

# 槟州宗祠家庙简史 (上集)

*Chinese Clans in Penang: A Concise History (Volume 1)*



不入宗祠之门 不知宗祠之美

A tour into ancestral halls, where the beauty begins...

# 槟州宗祠家庙简史 (上集)

**Chinese Clans in Penang: A Concise History** (Volume 1)

马来西亚槟州各姓氏宗祠联委会 统筹出版  
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# 槟州宗祠家庙简史 (上集)

**Chinese Clans in Penang: A Concise History** (Volume 1)

仅以此书献给在各姓氏宗祠内，  
默默无酬付出，坚守岗位的宗长们。

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This publication is dedicated to all the clansmen who volunteered and  
committed their time and efforts in making their clan association a success.



# 序

时间是历史的轨迹，有了它才能显示过往；竖立于槟州各地的姓氏宗祠，则是历史的坐标，了解它才能回忆先人的往事，感受先辈当年拓荒的艰辛与劳碌，以激励后人。

槟州各姓氏宗祠联委会深切了悟槟州的各姓氏宗祠经历了二百多年的沧桑，它们所扮演的角色，已经超越了只是属于某一姓氏族群的祠堂；反之，它们提升成了槟州丰厚文化底蕴的基础，仔细串连它们的发展过程，就是一部华人南来的拓荒史。

今天的我们站在过去与未来之间，深深感叹着先辈在槟州的发展过程所付出的努力，为了对先辈当年的辛劳付出加以肯定，也为了让后来者对先辈在槟城的历史有所认知，槟州各姓氏宗祠联委会决定展开为槟州逾一百七十家宗祠家庙的历史资料进行搜集工作，在遍访了各姓氏宗祠家庙后，我们决定先将已完稿的首百家宗祠家庙的姓氏渊源、创会简史、组织状况及图片等，编撰成书，出版《上集》；对以其余约七十家资料尚待完成的宗祠家庙，将在《上集》出版后，再接再厉，加以编采，以期将全槟州的各血缘性组织的史料一一收录，尽我们这一代人的责任。

希望借由此书的出版，能够启发更多的年轻后人，对先人在槟城的事迹或本身所属宗祠的史料更积极深入研究，为槟城的历史长虹添抹更绚丽的色彩。

槟州各姓氏宗祠联委会

1-5-2013

# Foreword

Time is a trajectory of past events; through time we are able to see our past. The various clan associations erected around Penang are landmarks of history. By getting to know them, we will be able to recall the past events of our ancestors and understand the turmoil and hardship that they had experienced, to encourage our younger generation.

The Penang Chinese Clan Council deeply understands the tough times the clan associations have gone through for more than 200 years. The role of clan associations has long since extended beyond ancestral halls belonging to a certain clan; in fact, they have enhanced the rich cultural heritage of Penang. By carefully threading together the pieces of their development, we are able to glimpse at the breadth the history of first Chinese pioneers in Nanyang (South East Asia).

Today, we stand between the past and the future; reminiscing deeply the efforts of our ancestors in the development of Penang. As an acknowledgement of our ancestors' hard work and also for our latter generations to understand the story of our forefathers in Penang, the Penang Chinese Clan Council decided to initiate the collection of historical data of more than 170 ancestral family halls in Penang. After visiting each ancestral family hall, we decided to finalise and compile the first one hundred ancestral halls' information, including surname origins, brief founding history, organisation status, pictures, etc. into a book, and publish it as "Volume 1". After publication of "Volume 1", continuous efforts will be endeavoured to collect the information from the remaining 70 plus ancestral family halls to be published. We hope to be able to gather the historical information from genealogical organisations throughout Penang, as a contribution from our generation.

Therefore, we hope that the publication of this book will inspire younger generations to take the initiative to carry out a more in-depth study into our ancestors' history in Penang, thus adding a more vibrant energy into our history of Penang.

Penang Chinese Clan Council

1 May 2013



# 姓氏概说

资料整理：郭素岑

华人都有一个姓。华人的姓氏源自于中国。在全世界，中国是最早出现姓氏的国家，具有世界上最久远的姓氏传统。姓氏是祖先留给我们的一份珍贵遗产，它关系我们的历史与血脉。通过姓氏，我们能知道我们的生命之由来，回溯我们祖先的历史，感受祖先曾经历的苦难与辉煌，从而打开久郁心中寻根溯源的大结。

今天我们所谓的“姓”是指置于“名”之前，与“名”结合起来称呼人的一种符号。“氏”也是同一概念，所谓“姓氏”就是指人的“姓”。

但是，在秦朝以前，“姓”和“氏”是含意不同、各有所指的两个单音词。两者各有来历与意义，有着许多不同之处。

## 姓与氏的分别

中国人的姓起源于五六千年前的母系社会，源自部落的图腾、女姓始祖生育时居住的地点或部落首领的名字。那时是母系社会，孩子只知母亲而不知父为谁。所以“姓”是“女”和“生”组成，明显的表现出孩子是依母亲而得姓。因此，最古老的姓大都是从“女”字旁，如姁、姬、嬴、姜、姚等。

周代以前，我们的祖先早在实践中认识到近亲结婚的弊病，他们建立了不甚严谨的同姓内部禁止婚配的习俗。来到周代，同姓不婚已成为法律和礼俗的伦理准则。姓的作用主要就是鉴别子孙后代的归属，以利彼此通婚。综合以上所述，足见“姓”的本义当源于具有共同血缘（母系祖先）的人群所共有的族属标志。

“氏”的出现据称早在传说中的黄帝时代即有。氏的产生，最大量、最频繁的时代是周朝。“氏”的来源大致是以先人的封地、爵位、官职、职业、名字、称号、谥号或所做过的某一件事情的特征而来。周朝初期，周王大规模分封诸侯，根据他的出生地（即氏族起源）而赐氏，赏赐土地作为他们的封国，此后这些诸侯国的后人就以国为氏。诸侯又分封领地给其属下的官员或子孙，这些封地受惠者的后裔就以先人的封地、爵位、官职、名字等为氏，以显示家世的显赫。由于“氏”是父系社会的产物，代表一个人的家庭出身与社会地位。故此，先秦以前高官贵族有姓兼有氏，而一般平民百姓则有姓而没有氏，当时人人都以有氏为荣。

在这里，我们可以给先秦时代的“姓”和“氏”作一个小结。“姓”是大宗（广义的大宗）的族号，血缘传承的标志，代表着源于同一女姓始祖的族属；而“氏”则是大宗（姓）分出去的支系-小宗的族号，后起的族号，始迁祖的族号，分居地始祖的族号，表示了第一代分殖出去的支系及其后裔的标志，是身份地位的象征。姓因生而定，虽经历百代而不变，氏因家族而分，是可变的。“氏”重在“别贵贱”；“姓”则重在“明婚姻”，这个旧的姓氏系统就一直沿用至秦朝。

