

The Bendahari & University of Nottingham Malaysia Present

Heritage Trades of Melaka

Family Legacies & Street Food

由 Bendahari 和诺丁汉大学马来西亚分校联合呈献

马六甲的传统行业遗产

家族文化传承和街头美食

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## The documentation of Vanishing Trades in Different Spaces.

不同空间中消逝的传统行业记录

### 1.0 Scope of Project

#### 1.0 项目范围

Melaka is inscribed as one of the UNESCO World Heritage Sites in Malaysia. With a growing demand for the tourist trade, most of the buildings are designed to cater to the needs of tourists rather than focusing on the community aspect. Traditional trades keep the artisanal techniques alive and encapsulate the true charm of the historical city of Melaka. It is essential to document the vanishing trades as many of the early traditional trades in Melaka were early entrepreneurs who laid the foundation for the rise of the modern craftsman, a living connection to the past.

马六甲被联合国教科文组织列为世界遗产之一。随着旅游业不断增长的需求，大多数建筑物的设计都是为了迎合游客的需求，而不是注重在社区层面。然而，传统行业保持了工匠技艺的传承，体现了马六甲这座历史名城的真正魅力。为消逝的传统行业留下记录显得尤为重要，因为马六甲早期传统行业中有许多早期创业者，他们铺就了通往现代工匠崛起之路的基石，构成了与过去紧密相连的鲜活纽带。

The project traces the legacy root of the multi-generational family businesses in relation to the food heritage. The documentation includes two family food trade businesses of Melaka - Donald & Lily and Ta Chong Popiah, which are famed for being multi-generational family businesses that have adapted and survived over time.

本项目追溯了多代同堂家族企业与食物遗产相关的传承根源。本篇记录包括了马六甲的两家家族食品贸易企业，分别是 Donald & Lily 和 大众薄饼 (Ta Chong Popiah)。这两家企业以多代传承而闻名，它们适应了时光的变迁并生存下来。

It poses the question of how multi-generational family businesses keep their history alive and relevant for generations to come. The project will also discuss the preservation of the intangible food heritage with the meaning that architectural spaces hold for the living inhabitants with documentation work on the traditional trades in different "spaces" across time.

这个项目提出了一个问题，即多代同堂的家族企业如何保留他们的传承历史，使其对于未来的世代依然有意义。

## 2.0 Introduction to Hawking Trade in Malaysia

### 2.0 马来西亚小贩行业介绍

Malaysia is one of the few countries in Asia that has recognized street vendors as part of the country's economic support. The history of street hawkers can be traced back to as early as the middle of the 19th century since the British colonial era. It was a widely known occupation for both locals and immigrants to make a livelihood on their own, as it required minimum capital. The Malaysian Federation of Hawkers and Traders Association was established in 1986 and was generally responsible for regulating, developing, modernizing, and managing hawkers as per the city's vision. 马来西亚是亚洲少数几个将街头小贩视为国家经济支柱的国家之一。街头小贩的历史最早可以追溯到19世纪中叶的英国殖民时代。这是当地居民和移民常见的谋生方式，因为它所需投入的资本较低。马来西亚小贩和商贩协会成立于1986年，总体上负责按照城市愿景对小贩业务进行规范、发展、现代化和管理。

According to the Malaysia Local Government Act of 1976, a "hawker" is defined as a person who travels about selling things or setting up a booth selling goods, including nomadic, stationary, or temporary hawkers. Street vendors are defined as people selling goods in public spaces without having a permanently built structure but with a temporary static structure or mobile stall. They were regularly seen serving food, drinks, vegetables, poultry, and sundries from urban sites beside busy streets to idyllic seaside locations. The majority of the various categories of hawkers were food vendors.

根据《1976年马来西亚地方政府法令》，“小贩”被定义为四处兜售商品或摆摊卖东西的人，包括流动小贩、固定小贩或临时小贩。街头小贩指的是在公共场所销售商品的人，他们没有永久性建筑，但有临时固定建筑或流动摊位。人们经常看到他们在繁忙街道旁边的城市地点，或者在宜人的海滨地点出售食物、饮料、蔬菜、家禽和杂货。在各类小贩中，大多数是食品小贩。

As part of the continuous transformation of street hawking, they have evolved in different spaces and contributed to the food heritage, evident as part of Malaysia's diverse cultural history and identity as a country. The different local food spaces have also represented a density of social practices, based on nostalgia, memory, and layers of cultural meaning for the community and the food practitioners from different historical timelines. Different food spaces such as the street, coffee shops, and hawker centers have the power to evoke collective nostalgic memories of intergenerational bonding, the ambiance of the place, tastes, and textures. Through the interviews, it can also be reflected that a defining characteristic of an architectural space is its continuous ability to transform, serving different meanings for its inhabitants to accommodate changing needs and respond to societal shifts across time.

