

THE BABAS AND NYONYAS OF TODAY

At the 8th Baba Convention held at Malacca in November 1995, our member *Kenneth Cheo* presented a lively talk on his views of the current state of affairs in our community



When we talk of the babas and nyonyas of today, what is our perception of the men and women we are talking about? Do we immediately compare them with the babas and nyonyas of yesteryear, who were proud of their unique language, dressing, manners, adherence to tradition and their loyalty to the land of their birth? Do we compare present-day Peranakans with their forebears who can trace their roots in this country and their relationships with other families?

I think it is pertinent to look at all these points and how the babas and nyonyas of today differ from those of yesteryear, and why. The points I shall discuss are admittedly limited but they are useful points of reference.

Language. The language spoken by the Babas is recognised as a dialect in its own right, according to Dr Anne Pakir, a linguistic specialist on the Baba dialect. It is not a patois, or pidgin

Malay. Having said this, how fluent are today's babas and nyonyas in our dialect? There are many in Singapore who cannot or will not speak the dialect for reasons best known only to themselves. I find, however, that in Malacca, the dialect is still widely spoken, even among children.

Generally the dialect spoken by the present generation is not of a high standard. It is sufficient for general use, but their vocabulary is limited. A good test for such people is to read William Gwee's book of words and phrases, *Mas Sepuloh*, to find out how much they know.

May I suggest that a concerted effort be made at all levels — by individuals, families and The Peranakan Association in every way possible such as in newsletters, competitions, and at home — to renew and encourage our youngsters (by this I mean anyone below forty) to speak the dialect. It is a beautiful assimilation of

The Peranakan Association, established 1900

HONORARY LIFE PRESIDENT**T.W. Ong****OFFICE BEARERS****PRESIDENT****George Tay****FIRST VICE-PRESIDENT****David Ong****SECOND VICE-PRESIDENT****Lee Kip Lee****HONORARY SECRETARY****Lim Geok Huay****ASSISTANT HONORARY SECRETARY****Yeo Seok Yan****HONORARY TREASURER****Irene Lim****COMMITTEE MEMBERS****Sally Chan****Alan Koh****Peter Wee****Helen Tan****Thomas Tan****Peter Lee****EDITORIAL COMMITTEE****MANAGING EDITOR****Lee Kip Lee****EDITOR****Peter Lee****CIRCULATION****Lim Geok Huay****CONTRIBUTORS****Kenneth Cheo****William Gwee Thian Hock****Anthony Oei****PUBLISHED BY****The Peranakan Association****Raffles City PO Box 1640****Singapore 9117****Telephone: 2550704****PRINTED BY****Three Six Papers Services****31 Minaret Walk****Singapore 467401****Telephone: 2546231****MITA (P) 117/08/95**

No part of this publication may be reproduced without
prior permission from the management committee.

The views represented are not necessarily those of the publisher.
The Peranakan Association Newsletter is distributed free to members.

Malay and Hokkien that is natural and spontaneous and which reflects the long history of our people in this land.

Dressing. Any discussion on the dress code of the Peranakans will concentrate on the clothes worn by the nyonyas since the babas do not have any special costume. It was not that many years ago when one could recognise a nyonya at a glance. Nyonyas wore the sarong and kebaya, nyonya style. It was the one distinctive mark of the nyonya. Nowadays one has to look hard to find a nyonya wearing the sarong-kebaya except among those over sixty, and even among these elderly ladies, it is becoming a rarity. Strange as it may seem, however, I see more sarong-kebayas in Singapore than in Malacca or Penang.

So what do we have in place of the beautiful, distinctive sarong-kebaya? Many elderly ladies wear a uniform-like short-sleeved jacket of nondescript cut over baggy trousers, which do not compliment the shape of any lady, and is worn by all sorts of people. Who then among them are the nyonyas of today? The only possible way they can be identified, then, is if they happen to speak the dialect.

The other phenomenon confined to young nyonyas today is the fad of wearing black or other mourning colours at weddings, birthdays and Chinese New Year. While the wearers may think they are being chic, modern and liberated, does it occur to them that their host or hostess may be angry with them because they still believe in *pantang*? A household preparing to pray on *Thi Kong Seh* on the eighth day of the New Year, for example, will definitely be very angry if anybody came to their house dressed in such a way — *tua hah berat*.

