

Sn	Introduction 介绍	Photo
1	<p><b>七星螳螂拳</b></p> <p>螳螂拳是一种模仿螳螂动作演变而来的传统拳术，相传由山东即墨王朗祖师所创。</p> <p>七星螳螂拳是在螳螂拳的基础上创建的，是螳螂拳在流传过程中的一个分支。山东罗光玉祖师于 1919 年任教于上海精武体育会，之后转赴广州，香港，南传至星马一带。师罗永焜为罗光玉祖师后传人，也为杨式太极拳宗师董英杰弟子，在学习螳螂拳的同时，罗师也教导杨式太极拳。</p> <p>七星螳螂拳是中国古有的传统拳术，重在其意，架势以“七星步”为基础，讲求八刚十二柔。手法上强调勾、搂、採、掛、刁、进、崩、打、拈、黏、贴、靠。其拳法劲路快，脆。风格特点为进退虚实，刚柔相济，内外合一，灵活多变，收发自如。</p> <p><b>Seven Star Praying Mantis Fist</b></p> <p>Mantis Boxing is a traditional boxing technique evolved from imitating the movements of mantises. According to legend, it was created by the ancestor Wang Lang in Jimo, Shandong.</p> <p>Qi Xing Tang Lang Quan was created on the basis of Tang Lang Quan, and it is a branch of Tang Lang Quan in the process of spreading. Patriarch Luo Guang Yu from Shandong taught at the Shanghai Jing Wu Sports Association in 1919, and then moved to Guangzhou, Hong Kong, and spread southward to the Singapore/Malaysia region. Luo Yong Kun is the descendant of Luo Guang Yu and has made great contributions to the development of Qi Xing Tang Lang Quan.</p> <p>Qi Xing Mantis Boxing is an ancient Chinese traditional boxing. It focuses on its meaning. The posture is based on the "Seven Stars Step", emphasizing eight toughness and twelve softness. The technique emphasizes on various concept of tricking, grappling, trapping for attacking and defense using different parts of body. The boxing method is fast and crisp while the style is characterized by switching between deception and real moves in both advancing and retreating. The techniques combine rigidity, softness, encompassing internal &amp; external energy/force making the movement flexible with unpredictable changes and freely during execution.</p>	 <p>The photograph shows a man in a white traditional Chinese martial arts uniform (Jianguan) performing a Taijiquan posture in a park. He is in a low, wide stance with his right leg forward and his arms extended forward in a balanced, circular motion. The background features green trees and a paved path.</p>

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### 五枚派

五枚派拳术的创派祖师是源出少林的五枚师太。她是一位佛门圣姑，与白眉道人，至善禅师，冯道德道长等武林先贤，谊属同门，排序第二。

五枚派的拳术特点：扎马要稳实，腰部要柔软，着重借力打力，对方用力已用力，对方无力已借力，先将来势化解而出击，穿桥搭腕，黏连黏随，随机应变。此派拳术对于近身搏斗，甚为实用，尤其短劲骤发，掌腕力道威勳，马步棒形，多拍膝缩肾，同时移位闪避皆诡变多端，手法善用臂时时之连环封锁。

五枚派的拳术另一特点就是挥拳运动时，最重要的要口出声。因为有声始能发挥出劲力，而劲力需要丹田之气辅助。

五枚派的套拳虽不多，但手法变化并不简单。因为每次练功皆需要练三战，倘无恒心苦志，则易半而废。这派拳术以扯拳为初步入手，拳与步法要密密相连，当打稳根基后，就需要练习运气使劲，气功有了基础后，换打就不会感觉伤痛。

### Wumei Sect

The founding ancestor of the Wumei Sect of Boxing was Master Wumei who originated from Shaolin. She was a Buddhist nun and second in rank amongst Taoist Baimei, Master Zhishan, Taoist Feng Daode and other martial arts seniors.

The characteristics of the Wumei Sect boxing: Stable leg stance, flexible waist, emphasize on using one's power to counter the opponent. This school of boxing is very practical for close body combat, especially short and sudden attacks, palm and wrist is powerful. They are very agile and technique often includes joints locking.

Another special feature of Wumei Boxing is to shout when executing an attack. This is because when one makes a sound, the Qi from Dantian can further boost the power of the blow. Although there are not many routines in Wumei boxing, but the changes in techniques are not simple. If there is no perseverance and commitment, one is easy to give up. The basic of this style requires the boxing and footwork to be closely coordinated. Once the foundation is established, it is necessary to practice the use of Qi and exert strength. After the foundation of qigong is established, there will be lesser pain in fights.



<p>3</p>	<p><b>五祖拳</b></p> <p>五祖拳是中國傳統拳法，起源於福建泉夏一帶。拳法包涵五種拳術：太祖、達尊、羅漢、猴拳、白鶴。在新加坡流傳的五祖拳以蔡玉明系和甘德源系居多。五祖拳花架少，重實戰，以‘搖身駿甲’之力發勁。演練時要求攻防意識分明，拳勁有力，富有陽剛之美。</p> <p><b>Wuzuquan/Ngochokun</b></p> <p>Wuzuquan or Five Ancestors Fist is a traditional style originating from Fujian in Southern China. Wuzuquan consist of five different styles that are popular in the Quanzhou and Xiamen regions. These styles are Taichokun (Emperor’s Fist), Tatzun (Damo Style), Lohan (Monk Fist), Gaokun (Monkey Fist) and Beh Ho (White Crane) In Singapore, most Wuzuquan are from the Chua Geok Beng or Kan Teck Guan lineage. Wuzuquan does not have flowery moves and is focused on practical combat. When practising Wuzuquan, offence and defence must be clear and direct.</p>	
<p>4</p>	<p><b>八卦掌</b></p> <p>八卦掌自清朝末年董公海川在北京傳拳以來，發展出了多個分支，遍布海内外。其特点在于手眼身步的不断运动和变化，呼应《周易》中“刚柔相摩，八卦相荡”之理。八卦掌步法灵活，侧重偏闪进攻；手法多变，注重螺旋缠绕；身法如龙蛇节节贯穿；眼法似鹰隼炯炯有神。八母掌化繁为简正形调姿，六十四掌层层递进变化无穷。</p> <p>沙国政先师训练八卦掌有三个步骤：（1）定架子。通过基本功体会和锻炼身体的结构，力量，柔韧和稳定度。练习单操和步法培养身体的劲力和协调。（2）活架子。通过套路的练习学会控制身体运动的速度，力量，平衡和角度，并在此基础上提高对“轻，重，急，缓”的把握。（3）变架子。通过对招式的拆解和劲力的调整训练自身的随机应变之能和下意识的自然反应。在此基础上提升运动的效率和实用的效果，追求“不招不架，就是一下”的能力。</p> <p>八卦掌的练习充分调动周身关节的配合，行进中身体不断拧，钻，裹，翻。既是有氧运动能够出汗排毒，也是动态气功可以调节身心。顺逆走圈，正反练习和双人对练，不但挑战练习者的神经反应和意识，也加强了周身的协调和感应，是身心修炼的一大良方。</p>	

