

THE PERANAKAN

QUARTERLY NEWSLETTER OF THE PERANAKAN ASSOCIATION

APRIL - JUNE 1999

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Looking towards the New Millenium

The AGM on 27th March 1999

The Peranakan Association held its Annual General Meeting on 27 March, the last one in this millennium and is looking towards the new millennium, since it is also the Association's 100th anniversary. And President Lee Kip Lee had good news to report.

As you can see from the Annual Report, we have had a very successful year with the Association's sponsorship of the publication of the book, *Rumah Baba — Life in a Peranakan House*, with our first community service project, *The Rasa Peranakan Musicathon, Food & Craft Fair*, which raised \$69,000 for the Apex Harmony Lodge Building Fund, and with the formation of our Youth Group and the launching of our own website, President Lee said.

He thanked all those present for their attendance at the AGM, saying 'it is such a great pleasure to see all of you at this gathering as it also serves as an occasion for us to socialise and get to know our fellow members better especially at the tea reception after this meeting.'

The AGM dealt with its business smoothly, a clear reflection of members' satisfaction with the way matters are being run. Members were impressed with the Association's sound financial position, which President Lee said was greatly improved with a large donation from a friend of the Association made during last year's annual Dinner and Dance.

Following the new two-year term ruling, the present Committee elected last year will guide the Association for another year.

The only point debated was the issue of whether we should have our own club house, or a gathering place (as some prefer to call it), where members can interact and indulge in recreational activities.

The Committee said the question was whether we really needed such a facility. It would be expensive to set up and maintain and with no recurrent income, funding is a big constraint. Getting the right place at the right location would



Photos
courtesy
of Shia
Ailee



(top) Members at the AGM.

(above) The Committee, from left, Ann Chiang, Ruby R Ng-Ong, Yeo Seok Yan, Lee Kip Lee, Lim Geok Huay, David Ong, Peter Wee, Sally Chan, Alan Koh, Bebe Seet-Wong (absent: Isaac Chan and Peter Lee).

also be a problem. Furthermore, if it was under-utilised, it would be a big waste.

However, the Committee said it was not entirely rejecting the idea. If funds were available and the right location could be found at an affordable price, it would certainly look into it.

Anthony Oei

'THERE WAS A TAVERN IN THE TOWN...' as the song goes

Our first gathering of the year started with a gig at the Asia Pacific Breweries Tavern, not in town, but in Tuas. It was attended by about 80 persons. Keeping in mind that 'if you drink, don't drive', we travelled there in two coaches. The journey to Tuas was marked by quiet enjoyment of the setting sun, a contrast to the journey back.

Upon arrival, we were ushered into APB's auditorium for a screening of the process involved in making beer. Then came the sumptuous buffet dinner catered by Chilli Padi. I loved the lingering taste of the *pandan* rice, but missed the *lemak* prawns.

Our Association President, Mr Lee Kip Lee was unable to attend, but our two Vice-Presidents, Mr David Ong and Mr Peter Wee were there to welcome us.

The night was certainly a lively one, what with the orange-peeling contest, the beer-drinking contest won by the Youth group led by Mr Isaac Chan, and the 'make-up' contest, when the winner was he who had the most peanuts 'pinned' to his face. That man was Mr Richard Tan. The high-light event was the 'Flexing of Muscles' by 'Hercules', 'Samson', 'Clinton', 'Marcos' and 'Tyson'.

All too soon, the bell for the last order was rung. It was also the last dance, which, not surprisingly, was boisterous and energetic. And the journey back to United Square ended with us in high spirits, and with promises of 'same thing, same place, next year.'

