Communities of Singapore Part 1

A CATALOGUE OF ORAL HISTORY INTERVIEWS



ORAL HISTORY DEPARTMENT SINGAPORE

COMMUNITIES OF SINGAPORE

A CATALOGUE OF ORAL HISTORY INTERVIEWS

PART 1 :
ARMENIANS, EURASIANS,
JEWS, PERANAKANS, VIETNAMESE

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ORAL HISTORY DEPARTMENT
SINGAPORE
1989

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FOREWORD

After its initial ventures on the pioneers and modern politics of Singapore, and the Japanese Occupation, the Oral History Department (OHD) turned its attention to the oral documentation of Singapore's wider social and cultural history. This history is a rich and fascinating blending of our diverse ethnic communities' inner concerns as well as their interactive contributions to our social development.

The Communities of Singapore project has been in progress for nearly six years. In that period, the OHD has actively sought out and interviewed members of various communities (especially the minority groups) to capture their recollections before these are lost through the dimming of memories and the decease of senior citizens who have played important roles in shaping our society, economy and polity.

This catalogue – which is only the first instalment of those on the Communities project – comprises synopses of 45 interviews with Eurasians, Jews, Armenians and Peranakans who were or are resident in Singapore. They represent a sample of a cross-section of our polyethnic historical experience, but we trust that they will illuminate the path to further research and study.

We in the OHD and its Advisory Committee are very grateful to all those who participated in the interviews and supported this project in other ways. We are also gratified by the fruitful usage of, and favourable response to, our earlier catalogues on *The Pioneers of Singapore* and *The Japanese Occupation of Singapore*, and we hope that this catalogue will serve its purpose and meet a similar response.

ASSOCIATE PROFESSOR ERNEST CHEW
CHAIRMAN
ORAL HISTORY ADVISORY COMMITTEE

PREFACE

The social and cultural history of Singapore is a field which is relatively undocumented. As Singapore was formerly a British colony, the English traditions of record-keeping and historiography have been largely followed – recording and writing about the perceptions and experiences of key personalities, and the narration of major historical events and processes. Less attention was paid to social and cultural history, the everyday experiences and social processes on the ground, which complement the description and analysis of main events and prominent personalities. The oral history methodology fulfils a need in partially redressing this neglect of social history as it is possible to document a range of experiences and perceptions across a broad spectrum of people.

There is an urgency to document social history as social change and the impact of urbanisation and industrialisation is rapidly transforming Singapore, a cosmopolitan country where different ethnic communities co-exist. Moreover the residual memories of our different communities' collective experiences and the cultural traditions and values which go along with them cannot be expected to last much longer once the senior citizens pass on. The different communities have also made important economic contributions to Singapore.

On these grounds an oral history project on Singapore's communities was seen to be able to achieve several aims: to document the social history of our communities, record social and cultural change, and document the communities' economic contributions. This project began as a series of mini-projects on the 'Communities of Singapore', and was first launched in 1983.

It covers the Malay, Indian, Chinese and minority communities such as the Eurasians, Jews and Armenians. The initial approach was autobiographical and topical, covering personal life-history, background and circumstances leading to migration to Singapore, early life experiences in Singapore, family life, work experience, customs, traditions, religious practices, the role of institutions and organisations, social relations, identity, multi-racialism and nation-building.

A review of the project was undertaken in 1985. It was felt that the project should be more topical and less autobiographical. Hence, the autobiographical coverage for the project was considerably reduced, and narrowed to migration, early life experiences in Singapore, family life, customs, traditions and religious practices. The topical subjects on social relations, institutions, organisations, identity, multi-racialism and nation-building were retained.

As the project entailed coverage of a diversity of communities and sub-groups, it was divided into four distinct phases: Part I, the minority communities like the Eurasians, Jews, Armenians and a Chinese sub-group, the Peranakans (Straits Chinese); Part II, the Indians, groups with origins in the Indian sub-continent; and Part III, the Malays, with their diverse roots in the Malay archipelago; and Part IV, the Chinese. This catalogue, Communities of Singapore, Part I, covers 45 interviews (619 $^{1}/_{2}$ hour-tapes of interviews) with Eurasians, Jews, Armenians and Peranakans.

Interviewees were contacted through media publicity, by writing to organisations and clubs, and through personal recommendations. The interviewees were generally aged 60 years and above. While many of the interviewees were born overseas, the others were locally born, and some came from families with long connections to Singapore. We have tried to get interviewees from as many backgrounds as possible so as to reflect the composite experiences and

memories of the respective communities. While most contacts have been helpful, others declined to be interviewed. Inevitably, there are gaps in the project. For example, we want to document the role of the Straits Chinese British Association (now Peranakan Association), a premier institution for the Peranakans, but it was difficult to persuade the principal figures involved to be interviewed.

However, the gaps notwithstanding, the interviews conducted for this project have created a source of primary information. One feature of the interviews is the social and cultural contexts against which the personal experiences can be placed. The oral information informs us about the origins of the various communities in Singapore, how these groups have evolved here over time, their customs, traditions, religious practices, contributions to Singapore, identity, and how they have coped with social and political change.

In this project, many people have given their assistance. We would like to thank Associate Professor Ernest Chew and members of the Oral History Advisory Committee for their guidance and advice, Mrs Lily Tan, Director, and Mr Pitt Kuan Wah, Archives Officer of the National Archives (the Department functioned as part of the National Archives until August 1985). Many individuals helped with providing contacts and other assistance, and we would like to thank in particular, Mr Mackie Martin, Mr Albert Lelah, Mrs Zena Tessensohn, Mr Ronald Milne, Mr Gwee Thian Hock, Mr Peter Wee, Mr Kenneth Cheo and Mr William Tan. Last but not least, we would like to thank all our interviewees who kindly and voluntarily gave their time for the interviews. This catalogue was prepared by Mrs Lam Bee Goh, Head of the Documentation Unit, with the assistance of Mrs Yap-Wong Hwai Fey.

DANIEL CHEW
PROJECT CO-ORDINATOR
ORAL HISTORY DEPARTMENT

INTRODUCTION

Catalogue entries

The interviews in this catalogue are arranged in alphabetical order by communities and within each community in alphabetical order by the interviewee's name.

A standard form of headings has been used for each entry. The explanation of each heading is as follows:

1 Name: interviewee's surname followed by given names.

2 Reference number: this number has three parts. The first part is an alphabet representing access code (A for unrestricted and B for restricted), the second part is a 6-digit accession number and the third part (preceded by a stroke) represents the number of reels in the recorded interview.

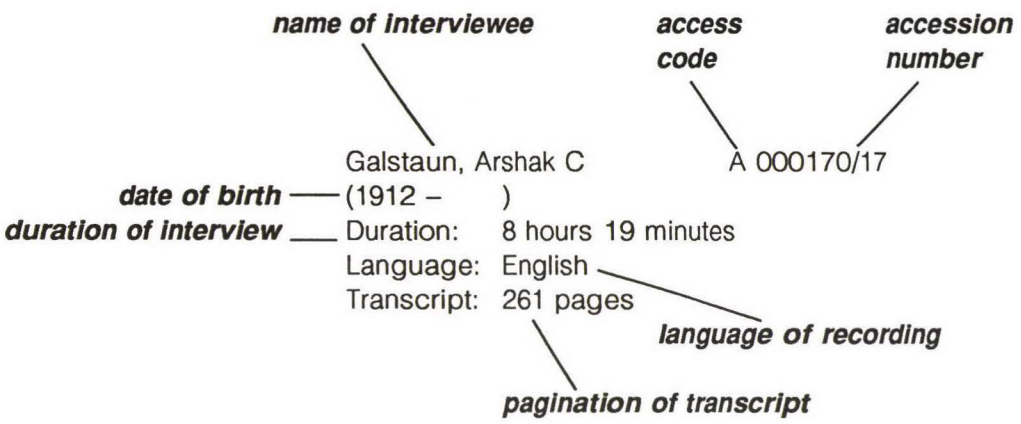
3 Date: reference to date of birth and death of interviewee.

4 Duration: each reel is usually 30 minutes long except for the last reel which is usually shorter.

5 Language: reference to the language used during the recording.

6 Transcript: full transcription is available for some of the interviews only. Where transcripts are available, the number of pages in the transcipt is quoted. Indication is also given where no transcript exists.

Sample entry



Synopsis

Following each entry is a summary which gives briefly the content in each reel of recording. In our practice the synopsis of each reel is limited to a maximum of 60 words and it reflects the order of information which is recorded on the tape.

Index

Headings in the index list the main subjects covered in the interviews.

LAM BEE GOH (MRS)
HEAD, DOCUMENTATION UNIT
ORAL HISTORY DEPARTMENT

CONTENTS

Page

Foreword i

Preface ii

Introduction iv

Contents vi

Armenians

Galstaun, Arshak C 1

Helps, Sidney Martin 2

Martin, Mackie 5

Eurasians

Aeria, Terence Oswald 9

Barth, Ronald Hubert 10

Bennett, Charles William 13

Bennett, Charles William (Mrs) 14

Chopard, Joseph Henry 17

D'Cotta, Christopher 19

De Souza, Jocelyn Simon 20

Duckworth, Leonard Albert 22

Hale, Trevalyan 22

Kennedy, George 25

Martin, Mabel 29

Martinus, William 30

Milne, Ronald 31

Norris, Noel Evelyn 36

Pereira, Noel Arthur 37

Schoon, Roland 38

Taylor, Grace 40

Tessensohn, Zena 42

Jews

Ballas, Jacob 43

Grimberg, Joseph 43

Isaacs, Felice 44

Isaacs, Frederick Jacob 47

Page

Khafi, Savi 48
Lelah, Albert 48

Peranakans

Chan, Florence 51
Chan Keong Poh 52
Cheo, Kenneth 53
Chong Kow Thye 54
Chua, Mary 57
Chua, Matthew 58
Ee Peng Liang (Dr) 59
Gan Hock Hye 60
Gwee Thian Hock 61
Lee Liang Hye 64
Lim Chin Hin 67
Ong Cheng Hoe 68
Tan, K S 71
Tan, William 72
Tan Yu Sin 72
Teo Seng Bee 73

Vietnamese

Nguyen Ngoc Vy 75
Nguyen Van Phu 76

Index 77

Appendix I Project Papers 104

ARMENIANS

Galstaun, Arshak C **A 000170/17**

(1912 –)
Duration: 8 hours 19 minutes
Language: English
Transcript: 261 pages

Reel 01 Family background. Description of village. History of Armenian religion. How Armenians came to Armenia. Started own language. Effects of politics on religion. Reasons for Armenians being a migrant community for centuries. First priority build church. Armenian chapel first established in Singapore in 1821. Armenian church built in 1935. Dominant Armenian community in India. Religious practices. History of their language.
Reel 02 Further elaboration on Armenian language. He left Persia for Calcutta for purpose of study. Description of journey. Travelled with relatives. His feelings on first arrival. Studied in Armenian College. Subjects taught. Games he played. School discipline. School hours. Church within community. Opportunities for earning some pocket money in school.
Reel 03 Further studies in St Xavier's College and David Hare Training College. Became secretary in Sports Club and then teaching in Armenian College. Did not like teaching. Joined Edgar Brothers Ltd. Came to Singapore in 1937 by passenger boat. No previous knowledge of Singapore. His first impression on arrival. His impression of Adelphi Hotel and YMCA. Nature of his job in Edgar Brothers.
Reel 04 Importance of studying English in early days. Education of Armenian girls. How he met his wife. Edgar Brothers business in textile, wheat flour, skins and hides. Also export canned pineapples; import over-issued newspapers and magazines. Ownership of Edgar Brothers. Salary of executives at that time. His job function. A typical working day. Cost of transport and food.
Reel 05 Other shops and offices in Alkaff Arcade. Business rivals of Edgar Brothers. No mixing with other boarders in his boarding house. Banks available then. His recreational and social activities. Armenian food. A typical social evening in Armenian home. Education of Armenian children in Singapore. Cinemas and hotels in those days.
Reel 06 Cost of boarding. Armenian community. Armenian church in Hill Street. Surrounding properties also belonged to Armenians. Services in Armenian church. No resident priest since post-war. Community services rendered by church. Armenian churches in India. Prominent Armenian in Hong Kong – Sir Paul Chater; in Singapore – Arathoon, Hacobian, Martin and Seth families. Present administration of Armenian church. Reasons for large Armenian community in Australia.
Reel 07 His involvement in Calcutta Volunteer Corps. Given simple weapon training. Involved in Singapore Volunteer Corps just before war. Joined B-Company of Singapore Volunteer Corps. His reaction to air-raids. Duties of Air-raid Precaution. How he knew of British surrender. First encounter with Japanese soldiers. March to Changi. His reaction to news of British surrender. What he discarded during march to Changi.
Reel 08 His impression upon arrival Changi Military Camp. Description of his barrack. How he passed time. Camp duties; how duties were allocated. Little communication with the outside. Type of work he did during internment. Daily routine. Shortage of food. Medical facilities. Common causes of sickness. How POWs were duped into volunteering for work at Burma-Siam Railway.
Reel 09 Contact with Japanese guards. What he knew of Sikh guards. Type of food served in camp. Availability of food on black market. Cigarette rations. News from outside camp; secret radio. Religious services. His impression of Sir William Goode. Type of work he did outside camp.
Reel 10 Pre-war Armenian Company, Stevens Paul & Co. Removing tombstones of Armenians from Armenian cemetery to Armenian church. Armenian church before the war. Poem he wrote in remembrance of his boss' son, who died while working at Burma-Siam

Railway. His experience of life in internment. Played bridge, learned Russian and Dutch to pass time. Library in camp. Also worked in vegetable garden.

Reel 11 Witnessed American bomber flying over camp. Work assignment at Changi Airfield. Location of airstrip. Work routine. Number of POWs involved in building airstrip. Description of cell. Japanese attitude towards the sick. Medical facilities in camp. Morale of POWs. Work party at Woodland Tunnels. Size of party. How POWs were chosen to work. Conditions in work camp.

Reel 12 How POWs built roads. Deterioration of food supply towards end of Japanese Occupation. Supervision of Woodland Camp. How Woodland tunnels were built; their intended usage. Selarang incident. Conditions in Selarang Barracks. How they knew of Japanese surrender. Arrival of paratroopers and later Lord Mountbatten.

Reel 13 Attitude of Japanese to POWs just before surrender. Camp commander learnt of news from secret radio. How news spread. Events after British paratroopers landing. Given choice of place for demobilisation. His feelings at that time. Atmosphere in camp on day of departure for London. Reception on arrival at Liverpool. Reasons for opting for London. Conditions on board ship.

Reel 14 Further elaboration of reception on arrival at Liverpool. Life after demobilisation. Edgar Brothers re-started in Singapore. He came back to his job. His return journey to Singapore. Rehabilitation of business. Later joined Marshall Brothers. Products traded. Left Marshall for Arathoon & Sons. Reasons for leaving later to join E Ott & Company, agent for Philip Morris cigarette.

Reel 15 Nature of their business. He introduced more items for trading. Changes in business pattern after the war. His views on reasons for post-war changes. Circumstances leading to him setting-up own company. Later opened office in Sydney. His business in Australia. Now sold off business; intending to retire to Australia. How he met his wife in Calcutta.

Reel 16 Trend of emigration of Singapore Armenians after the war. Reasons for it. Decline of Armenian community in India. Present situation of Armenian community in Iran. Armenian community in Australia. Preservation of Armenian heritage and culture. Building of churches. Less culture being retained by younger generation. His views on learning language to retain culture.

Reel 17 International organisations, Armenian General Benevolent Union and Gulbenkian Foundation help to maintain Armenian culture. Each country also has own ways of preservation. Business and profession where Armenian had excelled. Armenians had large families before. His views on future of Armenian community and church in Singapore.

Helps, Sidney Martin **A 000289/07**

(1928 –)
Duration : 3 hours 24 minutes
Language : English
Transcript: 132 pages

Reel 01 Father's background. Reasons for father to go to Iran. Married Armenian girl. Armenian community in Iran. Neighbourhood he gew up in. Description of his house. His primary education. Recreational activities. Description of Armenian church service. Relationship with his school teachers. Private schooling for secondary school education.

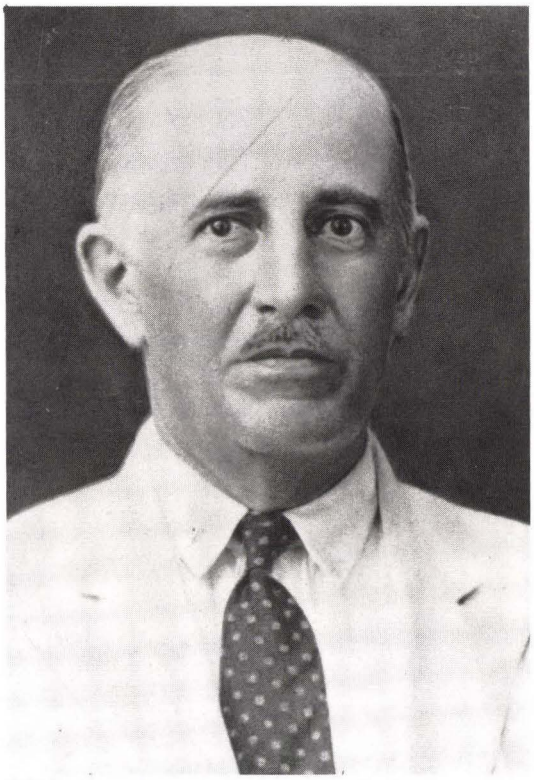
Reel 02 Subjects studied. Attended School of Oriental and African Studies on return to England. Then joined national service; sent to School of Military Intelligence. Posted to Egypt. Nature of work. On completion of national service, worked in insurance company. Posted to Middle East for a period. Preferred overseas posting. His salary then. A typical working day. Relationship with colleagues.



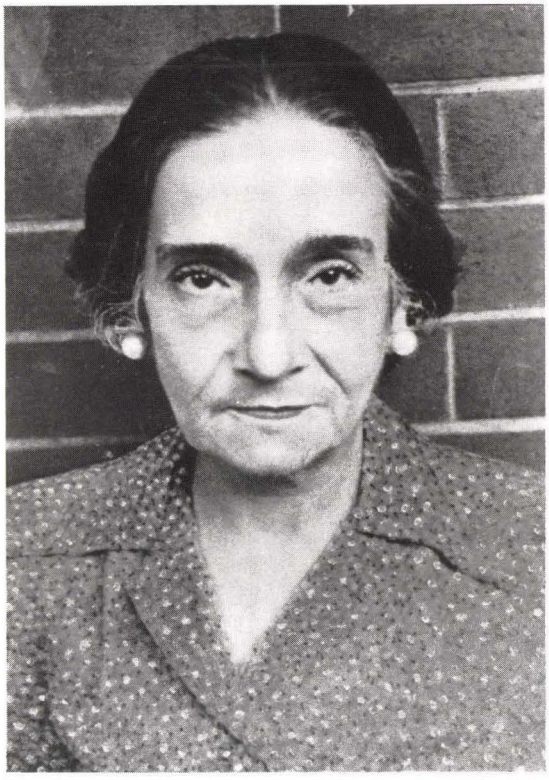
Mr Mackie Martin, born in 1908, as a young man.



Portrait of an Armenian lady taken in 1924.



Mr Zachariah Martin (1875-1933), father of Mr Mackie Martin. Like most Armenians of his time, Mr Zachariah Martin was a trader who became a broker in sugar, spices and tea in Java. Before that, he used to run a boarding house in River Valley Road.



Mr Mackie Martin's mother, Mrs Maggie Martin nee Charter, born in Singapore in 1885, and died in 1946.



Mr Mackie Martin's maternal grandparents, Anna and Lazarus Chater. Mr Lazarus Chater was among the first few persons to operate a pineapple factory in Singapore factory in the latter part of the 19th century.

Reel 03 How he learned underwriting business. Posting to Baghdad. Recreational and social activities. Business dealing mainly with Arabs. Nature of his job on return to London in 1960-61. Re-posted out in India. Differences between Indian and Singapore business. His relationship with Armenian community in Calcutta. Class distinction even in Armenian community. Returned to England after nationalisation of insurance in India.
Reel 04 When and why he was sent to Singapore. Development of insurance business. Reasons for London Guarantee's success.
Reel 05 His salary and fringe benefits. Comparing staff structure in 1976 to 1983. Training of insurance staff. His involvement in formation of Singapore Insurance Training Centre. Setting up education fund to encourage study. His idea of publishing insurance journal. His association with Singapore Armenian community. His plans for restoration of Armenian Church and making it a regional church in Far East.
Reel 06 His involvement in International Insurance Seminar in 1976 in which he was nominated Governor. Present organisational structure of his company. Performance of company. Market potential. His plans for investment portfolio in Singapore instead of sending reserves back to London. Factors for company's success. Further elaboration on his idea of making Armenian Church into a regional church.
Reel 07 His contacts with overseas Armenian communities. Spiritual role of Armenian Church in Singapore. Armenian baptism ceremony. Role of godfather in child's upbringing and welfare. Church finances came from income derived from donations given by wealthy Armenians after their death. His views on future of Armenian community and church.

Martin, Mackie **A 000291/19**
(1908 –)
Duration : 9 hours 53 minutes
Language : English
Transcript : 213 pages

Reel 01 Origin of Armenian language. Location of Armenia. Religion of Armenians'. Origin of Armenian Church in Singapore. Armenian baptism ceremony. Armenians Christmas celebration. Wedding customs. Importance of religion to Armenians. His family background. Family's visit to Persia to meet paternal grandfather. Journey to Persia. Living conditions in village.
Reel 02 Persecution of Armenians by Turks during World War I. Origin of road names: – St Martin's Drive, Clemenceau Avenue, Kitchener Road. Occupations of Armenians in Persia. Landing of Japanese in Java. His impression of Japanese. His opinion that Armenians are good natured and friendly. His impression of paternal grandfather.
Reel 03 Family background of his maternal grandparents. Tombstones of his grandmother and other Armenians transferred to Armenian Church when Bukit Timah Cemetery was acquired by the Government. History of Armenian Church building. His father's uncle's first cinematography business in Alhambra and his career in later years. Mutiny of Indian troops in 1915. His parents' boarding house business.
Reel 04 Black-out of light in Victoria clock and street lights along sea-front during World War I. How German cruiser EMDEN was eventually located and sunk. How he knew about Japanese attack on Singapore. Lived in Java during Japanese Occupation. His view that Japanese Navy had better men than the Army.
Reel 05 His parents' marriage in Armenian Church in Singapore. Reasons why his father started a boarding house. Family returned to Java after their visit to Persia. He and his brothers left behind to study in Convent of the Holy Infant Jesus in Singapore. Their daily diet. His belief in religion.

Reel 06 Custom of visiting relatives on New Year's Day. His educational background. Description of Convent of the Holy Infant Jesus. Subjects he studied. Uniform worn in Convent. Daily routine. Later sent to Dutch school in Sourabaya. His father's business in Sourabaya.

Reel 07 Also studied in Armenian School. Further elaboration of his father's career. From 1919 to 1925 studied in La Martiniere College in Calcutta. Description of college, students in college, subjects he studied and teachers. Recreational activities. Attended Armenian church in Calcutta. How Armenian church service differed from other churches. Gathering on festival days. School financial difficulties in 1920s depression.

Reel 08 Returned to Java on completion of eduction. His job with Armenian firm, Edgar Brothers. Transferred to Head Office in Singapore. Edgar Brothers' main business. Origin of firm; its other branches. Other Armenian businesses in Singapore. Export of sarongs to Java. Location of his office in Singapore. His job as an accountant. Working conditions. Rickshaw as means of transportation.

Reel 09 How he discovered discrepancies in accounts. Employees in firm. Social and recreational activities. Cost of food in those days. Living conditions. Few Armenians in Singapore. No Armenian association or club; meeting at dances or parties occasionally only.

Reel 10 Resident priest in Armenian Church. Funds to upkeep Church provided by Armenian firms. Further elaboration of transfer of tombstones from cemetery to Armenian Church. Prominent Armenian families: – Sarkies, Arathoons and Martins. Moved to stay in Raffles Hotel when his uncle was transferred to Manchester. Hotel charges then. Reasons for leaving Edgar Brothers. His next job with Thomas Cook in Sourabaya.

Reel 11 Thomas Cook run by Armenian. Nature of his job. Then joined RKO Radio Pictures. Nature of firm's business. Organisation and size of firm. His salary. Office in Sourabaya. Further elaboration of his father's business. His father's death. Occupation of his two brothers.

Reel 12 Life during Japanese Occupation. Japanese acquired his house. Moved a few times. Style of houses in those days. Relationship with his mother. Servants they had. Their friends in Sourabaya. Amusements in those days. Armenian community in Sourabaya. Their businesses.

Reel 13 Activities organised by Armenian Sports Club. Outbreak of Japanese Occupation in Sourabaya. Why only Armenians in Sourabaya were not interned by Japanese. How he learnt of Japanese bombing of Pearl Harbour and Singapore even before official announcement. How Armenians used coded words to talk about war.

Reel 14 Witnessed Japanese entry into Sourabaya. Wartime regulations imposed. People refrained from visiting each other's house. Registration for identity card. Questioning of church elders of various churches. He stopped work during Japanese Occupation. His brother worked for Japanese; amount he earned. Their friendship with Japanese neighbour.

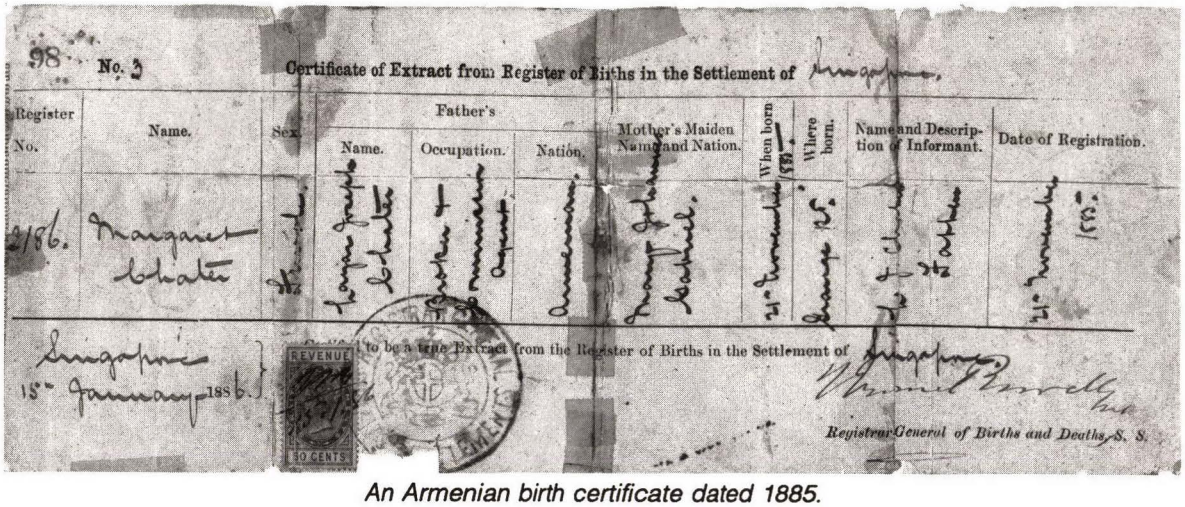
Reel 15 Only ventured out of house for marketing. Type of food available. Disposed of personal possessions to supplement his brother's salary. His daily routine. Restriction on listening to foreign broadcast. How he managed to get foreign news. Confiscation of radios. How he knew about Japanese Surrender. Reaction of people. Evacuation of his family to Singapore.

Reel 16 Revolt by Indonesians after Japanese Occupation. Evacuation orders given by Allied soldiers. Who the evacuees were. Why Armenians decided to evacuate from Indonesia. What caused Indonesians to riot. Conditions in Singapore after Japanese Surrender. His family stayed in Buller Camp and later sent to Sea View Hotel before moving to Australia. Why they chose Australia.

Reel 17 Housed in camp on arrival in Sydney. He got job with RKO Radio Pictures Sydney office. Later chose to evacuate to England. Disembarked at Singapore due to mother's illness. She died the next day. He and his brother remained in Singapore. He joined Rank Organisation. Nature of his job. Rank's partnership with Cathay Organisation. His daily routine. Recreational activities. Retired in 1963.

Reel 18 Rank Organisation taken over by Cathay Organisation. Competitors in film distribution business. Censorship of films. Armenian community in Singapore after the war. Reasons for Armenian emigration to Australia. Little use of Armenian Church during post-war period; now hardly used at all. Festivals no longer observed by Armenians. Prominent Armenians: – Martin and Edgar families. Post-war businesses of Armenian families.

Reef 19 After retirement from Rank Organisation, joined A C Galstaun. Nature of business. His impression of A C Galstaun. Working conditions. His brother on retirement, went to stay in Holland. Changes in Armenian community in Singapore. Armenian church preserved as national monument. Future of Armenians in Singapore.



98 No. 3 Certificate of Extract from Register of Births in the Settlement of Singapore.

Register No.	Name.	Sex.	Father's Name.	Father's Occupation.	Father's Nation.	Mother's Maiden Name and Nation.	When born	Where born.	Name and Description of Informant.	Date of Registration.
2186.	Margaret Shaler	F.	Hagop Joseph Schaler	Gardener & Armenian Agent	Armenian.	Mary Galstaun Catholic.	24th November 1885	Singapore	Father	24th November 1885

Singapore 15th January 1886.

REVENUE 10 CENTS

to be a true Extract from the Register of Births in the Settlement of Singapore.

Registrar General of Births and Deaths, S. S.

An Armenian birth certificate dated 1885.



A photo of the Armenian community taken outside the Armenian Church in 1917.

EURASIANS

Aeria, Terence Oswald **B 000359/16**

(1921 –)
Duration : 8 hours
Language : English
Transcript : 318 pages

Reel 01 Family background. Ancestry on father's side. Different branches of family in Singapore and Penang. Personal history. His siblings. Father's scholastic background. Qualified as civil engineer in London. Recalled accident which killed grandmother and father. Family moved from Muar to Singapore. Games he played as child. Family house in MacKenzie Road. Relationship with parents and step-sisters. Type of food cooked by mother. Family's religious practice. Christmas celebration.

Reel 02 Continuation of Christmas celebration. Easter celebration. Grandmother strict disciplinarian in family. After father's death, children sent to live in Convent in Victoria Street, then to Malacca Convent. Life in Convent. Mother remarried. Brought back to live with her in Singapore. Primary education at Telok Kurau School. Lived at Katong. Recalled teachers and school. Type of games played. Completed Primary 5.

Reel 03 Elder brother took him to Malacca. School life at St Francis' School. Description of teachers in school. No uniforms in those days. Background of students. Religious instruction. Home atmosphere in brother's family. School discipline. Games after school. Other extra-curricular activities. Subjects he did for Junior and Senior Cambridge. Obtained scholarship. Returned to Singapore for holidays at Christmas.

Reel 04 Career aspirations. Completed schooling in 1937. Returned to Singapore. Introduced by relative to Evatt & Co as audit clerk. Raffles Place in 1937. Transportation. Nature of job. Size of staff. Relationship between expatriate accountants and local staff. His pastimes. Cost of living then. Attended night classes. Reasons for resignation. Joined British Admiralty. Why he found job dreary. Transferred to Naval Base before Japanese Occupation.

Reel 05 Pre-war Eurasian enclaves. Occupations of affluent Eurasians and others. Around 1930, only Eurasians in town moved to Katong. Transportation. Relationship between Straits-born Chinese and Eurasians. Background to building of St Patrick's School. Relationship between Eurasians in Katong and Serangoon Road areas. Reasons for not joining Singapore Recreation Club. How less affluent Eurasians improvised games and activities. Eurasian Association activities. Importance of church to Eurasians.

Reel 06 Why he joined Straits Settlement Volunteer Forces at 17. Attached to D Company. Training given. Role of Singapore Volunteer Corps (SVC). Other units also opened to locals. Kind of people enlisted in SVC. Description of basic training and uniform. Relationship among members in his unit. Little communication with other battalions. His aspiration at time when he joined SVC. Reaction to disparity in pay.

Reel 07 Reaction to Japanese landing at Kota Bahru. First air raid. When Japanese reached Johore, his job was terminated. Description of bomb damaged area at Beach Road. Indications of imminent British surrender. First encounter with Japanese troops coming in. Atmosphere in town after British surrender. Witnessed Japanese slapping people for not bowing. Registration of Eurasians. Recalled incident where Japanese soldier cut off a barking dog's head.

Reel 08 Working life during Japanese Occupation. Worked at cousin's printing press. Eurasian POWs' life in camp. His wages at press. Size of work force. Living conditions. Black market, rations and planting field crops to supplement. How he knew of Bahau Settlement. Went up with third group. Description of journey. Cleared his plot of land first. Sickness at Bahau – malaria, beriberi. Bahau population. His impression of Bahau.

Reel 09 Organisational structure of Bahau. How the Bishop selected members of committee. Law and order. Vegetable and crops he cultivated in his plot of land. How bartering was done. Living quarters. Sanitation and water supply. Medical facilities. Problem

with malaria; how it affected settlers. Movement in and out of Bahau. Prevalence of beriberi.
Reel 10 Leisure activities – mainly singing. Frequency of singing sessions. How singing affected morale of settlers. Contact with people outside. Church in Bahau. No formal school. Services at dispensary. Encountered wild animals in jungle. When and why he returned to Singapore. Worked in Japanese butai. Working conditions. Signs of decline in war efforts. How he knew of Japanese surrender. Witnessed crowds cheering at Japanese POWs.
Reel 11 Witnessed Japanese surrender ceremony at Padang. Reaction of crowd. Impact of Japanese Occupation on people. How Eurasian community fared; percentage in Bahau and number taken as POWs and interned. How Japanese Occupation affected Eurasians. Obtained teaching job at St Patrick's School after war. Size of school. Historical background. Salary of trainee teachers. Limited facilities in early days. Ethnic composition of students. School hours. Subjects taught.
Reel 12 Availability of teaching materials after war. Students mostly overaged but eager to learn. Education system then. High standard at St Patrick's; no automatic promotion. Extra-curricular activities. Further elaboration of ethnic composition of students. Organisational structure of St Patrick's. Ratio of Brothers to layman teachers. Description of typical working day. Circumstances leading to his transfer to Tanjong Katong Boys' School in 1950.
Reel 13 School organisational set-up. His work in new school. Facilities available. Number of students; ethnic composition. Criteria for enrolment. School system then. Second language later introduced. Motivating students to learn. Relationship between trained teachers and probationers. Returned to St Patrick's 2 years later; taught secondary classes. Mutual exchange with teacher of St Joseph's. Discipline in St Joseph's Institution.
Reel 14 History of St Joseph's Institution; changes over the years. Facilities there. Ratio of teachers to students. Dwindling number of Brothers. School hours. Changes in curriculum. Teaching aids used then. Reasons for high standard. School administration. How he enforced discipline in afternoon school. How the morning and afternoon schools merged to become one. Why discipline was a problem in afternoon school.
Reel 15 Why he requested for transfer to St Stephen's School in 1933. School population, racial composition. New ideas he introduced for improvement. Tried to inculcate school spirit. Motto he chose for school. Promoted games. History of St Stephen's School. Also introduced music; response of students. Physical layout of school. Subjects taught. Problems he encountered. Preferred to be with students than do administrative work.
Reel 16 Comparing the three mission schools. Size of post-war Eurasian community. Professions they were mostly in. He married in 1952. Wife's career in nursing service. Eurasian community's reaction to British withdrawal. His views on PAP coming to power. Background of Singapore Recreation Club, Eurasian Association. Intermarriages. Status of pre-war Eurasians compared to the present. His views on Eurasians being handicapped by second language.

Barth, Ronald Hubert **A 000394/26**
(1918 –)
Duration : 12 hours 54 minutes
Language : English
Transcript : 289 pages

Reel 01 Personal background. Mother died after giving birth to him. Brought up by grandparents. Uncle recommended his first job in Borneo Company in Ipoh in 1934. Cousin helped him to get job in Cable and Wireless in Singapore. His education. His interest in sports; especially good in hockey. Subjects taught in school. Attained standard of Senior Cambridge. His activities after school.

Reel 02 Grandparents' background. Father a Ceylon Burgher. Origin of surname 'Barth'. Description of house where he stayed. Employed only one cook. Kind of meals they had. Table manners. Form of punishment during childhood. Clothing he wore to school, at home and special functions. His neighbours. Relationship with other ethnic groups. Means of transportation in Ipoh then.

Reel 03 Took part in sport tournaments; played for Ipoh Catholic Club. No restriction in travel between Malaya and Singapore. His journey to Singapore at age of 15. How he got job in Cable and Wireless. Details on training. His fellow trainees. His salary. Need to pass examinations for confirmation. After confirmation, started as operator. Nature of job. Later promoted to traffic supervisor.