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### 六合八法

六合八法拳全名“华岳希夷门心意六合八法三盘十二势”，简称“六合八法”。相传为北宋道家陈抟老祖所创。近代由前南京中央国术馆教务处处长，吴翼翬先师重新整理，广为流传。

六合八法首重心意，六合为体，八法为用，行拳全凭心意用功，用意不用力，劲歇意不断，兼有“水拳”之称。

六合八法内养心性、外修形体，符合了力学支点，医学原理和科学内容，集民族性、健身性、技击性、表演性为一体，在颐养身心，防身御侵、审美娱乐等方面独树一帜。

### 周氏六合八法

周氏六合八法系由六合八法第四代传人周树生先生创编于 90 年代。1992 年由国家派遣到新加坡任新加坡国家武术队总教练，随后旅居新加坡。

周师在尊重原创的前提下，丰富了拳系内容，创有新架六合八法拳，以及六合八法刀、枪、剑，棍共五个崭新套路；由入室弟子赖勇生在 2020 年请命正式提名。

### LiuHe BaFa (Six Harmonies Eight Methods) 六合八法

The full name of Liuhe Bafa Quan is "HuaYue XiYiMen XinYi LiuHe BaFa Triple Stances and Twelve Styles" "华岳希夷门心意六合八法三盘十二势", or "LiuheBafa" for short. According to legend, it was created by the ancestor Chen Tuan, a

Taoist in the Northern Song Dynasty. In modern times, it was reorganized by Wu Yihui, the former director of the Academic Affairs Office of the Nanjing Central Martial Arts Academy, and widely circulated.

The Liuhe Bafa focuses on the effort of the mind, takes LiuHe as the body, and BaFa as function. The movement of boxing is all based on the mind without force, resting force with constant mind. It is also known as "Water Boxing". Liuhe Bafa internally nourishes the mind and externally protects the body. It conforms to the fulcrum of mechanics, medical principles and scientific content. It integrates people, fitness, martial arts and performance. It is unique in maintaining the body and mind, self-defence, aesthetic entertainment, etc.

### Zhou's Liuhe Bafa 周氏六合八法

Zhou's Liuhebafa system was created in the 1990s by Mr. Zhou Shusheng, the fourth-generation successor of Liuhebafa. In 1992, he was sent by the country to Singapore as the head coach of the Singapore National Wushu Team, and then lived in

Singapore. Being respectful to the originality, Master Zhou enriched the content of the boxing system, created five new routines of a new frame of Liuhe Bafaquan, and Liuhe Bafa Broadsword, Spear, Sword, and Rod. In 2020, his apprentice Lai Yongsheng requested for an official nomination.



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## 凤阳拳

凤阳拳也称“丐帮拳”。这套起源于中国安徽省凤阳府的武术，自 1950 年在新加坡开始蓬勃发展。当年由丐帮拳掌门人陈秀清师傅创办凤阳国术研究社，兼任发起人兼总教头一职。

凤阳拳其特点在于培养武者的内劲、力量、速度及准确性。当中也包含了强化手桥及手腕的韧性以及多种防卫术的技巧，是一套非常实用的一套拳法。

陈秀清师傅当年以一手独一无二的满族手杖名满江湖。手杖特点就是杖身虽软，但并不弯曲，也不折断；还能以闪电般的速度带动极大的破坏力！它既是棍棒亦是鞭子，可用于防御长短武器；往往轻巧刁钻的袭击对手的手臂和腿部，造成严重伤害，堪称一绝！

### Fong Yang Quan

Fong Yang Art is also called "Beggar Art". The Art of Fong Yang originated in An Hui Province in China. In 1951, the Head of the Beggar Art Master Tan Siew Cheng initiated and founded Fong Yang Athletic Association. He concurrently served as the club's Chief Instructor too.

The characteristic of Fong Yang Art is to cultivate the inner strength, power, speed and accuracy of the fighters. It also includes strengthening the toughness of the hand bridge and wrist, as well as a variety of defensive techniques. It is a very practical set of Martial Art Techniques.

Master Tan Siew Cheng was famous all over the world for his unique Manchurian Walking Stick. The characteristic of the cane is that although the body of the cane is soft, it will not bend or break; it can also drive great destructive power at lightning speed! It is both a stick and a whip. For defence the Manchurian Walking Stick is excellent. Its efficiency is heightened by its destructive qualities which can be delivered at lightning speed. It is both a stick and a whip and can be used to defend against weapons both long and short. In the hand of one who has mastered it. It could cause severe damage to the arms and legs of the assailant.