Shia Ailee

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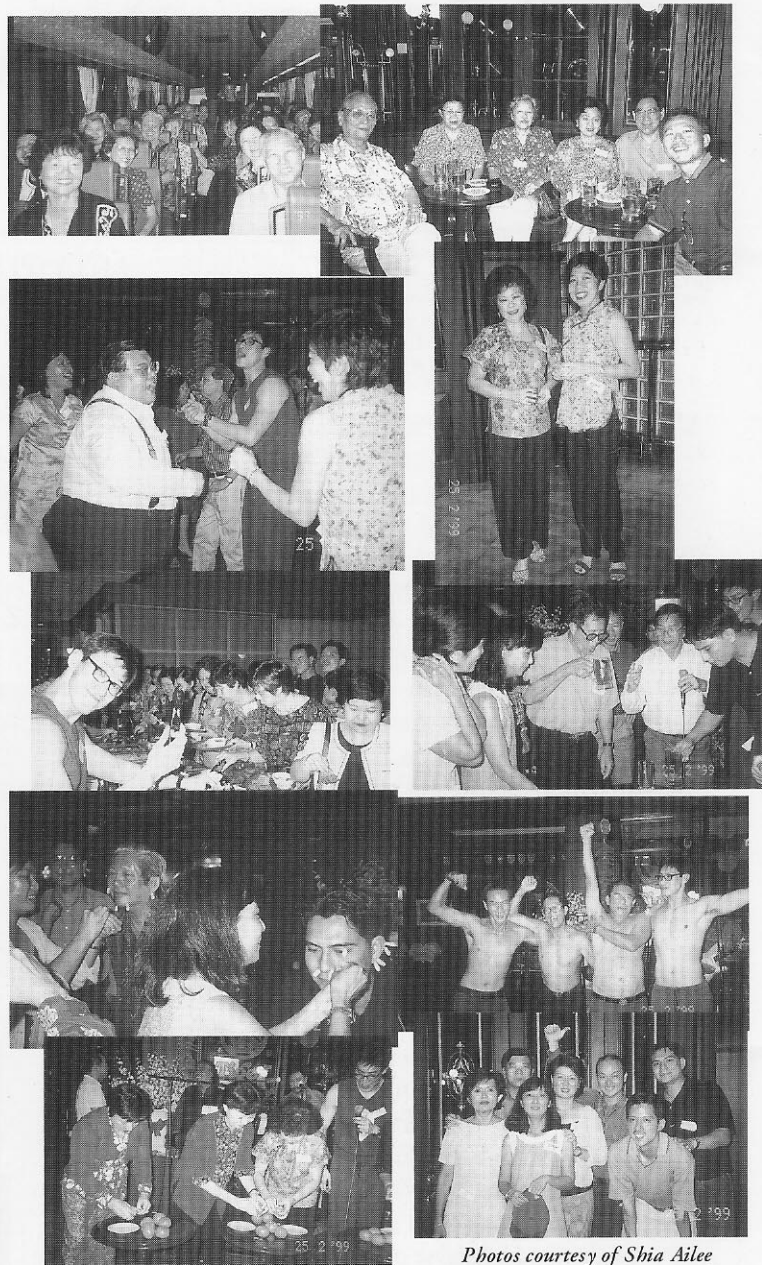
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Photos courtesy of Shia Ailee

OUR CHARITY OUTREACH

Cheque presentation from the Association to
Apex Harmony Lodge



Photos courtesy of Shia Ailee

30th January, 1999 was a memorable date for us. We, the organising committee of The Food and Craft Fair '98, together with our President, Mr. Lee Kip Lee, had been invited by the Apex Harmony Lodge to their annual Atsumari '99 Dinner held at the SIA Sports & Recreation Club. Member Mr. Philip Chia arranged for a mini bus to bring us to Changi

Point, and we arrived in good time. We were warmly welcomed by the Organising Chairman, Mr Choong Tet Sang and the National President of Apex Club of Singapore, Mr Peter Ng. Our ladies, dressed in bright *kebayas*, added colour to the otherwise solemn sea of greys and blacks.

