

CULTURAL HERITAGE OF SINGAPORE'S OVER-100-YEARS-OLD
KINSHIP-BASED CLAN ASSOCIATIONS

Lynn Wong & Chia-Tsun Lin

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 - 2) Chan Si Wui Kun Singapore (新加坡四邑陈氏会馆)
 - 3) Association of the Wong Clan of Toishan (新加坡台山黄家馆)
 - 4) Teo Chew Kang Hay T'ng (潮州江夏堂)
 - 5) Kau Luen Tong Sze-To Clan Guild (司徒氏教伦堂)
 - 6) Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆)
 - 7) Teochew Sai Ho Association (潮州西河公会)
 - 8) Soo Guan Tong (溯源堂)
 - 9) Boey Ni Lam Hong (梅汝南堂)
 - 10) Heng Jai Wong Clan Association (琼崖黄氏公会)
 - 11) Tham Si Tsung She (谭氏宗社)

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A	Overview and scope of research
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In the early years of migration, Chinese immigrants banded together to form clan associations to support and take care of the basic welfare of fellow clansmen. These clan associations are based on primordial identities such as kinship, common hometown and dialect groups. They are one of the three main pillars within all Chinese communities (Liu 1998). The others being Chinese newspapers and Chinese Schools.

Chinese clan associations have been extensively documented and studied. However, majority of the current research on Chinese clan associations in Singapore have gravitated towards examining the roles and functions of these associations (Zeng 2007; Zhuang, Jun and Pan 2010), their relationships with hometown (Liu 2010; Yow 2013), transnational Chinese networks (Liu 1998; Kuah-Pearce 2011). These works form the foundation of this research project. However, studies that documents the intangible heritage (e.g., customs, rituals and festivals) found within these associations and their relationship with organisational environment, tangible heritage as well as social memories remain limited.

This limitation is a pressing concern given the current context that Singapore is situated. As Singapore develops into a first world nation, the preservation of the values embodied by kinship-based clan associations (such as filial piety) remain integral to the development of our society.

However, over the years, many clan associations have ceased operation, with reasons ranging from the lack of youth for succession, to financial woes in continuing its day-to-day operations. This phenomenon signifies the loss of Singapore's heritage and erosion of Chinese values in modern society.

In addition, in the current call by UNESCO for Historic Urban Landscape preservation, it raises the need to move "beyond...the physical environment and focus on the entire human environment with all of its tangible and intangible qualities". However, many of the current work take on a functional perspective in documenting the political and socio-cultural activities of the clan associations. This creates a gap in the documentation of the intangible qualities of these clan associations.

This research addresses this gap in literature by researching and documenting the associations' intangible cultural heritage (e.g., customs, rituals, and festivals) and their intricate relationship with tangible objects, artefacts, and places. We focus on some of the oldest kinship-based clan associations in Singapore, in particular those with over 100 years of history.

We seek to answer the following research questions,

1. How does urban development shape both the tangible cultural heritage (e.g., ancestral tablets, plaques, stone inscriptions) and intangible cultural heritage (e.g., ancestral veneration, birthday celebration of patron deities) in Chinese Clan Associations?
2. How has the intangible cultural heritage evolved throughout the years? What are the main processes that drive the evolvement?
3. How do these custodians of cultural knowledge sustain their intangible cultural heritage – for example, through oral traditions and expressions, performing arts, social practices, rituals, festive events, knowledge and practice about nature and the universe, traditional craftsmanship?
4. Are descendants of the founding communities still involved as stakeholders? If so, how have these historic communities evolved through generations? If not, why not?

5. How do these kinship-based clan associations which are over 100 years old contribute to our Chinese identity in Singapore? What lessons may be drawn from the research findings for deepening the appreciation of kinship-based clan associations and the cultural heritage they embody in Singapore?

At least twenty-four kinship-based clan associations with over 100 years of history still exist in Singapore at the time of research (see Annex A)¹. In this research, we focus on eleven clan associations based on the following key factors:

- Critically endangered (e.g., aged and dwindling number of members)
- Limited documentation
- Openness of clan association stakeholders in allowing the team to conduct research
- Existing connections / ability to build rapport with stakeholders

B	Research methodology
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The project was conducted using both documentary and ethnographic field research methods.

For documentary research, we conducted a literature review of relevant studies, maps, and reports. After which, we conducted archival research, including relevant materials in the National Archives and the National Library. This included primary research of writings and documents in the possession of the kinship-based clan associations, such as writings inscribed on walls and objects.

We adopted a participatory research design for the ethnographic field research. This involved a combination of various research methods, including in-depth interviews with key clan association stakeholders based on an open-ended list of questions, participant-observation of events, activities, and interactions as well as transcription of relevant extracts from the interviews.

We also conducted visual ethnography, including research photography by researchers/ interviewers and participatory stills photography by interviewees.

¹ See Xie 2020 for a discussion on the nuances with regards to a clan association's "year of establishment" as well as Chen 2019 for a century old kinship-based clan with a lack of information on its year of founding

C	Executive summary
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1) **Primary research focus on intangible cultural heritage**

According to UNESCO's *Convention for the Safeguarding of Intangible Cultural Heritage*, intangible cultural heritage refers to "the practices, representations, expressions, knowledge and know-how, transmitted from generation to generation within communities, created and transformed continuously by them, depending on the environment and their interaction with nature and history." In essence, it refers to heritage that is alive and closely related to the community's sense of identity. With a strong emphasis on the present, heritage that is no longer practiced are considered cultural history instead of intangible cultural heritage. Our research also documented such intangible cultural heritage these clans have lost along the way.

The five key domains listed by UNESCO are:²

1. Oral traditions and expressions including language as a vehicle of the intangible cultural heritage
2. Performing arts
3. Social practices, rituals and festive events
4. Knowledge and practice about nature and the universe
5. Traditional craftsmanship

In the context of kinship-based clan associations, domains (1), (2) and (3) are the most relevant.

With respect to oral traditions and expressions, this includes how one's family name came about, legends of ancestors / patron deities, social narratives related to the founding of the clan, symbolisms of clan emblems, hymns of ancestral teachings (祖训歌), phrases that inform of ritual offerings, as well as reciting of ancestral statements (祝文) in vernacular languages.

Performing arts include the musical band which clan members perform for funeral rites and ancestral veneration rituals. This is an intangible cultural heritage that has been lost with the exhumation of burial sites for urban redevelopment.

Social practices, rituals and festive events include the Spring and Autumn Ancestral Veneration rituals (春秋二祭), birthday celebrations of patron deities, anniversary celebrations, installation of ancestral tablets, auction dinner, and even regular lunch gatherings.

It is important to note that our research which commenced in October 2019 was impeded by the Covid-19 pandemic. Soon after Singapore raised the "Disease Outbreak Response System Condition" (DORSCON) level to Orange on 7 February 2020, many important clan events we had arranged to document, such as Lunar New Year Celebrations, Qing Ming Festival / Spring Ancestral Veneration (春祭), and Mazu birthday celebrations, were cancelled (see Annex C).

Despite this, we were fortunate to have interviewed clan stakeholders from all 11 kinship-based clan associations and documented some of their intangible cultural heritage as summarised in the following table.

² However, the 'Convention' explains that intangible cultural heritage is not limited to these domains only.

	Year ³	Clan Association / Address	Brief Summary	Participant-Observation of Intangible Cultural Heritage Events
1.	1819	Sing Chow Chiu Kwok Thong Cho Kah Koon (星洲譙国堂曹家馆) 107B Joo Chiat Road Singapore 427400	<ul style="list-style-type: none"> • The oldest clan association in Singapore⁴. • Founded by Cho Ah Chee (曹亞珠/志) who accompanied Sir Stamford Raffles to Singapore⁵ • Initially limited to only Cho (曹) clansmen from Taishan, it began to accept non-Taishan Cho clansmen as members in 1972 	<ul style="list-style-type: none"> • 200th Anniversary Celebrations in 2019 • Inter-clan interaction at Toisan food demonstration in 2019 organised by Ning Yeung Wui Kun (also founded by Cho Ah Chee)
2.	1848	Chan Si Wui Kun Singapore (新加坡四邑陈氏会馆) 31B, Mosque Street, Singapore 059509	<ul style="list-style-type: none"> • Founded by the Chans (陈) of Taishan, but later extended its membership to Chan clansmen from Xinhui, Kaiping, and Enping in 1927. 	<ul style="list-style-type: none"> • Autumn Ancestral Veneration (秋祭) rituals at the clan and Mandai in 2019 • 171st clan anniversary dinner in 2019 • CNY gathering (春节团拜) in 2020
3.	1854	Association of the Wong Clan of Toishan (新加坡台山黄家馆) No. 14 Jiak Chuan Road Singapore 089266	<ul style="list-style-type: none"> • Locality kinship organisation for the Wong (黄) clansmen from Guangdong's Taishan • Prominent Taishan entrepreneur Wong Ah Fook (黄亚福) was its patron; his sons and grandson held important positions in the association 	<ul style="list-style-type: none"> • Interviewed 97-year-old clan member (who could still speak the Taishan vernacular language) at his residence • Distribution of Hongbao to senior members (颁发贺岁金) in 2020 • Social practices of ancestral veneration performed on a normal day
4.	1867	Teo Chew Kang Hay T'ng (潮州江夏堂) 27 Lorong 24 Geylang Singapore 398630	<ul style="list-style-type: none"> • Founded by Teochew clansmen bearing the surname Huang (黄). • Had a symbolic tomb of its founding ancestor Xiao Shan Gong (峭山公) in Tai Shan Ting cemetery (泰山亭) at Orchard Road (built in circa 1845 – 1866) to conduct the annual ancestral worship rituals 	<ul style="list-style-type: none"> • Regular home-cooked style lunch gatherings • Clan song sung at the start of every committee meeting

³ See Xie 2020 for a discussion on the nuances with regards to a clan association's "year of establishment" and the importance of respecting stakeholders' views. In this research, we use the year of establishment recognised by the clan association.

⁴ Singapore Federation of Chinese Clan Associations 2005

⁵ Social narrative held by Sing Chow Chiu Kwok Thong Cho Kah Koon and many in the Chinese community

5.	1860s	Kau Luen Tong Sze-To Clan Guild (司徒氏教伦堂) 76-C Horne Road, Singapore 209077	<ul style="list-style-type: none"> • Founded by the Sze-To clansmen from Kaiping in Guangdong province (广东开平). • The majority of the clansmen have the surname Sze-To (司徒) while a minority have the surname Xue (薛). Both surnames share a common ancestor. 	<ul style="list-style-type: none"> • Social gathering at the clan after their Spring Ancestral Veneration (秋祭) in 2019
6.	1873	Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆) 24 Lorong 24A Geylang Singapore 398548	<ul style="list-style-type: none"> • Founded for clansmen bearing the surnames of Lau (Liu 刘), Kwan (Guan 关), Cheong (Zhang 张) and Chew (Zhao 赵). • The union of these four surnames is traced to the Three Kingdoms period more than a thousand years ago. • The birthday of Guan Yu (关羽), a deified general well-known for his sense of righteousness, is the biggest celebration of the clan with elaborate rituals leading to the day as well as an auction dinner (24th day of 6th lunar month) 	<ul style="list-style-type: none"> • Scaled down version of Guandi birthday celebrations without auction dinner in 2020 due to the pandemic • Installation of ancestral tablet by old-time member in 2020 • Social practices of ancestral veneration performed on every 1st / 15th day of the lunar month
7.	1880	Teochew Sai Ho Association (潮州西河公会) 285 River Valley Road #01-01/02 Singapore 238326	<ul style="list-style-type: none"> • A kinship organisation for the Teochew Lim (林) clansmen. • The association celebrates the birthday of their ancestral aunt / Goddess Tian Hou (祖姑天后圣母) on the 22nd day of 3rd lunar month and used to venerate their ancestor Jiu Mu Gong (祖九牧公) on the same day. 	<ul style="list-style-type: none"> • Ancestral statement (祝文) written for the Mazu birthday celebration which was cancelled due to the pandemic
8.	1880	Soo Guan Tong (溯源堂) 30 Sims Way, Singapore 388838	<ul style="list-style-type: none"> • A kinship organisation for clansmen with the surname Looi (Lei 雷), Fong (Fang 方) and Kwong (Kuang 广), mainly from the Guangdong province. • The clan venerates their common founding ancestor Jiang Lei (姜雷). 	<ul style="list-style-type: none"> • 139th Committee Members for year 2019 singing the informal clan song • Regular lunch gatherings
9.	1901	Boey Ni Lam Hong (梅汝南堂)	<ul style="list-style-type: none"> • Founded by and for the Boey (梅) clansmen from Duan Fen town in Taishan district in Guangdong (广东台山端芬). 	<ul style="list-style-type: none"> • Social practices of ancestral veneration performed on a normal day

		25B Lorong 12 Geylang Singapore 399003	<ul style="list-style-type: none"> • A formal ceremony was conducted for the installation of the ancestral altar and tablets in 1961. • Community leader Boey Khye Hong (梅启康) is venerated as a WWII hero (烈士) on the ancestral altar. 	
10.	1910	Heng Jai Wong Clan Association (琼崖黄氏公会) 30 Geylang Lorong 27, City Raya Centre, #08-01 Singapore 388164	<ul style="list-style-type: none"> • Founded by the Huang (黄) clansmen from Hainan. • Venerates Huang Xiang (黄香), one of the 24 filial exemplars (二十四孝之一), as the clan ancestor 	<ul style="list-style-type: none"> • Local Hainan culture excursion for clan members in 2019 • Pre-CNY ancestral veneration (除夕祭祖) rituals in 2020 • CNY gathering (春节团拜) at restaurant in 2020 • Education bursary presentation cum Spring ancestral veneration ceremony (会员子女勤学奖颁发暨秋祭祭祖仪式) in 2020
11.	1919	Tham Si Tsung She (谭氏宗社) 68 Club Street Singapore 069442	<ul style="list-style-type: none"> • Founded by the Tham clansmen. 	<ul style="list-style-type: none"> • 100th Anniversary celebrations with Hok San Lion Dance Performance and visit by foreign delegates in 2019

2) Secondary research focus on tangible cultural heritage

Tangible cultural heritage refers to “physical artefacts produced, maintained and transmitted intergenerationally in a society” (RICHERS, 2014). In the context of this research, this includes clan building, burial sites, seal, ancestral paintings, important spirit tablets, archival photographs, handwritten records, genealogy, membership cards, funeral banners, and publications.

In terms of documenting Chinese epigraphy such as plaques and stone inscriptions, the current research builds upon Kenneth Dean and Hue Guan Thye (2017)'s work on Chinese epigraphy in Singapore (1819-1911) which covered only 2 of the 11 associations listed.

There is an urgent need to systematically digitise and catalogue these gems at the clan associations. As will be elaborated in the key findings, tangible cultural heritage provides invaluable insights into the associations' rich intangible cultural heritage (e.g., customs, rituals, and festivals) as well as fill important gaps in their cultural history. Fragile items such as old documents and handwritten records are especially at risk of being lost / destroyed due to pest infestation, fire hazards, or negligence.

For brevity of this report, we have compiled a selection of the tangible cultural heritage assets in these 11 associations (see Annex B).

D	Key findings
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1) *Typology of kinship-based clan associations in Singapore*

Broadly speaking, kinship-based clan associations in Singapore can be categorised into social organisations founded by clansmen either sharing a single surname or with multiple but related surnames. Typically, kinship ties within these clans are agnatic and based on descent, reflecting a shared identity and a history of migration where the surname can be traced to a common ancestor and later generations migrate to different places and establish their local lineages. In the early days, kinship-based clans often emphasize native place (i.e., the place in China where the founders of the Singapore kinship-based clan hail from) over consanguinity in defining kinship, although this has changed for some over the years which we will discuss in greater detail later (see section “Institutional development”).

There are also clans founded based on fictive kinship that is not consanguineal, as in the case of Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆) in which the clan traces its union to the sworn brotherhood of Liu Bei (刘备), Guan Yu (关羽), Zhang Fei (张飞), and Zhao Zi Long (赵子龙) from the Three Kingdoms Period (circa 220 to 280 AD).

The table below is a simple categorisation of the 11 kinship-based clan associations researched in this project.