作为街头小贩不断转型的一部分，他们在不同的空间发展，并为美食遗产做出了贡献。这在马来西亚多元文化历史和国家身份中有所体现。不同的本地食物空间也代表了一种社会实践的密度，这种密度基于来自社区和食品从业者不同历史时期的怀旧情感、记忆，以及文化内涵的层层叠加。不同的食物空间，如街道、咖啡店和小贩中心，都有能力唤起对代际关系、地方氛围、口味和质地的集体怀旧记忆。通过访谈还可以反映出，建筑空间的一个决定性特征是其不断转变的能力，为其居民提供不同的意义，以适应不断变化的需求和应对不同时期的社会变迁。

### 3.0 Historical Development of Donald & Lily

#### 3.0 Donald & Lily 的历史发展

Donald & Lily is a homegrown Melakan brand. The first generation of Donald & Lily, Lily Lee started selling local street food with her late husband Donald Tan, on tricycles before setting up the business at their residence at Heeren Street in the early 1980s. They had operated for 10 years at Heeren Street before relocating to Kota Syahbandar. Presently, the second generation of Donald & Lily, Jennifer has pivoted by collaborating with the Bendahari located at 147 Jalan Bendahara as a platform to share a food legacy. She has also created a virtual presence for the brand by selling her signature laksa rempah paste and other various food items online.

Donald & Lily 是马六甲本土品牌。作为 Donald & Lily 的第一代传人，Lily Lee 于 20 世纪 80 年代初开始和她已故的丈夫 Donald Tan 骑着三轮车售卖当地的街头小吃。之后，他们在位于荷兰街（Heeren Street）的住所开店。他们在荷兰街经营了 10 年，然后搬到了哥打斯亚班达尔（Kota Syahbandar）。目前，Donald & Lily 的第二代传人 Jennifer 通过与位于 147 号本德哈拉路（Jalan Bendahara）的 Bendahari 合作，以一个平台来分享家族美食。她还通过在网上销售她的招牌叻沙咖喱酱和其它各种食品，为该品牌创建了一个虚拟形象。

### 3.1 Street Food Hawking as a Form of Survival

#### 3.1 街头美食小贩是一种生存方式

The emergence of street hawking can be viewed as a means of survival with a way of living in society, which is the need to improve the socio-economy among the hawker community. In the interview with Donald & Lily, the interviewees shared the experienced growth in the food trade business, with the beginning of the street food business on a tricycle. The selection of food sold changed daily to cater to the demands of the different communities. As a mobile catering food business, they moved around in Melaka, serving porridge to the laborers at the warehouses by the riverside or catering food for office workers.

街头小贩的出现可以看作是一种生存手段和一种社会生活方式，这是改善小贩群体社会经济的需要。在对 Donald & Lily 的采访中，受访者分享了他们在食品贸易业务上的成长经历。他们从骑着三轮车开始他们的街头美食生意。为了迎合不同社区的需求，每天出售的食品种类都在不断变化。作为一个流动餐饮企业，他们在马六甲四处奔波，为河边仓库的工人提供粥品，或为上班族提供餐饮。

The street food hawking continued from the tricycle business to the physical space of their own residential shophouse at Heeren Street (Jalan Tun Tan Cheng Lock) (see fig. 1). Its strategic location attracted tourists and locals alike.

他们的街头美食小贩生意从三轮车延续到位于荷兰街（敦陈祯禄街 Jalan Tun Tan Cheng Lock）的自家住宅店面（见图 1）。其优越的地理位置吸引了游客和当地居民。



Fig. 1 A photograph depicting the back of the shophouse at Heeren Street, 2010. (Source: Donald & Lily)

【图 1】摄于 2010 年荷兰街店屋背面的照片。（图片来源：Donald & Lily）

Street food hawking provided regular income for the business owner and affordable ready-to-consume food to the people.

街头美食小贩生意为店主提供了固定收入，也为人们提供了经济实惠的现成食品。

### 3.2 Continuation of Family Legacy in Preserving One's Identity

#### 3.2 传承家族文化遗产以保留个人身份

Traditional food practices can connect individuals to our cultural roots and provide a sense of belonging through cultural heritage. Mrs. Lee, a customer of Donald Lily, remembered the ambience of the seating and waiting area (see fig. 2 & fig. 3).