The highlight of the evening, for us must surely be the presentation of the cheque for \$68,500 by our President to Dr Oon Chiew Seng, the chairman of the Apex Harmony Lodge Building Fund. This was the amount raised through the efforts of our organising committee, headed by Mrs Elizabeth Lee, and the generous support of members and friends. Later, we took part in one of the fun events - a beer-drinking contest using tablespoons! Fortunately for us, a lady from Penang won 'bottoms up', thus saving us from further torment. All too soon, we had to say goodbye and *jumpa lagi* to the Apex delegates, some of whom were from Malaysia, Indonesia, Philippines and Fiji.

Last but not least, Mrs Elizabeth Lee and the working committee would like to thank all who helped in one way or another, especially on the day of the fair. The committee appreciates the tremendous effort by everyone involved. You did our Association proud.

Shia Ailee



New perANAKAN members at Keppel Marina



The Scent of a Peranakan



The art of kueh tair

By Heather Ong

PERANAKAN

—The Youth Group—

A Good Start to 1999

The youth group kicked off the new year with activities that ranged from the traditional to the modern, from the cultured to the rugged. We have also embarked on a campaign to create awareness of the youth group. We hope to entice more young members to join us, as we work hand-in-hand with the elders to promote Peranakan culture.

In preparation for the Lunar New Year, the youth organised a hands-on session to learn the art of making Malacca *kueh-tair*. Following an age-old recipe, we mixed, kneaded, and pinched a batch of delicious pineapple tarts. It looked so easy when the experts created perfectly shaped kueh, however our fledgling efforts resulted in many lopsided, *tak sepekah nya kueh-tair*. We now appreciate each tart as we pop them into our mouths!

The bi-annual new-members get together saw an encouraging turnout of young people. We enjoyed great seafood, a wonderful sea-view and good company at the Keppel Marina. The evening ended with coffee and cakes at a café in town, and several new additions to our mailing list.

The month of March saw the Peranakan Youth Performers resuming practices under the watchful eyes of Baba Richard Tan & Richard Chia of Dance Circle Studios. We welcome the guys and girls who responded to our call for performers, and look forward to learning a syllabus of jazz, tap and traditional dances.

The Scent of a Peranakan was the title of a talk by Uncle Peter Wee and Uncle William Tan. The two gentlemen shared their vast knowledge with an eager audience, who learnt many interesting things about the Peranakan love affair with scents. We now know how to make bunga rampay, how to *asap-kan* our houses with *kemenyan*, *kayu cendana* and *stangee*. We also know the special ingredients that make a 'love potion', and how to complete the Nyonyas' toilette with traditional perfumes like 'Santalia' and 'Wild Patchouly'. The event, held in the cozy confines of Katong Antique House, ended with a tea spread of delicious homemade *kueh*. It was indeed a treat for all our senses.

In April, our sense of adventure prevailed, when we organised a day trip to Lazzarus Island. After a 20-minute journey by boat, we came to this beautiful island, which is still left in its natural state. We had an enjoyable time of sun, sand, surf, fun and games. It is amazing how simple food can taste so sedap when enjoyed at a picnic with friends. Some of us even opted to camp overnight on the island.

Our committee has plans for many exciting activities in the coming months. We always welcome new additions to our youth group, and there are many young members whom we have yet to meet. If you'd like to be kept informed of the youth group's activities, do drop us a line. Please contact Isaac at 731 4502 (o), or email, anakbaba@singnet.com.sg.

Chinese Peranakan Food and Symbolism in Malaysia

Extracts of a paper by Tan Chee Beng,
Department of Anthropology, The Chinese University of Hong Kong

First published in *The 5th Symposium on Chinese Dietary Culture*, Foundation of Chinese Dietary Culture, Taipei, 1998

This paper will use the example of the Baba and other Chinese communities in Malaysia to describe the change in Chinese food culture and discuss the change in Chinese food symbolism. The Baba are Malay-speaking Chinese originally descended from the earliest Chinese immigrants to Melaka. Despite cultural change, the Baba has remained Chinese as well as retained most 'traditional' Hokkien customs. Their symbolic world is Chinese. The study of Baba food culture and Chinese symbolism is therefore significant for understanding cultural continuity and cultural change as well as cultural form and symbolism.