Reel 04 Played games at Padang after work. Invited to join Singapore Recreation Club (SRC). Other leisure activities. Watched boxing match in New World. Price of tickets. Duration of match. Other entertainments found in New World. Occasionally indulged in body building and boxing. His means of transportation to work.

Reel 05 Impression of Singapore compared to Ipoh. His early life; no problems in adjustment. Working experience. Chaotic conditions in office until fall of Singapore. Boycott of Japanese goods in 1937. His experience of first air raid. Gradual loss of confidence in British defence of Singapore. No thoughts of evacuation. Mass screening of Eurasians at Padang. Few thousands registered but no children. Recalled to work.

Reel 06 Given rations. Black market. Witnessed exhibition of decapitated heads. Worked in butai in Robinson Road; later transferred to Kokosai Densuin Denwa. Learned written Japanese and equivalent in morse code. Working hours. Tour to Penang to play soccer and hockey. Why he was arrested by Kempeitai; released after one week. Again arrested in 1945; received rough treatment. What he knew of Bahau. Impression of Japanese.

Reel 07 Learned Japanese songs. SRC occupied by Japanese. Played hockey at Jalan Besar Stadium. Celebration of major festivals at reduced scale. How he knew of Japanese decline; surrender on 15 August. Recalled to work in Press ship. Heard of revenge killings. Effect of Japanese Occupation on Singapore politically and on Eurasian community.

Reel 08 Worked on Press ship for few months before returning to Cable and Wireless office. Pre and post-war transmission system in Cable and Wireless. Pre-war staff given rehabilitation fee. Comparison of salaries of local to European staff. Background to formation of Cable and Wireless Local Staff Employees' Union. Objectives of union. Organisational structure. Method of selection of union committee.

Reel 09 One day strike between union and company. Relationship of union with other unions. Career development in Cable and Wireless Office. How wireless and cable transmissions work. Charges for telegram. Main customers.

Reel 10 How Malayanisation policy affected Cable and Wireless. Malayan Government took over Cable and Wireless in 1964. Singapore Government took over in 1965, merged with Telecoms staff and later renamed as Telecommunication Authority of Singapore (TAS). Unions also merged. Introduction of telex caused increase in traffic. Cable volume dropped.

Reel 11 Satellite transmission introduced in early 1960s. How Singapore survived and provided good communication after separation from Malaysia. Promoted from Superintendent to Chief Superintendent. Reasons for resignation. Joined SRC as paid secretary. Nature of his duties.

Reel 12 How he got job with Western International. Operated from home. Canvassed for business to compete with other carriers. TAS has monopoly in providing communication service. Retired in 1980.

Reel 13 How he got to know his wife; married in 1948. How he chose date of marriage. Procedure of wedding ceremony. Customary for bride's parents to pay for expenses. Comparison of his marriage with his son's. After his marriage, stayed in wife's family home until 1958.

Reel 14 Home life after marriage. Continued to play games but gave up competitive games

in 1956. Wife looked after children and managed household expenditure. Had 3 children. Choosing of godparents at children's baptism. How baptism was carried out in past and present. Naming of babies.

Reel 15 Home discipline of children. How they go about teaching children including teaching of religion. Reason for joining civil defence after the war. Disbanded later. His impression of PAP when it first formed Government.

Reel 16 His definition of term 'Eurasians'. His family background. Various type of Eurasians. Eurasian enclave. Eligibility of different groups of Eurasians as members to SRC. Social position of Eurasians in pre-war society. Blood origin or colour, significant factors in Eurasian community.

Reel 17 Eurasians of different class identified by names. How he got to know some Eurasians. Occupations of Eurasians. Religious belief of Eurasians. History of SRC. Club policy changed to allow admittance of non-Eurasian members. His involvement in Eurasian Association (EA). Committee's intention to change association's constitution.

Reel 18 Main role of EA. Overlapping of membership between SRC and EA. Conditions for people who apply for assistance for children's higher studies. EA opened its membership to females but not SRC. Later SRC amended constitution to allow lady membership. During Japanese Occupation Eurasians sent to Bahau but some remained in Singapore. Changes in post-war Eurasian community.

Reel 19 Eurasians in post-war Singapore. Family members very pro-Singapore identity. He had no thoughts of emigration. Attacked by Malay neighbours when Maria Hertogh riots broke out. As a rule Eurasians are not politically involved. His family not very interested in politics. Eurasians' relationship with other races.

Reel 20 His family kinship ties. Distribution of inheritance in Eurasian community. Eurasian parents preferred children to marry within religion and race. His views on inter-racial marriage.

Reel 21 First cousin marriage usually frowned upon in Eurasian community. Eurasians should place national identity above racial identity. His relatives in Singapore. Views of Eurasian community on divorce, re-marriage and widowhood.

Reel 22 Religious values of Eurasians. Eurasians' view on education. Christmas celebration a family affair for Eurasians. Other celebrations – marriages, wedding anniversaries, birthdays, christening. Eurasians follow British custom of Christmas celebration. In olden days wedding reception was held at home. Portuguese influence in Malacca Eurasian culture.

Reel 23 Further elaboration on Eurasian wedding, Christmas, New Year celebration. Christmas seem to be more important than New Year in Eurasian community. Christmas celebration in his family. Special food for Christmas such as honey ham, 'Feng' curry, 'mulgatani', achar timun, Christmas pudding, turkey sometimes. Eurasians celebrate 21st birthday, considered coming of age of a person. Custom of bride's family footing bill for wedding changed over the years.

Reel 24 Religious belief in Eurasian community. Schools and churches set up to promote religion. Reason parents preferred sending children to missionary schools. Conflicts between religious beliefs and social issues like abortion, family planning. Relaxation in restrictions imposed by Catholic religion in present days.

Reel 25 Catholics' belief in cremation. Details on funeral customs for Catholics in terms of burial rites, burial and funeral service.

Reel 26 Further elaboration on funeral custom. Changes in religious values follow changing pattern of the world. English main language for Eurasians. His views on future of Eurasians in multi-racial community of Singapore. Loss of cultural and ethnic identity by interracial marriages. Eurasians now identify themselves as Singaporeans.

Bennett, Charles William **A 000426/14**

(1904 –)
Duration : 6 hours 47 minutes
Language : English
No transcript

Reel 01 Father not local born but married local Eurasian girl. His relationship wtih father. Father strict disciplinarian. Relationship between parents. His mother's background. His relationship with other siblings. Born in Upper Serangoon 6 milestone. Description of family house. Had servant to assist in housework. Nature of servant's job. Salary of servant and gardener in those days.
Reel 02 Description of neighbourhood in Upper Serangoon. Occupations of residents. His relationship with neighbours. His friends mostly Chinese. Discipline enforced by father. Caning as form of punishment. Sisters trained to do housework. Typical type of food for breakfast, lunch and dinner. Given table manners training at 6 years old. Type of clothing they wore; made by tailors.
Reel 03 When they normally get new clothing. Started school at 8 years. Travelled to Raffles Girls' School by tram-cars. Had to leave girls' school by 12. Joined St Andrew's. Stopped schooling at 18 to follow parents to Johore. Later returned to join motor garage as apprentice. No pay given. Nature of job. Served 5 years. Working hours. How an apprentice was trained.
Reel 04 Nature of his job as inspector of vehicles in Registry of Vehicles. Why he left after three years. Joined Shell Company. His job as Pump Superintendent. Other benefits besides salary. Transferred to Kuala Lumpur in 1935. Returned in 1941 due to Japanese Occupation. Cost of living in Kuala Lumpur. Joined Air-raid Precaution in 1941. His reaction to Japanese Occupation. Witnessed military atrocities. Mass screening of Eurasians at Singapore Recreation Club.
Reel 05 How he started working for Japanese. What he had to do. Working conditions. Salary. Rations given once a week. Compulsory studying of Japanese during working hours. Attitude of Japanese to local staff. Nature of Japanese civilian bosses. Other Eurasians at work. Told to leave after 1 year. Living conditions then. Recreational activities.
Reel 06 Modes of transportation. No celebration for new year. Afraid of spies for Japanese. No social life. How he spent his time at home. How he knew of Japanese declining war effort. Subtle signs of decline. When he knew of Japanese surrender. His reaction. Returned to work when British returned. Office in City Council. What he learnt from Japanese Occupation. Wife returned from India.
Reel 07 Post-war career development. Returned to same department. War years counted as service. How company re-started; put in new pumps and tanks. Difficulty in getting spare parts. Why it was more important to re-organise Singapore first. Used military lorries for transport. First job of picking up cars left behind by Japanese and spare parts and tools from Japanese stores. Rationing petrol.
Reel 08 Black market in petrol left behind by Japanese. By 1948/49 installations restored; supply back to normal. His post-war working hours. Where and how spare parts were obtained. Business in 1950s. Competition from other oil companies started. How Shell business was affected. Stayed with Shell till retirement at 55. Received pension on retirement.
Reel 09 His marriage in Kuala Lumpur in 1938. How he met his wife. In olden days boys met girls only at parties; not allowed to take them out. Few Eurasians married Chinese unlike present day. Customary to have engagements but he did not. Had a small wedding reception after marriage at registry in High Court in Kuala Lumpur. Changes in life after marriage.
Reel 10 Member of Singapore Recreation Club and Eurasian Association. His view on Eurasian Association opening its doors to other races. New government policy – all clubs had to open. By 1950s many locals took over from Europeans who were leaving. How he felt about being discriminated by Europeans. His reaction when Singapore became independent

territory in Commonwealth and to other political events in 1950s.

Reel 11 Further elaboration of his reaction to political events in 1950s and 1960s. How active Eurasians were in politics. His view on socio-economic-cultural development in past 25 years of Singapore.

Reel 12 Migration of Eurasians to Singapore like Anglo Indians. Emigration of Singapore Eurasians to other countries. Pre-war enclave of Eurasians in Queen Street area and in East Coast. Pre-war Eurasian status; difference between fair-skin and dark-skin Eurasians. Economic status. Jobs mostly taken by pre-war Eurasians: – clerks, storekeepers in shipping companies. Few chose blue collar work like mechanics.

Reel 13 Eurasian community during Japanese Occupation. Changes in community after the war. No longer congregating at certain areas. Scattered all over Singapore due to urban renewal programmes. Also changes in occupation. Why present Eurasians reluctant to join Eurasian Association. His view on kinship ties, size of family, abortion, birth control and divorce.

Reel 14 How Eurasians celebrate major festivals – Christmas, Easter. Importance of religion to Eurasians. Eurasian children mostly sent to St Joseph's Institution. How present generation of Eurasians differed from the past. Attitude towards politics. Future of Eurasian community. Emigration of Eurasians.

Bennett, Charles William (Mrs) **A 000351/31**

(1911 –)
Duration : 15 hours 24 minutes
Language : English
No transcript

Reel 01 Born in Singapore. Living conditions in 1930's. Her grandfather's family background. Became bandmaster in Johore. Size of family. Children sent to boarding school in Singapore. Characteristics of Armenian people. Why grandfather was forced to leave Armenia. Number of siblings in her family. Reasons for her father to send his children to England for education

Reel 02 Her brother remained in England after his study. Why her sister's husband emigrated to Australia. Her mother's job in Whiteaways before her marriage. Her mother's character. Strict disciplinarian to her children. Her father only planned their future. His reasons for need of a profession. Relationship among siblings in family.

Reel 03 Her mother's philosophy in bringing up children. Work done by servants in the house. Type of food she had for breakfast and lunch. Why it was important to have rest time. Children only allowed to join parents for dinner until about twelve. Type of punishment they received from mother.

Reel 04 Father not involved in punishing kids. Children not allowed to choose the food they ate. Their style of dressing. Hair styles. All their clothes sewn by mother; typical of women in those days.

Reel 05 Her education. Started in Catholic school, then moved to Raffles Girls' School. Later sent to England. Father helped in choosing her profession. Her training as a secretary in Pitman's College. On completion of course she and her sister returned to Singapore. Brother left behind to finish accountancy course. How she found a job in Robinson. Nature of her job.

Reel 06 Her salary in 1938, comparing to her post-war salary. Uncommon for girls to work outside home. Her parents keen for her to work. Her daily routine in Robinson. Clothes she wore to work. How her training helped her. Started as assistant, later took over as secretary. Relationship with her manager and other colleagues. Discrimination between locals and

Europeans in her husband's office.

Reel 07 Less Europeans in Robinson. No bonus given. Leave entitlement. Resigned in 1939 to get married. Lived in Kuala Lumpur. Worked for Controller of Labour. Difference between government job and Robinson's job. Difference between living in Kuala Lumpur and Singapore. Relationship with her new boss. Little contact with other Europeans in Labour Office. Her salary in 1940/41.

Reel 08 Returned to Singapore before Japanese Occupation. Her experience of air raids. Evacuated on 5 Jan 1942. Why they left. Rumoured that men not allowed to leave. Drills on board ship. Bombed by Japanese planes. Their reaction when informed of Singapore surrender. Sent to camp in Poona. Nationality of refugees. Number of refugees in camp. She and her sister left camp to work in Bombay.

Reel 09 Became secretary to RAF Warrant Officer. Her train journey to Delhi from Bombay. Her interview by American force which offered better pay. Comparison between American and English bosses. Working conditions. Her accommodation in Delhi. No transport; rode bicycle to work. Food she had in Delhi.

Reel 10 Lived in Parsi district but not mixing with locals. Language problems. Marriages of Singapore female refugees with servicemen in India. Effect of Japanese Occupation on her life. Her attitude towards British and Japanese.

Reel 11 Returned to Singapore by first boat from India. Arrived on New Year Day. Reaction on seeing relations again. Boat berthed at Jardine Step. Her impression of Singapore. Her post-war job with Gammon. Damages to her house. After her mother's death, father stayed with her.

Reel 12 Activities after her retirement. Involvement in YWCA. YWCA club activities. Also helped in fund raising for Spastics Children's Association. Joined Singapore Recreation Club to support Eurasian community. How she learnt to play mahjong.

Reel 13 Why her mahjong group broke up. Her husband's character and personality. Her social activities during her maiden days. Taken to dances by her father. Only went out when invited to parties or musical concerts. Her hobbies different from her husband's.

Reel 14 How she met her husband. Her mother used to organise social gatherings for her to meet eligible young men. Type of wedding she had. Places she went to during courting days. Her views that girls in her generation were more romantic and less materialistic.

Reel 15 How she finally decided to marry her husband. Reaction of her parents to her choice of husband. Her husband's parents' reaction. Her wedding reception in Kuala Lumpur. Wedding gifts from her parents. Her sister's wedding in contrast to hers.

Reel 16 Division of work in her home. Her husband's hobby in growing orchids. How she was taught to cook by her mother when she was young. Also taught to do housework. Her strict unbringing by her mother. No significant change in lifestyle after marriage.

Reel 17 Origin of word "Eurasian". What she understood by that word when she was young. Who were considered as Eurasians. Different types: – Malacca Eurasians, Singapore Eurasians. Differences between the two. Eurasian enclaves in pre-war Singapore. Pre-war community bigger than now. Reasons for lack of communications between Malacca and Singapore Eurasians. Eurasians mostly of Catholic religion. Incident of her father leaving St Joseph's School.

Reel 18 Incident of her mother being ex-communicated by Catholic Church. Father still sent children to Catholic schools. How relations tried to lead her father back to church. Her father's indifference to Catholic religion since he left St Joseph's School. How students got even with French priests in St Joseph's School. Her attitude towards religion influenced by her father. Her father's other siblings.

Reel 19 Her uncles all married Eurasians. Cultural differences between Malacca and Singapore Eurasians. Singapore Eurasians under influence of colonial British. Prominent Eurasians and community leaders in Singapore.

Reel 20 Further elaboration of Eurasian community leaders in pre-war Singapore. Notable

lawyers and doctors. Prominent Malacca Eurasians. Malacca Eurasians influenced by Malays. Acceptable for Eurasians to marry Chinese but frowned on marriage to Indians. Pre-war migration of Penang Eurasians to Singapore to look for work. She learnt Malay to do trading in markets.

Reel 21 Sub-grouping of Eurasians depending on different races they married. Social structure of Eurasians. Family background and education determined standing in Eurasian society. Her view that Eurasian culture was more flexible. Mixed marriages with British people not successful in many cases.

Reel 22 Further elaboration of social structure of Eurasians. Relating incident of English mother forcing Eurasian daughter to marry into family of higher social standing. Her view that marrying outside one's religion did not lower family's social standing.

Reel 23 Reasons for her father's dislike of Malays. Pre-war marriages preferred to be within community. In inter-racial marriages Eurasians preferred Chinese to Indians. How most Singapore Eurasians had Chinese influence. Eurasians also frowned upon marriages with Malacca Eurasians.

Reel 24 In 1930's, enclave moved from city to Katong areas, mostly by Malacca Eurasians. Foreign Eurasians also lived in Katong. Some landed in Upper Serangoon too. Her impression of Oehlers family. Some South African Eurasians and Italian Eurasians in pre-war Singapore. Singapore Eurasians produced more doctors and Malacca Eurasians more lawyers.

Reel 25 Jobs normally taken on by Eurasians – professional and government jobs. Those coming from overseas in higher positions than local Eurasians. Eurasians in business. Pre-war Eurasians in mission schools like St Andrew's, St Joseph's, Raffles Girls' School. Some in offices and commercial firms but none in blue collar jobs.

Reel 26 No change in lifestyle after Japanese Occupation. New districts where Eurasians lived in post-war Singapore. Now lesser number in Katong. Reasons for it. Prominent contemporary Eurasians. So far no lady Eurasian leaders.

Reel 27 More prominent doctors in pre-war days. Also, Eurasians had bigger families. Generally not clannish like the Chinese. Eurasian culture tend to be more British. Malacca Eurasians had own culture, influenced by Malay culture. Eurasians very English in outlook and way of life. Eurasian cooking rather mixed, a combination from different races. Eurasians attitude towards British.

Reel 28 Colonial Government brought in English teachers to teach in English schools. Other communities, like Chinese, Malay and Indians, had to open own schools. Attitude of pre-war British community to local people. British clubs not open to locals. Noticed changes in their attitudes after their return in 1945. Her reaction to socio-political events in 1950s.

Reel 29 Social environment after the war. Took a few years to re-settle into normal living. Effect of war on her father. Father rather colonialistic. His reaction to independent Singapore. Her impression of David Marshall and his appointment as Chief Minister. Her reaction to Lim Yew Hock and PAP government. Why her brother-in-law emigrated to Australia.

Reel 30 Various political parties in first election. Her feelings towards compulsory voting and subsequent pay-cut by PAP government. Her reaction to socio-political events in 1960's: – formation of Malaysia, Indonesian Confrontation, Separation from Malaysia. Situation in Singapore during first few months of independence.

Reel 31 Continuation of her reaction to political events such as British withdrawal, starting national service, opposition into Parliament. Her view on future of Eurasian in multi-racial Singapore.

Chopard, Joseph Henry **A 000561/21**

(1912 –)
Duration : 10 hours 7 minutes
Language : English
No transcript

Reel 01 Maternal family background. Father's profession. Places where he had lived. Description of house in Sophia Road. Moved to Katong after father's death. Living conditions in Katong in 1920s. What surrounding areas were like. Travelled by rickshaw to school. Family owned rickshaw. His pastimes. Type of houses in Katong then. Further elaboration in living conditions.

Reel 02 Family had servants. Labour cheap; $15 to $18 a month. Type of food they had. Mother disciplinarian. Brought up to respect elders. Had few leisure activities. Modes of transportation; fees charged. Katong, an Eurasian enclave in late 1920s. Development of taxi stand and Joo Chiat Market. Eurasians mostly Roman Catholics. Religious practices at home. Another Eurasian enclave in Upper Serangoon. Families staying there.

Reel 03 Spent holidays at Ponggol visiting uncle, working in Singapore United Rubber Estate. Moved around estate in bullock cart. Uncle rode bicycle on inspection rounds. Employed 40-50 tappers, mostly Indians. His education in Convent and St Joseph's Institution. Finished Cambridge in 1929. His school activities. Layout of St Joseph's Institution. Typical school day routine. Impression of teachers. School discipline. Racial composition of students.

Reel 04 Further elaboration of school day routine. Type of teachers they had. School discipline. Rivalry and competition between schools. Activities in school. His favourite subjects. Very keen on technical line. Joined evening classes for technical subjects. Left school at 16 or 17. How he went about looking for job. Found apprenticeship in architect's office; no pay given. Later got job in Johore as draughtman. In 1937 moved to Air Ministry.

Reel 05 Continuation of his account on career history. In 1950 joined Singapore Harbour Board. Retired in 1967 but re-engaged in Container Port. Worked for another 10 years. His pastimes. Did not join any club. Member of Eurasian Association since 1950. His friends. Description of Raffles Place and building nearby. Family house in Chapel Road. Mother running hat and clothes shop.

Reel 06 Travelled to work by bus. Bus fare then. Later bought car. Cost of car and petrol. Driving in those days. Description of his job in PWD office in Johore. Relationship with staff – size of office and staff. His duties and salary. Always had ambition to become architect. Started evening studies in Polytechnic. Joined Air Ministry at Seletar Airbase in 1937.

Reel 07 Got job through brother. Started as Grade I Draughtsman. Nature of work. Difference in working conditions for European and local draughtsmen. Became Chief Draughtsman after the war. Why he subsequently left. Relationship with European draughtsmen. Working day routine. Eurasian enclave around Tanjong Katong and Siglap. Eurasians pastimes. Major function – New Year's Eve dance. Description of buildings in Air Ministry and Seletar Airbase.

Reel 08 His promotion to Special Grade. Nature of duties. Why Headquarters moved to Sime Road when Japanese joined war. Dug trenches. Instructed to destroy documents if Japanese moved in. His reaction when war was imminent. Thought Japanese would come from East Coast. Mass screening of Eurasians. Living conditions during first two weeks of Japanese Occupation. Got job in anti-malarial department, later in Japanese firm as draughtsman.

Reel 09 Worked in Japanese firm in Scotts Road for 4 months before moving to the Arcade. Premises bigger. Japanese civilian staff. Working conditions. How it compared to colonial times. Impression of his boss. Incident where all draughtsmen were slapped. Pleasant incidents – taken to dinners in restaurants. Occasions when he was chased by Japanese

sentry for not bowing. How his wife left for Bahau Settlement.

Reel 10 What he knew about Bahau Settlement scheme. His wife joined first batch. Old ladies went by lorries, others walked from station. Lived in communal sheds. Allocation of land. Food provided until land became self-sufficient. Crops planted. He went in later batch. First impression of Bahau. Organisational structure, layout. Hawkers coming in to sell wares. Basic medical facilities available. His daily diet.

Reel 11 Location of chapel. Only one mass a week; well attended. Community hall – sing song sessions held. His once a month visit to town to buy meat and fish. Planted tapioca and kang kong only; ground too hard. Morale in camp. Neighbours helpful. Camp activities. Lighting by hurricane lamps. Easter and Christmas – not much celebration on their own; others organised dance and singing.

Reel 12 No schools for youngsters. Main health problems – beriberi and malaria. He was struck down at least once a week by malaria; felt weak and exhausted. Town was 6 miles away. On shopping days, had to walk back carrying goods by 'kandar stick'. Many died in camp. Dr Paglar came around once a month with medicine. Otherwise go to Kuala Pilah Hospital for treatment.

Reel 13 Reasons for leaving Air Ministry in 1950. Through friend's recommendation, joined Singapore Harbour Board. Offered senior officer grade. What they offered which Air Ministry could not. His new responsibility and duties. Size of staff in Drawing Office. Typical working day. Labour unrest in mid-1950s; strike for more pay. Joined Local Senior Officers' Association. Separate association for British officers.

Reel 14 Pace of Malayanisation. Noticed gradual change after PAP came to power in 1959. When Harbour Board became Port of Singapore Authority, Europeans started to move out. More locals joined, senior staff moved upwards to take over. Changeover took 3-4 years. Reaction of expatriate and local officers. Retired in 1965. Re-employed at Container Port. His work and remuneration. Finally retired 1978.

Reel 15 Wife's family background. How he met wife. Style of courtship then. Weekend activities. Preparations for wedding. He paid for everything. Reception in bride's aunty house. Honeymoon at Ponggol. Food served at reception. War over, he re-built family house. Returned to Air Ministry three months later. Main problem then was still food. By 1950-52 even had domestic help. Leisure activities. Upbringing of his children.

Reel 16 Comparing own upbringing with his children. How he was brought up by strict uncle. Scared of him; no laughing or talking with him. Children ate separately from adults. His children's upbringing quite different. Completed Senior Cambridge but no inclination to study further. Son's career in Shell Company. His friends. Why he did not join Singapore Recreation Club. Objectives of Eurasian Association. Pre-war Eurasians.

Reel 17 What is meant by 'Eurasian'. Difference between British descent and European descent. Lifestyle of Eurasians more westernised. Pre-war occupation patterns. Higher standard of living. Eurasians ranked just below Europeans, but high class Europeans not mixing with Eurasians. Eurasians' attitude towards Chinese, Malays, etc. Colonial masters' relationship with Eurasians. How Maria Hertogh riot started. Reaction of Eurasians. Effect on Malay-Eurasian relationship.

Reel 18 Reaction of Eurasians to Ong Eng Guan's action in City Council. Eurasians' opinion of PAP when first formed. Reasons for thinking of emigration in 1959. What made him change his mind. Why Eurasians started emigrating in early 1950s. Majority in Australia. Why he felt staying in Singapore was better. Had personal knowledge of two families who did not make good overseas.

Reel 19 Ties among Eurasians. Pre-war community closely knit. Now dispersed. Link now is Eurasian Association (EA). Committee meeting once a year. Nowadays no central meeting place like in Singapore Recreation Club before. Relationship between overseas Eurasians and those in Singapore. Tracing changes in Telok Kurau Road from 1920s. Living conditions then. Exodus of Eurasians to Katong from town enclaves in 1932/33. Post-war changes in

Telok Kurau.

Reel 20 Up to 1960s, Eurasians still lean towards English way of life and dressing. Now completely different atmosphere and environment. Intermingle with other community. Education caused breaking down of barriers. Few Eurasians in higher education; main obstacle is finance. EA can sponsor only one or two. In the past, also no opportunity except those who went overseas.

Reel 21 Generation gap in thinking and attitudes. The old more conservative. His view on future of Eurasian community. Singapore identity formed through intermingling. English as common language spoken. Religion of Eurasians mainly Catholics and Protestants.

D'cotta, Christopher **A 000500/16**

(1912 –)
Duration : 8 hours
Language : English
No transcript

Reel 01 Born in Singapore. Parents' occupation. Family home in Queen Street. Father's character. Later moved home to Upper Serangoon 6 milestone. Studied in St Joseph's School and coached by father in studies. How he helped his mother; no servants in home. Type of food they had. Queued for rice ration during World War I. Living conditions then. Languages he spoke. His neighbourhood.

Reel 02 Relationship with neighbours. His schooling in St Joseph's School. No school uniform. Went to school by trolley bus; later mosquito bus. Fares paid. His activities. Type of clothing worn. Felt that children were more obedient to parents then. How he helped his younger brothers. Caning as form of punishment. Sat for Cambridge exam in 1931. Recommended to work in Dutch bank. Training given.

Reel 03 Staff in Dutch bank. Worked in Current Accounts Department. Nature of work. Type of clients they had. Formality in opening current account. His initial pay of $50 and increment of $10. How he spent his money. Other working conditions: – bonus, medical expenses, vacation leave. No overtime pay but given meal allowance. Had to make up when discrepancy occurred.

Reel 04 Subsequent increments. Inflation set in later. Sister also started working. Relationship with his Dutch boss. Eurasian friends in bank left for better paying jobs. Dutch expatriates had bigger salary and given accommodation. By 1941 his pay was $110 as assistant to Chief Ledger. Work load increased. Reasons for joining Singapore Volunteer Corps. Mobilised in 1940. Posted to pay section, not combat unit. Little weapon training. Pay given.

Reel 05 Camped in Chinese High School. How he was informed of mobilisation. Heard bombing on 8 December and next day sinking of battleships. Morale affected. Chinese volunteers left in civilian clothes. His officer convinced him to be POW instead. Marched to Beach Road Headquarters. Sent to Changi Camp. Organised work party. Why he volunteered to join River Valley Road Camp. Managed short meeting with family.

Reel 06 Registration of POWs. By 1942 up-country work party started. Drafted in third batch. Sent to Siam. Conditions in train. Living conditions in camp. Job of building embankment for Burma-Siam railway in jungle. Moved on every two/three weeks. Type of food they had. Given weekly pay. What they could buy. Sickness prevalent. Camp guards. What they did at night. By second year saw forced labour building railway.

Reel 07 His wife worked to support family. POWs given card to send home. By third year, B29s bombed railway. Knew end of war was near. Heard of Japanese declining war efforts. Punishment for those trying to escape. Signs of Japanese imminent surrender. Surrendered

two days later. Evacuation. Flown back. Sea View Hotel as transit camp. Given food and clothing. Reflection on life during war. Attitude towards British.

Reel 08 Dutch bank re-opened. Bank records not destroyed. End of 1945 life back to normal. Employees given compensation. Still in current accounts department. Work increased gradually. Singapore Bank Employees Union started in early 1950s. Became committee member of own branch. Reaction of bank to union. Chase Manhattan bought over Dutch bank in 1962. Retirement in 1967. Unemployed; then found job in Mindef.

Reel 09 Nature of his job. His view on establishment of an army in Singapore. Why some resented IQ tests. His salary. Left after 4 years. How he got job in a new German bank. Posted to Current Accounts Department again. No more ledger books. His salary before retirement. Unemployed again. His part-time jobs and welfare work.

Reel 10 His church work. Chosen to be funeral minister of his church. Criteria for choosing funeral minister. His involvement in Eurasian Association in education committee. Financial support given to Eurasian students requiring assistance. Committee members of Eurasian Association meeting only once a month. Few activities.

Reel 11 Meaning of Eurasian. Why pre-war Eurasian community emigrated when PAP took over government. Enclaves for Eurasians in early days – Bencoolen Street, Queen Street; later Katong and Upper Serangoon. Now Katong still prominent. Eurasian community 7000 at one time; about 2000 emigrated. Further elaboration of Eurasian Association's education fund. Recollection of pre-war Eurasian leaders. Pre-war occupations of Eurasians : – doctors, lawyers, teachers, clerks.

Reel 12 Eurasians from poor families took on blue collar jobs like mechanics. Many in police force as well. Further elaboration of pre-war prominent leaders. Present day Eurasians in top government posts like Barker, Concenciao, late Sheares.

Reel 13 His criteria for selection of prominent leaders. Colour of skin not important in social standing of Eurasians. In colonial times Eurasians with qualifications found in banks or government services. Prominent female Eurasians mostly in teaching service like Norris Shepherdson. Comparing pre-war and post-war changes. His view that post-war Eurasians were not so enterprising. Size of pre-war and post-war Eurasian community.

Reel 14 Few Eurasians in business. Some good sportsmen like Pennyfather. Eurasian culture more towards European culture. Typical type of food for breakfast, lunch and dinner. Marriage customs. More common for boy to stay with girl's family after marriage. His view on divorce and re-marriage.

Reel 15 His view on birth control, abortion, naming of children and religious ceremonies like baptism, Holy Communion, Confirmation.

Reel 16 Eurasian attitude towards politics and political development of Singapore over the past 25 years. Certain policies he was not in favour of. How Eurasians fit into multi-racial society. Felt that there was no unity among Eurasians.

De Souza, Joceyln Simon **A 000264/15**

(1901 – 1988)
Duration : 7 hours 8 minutes
Language : English
No transcript

Reel 01 His childhood and education. Queen Street neighbourhood. Worked in Asiatic Petroleum Co. (APC) Why word "Eurasian" is a misnomer. Description of his family tree. Achievements of his relatives. His marriages and his children. Description of Tessensohn family and their achievements. Roads named after Eurasians. Joined volunteers. Origin of Bogaars family. Grandfather's achievements.

Reel 02 Returned to Lisbon; tried to trace ancestry. Father's career. Brother killed by Japanese. The Hogan, Velgese and Lester families – their emigration to various countries. Sporting activities of Eurasians. Founded Amateur Hockey Association and Amateur Athletics Association. His meeting with General Percival. His childhood. Was Chef de Mission to London Olympics and Asian Games in New Delhi. Family's musical interests. His travels.

Reel 03 Description of Cornelius Family. Marriage connections of various families. Description of various individuals – Claude Henry, Dr Paglar, Dr Balhetchet, Bogaars, Woodfords, Salmon. His career in APC. Before fall of Singapore, distributed lubricant stocks to various places. Appointed to Petroleum Board. His salary and rations from Australia.

Ree 04 Dr Balhetchet's achievements. Buildings built by Eber. Maurice Baker. Simon de Souza's linguistic abilities; road named after him. Contributions to Singapore Recreation Club (SRC). Facilities at SRC. Achievements of Prof Monteiro and President Sheares. Inter-club games. SRC moved from Waterloo Street to Padang. Rivalry and reciprocal arrangements between SRC and Cricket Club. Opening of Club membership to other ethnic groups.

Reel 05 Ess family. Grandchildren of Simon de Souza. Capt Oehlers came from Germany in 1880s; description of his descendents and their achievements. Ess family's children. Rousseau family. Social functions at SRC. Families who served in SRC Committee in pre-war days. Kraal Room in SRC. Celebration of birthdays. Adoption of English names.

Reel 06 Recurrence of certain names in Portuguese families. Why he became a coach. Champion in athletics for many years. His job in APC. Given three weeks leave plus passage every three years. His holiday trip to India and Rangoon. Joined Volunteer 'D' Company in 1918. APC was a branch of Shell; enjoyed working there. Met other Shell executives at Olympics Games in London.

Reel 07 1948 Olympics – people he met and what he did. His visit to grandaunt in Amsterdam. His success in athletics. Before 1923, Malayan Championships were restricted to European Clubs. His career in APC; pay cut for others during the Depression. His children from first marriage. Racial tension in Malaya caused his son to emigrate to Australia. Why he changed his mind about emigrating.

Reel 08 His present work. Post-war work in Shell. Where his family stayed when Japanese came. Mass screening of Eurasians at Padang. Japanese friend found a job for him in brewery. How Japanese treated them. Had special card to protect him from Japanese. Listened to radio during Japanese Occupation. Witnessed Japanese surrender ceremony at City Hall.

Reel 09 Living conditions during Japanese Occupation. Sent vitamins to Bahau in exchange for wild boar meat. Not allowed to return to brewery by Fraser & Neave. Smuggled food to Sime Road Camp. Looting by the British. Death of first wife. Worked in Montor Company (selling cosmetics, watches). Retired to Portugal. Why he left Portugal. His children by second wife. Loss of Eurasians during the war.

Reel 10 Ong Eng Guan responsible for emigration of Eurasians to Australia. Why British favoured Eurasians. How members felt when SRC membership was opened to other nationalities. What Eurasian Association did for the community. Learnt Portugese and Dutch languages. Why he felt sorry for Eurasian community today. Fiftieth anniversary of Amateur Athletics Association. Unveiled centenary plaque of SRC.

Duckworth, Leonard Albert **A 000487/05**

(1898 –)
Duration : 2 hours 25 minutes
Language : English
No transcript

Reel 01 Personal and parents' background. Members of his family. His early education. Description of his father's farm; its location. His chores on the farm. Their neighbours. Present whereabouts of his siblings. Living conditions on farm. Family's move to Kuala Lumpur. School life in those days. Became a school teacher. Religious practices at home.
Reel 02 Table manners and types of food at home. Father opened a mission in Kuala Lumpur. Life in Kuala Lumpur. His teaching career; schools he taught in. Family returned to Singapore during Japanese Occupation. Joined Singer Sewing Machine as Sales Supervisor. Subjects he taught in schools. Why he left Balikpapan. His salary and duties in Singer Sewing Machine Company. Staff in company.
Reel 03 Popularity of Singer machines. Why he accepted job from Singer Sewing Machine. His working problems. Their best and worst customers. His wife's background. How they met. His neighbourhood. Enclaves of Eurasian community. Class distinction amongst Eurasians. Activities in YMCA. Joined Singapore Recreation Club. How Christmas and New Year were celebrated. Prominent Eurasians in pre-war days. How he supported himself during Japanese Occupation.
Reel 04 The drawings he did. Why his wife had to help to sell paintings. His lodging arrangements during Japanese Occupation. How he learnt Japanese were losing war. Impact of Japanese Occupation on himself. Living conditions during British Military Administration. Obtained teaching post in Pulau Bukom. His impression of Pulau Bukom. Retired at sixty years old. His post-retirement work. His salary as headmaster.
Reel 05 No pension. Nature of his job with Stamford College. His post-retirement activities. Why he had few friends. Reason for dwindling size of post-war Eurasian community. Why Eurasians prefer emigrating to Australia. Family in England. Why he did not emigrate. Changed his opinion of PAP. His impression of E W Barker. Wife's death. How he came to be in home for aged.