	Type	Surname	Clan association
Single surname	Lineage	曹	星洲谯国堂曹家馆 Sing Chow Chiu Kwok Thong Cho Kah Koon
		梅	梅汝南堂 Boey Ni Lam Hong
		黄	新加坡台山黄家馆 Association of the Wong Clan of Toishan
			琼崖黄氏公会 Heng Jai Wong Clan Association
			潮州江夏堂 Teo Chew Kang Hay T'ng
		陈	新加坡四邑陈氏会馆 Chan Si Wui Kun Singapore
		谭	谭氏宗社 Tham Si Tsung She
		林	潮州西河公会 Teochew Sai Ho Association
Multiple surnames	Lineage	司徒、薛	司徒氏教伦堂 Kau Luen Tong Sze-To Clan Guild
		雷、方、邝	溯源堂 Soo Guan Tong
	Fictive	刘、关、张、赵	刘关张赵古城会馆 Lau Kwan Cheong Chew Ku Seng Wui Kun

2) *What's in a name?*

2.1 *Surname origins*

Although it is difficult to verify the origins of one's surname or legends of ancestors, such oral traditions passed on over generations continue to have an impact on clan membership and even restrictions on marriage and the cultural boundaries of what constitutes incest. In the following, we draw examples from two clans where clansmen with different surnames share the same ancestral lineage.

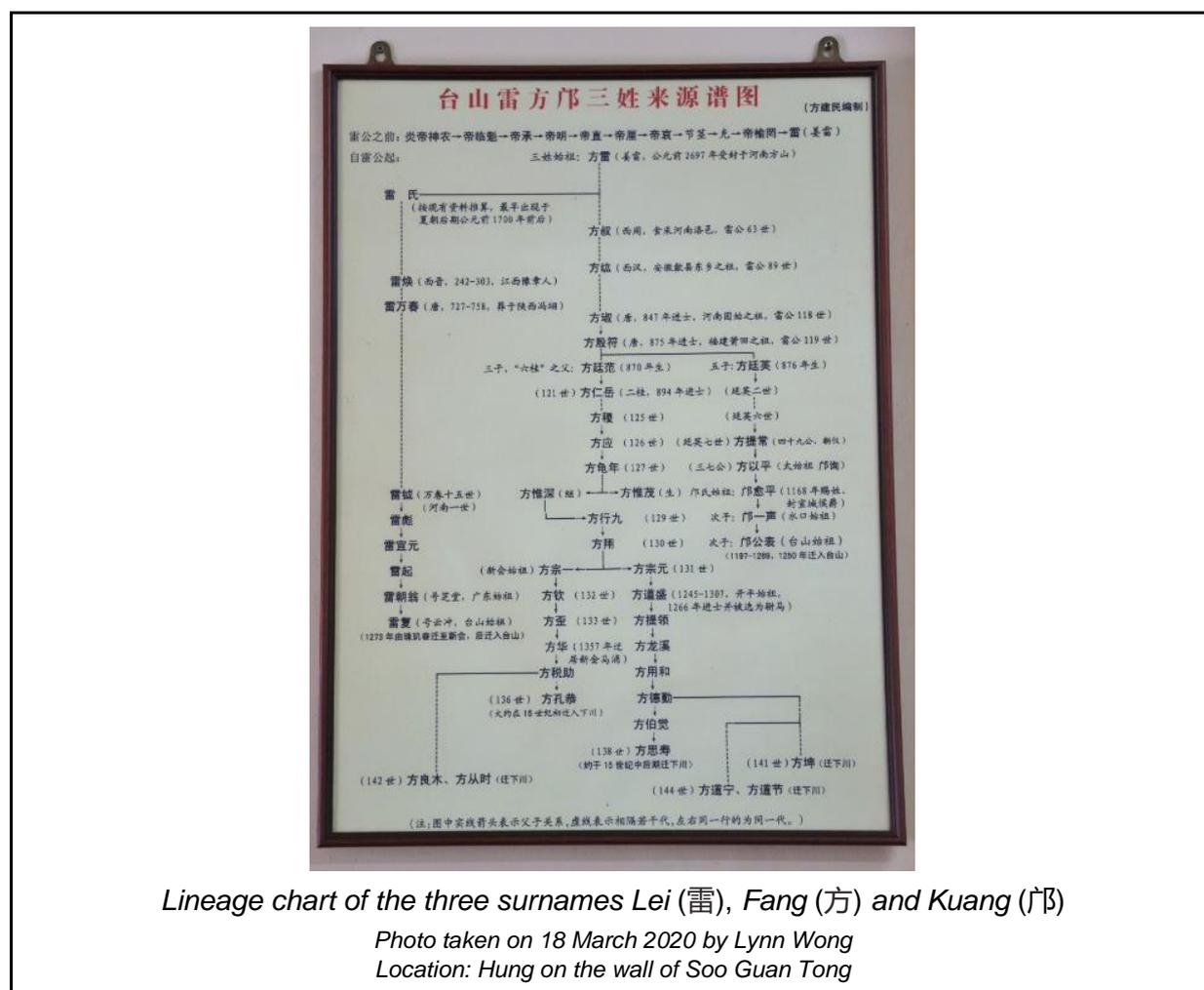
Example 1: 司徒氏教伦堂 *Kau Luen Tong Sze-To Clan Guild*

Till today, Kau Luen Tong Sze-To Clan Guild's membership is open to anyone who bear the surname "Sze-To" or "Seet", irrespective of sex and wives of members, but not husbands of female members. It is worth noting that "Sze-To" and "Seet" are the Cantonese pronunciation of 司徒 (*sī tú*) and 薛 (*xuē*) respectively. While "Sze-To" members may have ancestry from Kaiping (开平), Xinhui (新会), or Taishan (台山), "Seet" members are limited to those with ancestry from Kaiping.

This practice is based on an ancient folk legend. According to the legend, Xue Gang (薛刚) who is the grandson of Xue Rengui (薛仁贵) and a general during the Tang Dynasty, rebelled against the emperor. His rebellion failed and the emperor ordered his entire family to be annihilated. A fortune teller told him to flee south carrying a cockerel and settle at wherever the cockerel crows. Heeding the advice, Xue Gang ran for his life and the cockerel crowed when he arrived in the Chikan town in Kaiping county of Guangdong province (广东开平赤坎镇). As he settled there, he changed his surname to Sze-To (司徒) which sounds similar to the term "abscond" (私逃) when pronounced in Cantonese. To this date, the Sze-To family in Jiao Di Dam (濠堤) [which is a pun on the phrase "叫啼", meaning the act of crowing] in the Chikan town in Kaiping county, venerates Xue Rengui as their founding ancestor. Many Sze-To clans around the world regularly organise social gatherings between the Sze-To and Seet families.

Example 2: 溯源堂 *Soo Guan Tong*

Soo Guan Tong is a kinship-based clan association that serves clansmen with the surname Lei (雷), Fang (方) or Kuang (𠵼) from the Canton region. The clansmen recognise Jiang Lei (姜雷) as the founding ancestor of all three surnames. In 2697BC, Jiang Lei was bestowed a place called Yu Fang Shan (于方山) by the Yellow Emperor for his success and bravery in battles. Therefore, he acquired the surname Fang (方). From then on, he was renamed Fang Lei (方雷). A thousand years later, during the Xia Dynasty, some of Fang Lei's descendants moved to a place called Lei Ze (雷泽). This led to the emergence of the surname Lei (雷). In AD1168, an official by the name of Fang Chun (方淳, 字愈平) had a daughter. His eldest daughter was invited to be the Emperor's concubine. As such, he was bestowed the surname Kuang (𠵼). A lineage chart of the three surnames is hung in the clan premise.



Lineage chart of the three surnames Lei (雷), Fang (方) and Kuang (邝)

Photo taken on 18 March 2020 by Lynn Wong
Location: Hung on the wall of Soo Guan Tong

2.2 Hall name (堂号)

Key destinations of migration of the clan, which may be the native place of the original migration event or the place related to famous clansmen with extraordinary achievements (郡望), are often used as a synonym for the surname and used as the clan's hall name (堂号). An example is the use of the hall name (堂号) Jiang Xia Tang (江夏堂) as a synonym for the surname Huang (黄). However, a hall name may not be unique to a particular surname. For instance, the stakeholder at Boey Ni Lam Hong shared that when registering the association in Singapore, they intentionally added the surname Boey (梅) before the hall name “汝南堂” to distinguish it from other surnames with the same hall name such as Liao (廖), Yuan (袁) or Lan (蓝).

In other cases, the hall name may also be named after virtues or aspirations integral to the clan. For instance, the hall name of Kau Luen Tong Sze-To Clan Guild is “教伦堂”, which encompasses its ancestral teachings “to inculcate good moral values and ethics” (教以人伦). In another example, Soo Guan Tong's hall name came from the saying “溯始同源，三姓一家”，which literally means “the three surnames are a family and can trace their ancestry to the same source”. As such, the hall name “溯源堂” serves as a reminder for clansmen to remember their roots. Many associations of these surnames around the world also take on the same hall name.

2.3 Genealogy

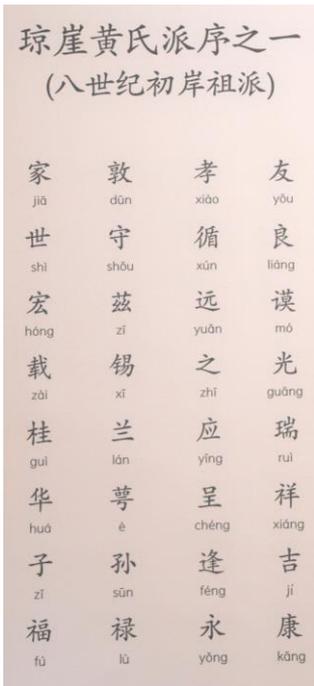
In the context of kinship-based clans in Singapore, one's generation in the continuous lineage takes precedence over age and it would determine one's hierarchy in relation to others as well as the appropriate greeting and conduct. For instance, it is considered fitting for a 60-year-old in the 14th generation to address a 15-year-old in the 13th generation from another branch within the same lineage as uncle.

While most clans in our research have genealogy records (族谱) published in their anniversary books or resources from overseas, it is not one which the clan systematically records or updates the ancestral lineage of its clan members. Usually, the updating of one's genealogy is the responsibility of the individual family and is done by the eldest male in the nuclear family who would make a personal visit back to the ancestral hall in one's ancestral village in China.

Although most of the stakeholders we interviewed can identify which generation they are in the lineage, only some still keep in close contact with relatives in their native village in China and a handful actively update their own personal records. From our observations, it seemed that clans with the following would be better able to preserve this intangible cultural heritage:

Generation name (字辈)

Generation names are often Chinese characters from a poem with virtues valued by the clan, and those born in the same generation would be accorded the same Chinese character as the first character of their names. An example is the Heng Jai Wong Clan Association (琼崖黄氏公会) where a majority of the families within the clan have stuck to using the generation name (字辈) from the same poem when naming their descendants. Hence, simply by knowing another's name, one would be able to quickly determine one's place in the hierarchy.



琼崖黄氏派序之一
(八世纪初岸祖派)

家 jiā	敦 dūn	孝 xiào	友 yǒu
世 shì	守 shǒu	循 xún	良 liáng
宏 hóng	兹 zī	远 yuǎn	谟 mó
载 zài	锡 xī	之 zhī	光 guāng
桂 guì	兰 lán	应 yīng	瑞 ruì
华 huá	萼 è	呈 chéng	祥 xiáng
子 zǐ	孙 sūn	逢 féng	吉 jí
福 fú	禄 lù	永 yǒng	康 kāng

The poem of generation names used by most of the Hainanese Huang in Singapore

*Photo taken on 20 December 2020 by Lynn Wong
Location: Heng Jai Wong Clan Association*



Example of the diverse age of clan members with the same generation name Liang (良)

*Photo taken on 20 February 2020 by Lynn Wong
Heng Jai Wong Clan Association Chinese New Year Lunch Gathering*

Generation engraved on ancestral tablets

A few of the clans we researched maintain an ancestral hall for individual families within the clan to house their ancestral tablets. For some, the generation of the deceased within the clan lineage is engraved onto ancestral tablet, and those of the earlier generation are placed higher up on the ancestral altar. Descendants who pay respects would hence be able to deduce which generation they are based on their relationship with the deceased. The first ancestors of the clan are also venerated by being placed on the highest position on the altar.



The first Sze-To ancestor to arrive in Kaiping, Sze-To Xintang (高祖司徒新唐), is venerated on the top middle right. Sze-To Xintang's ancestor, Sze-To Xueweng (太高祖司徒宣翁), is venerated on the top middle left. Many of the ancestral tablets are inscribed with the generation the deceased is from based on this genealogy

*Photo taken on 13th October 2019 by Lynn Wong
Location: Ancestral altar in Kau Luen Tong Sze-to Clan Guild*



Ancestral tablets inscribed with the generation of the deceased in the genealogy

*Photo taken on 25 August 2019 by Lynn Wong
Location: Boey Ni Lam Hong inner ancestral hall*

3) Typology of extended kinship ties

Kinship-bonds in the clan may be real (e.g., claiming common descent to an apical ancestor) or putative (e.g., a symbolic ancestor that unites the clan). Typically, clan “ancestors” may be represented in the form of effigies, paintings, or tablets in the clan premises.

Below, we provide a non-exhaustive typology of extended kinship ties with examples from some of the kinship-based clans we researched.

Type	Example
Deity bearing the same surname	Goddess of the sea, Mazu (妈祖) is the deification of a young woman named Lin Mo (林默). The Lin (林) clansmen in Teochew Sai Ho Association (潮州西河公会) address Mazu as ancestral aunt (祖姑) because she shares the same surname. Mazu’s effigy is enshrined in the clan alongside the effigy of Bi Gan (比干) who is the founding ancestor of the Lin surname (林氏太始祖).
Ancestor of the descendant who acquired the surname	The painting of Jiang Lei (姜雷), the founding ancestor of the three surnames Lei (雷), Fang (方) or Kuang (广), is venerated in Soo Guan Tong (溯源堂).
Ancestor who first acquired the surname	The effigy of the first Lin ancestor Lin Jian (始祖林坚公) is venerated alongside Mazu and Bi Gan (i.e., the father of Lin Jian) in Lim See Tai Chong Soo Kiu Leong Tong (林氏大宗祠九龙堂家族自治会) ⁶ .
First ancestor to migrate to the	In Boey Ni Lam Hong (梅汝南堂), an ancestral tablet larger than the rest and placed at the top of altar is dedicated to Mei Yong Qing and his wife

⁶ Lim See Tai Chong Soo Kiu Leong Tong (林氏大宗祠九龙堂家族自治会) is not one of the 11 kinship-clan association in this project but is included as an example for a more comprehensive typology of extended kinship ties.

clan's native village	bearing the surname Yang (梅氏始祖显考永清显妣杨氏) – the first Boeys to migrate to Duan Fen town in Taishan district in Guangdong Province (广东台山端芬).
Ancestor known for his achievements	<p>The Huang (黄) clansmen in Teo Chew Kang Hay T'ng (潮州江夏堂) fondly refer to Xiao Shan Gong (峭山公) as “Ah Gong” (Grandfather in Teochew) which reflects the extension of kinship relationship by lineage.</p> <p>Xiao Shan Gong, the 128th descendent of the Yellow emperor (黄帝), was a famous official in the Tang dynasty holding the position of Gong Bu Shang Shu (工部尚书), one of the highest ranking position in the courts. He married three wives bearing the surname Shang Guan (上官), Wu (吴) and Zheng (郑) and each bore him 7 sons. In the later years, he sent his 21 sons to different parts of the southern provinces in China. Upon his death, he has hundreds of descendants that are located in different parts of China.</p> <p>Two huge ancestral paintings of Xiao Shan Gong and his first wife as well as an ancestral tablet dedicated to Xiao Shan Gong are placed at the clan's altar.</p>
Symbolic ancestor recognised for his values	<p>Huang Xiang (黄香) is one of the 24 filial exemplars in Chinese history and is the 74th descendent of the Yellow Emperor according to the Huang Clan Genealogy (黄氏总谱).</p> <p>Heng Jai Wong Clan Association (琼崖黄氏公会) recognises Huang Xiang Gong (黄香公) as their common ancestor because of his exemplary values. The clan's main altar is decorated with Huang Xiang Gong's picture and texts about his legacy. An ancestral tablet is also dedicated to Huang Xiang and his wife with surname Lu (centre; 漢尚書令遷魏郡太守諱香妣陸夫人神主).</p>
Founder / founding members of the clan association in Singapore	The ancestral tablet dedicated to clan founder Cho Ah Chee (建館先賢 皇清顯宗 二十世翁 字 符義 諱 亞珠 府君神主) is venerated in Sing Chow Chiu Kwok Thong Cho Kah Koon (星洲樵国堂曹家馆).
Clansmen who migrated to Singapore / Clansmen in Singapore	Tham Si Tsung She (譚氏宗社) has two large ancestral tablets, one dedicated to the first ancestors of the Tham surname (譚氏太祖考妣神座) and another dedicated to generations of deceased members in the Singapore Tham clan (星洲譚氏宗社歷代先人神位).

