

PHOTO BY HUE GUAN THYE

ORGANIZED BY
ASIA RESEARCH INSTITUTE,
NATIONAL UNIVERSITY OF SINGAPORE

CHINESE TEMPLES IN SOUTHEAST ASIA

28 FEBRUARY – 1 MARCH 2019
AS8, SEMINAR ROOM 04-04

Chinese historical and epigraphic sources such as those collected in Malaysia, Thailand and Indonesia by Wolfgang Franke and his associates demonstrate the long process of the spread of Chinese temples and associations to the port cities of Southeast Asia. This workshop will include papers on different aspects of Chinese temples (including Buddhist monasteries) across the countries of Southeast Asia, from a range of disciplinary perspectives including archaeology, history, religious and ritual studies, anthropology, sociology, economics, and media studies. We invite papers on a range of topics that can include: architectural and iconographic features of temples; the ritual production of space within and around these temples; the economics of Chinese temples; the charitable activities of Chinese temples; accounts of individuals and their relationships with these temples – temple directors, everyday devotees, ritual specialists, archivists, photographers, tourists, etc. Papers that seek to provide an overview of temple networks across Southeast Asia, or the interactions between temples within a particular city or site, are also welcome. Studies of the political conditions for Chinese temples in different locations are also welcome.

Temples are sites of the flows of ideas, people, gods, capital, and ritual artifacts – many kinds of movement and transformation – thus papers exploring mobility in relation to Chinese temples are also welcome. We seek papers on religion and migration, on the circulation or the training of ritual specialists, opera troupes, craftsmen and ritual artifacts within transnational networks. We also seek papers on spirit mediums and their roles in Chinese temples, papers on processions and major and minor rituals, or papers that explore typologies of temples. Scholars working with social network analysis or GIS approaches to Chinese temples in Southeast Asia are invited to send in paper proposals as well. Other papers could explore major religious events of Southeast Asia, such as the Nine Emperor God Festival, or Chinese New Year rites and processions, or the activities during the Ghost Month, either through individual case studies or through comparative or network analyses. We seek studies of locally invented cults and rites, hybrid ritual forms, and on the interactions between Chinese temple rites and communities with other religious or ethnic groups. Other related topics include the spread of particular Buddhist lineages, or sectarian religious movements, through the region. Comparative studies of ritual change and its causes and effects, or of the different kinds of trust networks and state-society relations developed within and between Chinese temples in different parts of Southeast Asia (and China, HK, Macao and Taiwan) would be welcome.

CONVENOR

Prof Kenneth Dean

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28 FEBRUARY 2019 • THURSDAY

09:00 – 09:15	REGISTRATION	
09:15 – 09:30	WELCOME REMARKS	
09:15	KENNETH DEAN, National University of Singapore YAN YINGWEI, National University of Singapore	
09:30 – 10:45	PANEL 1	
Chairperson	KENNETH DEAN, National University of Singapore	
09:30	VIVIENNE WEE LYNN WONG Ethnographica Private Limited, Singapore CHUA AI LIN Singapore Heritage Society	Chinese Temples in the Earliest Areas of Singapore Settled by Chinese Migrants: Telok Ayer, Tanjong Pagar, and Tanjong Malang
09:45	YEO KANG SHUA Singapore University of Technology and Design	Kinship Networks and their Properties: The Wak Hai Cheng Bio and Leadership in Singapore's Teochew Community at the Turn of the 20 th Century
10:00	LAI CHEE KIEN Singapore University of Technology and Design SHAWN TEO DP Architects, Singapore	Spatial Configurations of Combined Chinese Temples in Singapore
10:15	Questions & Answers	
10:45 – 11:15	MORNING TEA	
11:15 – 12:30	PANEL 2	
Chairperson	HUE GUAN THYE, National University of Singapore	
11:15 Via Skype	EMILY HERTZMAN University of Toronto, Canada	The Resurgence of a Chinese Ritual in an Indonesian Town: Politicization and Touristification of <i>Cap Go Meh</i> in the Post-Suharto Era
11:30	CHIA JIE LIN Yale-NUS College, Singapore	State Regulations and Divine Oppositions: An Ethnography of the Nine Emperor Gods Festival in Singapore
11:45	TATSUKI KATAOKA Kyoto University, Japan	Toa Peh Kong and Pun Thao Kong: Variations of Chinese Guardian Spirits of Locality in Southeast Asia
12:00	Questions & Answers	
12:30 – 13:30	LUNCH	

13:30 – 14:45	PANEL 3	
<i>Chairperson</i>	YAN YINGWEI , National University of Singapore	
13:30	CHAN HONG YIN National University of Singapore	Hungry Ghost Festival in Singapore: Getai in Lunar Seventh Month
13:45	LIM ENG HUI ALVIN National University of Singapore	Live Streaming and Digital Stages for the Hungry Ghosts and Deities
14:00	FABIAN GRAHAM National University of Singapore	<i>Pudu</i> Rituals in Taiwan and Singapore <i>Tang-ki</i> Temples: A Comparative Analysis
14:15	Questions & Answers	
14:45 – 15:15	AFTERNOON TEA	
15:15 – 16:30	PANEL 4	
<i>Chairperson</i>	KENNETH DEAN , National University of Singapore	
15:15	PAN YANQIN ZHAO KAILI Brunei Research Center, and Guangxi University for Nationalities, China	Temple, Ritual Practices and Local Rootedness: A Case Study of the Tengyun Temple in Brunei Darussalam
15:30	HUE GUAN THYE National University of Singapore	The Evolution of the “Folk Buddhist” Temple: Dr Soon Cheong Jian (1916-2000) and the Sanjiao Shengtian Jinlongsi (Grand Hall of the Three Teachings Golden Dragon Monastery)
15:45	DEAN WANG National University of Singapore	The Cult of the Underworld in Singapore – Mythology and Ritual
16:00	Questions & Answers	
16:30 – 16:45	SHORT BREAK	
16:45 – 18:00	PANEL 5	
<i>Chairperson</i>	XUE YIRAN , National University of Singapore	
16:45	GOH ZE SONG SHAWN Independent Researcher, Singapore	Making Space for the Gods: Ethnographic Observations of Chinese House Temples in Singapore
17:00	JEAN DEBERNARDI University of Alberta, Canada	On Divination Lots at Singapore’s Nine Emperor Gods Temples
17:15	LIN CHING-CHIH National Chengchi University, Taiwan	Burning Incense and Joss Paper and the Chinese Ethnic Identities in Singapore
17:30	Questions & Answers	
18:00	END OF DAY 1	
18:30 – 20:00	WORKSHOP DINNER (For Speakers, Chairpersons & Invited Guests)	

1 MARCH 2019 • FRIDAY

09:15 – 09:25	REGISTRATION	
09:25 – 10:40	PANEL 6	
<i>Chairperson</i>	SHOW YING RUO , National University of Singapore	
09:25	CHOI CHI-CHEUNG Chinese University of Hong Kong	“Ancestors Are Watching”: Ritual and Governance at Peck San Theng, a Chinese Afterlife Care Organization in Singapore
09:40	ATSUKO FUKUURA Shiga University, Japan	Growing Mutual Aid: Transnational and Transethnic Worship about Singapore Daoism Temple
09:55	GOH AIK SAI Independent Researcher, Singapore	A Black and White Bungalow Buddhist Museum: The Tzu Chi Da Ai Gallery
10:10	Questions & Answers	
10:40 – 11:10	MORNING TEA	
11:10 – 12:00	PANEL 7	
<i>Chairperson</i>	FABIAN GRAHAM , National University of Singapore	
11:10	JI YIWEN National University of Singapore	The Hainanese Temple in Singapore: A Case Study of the Hougang Shui Wei Sheng Niang Temple and its Lantern Festival Celebrating
11:25	XU DUODUO National University of Singapore	Chinese Singaporean Temples: Digital Humanities Approaches to Frequency Lists of Sponsors
11:40	Questions & Answers	
12:00 – 13:00	LUNCH	
13:00 – 14:40	PANEL 8	
<i>Chairperson</i>	CHEN NINGNING , National University of Singapore	
13:00	JONATHAN CHEN Nanyang Technological University, Singapore	Possess and Repossess: The Curious Case of the Mazu Temple and Chun Fa Hok Tong School in Dili, Portuguese Timor
	DOUGLAS KAMMEN National University of Singapore	
13:15	OLIVER STREITER TO MANWAI MANDY National University of Kaohsiung, Taiwan	The Echoes of Southeast Asian Temples: A Preliminary Study of Bells in Wolfgang Franke's Chinese Epigraphic Materials
13:30	TAN AI BOAY Universiti Tunku Abdul Rahman, Malaysia	A Study of Chinese Epigraphical Materials in the Cave Temples of Ipoh, Perak
13:45	PHẠM NGỌC THÚY VI University of Social Sciences and Humanities, Vietnam National University – Ho Chi Minh City	The Role of Hokkien Temples and Rituals in Ethnic Identity and Mobilization in Saigon Vietnam
14:00	Questions & Answers	
14:40 – 15:10	AFTERNOON TEA	