Hale, Trevalyan **A 000476/27**

(1921 –)
Duration : 13 hours 26 minutes
Language : English
No transcript

Reel 01 Personal and family background. Tracing his ancestors to both maternal and paternal great-grandfathers. Wife's family background. Lived at Upper Serangoon Road. Compiled family tree from inscription in family bible. His early working life. Elaboration on ancestor's occupation. Father's working career. Description of Prinsep Street house. Grandmother noted for her cakes, floral arrangement and seaweed jelly. Mother's and her brother's background.
Reel 02 Uncle converted house at Prinsep Street into maternity hospital in post-war period. Layout of house, furniture, sanitary condition and lighting. Grandmother baked cakes at Victoria Confectionery. Type of cakes sold then. Neighbourhood in Prinsep Street, an Eurasian enclave. Games he played. Malacca game, 'chongkak'. Roots of Eurasian community. House parties; type of food served. Fruit trees grown in house compound.
Reel 03 Fruits going extinct in present day. Family moved. Transportation: – mosquito bus,

trolley bus and rickshaw. A typical rickshaw puller's appearance. Description of his house at Serangoon Road. More outdoor activities in Serangoon area. Mother main disciplinarian in family. Upper Serangoon area, another Eurasian enclave. Relationship with Eurasian neighbours. Bicycling main pastime; transportation for youngsters. Cost of bicycle then.

Reel 04 Popular games played. Catapult used for shooting. Girls also joined in boys' games. Caning main punishment for children. Maids employed to do domestic work. Sanitation and lighting at Serangoon. Frequency of trips to town. Values stressed by parents. Relationship with other communities. Games like marbles and tops played by Teochew community. Type of food served in home. Christmas celebration. Religious upbringing.

Reel 05 His education. Primary schools attended. Went to Raffles for secondary education. School life then. More Eurasians in primary schools. Choice of secondary school depended on exam results. Raffles Institution top school. Its physical layout. Classroom furnishing. Pocket money given. Prices of food then. Uniform. Typical school day. Activities available. School discipline.

Reel 06 Further elaboration on school discipline. Joined Cadet Corps, cricket team. Friendly rivalry between Raffles and St Joseph's. Each school excelled in certain sport. Size of student population and teacher in Raffles. Racial composition. Schools preferred by Eurasians. His impression of teachers. Academic performance of Raffles' students. Guidance given by teachers and parents. Impression of his classmates. His friends from other communities.

Reel 07 Left Raffles in 1938, joined Pitman's College. Worked in Federal Dispensary as Junior Sales Executive; became Assistant Storekeeper later. Then joined as temporary officer in Customs Department, Preventive Branch. Main duty to raid illegal opium smoking den. Offered permanent job in 1939. Neighbourhood of Raffles Place in 1939/40. Shops in High Street. How he carried out raid of opium dens. Location of opium dens.

Reel 08 Description of opium den. Packaging of prepared opium. How smokers prepared opium for smoking. Preferred to smoke in pairs. Lie on Chinese pillows. Equipment used. Why well-seasoned pipes were more valuable than new ones. Appearance of smokers. Alarms fitted in den to warn of impending raids. Why people indulged in opium smoking. Majority of smokers in labour class. Price of opium. Frequency of raids.

Reel 09 Dens under protection of gangsters. Number of staff in raiding party. After Japanese landing at Punggol, Serangoon area caught in cross-shelling. Involvement in voluntary service. Food rationing. Rampant black market. Reaction to sinking of British warships. First encounter with Japanese patrol. Living conditions during Japanese Occupation. Involved in grass cutting operations. Registered for work in Customs Department. Sent to Singapore River check-point.

Reel 10 Organisational set-up of harbour check-point. Working conditions similar to pre-war. Staff morale. Took to black marketing of cigarettes and liquor to make ends meet. How black market transaction was carried out. His wage then. Grew vegetables to supplement food. People's attitude towards civil servants. How Eurasian community was treated. Eurasians' attitude towards Japanese.

Reel 11 His impression of Dr C J Paglar. His view on Japanese treatment of Chinese, Eurasians in comparison with Malays, Indians. Relationship among different communities. Auxiliary police system then. People's attitude towards auxiliary police. Change of Japanese attitudes just before surrender. How he received news of Japanese surrender. General feeling of apprehension. Smooth takeover. Impact of Japanese Occupation on people of Singapore.

Reel 12 Living conditions during British Military Administration. Black market still prevalent. Vital departments started up very quickly. How people were informed to return to work. Food situation. Inflation. Differences between military and civilian government. Posted to Woodland station. How station was re-started. Size of staff. Working conditions. Typical working day. Frequent instances of smuggling and illicit distilling. Penalty for smugglers.

Reel 13 Raids on distilleries. How distillation was carried out. Equipment used. How samsu

was transported to dens. Success of locating distilleries. How distilleries were destroyed. Special squad for raiding distilleries. His postings to other areas. Then to Investigation Branch until retirement in 1971. How fishing boats were inspected in Kangkar. How hiding places were found. Where liquor and cigarette smugglers came from.

Reel 14 Type of vessels coming to Kangkar. When inspection of vessels was carried out. Chinese fishermen more inclined to smuggling. How rampant was smuggling of liquor and cigarette. High powered speed boats used in rendezvous with out-going vessels in high seas. His experience in high speed chasing. Next posting to Bedok and Changi. Nature of duties there. Case of gold smuggling.

Reel 15 Further elaboration on gold smuggling case.

Reel 16 Responsibilities at Harbour Division. Problems of smuggling by bum boats. Extent of success in curbing opium smuggling. Incident of an investigation on dutiable goods supposedly released to warships in Naval Base. Type of dutiable items. Reasons for constant transfer of staff. Responsibilities of Dock Division. Essence of check on cargo rather than ships; false declaration. Case of opium smuggling in generators.

Reel 17 Details on how Investigation Department succeeded in arresting opium smugglers in this case. Another attempt by smugglers to deceive custom of other countries. Buying information from syndicates. Responsibility of Excise Divison – to ensure no loss of revenue. How checks were carried out. Towards end of career, posted to Investigation Branch. Involved in undercover work. Incident of uncovering opium store in Kheam Hock Road.

Reel 18 Further elaboration of case. Role of undercover agents. Another case of smuggling involving a Norwegian ship 'Halvden' plying between Bangkok and Singapore. Opium smuggling lucrative in mid 1960s to 1970s. Bulk comes from Thailand. Undercover agents could become double agents. Unsuccessful cases – reasons for failure. Post-mortem carried out. Criteria for recruiting people into Investigation Branch. Aptitude of a good investigator.

Reel 19 Different stages of his promotion in Customs Department. Reasons he retired at age of 50. Worked as Administration Officer in Diethelm furniture company for next 5 years. Joined a friend in export company for another 5 years. Then part-time work in a florist company. His involvement in social work. How industrial unrest in 1950s affected work in Customs Department. Discrimination between expatriate and local officials.

Reel 20 Attitudes of locals to expatriates. Differences in working conditions in colonial service and independent government. Impression of David Marshall as a lawyer and politician, and Lim Yew Hock. His remembrance of first speech by Lee Kuan Yew to senior civil servants. Reaction to pay-cut. Attitude towards PAP before coming to power and to Ong Eng Guan's management. Effect of Indonesian Confrontation on work in Customs Department.

Reel 21 Married in 1944. His children. Wife's family background and ancestors. Courtship and social life in those days. Attitude of Eurasians towards inter-marriages. Marriage reception in G H Cafe. Church ceremony in St Andrew's Cathedral. History of G H Cafe. After marrage stayed with in-laws' family. Wife worked before and after marriage until child was born. Employed maid to help in household task. Present days men had to help.

Reel 22 Household chores he helped in. His views on upbringing of children. His daughter's education and career. Values imparted to children. How discipline was enforced. Comments on laxity given to children of today. Close to his children even after their marriage. Relationship with grandchildren.

Reel 23 Had no objection to inter-marriage. Religion may give rise to problems. Recollection of Maria Hertogh riot. Conditions returned to normal after a week. Feelings of Eurasians towards riot. He felt that government bungled situation. Why Eurasians were generally apathetic towards politics in those days. Some like Gerald De Cruz, John Eber tried to influence others in politics. Impression of Gerald De Cruz.

Reel 24 Eurasian politicians like E W Barker, K M Byrne. Eurasians' attitude towards Byrne's anti-colonial view. Comparing character of Barker with Byrne. Eurasian senior civil servants like Stanley Stewart, George Bogaars. Changes in Eurasian identity. Quite a number of

Eurasians migrated to other countries. Reasons why he decided to settle here and why other Eurasians left Singapore. Had thoughts of emigration in younger days.

Reel 25 Reasons for deciding not to leave Singapore. Pre-war social relationship compared to present day. Eurasian community scattered due to urbanisation. Role of Eurasian Association (EA) in Eurasian community. Sports-minded Eurasians joined Singapore Recreation Club (SRC). EA closely associated with Girls' Sports Club.

Reel 26 His observation that some younger Eurasians fared better after emigration. Also younger Eurasians may not make it to local university. Many send children abroad for education. Reasons why Eurasians emigrate. Few Eurasians have reached professional level. Majority end up as technicians, sale assistants, clerks. Set values of Eurasians. His involvement in EA activities.

Reel 27 Objectives of EA. Close association with SRC in early days. SRC also a club for Eurasian community. Reasons he was not member of SRC. All Eurasians attend SRC New Year functions. Atmosphere in New Year dance. Atmosphere nowadays quite different; reasons for change. His involvement in Orchid Society and Government Pensioners Association. His other activities in SANA executive and St John's Home for the Aged committees.

Kennedy, George **A 000591/20**

(1899 – 1986)
Duration : 9 hours 54 minutes
Language : English
No transcript

Reel 01 Personal background. Father's occupation. His maternal grandparents and other relatives. Closer to mother's relatives; never met father's family. Location of his home town. School life; boarding at school. Discipline in school. Subjects taught. Size of school. Went home once a year in December holidays. His pastimes.

Reel 02 What he does during school holidays at home. How Christmas was celebrated. Mixed mostly with Anglo-Indians. Type of food cooked by his mother. English spoken mainly at home; Hindi as second language. Spent 8 years in school. Difference between two classes of boarders. No idea of what type of work he liked to do.

Reel 03 Final exam before leaving school. How he got job in hospital ship travelling between Bombay and Bussara. Description of hospital ship. His experience on board ship. Size of ship. Crew on board. His duties. Frequency of run. Working hours. Relationship between European and Indian officers on board. Parents' reaction to his job. How he spent free time on board.

Reel 04 After war, joined mercantile shipping. Hospital ship changed name; refitted as passenger boat for Madras-Singapore run. Places where ship stopped at. Description of ship after refitting. Number of passengers ship could accommodate. His duties on board. Type of cargo taken aboard. Frequency of run. Conditions on deck for deck passengers. Deck passengers mainly contract labourers recruited for rubber plantations in Malaya by Malayan government.

Reel 05 Space allocated to each deck passenger. Labourers repatriated if sick and could not work. State of these repatriated workers. How agents recruited contract labourers in India. Paid 10 rupees for each recruit. Passage fare paid by plantations. Labour inspectors accompanied labourers on board. Food for deck passengers. His duties on board. Clothes worn by labourers; each given name tag.

Reel 06 Pastimes on board for contract labourers and saloon passengers. Composition of crew. Ports called at. Procedure for clearing contract labourers at Penang and Port

crew. Ports called at. Procedure for clearing contract labourers at Penang and Port Swettenham. Where ship berthed in Singapore. Type of cargo brought in and taken back to India. Places he visited in Singapore. His first impression. Rumah Miskin and Dhoby Ghaut in 1940s/50s. His impression of local people and life then.

Reel 07 His leisure activities. Facilities available in Happy World. New World had cabaret. Transportation then. Brothels found along Bugis Street/Johore Road. Left ship after 7 years, to get married. Shore job not available, returned to ship for another trip. Eventually joined Customs Department. Advantages in working for government. His starting salary. Opium shops. Location of opium packing plant in Pasir Panjang.

Reel 08 His duties in Customs headquarters. Buying opium dross; amount paid for first quality dross. Mixed in iron filing to get weight up. Required analyst to test dross. Mostly Chinese patronised opium shops. Government also run opium dens. Description of opium den. Impression of his boss, Andrew Gilmore. Promotion to Assistant Supervisor. Why he was chosen for preventive job. Comparing working conditions of Europeans and locals.

Reel 09 His duties as preventive officer. Had team of officers with different skills. His first assignment in catching offenders. Places where he was stationed. Description of procedure of ship searching. Senior officers not involved in actual search; only come aboard when large quantities of contraband were found. How passenger belongings were searched. Passengers' reaction normally gave themselves away.

Reel 10 Description of one particular case of opium smuggling from Hong Kong to Singapore. How customs kept a lookout for vessel. Rewards given to officers – 20¢ per tahil of opium. There were 500 preventive officers in pre-war period. When war was approaching, less preventive work done. He was seconded to food control.

Reel 11 What it meant to be "on call" in his job. Different types of dutiable and prohibitive goods. How liquor and tobacco was smuggled in. How customs officers look for prohibitive items. His impression of European officers. Local officers had no prospect for promotion or given chance to sit for exams like Europeans. Morale of staff at that time.

Reel 12 Nature of his work in Food Control. When Japanese arrived, he was sent for. Japanese wanted to know where rice stocks were stored. His impression of Japanese officers. Comparing conditions between Japanese and British regime. Living conditions during Japanese Occupation. How he helped to supply food to POWs. How Indians were treated compared to other races. Complaints encountered in food control.

Reel 13 Black market during Japanese Occupation. Japanese themselves dealt in black market. Reaction to Japanese Surrender. How he returned to British Customs. Working conditions during British Military Administration. Took 6 months to re-organise food control and customs departments. No big changes in post-war time.

Reel 14 Description of a post-war smuggling case where he was beaten up. Customs union formed in post-war. He did not join. Circumstances leading to a strike. Post-war revision of salary. Differences between European and local staff salary scale. Re-employed for another 4 years after retirement in 1954. His experiences during Maria Hertogh riot.

Reel 15 He was stationed at Beach Road then. Police and rioters at station. His marriage in 1927. Background of his wife. Had to stop work at Robinson after marriage but called back as temporary during Christmas season. Customers then were all Europeans. Background of his father-in-law; of Eurasian descent but mistaken as Indian. Introduced to wife by friend. Courtship in those days.

Reel 16 Made own choice in marriage. Engagement one year; married in St Joseph's Church. Guests mainly bride's family friends. Type of food served. Reception paid for by bride's family. Presents received. Lived with bride's family initially. Places where he had stayed. Description of Norris Road and Race Course Road neighbourhood. Type of businesses in Serangoon Road.

Reel 17 Joined Indian Association (IA) in 1927. Reasons for joining. Pre-war inter-club fixtures. Membership of IA only 30; subscription of one dollar per month. Membership



A Eurasian family.



Christmas and New Year parties were popular amongst the Eurasians.





The Eurasians were fond of games and sports. The Singapore Recreation Club was founded in 1883 to cater for the recreational needs of the Eurasians. For Eurasian women, the Girls Sports Club was established in 1930.

increased only after club house was set up. IA founded in 1920s; no politics, only sports. Rented premises for club house. Drinking prohibited. Facilities available. How often he played cricket and hockey then.

Reel 18 How IA celebrated festivals. He held post of Sports Secretary. His impression of R Jumabhoy, President of IA. New club house put up in 1947, mainly by effort of Mr Abraham. His family of 1 daughter and 1 adopted daughter. Daughters' upbringing. Daughter wanted to study medicine. Marriage came in between. Wife was disciplinarian in family. His social relationship.

Reel 19 Reasons for intention to settle in Bangalore after retirement. Wife preferred to return to Singapore. Bought house in Serangoon Garden. Took up Singapore citizenship in 1960; reasons for decision. How he viewed performance of PAP over the years.

Reel 20 Comparing working conditions in colonial period to the present. Felt discriminated in colonial days; no equal opportunities. Frequency of his visits to India. Still maintained contacts with relations. Changes in Singapore which impressed him most.

Martin, Mabel **A 000388/06**

(1905 –)
Duration : 2 hours 57 minutes
Language : English
No transcript

Reel 01 Family background. Description of grandfather's house in Oxley Rise. Social life of Eurasian girls in pre-war Singapore. Eurasian girls given more freedom when compared to girls of other races. Description of Christmas and New Year dances. Style of dressing then. Other social activities like birthday parties. Type of food served at parties. Pahit parties in past similar to present cocktail parties.

Reel 02 Further elaboration of pahit parties. Description of vicinity in Amber Road. Eurasians moved from Queen Street, Victoria Street to Katong, Serangoon and Bukit Timah; richer Eurasians stayed in Tanglin district. Description of houses in Queen Street. Recreational activities. Itinerant hawkers. Youngsters required to help in house. Typical Eurasian food – feng curry and devil's curry.

Reel 03 Her education at Convent of the Holy Infant Jesus. Recollection of some schoolmates and teachers. How she travelled to school. Discipline in school. Amount given as pocket money. School activities. Girls/boys relationship after school. Subjects she took at Junior Cambridge.

Reel 04 Not accepted for training as a teacher. Took up shorthand and typing in YWCA. First job in East Asiatic Company. Description of areas around D'Almeida Street and Raffles Place, The Arcade and Change Alley. Kind of things available in shops like Robinson, John Little. Occasions when hats were worn.

Reel 05 Recollection of how she knew of First World War. What she remembered of Indian mutiny. Her work life; started in East Asiatic Company. Changed jobs a few times before staying with Maclean's Watson Company until retirement in 1969. Reasons for not joining company union. Social activities after marriage. Husband's career. Christmas and New Year celebration. How a typical Sunday was spent.

Reel 06 Evacuated from home during Japanese Occupation. Moved to several places to seek refuge. Later returned to her home in Gilstead Road. Condition her house was in. Husband and a son died in 1944. Living conditions during Japanese Occupation. Started work to support family after war. Not involved in any club.

Martinus, William **A 000446/09**

(1906 –)
Duration : 4 hours 30 minutes
Language : English
No transcript

Reel 01 Personal background. Father originated from Ceylon; came to Singapore after university graduation. Father's career in government service. Mother's background. How parents met. Had family of 7. Father, first to start Government Civil Service Union. Became Secretary. Reasons for forming union. Father, a Ceylon Burgher. His grandparents. Description of government quarters where they lived near to Kandang Kerbau Hospital.
Reel 02 How he was dressed as a child. Family hired Indian servant girl to cook. Father's interest in carpentry. Things he made. Also remembered him making a radio set, capable of receiving BBC. Early impression of father. Disliked his drinking habit. Impression of mother. Often went visiting with her by rickshaw.
Reel 03 Proper table etiquette at home. Relationship with siblings. Inherited father's love for people. Relationship with office staff. Childhood leisure activities. His friends in neighbourhood. Childish pranks like stealing ice blocks or fruits from orchards. Played soccer. His interest in music led him to become band leader later on. Zambodian Dance Band in great demand for functions.
Reel 04 Christmas celebration when he was young. Lads in neigbourhood rehearsed Christmas hymns and comic sketches. Dressed as minstrels; gave performance from house to house. No pay, all for fun. Family observance in form of special meal. New Year's Eve dance at Victoria Memorial Hall. Atmosphere at dance at midnight. Band then played old songs; all joined in singing. His band's popularity.
Reel 05 Sea sports held at New Year at Johnston Pier. Populace watched from Esplanade. Crew from ships, Malays from surrounding islands also came to compete. Type of games played. Birthday celebrations then; type of food served. Style of wedding receptions. How father explained death to him when he was young. Began schooling in 1912 at Convent. His uniform.
Reel 06 Background to circumstances where he was asked to leave Convent. Subjects taught. Had nuns as teachers. Went to St Joseph's Institution for a year, then moved to Raffles Girls' School. Subjects taught. Fond memories of Raffles school days. On completion of Standard 4, went to Raffles Institution. School life there. Completed School Certificate at 17. Remained another year to study commercial subjects.
Reel 07 Transportation in early 1900s – trams, bicycles, gharries, buggies, rickshaws, bullock carts. Indian Mutiny. Reasons for replacing British soldiers in Singapore with British Indian Regiment. Circumstances leading to Mutiny. Took 3 weeks for mutineers to surrender. Mutineers sentenced to death by public execution; others sent back to India. Description of public execution.
Reel 08 Left school in 1921. Heard of vacancy in Eastern Extension Australasia and China Telegraph Company (later known as Cable and Wireless Co.) Applied for job. Confirmed after 1 year probation. Nature of his job. How vacancy for Manager Clerk came about. Asked for post and was given. Later became Manager Assistant. Stuck to post for 43 years. Company closed when Singapore joined Malaysia.
Reel 09 Helped to wind up company. Recovered all money; remitted back to England. Company had been in existence in Singapore for 93 years. His starting salary $35. Receiving $69 on confirmation and $150 nine years later. Married in St Andrew's Cathedral. Became band-leader 2 years later. How band first came to play at Victoria Memorial Hall.

Milne, Ronald **A 000447/64**

(1918 –)
Duration: 31 hours 53 minutes
Language: English
Transcript: 577 pages

Reel 01 Family background. Father's and mother's background. Father worked as master mariner for Singapore company. Route travelled. Pre-war transportation. Living conditions. Games they played. How children settled things among themselves. Description of playmates in Upper Serangoon.

Reel 02 His house as meeting place for playmates. Discipline by caning. Rapport with some teachers like Frank James and Rev Adam. His foreigner schoolmates. Eurasian enclaves in Upper Serangoon, Bukit Timah and later Katong area. Description of his house in Upper Serangoon. Early family life. Similar living standards with other Eurasian neighbours. Mother disciplinarian in family. How she looked after family.

Reel 03 Time for meals in family. Living conditions in terms of water, sewerage and electricity. Description of kitchen facilities. Cooking all done by cook they employed. Table manners at home. Food he particularly liked. Silent picture halls and cinema. Type of pictures shown. How birthdays were celebrated. Leisure activities.

Reel 04 Description of marriage ceremony and reception. Type of food served at reception. Kind of clothes worn by bridal couple and guests. Description of funeral service in church and at burial-ground. Why he was enrolled at St Joseph's Institution. His first few days at school.

Reel 05 School life at St Joseph. Students would even be retained if they did not make the grade. Eurasians as a whole keen on sports but not books. Education system then. Teachers in school. Layout of school. No rivalry among Eurasians attending different schools. Games he was involved in.

Reel 06 How he coped with school work. Left school in 1933. Ambition to become workshop engineer. Worked as apprentice in Universal Cars. Working environment there. Apprentices who joined at the same time. Salary structure. Salary sufficient for his basic needs. Suffered from jaundice when he just started work. What he learned in his attachment to fitters. Number of employees in workshop and management.

Reel 07 Extent of operations in Wearne Brothers organisational structure in workshop. Racial composition of workforce. Well-known business houses in Singapoore then. Businesses of trading firms. Relationship between expatriates and local employees. Other motor-car firms in Singapore. Competition among them. Traffic conditions at that time; hazards from rickshaws. Modes of transportation.

Reel 08 Bus and taxi services. People who could afford to buy cars. Hire purchase scheme in Wearne Brothers. Benefits employees were entitled to. Promoted to foreman for six months to a subsidiary company. Size of workforce. Selected to take up second apprenticeship on aircraft engineering in 1937. Worked in Kallang Airport. First passenger carrying aircraft to arrive from England.

Reel 09 Reasons for being selected for second apprenticeship. Their training. Examined by a Board in both theory and practical for 3 days. Became certified ground engineer. Kind of checks he had to make before signing out a plane. His reaction on becoming first local person to receive Aircraft Engineer Certificate. His salary then. War disrupted opportunity in getting full licence.

Reel 10 War disrupted taking welding and instrument examination. Fringe benefits received. Description of Kallang Airport and reason for rebuilding another at Paya Lebar. Wearnes nominated to service Haviland plane on London to Australia air race in 1937; he and his friend serviced aircraft. Popular makes of civilian air planes then. Popularity of air travel services. Profitability of air travel business to Wearnes Brothers.

Reel 11 His view on origin of the word 'Eurasian'. How Eurasians came to settle in

Singapore in 1929. Distinction at one time among different groups of Eurasians in terms of colour and economic status. Pre-war Eurasian community enclaves in Bukit Timah, Katong, Upper Serangoon. As Singapore developed, no more enclaves, Eurasians scattered all round the island. Relationship between Eurasians from different areas.

Reel 12 Sporting rivalry among Eurasians in different areas. Eurasians excelled in sports activities. His involvement in sporting competition. His favourite games. Most Eurasians joined Singapore Recreation Club (SRC) while still in school. No entrance fee then. Subscription fee charges.

Reel 13 SRC facilities. Activities of the club. His views on why athletics and sports in general are not as active as pre-war. Pre-war club membership. Pre-war outstanding sportsmen and leaders in Eurasian community. Role of Eurasian Association and Girls' Sports Club. Why women were excluded from SRC before.

Reel 14 Further elaboration on exclusion of women from SRC membership. Activities in the club. Exchange visits between Selangor Eurasian Association and the SRC since 1946. Competition between Singapore Cricket Club (SCC) and SRC before war. Atmosphere of a pre-war Christmas party in clubs. Description of pre-war wedding reception. Malacca-type Eurasian food.

Reel 15 Formation of Malayan Volunteer Air Force. Purpose of formation. Wearnes Air Services contributed biggest group. Training given. After declaration of war, Wearnes Group volunteers shifted to Bukit Timah Racecourse. Light aircraft used to spot Japanese artillery. Later moved to Batavia. Journey to Tanjong Priok in a convoy. Worked in aerodrome at Gunung Sahari initially, then moved to Sukabumin.

Reel 16 Uniform of Malayan Volunteer Air Force. Salary he received. His experience of bombing at Kallang Airport. Bombing at other parts of island. Why they were told to go to Turf Club from Kallang Airport. Left Sukabumin for Bandung. Others evacuated to Ceylon. Found Bandung Airport was heavily bombed. Many people injured. Asked to move to Tjilatjap.

Reel 17 Travelled from Bandung to Tjilatjap. Found Tjilatjap had been heavily bombed. Group disbanded. Decided to return to Singapore on their own. Met up with a Dutch Eurasian boy. Decided to seek refuge in hills. Encounter with unfriendly villagers. Back to Bandung. Encounter with Japanese. Obtained shelter from a friend's uncle.

Reel 18 Managed to get train ticket to Batavia. Stayed in Silva Oliveiro's house. House was raided by Japanese. Stayed with a midwife, a friend of Percy Rodrigues from September 1942 to January 1944. Planned to sail to Australia. Left behind due to his sickness; why it was a blessing in disguise. Captured in 1944; sent to political prison. Later transferred to prisoner-of-war camp.

Reel 19 Sent to isolation block in July to September 1944 before transferring to prisoner-of-war camp. Nationalities of prisoners. Description of camp building and facilities. Additional food they could buy. Duties in camp. Managed to get a job in bakery outside camp. Later sent to Kempeitai for interrogation.

Reel 20 Continued description of interrogation by Japanese Kempeitai. Shown various types of punishment for lying during interrogation. Released by Kempeitai eventually and returned to camp. Joined work party unloading huge logs from railway trucks. How they were de-loused in camp. Punishment for stealing by his work party.

Reel 21 Transferred to another camp in Bandung. Joined working party in Convent. Work they had to do. Returned to Batavia. Worked at dock named Tanjong Priok. Nature of work. Witnessed torture of Indonesian found stealing at Tanjong Priok. Conditions in camp just before Japanese surrender. Later paratroopers dropped into camp. During Lady Mountbatten's visit, she noted healthy condition of POWs. Reasons for it.

Reel 22 Issued new uniforms. Given permission to visit friends. Came back to Singapore in October 1945. Taken to Raffles Hotel for certain formalities. Quartered at Sea View Hotel. Found only eldest brother at home. Fate of other members in family. His impression of Singapore then. Eurasians charged for collaborating with Japanese. War crime trial.

Reel 23 Malayan People's Anti-Japanese Army (MPAJA) activities after Japanese surrender. Living conditions during British Military Administration (BMA). Demonstrations by communists in 1948. Beginnings of communist struggle in Malaysia. Communists modus operandi in Singapore – strikes in 1950s. Maria Hertogh riot – account of how it started at the Padang.

Reel 24 Continuation of Maria Hertogh riot. Noted tense situation in Thomson Road area while on his way home. Helped at brother-in-law's office, later joined British Army in Pulau Brani. Resigned and joined Commissioner General's Office. Nature of his work. Lord Killearn was Commissioner for Southeast Asia. Impression of Lord Killearn. When Lord Killearn left, he became motor vehicle tester.

Reel 25 Why he introduced of perpendicular and parallel parking in driving test. How it was carried out. Motor-cyclist driving tests. Became heavy vehicles tester. His involvement in Singapore Volunteer Corps (SVC) after the war. Re-joined in 1949, commissioned in 1950. Took bomb disposal course in Kent, England. Details of course. Accounts of SVC and its camp at Tanah Merah, used for training and weekend camps.

Reel 26 Benefits volunteers received. Transferred to Singapore Army Service Corps. Promoted to Captain. Switched to training of recruits. How first Singapore Infantry Regiment (Ist SIR) started in 1954. Duties of SIR during Indonesian Confrontation. Phasing out volunteers in 1959. He retired as Major. Composition of men in Volunteer Corps. Instances where volunteers were called for regular duties. Reasons for merging regulars with volunteers.

Reel 27 Married in 1947. Had 4 children. Close to wife's sister's family. How family spent their holidays. Children keen on sporting activities. Stayed at Port Authority quarters in Everton Park till 1959. Later shifted to Pender Road and stayed till 1972. Reason for choosing to purchase a flat at Spottiswoode Park instead of at One Tree Hill. His children's occupations, two of them particularly excelled in sports.

Reel 28 Wife's family background. How he met his wife and married in 1947. Account of his simple wedding at sister-in-law's house. Effect of religion on his family life. His view that children should stay away from parents once they were married. Social relationship with neighbours in apartment living. Gave children their own choice of careers.

Reel 29 His opinion of the kind of relationship a husband and wife, parent and child should have. His philosophy of discipline and upbringing of children. Relating incidents which showed differences between upbringing of Eurasian and Chinese children.

Reel 30 Shared responsibilities for upbringing of children with wife. Close family relationship. How and why he joined as Assistant Traffic Supervisor in Port of Singapore Authority (PSA). Suffered a relapse of amoebic dysentery and was treated by Prof Monteiro. His working hours. His promotions and transfers. Clerical strike in PSA in 1955 and go-slow by daily-rated employees in 1957.

Reel 31 How both events affected the Port. Change in system of billing. Reasons behind clerical strike and how matter was solved. Singapore Harbour Board Labour Union (SHBLU) go-slow by daily-rated employees affected work output. Reasons for the go-slow. Changes made as a result. Introduction of shift system and bonus system. Changed composition of labour gangs; mixing racial composition. Training of workers.

Reel 32 Incorporating food allowance into wages. How transportation problem was solved. Big claim by union for wage increase in 1963-64. Jamit Singh championing cause of SHBLU. He represented labour side. How negotiations were conducted. Another claim lodged in 1966; he was asked to assist in Staff Development. Negotiations stopped due to introduction of Employment Act in 1965. Training provided for employees in using mechanical equipment.

Reel 33 Problems created due to containerisation. Shortage of storage space for containers. Importance of computerisation in containerisation. Development of PSA. Expansion into other areas like cable-car, ferry service. Recruitment of staff with qualification. His job in Staff Department. Re-employed as Chief Training Officer after compulsory retirement in 1972.

Reel 34 Involvement in Union-Port negotiation. How people generally felt about the Port. Some people left Port for better job but majority remained. His impression of Jamit Singh. Jamit Singh's opinion of him. Ideological stand taken by SHBLU when Jamit Singh was Secretary.

Reel 35 Description of occasions where he met Lee Kuan Yew. His impression of Lee Kuan Yew as an adviser to SHBLU. Praise for Lee Kuan Yew but changed his opinion later. Criticism of his policies.

Reel 36 How PAP policy of cutting living allowances affected civil servants. PAP cleaned up corruption. His view on superpowers in SEA countries. Reaction of civil servants to Lim Yew Hock's Government. Compared David Marshall and Lim Yew Hock as Chief Minister. Communists in Singapore and their strength within PAP Party. Eurasian communist, Gerald De Cruz of Malayan Democratic Union. De Cruz's visit to Czechoslovakia.

Reel 37 Found Communist ideology in Singapore different from others. Came back and lectured in political classes for civil servants with George Thomson. His view on progess of Singapore. Problem of aging population. What was lectured in political sessions for civil servants. Purpose of lectures. Impression of Gerald De Cruz. Eurasians in politics. His views on why Eurasians were not politically inclined.

Reel 38 Salary structure and conditions of service in the Port different from civil service. How civil servants reacted to Ong Eng Guan's changes in City Council. Reasons for build up in Eurasians in certain departments in City Council and later in PSA. His opinion and attitudes towards PAP when it first came into power. Impression of Kenny Byrne. How Byrne antagonised Eurasian community.

Reel 39 Malayanisation process in PSA. Replacement of expatriates by locals; problems encountered. Background to formation of a local Singapore Senior Officers' Association in 1954. Two types of local senior officers. Objectives of Association. Later changed to a union and he was barred from joining even as a member. Promotion for divisional heads under charge of PSC while other promotion by PSA itself.

Reel 40 PSA not affected by cut in cost of living allowance by PAP. Phasing out expatriates. Promotion enhanced by departure of expatriates. Nature of his work as Staff Manager. His involvement in staff training. Working experience as an Assistant Traffic Manager. Was asked to stay on as Chief Training Instructor after retirement in 1972.

Reel 41 Elected President of Senior Officers' Association in 1956. Further elaboration on functions of Association. Effect of Indonesian Confrontation on operations of port. Development of PSA; expansion in Jurong, opening big warehousing sheds in Nelson Road, opening container port in 1960s. Problem of pilferages. Different forms of pilferage. Improved port facilities. How expansion of port affected senior officers and labour force.

Reel 42 How labour force was reduced over the years. How his promotion to Staff Department affected relationship with fellow officers whom he grew up with. Main issues put forward by SHBLU. How passing of Employment Act affected their negotiation. Reasons for union closing down in 1971. Eventually Port revived union again. Attended International Association of Ports and Harbours (IAPH) in Japan.

Reel 43 After IAHP course, made a familiarisation tour to Hongkong and Taiwan ports. Studied their problems and observed their port management. Visited Taipei scrap yard for vessels. Visited Israel for purpose of looking into training facilities in 1972. Then went over to England to visit the ports.

Reel 44 His impression of London Port and a container port in Felixstowe. Also visited Europe Container Terminal (ECT). Impressed by its advanced container handling methods. What he learnt from his overseas visits. Description of management course he attended.

Reel 45 Staff training in PSA in late 1960s. His views on staff training. How introduction of National Service in 1967 affected manpower of port. Joined SRC in 1935 due to his keenness on sports. Club started afresh after Japanese Occupation. Four categories of membership; membership fees. Change in club's constitution to allow for admission of other races.

Reel 46 Further elaboration on changing of club's constitution. Reason for decrease in number of Eurasian members. SRC took in women members in 1957. Social and sporting activities of SRC. Atmosphere in club before and after the war. Reaction of men to admission of women members. Presidents of club normally from prominent Eurasian families.

Reel 47 Criteria for selection of president. Eurasians became minority of club in present day. His impression of past Presidents like Sir George Oehlers, Dr Balhatchet, Norman Hogan, Henry Woodford, Gerald Kraal, his brother Freddy Milne. Description of outstanding sportsmen among Eurasian families. Sports and social activities between Singapore Cricket Club (SCC) and SRC. Revival of tea dances in SRC.

Reel 48 Role of women in SRC. Description of an all-women club, Girls' Sports Club. Restrictions imposed on women members in club. Sport competitions between SCC and SRC. Inter-club leagues and competitions between SRC and other clubs and associations. His views on present standard of sports in Singapore. Problems in achieving professionalism in sports.

Reel 49 Prominent Eurasian in entertainment field – Willie Martinus, well-known musician who owned a band. Produced music for dancing. Other Eurasian entertainers. How Christmas and New Year dances were organised. Description of a programme dance in very early days. Places where dances were held. Private house parties. Social activities among young people – dancing, picnic, cycling and fishing.