Perhaps the various associations can encourage the greater use of the sarong-kebaya by having sarong-kebaya nights and competitions or by persuading nyonyas to wear the costume at functions. Perhaps they could even work out a scheme with restaurants selling nyonya food to offer special discounts to sarong-kebaya clad nyonyas below thirty who eat at their restaurants, for it certainly adds to the ambience of these places.

I am afraid I have gone into areas "where even angels fear to tread" but somebody has to say something even at the risk of "being hung, drawn and quartered".

Manners. It is said that "Manners maketh the Man". May I paraphrase that and say, "Manners maketh the babas and nyonyas". It is the hallmark of our community and has always been the foundation of our culture. It is to our credit that this innate sense of good manners has been transmitted to the babas and nyonyas of today. Many of us who have dealings with people find that it is very easy to recognise the babas and nyonyas in a crowd by their good manners and breeding. This genteel manner has often been equated with softness and even effeminate behaviour, as though being loud, vulgar and rude mean that a person is very masculine. It has been said by our elders many times that if a person has mountains of gold but has no manners then he is not worth even one cent.

Adherence to Tradition. This is one aspect of Baba culture that is being questioned by many babas and nyonyas of today. They feel that a number of traditions we still follow are dated, irrelevant to present social and political situations and need to be reformed or discarded *in toto*. Unquestioning obedience to one's parents and elders has undoubtedly taken a beating, especially in the choice of one's career and marriage partner, religion or way of life. The elders can try to adapt or retain our tradition wherever possible but if they dig their heels in and reject every change

completely, then there will be conflict and rejection of the Baba culture. Alternatively, the youngsters will go along for the time being, for their own ulterior motives, and then gradually put the traditions to one side, to let them wither and die on the vine, so to speak, with the death of the older generation.

One of the oldest traditions that seems to be withering is ancestor worship. This takes place at least three times a year: at New Year's Eve, Cheng Beng and during the Seventh Month. There used to be times when relatives gathered not only to worship but also to get together. It was at such gatherings that kinship was renewed and strengthened and the Baba community knit closer together. It is this sense of belonging that still binds the babas and nyonyas of today, to their culture and common way of life. However, these bonds have been loosened and in some cases, broken by the dispersal of families to other countries and by the demands of busy careers. The bonds are further weakened by marriages outside the Baba community, the offspring of whom are strangers to the dialect and culture. In a few extreme cases, the children of such unions are forbidden to declare their Baba origin.

Loyalty to the Land of their Birth. This is the most fundamental difference between the Babas and other Chinese. Maybe nowadays the younger generation in general are beginning to look on their native country as their motherland. There has never been any question in the loyalty of the Babas. Their forebears were born here and buried here. Their roots are sunk deep in local soil. Their attitude and that of the babas and nyonyas of today are still, I believe, captured by this phrase, "*Di-mana bumi di-pijak, di-situ langgit di-junjong.*" Their motherland, in other words, is the land of their birth.

These core values are still very much alive in the babas and nyonyas of today, especially the strong sense of belonging to this unique culture and community. All this makes it possible to organise the various State Peranakan Associations and cultural groups to bring about the annual conventions like this one. It will be a great pity if we were to allow all these activities to die away. We have to inspire the young babas and nyonyas of today to be the babas and nyonyas of tomorrow.

There are many babas and nyonyas who are already involved in the activities of the community, whether in helping to run the various State Associations or in participating in stage plays, in song and dance or organising talks. We need not only to inspire them, but also to fill them with the fervour and the passion of the new convert. There are many talented young babas and nyonyas around who have to be convinced that they can contribute to the needs of the Baba community of today. Let us not dwell on nostalgic journeys to the past, which by and by become meaningless. Let us not allow our annual gatherings to become mere ritual, slowly fading away to being meaningless, irrelevant groupings, achieving nothing, just carrying on from year to year because it is *pai seh* to discontinue.