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## 北少林

新加坡北少林武术由精武体育会传承下来，在新加坡发展出多个北派团体。

精武体育会在弘扬中华武术过程中始终贯彻“南宗北派并蓄兼收”“熔各派于一炉”的原则，早在二十世纪 20 年代就荟萃了全国黄河、长江、珠江流域各派武术名家的拳艺编制成“精武基本十套”，即潭腿、功力拳、节拳、大战拳、套拳、接潭腿、单刀串枪、群羊棍、八卦刀、五虎枪，成为北派拳术的基本教材，并推动北派武术的有效形式，使尚武精神更加发扬光大。

北派主要流传于黄河流域及其以北地区，拳术特点是架势大，动作舒展，练习时活动范围亦大。北派少林拳中的技击招式，几乎包罗兼备。有迅速攻击，硬招硬架的刚劲拳法；也有很多连消带打，缠丝扣锁的小巧柔劲功夫。

### Northern Shaolin

Since Chin Woo Athletic Association has acquired the Singapore Northern Shaolin martial art form, several Northern factions have sprouted up and flourished in Singapore.

To elevate the Chinese traditional martial art form to a higher status among other martial arts in the world, Chin Woo Athletic Association is unwavering in its effort to integrate both the Northern and Southern Shaolin martial art forms to bring out the quintessence of Chinese traditional martial art. Since the 20th century, Chin Woo Athletic Association has coalesced the Chin Woo Ji Ben Shi Tao (精武基本十套) from the various Chinese martial art forms by renowned martial artists in China from Huanghe (黄河), Changjiang (长江), Zhujiang (珠江), etc. The Chin Woo Ji Ben Shi Tao comprises Tan Tui (潭腿), Gong Li Quan (功力拳), Jie Quan (节拳), Dazhan Quan (大战拳), Tao Quan (套拳), Jie Tan Tui (接潭腿), Dan Da Chuan Qiang (单刀串枪), Qun Yang Gun (群羊棍), Ba Gua Dao (八卦刀) and Wu Hu Qiang (五虎枪). It has been the rudimentary skill set for practising and promoting Northern martial art form as well as the spirit of Chinese traditional marital art.

The Northern martial art form proliferates mainly in Yellow River and the northern regions. This art form is characterised by its impressive postures and smooth moves. Requiring a spacious venue for its practice, its moves and strokes are innumerable and swift in attacks. Though it is always the powerful and unforgiving strokes of the art form that impress, its nimble and graceful strokes prove just as deadly.



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## 南少林

新加坡少林總會成立於 1958 年由蓮山雙林寺第十二任方丈釋高參禪師所創。高參禪師乃南少林第二房第四十九代傳人（慧精門下三名入室弟子之一）。先師除了弘揚佛法及濟世行醫外，也收徒授教並發揚南少林拳法。

本派著重於個人修養及尊師重道，再輔以修德，明理，知法，懂勁（德理法勁）。本派少林拳蘊藏着“猴拳羅漢體”的精神氣勢。其理念取之於靈猴的敏捷與靈活性，並結合於羅漢威武雄壯，剛勁勇猛的體魄，將之綜合成拳術的基礎與根本。

南少林拳理講究功、順、勇、疾、狠、真，且勁力和中帶剛猛，馬步著於低沉穩重，動則靈轉自如，使之達至意到，氣到，勁到的隨心所欲境界。

著名拳法有連環掌、綿掌、貼身勁等。功法須內外兼修，外練筋皮骨，內練氣，貫全身，如鐵砂掌、鐵布衫、金剛鐵手、金剛腿等。

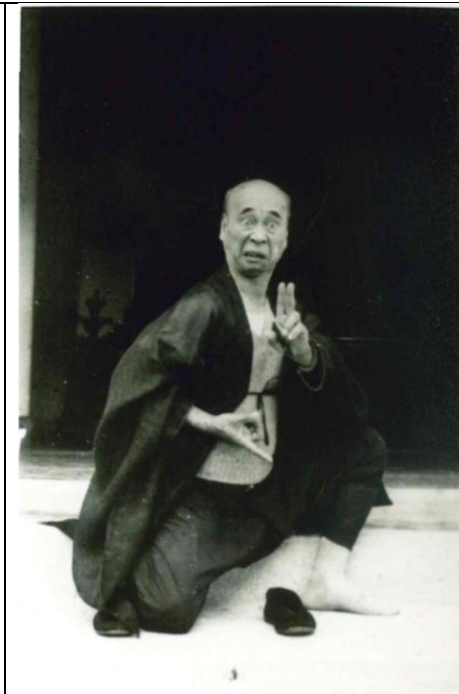
### Southern Shaolin

The Singapore Siau Lim National Art Association was setup in 1958 by Late Master Sik Koh Sum, the twelfth abbot of Lianshan Shuanglin Monastery. Late master Sik Koh Sum is the forty-ninth successor of the second chamber of Southern Shaolin lineage (one of Abbot Hui Jing three disciples). In addition to promoting Buddhism and practicing medicine for the benefit of the humanity, the late master also accepted disciples to teach and promote Siau Lim Kungfu.

Our school focuses on personal cultivation and respecting teachers, supplemented by cultivating morality, reasonability, lawfulness, and sensibility (morality, lawfulness and sensibility). Siau Lim style is embodied the spirit of "monkey boxing and Lohan style". Its concept is taken from the agility and flexibility of the monkey, combined with the might, vigorousness and brave physique of Lohan, which are synthesized as the foundation of our basic.

Siau Lim Kungfu teaching emphasizes on efforts, smoothness, bravery, quickness, fierceness, practicality; emanates the power of soft and hard; as well as low horse stance. The horse's gait is steady and able to move freely. This is to harmonize the mind, breath and strength as one.

Prominent Siau Lim techniques include continuous palm, cotton palm, "Jin" the explosion power, etc. The form of training involves both internal and external exercises. The external exercises consist of muscles, skin and bones training. For internal exercises, it consists of Qi development. Our style also has hard Qi Gong exercises, such as iron palms, iron shirts, iron fist and iron arm, iron legs, etc.