Reel 50 Account of his fishing trip and shooting experiences. Regularly organised family outings. Camping holiday in west coast of Malaya. African safari holiday. During his teenage days, Chinese families very strict with daughters. Malays and Indians not so strict. Changes came in late 1930s and in post-war period girls were going out to work to earn a living.

Reel 51 Differences and similarities between SRC and Eurasian Association in terms of objectives and membership. Woodford Fund for educational purposes. People's attitudes towards Dr Charlie Paglar's work for Eurasians during Japanese Occupation. His impression of Dr C J Paglar. Put on trial as collaborator after the war. Paglar elected President of SRC after his release. Dr Paglar's background.

Reel 52 Reasons for Eurasian community decreasing more in prominence than in size. Migration of Eurasians from other countries to Singapore when slump was starting. Jobs they were holding here. Relationship with other Eurasians. Reasons for Singapore Eurasians immigrating to other countries like Australia. Why he chose to remain in Singapore when his son and daughter had immigrated to Perth.

Reel 53 Adjustments to life overseas. Availability of Asian food in Perth. No difficulties in finding jobs there. Relationship among Eurasians in Perth. Feelings they still have for Singapore. Comparing life of Eurasians in Perth in terms of job and housing. Conditions in England.

Reel 54 His view on reasons for emigrating to England. More serious transport and traffic problems in Perth and England when compared to Singapore. Eurasians scattered in Perth. Relationship between Singapore Eurasians and Malaysian Eurasians. How tradition of sporting contact came about. Sporting activities of Eurasians in Singapore.

Reel 55 How political turbulence in 1950s affected Eurasian community. Reaction of Eurasians when PAP came into power. Community not keen to open SRC to other races at the beginning.

Reel 56 Why Eurasians felt they were singled out for poor treatment during Ong Eng Guan's time. His views of PAP changed after it attained power for some time. Agreed with policy in having regular soldiers for defence rather than volunteers. His views on PM's suggestion on male graduates marrying female graduates. Felt that problems faced by future leaders would be different from the past.

Reel 57 Eurasian community feeling towards PAP. Baba community had same opinion as Eurasian community. Eurasians and Babas were pro-colonial. Personally feel that one has to compete to attain higher achievement. His view on Chinese children being pressurised by

parents to excel. Attitude of Eurasians to other communities. E W Barker only Eurasian in PAP for many years. Special relationship among all nationalities living in highrise apartments.
Reel 58 Change in identity of Eurasian from pro-colonial to Singapore identity. Eurasians who had emigrated, still have strong feelings for Singapore. His decision to remain in Singapore despite having two children in Australia. Eurasians attitudes towards children's education. Why some Eurasians decided not to emigrate overseas.
Reel 59 Factors affecting change in thinking between younger and older generations: education, living standard and lifestyle. Felt that older people had to make changes and adjustments. His view that young people are more aggressive these days.
Reel 60 Comparing present-day women to those in pre-war. Problems with youngsters nowadays; behaviour influenced by friends. Changes affecting old style of communal living in Eurasian community.
Reel 61 Ethnic ties in Eurasian community became weaker with more inter-marrying in post-war years. Differentiation among Eurasians in terms of living areas, skin colour. Turning point in history of Eurasian community:- introduction of multi-racialism in Singapore, emigration of Eurasians to Australia starting in mid 1960s. His views on some government campaigns. How multi-racialism was achieved.
Reel 62 Further elaboration on multi-racialism. His views on why Eurasians have better prospects in Australia than Singapore. Eurasians generally do not have business acumen. Reflections on some aspects of his life.
Reel 63 Games he played during breaks in school. Description of how different types of marble games were played. Description of tops and how a game of tops was played. Other popular games like 'chap teh', 'hantam bola'. Games he played at home like hoop-race with bicycle rim, seven stones or court martial, 'lambong tin'.
Reel 64 Continuation of his description of 'lambong tin'. Other games like catching, police and thieves, chickedies. Party games. What he learnt from playing these games and benefits that he derived. Form of punishments they get in those days. Commented on today's children who have no time to play games like he did when he was young.

Norris, Noel Evelyn **A 000559/06**
(1918 -)
Duration: 2 hours 41 minutes
Language: English
No transcript

Reel 01 William Norris was first Norris to come to Singapore. Family background of her grandparents and parents. Father's profession; progress of his career. Achievement of her forefather and relatives. Family house at Cavenagh Road. Last family house in Scotts Road. Hogan's family house in Georges Road. Further elaboration on Norris' family house in Cavenagh Road. Maternal grandfather's house in Wilkie Road. Description of heirloom handed down.
Reel 02 House where they lived in hospital ground. Where she was born. Relationship with neighbours. Moved to a one-storey bungalow also in hospital ground. Father posted to Province Wellesley. Lived in big colonial house. Went to St George's School. Family religion. Neighbours in Butterworth. More interaction with her school and university mates. Father very strict disciplinarian. Type of punishment received. Type of food they had. Lived-in servants. Childhood leisure activities.
Reel 03 Popularity of tennis then. No conflict in parents' different religion. Festivals celebration - Christmas, Easter, New Year. New Year's Eve dance in Victoria Memorial Hall. Ballroom dancing popular pre-war. How birthdays were generally celebrated. Father's

promotion. Father's involvement in Singapore Recreation Club. Founder member of Island Club. Sports and games she played. Founder member of Girls' Sport Club. Why such a club was necessary. Her favourite games.

Reel 04 Membership of Girls' Sport Club. Common for young women to drive then. Price of cars; popular models. Taking drives very popular. During her university days, everything was home-made. Her interest in drama; later interested in making costumes. View on acting skill. Standard of plays at schools nowadays. How drama help children to develop. Sex ratio and population at Raffles College. Orientation and ragging of freshies.

Reel 05 Rationale for ragging. Her involvement in Business & Professional Women Club (BPWC) in YWCA. Joined International Women Club activities after retirement. Purpose of setting up BPWC. Her house in St Michael Road after war. In 1960s moved to Brighton Crescent. Neighbourhood in St Michael's. Comparison of child-raising methods today and the past. Her views on why children feel bored nowadays.

Reel 06 Her involvement in church activities. Helped in school for retarded for $6^1/_2$ years after retirement and in other charitable works. Different attitudes of Chinese, expatriates and school children towards welfare work.

Pereira, Noel Arthur **A 000423/13**

(1912 –)
Duration: 6 hours 25 minutes
Language: English
No transcript

Reel 01 Personal background. Description of neighbourhood in Upper Serangoon. Modes of transportation. Living conditions on Pulau Bukom. Left school in 1930. Tracing family tree. Description of house in Moulmein Road and neighbourhood. Family life in Moulmein Road. Upbringing of the children. Household servants. Recreational activities.

Reel 02 Religious teaching at home. Mother's background. Christmas celebrations! Family outings to circus and cinemas. Types of games played. Types of sea vessels sailing into Singapore. Description of Japanese commercial activities. Life on Pulau Bukom. Why they were late for school frequently. Nature of father's work. Kampongs on islands off Singapore. People living on Pulau Bukom.

Reel 03 Schools he attended. Rivalry amongst schools. Subjects he studied. Why most boys left school after Standard Seven. Description of teachers. His dislike for racial discrimination practiced at that time. Why he decided on marine engineering as a career.

Reel 04 After completion of apprenticeship with Shell, could not be given job on ship. Joined RAF until he was assigned to a ship. Description of his career in various places. Retired in 1968. Organisational set-up in Shell. Segregation of social activities in Shell for different races. Benefits provided by Shell. Type of housing provided.

Reel 05 Why he left Shell in 1936. His jobs in RAF, Straits Steamship and Water Department. His job as a metal rigger in RAF. Denomination of currency used. Cost of living then. His expenses. Transportation; iron tyre and rubber tyre rickshaws. Where they went for shooting. Relationship between local staff and British. How he joined Hopemount Shipping Co. Membership of Association of Engineers.

Reel 06 Objectives and activities of Association of Engineers. His position and duties in Hopemount Shipping Co. Ship's crew. His salary. Places he visited. Why Eurasians were attracted to the sea. Joined Straits Steamship and later Municipality. His relief job in Straits Steamship. Effects of Depression on shipping and employment opportunities. His job in Water Department.

Reel 07 His salary in Municipality. Description of Woodleigh Pumping Station. His

responsibilities as a shift engineer. Working conditions. Social activities of Singapore Recreation Club and Eurasian Association. How name Eurasian came about. Background of Eurasian families. Eurasian enclaves in Serangoon and Katong. Attitude of British towards locals.

Reel 08 Courtship in Eurasian community. Frequency of mixed marriages pre-war and post-war. His wedding arrangements and ceremony. How he learnt about war in Europe. Preparation made in pumping station in anticipation of war. What happened in pumping station when Japanese attacked. Soldiers ransacked his house. When he reported for work. Japanese occupied private houses. Why he wanted a transfer.

Reel 09 His experience in working for Japanese. His salary and ration. Salt used for making chlorine. Palm oil used to run machines. His encounter with Japanese officers and communists in Pontian. Trials of collaborators in villages. Why he went to Pontian. His brother-in-law detained in YMCA. Conditions in Pontian much better. Accused of sabotage. How he heard of Japanese surrender.

Reel 10 Who were the people in jungle. His reaction to news of Japanese surrender. Killing of staff in Gunong Kulai Waterworks. Stayed in Pontian until 1951. Promotion opportunities improved for locals after the war. His experiences during period of Emergency. Why his wife and children lived in Singapore. His work routine and recreation in Pontian and Kulai.

Reel 11 Returned to Singapore to work in Cleansing Department. Moved from Alexandra to Kolam Ayer. Working conditions in Cleansing Department. Bringing up children. His children's careers. Why he did not like his job in Cleansing Department. Circumstances leading to his resignation from Cleansing Department. Nature of complaints against him. Sent to work in Building Department. Became 3rd Engineer on ship.

Reel 12 His experiences in Cathay Shipping Co. Ports he visited. Resigned to join sewerage works in Ulu Pandan. Description of crew. Nature of his job in Ulu Pandan. Why he liked this job. Corruption in Cleansing Department. How he stopped malpractices. Types of goods sent for destruction. What he did in Kallang Workshop. His post retirement job.

Reel 13 Comparison of working experience and conditions under different administrations. Maria Hertogh riots. Causes leading to emigration of Eurasians to Australia. Why he would not consider emigrating. Post-war changes in Singapore.

Schoon, Roland **A 000422/15**

(1928 –)
Duration: 7 hours 22 minutes
Language: English
Transcript: 142 pages

Reel 01 Paternal family background. His father's education and employment history. Maternal family background. How he came to be born in Singapore. His other siblings. Early childhood. Their house in Brooke Road. Parties held at house; type of food prepared for parties. Their Chinese servants. Neighbourhood in Brooke Road. Father built a house in Rosyth Road in 1939. Description of house and surroundings.

Reel 02 His childhood days at Rosyth Road. Games he played. His schoolmates. Performance in school. Received guidance from parents and church. How adopted mother helped him in school studies. Discipline at home. Attended St Paul's Church. How Christmas was celebrated. Type of food prepared for celebration.

Reel 03 Further elaboration on Christmas celebration – house parties, annual dances by clubs. Birthday parties for children. His schooling at St Andrew's School. Studies interrupted by war. Received private tuition. School premises in Stamford Road. Subjects he took. His teachers and classmates in St Andrew. School routine. His participation in school activities

and games. How Japanese Occupation affected his education.

Reel 04 Further elaboration on effects of war on his education. Recollection of first air raid and subsequent raids. Returned to house in Rosyth Road after Japanese landed. House was looted. Worked as apprentice in engineering workshop in Lavender Street. Description of Lavender Street. His wages. Left after a year. His job in other Japanese vehicle workshops. Working conditions. Relationship between Japanese and workers.

Reel 05 Living condition during Japanese Occupation. Family planted crops. Means of transportation, medical facilities and health of people at that time. Many suffering from beriberi. Forms of entertainment. His father did small contractual job. He studied Japanese.

Reel 06 Reaction to Japanese surrender. How Japanese Occupation affected his family. Unable to continue schooling. Why he went to work. Worked as a junior clerk in granite quarry. Working condition. Entertainment after work. Joined Royal Air Force at Changi as refrigeration mechanic.

Reel 07 His relationship with colleagues. Skills picked up at refrigeration workshop. Joined British Army in 1947. Sent to training camp in Blakang Mati, then worked in Royal Electrical/ Mechanical Engineers. Conditions of service. Living and working conditions. Type of skills picked up. Composition of workforce. Posted to Kamunting and Kluang. Disparity in salary between British and locally enlisted personnel affected morale of locally enlisted.

Reel 08 Reasons for leaving British Army in 1950. Helped in his father's business. Then joined Singapore Harbour Board Police – his duties and working condition. Re-joined British Army in 1952. His reason for joining as civilian employee. His various postings as storekeeper. Promotion. His duties. Interesting experience he encountered when working as storekeeper.

Reel 09 Joined Sime Darby in 1970. How he got the job. Nature of job. Long working hours affected social activities. Three years later joined Temenggong as Purchasing Manager. Nature of job. His view on corruption in Indonesia. His impression of natives whom he encountered in timber concession in West Sumatra. Got involved in logging business while working for Temenggong. His experience in doing business with Japanese.

Reel 10 His view on Japanese and Korean way of doing business. Reasons for European countries to start buying hard timbers from Far East. Transferred to Rally when Temenggong was sold. Subsequently Interswiss bought over Rally. Left Interswiss in 1982. Activities of young people. His interest in various sports. Selected as representative of Singapore hockey team to 1956 Olympic. His view of today's hockey players.

Reel 11 Singapore contingent to 1956 Olympic. Hockey tournaments in Singapore. Top hockey team from Singapore Recreation Club (SRC). Formed a Singapore Olympic Hockey Club. How they upgraded standard of hockey in Singapore. Also played soccer – his favourite sport. His official involvement in SRC, Singapore Hockey Association and Singapore Amateur Football Association. Recollection of memorable highlights. Involved in coaching after he stopped playing hockey.

Reel 12 Background of SRC. Mainly a men's club until late 1960s when it opened to women. Also opened to non-Eurasian in 1959. Social activities of club. Became member of Singapore Cricket Club in 1978. Pioneer organiser of Tampines Rovers. How he lost contact with Tampines Rovers. His marriage in 1953. His wife's family background. Her keenness in sports. Their wedding ceremony.

Reel 13 Adopted Eurasian style wedding. Preparation for wedding reception. Comparison of old and present style Eurasian weddings. His views on changes in upbringing of children with school playing a more important role nowadays. His children's education; how he guided them. Places where he stayed. His social life after having children. His views on definition of Eurasian. How the Eurasian community, SRC and Eurasian Associstion came about.

Reel 14 Eurasian Association. English the common language in Eurasian community. Enclaves of Eurasian community in pre-war days. Their social activities. Role of churches. How Japanese Occupation affected Eurasian community. What he saw in Maria Hertogh riots in 1950. His views on the riot. Eurasian community's attitude to post-war political changes.

Reel 15 Further elaboration of Eurasian community's attitude to post-war political changes. Its effect on material well-being of Eurasian community. Eurasian attitude towards PAP. Reasons for emigration of Eurasians. His views on future prospects of Singaporeans.

Taylor, Grace **A 000511/20**
(1903 -)
Duration : 9 hours 35 minutes
Language : English
No transcript

Reel 01 Personal and family background. Parents, both Eurasians from India, moved to Burma. Definition of term "Eurasian". No relatives in Burma. Mother's hard life. Father a bandmaster of military band. Lived in quarters. Mostly Indians, Gurkhas and Eurasians in neighbourhood. Father's personality. Mother's relationship with neighbours. Language used at home. Her childhood. How Christmas was celebrated.
Reel 02 Marriages planned by families. Divorce and separation hardly heard of. Inter-racial marriages not encouraged. Had strict upbringing. Not quite enough food to eat. Type of food they had. Favourite recreational activities for Eurasian community. Christmas and New Year celebration. Siblings in her family; most died tragically. She was 8th child.
Reel 03 Her brothers' occupation. Eurasians generally worked for government and business offices or in teaching, railway and shipping. Reason for going into these professions. Advantage to know English in Burma. Characteristics of Eurasians in Burma; similar to Singapore Eurasians. Living conditions then compared to present. Women then married young. Eurasians not business minded. Description of Burma in 1920s-1930s.
Reel 04 Other races in Burma. Chinese community lived in Chinatown; mostly businessmen. Professions they were in. Indians, also in great numbers, working on lower grade jobs. Type of work they were in. Mostly came without families; lived in hostels. Characteristics of Burmese. Few Indians owned shops selling cloth and jewellery; mainly Pakistani type. Not much inter-racial mixing.
Reel 05 Burmese women more hardworking, better business sense too. Many in small business; some in teaching profession. Her introduction to religion. Born in Myitkyina (near Mandalay). Family then shifted to Mandalay. Teenage years in Malmain. Reasons for moving to Malmain. On finishing education, joined teachers training course. Her recreational activities. Her friends mostly Eurasians. Her views on Burmese community being a closed society.
Reel 06 Background of girls in boarding school with her. Her school life. Sent to teachers training course on finishing education. Taught in boys' school from 1926-1941. Comparing education system in Burma and Singapore. Yearly inspection of students' work by school inspectors. Two types of school:- Burmese national schools and church sponsored schools. Home and practical skill subjects ranked very high in Burmese education.
Reel 07 Burmese as medium of teaching in national schools with English as second language. Reverse in English schools. Very few extra-curricular activities. Strict school discipline; types of punishment used. Recalled first bombing in Rangoon on Christmas Day 1942. She and only surviving brother planned to evacuate to India via Myitkyina. Why India was chosen. How they knew of the fall of Singapore.
Reel 08 Her reaction at that time. Left Rangoon for Mandalay by river steamer. At Mandalay, heard Myitkyina airport was bombed. Joined evacuation camp. Decided to join group trekking out of Burma to India. Ordered to return by Japanese soldiers before reaching Indian border. Twelve, including her brother, died during seven weeks of trekking. Daily

routine during trekking journey. Her feelings on meeting Japanese soldiers.

Reel 09 Returned to evacuation camp at Maymyo. Why Maymyo was chosen. Her impression of Japanese before the war. How they were treated at camp by Japanese soldiers. Her experiences in camp. Allowed to go out of camp. What they did in camp. Housed in big barracks. People allowed to come in and sell food.

Reel 10 Living conditions in camp. No punishment or organisation for work party. Religious activities permitted. Her views of the British then. How she knew of British return. Her reaction. How she returned to Rangoon. Nephew and niece returned from India; reunited with her.

Reel 11 Her friends in camp. Stayed in camp for about a year. Her feelings when her only surviving brother died in trekking journey. What she thought of the future. Met up with nephew after British return. Stayed with family friend for a month before returning to Rangoon.

Reel 12 Nephew received invitation to go to India, from a friend who was working in Rangoon before the war. All moved to Calcutta. Her impression of Calcutta. Found three of her old teachers still teaching. One persuaded her to teach in same school. Nephew could not find job. Then she received letter from cousin in Johore Bahru, inviting them to Malaya.

Reel 13 Factors which led to decision to leave India. Background of cousin and her husband. Nephew got job in Harbour Board in Singapore and niece in army office in Fort Canning. She remained in Johore Bahru. Could not teach in government school; Burmese qualification not recognised. Taught in private school. Then switched to Catholic school. Later came to teach in Singapore.

Reel 14 Reasons for their preference to come to Singapore. Also they had no thoughts of marriage. Relationship with her cousin. Her life in Johore Bahru. Cousin's decision to return to England made her come to Singapore. Applied for job here.

Reel 15 Came to Singapore in 1951. Found teaching job in St Joseph Convent. No prior knowledge of Singapore before arrival. Only heard of Maria Hertogh riot but not worried by it. Nephew and niece found jobs easily too due to previous experience. Her first impression of Singapore; similarities with Burma. Factors which made her like Singapore. Way of life of people in early 1950s.

Reel 16 Further elaboration on her impression of Singapore. Stayed at Pasir Panjang 7th mile. Description of neighbourhood. Rented rooms in big wooden bungalow. Then moved into flat at River Valley Road. Not bothered by political unrest in 1950s. Reasons for niece's emigration to Australia after her brother's death. Her views on changes in Singapore within last 10 years. Comparison of Singaporeans with Burmese.

Reel 17 Rented room with Chinese family in Serangoon for 12 years and in Sennett Estate for next seven years. Relationship with friends. Maintained friendship through correspondence for those who had emigrated. Her teaching experience from 1951-1972. Not paid Singapore teacher's salary; qualifications not recognised. Her views on Singapore education.

Reel 18 Further elaboration of her views on Singapore education. Led quiet life. Her involvement in church activities. Baptised in Baptist church since teenage days. How she came to join Calvary Baptist Church in Wan Tho Avenue. Retired from Convent School; then taught in kindergarten for next seven years. Reasons for her niece to emigrate to Perth, Australia.

Reel 19 Decided on Singapore citizenship since Lim Yew Hock's time. Niece and nephew did not. Niece tried to get her over to Australia. Preferred to remain in Singapore instead. Inability to speak other languages hindered contacts with inmates of St John Home. Friction arising from different cultural background. Why she referred to herself as Anglo Indian rather than Eurasian.

Reel 20 Her views that other communities will not perceive all Eurasians as a general group. Subtle differences exist.

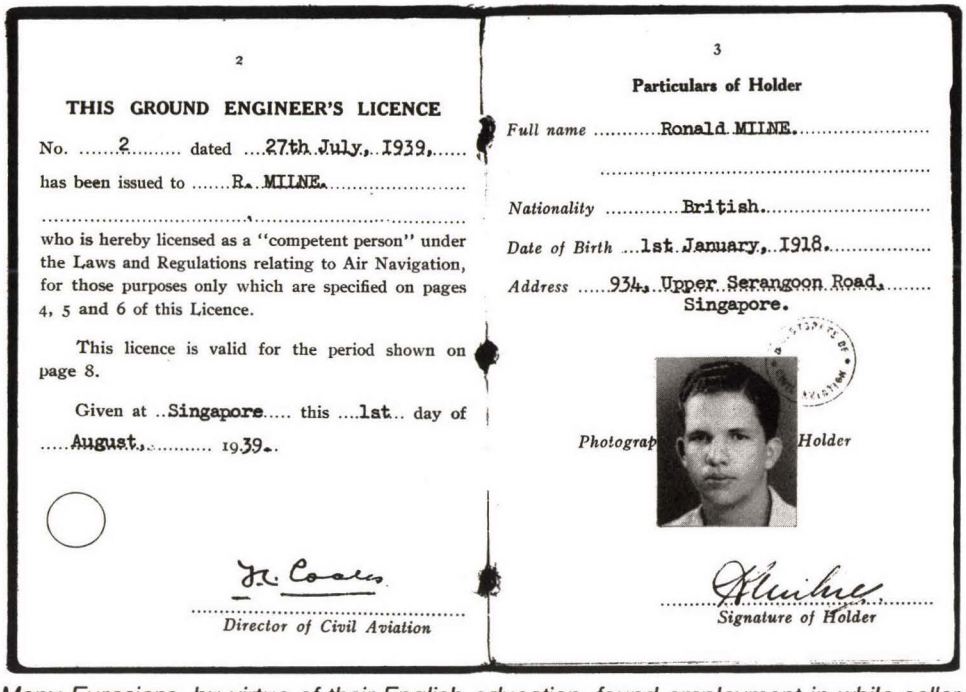
Tessensohn, Zena **A 000391/03**

(1909 –)
Duration: 1 hour 5 minutes
Language: English
Transcript: 25 pages

Reel 01 Genealogy of Clarke (paternal family), Scheerder (maternal family) and Tessensohn (husband's family) families. Her father's occupation. Places where they stayed. Their neighbours and house in Queen's Street. How Christmas was celebrated. Other places where they lived. Her education. School life. Layout of Convent of Holy Infant Jesus School. Punishment for girls. Her working life. Singapore Recreation Club; its early members. Formation of Girls' Sports Club (GSC), its activities.

Reel 02 Her ancestors active in sports. How GSC managed their finances. How she celebrated Christmas. How she met her husband. Where young people meet socially. Games played at birthday parties. Their evacuation to Java; eventually landed in Australia. Bombing raids in Singapore. Her husband joined Australian Air Force. Her life in Ballarat and Geelong. Returned to Singapore after the war.

Reel 03 How GSC pioneered in playing of softball and girls' football. Members' enthusiasm even after government had taken back club's premises. Future of GSC.



2

THIS GROUND ENGINEER'S LICENCE

No. 2 dated 27th July, 1939,

has been issued to R. MILNE.

who is hereby licensed as a "competent person" under the Laws and Regulations relating to Air Navigation, for those purposes only which are specified on pages 4, 5 and 6 of this Licence.

This licence is valid for the period shown on page 8.

Given at Singapore this 1st day of August, 1939.

H. Coales

Director of Civil Aviation

3

Particulars of Holder

Full name Ronald MILNE.

Nationality British.

Date of Birth 1st January, 1918.

Address 934, Upper Serangoon Road, Singapore.

Photograph of Holder

R Milne

Signature of Holder

Many Eurasians, by virtue of their English education, found employment in while-collar and technical jobs. Mr Ronald Milne qualified as a ground engineer in 1939.

JEWS

Ballas, Jacob **A 000163/04**

(1921 –)
Duration: 1 hour 43 minutes
Language: English
Transcript: 53 pages

Reel 01 Family background. Father's business in Labuan failed. Moved to Singapore. Stayed in Wilkie Road. Description of houses and Jewish community. Distinction between rich and poor Jews. Businesses of rich Jews. Help given to poor Jews. Arabic influence among Jews from Iraq. His relationship with the Chinese. His observance of Sabbath Day. Attended Jewish schools in afternoon. Celebration of religious festivals: Rosh Hashanah, Yom Kippur.
Reel 02 Why Jewish community could not mix with other communities. Description of kosher food. Arabic their main language. His schooling in Singapore. Why Jewish boys preferred St Andrew's School. His impression of Francis Thomas. Subjects he studied. His friends at school. Became car salesman after finishing Senior Cambridge.Then into selling life insurance. What he did during Japanese Occupation. Interned in Sime Road Camp. Life in camp.
Reel 03 How he returned to Singapore after visiting Baghdad after the war. Back to selling insurance. Bought seat in Stock Exchange. Why he was interested. How he became successful. Became Chairman of Exchange. Changed rules and regulations. His firm expanded; took in partners. Why he made membership to Exchange more flexible. Why he gave staff big bonuses. His philosophy of life.Disintegration of local Jewish community.
Reel 04 How overseas political events affected local Jewish community. Their feelings towards formation of Israel. His view on future of Jewish community in Singapore.

Grimberg, Joseph **B 000342/04**

(1933 –)
Duration : 1 hour 44 minutes
Language : English
Transcript : 32 pages

Reel 01 His family background. His father's working experience. His relationship with Elias family. Business of J A Elias family. Origin of his family's surname. Their style of living in pre-war days. Their observance of religious celebrations – festivals of Rosh Hashanah and Yom Kippur. Their non-Jewish friends. His mother's relationship with her relatives.
Reel 02 When war broke out, evacuated to Nassim Road. Later evacuated by ship to Calcutta. Attended school in Darjeeling. His mother joined partnership in boarding house business. Sent to school in London after the war. Returned to Singapore for a year before joining Cambridge University. Reason for taking up law course. Joined Drew and Napier as assistant solicitor in 1957. Background of the company. Working conditions there.
Reel 03 Business of Drew and Napier. Type of work he did in his early days. Married in 1960. Became a partner in 1962. Worked harder as a partner. How the firm acquired a more international outlook. His duties as a senior partner. Present partnership of company. Management of the firm. Jewish community in Singapore in 1957. Reasons for Jews to emigrate. Type of families which remained.
Reel 04 Management of Jewish synagogues. Home for the Aged for housing poor Jews. His impression of local Jewish community's reaction to establishment of Israel in 1948 and to political situation in Middle East in 1970s. Present Jewish community in Singapore. Future of Jewish community.

Isaacs, Felice **B 000575/08**

(1931 –)
Duration : 3 hours 44 minutes
Lanugage : English
Transcript : 181 pages

Reel 01 Personal background. Reasons for coming to Singapore. Parents' background. Father's job in Indonesia. Interned during Japanese Occupation. Their house in Sourabaya. Livelihood of community. Social relationship. Employed Malay servants. Type of food they had and clothes they wore. Sewing mostly by mother. Religious practices at home. Learned to pray in Hebrew. Childhood routine and pastimes.

Reel 02 Attended Dutch school. Subjects taught. School hours. Brought lunch to school. Rather thrifty then. Mother, a disciplinarian rather than father. Values imparted by parents. Recalled incident of selling rojak during Japanese Occupation. Interned by Japanese; shortage of food, punishment, conditions in camp. Father and brother in another camp. Their pre-war friends in Sourabaya. Evacuation to Singapore.

Reel 03 Why mother chose Singapore. Housed in camp on arrival. Re-united with mother's family. Stayed in Rex Hotel. Language problem. Father and brother found job. She attended Raffles Girls' School. Adjustments to life in Singapore. Why she left school. Nature of her job. Changed job after marriage. Later divorced. Her experience in working for David Marshall. How she met first husband. Preparations for wedding.

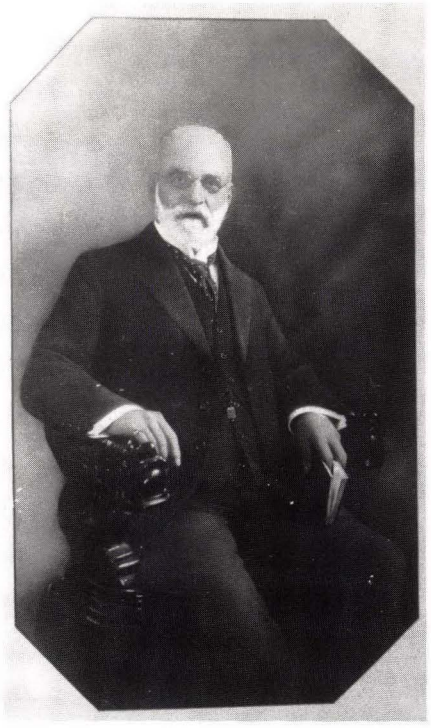
Reel 04 Why she did not undergo customary bath in well. Simple and quiet wedding. Relationship with neighbours in husband's home. Relationship with mother-in-law. Three ceremonies to celebrate birth of her son. Her finances during separation and after divorce. Remarried one year later. Married by rabbi at home. Had more children. Children's education. Children's relationship with one another and with parents.

Reel 05 Children closer to her than to father. Values imparted to children. Why only sons were taught Hebrew. Children's profession and marriage. Inter-marriage not encouraged in Jewish community. Ceremonies to celebrate birth of first son in Jewish family. Dietary habits in family. Social and recreational activities. Religious practices observed at home. Religious beliefs of Jewish community.

Reel 06 Religious festivals celebrated by Jewish community – Rosh Hashanah (New Year), Yom Kippur (Day of Atonement), Feast of Tabernacles, Shemini Ha'etzereth (Feast of Conclusion), Simchat Torah (Feast of Rejoicing of the Law), Hanukah (Feast of Lights), Purim, Passover, Shavouth. Role of rabbi in synagogue. Description of inside of synagogue. Etiquette observed on entering synagogue. Sir Manasseh Meyer built another synagogue in Oxley Rise.

Reel 07 Synagogue now open to all Jews. Significance of wearing prayer shawl and cap, and pasting scroll to door of Jewish homes. Dietary laws for Jews. Social relationship. Her involvement in welfare work for Jewish community. Welfare home set up for the aged and sickly Jews. Her views on multi-racial community of Singapore.

Reel 08 Her feelings towards Israel. Opted for Singapore citizenship. Retained Jewish customs. Traditions fast disappearing in Singapore Jewish community. Singapore identity. No physical distinguishable trait among Jews. Her views on future of Jewish community. Areas where Jews had excelled in Singapore. No thoughts of migration to Israel. Her views on life in Singapore.



Sir Manasseh Meyer (1843-1930) was one of the prominent members of the early Jewish community who became a businessman, community leader philanthropist and Municipal Commissioner from 1893 to 1900.



Rebecca, second wife of Sir Manasseh and mother of all his children.



Mrs Mozelle Nissim, daughter of Sir Manasseh Meyer.



Mass bar mitzah (coming of age) ceremony for young Jewish boys in 1962.



The Chesed El Synagogue in Oxley Rise, built by Sir Manasseh Meyer and completed in 1905. Picture shows original gas lights that have now been changed to electric lights.

Isaacs, Frederick Jacob **B 000378/10**

(1912 –)
Duration : 4 hours 55 minutes
Language : English
Transcript : 192 pages

Reel 01 Personal and family background. Reasons grandparents and parents came to Singapore. Relationship of Jews with other communities. Early family life in Bandung. Attended Dutch school. Father switched to selling glasses. How he helped. Parents came to Singapore in 1926. Activities of young Jewish boys. Refused to attend Jewish school. Family relationship. Language spoken at home. Rosh Hashanah celebration.
Reel 02 How major festivals – Yom Kippur, Succoth, Pesach, Shavouth were celebrated. Description of "attending synagogue". Attended Royal English School up to Standard VII. Description of school and school life, Joined uncle's optical business. Studied in YMCA evening class. No formal optical training; acquired knowledge through books. Completed schooling at YMCA. Put in charge of business later. His salary when working with uncle.
Reel 03 What optical business was like in those days. Rates of charges for glasses. His leisure activities. Size of pre-war Jewish community; reason for decrease after war. Rich and prominent Jewish families in Singapore. Business they were in. No mixing between rich and poor. Organisations that helped the poor. Carried on business during Japanese Occupation. Circumstances leading to his arrest by Kempeitai.
Reel 04 Kept in Cockpit Hotel. Conditions of cells there. Relating his experience in cell. How he passed time. Food they had. Released but interned in Changi Jail two days later with other Jews. Living conditions at Changi Jail. Description of the store cell where he was interned. His former Japanese spectacle frame-maker became a guard; treated him well.
Reel 05 Adapted easily to living in Changi Jail because of previous experience in prison. Food provided; able to buy extra ration. Conditions changed after Double Tenth Incident. Comparing duties at Changi Jail and at Sime Road Camp. Description of incident when a Sikh guard beat him up. Black marketing prevalent in Changi Jail. Health conditions of internees. Facilities and activities in Changi Jail.
Reel 06 Religious services. How internees spent their time. Relationship among internees. Jews treated a little better than others by Japanese. Morale in Changi Jail. System of passing news. Transferred to Sime Road Camp in early 1942. Description of camp. How Japanese treated internees. Recreational facilities. Insufficient food supply. Jews allowed to observe their religion. How internees received news at Sime Road Camp.
Reel 07 Comparison between Sime Road Camp and Changi Jail. How he became aware of Japanese declining war effort. First to re-establish business after war. Uncle sent supplies from Australia. Reason he broke off partnership with uncle and started his own in Arcade. Staff strength. Reasons for his success. Upgrading techniques and machines. Office shifted to Clifford Centre. Established another at Specialists Centre.
Reel 08 Description of his family and family business. Married after war; divorced later and re-married. Details on his three daughters and two sons. Background of present wife. Jewish marriage ceremony. For those very religious, hold service every evening for seven days. His children's upbringing. Religious beliefs of family. Where kosher food is obtained in Singapore. Jewish Sunday School for children.
Reel 09 Reason Jewish community decreased after war. Why he remained in Singapore. Background of people who emigrated from Singapore. How they adjusted to overseas environment. How Jewish Welfare Board started. Function of Board. Finance of Board. Reaction to acquisition of cemetery land by government. How destitute Jews felt about receiving money from Welfare Board.
Reel 10 Jewish community's reaction to David Marshall becoming Chief Minister of Singapore and to the riots in 1950s. How Jewish community reacted to formation of Israel and

Middle East war. Relationship between Sephardi and Ashkenazi Jews. Occupational structure in Jewish community. Reasons for Jewish emigration from Singapore. Future for diminishing Jewish community.