This is where the babas and nyonyas of today from Penang, Malacca and Singapore can do many things, not only once a year, to unite and prove to the rest of the community that the babas and nyonyas are far from being a mere memory, remembered only in museums and doctoral theses, and referred to only in the past tense. The responsibility and the opportunities are very great for the babas and nyonyas of today. The elders, my friends, look to you to keep alive, in relevant, vibrant ways, the Baba core values to the next century!

NEW MEMBERS

The membership drive charges on, and The Peranakan Association is very proud to welcome the following forty-eight new members:

LIFE MEMBERS

Mr Eric Chan Bock Chye
Miss Chan Soo Lin
Miss Chan Soo Yin
Dr Chee See Kong
Assoc. Prof. Lawrence Chia Hock Leong
Mr Christopher Chua Seng Jin
Ms Sally Gan
Miss Ann Heng Eng Niong
Mrs Pamela Hickley
Mr Alastair Ho
Mr Lionel Khoo Seng Chye
Ms Regina Khoo Su Lien
Mrs Tutty Kho
Ms Lim Lay Lee
Mrs Lucia Lim
Mrs Janet Liok
Mrs Vivien Loh
Ms Loo Siew Khim
Mr Billy Low
Ms Low Poh Geok
Mr Ong Yew Huat
Dr Oon Chiew Seng
Ms Joanne Sim
Miss Rosie Sim Bock Eng
Miss Angelina Soares
Ms Stephanie Tan Bee Gek
Mdm Tan Hong Choo
Mr Edwin Tan Hye Choon
Mrs Muriel Tan
Miss Nancy Tan
Mrs Tan Suan Imm
Miss Florence Tay
Miss Katherine Teng Mee Yin
Miss Doreen Tan
Mr Eddie Teo
Mr Eric Teo
Mr Henry Teo
Mdm Irene Teo
Mr Justin Teo
Mr Dennis Thio Ho Wan
Mdm Wee Cheng Neo
Miss Eileen Wee
Ms Philomena Wee Guek Choo
Dr Wee Joo Liat
Mr Wee Lin
Ms Cecilia Susanna Wong
Miss Joyce Yap Poh Lin
Mr Anthony Yeo Chin Huat

ASSOCIATE MEMBER

Prof. Tan Chee Beng

Petang Peranakan

AN EVENING AT BUGIS STREET

by Anthony Oei

Lively music resounded in the packed, dimly-lit hall. Guitars strummed and drums beat the rhythm. Vocalists belted out a melodious stream of local and foreign favourites. These rhythmic strains sent the spirits of the patrons soaring at the Association's first event of the year.

Petang Peranakan began on the bright Sunday evening of 3 March at Boom Boom Room, run by Association member Alan Koh. The revelry, which had a rousing start at about 7.00 p.m., with the Dondang Sayang Band, was continuous. Veteran warblers like William Tan, Victor Goh and Sally Gan entertained members of the Association who thronged the dance floor.

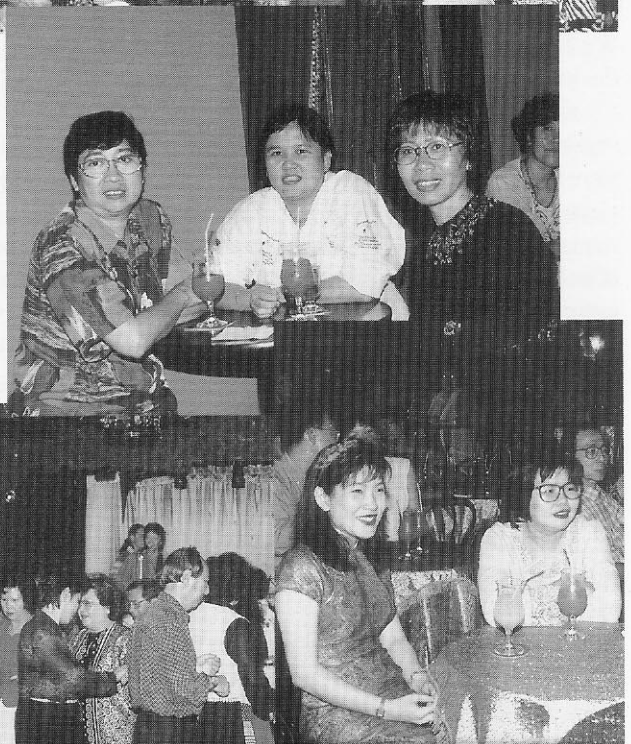
No sooner had the band struck the last note when a two-man band called Ernest & Greg took over the stage. Ernest relived the evergreen songs of Nat King Cole, Dean Martin, Johnny Ray and the Platters, while Greg accented the beat on his base guitar. In no time, guests swarmed to the dance floor again.