15:10 – 16:25	PANEL 9	
<i>Chairperson</i>	CAROLA ERIKA LOREA , National University of Singapore	
15:10	CHIU TZU-LUNG Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany	An Overview of Death Ritual in Chinese Buddhist Monasteries of Present-day Myanmar: A Case Study of Sifang Guanyin Si
15:25	SUPPAWAN NONGNUT National Museum Bangkok, Thailand	Keng Nukit Ratcha Borihan: A Hidden Chinese Shrine of the Front Palace
15:40	SUTRISNO MURTIYOSO Tarumanagara University, Indonesia	Dragon in Java: History of Hok Tek Tong Temple
15:55	Questions & Answers	
16:25 – 16:30	SHORT BREAK	
16:30 – 18:10	PANEL 10	
<i>Chairperson</i>	KENNETH DEAN , National University of Singapore	
16:30	SHOW YING RUO National University of Singapore	“Disciple of Confucianism in Dao Cultivation”: Vegetarian Halls and the Practice of Chinese Three Teachings
16:45	GREYSIA SUSILO Pradita Institute, Indonesia	Zhaijie Community’s Temples around Jakarta from Late 19 th Century until Early 20 th Century
17:00	SIRI RAMA Singapore Management University, and Nanyang Academy of Fine Arts, Singapore	The Dance of the Elephant Headed God: Ganesha in Buddhist Temples of South East Asia
17:15	ZHENG ZHENMAN Xiamen University, China	Chinese Temples in Southeast China: The Perspective from Southeast China
17:30	Questions & Answers	
18:10 – 18:20	CLOSING REMARKS	
18:10	KENNETH DEAN , National University of Singapore	
18:20	END OF WORKSHOP	
18:30 – 20:00	WORKSHOP DINNER (For Speakers, Chairpersons & Invited Guests) <i>Sponsored by Wan Boo Sow Research Centre for Chinese Culture, NUS</i>	

Chinese Temples in the Earliest Areas of Singapore Settled by Chinese Migrants: Telok Ayer, Tanjong Pagar, and Tanjong Malang

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This paper discusses the Chinese temples built by Chinese migrants in those parts of Singapore where they first settled from 1819 onwards – namely, Telok Ayer, Tanjong Pagar and Tanjong Malang. It is based on 15 months of field research conducted in 2017 – 2018. The research examines multiple perspectives on the temples, perspectives that are not only different, but often contradictory. These temples are variously viewed as (1) active places of worship, (2) repositories of tangible and intangible cultural heritage, (3) social anchors for historically continuous communities, and, more recently and problematically, (4) architectural sites of gentrification, (5) commodifiable real estate. The last two views mentioned above can lead to the demise and demolition of the temple and all that it embodies. This threat is compounded by the relocation of communities, inter-generational discontinuities, state-led urban planning, and a dynamic property market. There is thus a crisis of continuity and transmission at these 19th-century Chinese temples. The research focusses on the ways in which traditional stakeholders are invested in maintaining the temples as places of worship, in valuing their collective heritage, and in engaging with the community served by these temples. In this paper, situations in nine temples will be compared, complemented by relevant information drawn from three clan associations in the same areas of Chinese settlement.

Vivienne Wee obtained her PhD in Anthropology from the Australian National University, MSocSc in Sociology from (then) University of Singapore, and Bachelor's degrees in Music and Anthropology from the University of Minnesota. She was Associate Professor at The Chinese University of Hong Kong and City University of Hong Kong, after lecturing at the National University of Singapore. She initiated the Master's Programme in Development Studies at City University of Hong Kong and the Master's Programme in Community Leadership and Social Development at the Singapore University of Social Sciences (SUSS), where she still teaches. She is Director of Ethnographica Private Limited, a research organisation she co-founded, specialising in heritage research. Her research interests include Chinese religion in Singapore, local communities in the Riau Archipelago, as well as issues of hierarchy and equality.

Lynn Wong holds a MSc in Management from INSEAD Business School and a Bachelor's degree in Psychology from the National University of Singapore. She is the recipient of the inaugural Outstanding Youth Award conferred by the Singapore Federation of Chinese Clan Associations for her dedication and innovative efforts to revive clan associations for over 15 years. She was the World Women Champion at the International Traditional Hung Gar Martial Arts Competition organised by China in 2014. In 2018, she led over 100 youths in spearheading "Ho Yeah Festival" – the first ever Cantonese and Hakka Festival in Singapore. Recently, she directed the award-winning documentary film titled "Reviving Our Forefathers' Disappearing Foods – Siew Heng Guo Zeng Zong Dumpling". Her research interests include the Chinese diaspora as well as disappearing cultures in Singapore.

Chua Ai Lin is the Executive Director of the Singapore Heritage Society, a non-profit, non-governmental organisation dedicated to heritage conservation, and served as the Society's president from 2013-2017. She holds a PhD in History from the University of Cambridge (UK) and was previously an Assistant Professor in the Department of History at the National University of Singapore, specialising in Singapore social and cultural history. Currently, she serves as a member of the National Library Advisory Committee. In 2012, she was the first Singapore representative on the Cultural Heritage Preservation project of the International Visitor Leadership Programme organised by the United States of America's State Department. She has published in *Modern Asian Studies*, *Inter-Asia Cultural Studies*, *BiblioAsia* and elsewhere on heritage conservation issues, popular culture and modernity in the 1930s in Singapore and among Anglophone Asians in colonial Malaya.

**Kinship Networks and their Properties:
The Wak Hai Cheng Bio and Leadership in Singapore's Teochew Community
at the Turn of the 20th Century**

Yeo Kang Shua

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The origins of the Wak Hai Cheng Bio are shrouded in mystery due to the absence of a historical stele and the lack of written records. Writings on the subject have largely been based on anecdotal oral accounts, the details of which were often uncorroborated.

Various accounts claim that the temple was established as an attap shrine prior to the founding of modern Singapore in 1819. It is also believed that the early settlers in Singapore of Teochew descent arrived via Riau as gambier planters and traders.

Throughout its history, the Wak Hai Cheng Bio has been more than a place of worship. It has also served numerous social roles where the line between the religious and the secular are blurred. Leadership in associated religious organisations was a means of gaining respect, trust and popularity amongst clansmen, and this in turn cemented leadership within the community. Hence it is not surprising that prior to the formalisation of the pan-Teochew “public” organisation, the Ngee Ann Kongsi, various groups with overlapping memberships or trusteeships were formed in the name of the deity they worshipped at the temple.

This paper will attempt to examine how this “earliest” Teochew Taoist temple, the Wak Hai Cheng Bio, and other related properties came under the control of The Ngee Ann Kongsi.

Yeo Kang Shua is Associate Professor of Architectural History, Theory and Criticism at the Architecture and Sustainable Design Pillar of the Singapore University of Technology and Design. Kang Shua had the privilege of being part of the team on three separate projects that won the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation: Award of Merit for Ngee Ann Kongsi's Wak Hai Cheng Bio (Yueh Hai Ching Temple) in 2014, Award of Excellence for Singapore Lam Ann Association's Hong San See Temple Restoration Project in 2010 and the inaugural heritage award Jury Commendation for Innovation for Yuhu Elementary School Project in Lijiang, China in 2005. He is currently working on the reconstruction of the Bell and Drum Tower of Lian Shan Shuang Lin Monastery and his book on the Wak Hai Cheng Bio is forthcoming.

Spatial Configurations of Combined Chinese Temples in Singapore

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From the 1970s onwards, Singapore activated its UN-advised Master Plan that drastically altered the landscapes and seascapes of the island-country-state. This resulted in massive relocation exercises for village dwellers all over the island into the apartment blocks of public housing estates and other residential forms, as farmlands, ponds, work areas and green field sites were acquired for comprehensive redevelopment. With the residents moving to newer housing estates, the village and clan temples were left to their devices regarding their continuance.

The dilemma of the temples' future was partly resolved when a group of caretakers of several small temples with different pantheons of deities from each other jointly negotiated and purchased government land to build their temples together as one built structure within a shared compound, but with clearly demarcated spaces. Such an institution was then dubbed a "Combined Temple." Between 1974 and 2012, 64 Combined Temples were established (or re-established) as amalgams from hundreds that once scattered across the habitable regions of Singapore.

This paper discusses the Combined Temple as a new hybrid entity whose resilience had emerged despite Singapore's land policies and efforts to simplify the religious landscapes, in this instance, syncretic local religions. As more Combined Temples are constructed, they permit a critical survey and analysis of this unique, hybrid type of religious space in Singapore transformed and reinvented so that they may still have a place on the island.