传统饮食习惯可以将个人与我们的文化根源联系起来，并通过文化遗产提供一种归属感。Donald Lily 的顾客李太太对座位和等候区的氛围记忆犹新（见图 2 和图 3）。



Fig. 2 A photograph depicting the back of the shophouse at Heeren Street, 2010. (Source: Donald & Lily)

【图2】摄于2010年荷兰街店屋背面的照片。（图片来源：Donald & Lily）



Fig. 3 A photograph depicting the interior seating of the shophouse at Heeren Street, 2010. (Source: Donald & Lily)

【图3】摄于2010年荷兰街店屋内部座位照片。（图片来源：Donald & Lily）

The food is more than just a collection of ingredients and recipes. It is also a depiction of the people who contribute to the social and economic fabric across history. With the family legacy and food recipes, Jennifer relocated the family business to Kota Syahbandar (see fig. 4) . Despite the change in location, the business continued to expand, adapt, and pivot and is today located in a collaborative community space presently at 147 Jalan Bendahara. The space now serves as a platform for her to share her family food legacy, with a snack bar and private dining sessions. This has allowed Jennifer to preserve the family legacy and illuminate her family's resilience.

食物不仅仅是食材和食谱的集合，它还描绘了历史上对社会和经济结构做出贡献的人们。Jennifer 带着家族文化遗产和菜谱，将家族企业迁至哥打斯亚班达尔（见图 4）。尽管地点发生了变化，但家族企业仍在不断扩大、适应和调整，如今已迁入位于 147 号本德哈拉路的社区合作空间。这个空间现在是她分享家族美食遗产的平台，设有小吃店和私人用餐时段。这使 Jennifer 得以保存家族文化遗产，并彰显其家族的坚韧不拔的精神。



Fig. 4 A photograph depicting the back of the shop lot at Kota Syahbandar, 2012. (Source: Donald & Lily)

【图 4】摄于 2012 年哥打斯亚班达尔商店背面的照片。（图片来源：Donald & Lily）

#### 4.1 The Establishment of the Family's Name in Serving People: Ta Chong

#### 4.1 以服务人们建立家族声望：大众

The Ta Chong family's early intention was to start a business that was able to meet the needs of the community at large. The business started as a provision shop at Jalan Bunga Raya (see fig. 5) that was co-owned by various family members. The shop sold the basic necessities of everyday life. The family then diversified into starting an ice cafe shop in Bunga Raya (see fig. 6). Both the shops were situated at Malacca's 1st Bazaar Jalan Bunga Raya, which was a gathering place for the early Chinese to sell goods. From the 1940s-1970s, the shop was known as a place of leisure, a favorite meeting place for the younger generation who came for local desserts.

大众家族的初衷是创办一家能够满足整个社区需求的企业。这家企业最初是一家位于武牙拉也路 (Jalan Bunga Raya) 的供应店 (见图 5)，由家族各成员共同经营。该店销售日常生活的基本必需品。之后，大众家族开始多元化经营，在武牙拉也开了一家冰咖啡店 (见图 6)。这两家店都位于马六甲武牙拉也路的第一集市 (Melaka's 1st Bazaar)，那里是早期华人销售商品的聚集地。从 1940 年代至 1970 年代，这家店以休闲场所而闻名，是年轻一代为了品尝当地甜点最喜爱的聚会场所。



Fig. 5 A photograph depicting the old provision shop at Jalan Bunga Raya, 2023. (Source: Documentary video of Ta Chong Popiah)

【图5】摄于2023年位于武牙拉也路的旧杂货店的照片。(图片来源:大众薄饼的纪录片)



Fig. 6 A photograph depicting the old ice cream shop at Jalan Bunga Raya, 2023. (Source: Blogger)

【图6】摄于2023年位于武牙拉也路的旧冰淇淋店的照片。（图片来源：部落客博主）

The family made a mark for themselves when they started producing their own brand of ice cream. The ice-cream was popular with the locals and the British Army during the British colonial times. At the same time, they also sold imported Western goods and foodstuffs. To cope with changes in the demands from the community, the business expanded by moving into the tobacco business. In 1964, the family shifted to Riverside (see fig. 7) as a proper distributor of Rothmans (Rothmans International plc was a British tobacco manufacturer) and hence established Ta Chong Tobacco Company (大众烟草公司).