To reinforce the Peranakan atmosphere, members dined on a delicious buffet spread of Peranakan cuisine. Vice-President Lee Kip Lee and organisers/committee members Alan Koh and Lim Geok Huay mingled with the guests, seeing to their needs and ensuring that all enjoyed themselves.

Then came the Boom Boom Show. It was the highlight of the evening, and with members given the privilege to see it free of charge, it was a bonus. The 90-minute show was hosted by well-known comedian Kumar, and Lena, the big lady of Under One Roof, both of whom greatly amused the audience with their adults-only stories on the lighter side of life.

The curtains rang down at about midnight, bringing five hours of a satisfying evening to a close. All too soon, it seemed.

As members filed their way to the exit, comments like the following were heard: "Very entertaining", "A first-class spectacle", "For \$18, it was more than worth it".



Photography by
Jerry Teo

PERANAKAN MASS

by Yeo Seok Yan

It may interest Peranakans to know that the Peranakan Mass is a Catholic celebration of the Eucharist and that it is conducted entirely in the Baba patois. There was a time in Singapore when Mass was celebrated in Latin and then in English. Then the Catholic Church started to conduct services in the local languages and dialects in order to reach out to the various local ethnic communities. It is not unusual therefore for the Katong folks to hear the bells of the Church of the Holy Family chime merrily on *Gee Kau Meh* (Chinese New Year's Eve) for a Peranakan Mass.

The tradition goes back thirteen years when Father Alfred Chan was parish priest of the church. Noting the increasing number of non-English speaking Peranakans and the need to make the Chinese New Year more meaningful, Father Chan introduced the Peranakan Mass where the congregation could pray, sing hymns, and listen to the readings and sermons in the Baba patois. Since then the Peranakan Mass has become an annual event.

Even after Father Chan was transferred to the Ponggol Seminary, the Peranakan Mass continued, supported by the new parish priest Father Anthony Ho. There is also a strong support group called the Kumpulan Peranakan Gereja Holy Family that helps the parish priest to organise the Mass. The group's choir has about thirty members, including Sally Gan. Hearing them sing in Church is like hearing a choir of angels passing across the seas off Marine Parade.

And so on *Gee Kau Meh* on Sunday 18 February, the bibiks and babas started streaming into Church at about 10.30 p.m. At 11.00 p.m., Mass began on a charming note, with a procession of parishioners walking down the aisle in pairs carrying traditional *kueh-kueh* and *buah-buah*. These cakes and fruits were placed on a side table (not the altar) which can well represent the *meja semayang*, and it was dressed with a bright red embroidered table valance. The offerings were *huat kueh* and *kueh bakul* symbolising prosperity, pineapple (*ong lai*) and oranges symbolising good luck and wealth respectively. A *chye kee* was hung to add colour and spirit. It has always been the practice among Peranakans to *passang lilin* to commemorate an occasion, and so two candles were lit.

Father Chan celebrated Mass in Baba patois. There was an intercession during which prayers were offered for the New Year. Towards the end of the Mass there was a blessing of oranges, *berkat lemoh-lemoh*, after which the fruits were distributed among the congregation. The Mass came to a close with a *pantun* by Gwee Thian Hock sung to the tune of *Trek Tek Tek*, some verses of which are reproduced below, courtesy of Lawrence Seet, chairman of the Kumpulan Peranakan Gereja Holy Family:

Taon tikus baru saja datang
Kita sambot bersama harapan
Dapat-lah kita hidop senang-lenang
Jerki kita sa-besair laotan.

Kita berkompul sambot Taon Baru
Nyonya-nyonya sama Baba-baba
Mari bersalam, mari berlagu
Sumua sobat sama sedara.

HYMNS IN BABA MALAY

Kenneth Cheo has translated a series of hymns into Baba Malay for his church service. Here is a sample: a version of *Amazing Grace*.