On the one hand, the nyonya food has become very localised, having incorporated local ingredients and local styles of cooking. On the other hand, their symbolic world with regards to food is 'traditional' in the Chinese tradition. The paper will discuss how cultural forms are used and negotiated to express Chinese values and symbolism. In the symbolic context, food and its ritual use are language of symbolic expression. Overall, the paper aims to contribute the study of cultural continuity, transformation and identity. The Baba had lost their Chinese language but they have remained Chinese in identity which is expressed emphatically in symbolism.

Offerings for a New Ancestress

We shall describe the offerings and their significance for a domestic rite performed by one Mr Bong's family in Bukit Rambai on 28 July 1997. The rite is called *bikin dua tahun* or 'perform the second rite'. For the Baba, this is the last of a number of post-death rites. Mr Bong's mother passed away on the 24th day of the 6th Moon in 1995. Last year, on her first death anniversary, the family performed the *bikin satu tahun* or 'perform the first year rite'. For the Baba, this is the grandest of the post-death rites, when a Buddhist monk is invited to perform the ceremony, and a paper house as well as lots of paper goods and hell money are burnt for the deceased. The first year rite virtually marks the end of mourning, and so the last part of the rite involves the mourners removing their mourning markers (worn on the relevant shoulder part of dress) and changing into a colourful dress which has some red colour.

After the rite, the picture and statues of deities, which have been kept away during the mourning period, are reinstalled at their usual altar in the living room. In the case of Mr and Mrs Bong, as do most Baba nowadays, they decided not to *piara abu* (install ancestral altars) at home and so Mr Bong paid for his mother's tablet to be installed at the famous temple dedicated to Kuanyin in Melaka. The Baba refers to this temple, called Cheng Hoon Teng, as *kebun datuk* (literally, the deities' garden). The Baba generally observe a final

domestic post-death rite called *bikin dua tahun* (hereafter the second year rite). This is equivalent to what the Hokkien calls *choe sa ni* or 'perform the third year rite', which is also observed not on the exact third death anniversary but in effect two years after a death.

The second year rite is not so grand and it does not involve hiring any religious specialist. It is more like a death anniversary, but there are more offerings, and siblings including married sisters return to participate in the rite. In fact, early in the morning of 28 July 1997, which was the 24th day of the sixth moon, Mr Bong's family performed a simple death anniversary rite (*siki*) before performing the second year rite. Mr Bong's four sisters (the youngest was already 58 years old) came to his house from other parts of Melaka and Kuala Lumpur. Joined by Mr. Bong's elder brother's family next door, the Bong family was busy with activities (preparing food and sweets) two days before the worship, and there was an atmosphere of joyful reunion.

In the late afternoon on the eve of the second year rite, Mr Bong cleared a high table in the middle hall. On this temporary altar table facing the front of the house, he placed an incense pot filled with uncooked rice (as the incense pot is for temporary use only), a glass filled with water, and a small towel (*binpoh*) on top. He arranged four teacups in front of the temporary 'incense pot' and put a pot of tea on the table. A bamboo joss-stick holder containing new (unused) joss-sticks was placed at one corner of the altar table. Then Mr Bong lit some joss-sticks and went to the porch to pray to the God of Heaven, then to the domestic deities in the living room.

After offering joss-sticks to the deities, he went to the front of the house to 'invite' his mother to return for the second year rite. Having done this, he placed the remaining two joss-sticks in the incense pot on the temporary ancestral altar in the middle room. Then he poured tea. He opened the side door of the living room. This was to allow the mother's companions to enter as they, being not from the family, could not enter the living room from the front door because the deities' altar was there.