4) Collective rituals and social practices

4.1 Ancestral veneration

Ancestral veneration is a central element in kinship-based clans. Collective rituals to pay respects to the ancestors are major events of the year, often taking place during the Qing Ming Festival (清明节; also known as Spring Prayers 春祭) and Chong Yang Festival (重阳节; also known as Autumn Prayers 秋祭). Some clans may also perform rituals (albeit on a

smaller scale) on important Chinese festivals such as Lunar New Year (2D1M; 开羊), Duanwu Festival (5D5M; 端午节), Hungry Ghost Festival (14D7M; 中元节), Mid-Autumn Festival (15D8M; 中秋节), Dongzhi (冬至), and the eve of Lunar New Year (30D12M; 大除夕).

Important commemorative events such as hosting foreign delegates during world conferences and clan centennial celebrations, will also have ancestral veneration rituals as part of the key highlights.

Offerings used and rituals practiced vary across clans, even if they share the same surname or are from the same dialect group. It is crucial to note that these may also evolve over time within the clan due to various factors which we will discuss in detail in the section "Transformation of intangible cultural heritage over time".

Typically, the Spring and Autumn ancestral veneration rituals are conducted in two parts: First at the clan premises before the clan altar, followed by "tomb sweeping" at the cemetery (or columbarium). After the rituals are completed, the clan would hold a banquet in the evening. However, for clans that no longer have a cemetery / columbarium, the ritual sequence was shorter. Below, we share our observations from participating in two ancestral veneration rituals at different kinship-based clans.

Example 1: Autumn ancestral veneration ritual sequence at Chan Si Wui Kun Singapore (新加坡四邑陈氏会馆)

In the morning, members gathered in the clan premise to prepare the offerings for the ancestral veneration rituals as well as the offerings that would be later distributed to the clan members. The latter consisted of an orange, an apple, a piece of cake, and a Styrofoam box containing a generous slice of cut pork. In return, participating clan members would make a donation (香油钱).

The offerings on the altar consisted of the three sacrificial meats (cut roast pork, cut chicken, cut roast duck; 三牲肉), bananas, oranges, apples, a stalk of jasmine flowers, paper offerings and sliced cake. Three bowls of rice, three cups of water ("tea"), and three sets of chopsticks were also placed on a separate table in front of the altar.

After the preparation was completed, clan members proceeded to a nearby restaurant for breakfast.





*Preparing the offerings into individual packs to be distributed to clan members (top left)
Offerings prepared for the ancestral veneration rituals (top right & bottom)*

Photos taken on 27 October 2019 by Lin Chia Tsun

When the clan members reconvened, the ancestral veneration rituals began.

The clan committee members assembled before the ancestral altar, with key representatives for the ceremony taking their place in the front row (主持、副主持). The ritual sequence was read out by the secretary in Cantonese and offerings were made by the key representatives. Flowers were first offered, followed by meats, fruits, and cake. The offering of food items was conducted by slightly lifting the plates of the offerings a few times. After which, “tea” was offered by bowing and pouring onto the ground before the altar. The ritual ended with the offering of paper offerings.



Clan members assembled before the altar for ancestral veneration rituals

Photo taken on 27 October 2019 by Lin Chia Tsun

Next, the clan members proceeded to a chartered bus which transported them to the Mandai Columbarium. The same set of offerings used at the clan association were brought along for a second round of rituals at Mandai.

A piece of white towel was distributed to each of the key clan members helping out in the rituals, and it would be hung over their necks. In the 1990s, it served to easily identify key

clan members responsible for cutting and distributing the meat used in the rituals. Currently, it served a symbolic purpose.

A number card was also distributed to each clan member before they got off the bus. In the 1990s, whole roasted pigs were used in the rituals. These roasted pigs were then cut, weighed, and distributed at the Mandai Columbarium. This was a much anticipated affair, and clan members were eager to bring home a piece of blessed pork (福肉). In order to ensure that distribution was fair, each clan member was issued a number card which was used to exchange for a portion of pork (around 60 grams). Helpers who wore the white towels were entitled to more pork slices. Clan members would then enjoy their share of the offerings at the staircase in front of the Mandai Columbarium. However, since whole roasted pigs were no longer used, and the number of participating clan members have largely declined over the years, such number cards now served a more symbolic purpose.

The ritual performed in the clan association was repeated at the Mandai Columbarium. The only difference was the offering of three stalks of orchids instead of one stalk of jasmine flowers. The orchids were then placed in front of the three plaques that belonged to the clan. These three plaques contained the combined ashes of clan members whose tombs were not claimed when the clan's graves in Kwong Wai Siew Peck San Theng had to be exhumed. With that, the ritual ended and the clan members returned home to prepare for the banquet that evening.



A special cake for Chan Si Wui Kun's 171 Anniversary cum Singapore Bicentennial Evening Banquet which was held on the same day as its Autumn Ancestral Veneration Ceremony

Photo taken on 27th October 2019 by Lynn Wong

Example 2: Eve of Chinese New Year Ancestral veneration ritual sequence at Heng Jai Wong Clan Association (琼崖黄氏公会)

Offerings included the three “sacrificial meats” (三牲肉), represented by two whole pan-fried fishes, one sliced pork belly and one whole roast duck. There were the three fruits represented by oranges, apples, and bananas. In front of the altar are five bowls of rice, five cups of wine, five cups of tea, and five bowls of biscuits.

The clan members also refurbished the Jade Emperor (Tian Gong) altar with a new set of decorations. Fruits were offered. A pair of red candles and gold Tian Gong joss paper were also prepared for the rituals later. Meanwhile, other clan members participated in folding ingots using silver joss paper which would be used later.



With all the preparation done, the ancestral veneration ceremony proceeded as follows.

An individual read out the sequence in Hainanese. Each clan member was then handed an incense stick. The chairperson first represented the clan to offer incense. After which, he offered tea by pouring into each of the empty cups in front of the altar. All clan members then bowed three times and take turns to place the incense into the urn. They then disbanded and took the opportunity to catch up with one another.

Next, candles for the Jade Emperor were lit, and incense sticks were then lit and offered using fire from these candles. The gold Tian Gong joss papers were then burnt and offered. After a while, the chairperson knelt before the ancestral altar and threw the divination blocks. With a yin and yang representing the ancestors already had their full, the chairperson who was still on his knees bowed three times in thanks.

While some clan members got busy with cutting the sacrificial meats, some helped to clear the altar table, and others helped with burning the paper offerings for ancestors including joss money and the silver ingots they had folded earlier.

Finally, the clansmen gathered in the clan's main hall to enjoy the offerings and the sumptuous buffet spread that has been catered.



*Chairperson asking ancestors if they have taken their full (top)
Cutting of the sacrificial meats to be shared with the clansmen (middle)
Burning paper offerings for ancestors (bottom left) and
enjoying a buffet spread (bottom right)*

Photos taken on 20 Jan 2020 by Lynn Wong

4.2 Birthday rituals for patron deities

2 of the 11 kinship-based clans we researched have patron deities bearing the same surname. As described in the two examples below, the birthdays of these patron deities are major events for the clan and ancestral veneration rituals would also be performed.

Example 1: Teochew Sai Ho Association (潮州西河公会)

Teochew Sai Ho Association (潮州西河公会) celebrates the birthday of their ancestral aunt Lin Mo Niang (林默娘) who has been deified as the Goddess of the sea Mazu (妈祖).

Currently, the rituals for Mazu's Birthday are conducted before the altar on the first floor of the clan association. Elaborate offerings including the five sacrificial meat (chicken, fish, pork, crab, and duck; 五牲), longevity noodles, longevity buns, Peng Kueh, Ang Ku Kueh, traditional pastries, and fruits are placed on three tables: The main one for Mazu, another for the founding ancestor of the Lin surname Bi Gan (比干), and another in the courtyard for the Jade Emperor.

The date of worship for the clan is held on the 22nd day of the 3rd lunar calendar, one day before Mazu's actual birthday. This is to prevent an overlap of dates with the other Lin clan associations in Singapore which also celebrate Mazu's birthday and of which many of the clan members are involved as well.

The rituals begin in the morning. The chairperson would represent the clan in kneeling before the altar to perform the rituals while the other members stand behind with closed palms. In Teochew, an individual would read out the "ancestral statement" (祝文) and another individual would read out the sequence of offerings. First, paper offerings and two sets of paper costumes for the deities are offered. Then, the clan members bow three times. With that, the ancestor statement is offered while kneeling and is then burnt before the altar in a plate. Incense sticks are lighted with the fire from the burning statement. Ashes of the statement are then added into the urn. With that, the ritual ends.

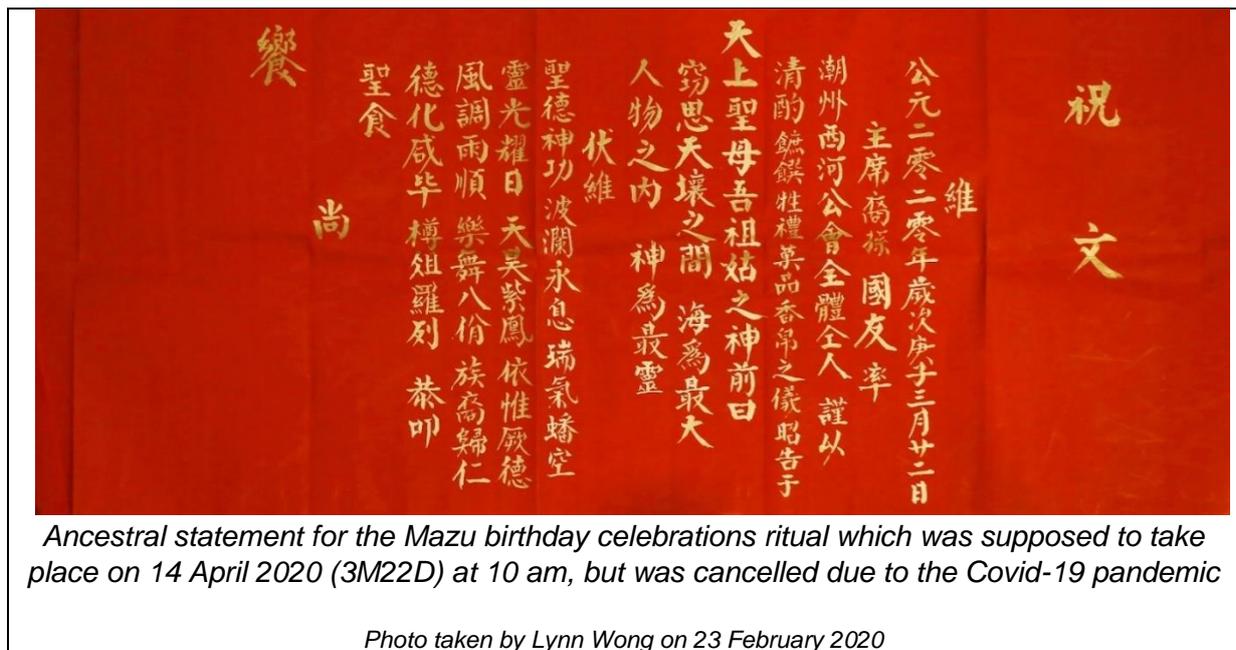
This ceremonial ritual is currently managed by two individuals who are associated with the Toa Payoh Seu Teck Sean Tong (大芭窰修德善堂). One of them is a clan elder and is in-charge of conducting the ritual, writing the 'ancestor statement' and ensuring that the offerings are placed in the correct positions.



Mazu birthday celebrations ritual which took place on 26 April 2019 (3M22D)

Screen shot from a video recording the clan provided on the Mazu birthday rituals in 2019

Location: 1st floor of Teochew Sai Ho Association



Example 2: Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆)

Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆) celebrates the birthdays of its patron deities which are Liu Bei (刘备; 19th day of 1st lunar month), Guan Yu (关羽; 24th day of 6th lunar month), Zhang Fei (张飞; 8th day of 8th lunar month), Zhao Yun (赵云; 9th day of 9th lunar month), Liu Bei's counsellor Zhu Ge Liang (诸葛亮; 23rd day of 7th lunar month), Guan Yu's adopted son Guan Ping (关平; 13th day of 6th lunar month), and Guan Yu's bodyguard Zhou Cang (周仓; 2nd day of 10th lunar month).

Guan Yu's birthday is especially grand. A preparation ceremony would be held prior to the birthday to clean the effigies with water and pomelo leaves. On Guan Yu's birthday, rituals would be held in the morning, followed by an auction banquet in the evening. Clan members would bid for the items (such as gold jewellery and lottery tickets) which have been blessed by Guan Yu, either for spiritual needs or as a way to help raise funds for the day-to-day running of the clan.

We observed a scaled-down version of Guan Yu's birthday celebrations in 2020 due to the Covid-19 pandemic which restricted the number of attendees and saw the cancellation of its annual auction banquet. Offerings on the main altar included the three sacrificial meats such as roast pork belly, barbecued pork (char siew), a whole chicken, and a whole duck (三牲), a plate of oranges, a Huat cake (发糕), a plate of char siew and tau sa buns, a vase of fresh flowers, a set of joss papers including new paper robes for Guan Yu, a set of seven cups of tea, a set of seven cups of wine, and seven pairs of chopsticks. An individual recited the ritual sequence in Cantonese. At the start of the ritual, each clan member held three incense sticks and bowed once before the altar. Next, they lifted the incense seven times to represent offerings to each of the seven patron deities. The incense sticks were then placed one into each of the three joss urns on the altar, and the members bowed thrice. Following that, the chairperson represented the clan in offering a vase of fresh flowers and everyone bowed again. Next, seven clan representative each offered a big cup of tea by pouring the contents into a pail placed in front of the altar, and this was repeated for another set of seven smaller cups of wine. Everyone then bowed once. The sacrificial meats and offerings were then offered by the clan representatives who slightly lift up the plates, followed by everyone bowing

thrice. Next, the chairperson offered the joss papers, and two other representatives assisted in burning them in the joss paper burner outside the clan using fire that was lit at the altar table with the new paper robes for Guan Yu. Next, everyone observed a moment of silence with their heads slightly lowered in remembrance of their patron deities. After bowing thrice, the ritual ended with everyone clapping their hands.



*Effigies of Liu Bei 劉昭烈帝 (back row), Guan Yu 關漢壽亭侯 (2nd row centre), Zhang Fei 張桓侯 (2nd row right), Zhao Yun 趙順平侯 (2nd row left), Zhu Ge Liang 諸葛武侯 (1st row centre), General Guan Ping 關平將軍 (1st row right) and General Zhou Cang 周倉將軍 (1st row left) on the main altar
Photo taken on 13 October 2019 by Lynn Wong*

A second set of rituals was then performed in the inner hall before the ancestral altar. Four main ancestral tablets dedicated to ancestors of each of the four surnames are placed on the highest position of the altar.

Food offerings that were presented in the main hall were brought in. In addition, there was a plate of hard boil eggs, more buns, even more joss papers (including underworld paper money and joss paper with scriptures printed), four bowls of rice, four small cups of wine, and four pairs of chopsticks. The ritual sequence was similar to that performed in the main hall.



Four main ancestral tablets dedicated to each of the four surnames with the words “皇清”, referring to the Qing dynasty period. Inscriptions carved on the tablets: 皇清顯考彭城郡劉氏歷代公府君神、皇清顯考隴西郡關氏歷代公府君神、皇清顯考清河郡張氏歷代公府君神、皇清顯考天水郡趙氏歷代公府君神。

*Photo taken on 13 October 2019 by Lynn Wong
Location: Ancestral altar in the inner hall of Lau Kwan Cheong Chew Ku Seng Wui Kun*

4.3 Funeral and bereavement practices

These century-old kinship-based clan associations were founded in an era where many of the early Chinese immigrants came to Singapore alone or with few family members. According to Chinese customs, there is a strong belief in life after death and a need for customary rituals to be performed by the living. As such, kinship-based clans served the role of banding clansmen together to carry out funeral rites and pay respects to ancestors.

Many set up mutual aid associations (互助部) with the specific aim of taking care of their clan members when they pass on. While clan members who pass on would receive support from the clan association, clan members who are also members of the mutual aid association receive greater benefits (e.g., larger condolence money, funeral services, provide a vehicle to transport clan members participating in the send-off, making burial arrangements).

The internal workings differ across clans, but typically each mutual aid association member would regularly contribute a small amount, and when a paying member passes on, the bereaving immediate family will be entitled to a stipulated sum of condolence money as well as other funeral support.



