CONTENTS

CHAPTER ONE
THE DAWN OF HISTORY: THE GOLDEN CHERSONESE page 1

Prehistoric Malaya 2
General Exercises 9

CHAPTER TWO
THE GROWTH OF INDIAN CIVILISATION 12

Source Reading and exercises: The Enlightenment of the Buddha (from Buddha: His Life and Teaching) 31
General Exercises 33

CHAPTER THREE
ANCIENT CHINA 35

Source Reading and exercises: from the Life of Confucius (written by Szema Chi’en, official historian of the Han court) 46
General Exercises 47

CHAPTER FOUR
ROME AND THE BEGINNING OF WESTERN CIVILISATION 49

1. The Empire and its greatest Emperors 50
2. Life in Roman Britain 55
3. The Barbarians in Europe 60

Source reading and exercises: A House Party in Roman Gaul (a letter from Apollinaris Sidonius) 66
General Exercises 67
CHAPTER FIVE
THE CHRISTIAN CHURCH IN WEST AND EAST

1. The Catholic Church 69
2. Britain becomes Christian 71
3. The Eastern Church and the Eastern Empire 72

Source Reading and exercises: *A Byzantine Merchant in Ceylon* (from Cosmas Indicopleustes) 79
General Exercises 81

CHAPTER SIX
THE PROPHET MUHAMMAD AND THE RELIGION OF ISLAM 83

Source Reading and exercises: *The Duties of Good Muslims* (from the Koran) 91
General Exercises 92

CHAPTER SEVEN
THE FRANKS AND CHARLES THE GREAT 94

1. The Frankish Kingdom and the Holy Roman Empire 94
2. Life among the Franks 99

Source Reading and exercises: *Charles the Great, Emperor and King* (from Einhard's *Life of the Emperor Charles*) 102
General Exercises 104

CHAPTER EIGHT
THE MAKING OF THE ENGLISH NATION 106

1. The English and Alfred the Great 106
2. The Wanderings of the Northmen 112
3. William the Norman Conqueror of England 115

Source Reading and exercises: *Two extracts from Domesday Book* 121
General Exercises 122
CHAPTER NINE
IN MEDIEVAL EUROPE

1. Feudalism 123
2. Castles 125
3. The Church: Priests, Monks, and Friars 128

Source Reading and exercises:
The Rules of the Franciscan Friars 135
General Exercises 136

CHAPTER TEN
THE BEGINNING OF PARLIAMENT IN ENGLAND 138

Source Reading and exercises:
Some Clauses of Magna Carta 143
General Exercises 144

CHAPTER ELEVEN
CHINA IN THE MIDDLE AGES 146

The Sui, Tang, and Sung Dynasties 146
General Exercises 152

CHAPTER TWELVE
THE KINGDOMS OF SOUTH-EAST ASIA 153

1. Srivijaya and Java 153
2. Funan and Angkor 158
3. The Thais 163

Source Reading and exercises: An Account of Angkor Thom (by the Chinese envoy Chou Ta-kwan, 1296–7) 166
General Exercises 167
General Index 169
Index to the Maps and Illustrations 175
PREFACE

This book is the first in a series intended for Forms 1, 2, and 3 in secondary schools in Malaya. Insularity in history teaching has gone the way of insularity in foreign policy, and Malayans, who have been influenced by contacts with so many different peoples from all over the world, have a particular need for a broad knowledge of the history both of the East and the West. The main theme, therefore, is the History of the World; but, as Malaya is an Asian country, there is more about Asia than other parts.

At the end of most chapters there is a Source Reading, and it is hoped that these, as well as the illustrations, will be useful not only for their interest, but also as teaching material. The Exercises are based directly on the reading matter and the illustrations, except that the Questions in Section “B” need some independent work other than mere preparation from the text-book.

The authors would like to express their gratitude to Dr. M. A. Rauf, Principal of the Muslim College of Malaya, Klang, Selangor, who very kindly read the proofs of Chapter Six on the Prophet Muhammad and the Religion of Islam. Dr. Rauf’s suggestions regarding the wording of the chapter have been accepted fully and were most helpful. We trust that it contains nothing which is either inaccurate or offensive to Muslim readers.

The book covers the suggested new syllabus for Form 1 in secondary schools in the Federation of Malaya, and provides some additional material useful as a background.

E.H.D. and G.P.D.
If you walk through the streets of any Malayan town today you will see many different kinds of people—Malays, Chinese, Indians certainly, and, if it is a big town, probably Europeans as well. Not only do these peoples differ from each other in appearance but also they speak different languages and write them in different ways; they have different religions, and some worship in mosques, some in temples, and some in churches; they have different national dress; they eat different kinds of food and have different customs and habits of life. All these differences in the way of life of the various peoples make up what is called their cultures. A country like Malaya, which has many different kinds of people each with its own culture, is said to be a cosmopolitan country.