Before the worship began, Mr Bong had switched on the lights in the house, as is the custom when conducting a domestic worship. The ritual of inviting the deceased to return to be worshipped is called *chia abu* or 'invite the ancestors', and this system of worshipping ancestors by 'invitation' on the occasion of worship may be called the invitation system, in contrast to the system of installing a permanent altar or altars for regular domestic worship, which the Baba call *piara abu*. *Chia* is from the Hokkien word which means to invite while *abu* (literally 'ash' in Malay) is the Baba term for ancestors. *Piara* means 'to keep and look after' in Malay

(*pelihara*) and so *piara abu* refers to installing an ancestral tablet at home.

We are concerned with food and symbolism, and so we shall only describe this aspect of the rite. We have seen that on the temporary altar table, there is a temporary incense pot. Beside it is a glass of plain water. It is common for the Baba to have a glass of plain water to go along with food. There are two tea pots, one containing tea and the other containing Chinese rice wine. In front of the 'incense pot' are laid eight tea cups. There was also a small basin in which stood a glass filled with plain water, and there was a towel (*binpoh*) folded neatly on top of the glass. This is provided in a Baba ancestor worship. My Baba informants explain that this glass of water and the *binpoh* is for the ancestors to *cuci mulut* ('wash the mouth' i.e. wipe the mouth clean) while some say that it is for *cuci muka* ('wash the face') which serves the same purpose of cleansing before, during or after a meal.

Half-way through this 'second year worship', Mrs Bong reminded her husband that they had not yet offered cigarettes and betel leaf. Mr Bong then placed two saucers on the temporary altar tables, one containing three unlit cigarettes, while the other had a betel leaf (*daun sirih*), gambier (*gambir*), betel nuts, some lime (*kapur*), and a lit cigarette. Mr Bong's mother used to smoke cigarettes and chew betel leaves. In contrast to the other Chinese in Malaysia, the offering of betel leaves reflect Baba identity, as the non-Baba Chinese are not associated with chewing betel leaves, a habit associated with the non-Chinese indigenous people but also with the Baba and other more localised Chinese.

In front of the high altar table' were placed two square tables which served as offering tables, and they were lower than the altar table. The offerings were laid out neatly in rows. The Baba are always proud that they lay out their offerings neatly, unlike the non-Baba Chinese, who they claim, do not arrange their offerings neatly. This is an important Baba rhetoric to emphasise pride in their identity, both as Baba and as Chinese, and that they, rather than the mainstream Chinese, take worshipping more seriously.

We shall begin our description with the first table, that is, the table in front of the 'altar' table. We shall refer to the rows in relation to the position of the altar. Thus the first row on the first table is the row closest to the altar. The first row consisted of eight pairs of chopsticks, each of which was placed beside a saucer which held a spoon and a small wine cup.

Wine is offered to ancestors on special occasions. In their daily life, the Baba generally use fork and spoon or at times fingers to eat their meals. However, in the context of offerings, usually chopsticks rather than forks and spoons are arranged on the offering table. This practice of conforming to traditional Chinese cultural practice in the ritual context, although not reflecting their actual social practice, is also reflected in the practice of offering tea to deities and ancestors. In their daily life, few Babas drink Chinese tea.

In the second row, there were eight small bowls of rice. Although the focus of worship was Mr Bong's mother, it was believed that the mother might bring along some of her friends from the underworld, so there was a need to offer more than one share, hence the eight bowls of rice, eight pairs of chopsticks, eight cups of wine and eight cups of Chinese tea.

In Baba custom, before the post-death one-year rite is performed, the deceased is offered only one bowl of rice, and so only one pair of chopsticks is laid out. The belief is that a newly-dead person cannot bring along his or her underworld companions when invited to an offering. Only after the mourning period marked by the one year rite can a new ancestor bring along his or her underworld companions to attend the 'feast', hence more bowls of rice are offered. Generally, the number of bowls are four, eight or twelve. Six is avoided as it is half of twelve, the full number, hence symbolically not good. Thus eight is the number adopted by most people.

Offerings given to the dead and ancestors are always in even number, following the Yin principle. The Yang numbers are odd numbers. Thus the number of joss-sticks offered to deities are always one (in daily worship) or three or more (special days as the first or fifteenth of each Chinese month). The number of joss-sticks offered by each person to an ancestor is always in even number, usually two.