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### 吴氏太极拳

吴氏太极拳为满族人全佑所创，原姓乌哈拉，后从汉姓为吴。全佑之子吴鉴泉南下教授艺，其弟子王茂斋则在北方传拳，形成“南吴北王”的拳术风格。

吴氏太极拳最早于二三十年代传入新加坡。由吴鉴泉派其弟子郑荣光下新加坡精武体育会传播南派吴氏太极拳。后于五十年代由吴鉴泉之子吴公仪与其孙吴大揆，吴大齐等来新开办星洲鉴泉太极拳社，广传吴氏太极拳。1985年，王茂斋再传弟子李秉慈应新加坡国术总会邀请，首次将北派吴氏太极拳传入新加坡。吴氏太极拳在新加坡发展至今，已有多名本地南北吴氏太极拳门人在狮城传拳授艺。

吴氏太极拳以柔化著称，其拳术独树一帜。拳械套路包含：传统太极拳架，剑，刀，枪，杆，推手，粘杆等技艺。

### Wu Style Taijiquan

Wu Style Taijiquan was created by Quan You, a Manchu, whose original surname was Uhala, and later styled as Wu from Han Chinese. Wu Jianquan, the son of Quanyou, went South to teach art, while his disciple Wang Maozhai taught in the north, forming the unique style of "Southern Wu and Northern Wang".

Wu style Taijiquan was first introduced to Singapore in the 20s or 30s. Wu Jianquan sent his disciple Cheng Wing Kwong to the Singapore Chin Woo Athletic Association to spread the Southern Wu Style Taijiquan. Later in the 1950s, Wu Gongyi, Wu Jianquan's son, and his grandsons Wu Ta-Kwei, Wu Ta-Chi, etc. came set up the Singapore Jian Chuan Tai Chi Chuan Physical Culture Association, spreading Wu Style Taijiquan widely. In 1985, Li Bingci of Wang Maozhai's lineage was invited by the Singapore National Wushu Federation to introduce the Northern Wu Style Taijiquan to Singapore for the first time. Since the development of Wu style Taijiquan in Singapore, many local Wu-style Taijiquan practitioners from the Northern and Southern schools have taught in the Lion City.

Wu-style Taijiquan is famous for its softness and deflective power, making it a unique martial art. Forms and weapon routines include: Traditional Taiji forms, sword, broadsword, spear, poles, push hands, sticking poles and other skills.





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### 周家拳

周家拳创于清末民初，当时被称为洪头蔡尾。拳法创自周龙；运用洪家刚劲沉重，一步三变的独特手法，配合蔡家拳灵活跳跃，多变之步法，再加上北少林腿法，自成一派。而其弟周协、周彪、周海、周田个个也武艺超群，当时岭南武林称为周家五虎。

周家拳享誉全球超过一个世纪，而在星马一带为李昆宗师最为盛名。习武年间，曾跟过黄山派，洪家拳，北少林，蔡家拳及周家拳等师父，尽得真传。李昆宗师日后所创出的周家拳系列更是别具一格，手脚相互并用，方法灵活多变，属近代腿法较多的南派武术之一。1965年创办新加坡禅山六合体育会，就此落地生根，桃李满门。

### Zhou Jia Quan

Zhou Jia Quan was founded in the late Qing Dynasty and early Min, when it was known as Hung Tao Choi Mei. This art was created by Zhou Long, combining the uniqueness of Hung Gar's strong and powerful hand techniques, with Choy Gar's agile footwork, plus the Northern Shaolin kicking style.

Together with his brothers - Zhou Xie, Zhou Biao, Zhou Hai, and Zhou Tian who were also excellent in martial arts, were known as the "Five Tigers of the Zhou Family" at that time.

Jow Ga Kuen has been famous in the world for more than a century. In the Singapore / Malaysia region, the most famous is Grandmaster Li Kun, who during his years of learning, followed Huangshan Sect, Hung Gar Kuen, Northern Shaolin, Choy Gar Kuen and Jow Ga Kuen. The Jow Ga series later created by Master Li Kun is even more unique. His methods with inter changing hands and legs at the same time, are flexible and changeable.

In 1965, Master Li Kun founded the Singapore Sim San Loke Hup Athletic Association which took root and flourished.



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## 太祖拳

相传为宋朝开国皇帝太祖赵匡胤所创，距今已经 1000 多年。

新加坡太祖拳流派是由清末武举人翁朝贤所开发。翁朝贤授艺于郭雄虎。郭雄虎南下新加坡，在 1951 年创办闽南国术研究社。其得意门生赵春德，掌握太祖拳精髓创办“三战道防身学院”，桃李满门。

古太祖拳谱云：

“提百会则头挺、牙关起而项强、耳听八方，眼光四射，两肩坠而心胸守，十趾跷则足力生，卸大椎以通中气，兜前足以固膀胱”

这总结了太祖拳的身法。百会提，头要正，身要直，沉肩扣肘，含胸拔背，前足兜，卸大髓。在演练太祖拳时必须表现出（意，神，气）内三合，外形要求落地生根、拳劲充盈。太祖拳外表阳刚，拳劲浑厚，但运用时要求以柔济刚，手脚灵活。

### Taizu Quan

Taichokun (Hokkien) or Taizuquan (Mandarin) is the fighting style created by Zhao Kuangyin, the first Emperor of the Song Dynasty. It is an art that is more than a thousand years old.

The art of Taichokun in Singapore was started by Ong Tiau Hian, who was a Juren in the late Qing era. Ong passes the Art to Quek Hiong Hor who travelled south to Singapore. In 1951, Quek founded the Bannam Pugilistic Research Society. One of his prominent student Teo Choon Teck founded Sancheendo Martial Arts Institute.

