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**INTRODUCTION** [Penang Peranakan Mansion](#) is Penang's way of introducing people to the historical Peranakan culture. A recreation of a typical rich 19th century Baba home, the elegantly restored museum is a testament to the Baba-Nyonya cultural revival and displays over 1,000 pieces of antiques and collectibles. Housed in one of Penang's heritage mansions, it is truly an ornate sight to behold. Built at the end of the 19th century, inside the Penang Peranakan Mansion you'll find an eclectic mix of English tiles, Scottish ironworks and continental European art and furniture as well as Chinese carved-wood panels. Besides the traditionally crafted memorabilia, antiques, and artefacts filling up the space be sure to check out the elaborate screen doors and mother-of-pearl furniture with beautiful carvings. A beautiful intermingling of different antiques and artefacts, the Penang Peranakan Mansion was once the residence and office of Kapitan Cina Chung Keng Kwee. Also known as the Hai Kee Chan (Sea of Remembrance Store), the mansion's previous owner was not a Baba, but he was a merchant, secret society leader and all-round community pillar. Fashioned in classic Straits Chinese style, after decades of neglect and decay, The Chinese courtyard house has been restored to its former glory. Free guided tours take place at 11:30 and 15:30 or you can call ahead. Also check out the exhibition on Nyonya customs. **HISTORY** [Hai Kee Chan](#), a name meaning "Sea Remembrance Hall", is one of the most beautiful historical mansions in George Town, Penang. [Hai Kee Chan](#), also known as [Chung Keng Kwee Mansion](#), and presently housing the [Pinang Peranakan Mansion](#), is one of the most ornate private homes in George Town. It is located at 29 Church Street, 10200 George Town. Built by one of the most illustrious personality in 19th century Malaya, the house has a long and colorful history. After decades of collecting dust, the mansion was bought by a property developer. With much passion and care, he rehabilitated the mansion, bringing back its former glory, and once again, opening it for all to appreciate. This is the story of the [Pinang Peranakan Mansion \(also known as the Baba Nyonya Museum and the Kapitan Chung Keng Kwee Museum\)](#), and the man who built it, the enormously wealthy Hakka triad leader who was also awarded

Mandarin 2nd Rank, the Kapitan China Chung Keng Kwee. According to the Chung family record, Chung Keng-kwee alias Ah Quee (picture left) was born of a peasant family in the village of Cheng Sheng (Zeng Cheng) of the Kwangtung (Guangdong) Province. His father, Chung Hsing-fah, had five sons and Ah Quee was the third. Forced by turbulence in China, Chung Hsing-fah migrated abroad, later followed by his second son, Chung Keng-seng. The fighting in Larut eventually spilled over into Penang in 1867. The street fighting that erupted in George Town, which was afterwards known as the Penang Riots of 1867, pit the secret societies led by Chung Keng Kwee of the Hakka-speaking Hai San society and Khoo Thean Teik of the Hokkien-speaking Tua Pek Kong Society, also called the Kean Teik Tong) against the Cantonese-speaking Ghee Hin Society. Chung Keng Kwee and Khoo Thean Teik were allied for both political and commercial benefits, controlling monopolies on the revenue generated by liquor, tobacco, opium and gambling, in addition to procuring and supplying coolies. In 1872, Lee Ah Khun was caught by Chung Keng Kwee on the charge of having adultery with Keng Kwee's niece. He sentenced the both of them to death by drowning. They were put into basket and thrown into a mining pond when they drew this this episode. His opponent of the Ghee Hin camp was Chin Ah Yam, later Kapitan Chin Ah Yam, attorney of Ho Ghi-siu (the de-facto leader of Ghee Hin who always kept in the background). When Raja Abdullah grabbed the throne to become Sultan of Perak, it destabilised the status quo over mining rights. Different factions were soon waging wars in Lower and Upper Perak, resulting in what was known as Perang Larut, or Wars of Larut, involving forty thousand Chinese miners. The fighting only came to a halt with the intervention of the British, who invited the factions to a peace talk in Pangkor Island, which yielded the Pangkor Engagement (Perjanjian Pangkor). Ah Quee and Ah Yam were the main signatories to the "Engagement" entered into aboard the H.M.S. Pluto at Pangkor Island by twenty-six Headmen of the Chinese Secret Societies on 20th January, 1874. On the same day, the Treaty of Pangkor was signed by the Malay chiefs under which Raja Muda Abdullah was recognised as Sultan of Perak. As the Mantri of Larut, an unstable ally of Ah Quee, was not in the good books of Sultan Raja Muda Abdullah, cause of lost. With the dispute over the Perak throne was settled, Sultan Raja Abdullah grudgingly accepted a British Resident in Perak. The British bestowed on both Chung Keng Kwee and Chen Ya Yen the title of Kapitan China, or leader of the Chinese Community. And finally, the town of Larut was renamed Taiping, which means "the Great Peace." It was also the name given to Chung Keng Kwee's fourth son, Chung Thye Pin, who was born around that time. Three days afterwards, Ah Quee and Ah Yam were both appointed members of the Pacification Commission headed by Captain S. Dunlop and Messrs. Frank Swettenham and W. A. Pickering, one of whose terms of reference was to arrange for an amicable settlement of the Larut. Kapitan Ah Quee, now a man of position and opulence, occasionally visited his home village in China, and, in commemoration of the birthday of his mother, Madam Lai, founded and endowed a big scholarship fund for poor Chinese scholars preparing themselves for the time-honoured civil service examinations.