Lai Chee Kien is Adjunct Associate Professor at the Architecture and Sustainable Design Pillar, Singapore University of Technology and Design. He is a registered architect, and graduated from NUS with an M Arch. by research [1996], and a PhD in History of Architecture & Urban Design from the University of California, Berkeley [2005]. He researches on histories of art, architecture, settlements, urbanism and landscapes in Southeast Asia. His publications include *Building Merdeka: Independence Architecture in Kuala Lumpur, 1957-1966* (2007) and *Recollections of Life in an Accidental Nation: Alfred Wong* (2016), and *Building Memories: People, Architecture, Independence* (2016). His 2015 work, *Through the Lens of Lee Kip Lin: Photographs of Singapore 1965-1995* was awarded the Singapore Book Award for Best Non-Fiction Title in 2016, and *Building Memories* won Best Title in 2017.

The Resurgence of a Chinese Ritual in an Indonesian Town: Politicization and Touristification of *Cap Go Meh* in the Post-Suharto Era

Emily Hertzman

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Cap Go Meh (CGM), last day of the Chinese New Year (Ind. *Imlek*) period, was once suppressed by the Indonesian state but has made a prominent resurgence in the Post-Suharto Era. In Singkawang, West Kalimantan, CGM is celebrated by a public procession of hundreds of spirit-mediums who dress in the regalia of their patron deities and perform feats of self-mortification while seated on bladed sedan chairs. Since 2001, when the CGM ritual was observed for the first time in thirty years without the specter of government proscription, the procession has grown from a small event held within private temple grounds to a citywide celebration that attracts thousands of national and international tourists and spectators. This article describes the resurgence of CGM and shows how complex negotiations of multiple stakeholders play out as they use the event to pursue their respective interests. Based on ethnographic research conducted over the course of seven years, this paper describes the fraught interethnic and interreligious relations that emerge through the promotion of this large-scale Chinese spirit-medium ritual in Muslim-majority Indonesia. The development of CGM in the city exemplifies a trend in Indonesian urbanization, in which unique local cultural attributes are rigorously branded in order to maximize economic development and define a unique civic identity. In the case of CGM, this local Chinese and Indigenous tradition is used to raise the profile of Singkawang and define it as a place interethnic harmony in the post-Suharto social order.

Emily Hertzman is a sociocultural anthropologist whose research focuses on Chinese Indonesian mobilities and identities. She is the Richard Charles Lee Postdoctoral Scholar at the Asian Institute in the University of Toronto's Munk School of Global Affairs and Public Policy. She manages the Richard Charles Lee Asian Pathways Research Lab and is the coordinator of the Department of Anthropology's Ethnography Lab. Emily Hertzman received a BA and MA from the University of British Columbia and a PhD from the University of Toronto (2016). Since 2011, she has been conducting multi-sited ethnographic fieldwork in Asia, primarily in Indonesia (Singkawang, West Kalimantan, Jakarta and Bandung), as well as in Malaysia, Taiwan and Hong Kong. She has a theoretic commitment to understanding how concepts of home and belonging are transformed under broader shifting social conditions, including processes of migration, democratization and transnationalism, as well as new religious encounters. Her current research focuses on varieties of Chinese Popular Religion in Indonesia and Chinese Indonesian encounters with transnational Pentecostal Christian churches overseas.

State Regulations and Divine Oppositions: An Ethnography of the Nine Emperor Gods Festival in Singapore

Chia Jie Lin

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Studies of popular Chinese religions in Singapore have mostly focused on the relationship between Chinese religious practitioners and state regulations delimiting land for religious uses. Local scholars have also studied the state's active construction of a domain within which local religions can operate, often rationalized as a means of maintaining harmonious relations between ethnic and religious groups. However, little attention has been paid to the symbolic spatial negotiations that exist between the gods and the Singaporean state. Through an ethnographic study of the Nine Emperor Gods Festival as organized by the Choa Chu Kang Dou Mu Gong (蔡厝港斗母宫), I analyze the tensions between the impositions of state authority upon the temple's annual festival and the divine authority of the Nine Emperor Gods, as reproduced in the festival's rituals and in the bodies of their spirit mediums. Borrowing Marshall Sahlins' idea of "inclusive cosmic polities", I argue that the Nine Emperor Gods, devotees and state actors do not exist in separate "secular" and "divine" dimensions but rather, co-participate in the same complex society. By serving as a fertile ground upon which the divine bureaucracy of the Nine Emperor Gods is reproduced, the festival's articulations of divine sovereignty provide a potent challenge to state-imposed imaginations of space and expand devotees' understandings of agency from state-defined and into the larger cosmological order.

Chia Jie Lin is a recent anthropology graduate from Yale-NUS College who is currently working as a freelance research assistant. Her research interests include Chinese popular religions in Southeast Asia, spirit mediumship, state-society relations and the ritual production of divine spaces. In 2017, she worked as a research assistant for Nanyang Technological University's Assistant Professor Koh Keng We on the Nine Emperor Gods nationwide documentation project. Meanwhile, she channelled her ethnographic findings into the writing of her capstone thesis, which earned her the 2018 Bernard Bate Prize for Outstanding Capstone Project in Anthropology at Yale-NUS College.

Toa Peh Kong and Pun Thao Kong: Variations of Chinese Guardian Spirits of Locality in Southeast Asia

Tatsuki Kataoka

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It has long been argued that there are two types of worship of Chinese guardian spirits of locality in Southeast Asia. One (type A) is Toa Peh Kong (Dabogong 大伯公) worship extending from the former Straits Settlements and beyond, and another (type B) is Pun Thao Kong (Bentougong 本頭公) worship centered in Bangkok and adjacent areas. A typical feature of type A is that Toa Peh Kong is regarded as a vernacular name for Hok Tek Cheng Sin (Fude Zhengshen 福德正神). For this reason Toa Peh Kong in many cases is represented by images of Hok Tek, and referred to as Hok Tek in written form including pairs of hanging scrolls (對聯). Pun Thao Kong worship is quite different from Toa Peh Kong in terms that it has original images distinct from that of conventional Hok Tek, and the name Pun Thao Kong is used in hanging scrolls and inscriptions, while Hok Tek or Peh Kong is imagined as distinct lesser deities enshrined separately to protect respective temple compounds.

Then where does type A (or B) ends to be replaced by another type of worship? What kind of worship do we find in the transitional zone between two types? In this paper I will attempt to consider these questions by focusing mainly on cases of Chinese temples in central and southern Thailand to compare these findings to cases in Malaysia and Myanmar.

Tatsuki Kataoka (PhD, Kyushu University) is Professor of the Graduate School of Asian and African Area Studies, Kyoto University, Japan. The speaker currently teaches Southeast Asian Studies and Southeast Asian religions to graduate students of Kyoto University, and cultural anthropology and Asian cultures at other universities as a part-time lecturer. Majoring cultural anthropology and Southeast Asian studies, the speaker works on religious activities of Chinese temples and philanthropic associations in Thailand, Myanmar and Malaysia as well as religious movements of the highlanders of Thailand, and rituals and deities of Shinto Shrines in rural Japan. The speaker has published journal articles on Chinese temples in Thailand in Japanese and English. “Religion as Non-religion: The Place of Chinese Temples in Phuket, Southern Thailand” (*Southeast Asian Studies* vol.1, no.3, 2012) is one among them.

Hungry Ghost Festival in Singapore: Getai in Lunar Seventh Month

Chan Hong Yin

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During lunar seventh month, hundreds of live stage performance are held in many HDB (Housing and Development Boards) estates in Singapore. The stage is usually illuminated with colorful disco light and powerful punch sound effect. Performers are dressed in flashy clothing while singing various Hokkien, Mandarin or even Cantonese pop songs. This performance is known as Getai (歌台), a boisterous stage performance which are meant for the wandering souls and living people during the seventh month.

Getai, different from the traditional Chinese opera or puppet shows which are also live stage performance during the seventh month but are showing a tendency to dwindle in the past years, still gaining popularity in Singapore. Local newspaper would report the latest Getai news and headlines to the public. Competition like GeTai Challenge (歌台星力量) is organized by the television channel to promote Getai performances. Yet, Getai is not just a religious performance, it is an everyday practice for Singaporean in lunar seventh month, which shows the most colorful aspects of the Hungry Ghost festival.

This research is going to examine the current situation of the Hungry Ghost Festival in Singapore, a city with Chinese as a major group in the population and try to find out how this traditional festival survive and merge into an urban society. Moreover, this project also tries to identify the characteristic of the Ghost festival in Singapore by looking at how the Getai performance weaves into the fabric of Singaporean daily life.

Chan Hong Yin is currently a PhD student in Department of Chinese Studies, National University of Singapore. His research interest including Chinese popular religion, Chinese mythology and folklore and traditional festival among oversea Chinese. He is now working on a project related to the Getai performance in Singapore during Lunar Seventh Month. Some of his publications could be found in *Fieldwork and Documents: South China Research Resource Station Newsletter*.