Khafi, Savi **A 000389/06**

(1935 –)
Duration : 2 hours 49 minutes
Language : English
Transcript : 69 pages

Reel 01 Personal and family background. Reasons for leaving Afghanistan and staying three years in Bombay. Life of Jews in Afghanistan; their culture and custom. Jewish enclaves in Afghanistan. Father travelled on donkeys to do barter business. Sabbath Day at synagogue. Food Jews eat. How kosher meat is prepared. Types of food Jews not allowed to eat.
Reel 02 Preparations made for festivals to arrive. Jewish festivals – Rosh Hashanah, Yom Kippur, Shavouth, Succoth. How Jews in Afghanistan were treated by Muslims. Majority left; places where they went to settle. Attended Jewish school in Afghanistan; more home education than school learning. Family discipline. Few families of relatives stayed together. Materials used for building houses.
Reel 03 Incidents encountered on his way to Bombay. Journey from Herat to Teheran, then to Bombay. His first impression of Bombay. Started work as office boy; working conditions there. Attended English class before office opened for business. Jewish community in Bombay. Married in Bombay. Marriage ceremony. Reasons for coming to Singapore. What he knew about Singapore before coming. Came by Steamer Victoria in 1954.
Reel 04 Immigration procedures on arrival in Singapore. His first impression of Singapore. A Jewish family helped him out when he first arrived. How he started his import and export business. Office expansion from home to Market Street; to Prince Street later. Import and export procedures to Afghanistan. Type of goods he dealt with. Reason for closing business with Afghanistan in late 1960s. His other business – partnership in textile business.
Reel 05 Moved from Prince Street to new premises at Oxley Road in 1971. Diversified into diamonds, cultured pearls, gold jewellery business after closing business with Afghanistan. His philosophy of doing business. Description of his family. He also imports kosher meat for Jewish community in Singapore.
Reel 06 Religious festival celebrations in Singapore similar to everywhere. Jewish community of Singapore. Jewish burial customs. No discrimination of Jews in Singapore. Made decision to become Singapore citizen.

Lelah, Albert **A 000296/10**

(1913 –)
Duration : 4 hours 36 minutes
Language : English
Transcript : 120 pages

Reel 01 Family background. His father brought family to Singapore in 1920 and returned in 1922. Reason for his own return in 1938. Business he started. Symbolic meaning of his surname. His grandparents' and parents' means of livelihood. Marriage system in those days. His impression of Baghdad and living conditions then. House he lived in. Members in his

household. Discipline in family.

Reel 02 Type of clothing worn and type of food prepared for daily meals. Fruits and vegetables available in summer and winter. Only mutton and goat meat eaten; pork prohibited by government. Alcoholic drink made from dates. A typical worker's lunch. Reasons for having many synagogues in Baghdad. Relationship between Jews and Muslims. No change in Jewish religious beliefs. Games and entertainments during his childhood.

Reel 03 Ice cream and cold drinks on sale during summer. Significance of putting water outside Muslim houses for passers-by to drink. Similarly Chinese in 1920 in Bencoolen and Prinsep Streets put out water for rickshaw-pullers. His first arrival in Singapore at 6 years old. Father's business. His schooling. Father's style of dressing. Transportation then. Chinese style of dressing. Bencoolen Street in 1920; Jewish enclave.

Reel 04 On return to Baghdad in 1922, his father set up small shop. He continued with schooling. Later opened small shop himself. Business flourished. Came back to Singapore in 1938. Did not notice many changes in Singapore. Joined his cousin in brokering business. Living conditions then. Became independent later and opened shop in Middle Road. Sold Japanese goods when Chinese businessmen dared not. Comparing buyers then and now.

Reel 05 Married local Jewish girl in 1941. Evacuated wife and baby son to India when Japanese declared war. What he saw in mass screening centre in Bencoolen Street. Black market activities. His first encounter with Japanese. All Jews to register in Waterloo Street. He registered as Iraqi subject. Locked up at Beach Road Police Station before being sent to Changi Prison for internment. Conditions in prison.

Reel 06 Adjusted to life as internees. Punishment for all internees in Double Tenth Incident; ten specially punished. By mid-1944 Japanese transferred all to Sime Road Camp. Differences between Changi and Sime Road camps. Heard rumours of Japanese defeat. Advised by Camp Commander to still obey Japanese. Conditions and rations became better. Their reaction to Japanese surrender. His journey to Baghdad and India. Re-united with wife in Calcutta.

Reel 07 His return to Singapore. Stayed with uncle in Bencoolen Street. Started trading business. Leased half a shop in Change Alley. Made good profits. Borrowed money from uncle to set up Albert Store, a retail business. Neighbouring businesses in Change Alley. Type of goods that were popular then. Type of customers. Change Alley to be demolished by 1984. Reasons for his success as a merchant.

Reel 08 His view on good service and trust as his basis of success. Comparing his business before and after the war. Jewish community in Singapore after the war. Reasons for Jews in Singapore to emigrate to other countries. There is now a rabbi to give guidance to Jewish community. Purpose of having Jewish Welfare Board. Activity in synagogue. How Rosh Hashanah (Jewish New Year) and Yom Kippur were celebrated.

Reel 09 Continuation of Yom Kippur celebration. His own style of breaking fast. Celebration of other festivals – Succoth and Pesach (passover). Significance of these two festivals. His view that Jews a hundred years ago were more religious than those of present. Significance of Hanukah, Purim and Shavouth celebrations. Reaction of Jews in Singapore to war in Israel.

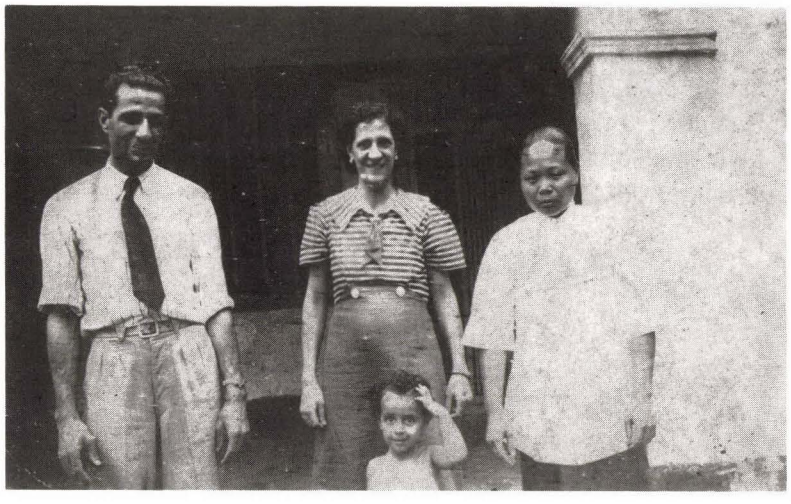
Reel 10 Trouble he had in bringing his parents to Singapore. Relatives in Iraq all migrated to Israel. He became Singapore citizen in 1955. His view on the future of Jewish community in Singapore.



A photo of Mr Albert Lelah taken in Baghdad, Iraq, in 1931.



Three Jewish emigrants in Baghdad in 1936, before emigrating to Singapore. Many of the early Jewish emigrants in Singapore came from Iraq.



Mr Albert Lelah (left) in Singapore, 1940.

PERANAKANS

Chan, Florence **A 000659/10**

(1914 –)
Duration : 4 hours 41 minutes
Language : English
No transcript

Reel 01 Family background. Father contractor from Malacca. She was youngest girl in family, brought up strictly. Description of family house at Cheng Tuan Street. Girls not supposed to be seen, not allowed to go out. Learned sewing and cooking. Dishes cooked for ancestral worship. Girls wore kebaya dress. Marriage rule; bridegroom staying with bride's family.

Reel 02 Family altar in family house. Prayers on anniversaries and birthdays of deceased. Studied up to 7th standard. When father passed away, mother stopped her schooling. Ambition to be a teacher or lawyer. Strict family life, like being in a prison. Played netball and took part in sports drills at school. Journey from house to school.

Reel 03 Sewing of beaded slippers and clothes for Chinese New Year. Type of clothes worn when young, wore sarong kebaya when she came of age. Her reaction to being forced to leave school. Transportation then; mosquito and trolley buses. Cousins visiting her house. Festivals celebrated: – first death anniversary, Qing Ming, Hungry Ghost, Mid-Autumn. Reasons for praying to moon goddess on Mid-Autumn Festival.

Reel 04 Purpose of going to Kusu Island. Preparations for Chinese New Year: – making cakes, cleaning house, waxing floor, etc. On New Year's Eve, pray to ancestors; then re-union dinner. Time for opening house door on New Year's Day. Pay respects to elders. Visit family graves within 10 days before and after Qing Ming. Making glutinous rice balls (kueh ee) during Winter Solstice. Superstitions observed at home.

Reel 05 Other superstitions such as returning home after night visit, washing face after attending funeral. Childbirth confinement for 1 month; then giving away of red eggs. Patterns for beaded slippers. Learning of pantun after seeing bangsawan. Practice of teasing bride on wedding night. Parents viewing prospective spouses for match-making at New World, Happy World, Great World.

Reel 06 Non-nonya neighbours. Boycott of Japanese goods before the war. Objected to mother telling her to marry. Mass screening exercise at Telok Kurau during Japanese Occupation. Loss of jewellery during an explosion. Her aunt arranged her marriage on 21 June 1945. Hired car and bridal gown. Cooked own wedding dinner. Services of bridal attendant (sang ke ng).

Reel 07 Wedding preparations. During 12 days ceremony, bridegroom was brought by page boy to bride's house daily but on 12th day, bridegroom came by himself. Bride cooked nightly supper. Third day ceremony – paying respects to parents. Match-made couples see each other for first time on wedding day. Dinner at bride's home on wedding eve. Dinner at bridegroom's home on wedding day.

Reel 08 When her baby died in 1947, she looked for a job. Worked at Whiteaways. Before that, worked at Indian Bank. In Whiteaways, attended to and sold merchandise to customers. Husband gave her pocket money and money for household expenses. Joined YWCA after stopping work in 1961. Impact of Japanese Occupation. Clothes worn at home and work.

Reel 09 Asked by Mrs Rosie Chan to join YWCA. Did voluntary work and handicrafts at YWCA. William Tan asked her to sing pantuns at Gunong Sayang Association. Pantuns she remembered hearing when she was young. View of PAP; cautious and scared at first. View of Singapore under self-rule.

Reel 10 Peranakan identity. Changes in mode of dressing, change to modern ways. Free to choose marriage partners. Promotion of Peranakan way of life. She is modern in her ideas.

Chan, Keong Poh **A 000802/09**

(1917 –)
Duration : 4 hours 29 minutes
Language : English
No transcript

Reel 01 Personal background. Father, Cheong Koon Seng, strict disciplinarian and educationist. Sent children to missionary school. Her schooling from 1924 to 1933. Permitted to join Girls' Life Brigade. Careers available to girls then; attitude towards nursing. Her recreational activities. Siblings in family. Father's first wife died, then re-married her mother. Mother's family background. Maternal and paternal grandparents all Babas. Her husband's background.

Reel 02 Further elaboration of husband's family background. Christian family for 3 generations. Her definition of Baba. Language spoken at home. How she picked up Hokkien dialect. Parents not restrictive to her activities. Happy childhood. Her leisure activities. Relationship of father's secondary wives and their children with family. Father's profession and business as property auctioneers. Uncle's expertise in assessing jewellery.

Reel 03 Uncle dealt with pawnbrokers. Also in charge of Theatre Royal and bangsawan troupe, Star Opera Company. Location of Theatre Royal. Who watched bangsawan then. Profile of paternal grandmother. Father's involvement in acquiring Barker Road property for Anglo-Chinese School. Also a Municipal Councillor and President of Chinese Swimming Club. Religious festivals observed at home. Reasons for her break from traditional Baba ways.

Reel 04 Completed Senior Cambridge in 1933. Careers open to girls. Reasons for not being allowed to take up nursing or shorthand and typing. Boy/girl relationships then. Marriages of free will common. Background and profession of father-in-law. Her courtship days. Outings with boyfriend need to be chaperoned. Father's liberal ideas – had thought of sending her to US for study. Background of girls who took up nursing.

Reel 05 Further education available after completing Senior Cambridge. Already rare for girls to complete Senior Cambridge. Games played in school. Teachers imparted art culture. Not taught domestic duties in school or home. Mother's role in household. How she met her husband. Married at 18; considered fairly young. Normal age for men 24-25 and women 20-21. Procedure for asking hand of daughter in marriage. Had church wedding.

Reel 06 Description of tea ceremony. People whom she had to serve tea to. Female relatives and friends invited by mother to lunch on day before church ceremony. Church wedding procedures. Why she chose to wear western bridal gown. Reception. Baba's custom of inviting guests personally. Also Baba custom to invite bridegroom to stay in bride's house for 12 days.

Reel 07 Circumstances which led her to join job market. Nature of work as conveyancing clerk. Father-in-law's reaction to her working in an office. Personality of her father-in-law. Switching jobs to other law firms. Her impression of father-in-law. Husband working in her father's firm as auctioneer. Educational and occupational profiles of all her sisters-in-law.

Reel 08 Circumstances behind moving out of in-law's household. Distribution of father's assets after his death. Father's provision for wife. Her mother volunteered to look after her children. Husband's reaction to eldest daughter's death. How husband first raised idea of her working in 1947. Family members' reaction. Profile of her second and third sisters.

Reel 09 How working life had changed her outlook. The life that she would live if could re-live it again. Comparing her mother's, her own and her daughter's lives. Her daughter's and son's career. Expectation of girls in 1930s. Differential treatment between Baba men and women.

Cheo, Kenneth **A 000770/16**

(1929 –)
Duration : 8 hours
Language : English
Transcript : 158 pages

Reel 01 Definition of term Baba. His views on why term Peranakan has been loosely used in present days. Identity of real Babas distinguished by language, manners, food and style of dressing. Reasons for strong Indonesian influence. Singapore Babas could trace ancestry to Malacca.

Reel 02 Babas keen to preserve Chinese identity. His views on why it is incorrect to believe that Babas originated from Chinese and Malay intermarriage. Malacca Chitty Baba; difference in religion and slight variation in dressing. Babas' belief in ancestral worship; occasions when offerings were made. Taboos relating to maintenance of ancestors' tablets and graves. Babas' practice basically Hokkien. Deities prayed to.

Reel 03 Baba way of celebrating New Year. Begin with spring-cleaning of house. Taboos relating to steaming of kueh bakul. Traditions observed on New Year eve and New Year day. Some practices discarded in present days. Traditional style of greeting elders and worshipping deities. His observation that people do not dress so formally as before for New Year visiting. How meaning of New Year changes over the years.

Reel 04 Peranakan celebration of Dragon Boat Festival. Difference between dumplings made by Singapore and Malacca Peranakans. Offering of dumplings to gods and ancestors on festival day. Mid-Autumn Festival celebration. Description of food used for offerings. Winter Solstice celebration. How dough for glutinous rice balls was made. Qing Ming Festival – how it was observed.

Reel 05 Difference between Baba and Chinese style offerings at graveyard. Traditional food items offered to ancestors; significance of some items. How food should be laid out on long tables. How to determine when food offerings should be cleared. End worship by burning joss-papers. Praying to Tua Pek Kong widespread in Chinese communities. Reasons for cutting down number of dishes in offerings nowadays.

Reel 06 Hungry Ghosts Festival. How celebration differed in Malacca and Singapore. Baba's taboos or restrictions for seventh month. Taboos associated with pregnancies. Practices observed during confinement month after birth.

Reel 07 Funeral practices and rites. Setting up funeral altar. For those who died in ripe old age, mourning colour changes to red instead of white. Traditional practice of selecting and buying coffin before one's death. Procedure for placing dead body in coffin. Dressing dead body in grave clothes.

Reed 08 Mourners' style of dressing. Procedure for greeting those who come to pay respect to the deceased. Significance of placing paper dolls at funeral altar. Length of time coffin should be kept at home. Rites and rituals performed on eve of funeral. Peranakan rites strictly Hokkien; only difference is in using seroni music. Ceremony on funeral day. Taboos associated with moving of coffin out of house.

Reel 09 Funeral hearse. Mourning clothes worn in funeral. Order in funeral procession. Rites and ceremonies at the graveyard. Cleaning of house before return of mourners. Setting up altar. Procession to temple on seventh day after funeral for prayer service. Another service on hundredth day.

Reel 10 Erecting tombstone on hundredth day. Ceremony for first death anniversary; burning paper offerings. Traditional mourning period of three years; present day changes. Ceremony at end of mourning period. Different forms of address for elders; Baba pronunciation different from Hokkien due to Malay influence.

Reel 11 Continuation on forms of address among relatives. Stronger kinship ties in the past compared to the present. Grandfather usually head of family while grandmother controlled

running of household. Citing examples of how elders discipline and teach children in olden days. Stricter upbringing for girls. Sitting arrangement at dinner table.

Reel 12 History of Baba community in Malacca. How community started. Differences between Babas and Chinese who came later. Marriages between Babas and Chinese not allowed even up to 1950s. Derogatory terms used for reference to each community. Babas' affiliation with the British. Showed patriotism; joined Singapore Volunteer Corps to fight Japanese. Baba reaction when British left Singapore.

Reel 13 Membership in Straits Chinese British Association considered prestigious. Informal grouping for musical parties and games quite widespread in Malacca. Babas' reaction to political situation before and after PAP got into power. How they felt about being Baba at that time. His views on why there is revival of Baba culture. Misconception of Baba culture.

Reel 14 Religion in Baba community. More conversion to Christianity in 1950s and more noticeable in Singapore than elsewhere. Description of Peranakan Mass at a Catholic church during Chinese New Year. How idea first originated. Reasons for Baba conversion to Buddhism. Traditional ancestor worship and speaking Baba patois fast dwindling.

Reel 15 Social life of Babas. Entertainment activities like musical parties, plays, card games, Malay operas (bangsawan), Cantonese operas. Activities specially for men such as old boys' associations, social clubs for gambling, drinking and entertainment by singsong girls. Type of plays put up by Malacca Mosaic. His involvement in Festival of Art Baba plays. Response to Baba plays. Activities in Gunong Sayang Association.

Reel 16 Baba identity lost over the years. Revival of culture.

Chong, Kow Thye **B 000734/04**

(1917 –)
Duration : 1 hour 56 minutes
Language : English
No transcript

Reel 01 Reasons for joining Straits Chinese British Association (SCBA) in 1945. Limited membership in early days. Nominated to be Secretary. Conditions for SCBA membership. Membership fees. Conditions changed after 1945. Campaign to get more members. Impression of Yap Pheng Geck as President. Background of new and old members. Further elaboration on membership campaign. Increase in membership fee. Size of committee. Frequency of committee meeting and social functions.

Reel 02 No conflict with his government job while being Secretary. Background of SCBA committee members. New members elected to committee. Where social functions were usually held. Changes in SCBA objectives after Singapore's independence. Pre-war objectives. Most Legislative Council members belonged to SCBA. Views of SCBA committee on Malayan Union and Federation of Malaya. Typical procedure of committee meeting.

Reel 03 SCBA 50th anniversary function. T W Ong's proposal for changes in membership in 1954. Purpose of changes. Relationship of Lee Kuan Yew with other SCBA members. Reasons for SCBA not agreeing to go into politics after Lee came into power. Disagreement with Lee's statement about SCBA in Legislative Council. Lee resigned. SCBA not involved in political and labour unrest in 1950s. Views on Merger.

Reel 04 SCBA reaction to Separation from Malaysia. View on PAP as ruling party. Reasons for PAP being pro-Chinese educated especially during Ong Eng Guan's time. Background to change of SCBA name to Peranakan Association. Membership then opened to all races. Reasons for stepping down as Secretary in 1967. Incidents where SCBA protected interest of members. Relationship with SCBA after resignation.



Peranakan wedding photo (courtesy of Mr Gwee Thian Hock).



Peranakan funeral (courtesy of Mr Gwee Thian Hock).



A Peranakan lady, dressed in 'baju panjang'
(Courtesy of Mr Gwee Thian Hock).



A Peranakan drama, 'Tidak Berdosa', staged in the 1950s
(Courtesy of Mr William Tan).

Chua, Mary **A 000733/08**

(1918 –)
Duration : 3 hours 43 minutes
Language : English
No transcript

Reel 01 Personal and father's background. Father's 3 wives. Places where they had lived. Father's personality. His work. Properties he owned. Business failed during depression; sold off business and properties. Father originated from Malacca. Mother's personality and origin from Pontianak. How she came to Singapore. Maternal family. Background in Pemangkat, Indonesia; their business and properties.

Reel 02 Maternal grandmother's desire to visit her three daughters in Singapore. Her uncle bought house in Singapore; then sent whole family over. Uncle's kerosene business competed against Shell. Maternal grandfather's business history. Her father, a Baba Hokkien and mother, a Hakka. Her childhood. Big family. Family house. Living conditions. How nickname was given to each sister.

Reel 03 Further elaboration on how each got a nickname. Had both Chinese and Malay maids in household. Mother's strict upbringing of children. Examples of her strictness. Children's discipline; same treatment for girls and boys. Girls trained properly for married life. A typical day in her mother's life. Mother's pastimes – playing chiki (card game). Her pastimes – making dolls or playing with siblings.

Reel 04 Her education. Began at 7 years old in French convent at Bras Basah Road. Reached seventh grade; had to leave school. Schooling hours then. Plans for her own children's education. Personally raised money. Initiation into property investment. Her other ways of saving and earning money for children's education. Husband's and mother-in-law's reaction to her means of earning.

Reel 05 After leaving school, learnt to do housework, cooking, sewing beaded slippers. Parents arranged her marriage. Procedures. Investigation into boy's family background for 3 generations. Even sent brother to boy's office to check on character and position. Boy's family sent aunties to girl's home; bride-to-be to serve tea. Married four months after agreeing to match. Things she had to prepare for marriage. Duties of newly-wed wife.

Reel 06 Life as a newly-wed wife. Mother-in-law and daughter-in-law conflicts. Husband's reaction. Upbringing of children then and now. Mother-in-law's relationship with daughter compared to daughter-in-law. Comparison of household obligations pre and post child bearing. Expectations of parents in olden days. Her views on education.

Reel 07 Continuation of her views on education. Aspired to be lawyer if given chance to study. Values imparted to her children. Sent her sons to England for further studies; daughters not given chance. Careers she advised her daughters to take up. Differences between daughters' life and her own. Imparting values on how to be good daughter-in-law. Her leisure activities.

Reel 08 How she looked after children's welfare. Husband never interfered with running of household. What Babas gave to daughters as dowry. Spoke only Malay at home, no Chinese. How she started smoking cigarettes.

Chua, Matthew **A 000678/14**

(1915 –)
Duration : 6 hours 51 minutes
Language : English
No transcript

Reel 01 Grandparents from Riau islands. Father married in Singapore. Father a grocer. Father a Confucianist; his religious nature. Mother a vegetarian. Deities worshipped: – Kitchen God, God of Heaven. Observance of Qing Ming, Hungry Ghosts and Mid-Autumn festivals; Kusu Pek Kong birthday and 15th day of New Year. Thian Hock Keng Temple in Telok Ayer. Father's business operated up to 1934/5.

Reel 02 Furnishings in a Baba house. Baba terms of address. Distinction between China-born Chinese and Babas. Description of Jalan Besar and Kampong Kapor. 'Ah Nyiok', the Hainanese helper in Baba households. Typical Nonya food: – buah keluak, sambal, asam pedas and ee pioh.

Reel 03 Learned Teochew and Mandarin at school and work. Nickname for Babas: – Baba seow. Nickname for Chinese immigrants: – gerk, lang kheh. Family discipline, obedience, manners, ancestral and deity worship. Went to temple on feast days. Ate vegetarian food twice a month. Went to Paya Lebar Road temple. Cleanliness in house. Learned cooking from parents. Parents' moral teaching.

Reel 04 His friends. No bad company. Had to uphold family name. Superstitions and taboos observed. Attended Victoria Bridge and Kee Fatt Schools. Attended Chinese Mandarin School in Prinsep Street at night to learn Mandarin. School run by T T Hwang.

Reel 05 Further elaboration on how he learned Mandarin. Lim Boon Keng and Song Ong Siang started Straits Chinese Reading Club. Wan Boon Seng, a Baba writer. *Bintang Peranakan* and *Bintang Timor*, Baba publications. How Peranakan mass is observed, during Chinese New Year at Holy Family Church, Katong. Role of Straits Chinese British Association (SCBA).

Reel 06 His interest in singing. Had voice training in school. Mayflower Musical Drama Association. Minstrel groups used to perform nightly at amusement parks, sometimes, for charity. Joined Young People's Orchestra at Victoria Memorial Hall. Entertained school children. On 16th night of Chinese New Year, procession for all minstrel groups. Types of dance, music, foxtrot, tango.

Reel 07 Drama play, *Blind Marriage*, written by his brother in Baba language, in aid of China Relief Fund, performed at New World Park. Singing of dondang sayang. Many minstrel groups formed before.

Reel 08 Further elaboration on Young People's Orchestra. Music and games played during his youth. Description of Kampong Kapor Road, a Baba enclave. How womenfolk had to stay at home. Further elaboration on disciplining of children.

Reel 09 Joined Lee Kim Soo Company, a manufacturer of concrete blocks and tiles, as a book-keeper from 1934 to 1941. Left job when Japanese Occupation began. Worked for Esso as book-keeper from 1947 to 1969; with Holden Trading Company also as book-keeper from 1969 to 1984. How he learned Teochew and Mandarin from colleagues.

Reel 10 Book-keeping and clerical posts prestigious for Babas. Starting salary $15 per month. Prices of goods were low. No opportunities to socialise. Married during Japanese Occupation.

Reel 11 Marriage was match-made. Wife's background. Moved in to stay with wife's family. Upbringing of 3 sons. Strict with them, manners emphasised. Discussion between parents and children. Children's schooling needs.

Reel 12 Children attended at Patrick's School up to Senior Cambridge. Their careers. Became a Catholic in 1959. Received instructions from Father John of Thomson Road. Learned how to pray. Attended Queen of Peace and Holy Family Churches. Stopped

ancestral worship and going to temples. His neighbours, his Baba and non-Baba friends.
Reel 13 Opinion on SCBA. View of mid-1950s rioting and strikes. Barrier between English educated and Chinese educated Chinese. View of PAP. Opinion on Singapore in Malaysia during 1963-65. Baba and Singaporean identities.
Reel I4 Conversion to Catholicism. Active member of church. As church legionnaire, takes part in block prayers, prayers for the dead. Many conversions of Babas and Nonyas at Holy Family Church.

Ee, Peng Liang (Dr) **A 000714/08**
(1913 -)
Duration : 3 hours 53 minutes
Language : English
No transcript

Reel 01 Parents from Malacca. Has 2 brothers and 5 sisters. Father a clerk with Patersons and Simon Company. Grew up in Kallang and Geylang. Strict mother. Spoke Baba Malay. Burnt joss sticks every morning and evening to Kitchen God. Ancestor worship during Qing Ming at Bukit Brown cemetery, Kheam Hock Road. Ate with hands. Special food prepared for ancestor worship. Observance of Chinese New Year.
Reel 02 Nicknames for Babas and immigrant Chinese. Hainanese boys engaged as cooks. Little mixing with Malays and Indians. Attended St Joseph's Institution. Subjects taught. Able to take direct bus from Kallang to Bras Basah Road. Cheah Kheng Hock and others learned boxing in school.
Reel 03 Interested in playing violin, clarinet and flute. Joined 'Golden Bells' group playing violin. A member of Chinese Amateur Orchestra and Cheah Keng Thye Orchestra where he played the flute. Minstrel groups competed with each other during Chinese New Year. Chinese Amateur Orchestra played at Great World for China Relief Fund.
Reel 04 Worked in legal firm of S J Chan. Started learning correspondence course in accountancy. Joined Straits Settlements Volunteer Force, out of love for outdoor life. Opinion on Baba leaders. Some Straits Chinese British Association (SCBA) members nominated to Executive Council, Municipal Council, Legislative Council. Class distinctions among Babas; between those in Keong Saik Road and Holland Road with those in Geylang and Katong.
Reel 05 Asked by employer, S F Ho, to join SCBA in 1940. Monthly meetings held. Took down minutes of meeting for S F Ho who was Secretary. S C Chan, member of Legislative and Executive Councils. Yap Pheng Geck and Tay Lian Teck, members of Municipal Council. Impressions of Yap Pheng Geck. Atrer the war, Chinese volunteers of Straits Settlements Volunteer Force were co-opted as members of SCBA. Progressive Party received support from English-educated Chinese.
Reel 06 Goals of Peranakan Association (PA). T W Ong keeps PA going. Opinion on PA. SCBA, before the war, a prestigious association, with members nominated for public office. After the war, no longer the case. Baba perception of Singapore independence and PAP. When Singapore became independent, Babas had to give up British passports. Some emigrated; Eurasians emigrated also.
Reel 07 How he became interested in social work when his life was saved thrice during Japanese Occupation. Started with Convent of Good Shepherd, then Marymount Hostel, Mount Alvernia hospital, SATA, Leprosy Association. How Singapore Council of Social Services was formed for affiliated bodies. Lee Kong Chian was President of the Council. Lee's philanthropic role. How Community Chest was formed.
Reel 08 Funds of Community Chest. Organisations under its charge. Contributors to share programme, mostly lower income earners. Further elaboration on Baba way of life. Chinese

New Year a time of reflection. Changing roles of men, women and parents. Became Catholic after leaving school. Still continues to eat 'kueh ee' and observes Chinese New Year re-union Jinner. Thinks Baba customs will die off.

Gan, Hock Hye **A 000663/10**

(1919 –)
Duration : 4 hours 51 minutes
Language : English
No transcript

Reel 01 Paternal grandfather, Gan Eng Seng, born in Malacca. Came to Singapore as a boy. Jobs he took on. Worked way up to labour contractor. Founded Gan Eng Seng School later, to help educate poor children in Telok Ayer area. Interviewee's father never worked; led leisurely life of a gentleman. Died quite young. How his father disciplined children. Father's character.

Reel 02 Impression of his mother – stricter than father. Peranakan Malay spoken at home. Father could speak Chinese dialects; had more Chinese friends than Babas. Father's pastimes. Mother, a true Nonya; always wore sarong kebaya. Her friends all Peranakans. Confined to house and relatives. Social status of Peranakans in pre-war days. Peranakan culture and traditions handed down without knowing reasons for doing so.

Reel 03 Description of family house in Chin Chew Street, Hokkien area. Three families living there. His father moved to Upper Serangoon but still maintained town house. Few Peranakan families in Upper Serangoon; mostly in Katong and Geylang. His childhood days. Reasons for having few friends. Religious ceremonies and rituals observed. No difference in basic ceremony then and now, except being less elaborate. Qing Ming celebration.

Reel 04 Chinese New Year. On first day, everything worn must be new. Gathering of relatives for New Year's Eve dinner. Visiting on first day. Firing of crackers on 15th day in Chinatown. His view on kowtowing as traditional way of paying respect to elders. Why Thian Hock Keng Temple was popular with Peranakans. Further elaboration on Peranakan social status. Looked down on Chinese communities. Strictly no intermarriage.

Reel 05 Derogatory terms used on Peranakans. Occasions when such terms are used. Peranakans ancestry mostly from Malacca; some from Penang, Sarawak, Vietnam. Few by virtue of mixing for years with Peranakans or intermarriage. Distinguishing Peranakans from Chinese. His education at Gan Eng Seng School and Raffles Institution. More Chinese attending English schools in his time. Minstrel parties of 1930s, part of Baba pastimes. Type of music played.

Reel 06 Response to Sino-Japanese war – more sympathy from Chinese than Peranakans. Peranakans more interested in English events. On completing education, did not work for first few years. Then worked in Department of Information; later in Ford Motors as shipping clerk. How he spent his free time. Effect of Japanese Occupation on his family. He joined Singapore Volunteer Corps (SVC) in 1939.

Reel 07 Reasons for opting for disbandment on eve of British surrender. Why more Peranakans than Chinese joined SVC. War over, he got married and attended Normal Teachers' Training course. Wife's family background. Wife had Nonya upbringing. His way of bringing up children different from father's. Both he and wife working. More English spoken at home than Peranakan Malay. Post-war religious changes – younger generation no longer accept handed-down religious practices.

Reel 08 Less segregation among Peranakans after war. More Chinese boys educated in English. Nonyas confining themselves more than men. Pre-war attitude of Nonyas to intermarriage. Description of Chinese Swimming Club premises. Its activities more for men.

Subscription fees. His opinion of post-war politics – Progressive Party led by C C Tan. General feeling of English-speaking Chinese towards PAP. His views on how Malayanisation affected teaching profession.

Reel 09 His views on 1950s political unrest and labour strikes. Changes in Peranakan identity over the years. Younger generation lost touch with Peranakan culture. Even his daughters brought up more in western environment. English spoken mainly at home. Values inculcated in his daughters. His recollection of bride oath-taking ceremony before family altar in a Peranakan wedding. Ceremony no longer in practice.

Reel 10 What Peranakan identity meant in present day. Peranakan culture fading away. Younger generation no longer practising. His view that culture is based on religion and if younger generation do not practise religion, then many customs are lost. Younger Peranakans see themselves as Singaporean rather than Peranakans.

Gwee, Thian Hock **B 000658/30**

(1934 –)
Duration : 15 hours
Language : English
Transcript : 404 pages

Reel 01 Fifth generation Baba. Male ancestry traced to Malacca. Paternal grandfather a bank clerk. Father, a clerk during Japanese Occupation, took up rubber brokering after the war. Maternal ancestry, also fifth generation and from Malacca. Maternal great-grandmother was Wak Menachi, a Chitty Malacca. Paternal grandfather educated in St Joseph's Institution. No Christian influence on family.

Reel 02 Story of how mother's brother became sick and mediums in temples were consulted. Re-union dinner on Chinese New Year eve. Closing and opening of main house door to welcome the New Year. Father's upbringing. Own upbringing. Politeness to elders. Hierarchy in generational differences.

Reel 03 Ancestral worship strictly observed by his family. Father doted on maternal grandmother, even after her death. Special food dishes prepared for first year death anniversary commemoration. Baba funerals elaborate. When a person dies, dead relatives may return, dogs howl and deceased person may return on 7th day.

Reel 04 Before a person dies, his temperament changes, especially to people that he loves. Celebration of festivals: – Qing Ming, Hungry Ghosts, Mid-Autumn and Winter Solstice, and birthdays of elders. Father's visit to his mother's grave on Chinese New Year day. How his father located his father's grave in Bukit Brown cemetery. Kusu Pek Kong birthday observances once a year. Taboos observed.

Reel 05 Superstitions observed to avoid spiritual harm. Various other kinds of superstitions such as not to leave home at punctual time and not to point at crescent moon. How his two children became sick when banana tree in house compound was felled. Dreams carrying messages. Etiquette at meal-times.

Reel 06 Cures from diseases. For baby with hiccups, press sireh leave on forehead while saying incantations. Cures for stye in eye, mumps, stiff neck and weaning of babies. Strict post-natal care for Nonyas.

Reel 07 Consultation of mediums when in bad health. Handed-down family health prescriptions. Praying to deities through mediums in temples. Malay and Baba spiritual cures. Sam Poh Neo keramat, frequented hy Babas. Use of flowers, lime and wicker basket in medium consultation.

Reel 08 Examples of Nonya mediums. Story of how his son fell dangerously ill and how his (interviewee's) mother consulted medium. Son got cured after appearance of a butterfly. Mak

Ee, a medium who was elevated after her death.

Reel 09 Babas pray at the Thian Hock Keng Temple in Telok Ayer and at temple in Devonshire Road, on Ist and 15th days of lunar month and 8th day of Chinese New Year. Deities in Baba homes: – Kwan Im, Kwan Kong and Monkey God. Practice of asap rumah (burning of incense) on Thursday evenings.

Reel 10 Description of Baba household. Driveway and outhouses. Altars and accessories for ancestors and deities. Entertainment of guests near air well. Description of furniture, sleeping rooms upstairs, dining room and furnishings, kitchen well, staircase, Victorian-type beds and cupboards.

Reel 11 Description of exterior of Baba house, potted plants and flowers, urn and 'ghee ho' resting on two lions. Attap houses in Geylang and Siglap. Significance of pomegranate and paper talismans. Origin of phrase 'kia kay choo'. Family relationships. Grandparents as patriarchs and matriarchs are well respected. Respect for elders during Chinese New Year. During meals, men eat first. Daughter-in-laws stand and serve.

Reel 12 Role of servants. Hainanese cook ('chong poh') cooked twice a day, did marketing and chopped firewood. Cooks' assistants known as 'Ah Nyiok'. Cantonese servants took care of upstairs rooms. Recruitment of servants at coolie 'keng' (quarters).

Reel 13 Elaboration on role of servants. Loyalty of servants. Javanese gardeners. 'Tangan panjang' (long hands), referred to servants who stole things from employers.

Reel 14 Preparation of a young man for marriage. Arranged marriages. Marriage night. Role of 'pak chindek' (master of ceremonies) who looks after the groom. Bride's role after marriage is to serve the groom. Traditional wedding ceremony has been simplified. Role of 'sang kheh ng' (mistress of ceremonies). Well known 'sang kheh ng', Ah Bee. 'Sang kheh ngs' would arrange for seroni (flute) players, band and 'pak chindek'.