## 秦汉姓氏合一

到了秦朝，“姓”、“氏”合而为一，姓氏用于鉴别男女双方的血缘，以方便婚嫁。

战国末年，在动乱的社会改革中，典籍散失，世系无从考究，中国姓氏史上出现了空前“混乱”的局势，许多原本不配“赐姓享氏”的底层平民，因为社会动乱而得以上位之后，为了抬高身份，纷纷自我取氏。而催生了“姓氏合一”的新制度。

公元前221年，秦始皇一统天下后全面实施“郡县制”取代周代的“分封制”。“郡县制”的政治结构完全以行政区划代替疆土分封，连皇帝的儿子也没有自己的封土。这使到原先代表贵族阶级的“氏”已失去了炫目的光彩，“氏”只剩下标记直系血统的符号作用，与先前用来“别婚姻”的“姓”没有任何区别的的必要，也没有任何区别的意义了。

从此“姓”、“氏”合一，二者通称“姓氏”。周代产生的“氏”都分别成了“姓氏”，大大提高了“姓氏”的数量。而帝王将相，士农工商，人人都有姓氏，和名字连称，成为个人的符号。而每一宗族都有自己固定的姓氏，让子孙后代永久沿用。这就是我们今天理解的“姓氏”含义。

在漫长的历史长河中，姓氏的形成各有不同的历史过程。同姓不一定是同源，如刘姓就有五处起源。异姓也可能是同出一宗，如古、吴两姓本是同源，都是古公先祖的后裔。

五千年后的今天，我们身为后代子孙的，无须再为了一个姓氏的来源说法有异而有所争论，相反的我们更应该以开明的思维来尊重各类不同的说法，努力促成大团结，以朝未来的更正面的发展。

## 得姓的来源

1. 以国、封地为姓氏

如：

• 商朝有个在泾渭之间的阮国，其后代便姓“阮”。

• 造父被周穆王封到赵城，他的后代便姓“赵”。

• 周昭王的庶子被封于翁地，因而姓“翁”。

• 周武王次子姬虞封于晋国，姬虞即为“晋”姓的始祖。

• 公元前十世纪周公平定了武庚叛乱之后，商纣王的庶兄微子启受封于宋国，其子孙以国名“宋”为姓。

• 周文王的第十一个儿子贿受封于沈，建沈国，其后代以国名“沈”为姓。

• 周武王封文叔于许，建许国，因而姓“许”。



• 颍项后裔陆终的第三个儿子钱铿受封于彭（今江苏省，徐州市），为大彭氏，后人以“彭”为姓氏。

2. 以居住地为姓氏

如：

• 炎帝神农氏居住在姜水（渭河支流之滨），因此以河名“姜”为姓。

• 住在东海劳山者，称为“劳”姓。

• 鲁庄公之子遂，字仲，住在都城的东门，被称为东门仲，后代即以“东门”为姓。

• 郭是古代的人在城的外围加筑的一道城墙，东郭是指外城的东墙附近。齐桓公的后裔中有住在临淄城东外一带的，被称为东郭大夫，后人便以“东郭”为姓氏。

3. 以先人的字、名、谥号为姓氏

如：

• 鲁惠公之子，名尾，字“施父”，其后人以“施”为氏。

• 郑国公子偃，字“子游”，其孙便姓“游”。

• 楚庄王之后以“庄”为氏。

• 东国大夫童刁的孙子以“刁”氏传世。

• 齐文公有子公子高。其后人以“公子高”中的“高”字为姓氏。

4. 以先人的排行，次第为姓氏

一家一族，按兄弟顺序排行取姓，如老大曰“伯”或“孟”，老二曰“仲”，老三曰“叔”，老四曰“季”等。后代相沿为氏，于是就出现了“伯”氏、“孟”氏、“仲”氏、“叔”氏及“季”氏。表示在宗族中的顺序。

5. 以官职、爵位为姓氏

如：

• 掌管钱财，称“钱”氏。

• 管粮仓，称“仓”氏。

• 掌管罗捕鸟兽，称“大罗”氏。

• 掌握国君的符玺，称“符”氏。

• 记录帝王言行的史官，称“史”氏。

• “司徒”氏，原指上古时代的官名。

• “司空”氏，是专管天下水利工程的官职。

• “司马”氏，是上古军事长官。

• “皇”、“王”、“公”、“侯”等均为以爵为氏的例子。

6. 以技艺或职业为姓氏

如：

• “索”氏（绳工）。

• “陶”氏（陶工）。

• “巫”氏（巫师）。

• “屠”氏（屠夫）。

7. 以古代少数民族部落之名为姓氏

如：

• “呼延”，东晋时，匈奴呼延部落进入中原；其后裔以“呼延”为姓氏。

• “慕容”，三国时，鲜卑族的慕容部落以“慕容”为姓氏。

• “宇文”，东晋时，宇文部落进据中原便以“宇文”为姓氏。

• “尉迟”是鲜卑族的一个部落名，族人以“尉迟”为姓氏。

• 拓跋氏改称为“元”氏。

• 关尔佳氏简化为“关”氏。

8. 因皇帝赐姓

皇帝一般都是因为臣属政绩昭著而赐姓，赐姓是皇帝褒奖、笼络下属的一种手段。但也有赐予恶姓的。所谓“恶姓”，就是指字面意义不好的姓，实际上是皇帝惩罚下属的一种形式。

如：

• 明代太监马三宝被永乐帝赐姓为“郑”，马三宝因此改姓换名为“郑和”。（褒奖）

• 对刘邦有救命之恩的项伯被汉高祖刘邦赐姓“刘”。（褒奖）

• 春秋时，伐莒有功的陈书被齐景公赐姓“孙”。（褒奖）

• 武则天杀了她的两个堂哥武惟良及武怀远，并将其后代赐姓为“虺”。（惩罚）

• 唐朝左御史大夫与太平公主谋逆，唐玄宗执政后，给窦怀贞的后代赐姓“毒”。（惩罚）

• 原为山东马姓的一支，被清代大搞文字狱的雍正皇帝赐姓“骂”。（惩罚）

9. 因避难、避讳而改姓

如：

- 汉文帝名刘恒，姓“恒”的人因而改为姓“常”。

- 晋朝帝王祖上有司马师，天下“师”姓皆缺笔改为“帅”氏。

- 汉时司马迁因言获罪，两个儿子为避祸出逃。长子取“马”加两点为“冯”氏，次子取“司”加一竖为“同”氏。

- 春秋时，因为陈国内乱，公子陈完逃到齐国，并改姓为“田”。

- 汉明帝讳“莊”（庄）字，凡姓莊的都改姓“严”。

10. 因音讹、型变而改的姓

如

- 载改为“戴”

- 號改为“郭”

- 共改为“洪”

- 丘改为“邱”

- 邴改为“丙”

- 邾改为“朱”