In Taichokun the concept of correct stances and posture is important. The head, neck, shoulders, body, back, thighs and calves all contribute to the stance. Taichokun combines both internal and external training. Internal training requires a specific focus on Yi (Intention), Shen (Awareness) and Qi (Breathing). On the external, a strong rooting and powerful attacks are the focus. When practising Taichokun the forms look rooted and powerful, a Yang Art. In actual self-defence situations the art is both Yin and Yang, combining agile footwork with explosive power.



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**子午门**

子午门是北宋末年宋江等梁山好汉与建福寺方丈圆通共同创立的武术流派。600年前的中国明代，子午门第七世掌门道衍禅师嫡传弟子郑和下西洋时，将子午门功夫传播到了新加坡、马来西亚等国。

此门派的独特之处，便是好汉们都在子午这两个时辰，习练功法。以先天之躯补后天之精华，练后天之精华补先天之不足，先天为阴，后天为阳，阴为子，阳为午，故名“子午门”。

经历代前辈言传身教，形成了武松拳、智深拳、燕青拳、关胜战刀等七十二种套路和七十二种器械套路，三十六套内功功法等等。子午门功夫大多以人名在民间流传。不同个性人物形成了风格迥异的拳法及套路，全如其人，各具特色。主要外功内功浑然一体，刚柔并济，变化多端，难破难防。

**Zi Wu Men**

Zi Wu Men Gong Fu is a major genre of Chinese martial art. Founded in year AD 1131, its historical background began during the end of the Northern Song dynasty. A historical figure named Song Jiang, the chief of the thirty-six heroes, gathered his men on Liu Gong Shan (6 Palace Mountain), the North of Liang mountain. There they built a temple and together with Abbot Yuan Tong, they jointly practiced their arts and went through numerous repeated drills, intensively and repeatedly exchanging ideas and deepening their skills. Song Jiang together with Lu Zhi Shen, Wusong, Yan Qing, Shi Quan, Lin Chong and Gong Sun Sheng were the seven exceptional pioneers who refined all their collated knowledge and techniques which gradually became the embryonic form of Zi Wu Men.

Each generation of lineage holder of Zi Wu Men comprises of Buddhist monks, Taoist priests, Confucian scholars, Military strategists and many extraordinary martial artist, each continuously enriching and improving themselves and their techniques.

During the Ming dynasty, General Zheng He, disciple of the 7th generation lineage holder Dao yan chansi, brought Zi Wu Men Gongfu to Malaya and Singapore.

The special traits of Zi Wu Men Gongfu lies in the particular time of the day and night of practice. (i.e. the Zi and the Wu zones) Using the innate body to nourish the acquired essence. Building the acquired essence to nourish the innate deficiencies. The innate is Yin and the acquired is Yang, hence the name Zi Wu Men.

Its techniques and methods are comprehensive. There are 72 main routines including Wusong Quan, Zhi shen Quan, Yan Qing Quan, Guan Sheng da dao. There are also 72 different weapon art and 36 sets of internal cultivation exercises. They aim to integrate external physical strength and internal power, rigid yet pliable, interchangeable, constantly transforming.



### 孙氏内家拳

孙氏内家拳为民国初年一代武学宗师孙禄堂所创建的武学体系。孙禄堂将一生武学著作成五书，即《形意拳学》，《八卦拳学》，《太极拳学》，《八卦剑学》和《拳意述真》流传于后世。他生前曾任南京中央国术馆武当门门长，江苏省国术馆副馆长并在晚年在家乡河北完县（今望都，顺平）设蒲阳拳社。其拳术武学主要传承于其二子孙存周和幼女孙剑云。

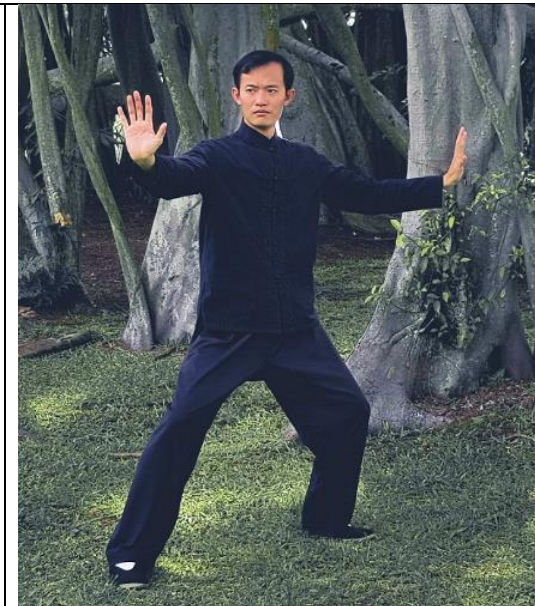
孙氏太极拳早年于 40 年代由江苏胡云华老师传入新加坡。胡老师为江苏国术馆毕业生，师承孙禄堂，曾在新加坡设石云武术健身社。为新加坡名家和太极考官之一。2015 年，由孙禄堂嫡孙女和孙存周之女，蒲阳拳社社长孙婉容老师弟子洪添荣，把孙氏武学完整的拳械和功法带入新加坡。并在狮城设立新加坡孙氏内家拳研究会和建立蒲阳拳社（新加坡分社），广传孙氏内家拳。此研究会也是中国以外，少数教导孙氏三拳的研究会。