Reel 15 'Cheo tau' (oath-taking) ceremony held from midnight onwards. Altar erected for 'Ti Kong' (God of Heaven). Ceremony performed separately for wife and husband. Groom stays in bride's house for first 12 days. Marriage preferences. Cases where 'sin kheh' (new immigrants) were preferred. Use of terms 'China gerk' and 'Baba seow'. Little mixing between China-born Chinese and Babas in early days.

Reel 16 Forming of minstrel groups. Cornwall Minstrels were from Cornwall Street neighbourhood. Groups played old-time English classics and used stringed instruments and fancy costumes. Bands mushroomed in 1930s wherever Babas lived. Some well-known bands: – Y.C.M.A., Wales Minstrels, Merrilads, Springdale and Forget-me-not. Members met regularly in patrons' or members' houses.

Reel 17 Minstrel bands performed at social parties. Also put up sketches and stage shows, sometimes for charity. Typical Babas the happy go-lucky type. Minstrel activities came to a halt before the war. Oleh Oleh Party survived after the war and died out by 1960s. Baba plays put up by Gunong Sayang Association.

Reel 18 Singing went hand in hand with drinking and other vices. Rich Babas had own club such as Ban Chuan Ho Club in Ann Siang Hill. Chang Kim Boon was translator of Baba book, *Cherita Dulu Kala*. Many Babas attended Singapore Chinese Mandarin School. Description of Dondang Sayang Association. Third and fourth lines of dondang sayang carry message, first and second lines rhyme with third and fourth lines.

Reel 19 Physical description of a Baba. Babas spoke Baba Malay and inclined to certain sports such as football, body-building and boxing. Read *Cherita Dulu Kala*. Liked bangsawan shows and picnicking at seaside. By 1950s it became difficult to identify a Baba. Distinctions between rich and not-so-rich Babas. Rich ones inter-marry among themselves and their mannerisms more refined.

Reel 20 Further elaboration on differences between rich and not-so-rich Babas. Corruption of Baba language by Malay and Chinese words. Ada tingkat, meaning hierarchy in personal interaction. Modes of greeting. Men not conscious of etiquette. Hokkien Babas' views of Teochew Babas, Malacca Babas and Penang Babas.

Reel 21 Effect of Japanese Occupation. Babas lost wealth through selling of jewellery and looting. Could not continue expensive way of life. Weddings and funerals no longer elaborate. Nonyas discarded feminine mantle, started socialising and going out into the world. Traditional households such as those in Neil Road were broken up. When Babas' wealth was lost, culture also affected. Marriage ceremonies shortened. Many embraced Christianity.

Reel 22 Strong attraction to Catholic Church, partly because of novena services. Catholic Church become modernised, such as Holy Family Church in Katong. In 1985, Holy Family Church started Peranakan mass to welcome Chinese New Year. Altar table laid out with offerings attracted adverse reaction. Scepticism later turned to praises. Auditions for Baba plays, *Pileh Menantu* and *Menyesal* attracted many young people. Revival of interest in Baba culture.

Reel 23 Influence of Buddhism on Babas. Buddhist temple in Jalan Senyum started by a Baba, Kheng Lock. Temples in Jalan Senyum and Jalan Eunos, frequented by Babas, are basically Taoist. Practice of real Buddhism. Reasons for attraction to Buddhism. Changes in ancestral worship. His mother's experience.

Reel 24 Mother prayed in Chinese Taoist temple on first and 15th day of lunar month. Further elaboration on observance of Dragon Boat and Mid-Autumn festivals. Ancestral worship no longer possible in his house as his grandmother's ashes were not there.

Reel 25 Father was involved with Straits Chinese British Association (SCBA). Some activities of SCBA, for example, education. Father used to perform dondang sayang at Peranakan Association annual dinner. T W Ong used to consult father on Peranakan matters. Monthly luncheon meetings organised by Peranakan Association. Baba Exhibition in Kuala Lumpur. Views on Peranakan Association.

Reel 26 Singing and music at Gunong Sayang Association prior to outbreak of war. Father took up pantun singing. More people joined the Association. Gambling on association premises. William Tan's interest in dondang sayang. Women began to join association where before they were banned. William Tan getting younger Babas to learn dondang sayang. Gunong Sayang Association as compared to Peranakan Association.

Reel 27 Further elaboration on revival of interest in Baba culture. Interest in Baba porcelain and food. Writing of articles in newspapers, journals, books and dissertations kept up interest in Baba culture. Approached by Festival of Arts on staging Baba play. Suggested a low key approach, staging a wedding. Appointed co-ordinator of play. Theme of play, *Pileh Menantu* was on match-making. Again approached for 1986 Festival of Arts.

Reel 28 Theme of *Menyesal* was on filial piety. Approached by Peranakan Place to be an adviser. Advice given on setting up Peranakan Museum. Resignation of all four advisers. Culture not a priority. Babas' reaction to political developments in late 1940s and early 1950s. Satisfied with colonialism. Apprehensive of political developments. Progressive Party welcomed by Babas.

Reel 29 Further elaboration on Baba response to post-war political change. Response to riots of mid-1950s. Faith in local government. PAP eventually obtained support of Babas. Loss of Baba identity; high status formerly associated with Babas, especially those who were rich.

Reel 30 More elaboration on difficulty of identifying Babas and their characteristics. Values of Babas. His preference in retaining certain wedding rituals. His views on some funeral rites.

Lee, Liang Hye **B 000651/43**

(1924 –)
Duration : 21 hours 18 minutes
Language : English
No transcript

Reel 01 Family roots. Father a Singapore Baba and mother a Penang Nonya. Paternal grandfather worked as cashier with John Little's. Maternal grandfather, Penang-born, moved to Singapore and lived at 36 Tras Street. Tras Street a Baba enclave. Maternal grandfather was a 'sleeping' partner of Tanjong Pagar Labour Company. Impressions of maternal grandmother as a matriarchal type of woman.

Reel 02 Maternal grandmother took sireh. Went to see bangsawan at Great World, and attended Cantonese opera. Learned to sew and cook. Had Hainanese boy (Ah Nyiok) and cook (Chong Poh). Father, a medical doctor. Educated at Raffles College and King Edward VII College of Medicine. Father was introverted and enjoyed games of chess and fishing. Father married mother through arranged marriage in 1918.

Reel 03 Further elaboration on arranged marriage of parents, and on mother's Penang Nonya background. His brothers and sisters. Family house at 40 Blair Road, a Baba enclave, and later at 43 Tras Street. Attended Gan Eng Seng School.

Reel 04 His learning of languages, less of Baba Malay, but more of Penang Hokkien and English. Discipline in hands of mother. Observance of filial piety through ancestral worship. Observance of Qing Ming, Winter Solstice Festival and Chinese New Year. Education emphasised in 1930s. Description of weddings, oath-taking ceremony, purification rite and initiation into adulthood.

Reel 05 Description of funerals. Thian Hock Keng Temple in Telok Ayer. Parents emphasised values of education, honesty, respect for elders and choice of career as professionals. Studied at Gan Eng Seng School up to Standard 5. Top student in Standard 5, won Lim Boon Keng medal. Mode of transportation to school. Secondary education at Raffles Institution.

Reel 06 Omnibus and mosquito bus. Favourite games among Babas: body-building, tennis and badminton. Inculcation of British values among Babas – the stiff upper lip, pro-British education. Babas developed pro-British attitudes. Babas liked seeing movies and Malay ronggeng.

Reel 07 Upbringing of parents. Father's western education and values. Mother did not learn cooking, beadwork and embroidery because of education. Learned to play piano. Nonyas trained for married life. Influence of Raffles Institution in levelling nationalities and dialects.

Reel 08 Childhood memories and recreational activities. Uncle a member of Merrilads group. Baba love of western music and dondang sayang. Memories of old hawkers. 'Kelintong' man's mobile haberdashery supplied buttons and needles to Nonya ladies. Shanghai silk seller carried bales of cloth. Mee seller's 'tock tock' sound.

Reel 09 Syncretic nature of Baba religion, mostly Taoist, but with elements of Buddhism, idol worship, shamanism, Confucianism and ancestral worship. Deities at altars in front hall and kitchen of Baba house. Places of worship: – Thian Hock Keng Temple and Kusu Island. Observance of Qing Ming and Hungry Ghosts Festival. Became a Christian.

Reel 10 After becoming a Christian, stopped ancestral worship and going to temples. Did not think being a Christian made him less Baba. Education at Raffles College. College was an outlet for training of secondary school teachers and civil servants. Joined college in 1941. His college mates.

Reel 11 Strong British influence on Babas through English culture and education. Baba loyalty to British Crown. Possession of British passport considered important. Interest in affairs of British royal family. The *Straits Chinese Magazine*, 1901-11. Straits Chinese British Association (SCBA) formed to look after interests of Straits Chinese.

Reel 12 SCBA as a political institution. British 'divide and rule' policy. Civil service at lower level filled by Babas. Commercial houses employed English-speaking Babas. Political and economic peaks of Babas in pre-war years. Babas felt let down by fall of Singapore in 1942. Event was a turning point in Baba opinion of the British.

Reel 13 Pre-war Baba views of the Japanese. Pre-war Japanese community. Lim Boon Keng headed committee to raise a donation of $50 million to Japanese War Fund. Property tax was levied; caused many Baba families to lose fortunes. When trade collapsed, Babas were at a disadvantage. Babas lost status. Black marketing went on.

Reel 14 Nonyas were married off to non-Baba Chinese. Breakdown of Baba tradition and identity. Intermingling of Babas with other Chinese. Baba found difficulty in maintaining old customs. Marriage ceremony reduced from 12 days to 3, then 1. Heirlooms like ceramics were got rid of. Funerals and ancestral worship no longer elaborately observed. Decline of Baba culture traced back to Japanese Occupation.

Reel 15 Further elaboration on effects of Japanese Occupation on Babas, on holding of 'tok panjang' for feasts and keeping the 'krosang'. Behaviour of Japanese soldiers. Changing patterns of Baba marriages.

Reel 16 Further elaboration on changes in Baba marriages. Baba participation in fund-raising efforts for China Relief Fund in mid 1930s. Song Ong Siang's book documented contributions of Babas to British World War I effort. Contingent of Straits Chinese volunteers set up in response to World War II. Served in Volunteer Corps, Air Raid Precaution, Medical Corps.

Reel 17 End of war shattered myth of Greater East Asia Co-prosperity Sphere. Return of British. British Military Administration (BMA) established. Dissatisfaction expressed in Communism. Babas were pushed aside. SCBA could have played a more active role. Not recognised in its role by the British.

Reel 18 Role of SCBA. Name changed to Peranakan Association (PA). Membership now open to all groups. T W Ong, President of SCBA/PA, did not take opportunity to enter political arena. PA turned to social functions, such as dinners and dances, and dondang sayang. Holds monthly Nonya luncheons with invited speakers who may speak on non-Baba subjects.

Reel 19 Babas in their heyday in 1930s. Founding of SCBA. Became a member of PA in 1960 and was disillusioned. British influence on Babas, on law and order, judiciary and civil service. Extraordinary Baba loyalty to British flag. Babas valued British education, sent their sons to local English schools.

Reel 20 History of *Straits Chinese Magazine*, 1897-1907. Description of Lim Boon Keng and Song Ong Siang. Re-entered Raffles College when it was re-opened in October 1946. Received a Raffles College diploma. Mixed with multi-racial student body. Did not identify himself as a Baba. Raffles College sfaff and students. Waited one year before entering University of Malaya.

Reel 21 Joined University of Malaya and graduated in 1950, majoring in English. Joined Department of Statistics and stayed till 1958. Involved in revision of statistics relating to Singapore. Specialised in demography, helped to compile population census and electoral rolls. In 1958, recommended for transfer to Administrative Service. Worked in Establishment Branch of Ministry of Finance, and Prime Minister's Office.

Reel 22 Babas' attitudes to British colonial government. Babas enjoyed British privileges, at a level below that of the British; appointed as Justices of Peace, Municipal Councillors, to various Commissions. Pre-war complacency of Babas. Preferred status quo to remain. Seeds of nationalism sown during Japanese Occupation. Baba attitude to Japanese Occupation. At a disadvantage when compared to others.

Reel 23 Self-government and independence. China-oriented loyalty and Britain-oriented loyalty. Demarcation between expatriate and local civil servants. Mushrooming of political parties. Babas in Civil Service had to take stand that Civil Service is apolitical.

Reel 24 Malayanisation of Civil Service. Malayanisation Commission set up by Sreenivasan

and Lee Siow Mong. Main thrust was administrative service. How Malayanisation affected him. Pace of Malayanisation could have been faster. Babas and Malayan Chinese Association (MCA). Babas were ineffective in MCA.

Reel 25 View of various political parties. Progressive Party led by C C Tan and Thio Chan Bee, were against granting of citizenship to immigrant Chinese. Labour Front. How Babas viewed PAP when it came into power. PAP recommended pay-cut in Civil Service.

Reel 26 Attitude of PAP towards Civil Service. Induction Course for civil servants organised at Political Study Centre under G Thomson. New role of Civil Service in a self-governing and independent Singapore. Civil servants' role – to serve and advise his Minister without fear or prejudice. Senior civil servants attended Political Study Centre. Change of attitude towards PAP. Restoration of pay-cuts in Civil Service.

Reel 27 Gunong Sayang Association promotes dondang sayang. Gwee Peng Kwee and Kim Teck were well known for dondang sayang. At the association, groups and singers are Baba, while musicians are Malay. Dondang sayang sung during Christmas, Chinese New Year. Membership of association open to males; females invited as guests. Association gets PA officials as patrons. Gunong Sayang Association is only association promoting dondang sayang.

Reel 28 Singapore Chinese Recreation Club. Old clubhouse was previously at Hong Lim Green. When club became defunct, members joined clubs like Chinese Swimming Club, with exclusively Chinese members. Besides swimming as an activity, there were lunches. Arranged marriages in pre-war days.

Reel 29 Marriage procedures. Status of family and prospective son-in-law checked. Birth dates of couple also checked for compatibility. Nonyas trained to work in kitchen, to do embroidery, tapestry and beadwork. Bride moves in to stay in house of bridegroom. Where bride's family has higher status and is more influential, bridegroom moves into bride's house. Bride's role to serve husband, mother-in-law, and raise a family.

Reel 30 Got married in 1954 to a divorcee. Modern wedding. Moved into in-laws' house. His mother objected to wedding. Gradually set up his own home. Marriage trends nowadays. Couples bear marriage expenses, select own partners and set up own homes. How he continued to see relatives on both sides. Ties become stronger after he had children. His circle of friends.

Reel 31 Father's and mother's relatives. Baba patois. Elaboration on how his Baba identity was not important in school. Further elaboration on social attitudes between Babas and Chinese-educated Chinese. Barriers existed. There was name calling. Elaboration on religious elements of Babas; Taoism, Shamanism and ancestral worship.

Reel 32 Ancestral worship as a way of life for Babas. Gave up ancestral worship after conversion to Christianity. Ancestor veneration instead of ancestral worship. For Baba Christians, altars for deities and ancestors are removed. Further elaboration on Babas acquiring British influences. Role of missionaries in spreading Christianity to Babas. Kampong Kapor and Geylang Methodist churches.

Reel 33 Question of Baba identity. Internal and external indicators. Two groups, Malacca/ Singapore group which speaks Baba patois, and Penang group which speaks Penang Hokkien. Differences between Baba 'jati' (teak) and Baba 'chelop' (dyed). Difficult to define a Baba. Identity changes with time and circumstances. What brought about intense interest in Babas.

Reel 34 How he got interested in Baba culture. Plans to write autobiography. Realisation of Baba roots, dug into Baba culture and way of life. Peranakan Place. His help enlisted on advising Urban Renewal Authority on Baba culture, architecture and internal furnishings. Disagreed with Peranakan Place architectural plans. Changes to Peranakan Place Museum proposed and accepted. Gimmicky shops such as Shiok Ice-cream.

Reel 35 Further elaboration on Peranakan Place. Pak Chik's photo shop. Karang Guni shop sells bric-a-brac. Culture versus commercialism. Ketak Ketik provision shop. Kedai Kopi

coffee shop. Entertainment in Peranakan Place. Bibik's Restaurant and the museum.

Reel 36 Attempts made to portray Baba culture at Peranakan Place. Types of entertainment. Transvestites, prostitutes and drug pushers attracted there. Impressions of food at Bibik's Restaurant. Composition of Directors of Peranakan Place – most of whom are expatriates. Clash between promotion of Baba culture and commercialisation of project; commercialisation is winning. Thinks that Babas do not want their name to be associated with that place.

Reel 37 Identity; what it means to be a Baba. How Babas first came here as Chinese, married local women, and how their off-springs acquired Sino-Malay blend of culture. Different from other Chinese. Acquired status of British subjects, became local elite, and found employment in Civil Service and agency houses. Heyday of Babas in 1930s. Disillusioned with Japanese Occupation.

Reel 38 Progressive Party founded by English-educated Chinese. SCBA which was politically-minded before, refused to enter politics. Unity of Babas broken, and they were scattered into different parties. With independence, Babas adopted Singaporean identity; Baba identity reduced. Different types of Babas: – Penang, Malacca and Singapore Babas, true blue Babas, Hokkien Babas.

Reel 39 Future of Babas. Interest in food likely to survive amongst cultural elements. Interest in Baba culture; Straits Chinese Gallery in Museum, Peranakan Place. Stage plays; Felix Chia's Baba plays. Gunong Sayang Association has staged plays also. Audiences mostly elderly Babas. Felix Chia's innovation: – staged classical Chinese play in Chinese costumes, but using Baba patois. Tok panjang at food festivals.

Reel 40 Exhibitions staged on beadwork, embroidery and cake-making. Organisations chose Baba themes for dinners and dances. No attempt to revive musical parties like Merrilads of pre-war days. Writings on Babas by Vaughn, Purcell, Song Ong Siang, John Clammer, Ho Wing Meng, Felix Chia, Cheo Kim Ban and others. *Emily of Emerald Hill* written by Stella Kon. How he was involved with its production.

Reel 41 Writers like Claude-Salmon Lombard and Gwee Thian Hock. NUS research. Babas do not bother with written tradition. Knowledge of marriage rites by mistress and master of ceremonies had vanished. Architectural style which had disappeared – terrace houses, five-foot way, columns. Preservation of Emerald Hill, Petain Road, Koon Seng Road. Baba literature – Chan Kim Boon, Wan Boon Seng and Tan Khiam Hock wrote Baba books at turn of century.

Reel 42 Elaboration on Baba literature. *Cherita2 dula kala*, written in serial style, read by old ladies to children. *Bintang Timor*. In *Straits Chinese Magazine*, Lim Boon Keng and Song Ong Siang advocated reforms on foot-binding, opium and Confucianism. Baba patois confined to older age group over 40. Elitist tendencies.

Reel 43 Loss of material culture, in ceramics and furniture. Even though Singapore is independent, Babas are still interested in affairs of British royal family. Interest in things British is still lingering. Asks if Baba culture will turn into a phoenix or dodo?

Lim, Chin Hin **A 000725/02**

(1915 –)
Duration : 58 minutes
Language : English
No transcript

Reel 01 Members of Straits Chinese British Association (SCBA) known as 'King's Chinese'. How term came about. Characteristic of members. His impression of Yap Pheng Geck. Background of G S Kiat. Joined Chinese Swimming Club as well. Facilities and membership

fee. Pre-war members mainly English educated Chinese. Chose a banking career after graduating from Raffles College. His view on political instability in 1950s. His impression of T W Ong.

Reel 02 Continuation of his impression of T W Ong. Reasons for Ong's refusal to build SCBA clubhouse. When and why SCBA changed name to Peranakan Association. Present day activities. Aim to enlarge membership. Few members are true Babas. Purpose of ronggeng nights. Age range of members. His views on why there is revival of Baba culture. Future of SCBA.

Ong, Cheng Hoe **A 000728/05**

(1904 –)
Duration : 2 hours 28 minutes
Language : English
No transcript

Reel 01 Parents' background. Father's occuparion. Later took up printing profession. Type of things printed by his press in Arab Street. Description and size of shop. Size of his family. Childhood in Arab Street. Mother a Peranakan; father a Hokkien and a converted Christian. Children all baptised. Strict upbringing. Relationship with father. Studied in St Andrew's School.

Reel 02 Discipline in school. His involvement with Springdale Minstrel Group. Other minstrel groups at that time. How Springdale was formed. Father against playing music. Started work at 16 after mother's death. Instruments used. Costume for performance. Frequency and occasions for performance. Had to pay subscription for joining minstrel. Type of songs played. Dondang sayang group formed when minstrel groups disappeared.

Reel 03 Differences between Peranakan and China-born Chinese in pre-war days. Derogatory terms used to refer to each other. Babas' reaction to arrival of Chinese immigrants in 1920s-30s. Not much mixing between communities. Joined Chinese Swimming Club (CSC), more or less a Peranakan club. Activities and facilities in CSC. His reasons for studying Mandarin in Singapore Mandarin School at Prinsep Street.

Reel 04 Changes in Babas' way of life. More became Christian, following Christian ways. Dressing changed to western style. Different thinking and outlook. Upbringing of his children. Non-Christian Peranakans stayed in Tiong Bahru; reasons for gradual shift to Katong area. Comparing Babas then and now. No contacts with his relatives in China. His views on Peranakan's loyalty to England. Reaction to Singapore's independence. Presently less distinction between Peranakans and Chinese.

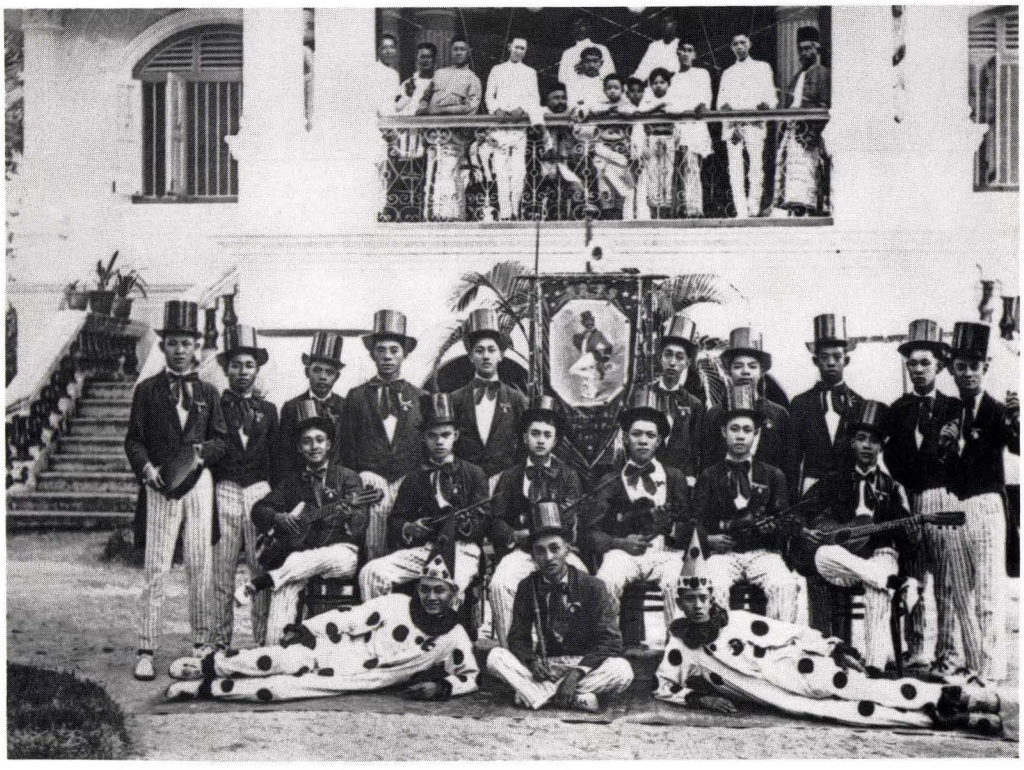
Reel 05 Worked in British firm, Paterson & Simon. His impression of pre-war British bosses. Working conditions then. Starting salary of $60/- for junior clerk. Salary cut in 1932 depression; restored in 1934/5 but only to junior staff. Examples of relationship between British bosses and local staff. Dress code for staff. Further elaboration on working conditions. Post-war changes. His job in Australian High Commission.



A Peranakan family photograph.



A Peranakan family portrait
(Courtesy of Mr Gwee Thian Hock).





Mistrel parties which sang, played music and at times performed short sketches, provided entertainment for the Peranakans in the pre-war days.

Tan, K S **A 000666/12**

(1919 –)
Duration : 5 hours 55 minutes
Language : English
Transcript : 138 pages

Reel 01 Great-grandfather's means of livelihood. Passed on business to grandfather. Grandfather's children and their education. Where great-grandfather stayed. How great-grandfather came to Singapore. Telok Ayer neighbourhood in 1840-1850. Gan Eng Seng's business. How Malay influence entered Chinese households. Background of grandmother and mother. How grandfather's business was dissolved. Education system then. His father's job in Harper Gilfillan. Nonyas' pastimes.

Reel 02 Clothing worn by Babas and Chinese. His house in Choon Guan Street. Residents there. Later moved to Joo Chiat Road. Joo Chiat neighbourhood in 1926. Transportation: – mosquito buses, trams. Home discipline. Childhood pastimes. Language spoken at home. Clothing he wore as a child. Type of food they eat. Not mixing with China-born or others. How children go to school.

Reel 03 Religious practice at home. Festivals celebrated. New Year; custom of praying to deities, paying respect to elders in family. Winter Solstice (Tung Chek) celebration. Qing Ming festival. Mid-Autumn festival. Superstitions relating to New Year, choosing marriage partners, bad spirits. Methods of warding off bad spirits according to Chinese, Malay and Straits-born customs.

Reel 04 Elaboration of Malay customs. Legend associated with the keramat in Kusu Island. Superstitions his family observed at home. Powers of Malay bomohs. Malay black magic. Mandi bunga practice. Temples Peranakans visited in early days.

Reel 05 Family house at Joo Chiat Road. Father's funeral ceremony; dressing up dead body, mourning period. Joo Chiat Road neighbourhood. His childhood pastimes. Attended Pearl's Hill Primary School, then Outram Road School. Primary school life. Reasons for starting school at 11 years. High cost in sending children to English schools. China-born sent children to cheaper Chinese schools. Number of classes in Raffles Institution (RI).

Reel 06 His education at RI. Education system then. His school life. Teachers Training Course. Mostly Peranakan boys at RI. School day routine. Private school for those who could not pass Standard 5. Further elaboration of Chinese schools. Relationship between Peranakan and non-Peranakan boys. Differences between Peranakan and non-Peranakan children. How he arranged his father's funeral.

Reel 07 How he went about looking for a job. Found job in Straits Steamship Co. Turned to hawkering during Japanese Occupation; then worked for Japanese. His impression of Baba leaders: – Sir Song Ong Siang and Lim Boon Keng. Peranakans' attitude to China Relief Fund efforts. Their reaction to newcomers from China. Peranakans not politically minded. His impression of Lee Kuan Yew. How he observed ancestral worship.

Reel 08 His responsibilities in looking after siblings after father's death. His job during Japanese Occupation. Engaged tutor to teach younger brothers and sisters English. His brothers education and profession. His post-war business. How he met his wife. Married in church, no Baba ceremony. His children given choice of religion. Post-war observation of festivals less elaborate. Stopped speaking Baba patois after mother's death.

Reel 09 Festivals he still observed: – Chinese New Year, Qing Ming, Kuan Yin (Goddess of Mercy) and other deities' birthdays. Simplifying ancestral worship ceremony during present day. Compared upbringing of his children to his own. His views on future of Singapore-born Peranakans and importance of English education for Peranakan children.

Reel 10 His views on how government bilingualism policy affected the English-educated Peranakans and Chinese-educated Chinese. Changes in Peranakan life-styles. Differences between Chinese and Peranakan life-styles. His opinion of Straits Chinese British Association

and China-born people in post-war period. What is Peranakan identity.

Reel 11 Pre-war Baba life-styles. Post-war changes; reasons for changes. What is Baba way of life. Few Baba friends left. Turned to catering business instead of being wage-earner after the war. Further elaboration on upbringing of his children. How he maintained ancestral worship without a permanent altar.

Reel 12 Decline of Baba wealth. Differences in education of children between Baba and Chinese-educated family. How he would distribute his assets. His views on some present day government policies.

Tan, William **A 000693/05**

(1928 –)
Duration : 2 hours 22 minutes
Language : English
No transcript

Reel 01 Related to Lee Choon Guan and Tan Cheng Kee, owner of Alhambra cinema. Strict father. Lived in compound attap house in Geylang. Ancestral worship. Observance of Hungry Ghosts Festival, Qing Ming and Chinese New Year celebrations. Superstitions observed. Visits to temple in Telok Ayer on lst and 15th day of lunar month and during birthday of Goddess of Mercy. Baba terms of address for siblings and elders.

Reel 02 Baba and non-Baba Chinese relations. Description of Baba food. How he learned singing pantuns at Gunong Sayang Association. Childhood activities. Attended Geylang English School. Converted to Buddhism before father's death. Buddhist observances of lst and 15th day of lunar month, Vesak Day, Kathina Day, at Mangala Vihara Temple. Worked as dispenser at Ess Dispensary. Ronggeng and pantun sessions at Gunong Sayang Association.

Reel 03 How he first learned singing pantuns. Pantun topics, for example, on love, gratitude and flowers. Guided by uncle and learned Malay language. Helped by other older men. Pantun competitions and performances. Drama performances put by Merrilads and United Chinese Musical Association (UCMA) for charity.

Reel 04 Musical groups, Merrilads and Oleh Oleh Party, and their sponsors. Drama plays which were staged at Happy World Stadium and Singapore Badminton Hall. Impressions of Ong Chwee King, doyen of Baba actors. Break up of minstrel groups after the war.

Reel 05 Present work in writing plays and singing dondang sayang. Approached by organisations such as Peranakan Place and Keppel Club. Sings dondang sayang in restaurants and at birthday parties. Future of Babas and their way of life.

Tan, Yu Sin **B 000716/10**

(1918 –)
Duration : 4 hours 38 minutes
Language : English
No transcript

Reel 01 Family background. Maternal grandfather opened up rubber estate in Skudai, Johor. Mother and widowed grandmother brought up family in Spottiswoode Park. Paternal grandfather came from Malacca. Baba families in Blair Road. Furnishings in Baba homes; altars for ancestors and deities.

Reel 02 Celebration of Chinese New Year, Hungry Ghosts and Mid-Autumn festivals. Lived in Blair Road for 15 years before moving to Emerald Hill. Member of Singapore Chinese

Swimming Club and Lions Club. How Baba families are family-oriented.
Reel 03 Description of Blair Road. Boyanese staying there. Worship of 'Tin Kong' deity. Minstrel parties performing at New World Stadium. Left school in 1935, worked for William Jacks Company and Borneo Company until 1976. Mixed freely with Chinese-educated Chinese; perceptions of them. Babas are apolitical. Qualities of Babas; faithful service and honesty.
Reel 04 Marriage customs. Status differentiation among Babas. Considers himself from working class group. This group cannot afford lavish entertainment. Baba enclaves. Definition of Babas; their characteristics – careful, not risk-takers, family priorities first, spend within means, respect elders. Roots of Baba families. Most Babas from working and clerical class, working in offices and stores.
Reel 05 Arranged marriages, through relatives. How match-makers operate. Marriage ceremonies being cut down. Wedding dinner. Wedding vows. Popularity of western clothes for men during marriages. Opinion of Baba leaders. Description of Tan Tock Seng Hospital and Chinese temples.
Reel 06 Difference between Babas and China-born Chinese. Nonya dress and ornaments. Opinion of colonial masters. Class distinctions among Babas. 'Name' an asset to a Baba, to his reputation too. Chinese temples at Telok Ayer and Queen Street, frequented by Babas. Description of Emerald Hill, the hawkers there. Description of old Orchard Road market.
Reel 07 Emerald Hill residences, mostly Baba. Description of Pavillion Theatre and Restaurant. Worship of 'Tin Kong' deity. Chinese New Year atmosphere. Singing of dondang sayang and playing of seronee at marriages. Well known Baba families. No mixing between rich and poor Babas.
Reel 08 Teochew and Indian musicians visit Baba homes during Chinese New Year. Family relationships. Father-in-law as head of his household. Changes in Emerald Hill. Changes in Baba way of life. Younger generation of Babas try to be less Baba orientated.
Reel 09 Elaboration on changes in Baba way of life. Preparation of Baba food. Own upbringing compared with children's upbringing. Aspects of Baba culture worth keeping; filial piety, family orientation, work ethics, simple way of life. His children retaining Baba ways; Chinese New Year greetings to parents, praying.
Reel 10 Colonial attitude to local people. How to talk to colonial masters. Their work attitude; punctuality and doing one's best at work.

Teo, Seng Bee **A 000736/04**
(1911 – 1989)
Duration : 1 hour 57 minutes
Language : English
Transcript : 32 pages

Reel 01 Parents China-born. His education. Raised in kampong among Malays and Indians. Mixed well together. How he became involved in Tiong Bahru Community Centre. Invited to join Straits Chinese British Association (SCBA) in 1951. High esteem accorded to SCBA members. Why SCBA kept out of politics. His views on maintaining Singapore identity after Singapore's independence. Differences between Babas and China-born Chinese. Restrictive membership in SCBA.
Reel 02 Activities in SCBA. Prominent members then. He became member of Malayan Chinese Association (MCA) in 1953. Nominated for Legislative Assembly Elections in 1955. Outcome of election. MCA platform strategy. No conflict of interest in being member of SCBA and MCA. His relationship with opposition candidate.
Reel 03 Further elaboration of MCA election platform. How MCA assessed its chances.

MCA reaction to election results. He continued to take interest in MCA activities. Political situation in 1954. Why Progressive Party was seen as a threat. Factors which made Tan Lark Sye disinterested to co-operate with MCA.

Reel 04 Continuation of Tan Lark Sye's disinterest in MCA. How MCA tried to work with PAP. Finances of MCA Singapore. MCA Singapore headquarters used to be in Singapore Forum Hotel. Decline of MCA Singapore after Singapore independence; reasons for decline. Reasons for SCBA to change name to Peranakan Association. Its present activities.



The singing of pantun in dondang sayang used to be a popular pastime among the Peranakans (Photo by courtesy of Mr Gwee Thian Hock).



A Peranakan wedding photo.

VIETNAMESE

Nguyen Ngoc Vy **B 000562/13**

(1914 –)
Duration : 6 hours 26 minutes
Language : English
No transcript

Reel 01 Personal and family background. Orphaned at age of 12; brought up by grandfather. Confucianist upbringing. Family as basic unit; eldest male being heir. Practice of ancestral worship. Childhood activities. Each Vietnamese village had Confucianist temple. Buddhism mixed with Confucianism. Grandfather and great-grandfather schooled in Chinese classics and traditions.

Reel 02 Description of grandfather's house. Social relationships in village. Self sufficiency in rice growing. All families help in celebrations. Ancestral altar in centre of house; joss sticks burnt on Ist and 15th days of each month; family members get together. Celebration of Dragon Boat Festival, Mid-Autumn Festival and New Year (Tet).

Reel 03 Primary school education in Nam Dinh. Learned romanized Vietnamese; studied Vietnamese translations of Chinese books. Attended college in Hanoi, learned French. Chinese community in Nam Dinh; lived separately from Vietnamese. Stories of Vietnamese who went abroad. The French discouraged Vietnamese immigration but brought Vietnamese to work in French factories overseas. Comparing French and British colonialism.

Reel 04 Festivals a time for enjoyment but Vietnamese work hard at other times. Celebration of New Year (Tet) with singing, dancing and wrestling. Vietnamese mentality, fast learners, sensitive people. Mid-Autumn Festival celebration, playing with lanterns, lion dances, boys meet girls. Vietnamese celebrated festivals without knowing reasons why they were celebrated.

Reel 05 Went to Kunming in China to work in French bank. Life in Kunming. Social and recreational clubs. Vietnamese community in Kunming. Outbreak of war, left for Calcutta to work for All India Radio as interpreter. Description of broadcasting work. Living conditions. Wife employed at same place of work.

Reel 06 End of war, left India for Vietnam, stopped over in Singapore. Went to French firm, Far East Oxygen Supply. Met a Vietnamese employee who introduced him to other Vietnamese. Stayed at Bukit Timah with a Vietnamese who advised him to stay on in Singapore. Got job as secretary to contracting firm. Allowed by Immigration Department to remain.

Reel 07 Further elaboration on how he met other Vietnamese and stayed on in Singapore. How he helped Bangkok-based Vietnamese News Service when fighting was going on in Vietnam against the French. He distributed documents to political parties like MDU, and gave out publicity broadsheets on Vietnam. Gave up when North Vietnam turned communist in 1954. Got permanent job with Far East Oxygen in 1952.