## 古今到底有多少个姓氏？

中国旧时流行的《百家姓》是北宋（公元960年）时写的，里面共有单字姓408个，复姓30个，共有438个姓氏。

发展到今天根据姓氏文化权威机构家族网的研究资料中，单字姓6931个，复姓和双字姓9012个，三字姓4850个，四字姓2276个，五字姓541个，六字姓142个，七字姓39个，八字姓14个，九字姓7个，十字姓1个。古今前后实际使用过和正在使用的姓氏共有23813个。现在通用的姓氏约有四千七百多个，其中单姓居大多数，双字姓氏100多个，三字以上的姓氏罕见。最常用的一百个姓氏占人口的60%以上。

## 稀奇古怪的姓氏

在中国众多的姓氏中，有不少稀奇古怪，甚至含有贬义的姓氏，从字面上看极不受人尊重，可是他们确实是曾经出现或正在被使用的姓氏，多了解还确实让我们增长了不少见识。

如：“罪”、“癖”、“哑”、“豕”、“脏”、“孬”、“骚”、“滚”、“俎”、“仙”、“肥”、“丑”、“扁”、“杀”、“死”、“混”等在常人看来有点“问题”的字，竟然也都被人用作姓氏。在中国河南省，甚至还有“婁”、“妾”、“骂”、“邪”、“嫖”等姓。让人意想不到的，是“姓”、“氏”两字也各别成为一个姓氏，

## 容易读错的姓氏

在众多的姓氏中，有些姓氏因所姓的人数较少，又由于汉字多音读法，所以经常被读错。

如：

姓氏	正确读音	非姓氏读音
曾	zēng 增加的“增”	céng 曾经的“曾”
仇	qiú 要求的“求”	chóu 仇恨的“仇”
区	ōu 欧州的“欧”	qū 地区的“区”
召	shào 哨子的“哨”	zhào 号召的“召”
任	rén 人类的“人”	rèn 任务的“任”
华	huà 文化的“化”	huá 中华的“华”
朴	piáo 瓢虫的“瓢”	pǔ 朴素的“朴”
折	shé 舌头的“舌”	zhé 折旧的“折”
单	shàn 善良的“善”	dān 单据的“单”
哈	hǎ 哈达的“哈”	hā 哈欠的“哈”
解	xiè 谢谢的“谢”	jiě 解放的“解”
繁	pó 外婆的“婆”	fán 繁荣的“繁”
纪	jǐ 自己的“己”	jì 纪念的“纪”
查	zhā 扎实的“扎”	chá 检查的“查”

## 郡望

“郡”字源自秦代的“郡县制”。姓氏合而为一之后，魏晋时期，出现了“郡望”，做为一些大姓望族对居住地的称呼，如清河张氏、太原王氏、颍川陈氏、汝南周氏、汾阳郭氏等。

“郡望”通常包含两层含义，一是反映古代某一姓氏的著名望族在中国的某一个郡县或数个郡县的地理分布，二是指某姓氏的发源处。由于一个郡县居住的姓氏很多，所以，往往是几个姓氏共用一个郡望，如太原就是王、郭、温、孙等姓的郡望；而一个姓氏可能分布许多郡县后成为当地望族，因此一个姓氏也可能拥有几个郡望，如吕姓的郡望有河东、东平、东莱、濮阳等。

因为郡望把望“族”和其祖居地连接为一体，所以它也成为子孙后人追本溯源的情结所在，时至今日，更成为连接炎黄子孙情感的重要纽带。

## 姓氏堂号

堂号，是祠堂、家庙的名称。在各姓氏宗祠会所的正门上方，往往挂有写着“XX堂”的牌匾，这就是该姓氏的堂号是表明一个家族源流世系，区分支派的标记。所以，堂号和郡望一样，都是姓氏文化中特有的范畴。也是我们进行寻根问祖时不可不先熟悉的一个概念。

堂号除在祠堂使用外，还会在宅院、家谱、礼簿、灯笼，宗族所创办的学校校名等处使用，如槟城的颍川学校（陈姓族人所创办）及卿田小学（尤姓族人所创办）等。



## 堂号的类别

### （1）地名堂号

以某姓氏的发祥祖地，或以其声名显赫的郡望，作为堂号。

如洪姓的燉煌堂、胡姓的安定堂、周姓的岐山堂、冯姓的始平堂、尤姓的卿田堂、吴姓的延陵堂、黄姓的江夏堂、林姓的西河堂、郑姓的荥阳堂、马姓的扶风堂和徐姓的东海堂等。

同一姓氏的发祥祖地和郡望不同，就会有若干个堂号。如李姓的堂号就有：陇西堂、顿丘堂、渤海堂、中山堂、江夏堂、范阳堂、汉中堂、代北堂、鸡田堂、柳城堂等三十余个；王姓有：太原堂、琅琊堂、京兆堂、元城堂、汲郡堂等三十八个；张姓有清河堂、范阳堂、太原堂、京兆堂、南阳堂、中山堂、安定堂、河内堂等四十余个。同一个郡县，可能也同时期或先后居住过多个姓氏的名门望族，因此多个姓氏也可共用一个堂号。如陈留堂就是袁、阮、谢等姓共用的堂号；陇西堂是彭、李及董等姓共用的堂号。

### （2）典故堂号

典故堂号往往以先世之嘉行、德望、功业、科第、文章或家族历史中的某一件重大事故，或取祥瑞典故，或先人训勉后代的礼教，自立堂号，目的是让子孙们每提起自家的堂号，就会知道家族的历史典故，记起祖先过往的事迹和功德，勉励子孙后代向先人看齐学习。

如：

杨姓的“四知堂”和“清白堂”、曾姓的“三省堂”（以先人的嘉行，名言为堂号）。

郭姓的“汾阳堂”、屈姓的“三闾堂”（以先人的功业勋绩为堂号）。

周姓的“爱莲堂”、陶姓的“五柳堂”为堂号、李姓的“青莲堂”（以先人的德望为堂号）。

林姓的“九牧堂”或“九龙堂”（以先人的科第为堂号）。

谢姓的“宝树堂”、许姓的“洗耳堂”、梁姓的“梅镜堂”（以家族历史中某一位先祖的某件事情为堂号）。

洪、江、汪、龚、翁、方六个姓氏共同“六桂堂”，莊（庄）氏的“四美堂”（以家族的某一段历史渊源为堂号）。

李姓的“敦伦堂”、张姓的“百忍堂”、朱姓的“格言堂”、任姓的“五知堂”、刘姓的“重德堂”、郑姓的“务本堂”、周姓的“忠信堂”、蔡氏“克慎堂”、许氏“居廉堂”、林姓的“敦本堂”、邱姓的“敦文堂”等，（以道德伦理为堂号）“福禄堂”、“永吉堂”、“延生堂”、“安乐堂”（以吉祥语为堂号）。

## 堂联

与堂号密切相关的姓氏文化就是（刻、挂）在祠堂两边的对联，一般是四字联，也有五字联、七字联，甚至有更长的联语。堂联以其深厚的人文内涵，体现了宗祠家庙姓氏文化的悠远的感人历史，其内涵可分为三类：