Kesian Yang Hairan

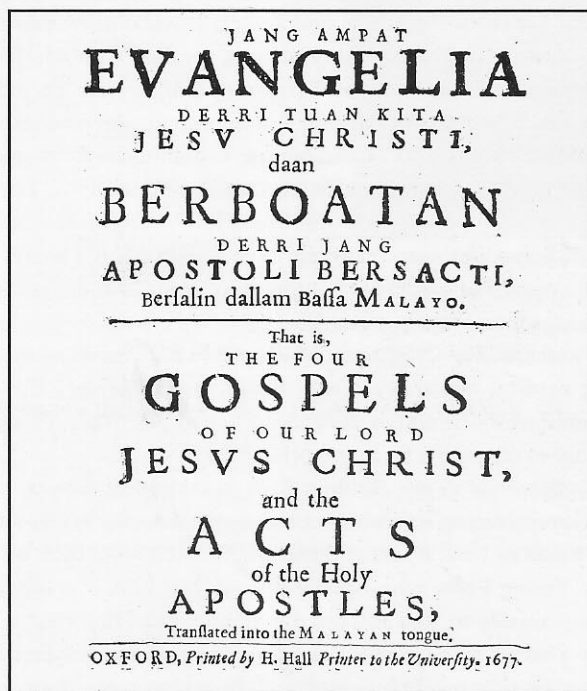
Kesian yang hairan, sedap bunyi-nya,
Yang tolong seperti saya,
Saya 'dah sesat, s'karang 'dah jumpa,
Buta, dan bukak mata.

Kesian-lah bikin saya takut,
Kesian pun tetap-kan saya,
Berapa berharga kaseh itu,
Bila saya mula b'chaya.

Banyak choba'an seksa-seksa,
Saya sudah-lah jumpa,
Kesian jugak s'lamatkan saya,
Pimpin saya sampay rumah.

Bila di-sana beribu tahun,
Tempat bersinar-sinar,
Kita nyani puji Tuhan,
Dalam tempu yang sama.

MALAY BIBLE



Jang Ampat Evangelia derri Tuan Kita Jesu Christi, daan Berboatan derri jang Apostoli Bersacti, Bersalin dallam Bassa Malayo. This first publication of the Malay New Testament in England was printed in Oxford in 1677, and was based on a Dutch-Malay edition of 1651.

LETTERS

OF BOXING AND PANTUN

With reference to your two articles on boxing in the December 1995 issue of the Newsletter, I would like to add a few lines as a further tribute to several of the boxers mentioned.

In the late 1920s and 1930s, boxing enjoyed tremendous popularity in Singapore. When I was a young lad, I was often regaled with eyewitness anecdotes of boxers and boxing in Singapore by my father and his friends and relatives. As a result, I grew up an ardent boxing fan myself and rarely failed to attend boxing matches featuring fighters such as Boy Brooks, Kid Pancho, Battling Khoon, Golden Boy, Lim Kee Chan, Sonny Chia, Bobby Njoo, Ismeli Radrodoro and many others.

In Mrs K.T. Koh's article, she was unable to recall the name of the boxer who had caused the tragic death of Thunderface during a fight. This historic episode had been repeated to me so often that I cannot possibly forget the event nor the names of the boxers involved. The Red Indian was Joe Thunderface and his opponent was Frankie Webber, one of the products of St. Andrew's School which used to produce good amateur as well as professional boxers. Thunderface had beaten Webber by a narrow margin in an earlier encounter and it was in the return bout that, after Webber had knocked him out in the 13th round, Thunderface never recovered consciousness and died some hours later in the hospital. Webber himself did not recover from the shock of his opponent's death and was never the same fighter following the tragedy.

As for Ignacio Fernandez, he became a local legend from his very first fight in Singapore in early 1934. He had come to Singapore as the Orient lightweight champion and was matched against Arthur Soares, a Bangalore middleweight who outweighed him by twenty-two pounds. Many old fans recalled with amusement how Soares was so awed by Fernandez that he kept on moving away from instead of fighting his opponent. At one stage, in frustration, Fernandez placed his hands behind his back and offered his jaw for Soares to hit him without retaliation. For this, Fernandez earned the nickname "Iron Jaw" from his fans. In that match Fernandez won on points after having floored Soares for a short count. Long after his fighting days, apart from his part-time evening job as a *jaga kereta* at Albert Street, Fernandez was also the day watchman of The Straits Clinic at Middle Road, whose resident medical officer was Dr L. Samy, famous among the Baba community for his cough treatment. Even in his old age, Fernandez looked every inch a fearsome prize fighter.