Reel 08 Lives of Vietnamese here. How he maintains Vietnamese customs. Wife, although Vietnamese but born in China, observed Chinese custom of New Year by opening house door to first person who brings good or bad luck. Marriage of Vietnamese men to local Chinese women. His Chinese friends.

Reel 09 Wife's feeling on coming to Singapore. How he was helped to purchase his first house. How he made up his mind to stay here. Why and how he bought and sold a house for children's education. His part-time jobs. Local Vietnamese reaction to war in Vietnam.

Reel 10 Functions organised by Vietnamese Consulate. Local Vietnamese view of French defeat at Dien Bien Phu and American involvement in Vietnam. Vietnamese here taking up Singapore citizenship. Reaction to re-unification of North and South Vietnam. Why Vietnamese here did not want to return to Vietnam. How he was asked to help the Vietnamese movement to oppose the French.

Reel 11 Vietnamese here followed views of government, for example, on Vietnamese

occupation of Cambodia. They took no interest in happenings in Vietnam. Had many Chinese friends. No Vietnamese club. His views on money and children's education. Why he continued working. How he sent his 4 children to university. His part-time translation work.
Reel 12 How he started work with General Life Insurance Company. How he went for cabaret dancing at the Great World, Happy World and New World. Wife not working. Vietnamese women in Vietnam hardworking and business-minded. Vietnamese in general looked down upon business. Children's upbringing and filial piety.
Reel 13 How his children learn about social values. In Vietnam, moral education was taught in school. His concern for his children. Not mixing around with older Vietnamese. Sent money back to Vietnam through friends in America. Became a Singapore citizen in mid-1950s. His belief that Chinese and Vietnamese behaviour are similar.

Nguyen Van Phu **A 000613/04**
(1922 –)
Duration : 1 hour 39 minutes
Language : English
No transcript

Reel 01 Came to Singapore as a child, from Vietnam. Attended Teo Hoo Lai School. Stayed in two storey house at Orchard Road where mother opened a shop. Celebration of New Year (Tet) – father goes to Kuan Yin temple at Waterloo Street; Vietnamese community visit father's house. Pre-war Vietnamese worked for French firms and as maids for French families.
Reel 02 Vietnamese community used to meet at his house; conversed in Vietnamese and talked about Vietnam. Some Vietnamese married local women. New arrivals called at French Consulate. Father who worked there informed them about other Vietnamese residents. Before Pacific War, he returned to Vietnam, studied there and then opened a business. Returned to Singapore and worked in Vietnamese Consulate.
Reel 03 Site selected for Vietnamese Consulate in 1954. Expansion of Consulate staff. How Vietnamese here felt about 1954 Geneva Convention, did not pay attention to war there. No new arrivals during post-war period. Community broke up, took up Singapore citizenship, married local women. Reaction to fall of Saigon in 1975. Vietnamese Consulate closed down.
Reel 04 Married in Hanoi. Has 1 daughter, brought up in Vietnamese way. Loss of identity in Vietnamese who had taken up Singaporean citizenship, and married locals. He still retains Vietnamese nationality, considers himself Vietnamese.

INDEX

Adelphi Hotel		
Galstaun, Arshak C	Reel 03	p 1
Air Raid		
Aeria,Terence O	Reel 07	p 9
Barth, Ronald H	Reel 05	p 11
Bennett, Charles W (Mrs)	Reel 08	p 15
Galstaun, Arshak C	Reel 07	p 1
Milne, Ronald	Reel 16	p 32
Schoon, Ronald	Reel 04	p 39
Tessensohn, Zena	Reel 02	p 42
Air-raid Precaution		
British		
Galstaun, Arshak C	Reel 07	p 1
Air Travel		
See		
Transportation – Air		
Alkaff Arcade		
Galstaun, Arshak C	Reel 05	p 1
Amateur Athletics Association		
De Souza, Jocelyn S	Reel 02, 10	p 21
Amateur Hockey Association		
De Souza, Jocelyn S	Reel 02	p 21
Amber Road		
Martin, Mabel	Reel 02	p 29
Amusement Parks		
Kennedy, George	Reel 07	p 26
Ancestral Worship		
Chan, Florence	Reel 01-02	p 51
Cheo, Kenneth	Reel 02	p 53
Gwee, Thian Hock	Reel 03	p 61
Lee, Liang Hye	Reel 14, 32	p 65, 66
Nguyen Ngoc Vy	Reel 01-02	p 75
Tan, K S	Reel 07, 09, 11	p 71, 72
Tan, William	Reel 01	p 72
Arathoon Family		
See		
Families, Prominent		
Arcade The		
Martin, Mabel	Reel 04	p 29
Armenian Church		
Galstaun, Arshak C	Reel 01, 06, 10	p 1
Helps, Sidney Martin	Reel 05-07	p 5
Martin, Mackie	Reel 01, 03, 10, 18-19	p 5-7
Association of Engineers		
Pereira, Noel A	Reel 06	p 37
Auxiliary Police System		
Hale, Trevalyan	Reel 11	p 23

Bahau
See
New Settlements
Ban Chuan Ho Club
Gwee, Thian Hock — Reel 18 — p 62
Barker, E W
Duckworth, Leonard A — Reel 05 — p 22
Hale, Trevalyan — Reel 24 — p 24
Milne, Ronald — Reel 57 — p 36
Bencoolen Street
Lelah, Albert — Reel 03 — p 49
Black Market
Aeria, Terence O — Reel 08 — p 9
Barth, Ronald H — Reel 06 — p 11
Galstaun, Arshak C — Reel 09 — p 1
Hale, Trevalyan — Reel 09-10, 12 — p 23
Isaacs, Frederick Jacob — Reel 05 — p 47
Kennedy, George — Reel 13 — p 26
Lee, Liang Hye — Reel 13 — p 65
Lelah, Albert — Reel 05 — p 49
Blair Road
Tan, Yu Sin — Reel 03 — p 73
Bogaars Family
See
Families, Prominent
Boycott of Japanese Goods
Barth, Ronald H — Reel 05 — p 11
Chan, Florence — Reel 06 — p 51
British Surrender
Aeria, Terence O — Reel 07 — p 9
Galstaun, Arshak C — Reel 07 — p 1
Brooke Road
Schoon, Ronald — Reel 01 — p 38
Byrne, Kenny
Hale, Trevalyan — Reel 24 — p 24
Milne, Ronald — Reel 38 — p 34
British Military Administration
Lee, Liang Hye — Reel 17 — p 65
Brothels
Kennedy, George — Reel 07 — p 26
Burma-Siam Railway
D'Cotta, Christopher — Reel 06-07 — p 19
Galstaun, Arshak C — Reel 08 — p 1
Business and Professional Women Club
Norris, Noel Evelyn — Reel 05 — p 37
Cable and Wireless Company
Barth, Ronald H — Reel 05,08-10 — p 11
Martinus, William — Reel 08-09 — p 30
Cable and Wireless Local Staff Employees' Union
See
Trade Unions

Cathay Organisation
Martin, Mackie — Reel 17-18 — p 6-7
Change Alley
Lelah, Albert — Reel 07 — p 49
Martin, Mabel — Reel 04 — p 29
Changi Airfield
Galstaun, Arshak C — Reel 11 — p 2
Changi Military Camp
See
Internment Camps
Changi Prison
See
Internment Camps
Cheong Koon Seng
Chan, Keong Poh — Reel 01-03 — p 52
China Relief Fund
Lee, Liang Hye — Reel 16 — p 65
Tan, K S — Reel 07 — p 71
Chinese Swimming Club
Gan, Hock Hye — Reel 08 — p 60
Lee, Liang Hye — Reel 28 — p 66
Lim, Chin Hin — Reel 01 — p 67
Ong, Cheng Hoe — Reel 03 — p 68
Cinemas
Galstaun, Arshak C — Reel 05 — p 1
Martin, Mackie — Reel 03 — p 5
Civil Defence
Barth, Ronald H — Reel 15 — p 12
Clarke Family
See
Families, Prominent
Clemenceau Avenue
Martin, Mackie — Reel 02 — p 5
Clothing And Dress
Eurasian
Barth, Ronald H — Reel 02 — p 11
Bennett, Charles W — Reel 02 — p 13
Bennett, Charles W (Mrs) — Reel 04, 06 — p 14
Martin, Mabel — Reel 01 — p 29
Peranakan
Chan, Florence — Reel 01, 03, 08, 10 — p 51
Tan, K S — Reel 02 — p 71
Tan Yu Sin — Reel 06 — p 73
Communists
Milne, Ronald — Reel 23, 36-37 — p 33, 34
Community Chest
Ee, Peng Liang — Reel 07-08 — p 59
Community Enclaves
Eurasian
Aeria, Terence O — Reel 05 — p 9
Barth, Ronald H — Reel 16 — p 12
Bennett, Charles W — Reel 12 — p 14

Bennett, Charles W (Mrs)	Reel 17, 24, 26	p 15, 16
Chopard, Joseph H	Reel 02, 07, 19	p 17, 18
D'Cotta, Christopher	Reel 11	p 20
Duckworth, Leonard A	Reel 03	p 22
Hale, Trevalyan	Reel 02-03	p 22
Martin, Mabel	Reel 02	p 29
Milne, Ronald	Reel 02, 11	p 31, 32
Pereira, Noel A	Reel 07	p 38
Schoon, Roland	Reel 14	p 39
Jew		
Lelah, Albert	Reel 03	p 49
Peranakan		
Chua, Matthew	Reel 08	p 58
Gan, Hock Hye	Reel 03	p 60
Lee, Liang Hye	Reel 01, 03	p 64
Tan, Yu Sin	Reel 04, 07	p 73
Community Identity		
Armenian		
Galstaun, Arshak C	Reel 01, 16-17	p 1, 2
Martin, Mackie	Reel 02	p 5
Eurasian		
Aeria, Terence O	Reel 16	p 10
Barth, Ronald	Reel 16-17, 26	p 12
Bennett, Charles W	Reel 12-14	p 14
Bennett, Charles W (Mrs)	Reel 01, 17, 19, 24-25, 27	p 14, 16
Chopard, Joseph H	Reel 17, 20-21	p 18, 19
D'Cotta, Christopher	Reel 11-14	p 20
De Souza, Jocelyn S	Reel 01	p 20
Hale, Trevalyan	Reel 24, 26	p 24, 25
Milne, Ronald	Reel 05, 11-12, 58, 61-62	p 31, 32, 36
Pereira, Noel A	Reel 07-08	p 38
Schoon, Ronald	Reel 13-14	p 39
Taylor, Grace	Reel 01, 03, 20	p 40, 41
Jew		
Ballas, Jacob	Reel 02	p 43
Isaacs, Felice	Reel 07-08	p 44
Isaacs, Frederick Jacob	Reel 03-10	p 47
Peranakan		
Chan, Florence	Reel 04-05, 10	p 51
Chan, Keong Poh	Reel 02-09	p 52
Cheo, Kenneth	Reel 01-02, 12, 16	p 53, 54
Chua, Matthew	Reel 10, 13	p 58, 59
Gan, Hock Hye	Reel 05-06, 09-10	p 60, 61
Gwee, Thian Hock	Reel 10-11, 17-19, 30	p 62, 63
Lee, Liang Hye	Reel 06, 08, 11-12, 19, 22, 33, 37-38, 41-43	p 64, 65, 66, 67
Ong, Cheng Hoe	Reel 03-04	p 68
Tan, K S	Reel 10, 12	p 71, 72
Tan, William	Reel 05	p 72
Tan, Yu Sin	Reel 03-04, 08-09	p 73
Teo, Seng Bee	Reel 01	p 73

Vietnamese

Nguyen Ngoc Vy	Reel 04, 12	p 75, 76
Nguyen Van Phu	Reel 01	p 76

Community Leaders

Armenian

Martin, Mackie	Reel 10, 18	p 6, 7

Eurasian

Bennett, Charles W (Mrs)	Reel 19-20, 26-27	p 15, 16
D'Cotta, Christopher	Reel 11-14	p 20
De Souza, Jocelyn S	Reel 01-05	p 20-21
Duckworth, Leonard A	Reel 03	p 22
Hale, Trevalyan	Reel 23-24	p 24
Milne, Ronald	Reel 13, 47, 49	p 32, 35

Peranakan

Ee, Peng Liang	Reel 04-05	p 59
Tan, K S	Reel 07	p 71
Tan, Yu Sin	Reel 05	p 73

Community Life

Armenian

Martin, Mackie	Reel 09, 18-19	p 6-7

Eurasian

Barth, Ronald H	Reel 18-19	p 12
Bennett, Charles W (Mrs)	Reel 14, 21-22, 27	p 15, 16
Milne, Ronald	Reel 59-62	p 36

Jew

Ballas, Jacob	Reel 01	p 43
Grimberg, Joseph	Reel 03-04	p 43
Khafi, Savi	Reel 06	p 48
Lelah, Albert	Reel 08	p 49

Peranakan

Chan, Keong Poh	Reel 03-05	p 52
Cheo, Kenneth	Reel 12-13	p 54
Chua, Matthew	Reel 02-03, 06-07	p 58
Ee, Peng Liang	Reel 04, 08	p 59
Gan, Hock Hye	Reel 02, 04, 10	p 60
Gwee, Thian Hock	Reel 19-21, 27	p 62, 63
Lee, Liang Hye	Reel 13-15, 39-43	p 65, 67
Tan, K S	Reel 10-11	p 71-72
Tan, Yu Sin	Reel 06-09	p 73

Vietnamese

Nguyen Ngoc Vy	Reel 08	p 75
Nguyen Van Phu	Reel 02-03	p 76

Contract Labourers

Kennedy, George	Reel 04-06	p 25-26

Convent Of The Holy Infant Jesus

Martin, Mackie	Reel 06	p 6
Tessensohn, Zena	Reel 01	p 42

Cornelius Family

See

Families, Prominent

Cornwall Minstrels

Gwee, Thian Hock	Reel 16	p 62

Customs and Rites
Armenian
Birth
Helps, Sidney Martin — Reel 07 — p 5
Martin, Mackie — Reel 01 — p 5
Wedding
Martin, Mackie — Reel 01 — p 5
Eurasian
Birth
Barth, Ronald H — Reel 14, 22 — p 11, 12
Funeral/Burial
Barth, Ronald H — Reel 25-26 — p 12
Milne, Ronald — Reel 04 — p 31
Wedding
Barth, Ronald H — Reel 13, 22-23 — p 11, 12
Bennett, Charles W (Mrs) — Reel 14-15 — p 15
Chopard, Joseph Henry — Reel 15 — p 18
D'Cotta, Christoper — Reel 14 — p 20
Kennedy, George — Reel 16 — p 26
Martinus, William — Reel 05 — p 30
Milne, Ronald — Reel 04, 14 — p 31, 32
Pereira, Noel A — Reel 08 — p 38
Schoon, Roland — Reel 12-13 — p 39
Jew
Birth
Isaacs, Felice — Reel 04-05 — p 44
Funeral/Burial
Khafi, Savi — Reel 06 — p 48
Wedding
Isaacs, Felice — Reel 03-04 — p 44
Isaacs, Frederick Jacob — Reel 08 — p 47
Khafi, Savi — Reel 03 — p 48
Peranakan
Birth
Chan, Florence — Reel 05-06 — p 51
Cheo, Kenneth — Reel 06 — p 53
Funeral/Burial
Cheo, Kenneth — Reel 07-10 — p 53
Lee, Liang Hye — Reel 05 — p 64
Tan, K S — Reel 05-06 — p 71
Wedding
Chan, Florence — Reel 05-07 — p 51
Chan, Keong Poh — Reel 05-06 — p 52
Chua, Mary — Reel 05, 08 — p 57
Gan, Hock Hye — Reel 09 — p 61
Gwee, Thian Hock — Reel 14-15 — p 62
Lee, Liang Hye — Reel 03-04, 15-16, 28-29 — p 64, 65, 66
Tan, Yu Sin — Reel 04-05, 07 — p 73
D'Almeida Street
Martin, Mabel — Reel 04 — p 29
De Cruz, Gerald
Hale, Trevalyan — Reel 23 — p 24

Milne, Ronald	Reel 36-37	p 34
Dhoby Ghaut		
Kennedy, George	Reel 06	p 25
Domestic Life in Homeland		
Armenian		
Helps, Sidney Martin	Reel 01	p 2
Martin, Mackie	Reel 01	p 5
Jew		
Khafi, Savi	Reel 01	p 48
Lelah, Albert	Reel 01-02	p 48-49
Vietnamese		
Nguyen Ngoc Vy	Reel 01-02	p 75
Donation of $50 Million		
Lee, Liang Hye	Reel 13	p 65
Dondang Sayang		
Chua, Matthew	Reel 07	p 58
Gwee, Thian Hock	Reel 18, 26	p 62, 63
Lee, Liang Hye	Reel 08, 27	p 64, 66
Ong, Cheng Hoe	Reel 02	p 68
Tan, William	Reel 05	p 72
Tan, Yu Sin	Reel 07	p 73
Dondang Sayang Association		
Gwee, Thian Hock	Reel 18	p 62
Double Tenth Incident		
Lelah, Albert	Reel 06	p 49
Drew And Napier (Firm)		
Grimberg, Joseph	Reel 02-03	p 43
E Ott & Company		
Galstaun, Arshak C	Reel 14-15	p 2
Early Life in Singapore		
Barth, Ronald H	Reel 05	p 11
Isaacs, Felice	Reel 03	p 44
Khafi, Savi	Reel 04	p 48
Taylor, Grace	Reel 15-16	p 41
Economic Activities		
Armenian		
Galstaun, Arshak C	Reel 04-05, 10	p 1
Martin, Mackie	Reel 03, 08, 18	p 5, 6, 7
Jew		
Ballas, Jacob	Reel 01	p 43
Isaacs, Frederick Jacob	Reel 03	p 47
Khafi, Savi	Reel 04	p 48
Lelah, Albert	Reel 04	p 49
Edgar Brothers (Firm)		
Galstaun, Arshak C	Reel 03-05	p 1
Martin, Mackie	Reel 08	p 6
Edgar Family		
See		
Families, Prominent		
Education		
Aeria, Terence O	Reel 12	p 10
Ballas, Jacob	Reel 02	p 43

Barth, Ronald H	Reel 22	p 12
Bennett Charles W	Reel 03	p 13
Bennett Charles W (Mrs)	Reel 01, 05, 28	p 14, 16
Chan, Florence	Reel 02	p 51
Chan, Keong Poh	Reel 05	p 52
Chopard, Joseph Henry	Reel 03	p 17
Chua, Mary	Reel 04, 06-07	p 57
Chua, Matthew	Reel 04-05	p 58
D'Cotta, Christopher	Reel 02	p 19
Galstaun, Arshak C	Reel 05	p 1
Hale, Trevalyan	Reel 05-06	p 23
Isaacs, Felice	Reel 02-03	p 44
Isaacs, Frederick Jacob	Reel 02	p 47
Lee, Liang Hye	Reel 04-05, 10	p 64
Martin, Mabel	Reel 03	p 29
Martin, Mackie	Reel 06-07	p 6
Martinus, William	Reel 06	p 30
Milne, Ronald	Reel 05	p 31
Ong, Cheng Hoe	Reel 01-02	p 68
Pereira, Noel A	Reel 03	p 37
Schoon, Roland	Reel 03-04	p 38-39
Tan, K S	Reel 01, 05-06	p 71
Taylor, Grace	Reel 06-07	p 40
Teo, Seng Bee	Reel 01	p 73
Tessensohn, Zena	Reel 01	p 42
Elias Family		
See		
Families, Prominent		
Emerald Hill		
Tan, Yu Sin	Reel 06-08	p 73
Emigration From Singapore		
Armenian		
Galstaun, Arshak C	Reel 16	p 2
Martin, Mackie	Reel 18	p 7
Eurasian		
Bennett, Charles W	Reel 12, 14	p 14
Bennett, Charles W (Mrs)	Reel 02, 29	p 14,16
Chopard, Joseph Henry	Reel 18	p 18
D'Cotta, Christopher	Reel 11	p 20
De Souza, Jocelyn S	Reel 02, 07, 10	p 21
Duckworth, Leonard A	Reel 05	p 22
Hale, Trevalyan	Reel 24, 26	p 24, 25
Milne, Ronald	Reel 52-54, 58	p 35, 36
Pereira, Noel A	Reel 13	p 38
Schoon, Roland	Reel 15	p 40
Taylor, Grace	Reel 16, 18-19	p 41
Jew		
Grimberg, Joseph	Reel 03	p 43
Isaacs, Frederick Jacob	Reel 09-10	p 47-48
Lelah, Albert	Reel 08	p 49
Peranakan		
Ee, Peng Liang	Reel 06	p 59

Ess Family
See
Families, Prominent
Eurasian Association
Aeria, Terence O — Reel 05, 16 — p 9, 10
Barth, Ronald H — Reel 17-18 — p 12
Bennett, Charles W — Reel 10, 13 — p 13, 14
Chopard, Joseph Henry — Reel 16 — p 18
D'Cotta, Christopher — Reel 10-11 — p 20
De Souza, Jocelyn S — Reel 10 — p 21
Hale, Trevalyan — Reel 25-27 — p 25
Milne, Ronald — Reel 13, 51 — p 32, 35
Pereira, Noel A — Reel 07 — p 38
Schoon, Roland — Reel 13-14 — p 39
Evacuation From Singapore
Bennett, Charles W (Mrs) — Reel 08 — p 15
Grimberg, Joseph — Reel 02 — p 43
Lelah, Albert — Reel 05 — p 49
Families, Prominent
Armenian
Arathoon Family
Galstaun, Arshak C — Reel 06 — p 1
Martin, Mackie — Reel 10 — p 6
Edgar Family
Martin, Mackie — Reel 18 — p 7
Hacobian Family
Galstaun, Arshak C — Reel 06 — p 1
Martin Family
Galstaun, Arshak C — Reel 06 — p 1
Martin, Mackie — Reel 10, 18 — p 6, 7
Sarkies Family
Martin, Mackie — Reel 10 — p 6
Seth Family
Galstaun, Arshak C — Reel 06 — p 1
Eurasian
Bogaars Family
De Souza, Jocelyn S — Reel 01 — p 20
Norris, Noel Evelyn — Reel 01 — p 36
Clarke Family
Tessensohn, Zena — Reel 01 — p 42
Cornelius Family
De Souza, Jocelyn S — Reel 03 — p 21
Ess Family
De Souza, Jocelyn S — Reel 05 — p 21
Hogan Family
De Souza, Jocelyn S — Reel 02 — p 21
Lester Family
De Souza, Jocelyn S — Reel 02 — p 21
Norris Family
Norris, Noel Evelyn — Reel 01 — p 36
Oehlers Family
Bennett, C — Reel 24 — p 16

De Souza, Jocelyn S	Reel 05	p 21
Scheerder Family		
Tessensohn, Zena	Reel 01	p 42
Tessensohn Family		
De Souza, Jocelyn S	Reel 01	p 20
Tessensohn, Zena	Reel 01	p 42
Velge Family		
De Souza, Jocelyn	Reel 02	p 21
Jew		
Elias Family		
Grimberg, Joseph	Reel 01	p 43
Family Life		
Eurasian		
Barth, Ronald H	Reel 02, 14-15	p 11, 12
Bennett, Charles W	Reel 01-02	p 13
Bennett, Charles W (Mrs)	Reel 02-04, 16	p 14, 15
Chopard, Joseph Henry	Reel 02, 15-16	p 17, 18
D'Cotta, Christopher	Reel 01-02, 14	p 19, 20
Duckworth, Leonard A	Reel 01-02	p 22
Hale, Trevalyan	Reel 02-04, 22	p 22, 24
Martin, Mabel	Reel 02	p 29
Martinus, William	Reel 02-03	p 30
Milne, Ronald	Reel 02, 28-30	p 31, 33
Norris, Noel Evelyn	Reel 02-03	p 36
Pereira, Noel A	Reel 01, 11	p 37,38
Schoon, Roland	Reel 01-02, 13	p 38, 39
Taylor, Grace	Reel 02	p 40
Jew		
Ballas, Jacob	Reel 01-02	p 43
Grimberg, Joseph	Reel 01	p 43
Isaacs, Felice	Reel 01-02, 05	p 44
Isaacs, Frederick Jacob	Reel 01-08	p 47
Khafi, Savi	Reel 02	p 48
Lelah, Albert	Reel 01-03	p 48-49
Peranakan		
Chan, Florence	Reel 01-03	p 51
Chan, Keong Poh	Reel 02, 05, 08	p 52
Cheo, Kenneth	Reel 11	p 53
Chua, Mary	Reel 02-03, 06-07	p 57
Chua, Matthew	Reel 02-03, 08, 11	p 58
Ee, Peng Liang	Reel 01-02	p 59
Gan, Hock Hye	Reel 01-02. 07	p 60
Gwee, Thian Hock	Reel 11-12	p 62
Lee, Liang Hye	Reel 02-04, 07	p 64
Ong, Cheng Hoe	Reel 01	p 68
Tan, K S	Reel 02, 09, 11	p 71, 72
Tan, Yu Sin	Reel 01, 08-09	p 72, 73
Vietnamese		
Nguyen Ngoc Vy	Reel 12	p 76
Festivals		
Armenian		
Christmas		

Martin, Mackie	Reel 01	p 5
New Year		
Martin, Mackie	Reel 06	p 6
Eurasian		
Christmas		
Aeria, Terence O	Reel 01-02	p 9
Barth, Ronald H	Reel 22-23	p 12
Bennett, Charles W	Reel 14	p 14
Duckworth, Leonard A	Reel 03	p 22
Hale, Trevalyan	Reel 04	p 23
Martin, Mabel	Reel 01, 05	p 29
Martinus, William	Reel 04	p 30
Norris, Noel Evelyn	Reel 03	p 36
Pereira, Noel A	Reel 02	p 37
Schoon, Roland	Reel 02-03	p 38
Taylor, Grace	Reel 01-02	p 40
Tessensohn, Zena	Reel 01-02	p 42
Easter		
Aeria, Terence O	Reel 02	p 9
Bennett, Charles W	Reel 14	p 14
Norris, Noel Evelyn	Reel 03	p 36
New Year		
Barth, Ronald H	Reel 23	p 12
Duckworth, Leonard A	Reel 03	p 22
Martin, Mabel	Reel 01, 05	p 29
Martinus, William	Reel 04-05	p 30
Norris, Noel Evelyn	Reel 03	p 36
Taylor, Grace	Reel 02	p 40
Jew		
Pesach		
Isaacs, Frederick Jacob	Reel 02	p 47
Lelah, Albert	Reel 09	p 49
Rosh Hashanah		
Ballas, Jacob	Reel 01	p 43
Grimberg, Joseph	Reel 01	p 43
Isaacs, Felice	Reel 06	p 44
Isaacs, Frederick Jacob	Reel 01	p 47
Khafi, Savi	Reel 02	p 48
Lelah, Albert	Reel 08-09	p 49
Shavouth		
Isaacs, Frederick Jacob	Reel 02	p 47
Khafi, Savi	Reel 02	p 48
Succoth		
Isaacs, Frederick Jacob	Reel 02	p 47
Khafi, Savi	Reel 02	p 48
Lelah, Albert	Reel 09	p 49
Yom Kippur		
Ballas, Jacob	Reel 01	p 43
Grimberg, Joseph	Reel 01	p 43
Isaacs, Felice	Reel 06	p 44
Isaacs, Frederick Jacob	Reel 02	p 47
Khafi, Savi	Reel 02	p 48

Lelah, Albert	Reel 08-09	p 49
Peranakan		
Dragon Boat Festival		
Cheo, Kenneth	Reel 04	p 53
Gwee, Thian Hock	Reel 24	p 63
Hungry Ghosts Festival		
Cheo, Kenneth	Reel 06	p 53
Chua, Matthew	Reel 01	p 58
Gwee, Thian Hock	Reel 04	p 61
Lee, Liang Hye	Reel 09	p 64
Tan, William	Reel 01	p 72
Tan, Yu Sin	Reel 02	p 72
Kusu Pek Kong Birthday		
Chua, Matthew	Reel 01	p 58
Gwee, Thian Hock	Reel 04	p 61
Mid-Autumn Festival		
Chan, Florence	Reel 03	p 51
Cheo, Kenneth	Reel 04	p 53
Chua, Matthew	Reel 01	p 58
Gwee, Thian Hye	Reel 04, 24	p 61, 63
Tan, K S	Reel 03	p 71
Tan, Yu Sin	Reel 02	p 72
New Year		
Chan, Florence	Reel 03-04	p 51
Cheo, Kenneth	Reel 03	p 53
Chua, Matthew	Reel 01	p 58
Ee, Peng Liang	Reel 01	p 59
Gan, Hock Hye	Reel 04	p 60
Gwee, Thian Hock	Reel 02	p 61
Lee, Liang Hye	Reel 04	p 64
Tan, K S	Reel 03, 09	p 71
Tan, William	Reel 01	p 72
Tan, Yu Sin	Reel 02, 07-08	p 72, 73
Qing Ming		
Chan, Florence	Reel 04	p 51
Cheo, Kenneth	Reel 04-05	p 53
Chua, Matthew	Reel 01	p 58
Gan, Hock Hye	Reel 03	p 60
Gwee, Thian Hock	Reel 04	p 61
Lee, Liang Hye	Reel 04, 09	p 64
Tan, K S	Reel 03, 09	p 71
Tan, William	Reel 01	p 72
Winter Solstice		
Chan, Florence	Reel 04	p 51
Cheo, Kenneth	Reel 04	p 53
Gwee, Thian Hock	Reel 04	p 61
Lee, Liang Hye	Reel 04	p 64
Tan, K S	Reel 03	p 71
Vietnamese		
Dragon Boat Festival		
Nguyen Ngoc Vy	Reel 02	p 75

Mid-Autumn Festival
Nguyen Ngoc Vy — Reel 02, 04 — p 75
New Year
Nguyen Ngoc Vy — Reel 02, 04, 08 — p 75
Nguyen Van Phu — Reel 01 — p 76
Food
Eurasian
Martin, Mabel — Reel 02 — p 29
Milne, Ronald — Reel 14 — p 32
Peranakan
Chua, Matthew — Reel 02 — p 58
Tan, William — Reel 02 — p 72
Tan, Yu Sin — Reel 09 — p 73
G H Cafe
Hale, Trevalyan — Reel 21 — p 24
Galstaun, Arshak C
Galstaun, Arshak C — Reel 01-17 — p 1-2
Martin, Mackie — Reel 19 — p 7
Games, Children
Aeria, Terence O — Reel 01-02 — p 9
Hale, Trevalyan — Reel 02, 04 — p 22, 23
Milne, Ronald — Reel 63-64 — p 36
Gan Eng Seng
Gan, Hock Hye — Reel 01 — p 60
Tan, K S — Reel 01 — p 71
Gilmore, Andrew
Kennedy, George — Reel 08 — p 26
Girls' Sports Club
Milne, Ronald — Reel 13, 48 — p 32,35
Norris, Noel Evelyn — Reel 03-04 — p 36-37
Tessensohn, Zena — Reel 01-03 — p 42
Goode, Sir William
Galstaun, Arshak C — Reel 09 — p 1
Government Civil Service Union
See
Trade Unions
Gunong Sayang Association
Chan, Florence — Reel 09 — p 51
Cheo, Kenneth — Reel 15 — p 54
Gwee, Thian Hock — Reel 17, 26 — p 62, 63
Lee, Liang Hye — Reel 27, 39 — p 66, 67
Tan, William — Reel 02 — p 72
Hacobian Family
See
Families, Prominent
Hawkers
Lee, Liang Hye — Reel 08 — p 64
Martin, Mabel — Reel 02 — p 29
High Street
Hale, Trevalyan — Reel 07 — p 23

Hogan Family
See
Families, Prominent
Hotels
Galstaun, Arshak C — Reel 05 — p 1
Indian Association
Kennedy, George — Reel 17-18 — p 26, 29
Indian Mutiny 1915
Martin, Mabel — Reel 05 — p 29
Martin, Mackie — Reel 03 — p 5
Martinus, William — Reel 07 — p 30
Indonesian Confronation
Milne, Ronald — Reel 41 — p 34
Intermarriage
Aeria, Terence O — Reel 16 — p 10
Barth, Ronald H — Reel 20 — p 12
Bennett, Charles W (Mrs) — Reel 20-23 — p 16
Cheo, Kenneth — Reel 12 — p 54
Gan, Hock Hye — Reel 04, 08 — p 60
Hale, Trevalyan — Reel 21, 23 — p 24
Isaacs, Felice — Reel 05 — p 44
Milne, Ronald — Reel 61 — p 36
Nguyen Ngoc Vy — Reel 08 — p 75
Pereira, Noel A — Reel 08 — p 38
Taylor, Grace — Reel 02 — p 40
Internment Camps
Changi Military Camp
Galstaun, Arshak C — Reel 08-09 — p 1
Changi Prison
Isaacs, Frederick Jacob — Reel 04-07 — p 47
Lelah, Albert — Reel 05-06 — p 49
Selarang Barracks
Galstaun, Arshak C — Reel 12 — p 2
Sime Road Camp
Ballas, Jacob — Reel 02 — p 43
De Souza, Jocelyn S — Reel 09 — p 21
Isaacs, Frederick Jacob — Reel 05-07 — p 47
Lelah, Albert — Reel 06 — p 49
Woodland Camp
Galstaun, Arshak C — Reel 11-12 — p 2
Jalan Besar
Chua, Matthew — Reel 02 — p 58
Japanese Surrender
Local People's Reaction
Aeria, Terence O — Reel 10 — p 10
Bennett, Charles W — Reel 06 — p 13
Hale, Trevalyan — Reel 11 — p 23
Kennedy, George — Reel 13 — p 26
Lelah, Albert — Reel 06 — p 49
Pereira, Noel A — Reel 10 — p 38
Schoon, Roland — Reel 06 — p 39

Japanese Military Atrocities
Bennett, Charles W — Reel 04 — p 13
Japanese Surrender Ceremony
Aeria, Terence O — Reel 11 — p 10
De Souza, Jocelyn S — Reel 08 — p 21
Jewish Welfare Board
Isaacs, Frederick Jacob — Reel 09 — p 47
Lelah, Albert — Reel 08 — p 49
Joo Chiat
Tan, K S — Reel 02, 05 — p 71
Jumabhoy, Rajaball
Kennedy, George — Reel 18 — p 29
Kallang Airport
Milne, Ronald — Reel 10, 16 — p 31,32
Kampong Kapor
Chua, Matthew — Reel 02, 08 — p 58
Katong
Chopard, Joseph Henry — Reel 01 — p 17
Kempeitai
Barth, Ronald H — Reel 06 — p 11
Milne, Ronald — Reel 19-20 — p 32
Kiat, G S
Lim, Chin Hin — Reel 01 — p 67
Kinship
Barth, Ronald H — Reel 20 — p 12
Bennett, Charles W — Reel 13 — p 14
Bennett, Charles W (Mrs) — Reel 02 — p 14
Cheo, Kenneth — Reel 10-11 — p 53
Chopard, Joseph Henry — Reel 19 — p 18
Grimberg, Joseph — Reel 01 — p 43
Kitchener Road
Martin, Mackie — Reel 02 — p 5
Kusu Island Keramat
Tan, K S — Reel 04 — p 71
Labour Front Party
Lee, Liang Hye — Reel 25 — p 66
Lavender Street
Schoon, Roland — Reel 04 — p 39
Lee Kong Chian
Ee, Peng Liang — Reel 07 — p 59
Lee Kuan Yew
Chong, Kow Thye — Reel 04 — p 54
Milne, Ronald — Reel 35 — p 34
Tan, K S — Reel 07 — p 71
Lester Family
See
Families, Prominent
Lim Boon Keng
Chua, Matthew — Reel 05 — p 58
Lee, Liang Hye — Reel 13, 20 — p 65
Tan, K S — Reel 07 — p 71

Lim Yew Hock

Bennett, Charles W (Mrs)	Reel 29	p 16
Hale, Trevalyan	Reel 20	p 24
Milne, Ronald	Reel 36	p 34

Literature

Peranakan

Chua, Matthew	Reel 05, 07	p 58
Gwee, Thian Hock	Reel 17-18	p 62
Lee, Liang Hye	Reel 11, 20, 39-42	p 64, 65, 67

Living Conditions

British Military Administration

Duckworth, Leonard A	Reel 04	p 22
Hale, Trevalyan	Reel 12	p 23
Martin, Mackie	Reel 16	p 6
Milne, Ronald	Reel 23	p 33