### （1）寻根溯源，依恋故土

如邓氏南阳堂之堂联：

派分河北由汀州而潮州惠州袁州一脉流傳愈盛；  
祭舉冬至自始祖迄高祖曾祖顯祖千秋徙降攸臨。

（上联寻根，清楚的交代了邓氏家族史上颠沛流离的迁徙路线；下联问祖，具体地记载了迁徙的各代祖先。俨然是邓氏家族发展史的缩影。）

### （2）表彰先贤，显扬祖先光荣历史

如李姓堂联：

經傳道德；名重謫仙。

（上联指指春秋老子李耳道德经；下联指唐代大诗人李白。）

### （3）勉励后人，努力进取

如江西九江刘氏堂联：

士求名在勤農趨利在勤人生勤則不匱；  
子誠身以慎婦敬戒以慎家道慎固不興。

（是筚路蓝缕的先祖们对后世子孙以勤为宝（上联）、以俭为德（下联）的谆谆教诲。）

## 字辈

字辈，又称昭穆、派号，用以表明家族辈分的字。这种取名的基本方法是采用“姓-字辈-名”的格式，俗称“排辈份”。如某张姓父辈生了三个儿子，儿子的字辈按“永”字排列，儿子的名则按父母意愿自由选取，那三个儿子的姓名将分别称“张永志”、“张永仁”、“张永贵”。一般上，字辈谱所选之字是由开基祖（始迁祖）厘订的，并被写入家谱，后裔子孙按照字辈取名，一辈一字，辈份分明地传承下去，就可保证同宗血脉的一气贯通，形成长幼有序、孝悌仁爱的道德观念。

这套高文化的字辈制度，是确保家族血缘秩序永不紊乱的重要方法。在槟城的一些姓氏宗祠，对字辈的传承不惜心思，如林氏溪东公会、龙山堂邱公司等宗祠将字辈谱高挂祠堂显眼处，或如槟城郭氏汾阳堂白崎族人将字辈谱付梓印刷，广派宗人，以让子孙后裔加以按谱取名，均为用心良苦延续姓氏文化之作为。

## 家谱

家谱，又称族谱、家乘、祖谱、宗谱等。是记载一个以血缘关系为主体的家族世系繁衍和重要人物事迹的特殊图书体裁。家谱以记载父系家族世系、人物为中心，是由记载古代帝王诸侯世系、事迹而逐渐演变来的。演变至今，与原先只收录男性家人的家谱，现在也开始记载女性家人的资料，体现更完整的家族历史，是个人寻根问祖或传承后世最直接和最准确的特殊文献。



# The Origins of the Surname (“Xingshi”)

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Translated by : Copyleft Studio

All Chinese people have surnames or “xing” and all of them originated in China. The earliest usage of surnames appeared in China making it the country with the most ancient surname tradition in the world. Surnames are a precious heritage left to us by our ancestors, linking us to our history and blood relations. Through surnames, we are able to understand our origins and trace the history of our ancestors. Through surnames, we are also able to open our hearts to both the suffering and glory days of our ancestors.

Today, our ancestral surname or “xing” is placed before our name or “ming”. Together, the combination of a surname and a name is used to address a person. Clan surnames or “shi” works the same way as “xing”; which refers to a person’s surname.

However, prior to the Qin Dynasty, “xing” and “shi” each referred to two monosyllabic words with different meanings. Both have their origins and meaning, and there are many differences between the two.

## The Difference between “Xing” and “Shi”

The Chinese surname originated from a matriarchal society about five to six thousand years ago. Some originated from the tribe totem, the place where the matriarch resided, or from the name of the tribal chief. Since it was a matriarchal society, the children only knew who their mother was but not who their father was. Therefore, the “xing” sinogram is composed of a 女 “nǚ” (female) radical and a 生 “shēng” (born), indicating that the children are named according to the mother. Hence, the oldest surnames incorporate a 女 “nǚ” (female) in the symbol, such as 姒 “sì”, 姬 “jī”, 嬴 “yíng”, 姜 “jiāng” and 姚 “yáo”.

Prior to the Zhou Dynasty, our ancestors had already discovered the ills of inbreeding through practice. Therefore, a rule was established, though somewhat less stringent, to prohibit marriage customs between people bearing the same surname from the same tribe. During the Zhou Dynasty, the rule evolved to become a legal and moral guideline. The main usage of the ancestral surname (xing) was to identify the ancestorship of latter generations in order to facilitate marriage customs. In short, “xing” was used as the ancestral symbol of people sharing blood relations (maternal ancestors).

The clan surname or “shi” was said to exist since the legendary Emperor Huang era. However, “shi” emerged most widely and frenetically during the Zhou Dynasty. The origin of “shi” was based on the ancestors’ feudal land, title, office, occupation, name, pseudonym, posthumous name, or a noble deed. During the early Zhou Dynasty, the king decided to generously bestow titles to local leaders. Titles were bestowed according to the birthland (clan origin), and land was given for the local leaders or honorary dukes to rule over. Later, the descendants of these dukes would take the name of the land as their surname. The dukes then subdivided pieces of feudal territory to their subordinates or descendants. The descendants of these beneficiaries then took their ancestors’ land, title, office, or name as their clan surname “shi”, to display their family background. Due to the clan surname (shi) being a product of the patriarchal society, it represented the background and social status of a family. Therefore, prior to the Qin Dynasty, high ranking officials and aristocrats would hold an ancestral surname (xing) and a clan surname (shi), while commoners held a “xing” without a “shi”. It was a pride to own a “shi” during those times.

We can briefly conclude that for the “xing” and “shi” in the pre-Qin era, the “xing” was an ancestral symbol of blood relations, representing the genus of the family originating

from the same matriarchal ancestor. Whereas “shi” was a symbol of the branch from the original matriarchal ancestor, or an adopted latter name. It became the symbol for the first progenitor who moved out and his descendants, or as a tributary to the original clan. “Shi” represented the symbol status of a clan. “Xing” is destined from birth, and is unchanged through hundreds of generations. “Shi” varies according to family, and can be changed. The main purpose of “shi” is to differentiate between aristocrats and commoners, while the main purpose of “xing” is to differentiate between blood relations. This old system of “xing” and “shi” was kept in use until the Qin Dynasty.

## The Merging of “Xing” and “Shi” during the Qin Dynasty

During the Qin Dynasty, “xing” and “shi” merged into one and the differentiation between the two was lost. “Xing shi” was used to identify both men and women by blood relations, in order to facilitate marriage affairs.

During the late Warring States period, many written records and literature were lost due to the unrest brought about by social reforms. Records of lineage were nowhere to be found, causing an unprecedented “chaos” in the history of Chinese surnames. Many commoners who had not been bestowed “shi” tried to uplift their social status by taking a “shi” when their conditions improved after the reforms. This brought about the merging of “xing” and “shi”.

In 221 BC, Emperor Qin Shi Huang unified China and declared the “system of prefectures and counties” to be implemented to fully replace the feudal system of the Zhou Dynasty. The political structure of the “system of prefectures and counties” were completely dependent on administrative divisions instead of feudal divisions. Even the emperor’s son did not receive any feudal land. Therefore, “shi” which represented the aristocrat class, lost its dazzling brilliance, and was only used as a symbol to mark direct lineage. The difference between “shi” and “xing” no longer applied, thus, there was no longer a need to differentiate the two. This resulted in the “shi” and “xing” being used only to differentiate marriage relations. There was no longer any difference between “shi” and “xing”, which was used to differentiate between marriage relations, thus, the two words were merged.