Group photo taken during Lau Kwan Cheong Chew Ku Seng Wui Kun's 78th anniversary at its original premise on Telok Ayer Street

*Source: Lau Kwan Cheong Chew Ku Seng Wui Kun
Photo digitised by Lynn Wong on 26 July 2020*

Funeral processions conducted by the clan for members are grand affairs involving both the young and old. Such events are not all solemn and may even be a source of pride for clan members to be part of a large extended "family" to give fellow clansmen an honourable send off. According to a 86-year-old granny and long-time member of Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆), her most memorable time at the clan was as a young girl following the hearse made its way from the clan at Telok Ayer Street through Chinatown (牛车水) and to the cemetery. She fondly remembers crowds of onlookers calling

out the clan's name and pointing to the huge procession holding up colourful umbrellas with the clan's name embroidered.

Although mutual aid associations still exist, the more common practice today when a member passes on is that the clan will organise a group to pay their respects at the funeral service. A huge banner with the clan's name embroidered may be hung up (depending on how active the member is), and a wreath of flowers as well as some condolence money may be given in the name of the association.



A funeral procession for a member of the Kau Luen Tong Sze-To Clan Guild.

Photo dated: 1964

Source: Kau Luen Tong Sze-To Clan Guild



Clan members holding up the banner embroidered with the association's name (Soo Guan Tong) which is used at funeral services

Photo taken on 9 December 2020 by Lynn Wong

4.4 Clan songs

The emergence of clan songs that serve to bond clansmen locally and transnationally may be informal or formal. In some cases, a song created by a clan in Singapore may be adopted by other clans locally and even become the de facto song played at international events. The reverse is also true where songs sung at international platforms become a part of formal practices in clans in Singapore.

For instance, Soo Guan Tong (溯源堂)'s informal clan song is adapted from the popular Chinese song, Shangri La 《香格里拉》. This informal clan song emerged as the clan leader would often sing this song and change the lyrics from “香格里拉” to “溯源堂” when he comes for clan activities. Over time, others picked it up and were able to sing it during formal events such as inauguration group photo taking sessions.

In the case of Teo Chew Kang Hay T'ng (潮州江夏堂), members sing the ancestral teachings song (祖训歌) at the start of every committee meeting. It was adapted from a poem written by their lineage ancestor Xiao Shan Gong (峭山公). It was said that when Xiao Shan Gong was around 80 years old, he sent his 21 sons to different parts of China. Before each son left, he would pass each a family lineage book and a poem. This poem served as a way for his descendants to identify their ancestral roots. Although the lyrics may differ slightly, the tune first composed abroad is adopted by many other Huang (黄) clans with the same lineage within Singapore as well as internationally (e.g., at World Huang Conferences).

祖训歌

黄桢茂 曲
峭山公遗子训

F 4/4

5 | 1 7̣ 1 3. 2 | 1 - - 3 | 5. 4 3 2 1 | 2 - - 2 |
 骏马匆匆出异方 任从胜地立纲常。 年

3. 2 3 4 5 | 4 3 2 2 | 2. 1 7̣ 1 6 | 5 - - 5 |
 深外境犹吾境, 日久他乡即故乡。 朝

5. 4 3 2 1 2 | 3 - - 3 | 3. 2 1 7̣ 1 3 | 2 - - 5 |
 夕莫忘亲命语, 晨昏须荐祖宗香。 苍

1 7̣ 1 2 3 4 | 5 - - 5 4 | 3 5 3 2. 1 | 1 - - |
 天永庇诚吾愿, 三七男儿总报昌。

Ancestral teachings song

Source: Teochew Kang Hay T'ng 140th Anniversary Commemorative Book (2007)

The following is a good example of how local creations have an impact on the wider local and global community. The formal clan song of Teochew Sai Ho Association (潮州西河公会) is “The Song of the Lin” (林氏之歌), and the clan women’s group regularly practices this song for clan performances. Notably, this song was originally written and composed by another Lin surname clan in Singapore – Lim See Tai Chong Soo Kiu Leong Tong (林氏大宗祠九龙堂家族自治会) – and it continues to be played during world conferences for the gathering of the Lin surname.

林氏之歌

新加坡
林氏大宗祠九龍堂家族自治會
Singapore Lim See Tai Chong Soo
Kiu Leong Tong Family Self-Management Association
239 & 241, Cantonment Road, Singapore 0988.
Tel: 2219942/221974 Fax: 2219342

顾问: 林振民
作曲/编曲: 林哲成
作词: 林益民
出品: 新加坡
林氏大宗祠
九龙堂
制作人: 林益民
指挥: 林哲成
合唱: 快乐合唱团
伴奏: 快乐管弦乐团
音响: Robert Neo
录音室: Oscar Studio
Pte Ltd.



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林氏之歌
林氏子孙满全球

曲: 林哲成
词: 林益民

Slow ♩=72

(过门)

3 ——— 3 2 | 1 ——— 6 5 | 2 ——— 3 2

1 ——— 5 | 3 3 3 3 3 3 2 1 | 1 1 1 1 1 1 6 5

浩瀚的江水向东流 | 林氏的子孙满全球

3 3 3 3 3 3 2 1 | 1 1 1 1 1 1 6 5

在这欢腾的日子里 | 在这难忘的日子里

4 4 4 4 4 4 4 4 5 | 2 2 3 2 2 • | 2 3 4 6 5 —

虽然来自不同的籍贯 | 大家都要为 | 祖宗增光

虽然来自不同的国家 | 大家都欢聚 | 欢聚在一家

4 4 4 4 4 6 1 6 5 | 6 5 6 5 6 5 3 2 1 | 5 ———

想起祖宗辉煌的事迹 | 我们世代代要牢 | 记

世界之大能容我和你 | 我们林氏子孙心要 | 齐

♩

3 2 1 1 | 1 6 5 5 | 3 3 3 4 3 5 5 5 6 5 | 3 2 1 3 3 2 1

弟兄们 | 姐妹们 | 一根木是木两根木是林 | 让我们同心协力

6 5 3 | 6 6 5 3 | 2 3 2 2 3 2 | 6 6 6 6 5 1 1 1 2 1

团结 | 全球林氏 | 子孙们子孙们 | 植树成林的精神为大同

5 5 6 5 3 3 2 5 | 1 ——— | 5 5 6 5 3 3 2 5

大同世界世界努 | 力 | 大同世界世界努

1 ——— 3 3 2 5 | 1 ——— |

力 | 世界努 | 力 | 完

Rit ———

“The Song of the Lin” produced by Lim See Tai Chong Soo Kiu Leong Tong (林氏大宗祠九龍堂家族自治會)

Source: National Library Board, Singapore

4.5 Financial support for the young and old

All the kinship-based clans we researched issue bursary awards to schooling children of clan members. This is often conducted in conjunction with clan anniversary banquets or gatherings after the ancestral veneration ceremony. Often, it is hoped that students who have received such support would come back to the serve the clan in future.

As a mark of respect for elders, it is a custom in most clans to distribute Chinese New Year red packets to members above the age of around 70 years old (贺岁金). The Chinese value of respecting elders (敬老) may also be practiced beyond benefitting its clansmen. For instance, Association of the Wong Clan of Toishan (新加坡台山黄家馆) sets aside a sum of money to be donated annually to charity organisations such as the Kwong Wai Shiu Free Hospital.



Distributing Chinese New Year red packets to elderly members at the clan. For elderly who may be too frail to come, their family may collect on their behalf. (right)

*Photo taken on 12 January 2020 by Lynn Wong
Location: Association of the Wong Clan of Toishan*

A recent “innovative” initiative rolled out by Chan Si Wui Kun (新加坡四邑陈氏会馆) is the issuing of baby bonuses. Baby bonuses are given to newborns of clan members to encourage birth and greater participation from the younger generation. This is a two-pronged innovation that serves the clan's primary objectives of deepening kinship ties and recruiting new members, which at the same time is in line with the national agenda for population growth. In 2019, five of these baby bonuses were issued.



Presentation of the “Baby Bonus” at Chan Si Wui Kun’s 171 Anniversary Dinner in 2019

Photo taken on 27 October 2019 by Lynn Wong

5) Transformation of intangible cultural heritage over time

One of the main trends we observed in terms of the intangible cultural heritage practices at these clans is the simplification of rituals. The following are some examples:

- Whole roast pig, duck and chicken which used to be sacrificial meat offerings in the past are replaced with pork buns at less attended events.
- Retaining the main food offerings but reducing their quantity and adding canned food
- Whole pieces of sacrificial meats for offerings are now pre-cut for easy distribution among clan members after the ritual.
- Instead of lifting the plates of offerings high up, they are now slightly lifted with one edge of the plate still in contact with the table to signify that it has been offered.
- The donning of the Ma Gua (马褂) when performing ancestral veneration rituals in the past has been largely removed from the picture.
- Special arrangements (e.g., larger incense sticks, more food offerings), which are usually done on the 1st and 15th day of every lunar month, are brought forward if it falls on the day when the clan is not open (e.g., rest day of caretaker).

These snapshots of transformation in ritual practices within the clan associations are largely influenced by both their external and internal circumstances.

External Factors

5.1 Exhumation of graves

Most of the clan associations researched in this paper had clan tombs and mass graves at either Kwong Wai Siew Peck San Theng (广惠肇碧山亭) or Lok Ye Theng (绿野亭) cemetery. When the graves were exhumed in the 1970s, clan members claimed the ashes of their own family members while the clan association amalgamated those that were unclaimed into urns and installed them either in a columbarium or in the clan's premises alongside other ancestral tablets on the altar.

The clan tomb served as both a communal and ritual space. As a ritual space, ancestral veneration was carried out at the clan tombs every year. It was also a communal one that brought clan members together before proceeding to pay respects at their respective family member's tomb. It was also a space where shared experiences, such as the distributing and enjoying of offerings after the veneration, were forged. A sense of festivity was often described by the stakeholders we interviewed, with a majority sharing that following the clan for tomb sweeping are their most fond childhood / adulthood memories.

With the exhumation of graves, it drastically affected the number of clan members that turned up for the ancestral veneration every year. This was because during the process, many of the clan members had removed and transferred the ashes of their family members to their own place of worship. Since the current clan memorial tomb or columbarium niche does not contain the ashes of their own family members, many clan members stopped turning up for the ancestral veneration rituals. Over time, some clan associations only have representatives going to these newly forged memorial places. As such, this greatly weakened the participation and relationship among clan members.

Typically, the ancestral veneration rituals are conducted in two parts: First at the clan premises before the clan altar, followed by clan tomb sweeping at the cemetery. Currently with the graves exhumed, the spaces for ancestral veneration are largely limited to the clan association premises, although some clans such as Chan Si Wui Kun (新加坡四邑陈氏会馆) continue to charter a bus for clan members to pay respects at the clan's columbarium niche. In the smaller spaces of the clan premises and with a lower turnout rate, rituals have become simplified. In some cases, intangible cultural heritage have been lost. For instance, the

musical band at Teo Chew Kang Hay T'ng (潮州江夏堂) which used to play during its ancestral veneration rituals at Tai Shan Ting cemetery (泰山亭) has disbanded.



Group photo of Teochew Kang Hay T'ng musical band with clan tomb taken on 9 April 1952.

This was probably the clan's second tomb built in 1927 in Tai Shan Ting (泰山亭)

江夏黃氏 考妣之墓 | 丁卯年吉旦立

Location: Framed photograph found in Teochew Kang Hay T'ng storage room

5.2 Relocation of clan associations

At least 19 out of the 24 kinship-based clan associations identified in Annex A have been relocated mainly due to urban redevelopment pressures. Notably, at least 6 of these associations were in the same premises for close to or over 100 years before they were forced to vacate. In some cases, clans insufficiently compensated for the land acquired have to resettle in smaller spaces or away from the heartlands where prices were lower. In other cases, clans that chose to stay in their premises had to pay high renovation costs to meet the urban redevelopment requirements.

Loss and change in ritual items

These have implications on tangible cultural heritage items related to their intangible cultural heritage, such as the damage / loss of artefacts (e.g., ancestral altar, ritual items, images of ancestors). Sing Chow Chiu Kwok Thong Cho Kah Koon (星洲漁國堂曹家館) for instance, was forced to move out of its shophouse at 1 Lavender Street in 1974 when the land was acquired for redevelopment purposes. Due to height limitations at the new clan premise, the clan was unable bring with it the intricately carved ancestral altar inscribed with the hall name “漁國堂”. It is important to note that the founding community of the clan hailed from the Taishan district in Guangdong province and are well-known for their carpentry skills.

In Heng Jai Wong Clan Association (瓊崖黃氏公會) for example, the altar in the association underwent many changes as the association shifted to different locations. In the past, the altar contained two main tablets, and several ancestors' tablets placed by the different households of clan members. One of the main tablets is dedicated to the symbolic ancestor Huang Xiang Gong (黃香公) and his wife, while the other is for deceased members of Heng Jai Wong Clan Association. When the clan shifted to its present location on 30 Geylang Lorong 27, a call was made for clan members to retrieve their ancestral tablets and the few unclaimed ones were exhumed. Today, there are only three tablets on the current

altar: the two main tablets were retained, and a third tablet dedicated to the Huang ancestors who first arrived in Hainan province was added.



Displacement from ecosystem

In the past, the original premises of clans are located near the community they serve. The clans served as important nodes for social interaction. So closely knit is the community that clan representatives would personally visit clansmen at their residence to catch up and/or collect monthly membership fee. For clans with their own shophouse, it was convenient to have its ancestral veneration rituals held on the upper floor, followed by tomb sweeping at the cemetery, and returning to the clan for a banquet or auction event at the ground floor which would often spill onto the streets, further cementing common memories created in clan spaces.

When clans relocate, they are displaced from the community that was built around them.

Internal Factors

5.3 Changes in perception about ancestral veneration

The practice of ancestral veneration is gradually perceived not as a religious practice but a form of traditional Chinese custom within the clan. This change in perception can be attributed to more diversified religious beliefs among clan members. During our interviews, some stakeholders who are Christians or Catholic expressed that they view ancestral veneration as a form of appreciation and remembrance for ancestors rather than a religious event. They would partake in the clan ancestral veneration rituals and pay respects in alternative ways such as bowing instead of offering incense.

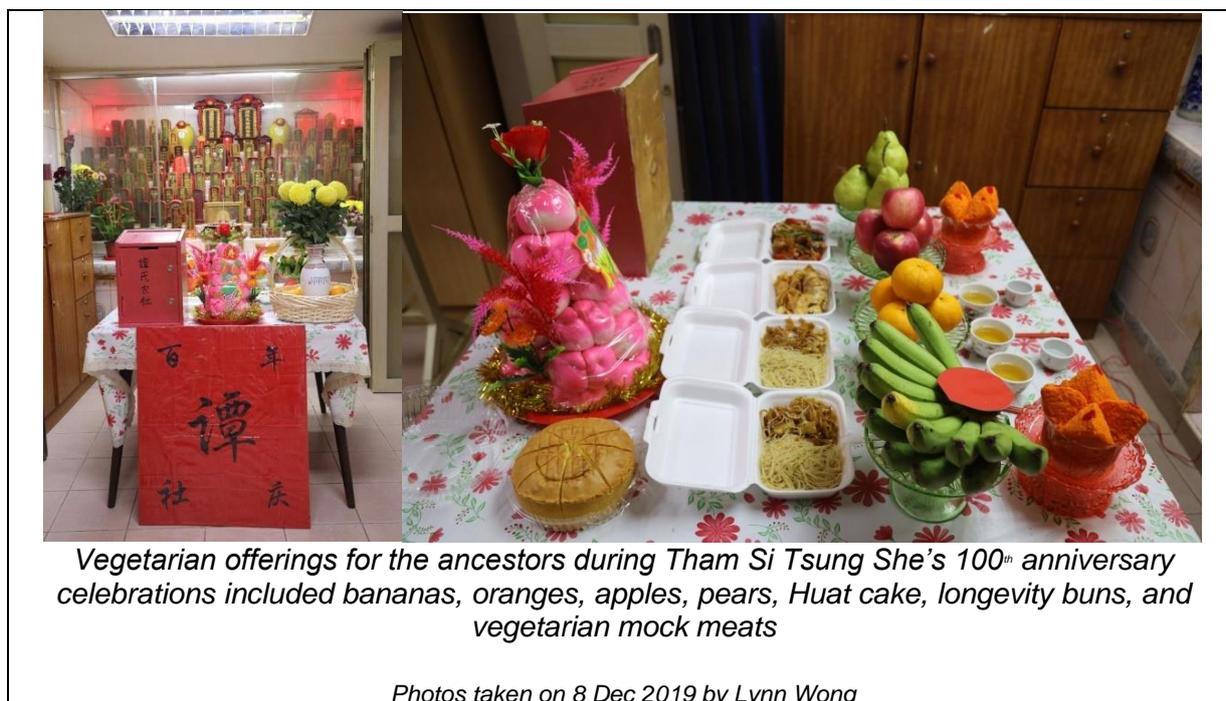
Highlighting this aspect has also become a way for the clans to convince younger generation from inter-faith communities to join the association.