Japanese Occupation

Aeria, Terence O	Reel 08	p 9
Bennett, Chares W	Reel 05	p 13
Chopard, Joseph Henry	Reel 08	p 17
De Souza, Jocelyn S	Reel 09	p 21
Hale, Trevalyan	Reel 09	p 23
Kennedy, George	Reel 12	p 26
Martin, Mabel	Reel 06	p 29
Schoon, Roland	Reel 05	p 39

Pre-war

Aeria, Terence O	Reel 04	p 9
Bennett, Charles W (Mrs)	Reel 01	p 14
Chopard, Joseph Henry	Reel 01, 19	p 17, 18
Lelah, Albert	Reel 04	p 49
Martin, Mackie	Reel 09	p 6
Milne, Ronald	Reel 01	p 31
Pereira, Noel A	Reel 05	p 37

Malayan Chinese Association

Lee, Liang Hye	Reel 24	p 65
Teo, Seng Bee	Reel 02-04	p 73-74

Malayan People's Anti-Japanese Army

Milne, Ronald	Reel 23	p 33

Malayan Volunteer Air Force

Milne, Ronald	Reel 15-16	p 32

Malayanisation

Barth, Ronald	Reel 10	p 11
Chopard, Joseph Henry	Reel 14	p 18
Lee, Liang Hye	Reel 24	p 65
Milne, Ronald	Reel 39	p 34

March To Changi

Galstaun, Arshak C	Reel 07	p 1

Maria Hertogh Riot

Chopard, Joseph Henry	Reel 17	p 18
Hale, Trevalyan	Reel 23	p 24
Kennedy, George	Reel 14-15	p 26
Milne, Ronald	Reel 23-24	p 33
Pereira, Noel A	Reel 13	p 38

Schoon, Roland	Reel 14	p 39
Marshall, David		
Bennett, Charles W (Mrs)	Reel 29	p 16
Hale, Trevalyan	Reel 20	p 32
Milne, Ronald	Reel 36	p 34
Marshall Brothers (Firm)		
Galstaun, Arshak C	Reel 14	p 2
Martin Family		
See		
Families, Prominent		
Mass Screening		
Chinese		
Chan, Florence	Reel 06	p 51
Eurasian		
Aeria, Terence O	Reel 07	p 9
Barth, Ronald H	Reel 05	p 11
Bennett, Charles W	Reel 04	p 13
Chopard, Joseph Henry	Reel 08	p 17
De Souza, Jocelyn S	Reel 08	p 21
Mayflower Musical Drama Association		
Chua, Matthew	Reel 06	p 58
Merrilads		
Gwee, Thian Hock	Reel 16	p 62
Lee, Liang Hye	Reel 08	p 64
Tan, William	Reel 03-04	p 72
Migration to Singapore		
Armenian		
Galstaun, Arshak C	Reel 03	p 1
Eurasian		
Bennett, Charles W	Reel 12	p 14
Bennett, Charles W (Mrs)	Reel 20	p 16
Milne, Ronald	Reel 52	p 35
Taylor, Grace	Reel 13-14	p 41
Jew		
Isaacs, Felice	Reel 01	p 44
Isaacs, Frederick Jacob	Reel 01	p 47
Khafi, Savi	Reel 03	p 48
Peranakan		
Chua, Mary	Reel 01	p 57
Tan, K S	Reel 01	p 71
Minstrel Groups		
Chua, Matthew	Reel 06-07	p 58
Ee, Peng Liang	Reel 03	p 59
Gan, Hock Hye	Reel 05	p 60
Gwee, THian Hock	Reel 16-17	p 62
Ong, Cheng Hoe	Reel 02	p 68
Tan, William	Reel 04	p 72
Tan, Yu Sin	Reel 03	p 73
See Also		
Name of individual group		
Moulmein Road		
Pereira, Noel A	Reel 01	p 37

New Settlements
Bahau
Aeria, Terence O — Reel 08-10 — p 9-10
Barth, Ronald H — Reel 06 — p 11
Chopard, Joseph Henry — Reel 09-12 — p 17-18
Norris Family
See
Families, Prominent
Norris Road
Kennedy, George — Reel 16 — p 26
Occult Sciences
Gwee, Thian Hock — Reel 07-08 — p 61
Tan, K S — Reel 04 — p 71
Oehlers Family
See
Families, Prominent
Oleh Oleh Party
Gwee, Thian Hock — Reel 17 — p 62
Tan, William — Reel 04 — p 72
Ong, Chwee King
Tan, William — Reel 04 — p 72
Ong, Eng Guan
Hale, Trevalyan — Reel 20 — p 24
Milne, Ronald — Reel 38 — p 34
Ong, T W
Ee, Peng Liang — Reel 06 — p 59
Lee, Liang Hye — Reel 18 — p 65
Lim, Chin Hin — Reel 01-02 — p 67-68
Opium Dens
Hale, Trevalyan — Reel 07-08 — p 23
Kennedy, George — Reel 08 — p 26
Opium Shops
Kennedy, George — Reel 07-08 — p 26
Opium Smoking
Hale, Trevalyan — Reel 08 — p 23
Orchard Road Market
Tan, Yu Sin — Reel 06 — p 73
Paglar, C J
Chopard, Jospeh Henry — Reel 12 — p 18
Hale, Trevalyan — Reel 11 — p 23
Milne, Ronald — Reel 51 — p 35
Pantun
Chan, Florence — Reel 09 — p 51
Tan, William — Reel 02-03 — p 72
Pavillion Theatre
Tan, Yu Sin — Reel 07 — p 73
People's Action Party
Chong, Kow Thye — Reel 04 — p 54
Gan, Hock Hye — Reel 08 — p 60
Hale, Trevalyan — Reel 20 — p 24
Lee, Liang Hye — Reel 25-26 — p 66
Milne, Ronald — Reel 36, 38, 56-57 — p 34,35

Peranakan Association

Chong, Kow Thye	Reel 04	p 54
Ee, Peng Liang	Reel 06	p 59
Gwee, Thian Hock	Reel 25-26	p 63
Lee, Liang Hye	Reel 18	p 65
Lim, Chin Hin	Reel 02	p 68
Teo, Seng Bee	Reel 04	p 74

Peranakan Place

Gwee, Thian Hock	Reel 28	p 63
Lee, Liang Hye	Reel 34-36	p 66-67

Political Attitude

Eurasian

Aeria, Terence O	Reel 16	p 10
Barth, Ronald H	Reel 15	p 12
Bennett, Charles W	Reel 10-11, 14	p 13,14
Bennett, Charles W (Mrs)	Reel 28-31	p 16
Chopard, Joseph Henry	Reel 18	p 18
D'Cotta, Christopher	Reel 16	p 20
Duckworth, Leonard A	Reel 05	p 22
Hale, Trevalyan	Reel 23	p 24
Milne, Ronald	Reel 37, 55-57	p 34,35
Schoon, Roland	Reel 14-15	p 39-40

Jew

Ballas, Jacob	Reel 04	p 43
Grimberg, Joseph	Reel 04	p 43
Isaacs, Frederick Jacob	Reel 10	p 47
Lelah, Albert	Reel 09	p 49

Peranakan

Chan, Florence	Reel 09	p 51
Cheo, Kenneth	Reel 13	p 54
Chong, Kow Thye	Reel 02-04	p 54
Chua, Matthew	Reel 13	p 59
Ee, Peng Liang	Reel 06	p 59
Gan, Hock Hye	Reel 08	p 60
Gwee, Thian Hock	Reel 28-29	p 63
Lee, Liang Hye	Reel 23-26	p 65-66
Lim, Chin Hin	Reel 01	p 67
Tan, K S	Reel 07	p 71

Vietnamese

Nguyen Ngoc Vy	Reel 09-11	p 75-76

Port of Singapore Authority

Chopard, Joseph Henry	Reel 14	p 18
Milne, Ronald	Reel 30-34, 38-42, 45	p 33, 34

Prinsep Street

Hale, Trevalyan	Reel 02	p 22

Prisoners of War

Aeria, Terence O	Reel 10	p 10
D'Cotta, Christopher	Reel 05-07	p 19
Galstaun, Arshak C	Reel 08, 10-13	p 1-2
Isaacs, Frederick Jacob	Reel 04-06	p 47

Progressive Party

Ee, Peng Liang	Reel 05	p 59

Gan, Hock Hye	Reel 08	p 60
Gwee, Thian Hock	Reel 28	p 63
Lee, Liang Hye	Reel 25, 38	p 66, 67
Teo, Seng Bee	Reel 03	p 73
Pulau Bukom		
Duckworth, Leonard A	Reel 04	p 22
Pereira, Noee A	Reel 01-02	p 37
Queen Street		
De Souza, Jocelyn S	Reel 01	p 20
Martin, Mabel	Reel 02	p 29
Race Course Road		
Kennedy, George	Reel 16	p 26
Raffles College		
Lee, Liang Hye	Reel 20	p 65
Norris, Noel Evelyn	Reel 04-05	p 37
Raffles Institution		
Hale, Trevalyan	Reel 05-06	p 23
Tan, K S	Reel 05-06	p 71
Raffles Place		
Aeria, Terence O	Reel 04	p 9
Chopard, Joseph Henry	Reel 05	p 17
Hale, Trevalyan	Reel 07	p 23
Martin, Mabel	Reel 04	p 29
Rank Organisation		
Martin, Mackie	Reel 17-18	p 6-7
Religious Beliefs/Practices		
Armenian		
Martin, Mackie	Reel 01	p 5
Eurasian		
Aeria, Terence O	Reel 01, 05	p 9
Barth, Ronald H	Reel 17, 22, 24	p 12
Bennett, Charles W (Mrs)	Reel 17-18	p 15
Chopard, Joseph Henry	Reel 21	p 19
D'Cotta, Christopher	Reel 15	p 20
Duckworth, Leonard A	Reel 01	p 22
Hale, Trevalyan	Reel 04	p 23
Milne, Ronald	Reel 28	p 33
Pereira, Noel A	Reel 02	p 37
Jew		
Ballas, Jacob	Reel 01	p 43
Isaacs, Felice	Reel 01, 05-06	p 44
Isaacs, Frederick Jacob	Reel 08	p 47
Lelah, Albert	Reel 09	p 49
Peranakan		
Cheo, Kenneth	Reel 14	p 54
Chua, Matthew	Reel 01, 12, 14	p 58, 59
Gwee, Thian Hock	Reel 07, 22-23	p 61, 63
Lee, Liang Hye	Reel 09,31-32	p 64, 66
Tan, K S	Reel 03	p 71
Rickshaw Puller		
Hale, Trevalyan	Reel 03	p 22

Rosythe Road
Schoon, Roland — Reel 01 — p 38
Royal English School
Isaacs, Frederick Jacob — Reel 02 — p 47
Rumah Miskin
Kennedy, George — Reel 06 — p 25
Samsu Distillation
Hale, Trevalyan — Reel 12-13 — p 23
Sarkies, Family
See
Families, Prominent
Scheerder Family
See
Families, Prominent
Selarang Barracks
See
Internment Camps
Selarang Incident
Galstaun, Arshak C — Reel 12 — p 2
Seletar Airbase
Chopard, Joseph Henry — Reel 07 — p 17
Serangoon Road
Kennedy, George — Reel 16 — p 26
Seth Family
See
Families, Prominent
Shell Company
Bennett, Charles W — Reel 08 — p 13
Pereira, Noel A — Reel 04 — p 37
Sime Road Camp
See
Internment Camps
Singapore Army Service Corps
Milne, Ronald — Reel 26 — p 33
Singapore Bank Employees' Union
See
Trade Unions
Singapore Chinese Recreation Club
Lee, Liang Hye — Reel 28 — p 66
Singapore Council of social Services
Ee, Peng Liang — Reel 07 — p 59
Singapore Cricket Club
Milne, Ronald — Reel 14,45 — p 32, 34
Singapore Harbour Board Labour Union
See
Trade Unions
Singapore Identity
Ballas, Jacob — Reel 04 — p 43
Barth, Ronald H — Reel 26 — p 12
Bennett, Charles W — Reel 14 — p 14
Bennett, Charles W (Mrs) — Reel 31 — p 16
Chopard, Joseph Henry — Reel 21 — p 19

Chua, Matthew	Reel 13	p 59
Gan, Hock Hye	Reel 10	p 61
Grimberg, Joseph	Reel 04	p 43
Isaacs, Felice	Reel 08	p 44
Kennedy, George	Reel 19	p 29
Lelah, Albert	Reel 10	p 49
Martin, Mackie	Reel 19	p 7
Milne, Ronald	Reel 58	p 36
Nguyen Ngoc Vy	Reel 10	p 75
Nguyen Van Phu	Reel 03-04	p 76
Schoon, Roland	Reel 15	p 40
Teo, Seng Bee	Reel 01	p 73
Singapore Infantry Regiment		
Milne, Ronald	Reel 26	p 33
Singapore Insurance Training Centre		
Helps, Sidney Martin	Reel 05	p 5
Singapore Recreation Club		
Aeria, Terence O	Reel 05, 16	p 9, 10
Barth, Ronald H	Reel 16-18	p 12
De Souza, Jocelyn S	Reel 04-05, 10	p 21
Hale, Trevalyan	Reel 25, 27	p 24, 25
Milne, Ronald	Reel 12-14, 45-48, 51	p 32, 34, 35
Norris, Noel Evelyn	Reel 03	p 36
Pereira, Noel A	Reel 07	p 38
Schoon, Roland	Reel 12-13	p 39
Tessensohn, Zena	Reel 01	p 42
Singapore Senior Officers Association		
See		
Trade Unions		
Singapore Volunteer Corps		
See		
Volunteer Forces		
Singh, Jamit		
Milne, Ronald	Reel 32, 34	p 33, 34
Smuggling		
Hale, Trevalyan	Reel 12-13, 16-18	p 23, 24
Kennedy, George	Reel 09-11, 14	p 26
Social Life		
Armenian		
Galstaun, Arshak C	Reel 05	p 1
Martin, Mackie	Reel 09, 17	p 6
Eurasian		
Aeria, Terence O	Reel 04-05	p 9
Barth, Ronald H	Reel 01, 04	p 10, 11
Bennett, Charles W	Reel 09	p 13
Bennett, Charles W (Mrs)	Reel 13-14	p 15
Chopard, Joseph Henry	Reel 07	p 17
De Souza, Jocelyn S	Reel 02	p 21
Hale, Trevalyan	Reel 03, 21	p 22, 24
Kennedy, George	Reel 07	p 26
Martin, Mabel	Reel 01-03, 05	p 29
Martinus, William	Reel 03-05	p 30

Milne, Ronald	Reel 01, 03, 47-50, 54	p 31, 35
Norris, Noel Evelyn	Reel 03-04	p 36-37
Pereira, Noel A	Reel 01-02	p 37
Schoon, Roland	Reel 03, 10-11, 13-14	p 38, 39
Taylor, Grace	Reel 02, 05	p 40
Tessensohn, Zena	Reel 02	p 42
Jew		
Isaacs, Felice	Reel 05	p 44
Isaacs, Frederick Jacob	Reel 01, 03	p 47
Peranakan		
Chan, Keong Poh	Reel 01-02	p 52
Cheo, Kenneth	Reel 15	p 54
Chua, Mary	Reel 03, 07	p 57
Chua, Matthew	Reel 06-08	p 58
Ee, Peng Liang	Reel 03	p 59
Gwee, Thian Hock	Reel 18-19	p 62
Lee, Liang Hye	Reel 06-08	p 64
Tan, K S	Reel 01	p 71
Tan, William	Reel 02-04	p 72
Vietnamese		
Nguyen Ngoc Vy	Reel 12	p 75
Social Relationship		
Eurasian		
Aeria, Terence O	Reel 05	p 9
Barth, Ronald H	Reel 02, 19	p 11, 12
Bennett, Charles W	Reel 02	p 13
Chopard, Joseph Henry	Reel 17, 20	p 18, 19
D'Cotta, Christopher	Reel 02	p 19
Hale, Trevalyan	Reel 04, 11, 25	p 23, 25
Kennedy, George	Reel 18	p 29
Milne, Ronald	Reel 28, 54, 57	p 33, 35
Norris, Noel Evelyn	Reel 02	p 36
Taylor, Grace	Reel 01, 17	p 40, 41
Jew		
Ballas, Jacob	Reel 01-02	p 43
Grimberg, Joseph	Reel 01	p 43
Isaacs, Felice	Reel 04, 07	p 44
Isaacs, Frederick Jacob	Reel 01	p 47
Peranakan		
Chua, Matthew	Reel 12	p 58
Ee, Peng Liang	Reel 02	p 59
Gan, Hock Hye	Reel 02, 04, 08	p 60
Gwee, Thian Hock	Reel 15	p 62
Lee, Liang Hye	Reel 30-31	p 66
Ong, Cheng Hoe	Reel 03-04	p 68
Tan, K S	Reel 02, 06	p 71
Tan, William	Reel 02	p 72
Tan, Yu Sin	Reel 03	p 73
Vietnamese		
Nguyen Ngoc Vy	Reel 08	p 75
Social Values		
Barth, Ronald H	Reel 21, 24	p 12

Bennett, Charles W	Reel 13	p 14
D'Cotta, Christopher	Reel 14-15	p 20
Isaacs, Felice	Reel 02, 05	p 44
Lee, Liang Hye	Reel 05	p 64
Nguyen Ngoc Vy	Reel 11, 13	p 75, 76
Song Ong Sian		
Chua, Matthew	Reel 05	p 58
Lee, Liang Hye	Reel 20	p 65
Tan, K S	Reel 07	p 71
Springdale Minstrel Group		
Gwee, Thian Hock	Reel 16	p 62
Ong, Cheng Hoe	Reel 02	p 68
St Joseph's Institution		
Aeria, Terence O	Reel 13-14	p 10
Chopard, Joseph Henry	Reel 03-04	p 17
Milne, Ronald	Reel 04-05	p 31
St Martin's Drive		
Martin, Mackie	Reel 02	p 5
St Michael's Road		
Norris, Noel Evelyn	Reel 05	p 37
St Patrick's School		
Aeria, Terence O	Reel 05, 11-12	p 9, 10
St Steven's School		
Aeria, Terence O	Reel 15	p 10
Star Opera Company		
Chan, Keong Poh	Reel 03	p 52
Straits Chinese British Association		
Cheo, Kenneth	Reel 13	p 54
Chong, Kow Thye	Reel 01-04	p 54
Chua, Matthew	Reel 05, 13	p 58, 59
Ee, Peng Liang	Reel 04-06	p 59
Gwee, Thian Hock	Reel 25	p 63
Lee, Liang Hye	Reel 11-12, 17-19, 38	p 64, 65, 67
Lim, Chin Hin	Reel 01-02	p 67-68
Tan, K S	Reel 10	p 71
Teo, Seng Bee	Reel 01-02, 04	p 73, 74
Straits Chinese Reading Club		
Chua, Matthew	Reel 05	p 58
Straits Chinese Magazine		
Lee, Liang Hye	Reel 11, 20, 42	p 64, 65, 67
Straits Settlements Volunteer Forces		
See		
Volunteer Forces		
Superstition		
Chan, Florence	Reel 04-05	p 51
Cheo, Kenneth	Reel 02, 06	p 53
Chua, Matthew	Reel 04	p 58
Gwee, Thian Hock	Reel 05-06	p 61
Tan, K S	Reel 03-04	p 71
Tan, William	Reel 01	p 72
Tan Lark Sye		
Teo, Seng Bee	Reel 03-04	p 73-74

Tan Tock Seng Hospital
Tan, Yu Sin — Reel 05 — p 73
Tanjong Katong Boys' School
Aeria, Terence O — Reel 13 — p 10
Telecommunication
Barth, Ronald H — Reel 08-12 — p 11
Telecommunication Authority of Singapore
Barth, Ronald H — Reel 10, 12 — p 11
Telok Ayer
Tan, K S — Reel 01 — p 71
Telok Kurau
Chopard, Joseph Henry — Reel 19 — p 18
Temples, Chinese
Chua, Matthew — Reel 01 — p 58
Gan, Hock Hye — Reel 04 — p 60
Lee, Liang Hye — Reel 05, 09 — p 64
Tan, Yu Sin — Reel 05-06 — p 73
Tessensohn Family
See
Families, Prominent
Theatre Royal
Chan, Keong Poh — Reel 03 — p 52
Thian Hock Keng Temple
Chua, Matthew — Reel 01 — p 58
Gan, Hock Hye — Reel 04 — p 60
Gwee, Thian Hock — Reel 09 — p 62
Lee, Liang Hye — Reel 05, 09 — p 64
Thomas, Francis
Ballas, Jacob — Reel 02 — p 43
Thomson, G
Lee, Liang Hye — Reel 26 — p 66
Trade Unions
Cable and Wireless Local Staff Employees' Union
Barth, Ronald H — Reel 08-10 — p 11
Government Civil Service Union
Martinus, William — Reel 01 — p 30
Singapore Bank Employees Union
D'Cotta, Christopher — Reel 08 — p 20
Singapore Harbour Board Labour Union
Milne, Ronald — Reel 31-35, 42 — p 33, 34
Singapore Senior Officers' Association
Milne, Ronald — Reel 39, 41 — p 34
Transportation
Air
Milne, Ronald — Reel 08, 10 — p 31
Road
Aeria, Terence O — Reel 04-05 — p 9
Barth, Ronald H — Reel 04 — p 11
Bennett, Charles W — Reel 06 — p 13
Chan, Florence — Reel 03 — p 51
Chopard Joseph Henry — Reel 01-02, 06 — p 17
D'Cotta, Christopher — Reel 02 — p 19

Hale, Trevalyan	Reel 03	p 22
Kennedy, George	Reel 07	p 26
Lee, Liang Hye	Reel 05-06	p 64
Lelah, Albert	Reel 03	p 49
Martin, Mackie	Reel 08	p 6
Martinus, William	Reel 07	p 30
Milne, Ronald	Reel 01,07-08	p 31
Pereira, Noel A	Reel 01, 05	p 37
Schoon, Roland	Reel 05	p 39
Tan, K S	Reel 02	p 71
United Chinese Musical Association		
Tan, William	Reel 03	p 72
Universal Cars (Firm)		
Milne, Ronald	Reel 06	p 31
Upper Serangoon		
Bennett, Charles W	Reel 02	p 13
Hale, Trevalyan	Reel 03	p 22
Pereira, Noel A	Reel 01	p 37
Velge Family		
See		
Families, Prominent		
Volunteer Forces		
Singapore Volunteer Corps		
Aeria, Terence O	Reel 06	p 9
Cheo, Kenneth	Reel 12	p 54
D'Cotta, Christopher	Reel 04-05	p 19
Galstaun, Arshak C	Reel 07	p 1
Gan, Hock Hye	Reel 06-07	p 60
Milne, Ronald	Reel 25-26	p 33
Straits Settlements Volunteer Forces		
Aeria, Terence O	Reel 06	p 9
Ee, Peng Liang	Reel 04-05	p 59
Wan Boon Seng		
Chua, Matthew	Reel 05	p 58
War Crime Trial		
Milne, Ronald	Reel 22	p 32
Wearne Brothers (Firm)		
Milne, Ronald	Reel 07, 10	p 31
Woodland Camp		
See		
Internment Camps		
Woodland Tunnels		
Galstaurn, Arshak C	Reel 11-12	p 2
Work Experiences		
Armenian		
Martin, Mackie	Reel 08, 10-11	p 6
Eurasian		
Barth, Ronald H	Reel 03	p 11
Bennett, Charles W	Reel 03-04	p 13
Bennett, Charles W (Mrs)	Reel 02, 05-07	p 14, 15
Chopard, Joseph Henry	Reel 04-08	p 17
D'Cotta, Christopher	Reel 03-05	p 19

Duckworth, Leonard A	Reel 02-03	p 22
Martin, Mabel	Reel 03	p 29
Martinus, William	Reel 08-09	p 30
Milne, Ronald	Reel 06-10	p 31
Pereira, Noel A	Reel 04-07, 11-13	p 37, 38
Schoon, Ronald	Reel 07-10	p 39
Taylor, Grace	Reel 17 P 41	
Jew		
Ballas, Jacob	Reel 02-03	p 43
Grimberg, Joseph	Reel 02-03	p 43
Isaacs, Felice	Reel 03	p 44
Peranakan		
Chan, Florence	Reel 08	p 51
Chua, Matthew	Reel 09	p 58
Lee, Liang Hye	Reel 20	p 65
Ong, Cheng Hoe	Reel 05	p 68
Tan, K S	Reel 07	p 71
Vietnamese		
Nguyen Ngoc Vy	Reel 11-12	p 75, 76
Working Conditions		
British Military Administration		
Kennedy, George	Reel 14	p 26
Colonial Government		
Hale, Trevalyan	Reel 19-20	p 24
Kennedy, George	Reel 08, 11, 14, 20	p 26, 29
Schoon, Roland	Reel 06-07	p 39
Japanese Occupation		
Chopard, Joseph Henry	Reel 09	p 17
Hale, Trevalyan	Reel 10	p 23
Kennedy, George	Reel 12	p 26
Schoon, Roland	Reel 04	p 39
World War I		
Martin, Mabel	Reel 05	p 29
Martin, Mackie	Reel 04	p 5
Yap Pheng Geck		
Chong, Kow Thye	Reel 01	p 54
Ee, Peng Liang	Reel 05	p 59
Lim, Chin Hin	Reel 01	p 67
YMCA		
Galstaun, Arshak C	Reel 03	p 1
Young People's Orchestra		
Chua, Matthew	Reel 06, 08	p 58
Zambodian Dance Band		
Martinus, William	Reel 03-04	p 30

ARMENIANS

I Personal Background

1 Where were you born?

2 If born overseas, why and when did you come to Singapore?

3 Occupation(s).

4 Place(s) of residence.

5 Family life before and after marriage.

II Community Background, Cultural and Religious Life

1 Can you enlighten us on the origins of the Armenian homeland?

2 Armenia was the first secular state to adopt Christianity as the state religion. How has this fact affected the religious lives of Armenians?

3 Armenians are said to be a religiously devout people. Wherever they go to, they build churches. Why?

4 Armenians belong to that branch of Christianity identified with the Eastern European churches. Some of its church practices are uniquely different. Describe for us the baptismal ceremony of dipping in water in the font.

5 Christmas is celebrated on 6 January instead of the traditional 25 December. Why?

III Armenian Community Life in Singapore (pre-war)

1 Can you enlighten us on the background of the Armenian Church (built in 1835)?

2 Would you like to tell us about the old Armenian cemetry in Bukit Timah?

3 Armenians in Singapore have generally been traders. Who were the well-known Armenian entrepreneurs and what businesses were they engaged in?

4 In the absence of community organisation, how did the Armenian Church serve as a focal point for the community?

IV Armenian Community Life in Singapore (post-war)

1 How did the war affect the community?

2 Why did the Armenians leave the country for other places?

3 With no full-time priests for the Armenian Church, how did the community manage?

4 How do Armenians here react to developments elsewhere affecting Armenians overseas?

5 In recent years, several baptismal ceremonies have been carried out in the Armenian Church. Would you like to describe these?

6 The 150th anniversary of the Armenian Church was celebrated in 1985. How was it celebrated?

EURASIANS

I Personal Background

1 Where were you born?

2 If locally born, trace family roots.

3 Occupational details.

4 Place(s) of residence.

5 Family life before and after marriage.

II Community Background, Cultural and Religious Life

1 Can you enlighten us on the origin of the word 'Eurasian'?

2 Eurasians have traditionally adopted the cultural values of their western antecedents. Most Eurasians are Christian, speak English and generally cultivate western values. Would you like to tell us about the cultural background of Eurasians during the colonial days?

3 Christmas, New Year and Easter are important occasions for the Eurasian community. How were these observed?

III Eurasian Community Life in Singapore (pre-war)

1 Eurasians in Singapore can be broadly classified into two groups, those of European descent, and those with English backgrounds. Which group do you belong to and identify with? Why?

2 Would you like to enlighten us on the Eurasian 'settlement' in the Queen Street/ Victoria Street area?

3 Where were the churches which the Eurasians would go to for religious worship? The schools attended?

4 Why was there a movement of the community out of the city area to Katong in the 1930s?

5 Eurasians could also be found in Upper Serangoon. What was their background?

6 What was the pattern of social relations between Eurasians of European and Anglicised backgrounds?

7 What was the occupational and socio-economic structure of the community?

8 Would you like to tell us about the Singapore Recreation Club?

9 When and why was it formed? Objectives?

10 Who were the members?

11 What games and activities did it organise?

12 Would you like to brief us on the Eurasian Association? Its objectives and activities?

13 When and why was the Girls Sports Club formed (for Eurasian women)? What were its aims and activities?

14 Why were jobs in government service and business firms popular among the Eurasians?

IV Eurasian Community Life in Singapore (post-war)

1 How did the war affect the community?

2 The community has been dwindling in size. What are the reasons? Why?

3 What was the community's response to limited self-government under the Labour Front coalition government in 1955 and to self-government under the PAP in 1959.

4 Would you like to enlighten us on the activities of the Singapore Recreation Club, the Eurasian Association and the Girls Sports Club after the war?

5 The Singapore Recreation Club and the Girls Sports Club have now opened their membership to all Singaporeans. How did this come about and why? How has this affected the identity of Eurasians?

6 With increasing inter-marriages, we can now find more people of mixed European/ Asian backgrounds. How did these people or their off-spring, get along with the older Eurasian residents, some of whose families have been here for a few generations?

7 Is there a distinct Eurasian identity? If so, what are its characteristics?

JEWS

I Personal Background

1 Where were you born?

2 If born overseas, how and why did you come to Singapore?

3 Occupational background.

4 Place(s) of residence.

5 Family life before and after marriage.

II Community Background, Cultural and Religious Life

1 There are two types of Jews, Sephardic and Ashkenazi. Which group is predominantly found in Singapore? Why?

2 Most Jews here originate from Iraq. Why?

3 What were the circumstances which have encouraged Jews to come to this part of the world?

4 The Bible (Old Testament) is an important religious book for the Jews. Why?

5 Can you tell us how major religious Jewish festivals like Pesach, Shavouth, Succoth and Rosh Hashana are celebrated?

6 Why is the Sabbath Day an important day for Jews?

7 Describe for us the significance of the bar mitzah ceremony.

8 Synagogues are places of worship for the Jews. What role does the synogogue play in the lives of the Jews.

III Jewish Community Life in Singapore (pre-war)

1 Jews in pre-war Singapore can be stratified into two groups, the very rich entrepreneurs and the middle class and those not so well-off. Which group do you belong to?

2 What is the pattern of social relations between these groups?

3 Why was there a social class distinction between these two groups?

4 In spite of the social class distinctions, the very rich Jews were willing to give financial assistance to the poor and destitute. Why?

5 In what lines of business were the rich Jewish families, eg the Eliases and Manneshehs, involved in? In what occupation were the poorer Jews engaged in?

6 What is the background to the history of the two synagogues in Singapore, the Maghain Aboth synagogue in Waterloo Street and the Chesed El synagogue in Oxley Rise?

7 How were the major religious festivals observed here? Any variations in the way they are celebrated elsewhere? If no, why not?

8 There was a concentration of the Jewish community in the Bencoolen Street/Sophia Road/Middle Road area. Can you describe for us the origins of this community and why it concentrated here? What were the distinguishing characteristics (physical and social) of this community?

9 Activities of the Jewish Women's League. Its role and activities?

IV Jewish Community Life (post-war)

1 How did the Japanese Occupation affect the community?

2 Why did the community decline drastically in size after the war?

3 Jews also began to migrate to other western countries and Israel in the 1950s and 1960s. Why?

4 Both the very rich and the very poor Jews left the country. Why?

5 The Jewish Welfare Board was formed just after the war. What were its aims and activities?

6 How has the synagogue in Waterloo Street continued to function as a focal cultural-religious point for the Jews?

7 How have the formation of Israel and the Middle East conflict affected the Jews here?

8 Account for the reasons why Jews still very much retain their cultural identity, ie initiation ceremonies, marriage customs and observances of major religious festivals.

PERANAKANS

I Personal Background

1 Date and place of birth; position in the family; number of brothers and sisters, age gap.

2 Trace genealogical origins.

3 Dialect/group origin.

4 Names of grandparents, parents, brothers and sisters. Where and when were they born?

5 Occupations of grandparents/parents.

6 Education: schools attended.

7 *Occupational structure*

- i Jobs held.
- ii If different from parents' and grandparents' occupations, why?
- iii Why choose employment in government service/ agency, business houses.
- iv Nature of work, work-place, salary, working conditions, working relations.

II Community And Social Structure (Pre-War)

1 Definition of who is a Baba?

2 *Community History*

- a Oral traditions of the community – stories, songs sayings etc handed down from the past.
- b Pioneers of the community – when and why did they settle down in Singapore?
- c Places in Singapore where Babas were concentrated.
- d Relationship with Babas elsewhere eg Malacca, Penang.

3 *Reconstructing early childhood*

- a Take us on an imaginary tour of your neighbourship –size, number of houses, sex ratio, occupations of residents, mode of transport, the streets, facilities, recreational and social life.
- b Family life and childhood.
- c Child-upbringing and discipline at home: your relationship with your parents – what values did your parents emphasize most hard work, education, career, religion etc.
- d Language spoken at home: why Baba Malay and/or English?

4 *Religion*

a Religious background.

b Religious practices.

c Religious events.

d Places of religious worship for the Babas.

5 *Social Change (Pre-War)*

a Choice of marriage partners – the criteria, for one oneself, peers. Were there any changes? What kind and why?

b Response to influx of Chinese immigrants from the 1920s onwards.

c Perception of China-born immigrants.

d The relationship between the *sinkheh* and the *babas.*

e Reaction to formation of KMT, CPM.

f Response to Sino-Japanese War fund-raising efforts.

g The Baba leadership: opinion of Lim Boon Keng and Song Ong Siong. Other leaders? How effective were these leaders in protecting the interests of the community?

Social And Political Change (post-war)

1 *Social Relations*

a Family structure: nuclear or extended family?

b Extent of kin network and ties.

c Relationship with non-Peranakan Chinese, other communities, at work, socially etc.

d Attitude towards marriage.

2 *Religion*

a The role of religion in bringing about social change, with reference to Buddhism and Christianity.

3 *Place of residence*

a Changes in places of residence – its effect on the community.

b The dilution of Peranakan residential strongholds, eg Joo Chiat and Cairnhill.

4 *Cultural Change*

a What were the changes in cultural practices?

b How were they modified to meet changing circumstances and changing times?

c What were the changes in life-styles?

5 *Political Change*

a View of the role of community organisations like SCBA / Peranakan Association, other organisations etc?

b How effective were they in protecting the community's needs?

c How did Peranakans see the formation and role of political parties like the Progressive Party, Liberal Socialist Party, PAP, Democratic Party?

d Attitude towards decolonization, self-government and independence.

6 *Changing role of community organisations*
(for leaders and active members)

i Straits Chinese British Association/Peranakan Association

[a] Post-war role of the SCBA – its reaction to the Malayan Union proposals, the Federation of Malaya (1948).

[b] Attitude of the SCBA to decolonization, the formation of parties, eg MCA & PAP, independence.

[c] The uncertainty over the name and objectives of the SCBA – why?

[d] Why was name of the SCBA changed to Peranakan Association in August 1964?

[e] Activities of the Peranakan Association. How successful? If not, why not?

[f] The present-day role of the Peranakan Association.

ii *Gunong Sayang Association (1911)*

[a] Membership, activities of the Association.

[b] Relationship with the SCBA/Peranakan Association.

[c] The present-day role of the Association.

iii *Other organisations, Singapore Chinese Recreation Club (1885), Singapore Chinese Swimming Club (1905), Chinese Ladies Club (1917)*

[a] Objectives of these organisations.

[b] Activities.

[c] Membership.

[d] Importance of these organisations to the Peranakan community.

7 *Political Parties: Progressive Party (1947), Liberal Socialist Party (1956)*

a Who initiated the Progressive Party? Why was it formed?

b Party membership: background of members.

c Party objectives, party platform.

d Party's view on the Legislative Council elections (1948 & 1951), and self-government.

e The 1955 elections: Progressive Party's view of other parties, the Democratic Party, the Labour Front, the PAP. Party's performance at the elections.

f Why was the Progressive Party merged with the Democratic Party in 1956 to form the Liberal Socialist Party?

g The Liberal Socialist Party's perfonmance at the 1957 City Council elections.

h How did the party perform in the 1959 elections?

8 *Identity*

a In the past, what did a Peranakan identity mean to you?

b What were the indicators of Baba culture then?

c Which Baba cultural values have been lost, retained? Why?

d Major changes affecting the Baba community.

e In the present day context, what is a Peranakan identity?

f How did a sense of belonging to a wider national identity emerge?

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