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The 1887 Sivan Temple (*Kuil Baru*) (right), and decorative arch (left) at the entrance of the five-acre Chitty Village in Gajah Berang, outside Malacca town.  
*Source:* All photographs are from the author's collection.



A lavish homemade banana-leaf rice meal in honour of ancestors served during the Parchu ceremony. It has thirteen side-dishes, including fried and curried chicken, mutton, fish, prawns, vegetables, pineapple and salted egg.



Teaching rituals to the new generation; S.K. Pillay with his son (left) and daughter (right). In the foreground are two red candles, similar to those used by the Hokkien Chinese during prayers.



Traditional cakes, mostly of Peranakan Chinese and Malay origin, offered during Parchu.



The 1781 Sri Poyyatha Vinayagar Moorthi Temple (left, beige and blue) and the 1748 Kampung Kling mosque (right, white) have been harmonious neighbours on Goldsmith Street for over 200 years.



A young Chitty outside the Sri Poyyatha Temple (1781) prepares a brass pot to carry a milk offering (*pal kavadi*) to the village Mariamman Temple (1822) during May devotions to the Goddess Mariamman. This event, called “Meggamay” by the Chitty, has been celebrated for over 200 years.

A Chitty girl in traditional Indian clothes at home in the Chitty Village during the Meggammay celebrations. Notice the Peranakan Chinese wedding basket on the table and the wall display of Peranakan Indian jewellery and coins.



A group of Chinese women devotees leaving the Sri Poyyatha Temple (1781) in procession.



An old Chitty woman watches the Meggammay procession. She wears a Malay-style *sarong kebaya*, has Chinese features, but is a Hindu, as indicated by the *vibuti* (sacred ash) on her forehead. The white-washed wall behind her belongs to the 1748 Kampung Kling mosque, which is architecturally eclectic, having Indian, Chinese, Sumatran and European influences. It is located next to the 1781 Sri Poyyatha Temple.



A Chitty man braces himself for the *kavadi* spikes as he prepares for the Meggammay procession.

The chariot bearing the deity of the Goddess Mariamman leaves the 1781 Sri Poyyatha Vinayagar Moorthi Temple, and is seen here juxtaposed against the minaret of the neighbouring 1748 Kampung Kling Mosque.



The chariot bearing the deity of the Goddess Mariamman halts as a mark of respect to the deities of the 1645 Cheng Hoon Teng Temple, located just down the street from the 1781 Sri Poyyatha Vinayagar Moorthi Temple and the 1748 Kampung Kling Mosque.



A Chinese man in prayer as the chariot bearing the deity of the Goddess Mariamman passes by.



A Chinese man with coconut in hand awaits the chariot bearing the deity of the Goddess Mariamman. A Chitty boy watches.

An attentive elderly Chinese man minds the chariot bearing the deity of the Goddess Mariamman. People outside the community not only participate in prayers, but sometimes also assist in the organization of Peranakan Indian festivals.



Thousands, including non-Peranakan Indians, greet the chariot as it arrives in the Mariamman Temple (1822), in the Chitty Village.





A Chitty bridal party arrives. The bride's *kebaya labuh*, which is traditional Peranakan Indian wedding attire, reflects Malay-Indonesian influences.



The groom's relatives in traditional Peranakan Indian attire.



Decorated fishing boats during St Peter's Feast in 2009. Portuguese settlement residents were traditionally fishermen, and St Peter is considered their patron saint. In the background is the state-run Lisbon Hotel, built on reclaimed land.



Members of the Irmoes da igreja, in procession with St Peter's statue. In the background is the Portuguese Square, Dr Mahathir Mohamad's pet project.



A priest blessing a boat and a statue of St Peter, the patron saint of fishermen.



Mr Noel Felix singing a Portuguese song at the evening cultural show at St Peter's Feast at the Portuguese settlement.



A Portuguese traditional dance performed by girls from the settlement.



Home-made cakes for sale in the settlement. On the left is a Malay speciality, *ketupat palas*, glutinous rice cake wrapped in palm fronds. On the right, curry puffs, an Anglo-Indian influence.



Fishing boats next to the State-run Lisbon Hotel, which was built on reclaimed land at the settlement's seafront.



Former teacher Horace Sta Maria, 90: "Many (Portuguese Eurasian) fishermen just couldn't afford to keep their kids in school; they needed their help at home or with fishing."



Fisherman Napoleon Fernandez, 58, repairing his boat: “Even if some of us cannot afford to invest (in ASN), our relatives and friends can, and the community benefits.”



A view of the Straits of Malacca from the Portuguese Settlement.



Mr Koo Ong Jin, the head of the Peranakan Chinese in Kampung Tirok, Terengganu. He speaks fluent Malay and enjoys Malay food.

Mrs Wee Kwee Siew, 87, at the entrance of her Peranakan-style house in Kuala Terengganu. On the door is a *Lian* poster with words signifying luck or prosperity, a traditional practice still maintained by the Peranakan Chinese.

Her great-grandmother was from Kampung Tirok. It was then a drop-off point for Chinese immigrants and was larger than Kuala Terengganu.



Kampung Tirok villager Chia Ban Hock and wife (top, centre), with daughters and grandchildren at the entrance of their Malay-style wooden home. Note the *Lian* poster on the door. Peranakan Chinese still practise putting up the poster. It acts as a social boundary marker to distinguish Chinese houses in Malay-dominated neighbourhoods.



Another view of Chia Ban Hock's house.





Singapore-educated Mr Tan, 61, at Kampung Tirok during *cheng beng*, when villagers pay respects at the graves of ancestors. He wears a *semutar*, a head-dress made of batik sarong cloth common among Malay peasants in Terengganu and Kelantan.



Three generations — grandparent, parent and child — pay respects to their ancestors during *cheng beng* at Kampong Tirok. Many older folk are Malay-educated, while their grandchildren are Chinese-educated. The three generations communicated with each other in Malay during the ceremony.

A Chinese man enjoys a home-made rolled cigarette after *cheng beng* prayers. Called *rokok daun* (leaf cigarette), it is made from *nipah* leaves and is popular among rural Malays.



A Peranakan-type Chinese woman poses for a photograph after the *cheng beng* ceremonies at Kampung Tirok.



Dumplings (*chang*), cakes and fruits offered during *cheng beng*.



A Peranakan-type Chinese woman in *sarong kebaya* and *semutar* at *cheng beng* prayers.



Tan Eng Hong, a *kain songket* material trader, still operates at the refurbished shop-house of Syarikat Tan Eng Leong (above), which belonged to his “great-great-great grandfather”. It is located in the Chinatown area of Kuala Terengganu.



A beautifully preserved old Chinese heritage shop-house in Kuala Terengganu’s Chinatown.