From then on, “xing” and “shi” were merged, forming “xing shi”. The “shi” which emerged during the Zhou Dynasty, all became “xing shi”, greatly increasing the number of “xing shi”. Each segment of society owned a surname, from the emperor, ministers, generals, down to army officers, peasants, workers and business owners. The surname, joined with the name, became a person’s identification symbol. Every clan had its own fixed surname, to be used permanently for future generations. This is the meaning of the “xing shi” that we know today.

Throughout history, the formation of the surname has gone through many processes. Having the same surname does not necessarily mean having the same ancestral source, for example the surname Liu has five sources. On the other hand, different surnames may possibly come from the same clan, for example 古 “Gu” and 吳 “Wu” originate from the same ancestor, Gu Gong (King Tai of the Zhou dynasty).

Today, after five thousand years, we, as future generations, should no longer argue about the origins of our surname. On the contrary, we should have an open mind to respect different opinions, and work towards bringing greater unity and positive development for the future.



## The Origins of Surname

### 1. Taking the name of the kingdom or feudal land as surname.

Examples :

- During the Shang Dynasty, the Kingdom of Ruan lay between River Jing and River Wei. Its descendents took the surname “Ruan”.
- Zao Fu was conferred by King Mu of the Zhou dynasty the city of Zhao. His descendents took the surname “Zhao”.
- King Zhao from the state of Wu conferred his concubine's son the land of Weng. Hence, his descendents took the surname of “Weng”.
- The second son of King Wu of the Zhou dynasty, Ji Yu, was conferred the Kingdom of Jin. Ji Yu became the ancestor of the Jin clan.
- In 10BC, after Duke Zhou suppressed the Wu Kang rebellion, the half-brother of King Zhou from the state of Shang, Wei Zi Qi, was conferred the Kingdom of Song. His descendents took the kingdom name “Song” as their surname.
- The eleventh son of King Wen of the Zhou dynasty, Hui, was conferred the state of Shen. He founded the Kingdom of Shen, and his descendents took the kingdom name “Shen” as their surname.
- King Wu of the Zhou dynasty conferred Wen Shu the land of Xu. He then founded the Kingdom of Xu, and his descendents took the surname “Xu”.
- Zhuan Xu's descendent, Lu Zhong's third son Qian Jian, was conferred Peng (today's Xuzhou City in Jiangsu province). His descendents took the surname “Peng”.

### 2. Taking the name of a fief or the place of origin as surname.

Examples :

- Emperor Yan of Shen Nong clan lived at River Jiang (bank of one of the streams of the River Wei), hence he took the name of the river “Jiang” as the surname.
- People who lived at Lao mountain, in Dong Hai, took the surname “Lao”.
- The son of Duke Zhuang from the state of Lu, Sui, courtesy name Zhong Nang, lived at the east gate (dong men) in the city of Du. Therefore he was known as Dong Men Zhong Nang, and his descendents took the surname “Dong Men”.
- In ancient times, the outer wall erected around the city was called Guo, and the east of the outer wall was called Dong Guo. A descendent of Duke Huan from the state of Qi lived at the east of the outer wall of Linzi city, and was known as Dong Guo Dai Fu. His descendents took “Dong Guo” as their surname.

### 3. Taking the name, courtesy name, or posthumous name of ancestors as surname.

Examples :

- The son of Duke Hui from the state of Lu, named Wei, courtesy named “Shi Fu”. His descendents took the surname “Shi”.
- Prince Yan from the state of Zheng was named “Zi You”. His descendents took the surname “You”.
- The descendents of King Zhuang from the state of Chu took the surname “Zhuang”.
- The descendants of Tong Diao, a government official of the state of Dong, took the surname “Diao”.
- Duke Wen from the state of Qi had a son named Gong Zi Gao. His descendents took the surname “Gao”.

### 4. Taking the seniority in a family as surname

In some families and clans, the surname followed the men's seniority in the family. For example the eldest was “Bo” or “Meng”, the second eldest “Zhong”, the third “Shu”, the fourth “Ji” etc. The descendents inherited the surnames, hence the surnames “Bo”, “Meng”, “Zhong”, “Shu” and “Ji”, indicating the seniority in the clan.

### 5. Taking the office, or title of nobility as surname

Example :

- In charge of money, were surnamed “Qian”.

- In charge of the granary, were surnamed “Cang”.
- In charge of hunting for birds and animals, surnamed “Da Luo”.
- In charge of the King's seal, surnamed “Fu”.
- The imperial official in charge of recording the King's activities, was surnamed “Shi”.
- Surname “Si Tu”, originally referred to an official in ancient times.
- Surname “Si Kong”, were the officials in charge of water systems.
- Surname “Si Ma”, referred to high-ranking army officers in ancient times.
- “Huang” (Emperor), “Wang” (King), “Gong” (Duke) and “Hou” (Marquis) are all examples of taking the title of nobility as surname.

### 6. Taking the profession or job title as surname

Example :

- Surname “Suo” (Rope-maker).
- Surname “Tao” (Claymaker).
- Surname “Wu” (Wizard).
- Surname “Tu” (Butcher).

### 7. Taking the ancient minority ethnic tribe name as surname

Example :

- “Hu Yan”: During the Eastern Jin Dynasty, the Hun's Hu Yan tribe entered China. The descendents took “Hu Yan” as their surname.
- “Mu Rong”: During the period of the Three Kingdoms, the Mu Rong tribe in the Xian Bei clan took “Mu Rong” as their surname.
- “Yu Wen”: During the Eastern Jin Dynasty, after the Yu Wen tribe entered China, they took “Yu Wen” as their surname.
- “Yu Chi” was one of the tribes in the Xian Bei clan. The descendents took “Yu Chi” as their surname.
- The Tuo Ba clan changed their surname to “Yuan”
- The Guan Er Jia clan simplified their surname to Guan.

### 8. Surname bestowed by the emperor

Emperors usually bestowed surnames based on meritorious achievements of their subordinates as a means of praise and to win the hearts of their subordinates. However, there were those who were bestowed bad surnames as punishments.

Examples :

- During the Ming Dynasty, the eunuch Ma San Bao was bestowed the surname “Zheng”. Hence, Ma San Bao changed his name to “Zheng He”. (Praise)
- Xiang Bo who helped save the life of Liu Bang was bestowed the surname of “Liu” by Emperor Gao Zu of the Han dynasty or better known as Liu Bang. (Praise)
- During the Spring and Autumn Period, Chen Shu who eradicated the Lü army was bestowed the surname of “Sun” by Duke Jing from the state of Qi. (Praise)
- Empress Wu Ze Tian killed her two cousin brothers Wu Wei Liang and Wu Huai Yuan, and was bestowed the surname of Venomous Snake “Fu” on their descendents. (Punishment)
- During the Tang Dynasty, the left chancellor and Princess Tai Ping conspired to plot a rebellion. After Emperor Xuan Zong of the Tang Dynasty took power, he bestowed the surname Malice or “Du” on the descendents of Dou Huai Zhen. (Punishment)
- The Ma clan from Shandong Province was bestowed the surname “Curse” or “Ma” by the Qing Emperor Yong Zheng during the literary inquisition.