(The second part of this paper will be published in the next issue of the Newsletter)

Daun Kesom or no Daun Kesom? in the elusive Nasi Ulam

By Cynthia Wee-Hoefer

That was the question that struck us on the day of the Peranakan Food & Craft Fair at the Great World City last November.

Following the heels of notable Mrs Wee Kim Wee with her contribution of *nasi ulam* was this other MS Wee.

Resolute to the recipe of an octogenarian Madam Jane Wee, my *mak angkat*, my team of sister and cousins worked on our version of this laborious dish.

There we were frying the coconut, filleting the fried fish, wiping dry and slicing a multitude of *daun daun* (fragrant herbs), cutting long beans and cucumber, mixing the ingredients, packing them and generally feeling proud to uphold the preparation of a traditional cuisine.

When we arrived at the stall, we sold all our packages in less than 15 minutes — work that took us over three hours to create were snapped up with glee.

Then, an unexpected comment came up:

'Apa, tak ada daun kesom?' (What, no daun kesom?)

I gulped in surprise. Checked on 89-year-old Mummy Jane who steadfastly said 'No!' Asked around and was met with ambivalent answers. 'Yes!' 'I don't think so, my mother didn't have any, 'Don't remember!'

So, dear readers, I throw this motion to all respectable Peranakan kitchens and would like to hear more about this exotic and delectable *nasi ulam*.

(Readers, do please respond by sending your views to The Peranakan, Raffles City P.O. Box 1640, Singapore 911755 — The Editor)

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Peranakan Rendezvous

RENDEZVOUS - a French term which has come to mean 'meeting'; no, not of the conference kind, but something warmer, friendlier and perhaps suggesting romance.

Many of our 'senior' members will remember the restaurant of this name as a place where friends/families would treat themselves to a spread of mouthwatering, spicy Nasi Padang fare. Well, the restaurant is still to be found at Bras Basah Road, but it is now one of several food outlets housed in the spanking-new Hotel Rendezvous Singapore.

On the ground floor is *The Straits Cafe by the Park*. Our Association President, Mr Lee Kip Lee, was invited to officially cut the red ribbon at the launch of its Peranakan Buffet Lunch on 23 March 1999. Some PA committee members were also invited to sample the food, as the hotel was keen to get useful feedback on the authenticity of the fare. We were given a warm welcome by the hotel's officers — among others, the general manager, Mr Aik-Hong Tan, the F&B manager, Mr Steven Tang, and the F&B service manager, Mr Phil Kelley. Besides our group, some of the guests were well-known personalities such as Mr Howe Yoon Chong and Mr Norman Yip, the Chairman and the CEO respectively of Straits Trading Co., and Mr Michael Wong Pakshong and Mr Teo Cheng Guan, directors of OCBC.

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Photos courtesy of Shia Ailee

The hotel has specially engaged Mrs Tan Lee Leng, a consultant on Peranakan food, in order to present a wide variety of Peranakan favourites like *ayam buah keluak*, *babi pongteh*, *itek kiam chye* soup, *ikan pari*, *chap chye*, *sambal bendi*, *sambal timun*, *otak otak*, *kachang botol* salad, *pulot hitam*, *sago gula melaka* and assorted *kueh*. Will you be surprised if I tell you that comments flew thick and fast, with pronouncements being made at the first sip of *kua* and the first bite of food? Present, after all, were the discerning tastebuds of Peranakan-food lovers, and experts such as Mr Peter Wee and Mrs Elizabeth Lee, who not only know the desired taste but can produce it as well!

The general consensus was that not every dish scored A1. However, at the end of it all, the chef was more than happy to get first-hand culinary tips from our members. Last seen, this tall Chinese guy, complete with his high, white 'hat', was seen bent over in his chair, before Mrs Elizabeth Lee and the group, and scribbling enthusiastically on page upon page of his notepad.