孙氏内家拳以孙禄堂武学著作作为指导，以易经为理论。拳械功法包扣孙氏形意拳，孙氏八卦拳，孙氏太极拳，剑，刀，枪，护手钩，推手，散手，内功，丹道训练等等。

### Sun Style Internal Martial Arts

Sun Style Internal Martial Arts is a martial arts system created by Sun Lutang, a master of internal martial arts in the early years of the Republic of China. Sun Lutang studied with Xingyiquan master Li Kuiyuan since he was a child, and was recommended by Master Li to study directly under his master Guo Yun Shen, the representative of Hebei style Xingyiquan, for further studies of eight years. With an introduction by Guo Yunshen and former imperial physician Bai Xiyuan, he learned Baguazhang under Cheng Tinghua, the founder of Cheng Style Baguazhang. To further hone his skills, he began to travel around China and exchanging skills with others. During the same time, he was studying the relationships between the three arts of Xingyi, Bagua, and Taiji. Later, he had the opportunity to learn Taijiquan from Hao Weizhen, a famous Wu (Hao) style Taijiquan master. Sun Lutang combined what he had learned throughout his life with the intentions of Sun Style Xingyiquan and Sun Style Baguaquan combined with Wu's Taijiquan, and created Sun's Taijiquan based on Yijing, the Book of Changes. This unifies the three arts. Sun Lutang served as the Chief of Wudang Department at Nanjing Central Pugilistic Association and deputy head of Jiangsu Pugilistic Association. In his later years, he set up Puyang Pugilistic Association in his hometown of Hebei Wan County (now Wangdu, Shunping). His martial arts and martial philosophy are mainly inherited by his second son Sun Cunzhou and youngest daughter Sun Jianyun.

Sun style Taijiquan was introduced to Singapore by Jiangsu Master Hu Yunhua in the early 1940s. Master Hu was a graduate of Jiangsu Pugilistic Association and was taught directly by Sun Lutang. She once set up Shiyun Wushu Association in Singapore and is one of Singapore's famous master and Tai Chi examiner. In 2015, Ivan Ang, the disciple of Sun Lutang's granddaughter and Sun Cunzhou's daughter, Puyang Pugilistic Association's Chair Sun Wanrong, brought the complete art of Sun Style Internal Martial Arts to Singapore. He set up the Singapore Sun Style Internal Martial Arts Research Institute and Puyang Pugilistic Association (Singapore Branch) in the Lion



	<p>City to spread the Sun Family Arts. The group is also one of the few Sun style groups outside of China that teaches all three arts of the Sun Family.</p> <p>Sun Style Internal Martial Arts are guided by Sun Lutang's martial arts works, and the theory of Yijing. Forms and training include Sun Style Xingyiquan, Sun Style Baguaquan, Sun Style Taijiquan, sword, broadsword, spear, double hooks, push hands, sanshou, internal training, inner elixer training, etc.</p>	
14	<p><b>客家拳</b> 客家拳是属于南拳流派之一的传统武术，练习者为客家族群，故名客家拳或客家武术。其流派拳种众多，如朱家教、连城拳，刘家教、刁家教、钟家教、李家教、岳家教、流民教、刘凤山派、昆仑拳，牛家教、白眉、龙形、朱家螳螂、周家螳螂、竹林寺螳螂、铁牛螳螂等等。</p> <p>客家拳特点为动作灵活多变，发劲快速有力、擅发短劲、含胸蓄气、沉肩堕肘，浮沉吞吐，马步主要为四六步（三尖马），前四后六，步法以跟步、垫步为主，拳法多集中上肢动作，腿法较少，拳法有掌，拳，指，凤眼拳等，手法有擒，拿，挑，托，挽，带，肘，靠等。行拳结构严密，所需地方不大，有所谓"拳打卧牛之地"、"八仙桌上能行拳"。</p> <p>兵器方面，主要长兵器有棍，钩镰和大耙，短兵器则有子母刀与铁尺，此五种长短兵器为客家武术必备之兵器，其他各类兵器包括大刀，单刀，锄头，藤牌，板凳，斩马刀，匕首，双刀等等。</p> <p><b>Ke Jia Quan</b> Hakka Fist (Kejiaquan) or Hakka Kungfu is one of the Chinese traditional Southern martial arts practised by the Hakka people. It has many different schools or streams such as Zhujiajiao, Lianchengquan, Liujiajiao, Diaojiajiao, Zhongjiajiao, Lijiajiao, Yuejiajiao, Liuminquan, Liufengshanpai, Kunlunquan, Niujiajiao, Baimei, Longxing, Zhujiatanglang, Zhoujiatanglang, Zhulinsitanglang, Tieniutanglang etc.</p> <p>The main characteristics of Hakka Fist is its mobility and speed. It generates powers within short distance. The main horse stance is four-six stance or sanjianma, ie distribution of weight is 40% on the front leg and 60% on the rear. It concentrates mainly on the upper body movements and less on kicking. Generally the forms are short and can be executed within a very small area of space.</p> <p>Besides empty hand forms, it has weapon forms as well. The most significant weapons include gun, tiger fork, gouliao spear, zimudao and tiechi.</p>	

15 **形意拳**  
形意拳衍变自明末清初山西人姬际可创立的心意拳，后传入河北河南，在清末民国时期大放异彩。其特点是动作简洁朴实，劲力迅猛顺达。五行拳借鉴了内经阴阳五行生克制化之理加以运用，即可修练身心，也能自卫防身。十二形在五行拳的基础上通过研究物性和特能，探究五拳的体用变化。先辈郭云深提出三层道理、三步功夫、三种练法，系统地总结了形意拳内外兼修的功效以及变化人之气质的目标。



16 **杨氏太极拳**  
杨氏太极拳为河北永年人杨露禅所创，他在陈家沟陈长兴门下勤学苦练十一年盡得拳术之精粹，並以八门五步拳法盡得杨無敵之美名。後因环境的变迁为了适应保健的需求将拳套改编，又经其后人杨澄甫将拳架修改，最终定型为老少咸宜，舒展大方的杨式太极拳大架。其拳架特点：剛柔相济、舒展大方、以腰为軸、节节贯串。行拳时立身中正神贯頂、沉肩墜肘、含胸拔背、上下相隨、内外相合、邁步如猫行、根在脚发于腿主宰于腰形于手指。

林伯炎，福建龙岩人。曾任当时国术总会技术顧問及太极拳资格鉴定小组主席。为已故杨家太极拳传人董英杰大师的高足。1940年南下星马授拳，在一次偶然机会中，特邀董英杰伉儷南游星马宏扬传授杨家正统太极拳。从此杨家太极拳在星马廣为流传，以林伯炎功劳最大！

1958年林伯炎于九龙堂林氏大宗祠开始传授太极拳。于1967年成立“伯炎太极健身会”。1987年因年事已高，卸下重任将会務交由其爱女林玉婷掌管。

林玉婷8岁开始习武，功底淳厚，数十年谨守岗位，桃李满门。所传授的拳种凡多，尤以杨家108式太极拳及董英杰所编最具代表性的“英杰快拳”。

### Yang's Taijiquan

Yang Style Taijiquan was created by Yang Luchan, a native of Yongnian, Hebei. During his discipleship with Chen Jia-Gou and Chen Chang-Xing, he practiced hard for eleven years to master the essence of wushu skills. He then created the Five Steps & Eight Energies of Tai Chi Form [B ā M é n (八門) W ŭ B ù (五步)] which was renowned as “The Unbeatable Yang” .



