thousand Europeans on a few hundred settlements all over Asia, they were completely dependent on slaves to do all the work.

Other names in the register clearly refer to the place where the slaves had originated.

The name Francisco de Bengala, for instance, which appears on page 11 (May 7) indicates that this former slave was originally from Bengal in India.

The entry on page 30, of the third baptism of December 11, 1650 represents a recurring phenomenon.

ARKIB NEGARA MALAYSIA

The slave girl Moinea, owned by a Dutch high official ('*opperkoopman*') by the name of Verpoorten, had given birth to a child whose father is not mentioned in the '*Doopboek*'.

The first entry for July 14, 1680 (page 239) is that of the '*bejaarde*' (old) Louis, slave of the widow van Bazlij. This shows that it was not just children who were baptized.

The following case of baptism for July 27, 1680 (page 239) shows the existence of many different races in Malacca:

Father: Willem van Abessini (referring to Ethiopia); *Mother:* Haboe van Solor; *Child:* Iephta; *Witnesses:* Abraham de Kaffer (Kaffer was a term the Dutch used for people in Southern Africa, later it became a swearing word) and Magdalena de Costa (clearly a name of Portuguese origin).

In yet another case of baptism for July 31, 1681 (page 245), the presence of slaves is again indicated :

Father: Constant van Timor; *Mother:* Fransisca van Bengalen; *Child:* Jacob; *Witnesses:* Jacob van Bengalen, Andresa van Macasser

There was a sharp rise in the number of baptisms around the year 1680, indicating an influx of slaves, and therefore more activity in Malacca in this period.

Doop Boeck van MALACCA
beginnende den 22. Januari A° 1689.
en eijndigende den 6. Januari A° 1709.

Gehouden onder den dienst der Successive predikanten

Philippus Gooting.

Johannes Bartou.

Johannes Stampioen.

This is the first page of Baptismal Book covering the period from January 1689 to January 1709. The clergymen (*predikanten*) who officiated as heads of the Protestant Church during this period were Philippus Gooting, Johannes Bartou and Johannes Stampioen

Source: Doop Book 1689-1709



Dato' Habibah Zon was born in Batu Gajah, Perak on 19 June 1947. Soon after graduation from the University of Malaya in 1972, she embarked on a career of rare distinction with the National Archives of Malaysia, becoming its 6th Director-General some two decades later.

Dato' Habibah's early career with the Malaysian Archives is closely associated with the establishment of a strong foundation for outreach activities, particularly in the pioneering effort of raising Memorials to cherish the memory of the nation's foremost leaders.

Through her indefatigable commitment to her calling Dato' Habibah has made significant contributions to the evolution of historical consciousness among Malaysians from all walks of life.

Dato' Habibah Zon continues to wield considerable influence internationally in a number of different areas by virtue of her position as Head of the National Archives. She continues to head the Secretariat of the Southeast Asia Regional Branch of the International Council on Archives (SARBICA), of which she was Chairman from 1995-1997. In 1997, she was elected to the International Advisory Committee of the Memory of the World programme, and since 1998 she has been Chairman of the Asia-Pacific Regional Committee. In this capacity Dato' Habibah succeeded in securing international recognition under the Programme for old manuscripts of two Malay classical works, namely *Sejarah Melayu* and *Hikayat Hang Tuah*, as well as archival records of the Kedah Sultanate (generated in the reign of Sultan Abdul Hamid).

In recognition of her services to the nation Dato' Habibah was conferred the Dato' Paduka Mahkota Perak Award in 1998, which carries the title Dato'.