5.4 Personality influences on intangible cultural heritage practices

Due to the informal nature of transmission of intangible cultural heritage in clan associations (see section on “Challenges and opportunities in the transmission of intangible cultural heritage”), intangible cultural heritage practices are highly malleable to personnel changes. Often ritual practices in ancestral veneration are subjected to change with the passing of key individuals as well as changes in caretaker.

An interesting case study that emerged from our field work was in Boey Ni Lam Hong (梅汝南堂) where the offerings used during the ancestral veneration became vegetarian. Instead of the three sacrificial meats (三牲) which were offered in the past, they were substituted with meat analogues. This change was largely influenced by the personal beliefs of the clan general secretary who has been a vegetarian for many years.

Another example is that of Tham Si Tsung She (譚氏宗社). The use of whole roasted pigs for the clan's ancestral veneration rituals has always been the mainstay as seen from notices published by the clan on Chinese newspapers since 1977. However during the clan's 100th anniversary in 2019, we noticed that the ancestral veneration offerings was vegetarian and there was a picture of the Bodhisattva of the Great Vow (地藏王菩薩) placed on the ancestral altar. A follow-up interview with the stakeholders confirmed that this was a recent change in ritual practices after a clan member installed the picture.



6) Institutional development

The institutional development of kinship-based clans can be generally divided into two main categories: internal structures and membership within the clan as well as external networks of the clan locally and transnationally.

Internal networks

6.1 Expansion of membership criteria

The decline and aging membership in clan associations is a complex phenomenon contributed by a multitude of factors including the secularisation of religions, changes in religious identification (e.g., increased number of individuals who profess as being Christian or having no religion, as well as decline in number of individuals identifying as Taoist), access to alternative social spaces (e.g., community centres), governmental institutions taking over social and welfare roles which clans used to provide, as well as a decline in sub-ethnic Chinese identification (e.g., dialects and ancestral lineage).

As such, many kinship-based clans have responded by expanding their membership criteria.

Inclusion of women

Kinship-based clan associations are traditionally patriarchal social organisations. In the early days, women played a limited role in these associations (e.g., ineligible as members or prohibited from partaking in certain rituals). This gender division continue to be observed within some clans where men led the ancestral veneration rituals while women assumed the role of cutting the offerings and cleaning up after the rituals.

However, at the institutional level, the role of women has changed drastically over the years. Today, most clan associations have a women's group (妇女组) and more women are elected into position as committee members. For instance, more than half of the committee members in Chan Si Wui Kun (新加坡四邑陈氏会馆) are women. In Teochew Sai Ho Association (潮州西河公会), the women's group is one of the most active groups in the association, often organising singing and dancing sessions at the clan premise.

Diverse hometown origins and dialect groups

Over the years, several kinship-based clan associations have made changes to their constitution, leading to a diversification of ancestral hometown and dialect affiliations in its membership. Sing Chow Chiu Kwok Thong Cho Kah Koon (星洲漁国堂曹家馆) in the early 1970s, for example, opened up its membership which was initially restricted to clansmen with the surname Cao (曹) from Taishan district in Guangdong province (广东台山) to anyone with the same surname from other Cantonese-speaking regions as well as other dialect groups (e.g., Hakka, Teochew, Hainanese). Similarly, Chan Si Wui Kun was originally known as “星洲颍川堂陈氏会馆” for clansmen bearing the surname Chen from Taishan district in Guangdong province (广东台山). In 1927, the clan amended its constitution and changed its name to “新加坡四邑陈氏会馆” to include Chan clansmen from the four districts in Southern Guangdong province: Taishan (台山), Xinhui (新会), Kaiping (开平) and Enping (恩平).

6.2. Generations of extended kinship ties in the clan

A common observation within kinship-based clan associations is the generations of extended kinship ties amongst members. It is a close-knitted community in which members are often descendants of previous generations of clan members and have familial ties with each other. For instance, some of our interviewees told stories about how their grandfathers forged a strong brotherhood having travelled from China to Singapore on the same boat or worked in the same industry.

Family units continue to be a significant feature within kinship-based clan associations. The recruitment of new members often come from direct and extended family members. Hence it is not uncommon to see members coming to clan activities as a family. During the interviews, many of the committee members were able to quickly point out individuals who are related to them as siblings, cousins, husband-wife and in-laws. Such close familial ties have become an integral aspect in ensuring the continuation of clan activities.

These communal ties are sustained through both formal and informal activities both outside and inside the clan association. In the clan association itself, there is the annual gatherings during Chinese festivals such as Chinese New Year, Qing Ming Festival, and Chong Yang Festival, as well as committee meetings and banquets. There are also other informal activities where members simply “hang out”. An interesting activity of such nature that came to our attention during fieldwork research is the weekly “lunch gathering” in Teochew Kang Hay Tn’g (潮州江夏堂). In Teochew Kang Hay Tn’g, an individual would arrive in the association every Sunday, Monday and Thursday morning, and his wife would make cooking preparations. As lunch time draw nearer, he would call or message his contacts over for lunch. After lunch, some would leave for work while others would hang out in the association to chit chat.



Clan members who grew up together at Kau Luen Tong Sze-To Clan Guild pointing to themselves in the black and white photo

Photo taken on 13 October 2019 by Lynn Wong

External networks

6.3 Affiliations with other Singapore clan associations

The associations continue to maintain close relationships with other associations closely affiliated with their primordial identification. These relationships can be either organisation-based, based on individual affiliation, or based on interclan marriages.

Organisation-based relationships are formal relationships established between two associations. This can be in the form of an association being a member of another umbrella association. For example, Teochew Sai Ho Association (潮州西河公会) is one of the eleven members of Lim See Tai Chong Soo Kiu Leong Tong (林氏大宗祠九龙堂家族自治会) – an umbrella kinship-based clan association in Singapore for clansmen with the surname Lin (林). Regular association-level interactions take place in the form of having representatives at committee meetings and participating in activities such as ancestral veneration rituals.

Individual affiliation on the other hand refers to organisation relationships that are sustained through individual members who are affiliated with multiple associations. As a result of individuals holding positions at multiple associations, the associations’ activities may become intertwined. For example, many members of Soo Guan Tong (溯源堂) are also members of Kwong Clan Association (邝氏公会). Hence, many of their activities are held

together concurrently. This is similarly seen in the relationship between Teochew Kang Hay Tn'g (潮州江夏堂) and Huang Clan Chichang Association (黃氏焜昌联谊社). During our fieldwork at the former, we found many photos of affiliated individuals also participating in ancestral veneration rituals at the latter.

With close degree of consanguinity within kinship-based clans and cultural taboos against incest, it was common for inter-marriages between clans. Sing Chow Chiu Kwok Thong Cho Kah Koon (星洲漁国堂曹家馆) and Boey Ni Lam Hong (梅汝南堂), for instance, continue to acknowledge their strong historic ties due to frequent intermarriages between the two clans. Interviews with stakeholders from both associations shared that the couplets (circa 咸豐三年 1853) still kept with Sing Chow Chiu Kwok Thong Cho Kah Koon was a gift from the Boey family who had marital ties with the Cao clan.



These 2 couplets were presented to congratulate Cho Kah Koon's elevated status (曹府大公司榮陞之慶). Although the date "咸豐三年 (1853)" can no longer be seen, this was reported by previous scholars, see Wu (1975) as well as Dean and Hue (2017).

嘉坡振大業宏開帝書兩句揚 囉咀建鴻圖肇啓御題四字美 (Left)

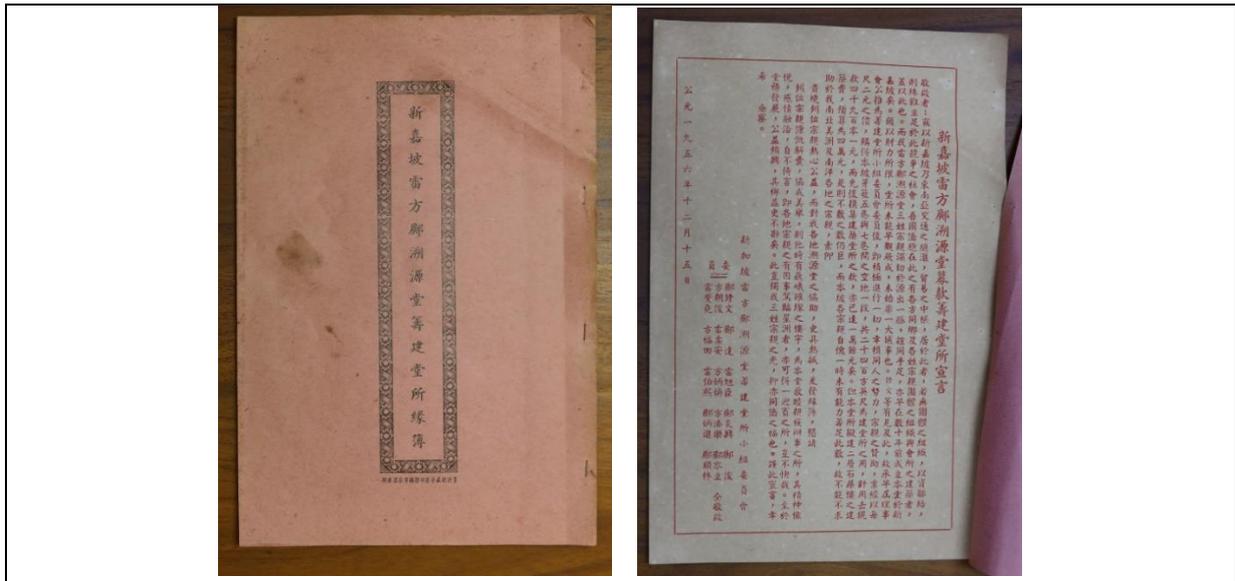
大地鍾靈肇啟文明聯棟彩 華堂靄瑞宏開富有接雲光 (Right)

The clan shared that the couplet on the left was a gift from the Boey family/clan who had marital ties with the Cao clan. These two kinship-based clans were founded by clansmen from Taishan, Guangdong (广东台山).

Photos taken on 15 December 2019 by Lynn Wong

6.4 Institutionalisation of transnational extended kinship ties

The transnational ties of kinship clan associations are historically strong. In the past, it was common for clansmen to seek help from local clans when they travel (e.g., free lodging). Clans may also provide or receive assistance to affiliated associations abroad. For instance when Soo Guan Tong (溯源堂) was raising funds for their first premise (also their current premise since 1960), clansmen locally and abroad responded. Conversely, clans in Singapore such as Boey Ni Lam Hong (梅汝南堂) and Kau Luen Tong Sze-To Clan Guild (司徒氏教伦堂) have also donated to the building of schools in their ancestral hometown.



The booklet to raise funds for the purchase of Soo Guan Tong (溯源堂)'s clan premise is dated 15 December 1956. Various incentives were listed for different sums of donations made (e.g., different sizes of portrait photos hung on the wall in the association premise).

Photos taken on 18 March 2020 by Lynn Wong



A magazine published by the World Quans Federation in 2011 (left). The only Singaporean mentioned in the magazine is Lau Kwan Cheong Chew Ku Seng Wui Kun's honorary chairperson Mr Guan Ying Cai (永远名誉会长关英才). His name appeared first on the World Quans Federation name list as director (总长). He was also credited to have spearheaded and financially supported the construction of a clan temple building in San Francisco. (right)

The occasional bilateral visits and exchanges have now been generally replaced by large-scale institutionalised interactions through World Clan Conventions and World Clan Associations. These international exchanges have helped support the association's activities through funding and participation.

Below is a list of World Clan Conventions participated by the 11 kinship-based clan associations researched in this project.

Clan association	Participated World Clan Convention
星洲谯国堂曹家馆 Sing Chow Chiu Kwok Thong Cho Kah Koon	NA
新加坡四邑陈氏会馆 Chan Si Wui Kun Singapore	世界舜邑宗亲联谊会国际大会 International Shun Clan Association Convention
新加坡台山黄家馆 Association of the Wong Clan of Toishan	NA
潮州江夏堂 Teo Chew Kang Hay T'ng	世界黄氏宗亲总会恳亲大会 World Hwang Family Congress Convention
司徒氏教伦堂 Kau Luen Tong Sze-To Clan Guild	世界薛司徒凤伦恳亲大会 World Seet . Szeto Fong Lun Convention
刘关张赵古城会馆 Lau Kwan Cheong Chew Ku Seng Wui Kun	世界龍岡親義總會恳亲大会 Lung Kong World Federation Convention
潮州西河公会 Teochew Sai Ho Association	世界林氏宗亲恳亲大会 World Lin Association Convention
溯源堂 Soo Guan Tong	NA
梅汝南堂 Boey Ni Lam Hong	世界梅氏宗亲总会恳亲大会 World Mei Clan Association Convention
琼崖黄氏公会 Heng Jai Wong Clan Association	世界黄氏宗亲总会恳亲大会 World Hwang Family Congress Convention
譚氏宗社 Tham Si Tsung She	世界譚氏宗亲 World Tham Clan Convention

7) Challenges and opportunities for the transmission of intangible cultural heritage

Intangible cultural heritage in clan associations continue to be mainly transmitted through informal oral instructions and observations. Knowledge about detailed ritual sequences, the types and placement of offerings, as well as social practices to observe during events such as the ancestral veneration ceremony are often passed down from one generation to the next by word of mouth. This makes the rituals highly malleable and subjected to changes in personnel in the associations.

Through our conversations with stakeholders at different clans, we learnt that rituals and rites in the early days often relied heavily on key individuals to be carried out. However, with their passing, the younger generation in the associations had to create them based on their memories. Due to the informal nature of the transmission, knowledge of ritual practices, oral expressions of scripture texts, and significance of offerings are often lost.

On the bright side, we observed that many of the associations have started to document their intangible cultural heritage more formally using various mediums. Below we share our observations of good practices, challenges, as well as provide recommendations for better transmission of intangible cultural heritage.

7.1 Creating a standardised procedure for rituals

Many of the kinship-based clan associations we observed have in a place a standardised procedure to ensure that the proper rituals are carried out and passed on to future generations. These procedures are either recorded on paper and kept in the secretary office (e.g., Teochew Sai Ho Association and Lau Kwan Cheong Chew Ku Seng Wui Kun), printed on vinyl stickers and pasted near the ancestral altar (e.g., Heng Jai Wong Clan Association), or jotted in notebooks held by key members in the association (e.g., Chen Si Wui Kun). During the ancestral veneration rituals, an individual would read out the ritual sequence aloud and the other members would follow.

Most associations still prefer to use the dialect of the clan during such ceremonies as this is the vernacular language of their ancestors and helps create a sense of closeness between clan members with their ancestors. Although many do note that this would be challenging for the younger generation who are not fluent in the dialect, some from the younger generation saw it as an opportunity to learn and use their vernacular language to be part of this continued tradition and legacy.

A related initiative that sprung up from our interview with stakeholders is the sound recording project by Association of the Wong Clan of Toishan (新加坡台山黄家馆). Traditionally, the ritual sequence and scriptures (祭祖文) of the clan were recited in the Toishan dialect. However, such knowledge and the ability to speak this dialect is retained by very few aged committee members. Hence, the association took the initiative to professionally record the voice of key personnel to ensure that this practice is documented and passed on to future generations.

major expansion and renovations works for the clan premise at No.285 River Valley Road was completed. One of the key changes was the installation of a new altar and the invitation of their founding ancestor Bigan and ancestral aunt Mazu who are symbolically represented by two new effigies. As a result, practices of ancestral veneration and deity worship were shifted to the clan premises. This drastically changed the ritual sequences, offerings, and practices. Despite this change, the memories of past practices are very much well-documented and kept alive through the video recordings of committee members. Such recordings are occasionally shared on their Facebook page which are extremely helpful for the younger generation and future researchers to understand how rituals are carried out in the past and present.

One challenge however is the lack of formal procedures and platforms to systematically document and store information about rituals and activities. Most of the media clips and voice recordings are often personal initiatives taken up by clan members. While some may be shared on social media (e.g., Facebook of the clan or clan member's individual account), circulated through informal channels (e.g., Whatsapp and WeChat groups) or stored in the association's computer, most of the media files tend to remain in the personal devices of clan members.