DAILYLIFE One of the important in daily life is language so The language of the Peranakans, Baba Malay Bahasa Melayu Baba, is a creole dialect of the Malay language (Bahasa Melayu), which contains many Hokkien words. It is a dying language, and its contemporary use is mainly limited to members of the older generation. Penang Peranakans have a variant of the Hokkien dialect known locally as Penang Hokkien. Whereas in Kelantan, the Peranakans are known to not only speak a Hokkien version of their own but also Kelantanese Malay dialect and Thai language too.[12] English has now replaced this as the main language spoken amongst the younger generation. In Indonesia, young Peranakans can still speak this creole language, although its use is limited to informal occasions. Young Peranakans especially have lost much of their traditional language, so there is normally a difference in vocabulary between the older and younger generations.

CULTURE The Peranakan retained most of their ethnic and the religious origins such as ancestor worship, but assimilated the language and culture of the Malays. The Nyonya's clothing, Baju Panjang Long Dress was adapted from the native Malay's Baju Kurung. It is worn with a batik sarong batik wrap-around skirt and 3 kerosang brooches. Peranakan beaded slippers called Kasot Manek were a hand-made with much skill and patience: strung, beaded and sewn onto canvas with a tiny faceted glass cut beads known as Manek Potong from Bohemia present-day Czech Republic. Traditional kasot manek design often have European floral subjects, with colors influenced by Peranakan porcelain and batik sarongs. They were made into flats or bedroom slippers. But from the 1930s, modern shapes became popular and heels were gradually added. In Indonesia, the Peranakans develop their own kebaya, most notably kebaya encim, derived from the name

encim or enci to refer to a married Chinese woman. Kebaya encim was commonly wore by Chinese ladies in Javan coastal cities with significant Chinese settlements, such as Semarang, Lasem, Tuban, Surabaya, Pekalongan and Cirebon. It marked differently from Javanese kebaya with its smaller and finer embroidery, lighter fabrics and more vibrant colors. They also developed their own batik patterns, which incorporate symbols from China. The kebaya encim fit well with vibrant-colored kain batik pesisiran Javan coastal batik, which incorporated symbols and motives from China; such as dragon, phoenix, peony and lotus. For the Baba they will wear baju lokchuan which is the Chinese men full costume but the younger generation they will wear just the top of it which is the long sleeved silk jacket with Chinese collar or the batik shirt. . MUSIC The Babas and Nyonyas are well known for their involment in two forms of music, notably the Dondang Sayang and Keroncong Dondang Sayang. The Dondang Sayang or Love Ballad is a traditional Malay form of entertainment where Baba and Nyonya singers exchange extemporaneous Malay Pantun (poetry), in a lighthearted and sometimes humorous style. It is usually the danced by guests at functions such as weddings, parties, etc. Someone would begin a romantic theme which was carried on by others, each taking the floor in turn, dancing in slow gyrations as they sang. It required quick wit and repartee and often gave rise to laughter and applause when a particularly clever phrase was sung. The singers are normally accompanied by a violin, two Malay rebana (drums), and a tetawak (gong). These instruments are often supplemented by other available instruments, most notably accordions, flutes, or an additional violin. KERONCONG The Keroncong is yet another popular form of music indulged by the Peranakans. It is the name of a ukulele-type instrument and an Indonesian musical style that typically makes use of the "chrong-chrong-chrong" sound that comes from this instrument. The band or combo or ensemble known as a keronchong orchestra consists of a flute, a violin, a melody guitar, a cello in pizzicato style, string bass also in pizzicato, and a female or male singer. FOOD In the beginning Malay influence a unique "Nyonya" cuisine has developed using typical Malay spices. For examples are Chicken Kapitan, a dry chicken curry, and Inchi Kabin, a Nyonya version of fried chicken. Pindang bandeng is a common fish soup served in Indonesia during the Chinese New Year and so is a white round mooncake from Tangerang which is normally used during the Autumn Festival. Swikee Purwodadi is a Peranakan dish from Purwodadi, it is a frog soup dish. Nyonya Laksa is a very popular dish in Singapore and Malacca, Malaysia while another variant called Asam Laksa is famous in Penang, Malaysia. Pongteh is also another popular and savoury dish of the Peranakan community. The main ingredient is onion, black mushroom optional, chicken at times pork is used instead of chicken, hence it's called Babi Pongteh and fermented bean sauce. The Malaccan Nyonyas are well known for this dish. Other dishes from the Peranakans in Kelantan includes Telur Kesum, Ayam Kerabu and Khau Jam are influenced by Chinese, Malay and Thai cuisine. Besides that, Peranakans are also well known for a wide variety of traditional cakes kueh or kue such as Lepak Kacang, Ang Ku Kue a black variant is called Kueh Ku Hitam, Kueh Tae / Nastar, Nyonya Bak Chang, Apom Balik Peranakan's version closely resembles Indonesian's Serabi), Kueh Bakol, Tapae, Kueh Kochi, Kueh Bongkong, Rempah Udang, Pulot Enti, Kueh Gulong/Semprong (another variant is Kueh Kapit), Kueh Bolu, Galeng Galoh (also known as Seri Muka), Kueh Bangket and many more. Traditional kueh (or kue) are sometimes made in conjunction with festivals that the Peranakans celebrate. For example, Kueh Genggang also commonly known as Kueh Lapis, is a type of multi layered cake, most often eaten during Chinese New Year to symbolize a ladder of continued prosperity.

CONCLUSION Based the information and visit peranakan mansion I have learn a lot about a real cultural that been people lifestsyle last time

REFERENCES Web<http://en.wikipedia.org/wiki/Peranakan>,  
[http://en.wikipedia.org/wiki/Dondang\\_Sayang](http://en.wikipedia.org/wiki/Dondang_Sayang) <http://www.pinangperanakanmansion.com.my/> [www.penang-traveltips.com](http://www.penang-traveltips.com)

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