Live Streaming and Digital Stages for the Hungry Ghosts and Deities

Lim Eng Hui Alvin

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Many Chinese temples in Singapore provide live streaming of *Getai* (English: a stage for songs) during the Hungry Ghosts Festival as well as deities' birthday celebrations and spirit possessions — a recent phenomenon. For instance, Sheng Hong Temple launched its own app in 2018, as part of a digital turn that culminated in a series of live streaming events during the temple's 100-year anniversary celebrations. Deities' visits to the temple from mainland China and Taiwan were also live-streamed, a feature that was already a part of the Taichung Mazu Festival in Taiwan. Initially streamed on RINGS.TV, an app available on Android and Apple IOS, live videos of *Getai* performances can now be found on a more sustainable platform of Facebook Live. These videos are hosted on Facebook Pages, such as "Singapore Getai Supporter" (which is listed as a 'secret' group), "Singapore Getai Fans Page", "Lixing Fan Page", and "LEX-S Watch Live Channel". These pages are mainly initiated and supported by LEX(S) Entertainment Productions, one of the largest entertainment companies running and organising *Getai* performances in Singapore. This paper will critically examine this digital turn and the use of digital technology, where both deities and spirits are made available to digital transmissions, performing to the digital camera in ways that alter the performative aspects of religious festivals and processions. In direct ways, the performance stage extends to the digital platform, where *Getai* hosts, singers, and spirit mediums have become increasingly conscious that they now have a virtual presence that exceeds the live event.

Lim Eng Hui Alvin is a performance, religion and theatre researcher. He is Assistant Professor in the Department of English Language and Literature at the National University of Singapore. His research focusses on the intersections of theatre and religion, popular religious practices, spirit mediums and rituals, with emphasis on digital media. He holds a PhD in Theatre Studies jointly awarded by the National University of Singapore and King's College London. He was Postdoctoral Fellow at the Institute for Advanced Studies in the Humanities (IASH), University of Edinburgh, where he began his current research project on island performances and practices. He is also Deputy Director and Technology and Online Editor (Mandarin) of the Asian Shakespeare Intercultural Archive (A|S|I|A, <http://a-s-i-a-web.org/>), and Editor of Theatre Makers Asia. He has recently completed a monograph, *Digital Spirits in Religion and Media: Possession and Performance*, published by Routledge in 2018. He has also published on Singapore theatre, translation, digital archiving, and religious performance in Singapore. He is a member of the "After Performance" working group, which explores experimental modes of writing and co-authorship.

***Pudu* Rituals in Taiwan and Singapore *Tang-ki* Temples:
A Comparative Analysis**

Fabian Graham

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Central to the paper is a comparison of Seventh Month *pudu* rituals held by two small privately owned *tang-ki* temples, Yonghe Guangci Gong in Taipei and Pasir Ris *Sintua* in Singapore. However, the differences serve to highlight both broader societal issues bearing influence on religious developments, and divergences between *tang-ki* culture in the two locations. The analysis therefore contrasts not only the *pudu* rituals themselves, but also the differing roles of Taoist priests and their relationship with *tang-ki*; Underworld deities with Heaven and 'qi' deities; the contents of temple altars; different perceptions of and offerings to foetus ghosts; and methods of fundraising employed by temples in the two locations.

Fabian Graham has been a Research Fellow in the Religion and Globalisation cluster since December 2018. He holds a PhD in Social Anthropology from SOAS in London, and two master's degrees, one in 'Taiwan Studies' from National Chengchi University in Taipei and the second in 'Social Anthropological Analysis' from the University of Cambridge. Previously a research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Germany, based on research in Singapore, Malaysia and Taiwan, a monograph tentatively titled, *Voices from the Underworld: Hell Deity Worship in Contemporary Singapore and Malaysia* is planned for publication in 2019.

Temple, Ritual Practices and Local Rootedness: A Case Study of the Tengyun Temple in Brunei Darussalam

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Taking the Tengyun Temple (*Tengyun Dian*) in Bandar Seri Begawan, the capital of Brunei as a case study, this paper tries to explore how the Temple has developed from a Fujian Chinese's community space to a temple that worshiped by all Chinese people in Brunei and its neighboring countries, and rooted in an Islamic country. Built by Fujian people in 1918, the Tengyun Temple is the only Chinese temple that is registered by Brunei government. The main god of the Temple is *Guangze Zunwang* who was from Nan'an, Fujian, China. In addition, *Xuantian Shangdi*, *Baosheng Dadi*, *Zhusheng Niangniang*, *Guansheng Dijun*, *Fude Zhengshen* and other gods are also worshiped in the temple. On the birthday of Guangze Zunwang on the 22nd of Lunar August, rituals are conducted in the temple to celebrate the God's birthday, and Ge-zai opera is also performance for about 10 days to entertain the Gods and human beings.

The old Tengyun Temple was removed in 1958 when the government needed the land to build a wharf for development. The present temple was reconstructed in 1960 and the Board of Temgyun Temple was built in 1961. Based on fieldwork data and historical documents, this paper argues that though Brunei is an Islamic country, it still provides some special space for the Chinese people in Brunei. From the historical development of the temple and its ritual practices and other related activities, we can see that the relationship between the overseas Chinese and the Brunei government is comprehensive and delicate.

Pan Yanqin, Director of the Brunei Research Center, is a research associate at College of ASEAN Studies, Guangxi University for Nationalities. She received her PhD in Anthropology in Hong Kong University of Science and Technology in 2014. Her research interest includes Brunei society, overseas Chinese, and ethnic minorities on the Sino-Vietnamese border area.

Zhao Kaili is a postgraduate student of College of ASEAN studies of GuangXi University for Nationalities, and a research assistant of Brunei Studies Center.

**The Evolution of the “Folk Buddhist” Temple:
Dr Soon Cheong Jian (1916-2000) and the Sanjiao Shengtan Jinlongsi
(Grand Hall of the Three Teachings Golden Dragon Monastery)**

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This paper traces the religious life and contributions of Dr. Soon Cheong Jian, and his role in leading the Golden Dragon Monastery in Singapore. The paper utilizes concepts from the sociology of religion to discuss the religious sphere in Singapore, the role of orthodox versus "folk" Buddhist monasteries and temples, and the nature of sects, the establishment of temples, the role of charismatic leadership and the complexities of transmission within Singaporean religious institutions.

Hue Guan Thye is Senior Research Fellow in the Department of Chinese Studies, National University of Singapore (NUS). He is the author (with Kenneth Dean) of Hue, G. T. (2018). *Chinese Epigraphy in Singapore: 1912-2017* (2 Volumes). Singapore: NUS Press. (with Kenneth Dean, 2017 and Hue, G. T. (2013). *Evolution and Model: The Propagation of Taoism and Buddhism in Singapore*. Singapore: Department of Chinese Studies, NUS and Global Publishing. 305 pages. (in Chinese). He is currently working on *The Buddha Lights of Lion City: The Multi-Humanistic Buddhism in Singapore*. Hong Kong: Centre for the Study of Humanistic Buddhism, The Chinese University of Hong Kong (forthcoming 2019).

The Cult of the Underworld in Singapore – Mythology and Ritual

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Myths provide hagiographic and iconographic accounts of the gods, which shape rituals that are performed in cults associated with these gods. In the realization of iconographies and ritualization of narratives in myths, material objects play active role. This paper examines the pattern of worship in the cult of the Ah Pehs, a group of Underworld gods whose efficacy lies in the promise of occult wealth, and focuses on the material aspects such as offerings and paraphernalia associated with these gods. For ritual texts and scriptures are absent in the Ah Peh cult, symbols in the form of material objects play a crucial role. These objects are also considered as synecdoche for the gods in certain cases. The first part of the paper presents a case study of the autonomous ritual of “Burning Prosperity Money”, which reveals the cycle of occult exchange between gods and devotees. The second part does an imagery analysis of the material objects central to the cult, and argues that in the system of reciprocity with the gods, material objects common to the everyday life are reinterpreted and enchanted with a capitalist turn, resulting in the development of occult economies within the local Chinese religious sphere.

Dean Wang is a PhD candidate in the Department of Chinese Studies, National University of Singapore. His research interests include Chinese religion, Late Imperial China history, and the Chinese diaspora. He is currently working on the project of the cult of Underworld gods in Singapore, and the audio-visual documentation of local Daoist altars.

Making Space for the Gods: Ethnographic Observations of Chinese House Temples in Singapore

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Space for religious use is highly regulated in Singapore. Specific plots of land are reserved for religious groups to bid for and create "official" spaces of worship. However, religious practices continue to exist within "unofficial" sacred spaces such as house temples and wayside shrines, negotiating and resisting the overt management of religion by the Singapore state. Scholars like Vineeta Sinha (2016) and Terence Heng (2016) have demonstrated how sacrality infused into everyday secular urban spaces defy neat binaries of "sacred/profane" and "legal/illegal", and how Chinese house temples or sintuas – temples located within HDB flats – sustain sacred spaces despite being technically illegal under public housing regulations. Nevertheless, research on how sintuas in particular respond to state regulation of religious space remains limited. Drawing upon a series of ethnographic observations conducted over a year of four sintuas and their activities in Singapore, this paper explores the different ways through which sintuas produce sacred space as a response to spatial constraints imposed by the state. These include 1) re-enchanting everyday urban spaces during a yewkeng – a procession around the housing estate – with the help of a spirit medium; 2) using immaterial religious markers (e.g., ritual sounds and smells) to create an "atmosphere" of sacredness; 3) appropriating public spaces; and 4) leveraging the online space to digitally reproduce image of the sacred.