Some of the peoples have lived in Malaya for longer than others, but today we are all proud to call ourselves Malayans. By living in the same country we have learnt much from each other. But, if we are to be good Malayans, we must try to understand the cultures of the other peoples of Malaya even though we may wish to preserve and follow our own culture of which we are so proud. The reason why the different peoples have their own culture is often because of events which happened two thousand, or even three or four thousand, years ago in their homelands, either in Malaya or in lands across the seas. We are all what our history has made us.
In this book we will read about the Malays in their early days in Malaya, and about the Indians, Chinese, Arabs, and Europeans in their homelands, where they were learning and developing the way of life which they largely follow today. We shall see how the peoples of India, China, and Arabia had a very great influence on Malaya long before the Old World of the Middle Ages came to an end. This is as far as we shall take the story in this book, and up to that time, about 1400, the people of Europe had not yet come to Malaya. But their influence since then has been so very great that we need to know how the foundations of European civilisation were laid far away in the west.

**PREHISTORIC MALAYA**

If we go back in the past of any country we come to a time before writing began, and for earlier times we have to rely on information that has been discovered by digging up relics of these remote ages in the ground. This period, before written records, is called prehistoric. In Malaya we have only to go back about five and a half centuries before we reach prehistoric times. For most of the prehistoric period men used tools made of stone, and for this reason we speak of this as the *Stone Age*. Malaya first emerged from the Stone Age about 300 B.C. when the inhabitants began to learn about the use of metals.

*The Aborigines*

There are living in the jungles of Malaya today some peoples who have hardly yet changed very much from the sort of life which was lived in the Stone Age, such as the tribes of *Negritos* and *Senoi*, who seem to be relatives of the early peoples who passed through Malaya and the Indonesian islands and became the ancestors of the natives of *Australia*. 
All this happened so long ago that, as far as we are concerned, they are called Aborigines, which means that they were here "from the beginning."

The Coming of the Malays
Also included among the Aborigines are some of the earliest types of the Malay race, such as the Jakuns and the seagipsies, or "orang laut," who are to be found on the coast and in Singapore and the islands nearby. They were among the first of a great movement of peoples of Malaysian race, from what is now Yunnan in the south-west of China down the Malay peninsula, and into the islands of Indonesia. This great migration started about 2500 B.C. We know nothing about how it took place, but it must have been a very long and slow process. In the later stage came the ancestors of the present Peninsular Malays and the coastal Malays of Sumatra, Java, Borneo, and the other Indonesian islands.

Neolithic Culture
These Malaysian peoples still used tools made of stone when they came to Malaya, but they were better fashioned and polished than the crude instruments used by earlier inhabitants. Their culture is called Neolithic, which means belonging to the New Stone Age. With these better tools they were able to cut down trees and build wooden houses, raised on stilts, instead of living in caves and rock shelters. They also made boats, which must have been their main means of transport as they followed the coasts and the rivers in their wanderings.

The neolithic men still lived partly by hunting but they had made the first great step forward in civilisation by becoming farmers as well. They certainly planted various kinds of yams, and they may also have been the first to plant rice. With this more reliable food-supply they could settle in
villages on the river banks instead of in isolated family groups in the jungle like the aborigines. The villagers, living together and in touch with other settlements by means of the rivers, learnt from each other; and new arts and crafts became established now that they had more time to spare from the struggle to provide food for their families. Among other things we have discovered from sites of neolithic settlements are examples of their skill in making many different kinds of pottery.

*The End of the Stone Age*

The neolithic men in Malaya had progressed much and developed a way of life well fitted to their forested land, but they needed knowledge of the use of metals before they could take further steps towards civilisation. It was traders from India and Indo-China who brought the use of bronze and iron to Malaya somewhere about 300 B.C. We know very little about these early contacts, but a type of bronze drum which has been found in Malaya is very similar to those found in Indo-China and suggests that the use of this metal may have come from that region and, perhaps, originally from China.

*Early civilisations*

You will read in the next three chapters about the growth of great civilisations in three parts of the Old World long before Malaya began to emerge from the Stone Age. These were India, the Mediterranean region and the lands just east of it, and China. In all these parts there were open fertile plains which could produce large supplies of food as soon as men became clever enough to use the waters of the rivers to irrigate them. This then made it possible for larger numbers of people to live close together and to build cities; and with