### 9. Change of surname due to refuge or taboo

Example :

- Emperor Wen of the Han dynasty was named Liu Heng. Those with the surname of 恒 “Heng” then changed their surname to 常 “Chang”.
- The ancestor of the ruler of Jin Dynasty was named Si Ma Shi. Those with the



surname of 师 “Shi” changed their surname to the similar-looking character 帅 “Shuai” by removing a stroke.

- During the Han Dynasty, Si Ma Qian was convicted of defamation, and his two sons fled to avoid punishment. His eldest son took the surname 冯 “Fong” which looked similar to 马 “Ma” by adding the “ice” radical ( 冫 ), while his second son took the surname 同 “Tong” which looked similar to 司 “Si” by adding a stroke.
- Due to turmoil in the Kingdom of Chen during the Spring Autumn Period, Prince Chen Wan fled to the Kingdom of Qi and changed his surname to “Tian”.
- King Ming from the state of Han made the character 莊 (庄) “Zhuang” a taboo. Therefore, those with the surname “Zhuang” changed their surname to 严 “Yan”.

10. Change of surname due to changes in pronunciation or shape.

Example:

- 载 Zai changed to 戴 “Dai”.
- 號 Guo changed to 郭 “Guo”.
- 共 Gong changed to 洪 “Hong”.
- 丘 Qiu changed to 邱 “Qiu”.
- 邴 Bing changed to 丙 “Bing”.
- 邾 Zhu changed to 朱 “Zhu”.

How many surnames are there since ancient times?

The famous “Hundred Family Surnames” during ancient times in China was written during the Northern Song Dynasty (AD 960). There are 408 single-character surnames, 30 double-character surnames, totalling 438 surnames.

Today, according to research data provided by Jia Zu Wang (Family Network), an authoritative surname and culture website, there are 6931 single-character surnames, 9012 double-character surnames, 4850 triple-character surnames, 2276 four-character surnames, 541 five-character surnames, 142 six-character surnames, 39 seven-character surnames, 14 eight-character surnames, 7 nine-character surnames and 1 ten-character surname. From ancient to modern times, surnames that were actually in use and are currently in use total up to 23813. There are approximately more than 4700 surnames commonly in use, where most consist of single-character surnames and more than 100 double-character surnames, while surnames with three characters and above are rarely seen. The hundred most common surnames accounted for more than 60% of the population.

Strange surnames

There are many strange and even derogatory surnames among the various surnames in China. The literal meanings of these surnames are disrespectful; however these surnames have in fact been used or are still, currently in use. It is interesting to learn about these surnames.

For example: 罪 crime “Zui”, 癣 skin disease “Xuan”, 哑 mute “Ya”, 冢 tomb “Zhong”, 脏 dirty “Zang”, 孬 bad “Nao”, 骚 coquettish “Sao”, 滚 get away “Gun”, 刖 cut “Zu”, 仙 fairy “xian”, 肥 fat “fei”, 丑 ugly “chou”, 扁 flat “bian”, 杀 kill “sha”, 死 dead “si”, 混 mixed “hun”. It is difficult to fathom that these “problematic” words were used as surnames. In China’s Henan province, there are even surnames such as 妻 wife “qi”, 妾 concubine “qie”, 骂 scolding “ma”, 恶 evil “xie”, 嫖 prostitution “piao”, etc. Unexpectedly, the words “ancestral surname” or 姓 “xing” and “clan surname” or 氏 “shi” were also used as surnames respectively.

Easily mispronounced surnames

Among the various surnames, some are commonly mispronounced due to the small number of people who actually use these surnames, or due to the heterophonic characteristic of Chinese characters.

For example:

Surnames	Proper Pronunciation	Non-surname Pronunciation
曾	zēng	céng
仇	qiú	chóu
区	ōu	qū
召	shào	zhào
任	rén	rèn
华	huà	huá
朴	piáo	pǔ
折	shé	zhé
单	shàn	dān
哈	hǎ	hā
解	xiè	jiě
繁	pó	fán
纪	jǐ	jì
查	zhā	chá

Commandries

The word “commandry” (jun) originated from the Qin Dynasty’s System of Commandries and Counties. After the ancestral surname and clan surname were merged, the name “commandry” emerged during the Wei and Jin Dynasties, referring to the place of residence of families holding prominent surnames, e.g. Zhang clan in Qinghe, Wang clan in Taiyuan, Chen clan in Yingchuan, Zhou clan in Runan, Guo clan in Fenyang, etc.

Commandries usually have two functions. First, it reflects the geographical distribution of various prominent clans across the commandries in China. Second, it indicates the place of origin of certain clans. As many clans lived together in the same commandry, different clans may share a common commandry, e.g. Taiyuan is a commandry for Wang, Guo, Wen, Sun, etc. A clan may also spread out to many different commandries and later on gain prominence in those areas; therefore a clan may also own a few commandries, e.g. surname Lü are distributed through Hedong, Dongping, Donglai, Puyang, etc.

As commandries connect the clan and the place of origin as a whole, commandries have become the tracing point of generations of descendents. Today, commandries are an important link for Chinese people all around the world.

Hall Name

The hall name refers to the name of a shrine or family temple. At the main entrance to each ancestral hall, there is usually a plaque hanging above the door that shows the hall name of the clan. The hall name designates a family’s origin and descent, and is a symbol to distinguish between different sub-clans. Both the hall name and commandry are significant concepts in the surname tradition. They are important concepts to be understood before setting off on a search for ancestral roots or origins.

Besides being used in the ancestral hall, the hall name is also used in the courtyards, genealogy records, ritual books, lanterns, and schools founded by the clan, e.g. Penang’s Yingchuan school (founded by the Tan clan) and Qingtian primary school (founded by the You clan), etc.

Categories of Hall Names

(1) Name of a place as a Hall Name

Using a clan’s ancestral land, or its prominent commandry as the hall name.

For example the Hong clan’s Dun Huang Hall, Hu clan’s An Ding Hall, Zhou clan’s Qi Shan Hall, Feng clan’s Shi Ping Hall, You clan’s Qing Tian Hall, Wu clan’s Yan Ling Hall, Huang clan’s Jiang Xia Hall, Lin clan’s Xi He Hall, Zheng clan’s Sui Yang hall, Ma clan’s



Fu Feng Hall and Xu clan’s Dong Hai Hall etc.