Goh Ze Song Shawn is Research Assistant at the Institute of Policy Studies (IPS), Lee Kuan Yew School of Public Policy, National University of Singapore. His research at IPS focuses on media and culture policy issues, specifically in the areas of disinformation and fake news, digital inclusion, and Singapore's arts and culture policies. In his personal time, Shawn has also been conducting ethnographic research on Chinese house temples in Singapore over the past one year. The work presented in this paper is drawn from the research done in his personal capacity. Shawn graduated with a double major in Life Sciences (Bsc Hons) and Sociology from the National University of Singapore.

On Divination Lots at Singapore's Nine Emperor Gods Temples

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In this paper, I explore the texts associated with *qian* divination at three of Singapore's Nine Emperor Gods' temple. I visited Nine Emperor Gods temples in Singapore as part of a program of research on "Remaking Daoist Practice in Transnational Networks: Religious and Cultural Pilgrimage to the Ancient Daoist Temple Complex at Wudang Mountain, Hubei Province, PRC" that I conducted between 2002 and 2009. I anticipated that devotees of Xuantian Shangdi in Singapore and Malaysia but also devotees of the Nine Emperor Gods would be among those making the pilgrimage to Wudang Mountain, and that Quanzhen Daoists would exert increasing influence on Chinese practitioners of Daoism in Southeast Asia. One Singapore temple posted divination lots from Wudang Mountain on their website, but the three sets of divination lots that I collected at Singapore's Nine Emperor Gods Temples appeared to be part of a different tradition of *qian* divination. Two were closely related to sets of divination lots offered by Singapore City God Temple and its mother temple in Anxi. The third set resembles divination lots attributed either to the Goddess of Mercy (in Malaysia) or Mazu (in Taiwan).

Although they differ in many details, all three offer divination poems that are coupled with titles that allude to episodes in vernacular novels like the *Romance of the Three Kingdoms*, and fictional or historical characters known through vernacular novels and opera performances, including Judge Bao. The poems and associated titles connect the divination lots to a tradition of historical fiction designed to offer a critical commentary on human ambition and morality (Moody 1975: 178).

Jean DeBernardi received her training as a cultural anthropologist at Stanford, Oxford, and the University of Chicago and has been teaching at the University of Alberta since 1991. She has done ethnographic research on Chinese popular religion in Malaysia and Singapore, evangelical Christianity in Singapore, religious and cultural pilgrimage to the Daoist temple complex at Wudang Mountain, China, and on contemporary tea culture in Fujian and Zhejiang Provinces. She also conducted archival research in Singapore, Malaysia, and England on the history of the Open Brethren movement in Singapore and Penang, Malaysia, and recently completed a book manuscript entitled *Christian Circulations: Revival, Schism, and the Local Church in Penang and Singapore*. Previous publications include two books focused on Chinese popular religion in colonial and postcolonial Penang published by Stanford University Press (2004, 2006) and reprinted by NUS Press in Singapore (2009, 2011).

Burning Incense and Joss Paper and the Chinese Ethnic Identities in Singapore

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Offering incense and joss paper to ancestors and deities has become essential elements of Chinese religious activities and beliefs that are closely related to the formation of Chinese identity. Conversely, those converted to Christianity, Islam or non-Chinese religions would no longer burn incense and joss paper and thus disconnect with their ancestors and Chinese deities; their Chinese identity waned with the conversion. Besides, diverse Chinese ethnic groups migrated from different native places, such as Hokkien, Teochew, Kwangtung, or Hakka areas, might worship different deities and thus have distinct *habitus* of burning incense and joss paper, which could help differentiate distinct ethnic identities. Migrants from Hokkien could even possess different customs of burning incense and joss paper, based on where their native places are. The types of incense and joss papers used in temples can reveal the users' ethnic identities. This paper will introduce several types of incense and joss papers observed in temples or collected in the old Chinatown in Singapore and analyze how they are related to the rituals and beliefs of different ethnic groups. Some examples from Taiwan or South Hokkien Province will also be provided for reference in comparative perspectives. This project aims to compare the uses and types of incense and joss papers in temples, clan associations, and houses in Singapore, Taiwan and South China by applying GIS and social network analysis approaches in the near future, and explore the relationship between ethnic identities and the customs of burning incense and joss paper.

Lin Ching-chih is Assistant Professor at the Graduate Institute of Religious Studies and a co-founder of Asia-Pacific SpatioTemporal Institute (ApSTi) at National Chengchi University (NCCU). He holds a PhD in history from the University of California at Berkeley. His dissertation centers on the interplay between environmental change and cultural transformation by studying the daily life and religious practices and beliefs of boat-dwellers in Weishan Lakes (微山湖), Shandong Province, North China. His research covers environmental and cultural history of late imperial and modern China, oral history, historical anthropology, Chinese popular religion, and digital humanities. He is applying GIS, social network analysis, and 3D technology in the studies of Chinese temples and lunar New Year woodblock prints (*nianhua* 年畫) in Taiwan, China and Southeast Asia.

“Ancestors Are Watching”: Ritual and Governance at Peck San Theng, a Chinese Afterlife Care Organization in Singapore

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Kwong Wai Siew Peck San Theng 新加坡廣惠肇碧山亭 (hereafter PST), a non-profit organization registered under the Singapore's Societies Ordinance is an organization founded in 1870 by Chinese who came from three prefectures of Guangdong province: Guangzhou 廣州, Zhaoqing 肇慶 and Huizhou 惠州. It, until the mid-1970s managed 100,000 graves spread over more than 340 acres of land when its land was acquired by the Singapore government for urban development. It has since moved on to managing a columbarium that accommodates urns and spiritual tablets. PST's governing body is formed by regional associations of the three prefectures. These associations rotate once every two years to form the PST's governing body and are neither dividend-receiving nor share-holding members. Besides annually celebrated activities like ancestral worship at halls, grave sweeping at tombs every Spring and Autumn and the Hungry Ghost festival, the PST has since 1922, organized irregularly a *Grand Universal Salvation Ritual* (the *Wan Yuan Sheng Hui* 萬緣勝會) for both ancestors and wandering spirits. The Ritual was held not only to generate income, but was also designed to serve the afterlife of the homeless overseas migrants, and also as an informal sanction to regulate the behavior of committee members. Through an analysis of the Ritual over a period of 90 years, this paper will argue that formal institutional behavior is checked and balanced by informal sanction constructed in the form of ancestors watching from above.

Choi Chi-cheung received his doctoral degree from the University of Tokyo. He is Professor of the History Department at the Chinese University of Hong Kong, Hong Kong Government's Museum expert advisor (Ethnography) and member of the Intangible Cultural Heritage (ICH) Advisory Committee. He has published on Chinese festivals and popular religion, family and lineage, and business history.

Growing Mutual Aid: Transnational and Transethnic Worship about Singapore Daoism Temple

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This paper aims at considering an example of charity lunch party held in a Daoist temple in Singapore, where I have conducted fieldwork since 1991, for elucidating the significance of Daoist temples as nodes of people's social lives. As Singaporean society has experienced rapid social change for a few decades, the local people of Chinese descent have revised and reconfigured their own religious practices for coping with various problems in their everyday lives. While they rely on the consultation of Tan-ki, or spirit mediums for solving problems in their everyday lives, they have developed calendrical festivals and occasional events, such as Hungry ghost festival, annual festival for main god's birthday, and visit to ancestors' temple of origin in mainland China. Among them, there is charity lunch party, held annually at the front yard of the temple. When the first lunch started in 1990s, it was exclusively for the solitary aged persons of Chinese descent in the community. Though, the standard was changed in 2015, and since then, the lunch party has invited aged persons of every ethnicity, Malays, Indians, and Chinese. The local people consider the temple as a place of faith, mutual aid, and support, beyond the ethnic belongings and generation differences, and they recognize that it is impossible to survive without such cooperation. Generally, they have inherited such a resilient and flexible way to tackle problems swiftly by themselves from their overseas Chinese ancestors.

Atsuko Fukuura, PhD, is Professor in the Department of Social Systems, Faculty of Economics at Shiga University, Japan. She has carried out anthropological research in Singapore, Malaysia, Taiwan and China on the gender in religious institutions, and in Japan on the gender and marriage in military institutions. Her authored book is *Urban Temple: the anthropological study about sacred spaces in Singapore* (2018). Her co-edited books are *They are Vacillating, However Continue with their Works* (2015) (with Masakazu Tanaka). Another her co-edited book is *Marriage Hunting and Civil-Military Relations in Japan*. (under print) (in Sorensen, B.R. & Ben-Ari, E. eds., *Civil Military Entanglements*. Oxford: Berghahn Books.) Her paper is modern development about Daoism temple in Singapore (2018).