当他们开始生产自己品牌的冰淇淋时，这个家族就开始崭露头角。在英国殖民时期，冰淇淋深受当地人和英国军队的喜爱。与此同时，他们还销售进口的西方商品和食品。为了应对社区需求的变化，他们的生意开始涉足烟草业务，从而扩大了业务范围。1964年，大众家族搬迁到河畔（Riverside），成为乐富门（Rothmans）的正式分销商（乐富门国际股份是一家英国烟草制造商），并由此成立了大众烟草公司（见图7）。

When the UK's Imperial Tobacco Company and the American Tobacco Company of the United States entered into a joint venture, the British American Tobacco Company was formed (英美烟草). The policy changed with the cease of distributors around 2017/2018, which ended the tobacco business. Later on, it was renamed Ta Chong Sendirian Berhad (大众有限公司). It can be observed that the trades were constantly modernizing to appeal to different demographics of people. 英国的帝国烟草公司和美国的美国烟草公司合资成立了英美烟草公司（British American Tobacco Company）。然而，随着2017/2018年左右分销商停止业务，政策发生了变化，烟草业务也随之结束。后来，该公司更名为“大众有限公司”（Ta Chong Sendirian Berhad）。从中可以看出，这些行业不断现代化，以迎合不同人群的需求。





Fig. 7 A photograph showing the first generation of the family, Mr. Wong Kia Ming, and the tobacco business shop at Riverside. (Source: Ta Chong Popiah)

【图7】黄氏家族第一代王家珉先生与位于河畔烟草店的照片。（图片来源：大众薄饼）



A photograph showing the tobacco business shop at Jalan Ong Kim Wee. (Source: Ta Chong Popiah)

照片显示位于王金辉路 (Jalan Ong Kim Wee) 的烟草店。（图片来源：大众薄饼）



Fig. 8 A group photograph of the Ta Chong Popiah family, Ong Yee Sin, the daughter (left), and Madam Wong (middle), as well as Madam Wong's husband. (Source: Ta Chong Popiah)

【图8】大众薄饼一家的合影，女儿黄乙心（左）和黄女士（中），以及黄女士的丈夫。（图片来源：大众薄饼）

#### 4.1 Continuation of A Family Legacy in Preserving One's Identity

##### 4.1 传承家族文化遗产，守护身份认同

The second generation in the family reinvented the tobacco business into a food business after the downturn of the tobacco business. The family also preserved their Hainanese identity by operating a Hainanese-style coffee shop known as Ta Chong Kopitiam (see fig 8).

在烟草生意不景气之后，这个家族的第二代人将烟草生意转变为食品生意。这个家族还通过经营一家海南风格的咖啡店——大众咖啡店，保留了他们的海南身份（见图8）。

To preserve the family's heritage and legacy, Yee Sin decided to continue the food business. It was started at the same Kopitiam with her mother, and later on, moved to a shophouse at Jalan Tengkeru to fully operate the popiah business in the new space. While family businesses will evolve and adapt to keep up with the changing times and communities, intangible assets such as purpose, family values, and meaningful achievements can act as a strong bridge that spans multiple generations.

为了保留家族的传统和文化遗产，乙心决定继续经营食品生意。她和母亲从同一家咖啡店开始经营生意，后来搬到东街纳老街（Jalan Tengkeru）的一间店屋，在新的空间里全面经营薄饼生意。虽然家族企业会随着时代和社区的变化而不断发展和调整，但目标、家族价值观和有意义的成就等无形资产，可以成为跨越多代人的坚实桥梁。



Fig. 8 A photograph showing the interior of Ta Chong Kopitiam at Jalan Ong Kim Wee. (Source: Documentary video of Ta Chong Popiah)

【图8】位于王金辉路的大众咖啡店内部照片。（图片来源：大众薄饼的纪录片）

## Conclusion

### 结论

It is essential to understand the origins, transformation, and future of the food trade. Hopefully, the history of the food trade can be kept alive and yet still be relevant for generations to come.

了解食品贸易的起源、转变和未来至关重要。希望食品贸易的历史能够被保留下来，同时对未来世代依然有着影响力和相关性。

In understanding the origin of the business hawkers' story, the study of the project has reflected the emergence of street hawking as a means of survival with a source of income and serving people with the establishment of the family's name. With understanding and awareness, there could be rejuvenation and continuation of the trade with its own identity. The local authority also plays an important role in managing the hawker's trade in an attempt to ensure their sustainability and to conserve as part of the intangible heritage in Malaysia. It involves a community-centric planning approach in ways that best address its community's needs, which includes open discussions with the hawkers' community to instill a sustainable network and culture among the hawkers in the city.

在理解街头小贩生意的起源时，本项目的研究反映了街头小贩的出现是一种有收入来源的生存手段，并透过为人们服务来为家族建立名声。在对这一行业有了更深入的理解和认识后，这一行业有望重新焕发活力，并在保持其独特特色的同时延续发展。地方当局在管理小贩行业方面也扮演着重要角色，努力确保其可持续发展，同时将其作为马来西亚非物质遗产的一部分进行保护。这涉及以社区为中心的规划方法，以最佳方式满足社区的需求，包括与小贩社区开展开放讨论，以在城市中的小贩之间培养可持续发展的网络和文化。

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