Needless to say, Battling Key was the most famous of the Singapore boxing legends. According to almost every account I had heard of Key, it was said that in 1922 when he took on Filipino Young Pelky who heavily outweighed him, it was because he was unable to find any suitable opponent of his weight. This fight proved to be Key's Waterloo. He suffered his first K.O. defeat in the seventh round and never recovered from the punishing blows in the fight, and became a has-been fighter thereafter. By 1935 he could no longer get a fight in Singapore and ended up taking on little-known Jimmy Nelson at the Maryland Park in Seremban on that fateful 20 March night. The rest is history.

Key was a Catholic and was buried in the shorts and dressing gown he used in his heydays. Not only did he die fighting in

the ring, it was recorded that while lying semi-conscious in the dressing room after that fight, he was waving his arms and attempting to rise — he was fighting to the very last. Indeed, there has never been another Battling Key in the Singapore boxing arena.

In the letter *Pantun Teaser* from Mrs Cynthia Wee-Hoefer, a number of unfortunate misspelt words and an important word omission were present in the *pantun* attributed to my father, the late Mr Gwee Peng Kwee. This was most uncharacteristic of him as he normally took great pride in his *pantuns* and would devote hours of discussion (today we call this brainstorming) with his peers and me in order to perfect and ensure their high quality.

I hope you will kindly permit me to suggest the necessary amendments so that my father's reputation of Grand Master of *pantun* awarded in the letter may be redeemed and the *pantuns* will be more comprehensible.

Rimau

Me-metek limau pagi hari,
Di-taroh mari dalam dulang.
Rimau tuan tiada bergigi,
Apa di-takut sunggoh pun garang.
Limau purut bentok-nya bersegi,
Muat berisi suatu tangkok.
Di-kata tuan rimau tidak bergigi,
Chuba tuan mengulor-kan tengkok.

Kaseh

Anak Aceh bersampan panjang,
Hendak berlayar ke-lautan China.
Bukan ku tak mahu berchinta sayang,
Di-takut tak boleh berkaseh lama.
Di-minta Tuhan Shukor-I-Rahmat,
Ke-atas muslimin serta muslimat.
Dengan berkat tujuh keramat,
Berkaseh sayang tetap selamat.

William Gwee Thian Hock
Singapore

MORE KUDOS

Congratulations on yet another Newsletter and having so many new members.

Regarding the reminiscences on boxing and Battling Key by Mrs Teresa Oei, Lee Hoon Leong is the father, not brother, of Dr Lee Choo Neo, and he is the grandfather of our Senior Minister.

As for Cheong Hock Chye, he was of course the eldest son of Cheong Koon Seng, the founder of the Chinese Swimming Club.

As a small boy I used to cut out from the newspapers the photographs of boxers and cars and keep them in rubber-shoe boxes. There was one Pelky, a Filipino, and one or two Filipinos in long johns whose names I cannot remember. I think they were in a heavier class than Tan Teng Kee, but he might have fought them nevertheless because he was a champion.

Lim Chin Hin
Singapore

We apologise for the typographical and editorial errors in the December issue, duly pointed out in these two contributions. We shall try and be more vigilant in the future — The Editor.

BOOKS

AMBER SANDS — A BOYHOOD MEMOIR

Author: Lee Kip Lee

Publisher: Federal Publications, 1995

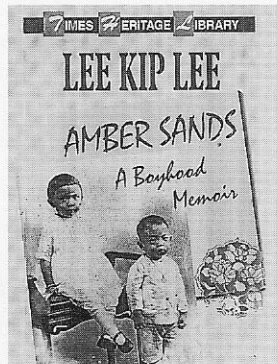
Sixth-generation Peranakan Lee Kip Lee's boyhood memoir takes us back to the Singapore of the 1920s, 1930s and 1940s. Lee's vivid and heartwarming memories of his growing-up years in a loving and closely-knit family provide the reader with fascinating insight into what life in a typical Baba household was like during the golden age of the Peranakans in the 1920s and 1930s.