A Black and White Bungalow Buddhist Museum: The Tzu Chi Da Ai Gallery

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The founding of the Tzu Chi Da Ai Gallery (慈济大爱人文馆) marks a significant yet little-known milestone in the history of Buddhism in Singapore. Housed in a black and white bungalow, the tenth and latest Singapore Buddhist museum perpetuates the trend of Buddhistic museum-building since the early 2000s. It lauds the founder, history and achievements of the transnational Taiwan-based Buddhist humanitarian group Tzu Chi. Open for public viewing since April 19, 2016, and officially opened on May 11, 2016, a month-long photography exhibition was held on its grounds in 2018 celebrating respectively the twentyfifth and twentieth anniversaries of Tzu Chi Singapore and *Rhythms Monthly* (经典), a *National Geographic*-style magazine published by Tzu Chi Foundation. Despite being situated in a remote but bucolic corner of the country with low average daily visitorship, the gallery is manned by a fervent team of staff and volunteers and received more than two thousand visitors in 2017. This paper delineates its origin, purported purposes and material culture. It also examines its sustainability through an analysis of five emic and etic factors identified previously by the author as instrumental to the success of a Buddhist museum (Goh 2016a), namely, (1) its affiliation with a large local Buddhist organization, (2) the charisma and legitimacy of the organization's founder, (3) the historical longevity of the local Tzu Chi chapter, (4) the availability of Buddhist studies programs based on the Chinese Mahāyāna canon and (5) the presence or absence of relics on display.

Goh Aik Sai is an independent researcher who received his MA Research degree in Southeast Asian Studies from the National University of Singapore. His thesis, which is the first in-depth study of Singapore Buddhist museums, won the Wang Gungwu Medal and Prize for Best Master's thesis in the Social Sciences and Humanities Department for the academic year 2016/2017. He has an abiding research interest in Buddhist material culture and museums. He has formerly published in *Material Religion* and is currently revising his thesis for publication as a monograph. Since graduation, he has also served as an associate instructor at the Singapore University of Social Sciences.

**The Hainanese Temple in Singapore:
A Case Study of the Hougang Shui Wei Sheng Niang Temple
and its Lantern Festival Celebrating**

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Shui Wei Sheng Niang (水尾圣娘) Temple in Hougang is a united temple in Singapore. It is located at 109a, Hougang Avenue 5. Shui Wei Sheng Niang is a Hainanese goddess widespread in Hainanese communities in South East Asia. This research examines on the specific Hainanese temples and its rituals to reflect the history of Hainanese immigrations in Singapore. The birthday rite of the goddess is on 4th and 14th of first lunar month. Meanwhile, the research introduces the life history and ritual practices of the Hainanese Taoist and Hainan theatre actress.

Ji Yiwen is a PhD candidate from the Department of Chinese Studies at the National University of Singapore. She was born and brought up in Shanghai, and owns a master's degree of religious studies and bachelor's degree of philosophy from Fudan University. Her research interests are Chinese religions and Local History of Hainan Island. She is now conducting her fieldwork in Lingao County, Hainan Island. Her PhD dissertation is about the study of Lingao people from the perspectives of communal temples and rituals.

Chinese Singaporean Temples: Digital Humanities Approaches to Frequency Lists of Sponsors

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The present study aims at the development of a frequency analysis of sponsors appearing in epigraphic texts in the pre-modern Chinese Singaporean Temples. This research examines the influence of donors by assessing their frequency, highlights the connections among sponsors, and their active areas, i.e. the links of sponsors with specific temples.

The study applies a digital humanity approach, by utilizing Oxygen XML Editor, Python, DocuSky, and GIS. Oxygen XML Editor is used to mark up the texts of “Chinese Epigraphy in Singapore, 1819-1911”, following TEI (Text Encoding Initiative) standard. The information under various labels can be extracted by Python programming. DocuSky is applied to produce graphic presentations that analyze the frequency of sponsors, assessing terms elicited from marked xml files and terms from other sources as well. GIS provides scientific maps of temples connected with specific sponsors in their times.

This digital humanities work is valuable in allowing a comprehensive analysis of large amounts of data, in mapping specific aspects of Singapore in history.

Xu Duoduo is, currently, Postdoctoral Fellow at the Asia Research Institute, National University of Singapore, working on a project led by Prof Kenneth Dean and entitled “Linking Chinese Epigraphical Sources across Southeast Asia”. She received her PhD in Chinese Philology and Linguistics from the Nanyang Technological University, School of Humanities, Chinese Programme, Singapore, in 2018. Her research interests include oral traditions, comparative literature, ancient Greek philology, history of writing, and language documentation of minority populations and cultures of China.

Possess and Repossess: The Curious Case of the Mazu Temple and Chun Fa Hok Tong School in Dili, Portuguese Timor

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Temples have been a locus of Chinese associational life in Southeast Asia, serving not only as spiritual havens but also centers for other forms of organizing (clan associations, funeral committees, and educational efforts) and the exchange of ideas. Much scholarly attention has been paid to temple epigraphy, rites and religious practices. In contrast, far less is known about the conditions under which space became religious or was subsequently transformed back from religious to a secular space. This paper explores these issues through the curious case of the Mazu temple constructed by leaders of the small Hokkien-speaking community in Dili, Portuguese Timor, circa 1870-90. In the wake of the Xinhai Revolution, however, the newly ascendant Hakka migrant population either razed or decommissioned the temple to make way for the establishment of a modern school. The temple-turned-school became the new focal point of the overseas Chinese society (僑社), organized under the direction of the Republic of China (ROC) government but still under Portuguese oversight. This article seeks to reassess the role, meaning and function of the temple and school in the context of events in Timor, the Netherlands Indies and China.

Jonathan Chen is Associate Research Fellow at S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University. His research focuses on Indonesian politics.

Douglas Kammen is Associate Professor in the Department of Southeast Asian Studies, National University of Singapore. Together with Jonathan, they are the authors of the forthcoming book *Cina Timor: Baba, Hakka and Cantonese in the Making of East Timor* (New Haven: Yale Council on Southeast Asian Studies, forthcoming).

The Echoes of Southeast Asian Temples: A Preliminary Study of Bells in Wolfgang Franke's Chinese Epigraphic Materials

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In preparation of a future larger project which aims at the digitization of Wolfgang Franke's *Chinese Epigraphic Materials* series and the updating of the materials through complementary fieldwork in sites that Franke and his colleagues have documented, we conduct a pilot study, focusing on one object type, the temple bells. We look at (a) the preservation of temple bells, (b) the time of their acquisition in the history of temples and communities, and (c) the geographic patterns that emerge by connecting the sites of the bells with the foundries where they have been made. Through the comparison in (a) of the preservation of the metal bells to softer materials such as wooden tablets, we hope to identify a general tendency in the ongoing loss of Chinese cultural heritage in Southeast Asia, being due more to the vulnerability of the material or to a general negligence towards cultural heritage. The analysis in (b) reveals patterns in the development of temples and communities: An early/late acquisition of the bell compared to the erection of the temple, possibly a rich/underprivileged community, the date of the bell preceding the erection of the temple, the bell having been bought from another temple, and also the complete absence of bells. Comparing in (c) the acquisition patterns to the migration patterns, we hope to identify the meaning of the geographic bell acquisition patterns as reflecting primarily arbitrary trade connections or ties based on migration histories.

Oliver Streiter is a digital humanist associated with the National University of Kaohsiung. He has created in an 11-year-long effort the digital archive 'ThakBong' of more than 600 burial sites on Taiwan and Penghu and in total more than 1.000 burial sites in Pacific Asia.

Zhan Ya-Qing Hanna is a graduate student at Taiwan University and since 2 years ago also associated as a research assistant with Kaohsiung University.

To Manwai Mandy is a junior student majoring in Western Languages and Literature and a student research assistant at National University of Kaohsiung, Taiwan. She is involved in the Thakbong project and related fieldwork documenting tombstones in Taiwan, Hong Kong and Southeast Asia.

Shih Syuan-Fei Fay is a senior student majoring in Western Languages and Literature and a student research assistant at National University of Kaohsiung, Taiwan. She is involved in the Thakbong project and digitization of Wolfgang Franke's Chinese Epigraphic Materials series.

A Study of Epigraphical Materials in the Cave Temples of Ipoh, Perak

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The purpose of this paper is to attempt in part to further the study of Wolfgang Franke and Chen Tieh Fan in the area of research on Chinese epigraphic materials in the Perak, mainly focus on the cave temples in Ipoh, the capital of Perak. Ipoh is known for its many temples special those built in limestone. Based on the research from 2016 to 2017, there are 49 cave temples in Ipoh. The research is intends to share findings of epigraphical materials in these temples with none of them captured in Wolfgang Franke's work. By utilising the primary materials *in situ*, the research hope to reveal the abundance of the cave temples in Ipoh which did not obtained the not much concern of the scholar.

Tan Ai Boay was born in Penang. She is currently working as Assistant Professor in Chinese Department, Universiti Tunku Abdul Rahman. She read Anthropology at the National Taiwan University and obtained her MA and PhD from the History Department, University of Malaya. Besides Chinese history, her research interests include gender and Chinese religion. She is the chief editor of the book *Trails of the Nanyang Chinese: History and Legends of the Cave Temples* in Ipoh of Malaysia (2018).