If a clan's ancestral land is different from its commandry, there might be multiple hall names. For example, some of the Li clan's 30 over hall names include: Long Xi Hall, Dun Qiu Hall, Bo Hai Hall, Zhong Shan Hall, Jiang Xia Hall, Fan Yang Hall, Han Zhong Hall, Dai Bei Hall, Ji Tian Hall, Liu Cheng Hall etc; some of the Wang clan's 38 hall names include: Tai Yuan Hall, Lang Ya Hall, Jing Zhao Hall, Yuan Cheng Hall, Ji Jun Hall etc; some of the Zhang clan's 40 over hall names include: Qing He Hall, Fan Yang Hall, Tai Yuan Hall, Jing Zhao Hall, Nan Yang Hall, Zhong Shan Hall, An Ding Hall, He Nei Hall etc. Also, many clans might have lived together in the same commandry at the same time or at different times. Hence, many clans may share a hall name. For example Chen Liu Tang is the shared hall name of Yuan, Ruan, and Xie clans; Long Xi Tang is the shared hall name of Peng, Li and Dong, etc.

(2) Using a Historical Allusion as a Hall Name

Hall names which take after a historical allusion often use their ancestors’ meritorious deed, honorable name, contribution, imperial examination achievement, article, important family history event, auspicious event, or ancestors’ teachings. The purpose is for future generations to remember their families’ historical allusions and ancestors’ meritorious deeds, and to encourage future generations to learn from the good examples of their ancestors. For example: the Yang clan’s Si Zhi Hall and Qing Bai Hall and Zeng clan’s San Xing Hall take their ancestors’ good deeds and famous words as hall names respectively. Guo clan’s Fen Yang Hall and Qu clan’s San Lü Hall take their ancestors’ meritorious achievements as hall name. Zhou clan’s Ai Lian Hall, Tao clan’s Wu Liu Hall and Li clan’s Qing Lian Hall take their ancestors’ good reputation as hall name. Lin clan’s Jiu Mu Hall or Jiu Long Hall taking their ancestors’ scholarly achievements as hall name. Xie clan’s Bao Shu Hall, Xu clan’s Xi Er Hall and Liang clan’s Mei Jing Hall take their ancestors’ historical event as hall name. The six Hong, Jiang, Wang, Gong, Weng, Fang clans share the hall name Liu Gui Hall, Zhuang clan’s Si Mei Hall takes their family’s historical allusion as hall name. Li clan’s Dun Lun Hall, Zhang clan’s Bai Ren Hall, Zhu clan’s Ge Yan Hall, Ren clan’s Wu Zhi Hall, Liu clan’s Zhong De Hall, Zheng clan’s Wu Ben Hall, Zhou clan’s Zhong Xin Hall, Cai clan’s Ke Shen Hall, Xu clan’s Ju Lian Hall, Lin clan’s Dun Ben Hall, Qiu clan’s Dun Wen Hall, etc take a moral code as hall name. Fu Lu Hall, Yong Ji Hall, Yan Sheng Hall, An Le Hall take auspicious words as hall name.

Generation poem (couplet)

A surname culture closely related to the hall name is the couplet poem (engraved or hanging) at two sides of the ancestral hall. It is generally a four-character couplet, however there are also couplets with five-character, seven-character, or longer. Generation couplets with its profound cultural connotations, embodies the touching, long history of the clan surname culture. Its meaning can be divided into three categories:

(1) Seaching for the origins of attachment to their homeland.

For example the couplet at North Malaya Tang's (Nanyang Tong) Association:

*“The clans originated from Dingzhou, Hebei Province, to Chaozhou, Huizhou, Yuanzhou and spreadout abundantly;*

*Prayers are held during the Winter Solstice since the times of the founding ancestors.”*

(The upper line is about searching of ancestral roots, and gives a clear account of the migrating history of the Deng clan. The bottom line is about the clan’s ancestors, and specifically, documents the progenitors of the clan. It is a microcosm of the development history of the Deng clan.)

(2) In recognition of the glorious history of the ancestors.

For example the couplet at Li clan hall:

*“Moral (Dao De) values are disseminated;  
the name as important as a sage”*

(The upper line points to the Spring and Autumn Period's Laozi's 'Dao De Jing'; the bottom line refers to the Tang Dynasty's poet Li Bai.)

(3) To encourage future generations to be diligent and ambitious.

For example the couplet at Jiangxi Jiu Jiang Liu Shi Hall:

*“Noblemen seek fame through diligence, peasants reap profit through hardwork,  
lead a hardworking life and you shall never lack;*

*Prudence gives you an honest child. Abstinence earns you the admiration from  
your partner. Conscience is the cornerstone for a thriving family.”*

(The upper line indicates the teachings of the ancestors to the descendents to be hardworking, while the bottom line inculcates the value of prudence.)

Generation Name

Generation name, else known as “zhao mu” or “pai hao”, is used to indicate the generation of family members in a clan. The basic naming convention is to use the format of “Surname - Generation name - Name”, commonly known as “seniority-ranking”. For example, if a Zhang surnamed father has three sons, the sons’ generation name would be ranked “yong”, while the son’s own name would be freely chosen by his parents. The three sons’ names would respectively be “Zhang Yong Zhi”, “Zhang Yong Ren” and “Zhang Yong Gui”. Normally, the generation name is determined by the founding ancestor (first progenitor to migrate), and written into the genealogy books. Future generations would be named according to the generation name. This would ensure the generations to be clearly identified and passed down, forming a clear ranking system in the clan, and encouraging piety and caring as moral values.

This highly cultured generation ranking system is an important method to ensure generational order in the family bloodline. Some surname clans in Penang have tried to preserve the inheritance of generation names, for example Lim Si Khay Tong Association, Leong San Tong Khoo Kongs, hung their generation name map at a conspicuous place in their ancestral hall, while Penang Koay Si Hoon Yeong Tong Bai Qi clansmen copied their generation name map and widely distributed them to clan members, so that future generations would name their children according to the map. These are all well-intentioned measures to ensure the continuation of the surname culture.

Genealogy book

Genealogy books, also known as tribe books, family books, ancestral books, clan books; is a special book genre recording the lineage of a clan and important people and events of a clan. The genealogy book records the paternal family lineage and mainly focuses on important people. The genealogy book was used to record the lineage of ancient emperors, princes, dukes, and events linked to them. Gradually evolving to today, besides traditionally recording the paternal family lineage, genealogy books nowadays are beginning to record the maternal family lineage to reflect a more complete family history. It is the most direct and accurate piece of literature for an individual origins or ancestral-searching experience, and for the inheritance of future generations.