7.4 Creating opportunities for youth participation

Associations can consider organising activities that highlight aspects of their culture in ways that have a higher appeal to the younger generation. This may involve adding cultural education components to existing activities or creating new ones that encourage youth participation.

Heng Jai Wong Clan Association (琼崖黄氏公会), for instance, organises a 2.5 hour programme which combines its annual bursary award ceremony with cultural talks, ancestral veneration ceremony as well as lunch. The ceremony would begin in the main hall with a quick history of the clan ancestors and the importance of ancestral veneration. Next, the students would gather in the ancestral hall and participate in the ancestral veneration rituals. They will then reconvene in the main hall for a cultural talk that covers a different theme every year. Thus far, they have covered themes such as the eight virtues (filial piety 孝, familial love 悌, loyalty 忠, trust 信, propriety 礼, righteousness 义, incorruptible 廉 and sense of shame 耻) and generation names. After a quiz segment where students get to win prizes with symbolic meanings (see photo below), they would proceed with the bursary award ceremony. Worth mentioning is that when a student collects his/her award, the screen would display details such as the name of the student, school, level of education as well as the name of his/her great grandfather, grandfather, and father/mother to show the lineage. An unspoken practice is also for the student to express his/her thanks for receiving the bursary. After a round of photo taking, the ceremony comes to an end with lunch.



A ruler with the words “戒尺” and details about the Huang surname was given out as prizes during the quiz segment after the cultural talk at Heng Jai Wong Clan Association. It is a symbolic reminder of ethics and morals one should uphold.

Photo taken on 29 November 2021 by Lynn Wong

E	Conclusion and Future Directions
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Whilst most Singaporean Chinese today know which dialect group they belong to, many are not able to pin-point the ancestral hometown their forefathers came from. This poses a challenge for many of the existing locality-based clan associations, whose membership is bound by the locality of one's ancestral village.

On the other hand, the family name is a very integral part of one's personal identity as well as kinship ties. We hope that this research provides insights into some of Singapore's over-100-year-old kinship-based clan associations and inspires Singaporeans to better appreciate the rich history that comes with their name.

Given the long histories of these clan associations, many have witnessed Singapore through different eras: the colonial period, the Japanese Occupation, merger and separation with Malaysia, the independence of Singapore and up till what it is today. Their histories are very much intertwined with that of Singapore's and enriches our social narratives about local heritage as well as the values imbued which shape our Singaporean Chinese identity.

For instance, a common oral account shared by the older local Chinese community about the colonial era is the story of Cho Ah Chee (曹亞珠/志). He was the humble carpenter who accompanied Sir Stamford Raffles onboard the *Indiana* to Singapore. He volunteered to scout the land and was credited to have raised the Union Jack on Bukit Larangan (i.e., known as Fort Canning today) to signal that it was safe for Raffles to land. To thank his service, Cho Ah Chee was said to be given two plots of land, on which he founded the first family name-based clan association (Sing Chow Chiu Kwok Thong Cho Kah Koon 星洲譙國堂曹家館; 1819) and the first locality-based clan association (Ning Yeung Wui Kun 宁阳会馆; 1822) in Singapore. While this story is not written in the colonial records, it is one that provides an alternative narrative on how other figures (besides Sir Stamford Raffles) contributed to the founding of modern Singapore. Regardless, one of the key lessons that can be drawn from this is how our forefathers were selfless in giving back to the community – a value which would remain relevant for current and future generations.



*Cho Ah Chee's tomb at Kwong Wai Siew Peck San Theng Pavilion 3 No. 1 built in 1831
曹公讳志之墓 | 广惠肇碧山亭第三亭 坡字山 1 号 | 道光十一年辛卯仲春 (left)*

Photo: 星洲譙國堂曹家館 165 週年紀念特刊 (1984)

Reference: Kwong Wai Siew Peck San Theng Burial Records

After exhumation, the remains in Cho Ah Chee's tomb are placed in the Kwong Wai Siew Peck San Theng Columbarium niche 32-5019 (right)

Photo taken on 20 January 2020 by Lynn Wong

Location: Kwong Wai Siew Peck San Theng Columbarium

Another story worth telling is that of Singapore war hero Boey Khye Hong (梅啟康). At a young age, he came to Singapore with his father Boey Bak Fook (梅百福) who started Boey Ni Lam Hong (梅汝南堂) in 1901 to look after clansmen with the surname Boey. He took English classes in the morning at St John's School (圣约翰书院) and had Chinese private tuition in the afternoon in an area north of the Singapore River (小坡). He grew up to be a charismatic community leader, helming director positions at associations such as the Boey clan and the Kwong Wai Shiu Free Hospital (广惠肇方便留医院). When the second Sino-Japanese war broke out in 1937, he mobilised the Cantonese community in Singapore and even personally performed Cantonese opera as an amateur to raise funds. On the day when Singapore fell to Japan (15th February 1942), he was still actively helping those in need at the Kwong Wai Shiu Free Hospital. The Japanese captured, interrogated, and tortured him to leak the names of his anti-Japanese comrades. Not giving in to their demands, he died of injuries and his body was not to be found. As a mark of respect for his loyalty and bravery, the clan addresses Boey Khye Hong as a martyr (烈士) and this is also inscribed on the clan ancestral tablet dedicated to him.



The clansmen address Boey Khye Hong (梅啟康) as a martyr (烈士) as he was sacrificed during the Japanese Occupation. He is the 18th generation in the Boey genealogy.

Photo taken on 24 December 2019 by Lynn Wong

Location: Boey Ni Lam Hong inner ancestral hall

Such personal histories and intangible cultural heritage practices of diasporic Chinese migrant groups in Singapore are well-preserved within these over-100-year-old kinship-based clan associations. Ancestral veneration which remains a key element in these associations inculcate traditional Chinese moral values (e.g., filial piety) that are core to our social fabric. The richness and diversity of the clans that still exist in Singapore provide opportunities not only for Singaporean Chinese in search of their roots but also Singaporeans in general in understanding our Singapore migrant heritage.

As Singapore becomes even more global and cosmopolitan, these century old kinship-based clan associations possessing vast transnational networks of extended kinship ties are important cultural and social nodes that can be tapped on. With clans participating and even hosting gatherings at an international level, it strengthens informal ties and helps put Singapore on the world map. An example is the 10th World Seet.Szeto Fong Lun Convention (世界薛司徒凤伦恳亲大会) hosted by Kau Luen Tong Sze-To Clan Guild (司徒氏教伦堂) in Singapore in 2017. It was a 3-day programme with over 100 delegates from around the world including San Francisco, Chicago, Los Angeles, China, Hong Kong, and Macau. On the first

day, a warm reception was held for delegates at a restaurant. On the second day, a grand mass ancestral veneration ceremony with lion dance performances was conducted before the clan ancestral hall and delegates were treated to a sumptuous spread of local cuisines including satay, mee siam, and curry while local clan members engaged them in deep conversations. On the third day, a formal convention meeting attended by high-level representatives was held in the ballroom of Ramada Hotel followed by a grand banquet. The convention was rated highly by its delegates, with many citing a well-curated programme that allowed delegates to experience Singapore's rich heritage. A commemorative video documenting the clan's history, highlights at the world convention as well as interviews with key representatives of the delegation was also specially produced by the clan.



There are many more gems to uncover.

In this 1.5-year project (maximum duration specified by this grant), we had the privilege to work with 11 out of 24 over-100-year-old kinship-based clan associations that still exist in Singapore (see Annex A). We however regret that we were unable to document many intangible cultural heritage events due to the Covid-19 pandemic which saw clan events cancelled or scaled-down with restrictions on the number of attendees (see Annex C). We hope to continue following these 11 kinship-based clan associations for a longitudinal study on how their intangible cultural heritage is impacted by the pandemic, the strategies they develop in response, and provide insights into crisis management and safeguarding our local heritage.

Another area which deserves attention is the urgent need to raise awareness and build capacity amongst stakeholders in clan associations in general on how to better preserve both their tangible and intangible assets. As discussed in the section "Challenges and opportunities for the transmission of intangible cultural heritage", clan associations possess a wealth of knowledge but they are prone to being lost or changed. Digitisation as well as systematic documentation work is needed to ensure that they can be enjoyed by future generations of Singaporeans (see Annex B).

With rapid urban development as well as an aging population in Singapore, clan archival resources, oral histories and participant-observation of current practices are key resources to understand urban change, its impact on communal ties, and provide insights into strategies / policies we can develop for successful aging and sustainable living in Singapore. In the section "Transformation of intangible cultural heritage over time", we briefly discussed the impact of urbanisation via exhumation of graves and relocation of clans on intangible cultural heritage practices and social ties based on interviews with the associations we researched. The other kinship-based clan associations not covered in this project are also future partners we would like to work with to provide a more comprehensive view of the "culture"scape in Singapore.

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G	Annex A: List of kinship-based clan associations with over 100 years of history
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Over-100-year old kinship-based clan associations in Singapore (Mainly based on information from Singapore Federation of Chinese Clan Associations 2005 publication and website accessed in 2019):

	Year	Site	Address	Still at original premises	National monument	Owned cemetery	No. of Members* 7
1.	1819	星洲譙国堂曹家馆 Sing Chow Chiu Kwok Thong Cho Kah Koon	107B Joo Chiat Road Singapore 427400	No. Forced to vacate 1 Lavender Street on January 6, 1974 for the widening of Lavendar Street and Kallang Road.	No.	No.	23
2.	1848	新加坡四邑陈氏会馆 Chan Si Wui Kun Singapore	31B, Mosque Street, Singapore 059509	No. Initially at Upper Hokkien Street.	No.	No.	177
3.	1854	新加坡台山黄家馆 Association of the Wong Clan of Toishan	No. 14 Jiak Chuan Road Singapore 089266	No. Initially at Upper Chin Chew Street	No.	No.	130
4.	1857	林氏大宗祠九龙堂家族自治会 (前身是福建九龙堂公司) Lim See Tai Chong Soo Kiu Leong Tong Family Self-Management Association (formerly Hokkien Kiu Leong Tong Kongsì)	239 – 241 Cantonment Road Singapore 089769	Yes. The Lim clan ancestral hall was designed and built by pioneer Lim Loh. The building was completed in 1929.	No.	Yes. Long Ji Shan Cemetery situated in Bukit Merah which was already in existence in 1890. After the cemetery was acquired by the government in 1967, remains were moved to Chua Chu Kang government cemetery (named Kiu Leng Shan Cemetery)	1100

⁷ * Membership strength based on statistics provided by the Singapore Federation of Chinese Clan Associations in their 2005 publication

^ Membership strength based on statistics provided by the Singapore Federation of Chinese Clan Associations on their online portal www.sfcca.sg retrieved in 2019

5.	1865	凤廓汾阳公会 Feng Guo Fen Yang Association	21 Lorong 26 Geylang Singapore 398491	No. Initially located at Hill Street.	No.	No.	231
6.	1866	福建济阳蔡氏 宗祠 Sehnh Chua Burial Ground	12 - A 1st Floor Bukit Pasoh Singapore 089826	No.	No.	Yes. In 1866, the Chua ancestors purchased a plot of land from the colonial government for the burial of Chua clan members, called Sehnh Chua Mausoleum. The land was acquired by the government in 1970s, and affected tombs were relocated to the Chua Cemetery within Choa Chu Kang Cemetery.	100 [^]
7.	1867	潮州江夏堂 Teo Chew Kang Hay T'ng	27 Lorong 24 Geylang Singapore 398630	No. Originally an ancestral temple beside Tai Shan Ting. Temple site was acquired for redevelopment in 1967.	No.	No.	176
8.	1873	刘关张赵古城 会馆 Lau Kwan Cheong Chew Ku Seng Wui Kun	24 Lorong 24A Geylang Singapore 398548	No. Originally in No. 130 Telok Ayer Street since 1866 up till the 1990s.	No.	No.	152
9.	1874	广惠肇李氏书 室 Kwong Wai Siew Li Si She Shut	25 Ann Siang Road, Singapore 069705	No. Originally at No. 26 Upper Chin Chew Street.	No.	No.	84
10.	1875	新加坡开闽王 氏总会 Singapore Hokkien Ong Clansmen General Association	8 Lorong 27A Geylang #03-07 Guilin Building Singapore 388106	No. Ancestral temple was originally at No. 32 Chin Chew Street since 1875 until it was forced to vacate the 119-year-old historic building in 1986 for	No.	Yes. Sey Ong Shan cemetery was situated at Kheam Hock Road in Bukit Timah since 1872. Part of the cemetery was acquired by the government in 1919, and eventually the rest from 1982 to 1990.	350

				urban redevelopment			
11.	1876	保赤宫陈氏大宗祠 Po Chiak Keng Tan Si Chong Su	15 Magazine Rd, Singapore 059568	Yes.	Yes, in 1975	No.	160
12.	1880	潮州西河公会 Teochew Sai Ho Association	285 River Valley Road #01-01/02 Singapore 238326	No. Office was initially on the 2 nd floor of No. 40 Omar Road	No.	No.	170
13.	1880	新加坡雷方郎溯源堂 Looi Fong Kwong Soo Guan Tong	30 Sims Way, Singapore 388838	Yes. This is their first permanent clan premise bought in 1960	No.	No.	68 [^]
14.	1887	符氏社 (祖祠) Foo Clan Association	52 Lorong 24A Geylang Singapore 398576	No. Originally at No. 52 Middle Road since 1887 and forced to vacate the 108 year-old historic building in 1995 for urban redevelopment.	No.	No.	642
15.	1890	新加坡潮州 (陇西) 李氏公会 Singapore Teo Chew Lee Clan Association	39 Tessensohn Road Singapore 217659	No. Ancestral temple was originally in Tai Shan Ting cemetery at Kranji Road in 1890 until the land was acquired by the government in 1981.	No.	No.	298
16.	1900	新加坡韩氏祠 Singapore Han Clan Association	23 Tessensohn Road Singapore 217653	No. It started out by renting an attap house at the second mile, Thomson Road. Purchased a two-storey building at No. 21 Holloway Lane as its permanent home in 1925,	No.	No.	310

				which was later acquired under the urban redevelopment plan in 1975.			
17.	1901	梅汝南堂 Boey Ni Lam Hong	25B Lorong 12 Geylang Singapore 399003	No. Originally at No, 29 and 30 Upper Nankin Street. Forced to relocate in 1954 because of urban redevelopment.	No.	No.	503
18.	1903	龙氏公会 Long Tee Kong Whee	23 Purvis Street #02-01 Singapore 188600	No. Originally at Cashin Street.	No.	No.	180
19.	1907	新加坡李氏总会 Singapore Lee Clan General Association	363C Jalan Besar Singapore 208994	No. Begin with an office No. 98 Chin Swee Road	No.	No.	614
20.	1908	新加坡汪氏总会 (前平阳汪氏公会) Ang Association Singapore	37-A Cuff Road Singapore 209747	?	No.	?	70 [^]
21.	1910	琼崖黄氏公会 Heng Jai Wong Clan Association	30 Geylang Lorong 27, City Raya Centre, #08-01 Singapore 388164	No.	No.	No.	98 [^]
22.	1911 前	司徒氏教伦堂 Kau Luen Tong Sze-To Clan Guild	76-C Horne Road, Singapore 209077	No. Originally on No. 1 Chin Lai St	No.	No.	?
23	1911 前	新加坡广东黄氏宗亲会 (前黄大本堂) Singapore Cantonese Wong Clan Association	31A Lorong 11 Geylang Singapore 388723	No.	No.	No.	196
24	1919	谭氏宗社 Tham Si Tsung She	68 Club Street Singapore 069442	Yes, first permanent location since 1922.	No.	No.	83 [^]

H	Annex B: Selection of tangible cultural heritage assets
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The following is a non-exhaustive list of tangible cultural heritage assets belonging to the 11 kinship-based clan associations we researched in this project.