However, with environmental changes and the need to adapt to healthy lifestyles, Master Yang Chen-Fu made further modifications and eventually created the Yang's Taijiquan Form. The harmonization in movements made it an enjoyable mindful health practice and suitable for all ages.

#### Characteristics of Yang's Taijiquan

Hardness within softness, comfortable and gracefulness, with waist as axis, steps organised and coordinated. The movement and postures are embraced with calmness, firm shoulders and elbows, connected shoulder and back, upper and lower body smooth streaming, internal and external blending, tender and elegant cat moves.

#### LIN BO-YAN

Born in Longyan County, Fujian Province China.

Lin was the former technical advisor and chairman of the Taijiquan Qualification Appraisal Committee of the National Wushu Association. He is the most outstanding successor of Yang Style Taijiquan of former Master Dong Ying-Jie.

In 1940, Master Lin moved south to teach martial arts in Malaysia and Singapore. On one occasion, he specially invited Dong Ying-Jie and his wife to perform the original Yang's Style Taijiquan there. Since then, the Yang Style Taijiquan have popularised in the region. Master Lin's contributions are the greatest!

In 1958, Lin Bo-Yan started teaching Taiji classes at Jiu-Long Hall of Lim's Clan Grand Ancestral Hall. In 1967, he established the "Bo-Yan Taiji Fitness Association".

In 1987, owing to his age, Master Lin decided to step down and handed over control to his daughter Lin Yu-Ting.

Lin Yu-Ting started practicing martial arts at a young of eight and with her solid foundation, she guarded her leadership post for decades. During that time, she taught many pupils. Many forms of fist styles were taught and in particular the Yang family's 108-style Taijiquan and the "Ying-Jie Quick Steps" created by Dong Ying-Jie.

**武式太极拳**

武式太极拳创拳者武禹襄宗师，河北省永年县人。出身望族，虽習文亦習武。因公务往赵堡镇時，有机会在陳清平处学习，研究月余。又得到了王宗岳拳论的啟示，创编了武式太极拳。

武式太极拳属中架，动作简洁明快、朴实无华、重在实用。十三条要领为練拳的指导原则：涵胸、拔背、裹裆、护肱、提顶、吊裆、鬆肩、沉肘、騰挪、闪战、尾闾正中、氣沉丹田、虚实分明。每招式都按起承开合这一节序运作，故又称为武式开合太极拳。其掌竖掌微开，各管半边身体，手不过足。强调两腿如一条，重心五五对分，进步必跟，退步必撤。

武禹襄出身官绅儒生自居，不以教拳为生。都是单傳外甥李亦畬、楊班侯，到了第三代郝为真才开始教拳外傳，孫祿堂也在他门下学习，后结合了形意八卦，编出了孫氏太极拳。

武式太极拳被引进新加坡是在 90 年代初，由新加坡精武会邀請郝少如的弟子刘积顺老师做过短期的教学。武术总会也在 2005 年邀請姚继祖的弟子胡风鸣老师任客卿教练，吸引不少教练，拳友去上课。从此武式太极拳在新加坡傳播开了。新加坡的武式太极拳爱好者也多次前往永年寻根学艺。

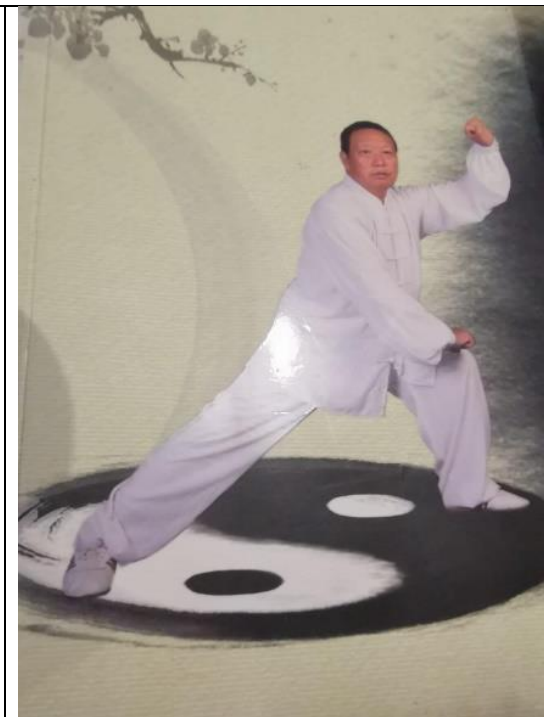
**Wu-style Tai Chi**

Wushi Taijiquan was founded by grand master Wu Yu Xiang (武禹襄), born in Hebei province, Yongnian county (永年县), China. Came from a distinguished family, he was proficient in both literature and martial arts.

Once while he was on a business trip to Zhaobao township (赵堡镇), he had the opportunity to learn Taijiquan under master Chen Qingping (陳清平) for over a month. In addition, he was inspired by the Taijiquan theory authored by grand master Wang Zongyue (王宗岳), and thus founded Wushi Taijiquan.