# 檳城宗祠家廟概述

文：郭素岑

## 前言

居住在马来西亚檳城州的华人中，很多是具有相同血缘关系的宗亲。为了谋生发展，他们充分发挥了团结互助、增进力量的精神，200多年以来，他们陆续创立了逾170家的血缘性组织。数目之众位居全马各州之冠，特此将其概况加以简述，以飨关心姓氏宗祠未来发展的人士。

## 檳榔嶼—重要的航海据点

檳榔嶼，这个地理名词最早出现在明代永乐年间（1425-1430年）的《郑和航海图》中。早在15世纪，檳榔嶼已经是中国商人通商的必经之道，也是各国商人所广知可以获得清洁淡水补给的地方。

早在1745年已有华族先民58人在丹絨道光（TANJUNG TOKONG）打渔为生。其中三人即张理、邱兆进及马福春，死后葬在海珠嶼五属大伯公庙后方，比英国人莱特在1786年开埠檳城时早了41年。

## 华人先民梯渡南来

在十九世纪以来，华人大量南来。这些华族先辈，早期以经商谋生者居多，稍后则是“卖猪仔”的劳工，也有抗清失败的明朝余部，还有怀着反清复明意识的秘密会社人士，本着改变个人命运或国家命运的憧憬，他们纷纷抵达檳城。一直到第二次世界大战后，移民条例收紧，中国来马的先民逐渐减少甚至停止。我们的先人赤手空拳，在充满挑战的陌生环境中挣扎求存，他们深明团结的重要，因此纷纷加入会社、神缘、地缘及血缘性等组织以增加生存的力量。

## 年代悠久的各姓氏总坟

必须提起的是，早在血缘性组织大量创立之前，在檳城广东暨汀州第一公冢、威中的高巴三万公冢、威南八夷公冢、还有檳岛西南区

什公司华人义山内，即立有各姓氏的总坟。最早的姓氏总坟当属立于檳城白云山广东及汀州第一公冢之“廖氏总坟”（1812年）。

## 崇尚礼教，团结族人的血缘性组织

血缘性组织一般是强调会员血脉相连而组成的团体。这些血缘性组织可分为：

1. 以单一家族血脉为结缘纽带的组织，如“纪氏家庙”。
2. 强调会员必须同姓而又来自同一个家乡的组织，如“檳城王氏玉坂社”。
3. 以会员同姓且同籍贯的组织，如“檳城海南陈氏祠”。
4. 只以同一姓氏为结缘纽带的组织，如“北马余氏宗亲会”。
5. 数姓联宗的组织，如“大山脚苏许连颜谭巫宗祠”这些组织在檳城以“公司”、“家庙”、“宗祠”、“堂号”、“社”、“家族会”、“宗亲会”或“公会”等名称散布于檳城各地区。根据可查文献考究，最早的宗祠当数成立于1810年的“颍川堂陈公司”及“卿田堂尤公司”。

## 主要宗旨及社会功能

基于血缘性组织的会员之间存在着各种血缘关系，原本在中国的宗祠概念就很自然的被移植于檳城。宗祠习惯上称祠堂，也被称为家庙，是供奉祖先神主，祭祀保护神祇的场所，也具有议事，执行族规家法、举办婚、丧、寿、喜等功能。

檳城许多宗亲会的成立，大多起源于族人每年不约而同的齐聚共同膜拜祖坟、先祖或家乡保护神后，为了延续祭祖敬神的礼教，进而创立宗祠，以便更有系统的定期祭祖，整修祖坟，充分体现了中华文化中崇尚礼教，认祖归宗的美德。经济能力较强之血缘性组织甚



至不惜斥巨资辟置家冢墓园，为族人提供身后长眠之地。如世德堂谢公司的“石塘谢氏家冢”（1912年），大山脚陈氏颍川堂的“颍川山庄”（1993年）。

早期槟城的法制机构不够完善，宗祠组织除了祭祖的功能之外，也是初抵槟城，孑然单身的同姓族人（俗称“新客”）投靠的场所。他们为“新客”安顿住所，介绍工作；遇有贫病，则伸出援手；也协助无依病逝者殓葬。宗祠组织为会员宗亲提供的软性关怀与帮助，动之于情，晓之于义，起到收族作用。虽然以上的种种功能在今天基本上已为政府或商业机制所取代，但姓氏宗祠在先人南来的拓荒过程中，所扮演的保护角色是弥足珍贵的。

二十世纪初，由于身受“不识字被人欺”的经历影响，血缘姓组织的领导普遍相信知识能改变命运，因此不惜斥资办学。如：“谢氏育才学校”、“王氏学校”、“尤氏卿田学校”（现称“卿田国民型华小”）、“邱氏两等学校（现称“新江国民型华小”）、“陈氏学校”（现称“颍川国民型华小”）等，便是典型的例子。除此之外，绝大部分的血缘姓组织均设有教育基金，大学贷学金等帮助会员子女顺利升学。槟城的华人社会因为知识分子的普遍增加而改变了个人及整体族群的命运，迈向文明。

## 面对科技时代的挑战

由于年轻一代对华人传统的地缘与血缘性组织不了解也没甚兴趣，造成许多血缘性组织面对后继无人的现象。这是槟城的血缘性组织之领导层普遍关心的问题，因此成立青年团或妇女组的倡议在1970年代开始响起，以鼓励年轻人或妇女宗亲的加入。然而，在面对资讯发达的网络世界，年轻人似乎更热衷以“面子书”或“推特”等网络来进行社交。

目前大部分宗祠组织开始将会务电脑化，设立网站或面子书，也开始以手机短讯取代传统的邮件通讯，加强宗祠组织行政的效率。

在“男尊女卑”传统的宗族观念影响下，早期的宗祠家庙组织一般只接受同姓的男族人加入为会员，但目前绝大部分的姓氏宗祠已开放让女性申请入会。部分宗祠更是接受女性担起领导之重任，其中“廖氏宗祠”的现任主席就是廖桂华女士；而槟城永定胡氏安定堂的前任总务也是由女儿身的胡欣桦女士担任，这“选贤与能”的做法，真是打破了传统宗法制度之约束。

槟城地少人多，部分拥有产业地段的血缘性组织也面对发展浪潮的冲击，在慎重的甄选对宗祠的将来最有利的发展献议后，宗祠领导将宗祠的产业地段加以发展，所得盈利确保宗祠的会务得以永续经营。如威省陈氏颍川堂的“陈家村”，槟城江夏堂黄公司的“江夏园”及卿田堂尤公司的“卿田园”等，使到有关血缘性组织的经济基础更加巩固，开展更多有益会员宗亲的活动。

在面对新时代，许多宗祠组织开始由小团结做起，它们互通声气，结合各方的资源联合举办活动，进而开始结合组成“联合会”，如：槟州林氏宗亲会联合会（1994年）、槟州各姓氏宗祠联委会（1999年）。

## 后语

总的来说，血缘性组织在联络宗谊、崇尚礼教、敦宗睦族，关照宗亲方面做了许多宝贵的贡献。对于长期无私奉献以使血缘姓组织得以发挥其社会功能的历代领导人，我们更是应该对他们的功劳加以肯定并感恩。

在会所建筑方面，槟城上百年的传统宗祠大多采用庙堂式建筑形式，后期虽然也出现许多现代感十足的宗祠建筑。但无论是传统色彩或现代风格，这些耸立于槟城各地的宗祠或家庙，是本地成长，飘流外地的各姓族人倦鸟知返，回槟认祖归宗的据点，也是华人新生代溯本追源的珍贵教材。愿后人珍而惜之。