The Role of Hokkien Temples and Rituals in Ethnic Identity and Mobilization in Saigon Vietnam

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Ethnic Chinese currently accounts for about 1% of Vietnam's total population. More than half of the Ethnic Chinese reside in Saigon (nowadays Ho Chi Minh City). They are usually categorized into five groups, including Hokkien, Cantonese, Teochew, Hainan and Hakka. The Hokkien group used to be the largest group among ethnic Chinese in Saigon. However, the Cantonese is the largest one nowadays. In Vietnam, the Assembly Halls and Chinese temples are usually located at the same buildings and they are not easy to distinguish. This paper aims to survey the role of Hokkien temples and their rituals in maintaining Hokkien ethnic identity and mobilization. The research methods include literature review, interview with managers and members of Hokkien assembly halls, questionnaire with ethnic Chinese, and field observations. Four major Hokkien temples/assembly halls were investigated from 2014 to 2018. They are: Nhi Phu Assembly Hall (二府會館), On Lang Assembly Hall (溫陵會館), Ha Chuong Assembly Hall (霞漳會館) and Tam Son Assembly Hall (三山會館). Their rituals and events were participated and observed as many as possible. The results reveals that Hokkien assembly halls/temples and rituals still play a positive role in ethnic identity and mobilization. Nevertheless, their role is declining especially to those younger generations.

Phạm Ngọc Thúy Vi obtained her PhD degree in Anthropological Linguistics and Sociolinguistics from the National Cheng Kung University, Taiwan. She is a lecturer in the Faculty of Anthropology, University of Social Sciences and Humanities, Vietnam National University – Ho Chi Minh City. She is currently an adjunct research associate both at Center for Vietnamese Studies, National Cheng Kung University. She researches on anthropological linguistics and sociolinguistics. She also studies the ethnic Chinese in Vietnam.

An Overview of Death Ritual in Chinese Buddhist Monasteries of Present-day Myanmar: A Case Study of Sifang Guanyin Si

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Broadly speaking, death rituals and Buddhism are mutually interdependent; as Spiro put it, ‘death ceremonies are the primary concern of Buddhism’ (1970, 248), and this is especially so in Chinese contexts. In fact, numerous studies have been significantly engaged with Buddhist funeral or Chinese death rituals (e.g. Welch 1967: 179-205; Watson and Rawski 1988; Tong 2004; Williams and Ladwig 2012); present-day Burmese Chinese’s (Burmese of Chinese descent) Buddhist death ritual have come under much less scrutiny. Against this backdrop, this paper discusses, firstly, the customs and rites of funeral practiced in current Burmese contexts of Chinese Buddhist monasteries where also mixes with Taoist funeral practices, such as the ritual of breaking the hell 破地獄, crossing the bridge 過橋, and burning the paper houses 燒紙房. These rituals, nevertheless, were to all some extent arranged within the overall scheme of Buddhist death rituals. Secondly, owing to different degrees of ‘desinicization’ and/or assimilation during and after the post-war period of Myanmar, this study also significantly discusses some of the nuanced differences between the religious lifestyles and practices of the Yunnanese and Hokkien/Cantonese groups of the ethnic Chinese, a key factor that researchers in this area have largely neglected.

Prior to joining the Max Planck Institute as a postdoctoral researcher, **Chiu Tzu-Lung** was a Postdoctoral Fellow in Buddhist Studies at the University of California, Berkeley, having completed her PhD studies at Ghent University, Belgium, in 2016. Her research interests include Indian *Vinaya* rules, contemporary Chinese Buddhism, gender, the Chinese diaspora, and Buddhist rituals and practices; and she has written or co-written a number of research articles on traditional *Vinaya* rules regarding such matters as fasting and the handling of money as they are applied (or not) in contemporary Chinese Buddhist contexts. She is currently researching monastic networks that link Mahāyāna and Theravāda Buddhism in East and Southeast Asia, especially Thailand and Myanmar.

**Keng Nukit Ratcha Borihan:
A Hidden Chinese Shrine of the Front Palace**

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In a few numbers of the Hokkien architectures in Bangkok. The “Keng Nukit Ratcha Borihan” is a tiny shrine that was built in the reign of King Mongkut, Rama IV (r.1851-1868), by his younger brother – King Pinklao – the Second King, in an area of the Front Palace, later is the National Museum Bangkok. Unfortunately, the exact purpose of building was unknown. Regarding a record said that King Pinklao had built the private mansion and Chinese garden style on the northern adjacent of his palace and the petite Chinese building was included within that complex. However, size does not matter, the most important is only one place in Thailand has the mural painting depicts the “*Fēngshén Yǎnyì* – Romance of the Investiture of the Gods” story that translated from Hokkien literature to Thai. This study will investigate the original function and transformation of the building through the iconography analysis and historical context from the past to the present day.

Suppawan Nongnut is a curator of the National Museum, Bangkok (2007 to present). She has graduated, at the Silpakorn University and SOAS, the University of London. She is a former assistant curator of the Ban Chiang, National Museum in Udon Thani Province (2005 - 2006). She interests in the religious arts, especially, Hindu and Buddhist. Her recent works include *Water of Allegiance*, 2018; *Mystery and Facts of the Drums of Bangkok City*, 2018; *The Ancient Weaponry and Warfare in the National Museum, Bangkok’s Collection*, 2018; *Anti-Antiquities Trafficking: Work and Learn at the Antiquities Control Division*, 2018; *The Maiden Tree in the Context of the Ancient Silk Route*, 2016; *The Symbolism of the Royal Funeral Chariots: A Study on the Great Victory Chariot*, 2015; and *Borobudur as a Mandala: A Study on Iconography and Historical Context*, 2014.

Dragon in Java: History of Hok Tek Tong Temple

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After the Java War (1825-1830), the Dutch colonial government took control of the island of Java. Concurrently, the Chinese communities in the interior became more stable and attractive. Construction of temples which formerly limited to the north coast of Java, began to penetrate the interior. One of the earliest temples built were the Hok Tek Tong in Parakan, Central Java, in 1842.

For the first 100 years the temple flourished along with the development of Parakan as one of the trading nodes in the area. Addition and beautification were added in the century, mostly classrooms for school. The Japanese occupation and the independence struggle (1942-1950) reduced activities, but the hardest time came under the military regime (1966-2000). During this period all temple activities were suppressed, even banned. The properties of the temple were lost or stolen, documents and inscriptions were neglected. Only in 2001 all these oppression were released, and the Chinese came back to their temples again, but one whole generation had passed and their memories are blurred.

This paper is an attempt to reconstruct the history of the temple from pieces and parts found in old family records, scraps of writings, inscriptions still found, and legends and old stories. The paper wants to shine light on small temples in the interior of Java, as most writings are more interested to big temples in big cities (in northern coastal area). Studying small temples could gives us a more coherent and rounded picture of the community and its environs.

Sutrisno Murtiyoso lives in Bandung and teaches History of Architecture in Tarumanagara University, Jakarta. He was educated and graduated as architect engineer, with special interest in vernacular and religious architecture. At present he chaired the Indonesia Institute for History of Architecture and actively engaged in International Society for the Studies of Vernacular Settlement (ISVS) and International Society for the Studies of Chinese Overseas (ISSCO). He has conducted inventory researches on Chinese temples in Central Java (2010), East java and Bali (2012), West Java (2014), and Jakarta (2016). Recent related papers are: A Tale of Two Deities. A Study of Records about the Deities and Founding of the Chinese Temples in Parakan and Magelang, Java, Indonesia (2017); The Chinese Temple Hok Tek Tong Parakan, A Vernacular Typology Study (2015); On Chinese Temples in Indonesia (2015); How the Chinese Built a City in Inland Java (2013).

**“Disciple of Confucianism in Dao Cultivation”:
Vegetarian Halls and the Practice of Chinese Three Teachings**

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This article focuses on a specific kind of women-engaged, syncretic Chinese temple in Southeast Asia—the vegetarian halls (*zhaitang* 齋堂). The vegetarian halls vernacularized ideological ideas and theological quests of the Chinese Three Teaching tradition (Confucianism, Buddhism, Daoism; C: *sanjiao*) into a vivid lived experience for their resident-followers and intertwined the moral ethic of its populace with the cultural specificity of the social environment of Southeast Asia. Employing ethnography and epigraphy, this article traces the dynamic and depth of the Chinese Three Teaching tradition in the vegetarian halls of Southeast Asia from the 19th century to the present, and investigates the network of a social community that supported this coherent religious pattern. The sustained articulation and reconfiguration of the Three Teachings has provided an impetus for the development of a wider spectrum of religious dynamics and intra-religious negotiation in Sino-Southeast Asia.

Show Ying Ruo is a Postdoctoral Fellow in the Religion and Globalization cluster, Asia Research Institute, National University of Singapore. She obtained her PhD in Chinese Studies from the National University of Singapore. Her current project investigates the religious networks of a specific kind of Chinese temples in Southeast Asia: The Vegetarian Halls (C: *zhaitang*).