Lee remembers well and writes well. Of his father's sartorial preferences, he remembers, "Pa had excellent taste and clothed himself as befitted his handsome figure. The more than twenty suits hanging in his wardrobe varied in style from single-breasted to double-breasted jackets," while "Ma, the epitome of the genteel Nyonya, brought us up with loving kindness. She taught us to shun extravagance and waste and drummed into our heads the value of thrift." Lee was then staying with his aunt at her home at Emerald Hill. When his father decided to phase Lee's return to his family home at Amber Road, he remembers the despair and despondency he felt "at being wrenched from the carefree life in the company of boys of my age to the isolation of Amber Road. I missed the hustle and bustle of Emerald Hill — people coming in and going out of the house, the cry of hawkers peddling their wares and the freedom to roam on foot and on my bicycle with my friends."

Lee also reminisces on his days at the ACS and Raffles College. Other old boys of the school will without doubt, share with deep affection, Lee's memories of teachers like T.W. Hinch, T.R. Doraisamy, C.B. Paul "otherwise known as Caesar because he was the Latin master", and Thio Chan Bee, whom he says, "brought God and religion into our lives."

Lee's concluding sections of the book which describe the end of the War are particularly poignant. "August 12, 1945 was a day that would forever remain in our memories. Pa was playing mahjong with three of my friends when Kip Lin suddenly burst into the room with the ecstatic news that the Japanese had surrendered! The war was over! ... The 5th of September was Liberation Day ... As the Japanese mustered at several locations in Jurong, Changi and Bedok, Singaporeans were cheered by the visible signs of their final departure. Syonan and all the unhappiness, fear and suffering it represented, was expressing its last day. For us, we revelled in the freedom we had gained."

Amber Sands — A Boyhood Memoir is part of the Times Heritage Library series, which aims to depict to younger readers what it was like to grow up in Singapore before the Second World War, and to live through the Japanese occupation up to the return of the British. Lee Kip Lee, through his reminiscences, with its easy prose, collection of old photographs and generous glossary of Peranakan and "local" words, more than succeeds in making this a wonderful presentation to posterity. *David Ong*



WHO'S WHO IN THE CHINESE COMMUNITY OF SINGAPORE (XINHUA LISHI RENWU LIECHUAN)

Chief Editor: Kua Bak Lim

Publisher: Singapore Federation of Chinese Clan Associations and EPB Publishers, 1995

The resurgence of interest in Singapore's heritage has happily extended to the personalities in the Chinese community who have contributed in one way or another to our history. This welcome, 300-page Chinese language publication lists over one thousand names, and includes many Peranakans, most notably those who have streets named after them. The research is based largely on Song Ong Siang's classic, as well as on clan and temple records. For such an ambitious project, it manages to be surprisingly thorough. Members interested to find out if their ancestors have been mentioned may contact this reviewer through the Association.

Peter Lee



ARTS CALENDAR

CHRISTIE'S SALE OF STRAITS CHINESE CERAMICS AND WORKS OF ART

31 MARCH 1996

Hyatt Regency Hotel, Stamford Room
Public Viewing: 27-29 March 1996

On sale will be 234 lots, including 158 lots of a fine and wide variety of ceramics. "We almost have all categories represented," says Christie's Christopher Ng. Most notably there will be a mustard-green *kamcheng* estimated at \$40,000-\$60,000 and a pale-blue one for \$11,000-\$14,000 (see photo). Other highlights are a *pintu pagar* (\$9,000-\$12,000) and a rare set of Malacca bridal costumes or *Baju Hock Chiew* (\$2,500-\$3,000).



THE WINDING ROAD BECKONS — A STORY OF THE HOKKIENS IN SINGAPORE

UNTIL 31 MAY 1996, National Museum

The Peranakans are paid tribute in this interesting exhibition on the Hokkiens, for their pioneering and philanthropic efforts. Also featured is a wonderful *meja semayang* set up by Association member Peter Wee.