You might want to check out the food for yourselves.

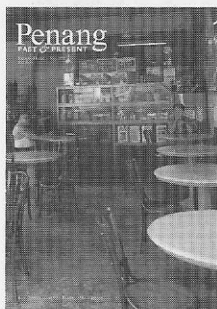
Peranakan Buffet Lunch, Monday to Friday, 12 - 2.30pm, \$17.90
+++ adult, \$8.95 +++ child

'Tunch' Buffet, Saturday, Sunday, Public Holidays, 12 - 4.30pm,
\$18.90 +++ adult, \$9.45 +++ child

Asian Heritage Buffet, Monday to Sunday, 6.30 - 10.30pm,
\$23.90 +++ adult, \$11.95 +++ child.

For further information or to make a reservation, tel. 335-1777

Maureen Lim



PENANG PAST & PRESENT

a Magazine published by the
State Museum Board, Penang

This delightful, quarterly magazine, with Dr Ooi Keat Gin as Editor-in-Chief and Josephine Choo as Managing Editor and Principal Writer, had its first issue in May 1998, in which Dr Ooi stated in his editorial that 'In order to pay tribute to the rich diversity of Penang's history, culture, society, politics, economy, environment as well as to celebrate the vibrant daily way of life of its multi-ethnic inhabitants living harmoniously together, a publication of a journal focussing and recording Penang's past and present is deemed long overdue. This is the concept of *Penang Past & Present*'.

In its first issue there is an excellent rear to front cover spread of a picture of the interior of a typical Malaysian

kopitiam with its white wash-basin attached to its white tiled-walls, round marbletop tables, wooden chairs and its cashier's counter displaying packets of cigarettes for sale.

There is also an article on the re-opening of the Penang State Museum in Farquhar Street which includes a feature on the Baba Nyonya Culture Exhibits, the central piece of which is the splendour of the wedding bed and the paraphernalia decorating the wedding chamber.

Much of the second issue is devoted to a detailed account of the village of Balik Pulau (meaning *return to the island*). On the front cover there is a vivid photograph of the bustling main street of Balik Pulau at dusk with the hills looming in the background, whilst, in contrast, the inside of the front cover shows a scene of a road in a rural area lined with coconut palms with a few Malay women walking cautiously at the side of the road as if they were avoiding the oncoming motor cycles behind them.

There have so far been three issues of this magazine, all of which are lavishly illustrated with splendid photographs of scenes from Penang life — of Penang hawker food, the village of Balik Pulau, the magnificent flowering trees of Penang and Penang Hill.

Copies may be obtained from the State Museum Board, Level 2, Dewan Sri Pinang, Light Street, 10200 Penang, at RM10.00 per copy plus RM2.00 for postage. Telephone and fax no. 04-2613144, e-mail, muzium@po.jaring.my.

Lee Kip Lee

NEW MEMBERS

We welcome aboard the following 22 new members whose addition increases our roll to 1257 members.

Ordinary Members

Mr Chan Wah Guan
Ms Ee Cheng Choo Lilian
Ms Fong See Meng
Mr Koh Thiam Chye Albert
Mr Lai Kok Ching Ronald
Mdm Lau Ah Oi Agnes
Mdm Lau Chong Ho Agatha
Mdm Lauw Kim Lian Maria
Mr Loh Lin Chong Michael
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Mr Ong Kin Tuan Richard
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Mdm Quek Seow Yean
Ms Sim Poh Choo Gina
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Mr Tan Chwee Kim
Mdm Tan Chye Hean Alice
Ms Tan Hock Neo Elizabeth
Mdm Tan Lian Eng Ida
Mdm Teo Angeline
Mr Teo Kim Swee Charlie
Mr Wee Cheong Hin David

NOTICEBOARD

WAYANG PERANAKAN AT SINGAPORE ARTS FESTIVAL 1999

The Gunong Sayang Association will stage a Peranakan play *JANJI PEROT* (Pre-Birth Pact) on 8th, 9th & 10th June 1999 at 8 pm. at the World Trade Centre Auditorium. Tickets at \$26, \$36 & \$46 are available from SISTIC - Tel.3485555.