1) Sing Chow Chiu Kwok Thong Cho Kah Koon (星洲譙國堂曹家館)

Tangible cultural heritage asset	Type of asset
星洲譙國堂曹家館	Plaque
Official opening of Sing Chow Chiu Kwok Thong Cho Kah Koon Office (1984)	Stone stele
嘉坡振大業宏開帝書兩句揚 囉咀建鴻圖肇啓御題四字美	Wooden couplet
大地鍾靈肇啟文明聯棟彩 華堂靄瑞宏開富有接雲光	Wooden couplet
敦睦宗誼 (1984)	Plaque
榮宗耀祖	Plaque
譙國堂 曹氏歷代祖先總神位	Ancestral Tablet
建館先賢 皇清顯宗 二十世翁 字 符義 諱 亞珠 府君神主	Ancestral Tablet
建館先賢 皇清顯宗 二十世 (翁字 符成 諱才富府君)(妣番氏安人) 神主	Ancestral Tablet
建館先賢 星洲譙國堂曹家館歷代大德先賢總敬座	Ancestral Tablet
曹家館	Seal
星洲譙國堂曹家館 165 週年紀念特刊 (1984)	Book
星洲譙國堂曹家館慶祝成立 200 週年特刊 (2019)	Book

2) Chan Si Wui Kun Singapore (新加坡四邑陳氏會館)

Tangible cultural heritage asset	Type of asset
节日祭拜仪式宴会预备会馆锁匙记录手册	Book
一九五〇 陳氏會館館底底總部	Book
星洲陳氏會館進支總記一九五四癸巳	Book
1996 年特刊草稿	File (Pink)
Miscellaneous Letters	File (Yellow)
Untitled 一九五八年	Book
甲乙種陳氏會館館底年捐科甲總部	Book
陳氏會館館底年捐總部其一：三七年立	Book
陳氏會館館底年捐總部其二：三七年立	Book
其三四邑陳氏會館館底年捐香油報效總記	Book
陳氏會館收支日清部民國三八年元月立	Book
陳氏會館收支日清部民國三七年元月立	Book
陳氏會館收支草流部昭和十七年立	Book
陳氏會館議案部民國三二年昭和十八年	Book
陳氏會館會員月捐科甲總部其壹一九五三壬辰年	Book
陳氏會館會員月捐科甲總部其貳一九五一幸卯年	Book
陳氏會館會員月捐科甲總部其一：一九五一幸卯年	Book

陳氏會館會員月捐科甲總部其貳一九五三壬辰年	Book
陳氏會館會員月捐科甲總部其參一九五四年	Book
陳氏會館會員月捐科甲總部其肆民國三十八年	Book
陳氏會館會員月結分類部民國三十四年四月立	Book
陳氏會館會員月結分類部民國三十五年十一月立	Book
陳氏會館會員月結分類部民國三十七年元立	Book
陳氏會館會員月捐科甲總部其一民國三十八年	Book
陈氏会馆月捐帛金部三七年	Book
清理碧山亭陳氏會館總墳文件及萬禮政府骨灰安置 B.210 文件	File
陈氏会馆碧山亭第三亭总坟墓碑名表	Folder
陳氏會館會員坐夜送殯簽到部民國三五年英 1946 年	Book
陳氏會館資產總部民國三十八年	Book
陳氏會館產業部	Book
陳氏會館一九五一辛卯年進支分類部	Book
陳氏會館進支分類部三十九年	Book
1950 年陳氏會館進支數日清部三九年	Book
星加坡陳氏會館壹百一十二週年紀念特刊	Book
民國三四年拾日編：陳氏會館同人表存底	Book
陳氏會館會員月捐科甲總部其壹一九五三壬辰年	Book
三八年元月一日（四邑）陳氏會館執監會議議案部	Book
星加坡陳氏會館章程	Book
陳氏會館互助會一九八三年六月份收支表	Document
新加坡四邑陈氏会馆章程 2003 年 1 月 16 日	Book
星加坡陳氏會館互助會章程/會員證 1974 年 1962 年	Book
星洲陳氏會館館證簿	Book
星洲陳氏會館館證規章部	Card
星加坡陳氏會館票根 中華民國十八年九月二四	Receipt
四邑陳氏會館館底年捐香油部其二	Book
新加坡四邑陈氏会馆	Banner
陳氏會館。新恩開台：新加坡四邑陳氏會館敬贈	Flag
Flag of Cham Si Wui Kum 1988 年四邑陈氏会馆庆祝一百四十周年纪念盛典红色长形布在内	Banner
四邑陈氏会馆二零零六至二零零七年度职员表	Board
2018 年春祭乐捐	Document
Colored checkered album	Photos
四邑陈氏会馆 Chan Si Wui Kun No.31B Mosque Steet Singapore 照片	Photos
新加坡四邑陈氏会馆旅游中国广州，江门，恩平，开平，台山和香港十日游 阳历 1996 年 11 月 17-26 日	Photos
Flowered album	Photos
Plaques on Wall	Plaques
Certificate of Registration 21st day of February 1962	Certificate
Certificate of Registration 31 May 1983	Certificate
Certificate of Registration September, 22, 1961	Certificate
四邑陳氏會館建築碧山亭陳氏第三總墳捐助基金芳名錄一九六六年七月吉日	Plaques
一九八二年十一月十日陳氏會館清理碧山亭第三亭與第九亭四大總墳基金芳名錄	Plaques

Kwong Wai Shiu Hospital 表扬捐助奖状 一九七九年十二月二日	Certificate
四邑陈氏会馆参加国庆委员会一九六七年八月九日	Certificate
夜兰勿门牌三百十五号公元一九三六年七月一日购 exterior	Photos

3) Association of the Wong Clan of Toishan (新加坡台山黄家馆)

Tangible cultural heritage asset	Type of asset
台山黄家馆 Singapore Association of the Wong Clan of Toishan	Plaque
始祖雲公遺像	Painting
台山黄家馆大總簿 1914 年起至 1917	Book
台山黄家馆進支部 結冊	Book
江夏堂 民國元年 英 1912 年 利心末” 壬子十月 廿九日立 日清簿	Book
Untitled 光緒六年	Book
A 台山黄家馆基本館員名冊 (由一九六 0 年重新登記起)	Book
B 台山黄家馆基本館員名冊 (現用本)	Book
5 台山黄家馆大會議案部 1934 年三月至 1988 年四月	Book
7 台山黄家馆大會議案部 1988 年四月至 2005 年三月	Book
7 台山黄家馆董事会议记录部 由一九九一年起	Book
台山黄家馆進支部 财务记录簿 至 2000 十二月	Book
台山黄家馆進支数部 由 1993 年一月一日起至	Book
台山黄家馆大总部 1991 年起至 1995 止	Book
台山黄家馆基本館員年捐簿由 1986 年起	Book
星洲台山黄家馆藏书	Seal
新嘉坡台山黄家馆互助部	Seal
宁阳黄家馆书柬	Seal
新嘉坡台山黄家馆章程證書	Book

4) Teo Chew Kang Hay T'ng (潮州江夏堂)

Tangible cultural heritage asset	Type of asset
潮州江夏堂	Badge
潮州江夏堂救市五周年纪念特刊公历一九六二年	Book
1990 年堂员记录部	Book
1990 潮州江夏堂堂员月捐簿	Book
Proposed Development at No.15 Lorong 35 Geylang: Pre-condition photographic survey	Book
新加坡潮州江夏堂庆祝一百四十周年纪念暨春祭亚洲宗亲联欢大会纪念特刊	Book
黄氏宗亲总会第十届第二次恳亲大会	Album
潮州江夏堂	Envelop with stamp
潮州江夏堂春祭典礼暨颁发第 42 届堂会员子女奖学金	Album
黄氏熾昌成立 52 周年纪念特刊	Book
黄氏熾昌 2009 2010 团拜	Photo album
黄氏熾昌 60 周年 (照片)	Photo Album

黃氏熾昌聯誼社慶祝六十周年紀念祭祖聯歡午宴	Photo Album
新加坡潮州江夏堂成立 140 周年全體海內外宗親合影留念 2007	Photo
潮州江夏堂祭祖	Photo
潮州江夏堂一九六一年度全體董事合影留念十二月十七日	Photo
潮州江夏堂三十八年名譽董事暨董事合影留念一九六一年度全體董事合影	Photo
潮州江夏堂喬遷新址全體職員攝影留念 公元 1969 年	Photo
潮州江夏堂四十年度全體堂員舉行春祭典禮合影 四十年四月	Photo
大馬黃總第七屆長年會員名大會 31.7.1988	Photo
董事合影 1995 年 3 月 14 日/1791 年/1982 年/1988 年/1991 年/1987 年/1985 年/1989 年/1986 年/1989 年/1990 年/2001 年/38 年度/1980 年/38 年度/1980 年	Photo
潮州江夏堂獎學金獲獎學生及董事合影 1991 四月 29 日/2005 年四月 23 日/2004 年五月日/1998 年四月 11 日/1995 年四月 14 日/1988 年四月 30 日/1986 年四月 23 日/1992 年四月 17 日/1975 年/1981 年	Photo
潮州江夏堂四十一年度互助部音樂部舉行春祭典禮合影	Framed photo
總墳	Framed photo
新加坡潮州江夏堂江夏別墅熾昌聯誼社歡迎泰皇御封華宗大尊長晉公上座蒞星弘法	Framed photo
潮州江夏堂四十年度全體堂員舉行春祭典禮合影四十年四月三十日	Framed photo
民國二十五年三月十五日潮州江夏堂同人祭掃	Framed photo
潮州江夏堂喬遷新址全體職員公元一九六九年	Framed photo
潮州江夏堂四十一年度全體堂員舉行春祭典禮合影四月九日	Framed photo
潮州江夏堂同人祭掃民國三十六年三月十五日	Framed photo
馬來西亞獎狀	Certificate
聘請書 一九八七年四月二十二日	Certificate
潮州江西堂購置堂所特捐宗親芳名錄 公元一九八三年十二月二十六日	Plaque
潮州江夏堂新堂所落成宗親樂捐芳名錄 公元二 00 三年三月十七日	Plaque
潮州江夏堂修理堂所樂捐宗親芳名錄 公元一九九四年三月一日	Plaque
潮州江夏堂二 00 四年十月十日新所落成簽名	Plaque
潮州江夏堂慶祝 140 周年紀念 1.5.07 嘉賓簽名錄	Plaque
《叻 x 江夏世家》	Seal

5) *Kau Luen Tong Sze-To Clan Guild (司徒氏教倫堂)*

Tangible cultural heritage asset	Type of asset
教倫堂	Plaque
司徒氏教倫堂慶賀暨歡送聯歡會	Photo
司徒氏宗親聯絡貯蓄互助會成立紀念 民國三十七年三月一日	Photo
慶祝宗親互助會廿週年紀念慶典 1/3/68	Photo
1970 年本堂會職員就職典禮 攝於 24/1/70	Photo
祝賀九位宗長榮任本堂名譽堂長暨一九六二年度職員就職典禮	Photo
司徒氏教倫堂慶賀暨歡送聯歡會 攝于漢律新堂址公元一九五八年六月廿二日	Photo
榮譽學位宗親玉照	Photo

廣東開平 司徒氏教倫中學校董會 聘書	Certificate
Black and white photo album (group photo as cover)	Photo album
Black and white photo album (scenery cover)	Photo album
Black and white photo album (ship cover)	Photo album
告會員書 事关：本會擬重修乞納街會產	Book
司徒氏教倫堂與宗親互助會歷史 The history of the Kau Luen Tong Sze-To Clan Guild and the Sze-To Clan Mutual Help Association	Book
司徒氏宗親互助會 會員證與章程 本章程在一九八一年修改施行 Rules and Membership Card of Sze-To Clan Mutual Help Association	Book
星加坡 司徒氏宗親聯絡貯蓄互助會 會員證	Book
Chronology of status of construction works to renovation at 4th Storey 76-C Horne Road	Book
Sze-To Clan Mutual Help Association Singapore Re-Furbishment of 85 Club Street Loan Receipt	Certificate
星洲司徒氏宗親聯合貯蓄互助會 會員芳名冊 中華民國卅七年三月一日	Book
入堂志願書	Documents
司徒氏教倫堂 堂員入堂申請書	Documents
互助會 會員入會證書	Folder
Rules and Regulations of Sze-To Clan Mutual Help Association	Book
司徒氏宗親互助會 會員證 附章程	Book
教倫堂 民國二十九年各號柱頭總部 其壹	Book
教倫堂 各號柱頭總部 民國廿五年五月立	Book
教倫堂 民國二十九年各號柱頭總部 其貳 接民國廿九年 由三十年四月十日起	Book
教倫堂進支總部 壬申年立	Book
司徒氏宗親聯絡貯蓄互助會進支總部 卅七年二月	Book
教倫堂進支總部 民國二拾五年五月立	Book
民國三十年教倫堂進支總部	Book
三藩市鳳倫總公所 微信錄	Book
司徒教倫堂 會員 來月捐部 1/1/70 續 78 年止	Book
司徒氏宗親聯絡貯蓄互助會 微信錄 第一冊 1954-1956 年	Book
司徒教倫堂暨宗親互助會 微信錄 第二冊 1957-1964 年	Book
司徒教倫堂暨宗親互助會 征信錄 第三冊 1966-1970 年	Book
職員通訊 會員住址	Notebook
司徒宗親互助會 總墳號碼	Book
司徒氏教倫堂 族史資料 第一冊	Documents
教倫堂由 1964 年開始 春祭每年招待學子	Book
吊夜簽到	Book
教倫通訊 (一至十期合訂本) 香港司徒氏宗親會出版	Book
1948 年入會基金	Book
海外來往函件	Folder
Untitled (Contractor)	Folder
司徒宗親互助會 會員逝世存摺	Documents
新加坡司徒氏教倫堂暨宗親互助會 一九八七年度 征信錄 會務與財政報告	Book
新加坡司徒氏教倫堂暨宗親互助會 一九八八年度 微信錄 會務與財政報告	Book
新加坡司徒氏教倫堂暨宗親互助會 一九八九年度 微信錄 會務與財政報告	Book
新加坡司徒氏教倫堂暨宗親互助會 一九九〇年度 征信錄 會務與財政報告	Book

新加坡司徒氏教倫堂暨宗親互助會 一九九一年度 徵信錄 會務與財政報告	Book
新加坡司徒氏教倫堂暨宗親互助會 一九九三年度 徵信錄 會務與財政報告	Book
新加坡司徒氏教倫堂暨宗親互助會 一九九四年度 徵信錄 會務與財政報告	Book
社團注册官 来往文件 1981 - 1987	Folder
司徒氏教倫堂海外书信来往文件 1988 立 (1991)	Folder
Untitled (Mutual Benefit Organisations Act Revised Edition 1985)	Folder
教倫堂 堂员月捐年捐册	Book
司徒氏教倫堂 議業册 一九五八年六月立	Book
司徒氏教倫堂海外书信来往文件	Folder
司徒氏教倫堂 新聞剪存 1978 - 1982 - 1983 - 1984	Folder
神主部 + 早期会员各单	Folder
基金捐款名册	Book
司徒氏宗親互助會會員重新調查表 (1981)	Documents
司徒氏教倫堂 會員申請助學金表 1977 年	Folder
司徒氏教倫堂 中學助學金申請書 1986 - 1990	Folder
星洲司徒氏教倫堂 中學助學小組 贊助助學基金宗親暨領取助學金學子芳名册 公曆 1964 年立	Book
宗親互助會 現金月清册	Book
司徒氏宗親聯絡貯蓄互助會 月捐部 1954 年 - 62 年	Book
司徒氏宗親聯絡貯蓄互助會 會員名册	Book
教倫堂 堂员月捐年捐册 (with side taped)	Book
司徒氏教倫堂 會員名册 (blue)	Book
司徒氏教倫堂 議業册 一九六一年六月立	Book
司徒宗親互助會 議業册 1970 年六月接	Book
司徒宗親互助會 會議錄 1980 年四月立	Book
司徒氏宗祠聯合貯蓄互助會 議案錄	Book
教倫堂 神主名册 暨求久名譽堂長名表	Book
司徒氏宗祠互助會神主登記册 正座 中華民國卅七年三月立	Book
司徒氏宗祠互助會神主登記册 左座 中華民國卅七年三月立	Book
司徒氏宗祠互助會神主登記册 右座 中華民國卅七年三月立	Book
节庆簽名錄 教倫堂紀念册	Book
司徒氏教倫堂 會員名册 (with side taped)	Book

6) Lau Kwan Cheong Chew Ku Seng Wui Kun (刘关张赵古城会馆)

Tangible cultural heritage asset	Type of asset
《義》 行年八十九一氣何成	Plaque
搬遷樹榕第一總墳及建築第九亭內新總墳過程序述一九六九年歲次己酉臘月吉日	Plaque
星洲古城會館互助會成立典禮中華民國三十五年五月十二日	Photo
新嘉坡劉關張趙古城會館八十五週年紀念	Photo
新嘉坡劉關張趙古城會館七十六週年紀念民國三十八年十月三十日	Photo
新嘉坡劉關張趙古城會館歡迎世界龍岡親義總會訪問通往聯歡宴會於泰國酒樓一九六〇年十月十九日	Photo