Zhaijie Community's Temples around Jakarta from Late 19th Century until Early 20th Century

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Zhaijie / 齋姐 is a term for a group of Hakka women that live together and vow to celibacy. Their functions usually related to religious services among Indonesian Hakka Chinese community, especially in death rituals. Jakarta as one center of Chinese communities in Southeast Asia, also reside large Hakka group and therefore served by more than five Zhaijie groups that begun and flourished around end of 19th Century. This preliminary study mainly focused on Zhaijie's temple, their deities and their roles in serving Jakarta Hakka's community. In addition, there will be discussion about some unique facts about their inner circle relationship among each other that based not on regular teacher – disciples association. This research was conducted through observation and interview, as part of qualitative method of research.

Greysia Susilo is a full-time lecturer at Pradita Institute, in Tangerang, Banten, Indonesia. She graduated from Interior Design, Accountancy, and Archaeology majors, but her main research interest fall along Chinese art and architecture, building conservation, and Chinese religion' studies. Those passions were best expressed on long research and thesis paper titled: Chinese Religion Buildings Typology between 16th Century - Mid 20th Century in DKI Jakarta. She also served as member of the Board of Committee to restoration of Jindeyuan Temple, Jakarta; the oldest temple that burnt down in 2015.

The Dance of the Elephant Headed God: Ganesha in Buddhist Temples of South East Asia

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From the ancient northern silk route which has murals of Ganesha or the elephant headed god housed in Buddhist shrines to the modern day Sakya Muni Buddha temple on Race course road in Singapore, Ganesha seems to grow in popularity and continues to be worshipped by devotees from Buddhist and Hindu faiths across S.E Asia. Recently there has been a growing movement in Thailand in the worship of Ganesha by the business community which has its focus on economic benefits of worshipping this god. This worship has its history in the trading routes which flourished as early as the 10th c AD which brought the image and idea of Ganesha to the Malay archipelago and spread throughout S.E. Asia. Ganesha, while retaining immense popularity as a Hindu god in India is also worshiped in Buddhist temples of S.E Asia which is a reflection of the adaptation of this god into the Chinese Buddhist pantheon and the various ways in which local communities without any political influence adapt and harmonize cultural habits and rituals. Ganesha thus has become a symbol of the adaptability and ability of trading communities in creating a network which is based on centuries of oral and ritualistic traditions. He is worshipped in rituals which are a hybrid form of Buddhist, Chinese and Hindu traditions. This paper explores the symbolism of the iconography and the ritual worship of Ganesha in the S.E Asian context.

Siri Rama holds a PhD in the Fine Arts from the University of Hong Kong in the study of dance sculptures in Indian temples. Siri's research interests include the study of Hindu and Buddhist temple architecture, visual arts, performing arts and religious practices. She is currently serving as Adjunct Faculty at School of Social Sciences at Singapore Management University (SMU) and in Department of Dance at Nanyang Academy of Fine Arts (NAFA). Siri is a dance artiste, choreographer and teacher has performed to critical acclaim, presented group performances, and lectured, in many different cities of India and in many parts of the world including the USA, Germany, the Middle East, Hong Kong, Singapore, Malaysia, Thailand and Taiwan. Siri is serving her third term as the President of the World Dance Alliance, Singapore chapter.

Chinese Temples in Southeast China: The Perspective from Southeast China

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Many of the founding temples of the main gods of the Southeast Chinese local religious pantheon are based in Fujian, Guangdong and Hainan Island. Vast networks of incense division link these temples to their branch temples across Southeast Asia. This paper explores the historical phases in the evolution of this system of temples, exploring the impact of maritime trade, the Qing Manchu coastal evacuation and the destruction of coastal temples, the spread of Chinese temples to Taiwan, the expansion of the Minnan coastal trading empire, and the later movement of multiple dialect groups with many different regional gods and ritual traditions to Southeast Asia in the 19th century.

Zheng Zhenman is Director of the Center for Local Historical Documentation at Xiamen University. He is the author of several books on Ming Qing history, lineages and regional ritual systems.

ABOUT THE CHAIRPERSONS & ORGANISER

Carola Erika Lorea is Research Fellow in the Religion and Globalisation cluster at the Asia Research Institute, National University of Singapore. She is mainly interested in oral traditions and popular religious movements in South Asia. Her monograph *Folklore, Religion and the Songs of a Bengali Madman: a Journey Between Performance and the Politics of Cultural Representation* (Brill, 2016) is the result of a four year travel-along ethnography with Baul performers. She received research fellowships from IAS (Leiden), Gonda Foundation (Leiden) and SAI (Heidelberg) to study travelling archives of spiritual songs in the borderlands of India and Bangladesh. She authored several articles on low caste ontologies, Tantric practices, folklore, sacred songs and the religious history of Bengal. Dr Lorea's current research project about religion and displacement is focused on the soundscapes and the literary tradition of a numerous, yet understudied community called Matua.

Chen Ningning obtained her PhD from the Department of Geography, National University of Singapore. Her research interests include the fields of religion and sacred space, rurality and rural landscapes, and Chinese lineage culture. Her doctoral research uses the (re)production of lineage landscapes (e.g. ancestral temples and ancestral tombs) as a means of examining rural governance, identity, everyday life and trans-local social networks in rural Wenzhou, southeast China. While at ARI, she will start a new project on clan associations (*Zongqinhui*) and the production of trans-national/trans-local sacred networks. Her previous research on the secular uses of ancestral temples in rural Wenzhou has been published in *Social and Cultural Geography* and *Journal of Rural Studies*.

Fabian Graham has been a Research Fellow in the Religion and Globalisation cluster since December 2018. He holds a PhD in Social Anthropology from SOAS in London, and two master's degrees, one in 'Taiwan Studies' from National Chengchi University in Taipei and the second in 'Social Anthropological Analysis' from the University of Cambridge. Previously a research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Germany, based on research in Singapore, Malaysia and Taiwan, a monograph tentatively titled, *Voices from the Underworld: Hell Deity Worship in Contemporary Singapore and Malaysia* is planned for publication in 2019.

Hue Guan Thye is Senior Research Fellow in the Department of Chinese Studies, National University of Singapore (NUS). He is the author (with Kenneth Dean) of Hue, G. T. (2018). *Chinese Epigraphy in Singapore: 1912-2017* (2 Volumes). Singapore: NUS Press. (with Kenneth Dean, 2017 and Hue, G. T. (2013). *Evolution and Model: The Propagation of Taoism and Buddhism in Singapore*. Singapore: Department of Chinese Studies, NUS and Global Publishing. 305 pages. (in Chinese). He is currently working on *The Buddha Lights of Lion City: The Multi-Humanistic Buddhism in Singapore*. Hong Kong: Centre for the Study of Humanistic Buddhism, The Chinese University of Hong Kong (forthcoming 2019).

Kenneth Dean is Head of the Chinese Studies Department, National University of Singapore (NUS) and Research Cluster Leader for Religion and Globalisation, NUS. His recent publications include *Chinese Epigraphy of Singapore*, 2 vols. (with Dr Hue Guan Thye), Singapore: NUS Press 2017, *Ritual Alliances of the Putian Plains*, 2 vols. (with Zheng Zhenman), Leiden: E. J. Brill, 2010, *Epigraphical Materials on the History of Religion in Fujian: Quanzhou prefecture* (3 vols), Xinghua Prefecture, Fuzhou: Fujian Peoples' Publishing House, 2004, 1995, *Lord of the Three in One: The Spread of a Cult in Southeast China*, Princeton: 1998; *Taoist Ritual and Popular Cults of Southeast China*, Princeton 1993; and *First and Last Emperors: The Absolute State and the Body of the Despot* (with Brian Massumi), Autonomedia, New York. 1992. He directed *Bored in Heaven: A Film about Ritual Sensation* (Dean 2010), an 80-minute documentary film on ritual celebrations around Chinese New Years in Putian, Fujian, China.

Show Ying Ruo is a Postdoctoral Fellow in the Religion and Globalization cluster, Asia Research Institute, National University of Singapore. She obtained her PhD in Chinese Studies from the National University of Singapore. Her current project investigates the religious networks of a specific kind of Chinese temples in Southeast Asia: The Vegetarian Halls (C: *zhaitang*).

Xue Yiran is a project manager and research associate of Prof Kenneth Dean. For 2 years at ARI, she has been providing administrative and academic research support for the Singapore Historical GIS project and Singapore Biographical Database project. She is also an active participant in regional triathlons.

Yan Yingwei is a research fellow in the Department of Chinese Studies, National University of Singapore. He completed his PhD in the Department of Geography, National University of Singapore in 2016, and he was a postdoc fellow in the Institute of Geography, Heidelberg University, Germany in 2017. He obtained his master's degree from the Chinese University of Hong Kong. His main research areas are volunteered geographic information or geo-crowdsourcing, spatial humanity, disaster and crisis management, and environmental modeling.