REMPAH LEMAK

6 - 10 MAY 1996, Jubilee Hall

A Baba play by Felix Chia. Tickets at \$35 and \$25 obtainable at C.K. Tang, Park Mall and Jubilee Hall.

MONUMENTS OF A PIONEERING AGE

22 APRIL 1996, National Museum Theatre, 11.00 am

A public lecture by Andrew Tan of the National Heritage Board, architecturally reviewing the homes of the Old Establishment, such as Magenta Cottage and Eu Villa, with rare old photos and plans. Free. •

PROMOTIONS

Discounts for members, on presentation of membership cards, are available in the following shops and restaurants:

RESTAURANTS

Baba Inn & Lounge

103 Frankel Avenue
Singapore 458225
Tel: 4452404

Peranakan Inn & Lounge

210 East Coast Road
Singapore 428909
Tel: 4406195

10% discount to all members in these long-established restaurants run by Bob Seah, one of the pioneers of Peranakan restaurants.

Chocho's

180 Albert Street
#01-23 Albert Court
Singapore 189971
Tel: 3373283

10% discount to all members.

Chocho's Edwin Tay, an Association member, named the restaurant in honour of his great-grandmother (*chocho*).

Fairway Garden

300 Orchard Road
Eat's Food Court, #B2-01
The Promenade
Singapore 238861
3 Telok Kurau Road
Singapore 423757
Tel: 3486669

10% discount for food purchases above \$25. Fairway Garden, the best of healthy wholesome, home-style vegetarian food, available at The Promenade and Telok Kurau.

Guan Hoe Soon

214 Joo Chiat Road
Singapore 427482
Tel: 3442761

10% discount for their array of all-time Peranakan favourites. Guan Hoe Soon have been the caterers for the Association's annual dinners for many years.

Kagura Yakitori

360 Orchard Road
#02-09/10 International Building
Singapore 238869
Tel: 7380911

10% discount for members whenever they patronise this Japanese restaurant.

SPORTSWEAR

Canterbury of New Zealand

160 Orchard Road
#02-16 Orchard Point
Singapore 238842
Tel: 7329489

Discount of 15% for Canterbury of New Zealand's full range of authentic rugbywear, fashion jerseys and accessories. Also, a 10% discount for Kasco products, a complete line of top quality golf equipment and accessories.

Prosimmon Golf Centre

101 Thomson Road
#01-80 United Square
Singapore 307591
Tel: 2564863

Suppliers of one of Australia's top custom-made golf clubs. Now offering a 15% discount for a full set of customised clubs plus free gift, and free club testing and fitting.

PHOTOGRAPHY SERVICES

Image Presentation

Blk 1093 Lower Delta Road
#06-13 Tiong Bahru Industrial Estate
Singapore 169204
Tel: 2761778

10% discount for individual or family portraits. Please call to make an appointment. Image Presentation was the official photographer for the *Malam Bunga Peranakan*. They have their own laboratories and studio and provide a wide range of photography services.

BEAUTY THERAPY

Bella Donna

402 Orchard Road
#03-18 Delfi Orchard
Singapore 238876
Tel: 2350662

Producers of one of the finest aromatic essential oils for therapy, Bella Donna is offering a 30% discount for foot massage therapy in a relaxing environment, using these essential oils. Please call for an appointment.

**KEEP THIS DATE
FREE!**

**THE PERANAKAN
ASSOCIATION'S
96TH ANNUAL
GENERAL MEETING**

**SATURDAY
30TH MARCH 1996
2.30 PM SHARP**

**Bougainvillea Room
RELC Building
30 Orange Grove Road
Singapore 258352**

May Dinner Talk

The World of YOKE TUA

Traditional Family Herbal Prescriptions

Featuring two specialist speakers who will unravel the mysteries of Chinese herbal medicine and the Peranakans' use of it:

Mr Kenneth Cheo, writer and authority on Baba culture
Mr Richard Eu Jr, director of Eu Yan Sang Pte Ltd

Bougainvillea Room, RELC Building, 30 Orange Grove Road

Date: Wednesday, 8 May 1996, Time: 7.30 pm

Price: \$20 (members) \$25 (non-members)
including a Chinese dinner

Please contact Mrs Lim Geok Huay for reservations Tel: 2550704/2564863