THE RETURN OF EMILY OF EMERALD HILL

The 'Jewel' of Emerald Hill is back again!
If you have already encountered the charismatic Nyonya Emily, you will now have a chance to enjoy meeting her again when Malaysian Pearly Chua, as Emily, will narrate her heart-warming and touching story at the SPH Auditorium, 54 Waterloo Street at 8 pm on 15th, 16th and 18th to 23rd May 1999. Tickets at \$25 are available during office hours from SISTIC - Tel.3485555 - or from LK Lifelinks Tel. 4458062 or Pager 95999911. A discount of 10% will be given for purchases of 20 tickets or more.

SPECIAL OFFER KHOO JOO EE'S THE STRAITS CHINESE: A CULTURAL HISTORY

Members can obtain copies of this book at a reduced price of \$49.50 (original price \$95) from Select Books, 19 Tanglin Road, #03-15 Tanglin Shopping Centre, Singapore 247909 - Tel.7321515; email: selectbk@cyberway.com.sg

This book provides a detailed account of the development of the Straits Chinese social and material culture. The text is illustrated with many historical photographs and a very large selection of high quality colour plates of architecture, furniture, costumes, beadwork, textiles, embroidery, gold and silver jewellery, domestic objects and ceramics

Dr Khoo Joo Ee, a Straits Chinese from Penang, is the curator of the Asian Art Museum in Kuala Lumpur. She studied fine art and history of art in Malaysia, the Netherlands, England and the USA and obtained her doctorate from the University of London. She has focussed more than twenty years of scholarly research on the cultures of Southeast Asia, particularly the Straits Chinese, culminating in this first comprehensive publication on this subject.

JOIN THE CHOIR

We intend to form a choir for the year-end Dinner & Dance. If you are interested, please register with the Hon. Secretary at telephone no. 2550704 as soon as possible. Practises will begin in May.

CALENDAR OF EVENTS

Sunday 13th June
Retrospectively Kueh Chang
Boom Boom Room 6.30 - 11 pm

Saturday 17th July
Chongkak, Anyone?
Chilli Padi Restaurant, 3 - 5 pm

Rare Recipes CALLING ALL MEMBERS!

If you have any rare or unusual recipes to share, please send them in to The Peranakan Association, marked 'Rare Recipes' Please also include any interesting anecdotes or memories you may have about eating the particular dish. These recipes will be compiled for a potential publication.

The Peranakan Association
Raffles City PO Box 1640,
Singapore 911755
Telephone: 2550704 Fax:3536801

CHONGKAK, ANYONE?

Come with us on a nostalgic trip to rediscover traditional Peranakan games. Try your hand at *chongkak*, *kuti-kuti*, *chapteh* and more. All are welcome to join The Youth Group in this fun-filled afternoon of games & Nyonya teatime treats.

3 to 5 pm, Saturday 17 July 1999
Chilli Padi — the Nyonya family restaurant
6, Kim Tian Road

(5 minutes stroll from Tiong Bahru MRT station.

Parking available at Tiong Bahru Plaza)

\$12 (members), \$15 (guests)

Please call the Hon. Secretary to register. Tel. 2550704

Retrospectively, KUEH CHANG

What better way to celebrate the kueh chang festival than to start up with a Baba dinner buffet, games with prizes & then dancing the night away with Retro hits spun by the Happening DJ at Boom Boom Room. Be there or be *umpat sigi*!!

Sunday, 13th June 1999
6.30 to 11pm

Boom Boom Room

Member \$26, Non Member \$30

Please contact the Hon. Secretary for reservations
Tel. 2550704

RARE RECIPES PROMOTION

In connection with the above event, members are encouraged to submit their recipes for rare or unusual Baba dishes to the Hon. Secretary, latest by 16th May. Winners of selected recipes stand to win prizes!