新嘉坡劉關張趙古城會館歡迎世界龍岡親義總會訪問並進入聯歡授旗於泰國酒樓一九六〇年十月十九日	Photo
樹榕山第一總墳遷移新建總墳第九十六屆董事部建造	Photo
劉關張趙古城會館音樂部演奏	Photo
越南關氏宗親會自辦贈醫贈藥醫院之照片本會館曾捐贈醫藥基金	Photo
黑白照片 (large) (Estimated to date back to 1970s)	Photo Collection <black and White Photos>
星洲古城會館五十三周紀念中華民國十五年 xx 四月十五日	Photo
黑白照片 (small)	Photo Collection <black and White Photos>
劉關長趙古城會館慶祝國慶紀念暨關漢漢濤侯千秋寶誕 x 案婦女 xxxx 紀念遊藝會	Photo
古城會館註冊部 1957-1960	Book
Newspaper cutting 1963-1973 年	Book
珠江影視攝	Photo Collection <Black and White Photos>
劉關張趙古城會館第七十七週年紀念聯歡游藝大會本會不安音樂隊攝於新世界奧儒台	Photo (Black and White)
本会馆位置 Layout Map Telok Ayer Street	Document
黑白照片 (small)	Photo Collection <Black and White Photos>
AMK Colour Centre ABS Photo Centre 12 16:29-20:54	Album
古城会馆春祭祖联欢宴会 22/4/1990	Photo Album
Brown Envelop Black and White photos 《中華民國三十九年六月二十四日》	Photo Collection <black and White Photos>
劉關張趙古城會館亞直落亞逸街一百三十號捐款收據	Document
古城會館關帝案婦女部一九七二七三度第十七及十八屆全體委員會合影於 16.1.72	Photo
Cat album	Album
red book 第七十七屆以後職員表, 館員表 (至 1956 年)	Book
刘关张赵 1985 年收捐总册	Book
90 年代祭拜仪式	Scattered Photo
古城会馆 1990/1991 年 117/118 屆董事部職員就職 18/2/1990	Photo Album
Stack of Opera Actors Photo	Photo
1990 年台北龍岡總會到訪	Photo album
1990 年關帝誕	Photo album
庆祝劉关張赵古城会馆 1990 年 8 月 14 日关帝宝誕 34 周年紀念	Photo album
1990 年 8 月 4 日关帝宝旦相片	Photo album
Standard Photo Pte Ltd (three bunny) 《1990 年》	Photo album
Black and white photo of 12 ladies wearing traditional clothes posing with altar	Photo
White Envelope labelled 相片	Photo collection
全色胶片 box labelled 古城	Photo

關帝聖誕會第八十四首壬丁中平 (vertical strips of paper attached with silver clippers)	DOcument
互助會議案部	Book
互助部 1986	Book
會館部	Book
古城會館互助部總部 1990	Book
古城會館互助部總部 1988	Book
劉關張趙古城會館總部 1990	Book
1988 庆祝關誕文件	red folder
劉關張趙四海一家籌募擴展會所及文化活動基金正式收據	Book
劉關張趙古城會館尊儀部一九八五年九月立	Book
劉關張趙古城會館乙組互助部一九八五年元月立	Book
劉關張趙古城會館乙組互助部帛金制	Book
劉關張趙古城會館甲組月捐集年捐集分類簿一九八四年	Book
古城會館婦女部來往分類記賬簿一九八五年	Book
劉關張趙古城會館尊儀集 帛金進支一九八四年	Book
劉關張趙月捐集香油捐記錄簿一九八四年	Book
劉關張趙古城會館尊儀集 帛金進支一九八五年一九八四年	Book
劉關張趙月捐集年捐分類一九八五年	Book
劉關張趙月捐集香油捐記錄簿一九八五年	Book
劉關張趙月捐香油捐部一九八五年元月立	Book
劉關張趙古城會館尊儀集 帛金來往分類簿一九八五年一九八四年	Book
刘关张赵古城会馆百周年纪念特刊 (1973)	Book
White Envelope labelled 相片	Photo collection
全色胶片 box labelled 古城	Photo
關帝聖誕會第八十四首壬丁中平 (vertical strips of paper attached with silver clippers)	Document
互助會議案部	Book
互助部 1986	Book
會館部	Book
古城會館互助部總部 1990	Book
古城會館互助部總部 1988	Book
劉關張趙古城會館總部 1990	Book
1988 庆祝關誕文件	red folder
劉關張趙四海一家籌募擴展會所及文化活動基金正式收據	Book
劉關張趙古城會館尊儀部一九八五年九月立	Book
劉關張趙古城會館乙組互助部一九八五年元月立	Book
劉關張趙古城會館乙組互助部帛金制	Book
劉關張趙古城會館甲組月捐集年捐集分類簿一九八四年	Book
古城會館婦女部來往分類記賬簿一九八五年	Book
劉關張趙古城會館尊儀集 帛金進支一九八四年	Book
劉關張趙月捐集香油捐記錄簿一九八四年	Book
劉關張趙古城會館尊儀集 帛金進支一九八五年一九八四年	Book
劉關張趙月捐集年捐分類一九八五年	Book
劉關張趙月捐集香油捐記錄簿一九八五年	Book
劉關張趙月捐香油捐部一九八五年元月立	Book

劉關張趙古城會館尊儀集 帛金來往分類簿一九八五年一九八四年	Book
刘关张赵古城会馆百周年纪念特刊 (1973)	Book

7) Teochew Sai Ho Association (潮州西河公会)

Tangible cultural heritage asset	Type of asset
西河公司民国廿二年春 林森	Seal
西河公司光绪庚辰年元月十五日立吉議眾	Seal
新加坡潮州西河公会 Singapore Teochew SaiHo Association	Seal
潮州西河公会呵吗律门牌四十号担保 1959 年 12 月廿七日	Letter
祝文公元二零二零年歲次庚子三月廿二日	Document
新加坡西河公会颁发廿五届会员子孙奖学金留影一九九三年元月一日	Photo
潮州西河公会参拜天后祖姑仪式	Document
新加坡潮州西河公会特刊 1879-1999	Book
Photo of old altar, ancestral worship ritual (Old site)	Photo

8) Soo Guan Tong (溯源堂)

Tangible cultural heritage asset	Type of asset
新加坡溯源堂印章 (四枚)	Seal
雷方邗溯源堂筹建堂所缘簿	Book
香港溯源堂雷方邗宗亲会成立开幕暨第一届理监事就职典礼合照 中华民国四十七年十二月九日	Photo
广惠肇碧山亭公所暨学校联合三属社团欢迎总理驾临访问一九六七年五月二十八日	Photo
溯源堂	Black Banner
雷方邗溯源堂	Plaque (White)
台山雷方邗三姓来源谱图	Framed chart
台山雷方邗三姓班派世次对照表 筹建堂所捐款芳名 一九七零年八月一日立	Plaque
1980 年度理事暨奖 1979 励金得奖者合影	Photo
雷方邗溯源堂职员 1962 年 1959 年 1977 年 1991 年	Photo
雷方邗溯源堂会员香油表 (2011-2020 年)	Document

9) Boey Ni Lam Hong (梅汝南堂)

Tangible cultural heritage asset	Type of asset
端芬梅氏書室	Plaque
世代荣昌 恭贺端芬书室落成大厦	Plaque
汝南堂上梅氏历代宗亲神位	Ancestral tablet
龍鳳呈祥增福壽 梅花啟端旺丁財	Couplets
Ancestral altar	Furniture
碧山亭梅氏先人總坟 中華民國三十年三月三十日攝影	Photo
碧山亭梅氏先人總坟 中華民國三十年三月三十日攝影	Photo

碧山亭梅氏自建凉亭 中華民國三十年三月三十日攝影	Photo
本堂舉行第三次神主陞座董事暨觀禮同人合影	Photo
Photograph of clan representative 梅啟靈 receiving award from President Yusof bin Ishak	Photo
马来西亚奖状 (全民投票) (Dec 1963)	Certificate
筹募国家艺术学院及美术馆建筑基金 (1968)	Certificate
端芬梅氏班派 (1976)	Document
由一九零零年起開始記錄 過去現在未來 歷屆董事部職員人名總冊	Book
梅汝南堂 慶祝九十週年紀念 貴賓簽名錄 一九九〇年五月六日 庚午年四月十二日	Book
新厦进伙 神主开光 纪念册 梅汝南堂存	Book
梅汝南堂規章 Rules and Regulations of the "Ni Lam Hong" (Boey Ni Lam Hong)	Book
停丧規例 (1972)	Notice
梅汝南堂 1973 (Science Practical Note Book)	Book
職業調查 同人通訊錄 副本 5.11.1972	Book
Flower album (Black and white photos)	Album
星洲梅氏慈善互助部 圖書目錄	Book
梅氏宗親會組織章程	Book
Untitled (会员资料)	Folder
Albums of old photographs	Photo
梅汝南堂數簿	Book
梅氏慈善互助部 议案记录	Book
梅汝南堂進支總部 英 1949 年 民國卅八年八月份至	Book
梅氏慈善互助部數簿 民國四十一年壹月份至	Book
3 梅氏書室 記錄部	Book
2 梅氏書室 記錄部	Book
3A 梅氏書室 同人大會	Book
梅氏慈善互助樂捐總部	Book
梅汝南堂進支總部 其一	Book
梅汝南堂進支總部	Book
梅汝南唐規例館底票部	Book
梅氏全人逝訊錄	Book

10) Heng Jai Wong Clan Association (琼崖黃氏公会)

Tangible cultural heritage asset	Type of asset
琼崖黃氏公会	Plaque
江夏振家風一德一心繼起前人綿古澤 崖南敦族誼群才群力匡扶祖國奠邦基	Couplet
江夏黃童天下無雙公樹勳庸垂漢史 瓊南孫枝海外生聚世傳孝友振家聲	Couplet
上世纪会员名册 (1977 – 2003)	Book

11) Tham Si Tsung She (譚氏宗社)

Tangible cultural heritage asset	Type of asset
新加坡譚氏宗社宣言一九八二年二月吉日 立	Plaque
新加坡譚氏宗社 1994 年 4 月 6 日购置会所动工献捐宗亲芳名录	Plaque
本社栋楼重建落成志一九九五年四月三十日	Stele
2009 年譚氏宗社 90 周年纪念暨召开世界譚氏宗亲会第四届第二次年会双喜庆典	Notice
譚氏宗社成立百年誌慶《祖德家聲遠弘農世澤長》	Book
会员名册	Book

I Annex C: Cancellation of clan events due to the Covid-19 pandemic

Figure 1: Kau Luen Tong Sze-To Clan Guild (司徒氏教伦堂)'s letter dated 6th February 2020 informing about the cancellation of their Lunar New Year Celebrations and "Hongbao" distribution.

司徒氏教倫堂暨宗親互助會(新加坡)

Kau Luen Tong Sze-To Clan Guild & Mutual Help Association (Singapore)

郵箱 Mailbox : P. O. Box 58, Towner Road, Singapore 913222 電話 Tel: +65 62944064



Date: 06-02-2020

各位宗親,

取消新春團拜與紅包分派

有鑒於新型冠狀肺炎在本地的疫情狀況,教倫堂理事會經過慎重考量,為了宗親與會員的健康與安全,正式取消於16/2/2020的新春團拜,祭祖與紅包分派的活動。謹此希望各位的諒解與合作。不便之處,請多見諒。

祝願: 春節快樂, 身體健康

司徒氏教倫堂與互助會理事會全啟

Dear Members,

Cancellation of CNY Celebration & "Hongbao" distribution

In light of the Wuhan Coronavirus (2019-nCoV) situation, the Clan is committed to taking precautionary measures to protect members well being, hence the Clan MC has decided to officially cancel this year's 2020 CNY celebration event on ancestor worship and "Hongbao" distribution at Horne Road premises on 16th Feb 2020.

Please note the cancellation and do not come to the Clan Horne Road premises on 16th Feb 2020. We hope to resume such celebration next CNY.

Thank you for your understanding and cooperation. The Clan apologizes for any inconvenience caused. See you all at the next 2021 CNY celebration event.

Wishing You Happy Lunar New Year & Good Health

Yours faithfully

Sze-To Clan Guild & Mutual Help Association
Management Committee

電郵 Email : funglun.singapore@gmail.com 地址 Address : 76-C Horne Road, Singapore 209077

網站 Website : www.szetoclan.sg

面簿 Facebook : <https://www.facebook.com/pages/Singapore-Szeto-Clan/241587682641392?ref=stream>

Figure 2: Teo Chew Kang Hay T'ng (潮州江夏堂) lunar new year celebrations and swearing in ceremony which was supposed to take place on 16th February 2020 was cancelled



Figure 3: Lian He Zao Bao published an article on 12th March 2020 regarding the National Environment Agency (NEA)'s advisory urging the public to avoid participating in tomb sweeping if feeling unwell



Figure 4: Teo Chew Kang Hay T'ng (潮州江夏堂) published on Lian He Zao Bao 29th March 2020 about the cancellation of the clan's Spring Ancestral worship, dinner and scholarship presentation.

Figure 5: Lian He Zao Bao reported on 6th April 2020 that many clan associations cancelled their Spring Ancestral Veneration during the Covid-19 pandemic

疫情期间 多数社团取消春祭

春祭通常是在清明节前半个月开始，直到节后半个月结束。除了取消活动，来得及在明天阻断措施实行前进行春祭的，也都尽量简化和做足防范措施。

多人参加。花县会馆本身的春祭活动则取消了。副会长庞耀斌表示，花县会馆的春祭始于1935年，除了二晚对期举办，每年都会举行。花县会馆重视春祭，已坚持超过半个世纪，如非不得已不会取消。

往年，会馆会准备三牲，有金烧猪、鸡和鱼，还有水果75个和其他祭品。于春祭当天一早前往山亭，在属于花县会馆的两个灵丹由长辈带领祭拜和念诵经文。回到会馆后，会员会以另一份祭品拜祭会馆内的祖先牌位。庞耀斌说：“广东人有句话，太公分猪肉——人人有份。意思是人人获得先人恩泽。在学业和事业等各方面有保佑。”

另外，中华善堂十教济总下属10个会员善堂。今年大部分的春祭集体祭祖仪式都已取消，不过早间还允许大众个别前往祭拜。如报德善堂和南安善堂。众议善堂原定于3月7日举行的夏祭祭祖已决定取消。大巴窰修德善堂3月26日仍按

新加坡江夏堂理事长李国梁表示，春祭不只是仪式，也是传统文脉研究学者的价值。他表示，儒家自孔子以来的信仰，因此春祭不会因时间久远或其他客观因素式微。李国梁认为，春祭是除岁以外，另一个可以让家人团聚的日子，因为远在他乡的人都会特地回来祭祖。后辈中或许有不同的信仰，但李国梁说：“既然是纪念先人，当然以先人为大，以先人信仰为大。我们在节日聚在一起，不就是先人留下的福气，值得我们一起追思吗？”

新加坡江夏堂理事长李国梁（前排左起）带领会员代表在江夏山的先贤纪念碑前举行春祭仪式。（翁山亭提供）

花县会馆副会长庞耀斌是易学博士，也是传统文化研究学者。他表示，儒家自孔子以来的信仰，因此春祭不会因时间久远或其他客观因素式微。李国梁认为，春祭是除岁以外，另一个可以让家人团聚的日子，因为远在他乡的人都会特地回来祭祖。后辈中或许有不同的信仰，但李国梁说：“既然是纪念先人，当然以先人为大，以先人信仰为大。我们在节日聚在一起，不就是先人留下的福气，值得我们一起追思吗？”

谈到春祭的现代意义，庞耀斌说：“春祭不只是仪式，也是传统文脉研究学者的价值。他表示，儒家自孔子以来的信仰，因此春祭不会因时间久远或其他客观因素式微。李国梁认为，春祭是除岁以外，另一个可以让家人团聚的日子，因为远在他乡的人都会特地回来祭祖。后辈中或许有不同的信仰，但李国梁说：“既然是纪念先人，当然以先人为大，以先人信仰为大。我们在节日聚在一起，不就是先人留下的福气，值得我们一起追思吗？”

新加坡报业控股广告服务柜台
今天(2020年4月4日)起关闭，直到另行通知。

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不便之处，敬请原谅。

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与团共聚
【活动】
钟氏公会取消原定于本月12日(星期天)举行的集体祭祖仪式。奖学金颁发活动也将另行通知。电话: 62936452
潮州陇西李氏公会取消原定于本月19日(星期天)的会员大会。电话: 62972051