Wushi Taijiquan is of the mid-frame style (中架). The movement is straight forward and swift, unpretentious and emphasizing practicality. There are thirteen essentials in guiding the practice of Wushi Taijiquan:

- (1) Hold in the chest (涵胸)
- (2) Slightly round the back (拔背)
- (3) Wrap the hip (裹裆)
- (4) Protect the rib cage (护肱)
- (5) Raise the top of the head (提顶)
- (6) Drop the crotch (吊裆)
- (7) Relax the shoulders(鬆肩)
- (8) Sink the elbows (沉肘)
- (9) Maintain agility in movement (騰挪)





- (10) Strike at lightning speed (闪电)
- (11) Keep the tailbone in the centre (尾闾正中)
- (12) Sink the qi to dantian (氣沉丹田)
- (13) Pay attention to emptiness and fullness (虚实分明)

Every move in Wushi Taijiquan follows the sequence of Introduction-Elucidation-Open-Close (起承开合), therefore it is also called Open-Close Taijiquan (开合太极拳). Sits the wrist, rotates the palm to a vertical posture with fingers slightly open. Each hand is responsible for the respective half of the body. The hand shall not extend beyond the tip of the foot. The two legs shall manoeuvre just like one leg, sharing the body weight equally. When the front leg moves forward, the hind leg shall follow suit. Likewise, when the hind leg retreats, so shall the front leg (进步必跟，退步必撤).

Wu Yuxiang, who was born into a noble family, always prided himself as a scholar. He disdained teaching martial arts, only passing on the arts of Wushi Taijiquan to his nephew Li Yiyu (李亦畬) and a Yang Banhou (楊班侯). Not until the third generation disciple Hao Weizhen (郝为真) did the Wushi Taijiquan start to spread to the outside world, including the grand master Sun Lutang (孫祿堂). The latter combined the theory of Xingyi and Baquo (形意八卦) and founded Sunshi Taijiquan (孫氏太极拳).

Wushi Taijiquan was introduced to Singapore in the early 1990's. Then Singapore Chin Woo Association (新加坡精武会) invited teacher Liu Jisun (刘积顺), disciple of master Hao Shaoru, to conduct short term courses. Singapore Wushu Association (武术总会) in 2005 also engaged teacher Hu Fengming (胡风鸣), disciple of master Yao Jiju, as guest instructor. Many local Taijiquan instructors and practitioners attended the classes. Since then, Wushi Taijiquan was gradually spread in Singapore. Some of the Wushi Taijiquan enthusiasts have also travelled to China Yongnian township to track the roots of the arts and learn from the local teachers there.

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### 洪家拳

洪家拳属南拳拳种之一,相传已有数百年。其风格特点为:动作朴实,腰马沉稳,四平八正,落地生根。上肢动作较多,跳跃动作较少,打起拳时,刚劲有力,桥坚封逼,步稳势烈并发力有声,以声助力,以气催力,以声助威。洪拳的拳法原则是先慢后快,先简后繁,初练功后练散手,先练刚劲而后刚柔并济。以这种循序渐进的组合原则成为洪拳特有的套路程序。

洪拳三宝一般是指工字伏虎拳,虎鹤双形拳及铁线拳等三套拳路。工字伏虎拳重根基,扎桥手及内功基础。铁线拳主扎筋骨及内功,练者身强体健,乃洪拳名言“外练筋骨皮,内练一口气”的实践套路。虎鹤双形拳则以动物为象形的套路,为洪拳表现攻防实战应用套路之一,故三者有互补互用之特点。新马一带的洪家拳最早是由宋少波及侄儿宋超元在 1937 年从广东南下带入及广收门徒及流传至今。

### Hung Gar (Hong Quan) Boxing



Hung Gar (Hong Quan) Boxing is one of the southern boxing styles, which has been passed down for hundreds of years. The style emphasized on simple movements comprising of steady waist, firm stances and varying upper body movements with few jumping. During fist fights, the punches are strong as a result from firm forearm training known as Bridge-arm. The steps executed are steady, vigorous and the further enhanced with various vocal sounds.

Hong Quan's boxing training principles, starts off at preliminary slow with simple moves before going complicated. The preliminary training consists of strength trainings and moving on to combining techniques of "Hardness" and "Softness", then further progressing to advance applications technique from Sanshou (Free Hand) practice. This step-by-step combination training principle thus established to become Hong Quan Boxing's unique training procedure.

Hong Jia Boxing also comprises of "The Three Treasures of Hong Quan" generally refers to the three sets of boxing techniques forms, such as Gong Zi Fu Hu Quan (Subduing the Tiger), Hu He Shuang Xing Quan (Tiger & Crane Form) and Tie Xian Quan (Iron Wire Boxing). The Gong Zi Fu Hu Fist focuses on the strengthening of foundation (lower Limbs), toughening of forearm (Bridge-Arm) and building the foundation of internal strength thru breathing. Tie Xian Quan (Iron Wire Boxing) is the advance training mainly focusing on improving the internal strength by strengthening muscles, tendons and bone structures hence the practitioners are usually well known to be physically strong. There is a well-known saying to "Train the muscles and bones for external, and practice the breath for internal" when practicing Hong Quan. Hu He Shuang Xing Quan (Tiger & Crane Boxing) mimics animal movements to express offenses and defences techniques in the routine. These three forms have their own characteristics which complements each other thus making them special.

The Hong Jia boxing in Singapore and Malaysia was first introduced by Song Shao Bo and his nephew Song Chao Yuan from Guandong in 1937. And ever since the art have been passed down till today.

19 琼派功夫简介(海南拳)

光武国术团成立于 1936 年，由当年张之江将军以团长之名率领中央国术馆精英访问新加坡时所倡导。琼派功夫是在中国明朝中叶清初才形成的一种拳术，它历经流传演变融合南拳各家各派，在借鉴前人之后另辟自己的理现体系。

琼派功夫主要是从广东，广西，福建南传的武术，融合于海南当地拳术文化之中，形成了别具特色的海南地方拳种，依赖这不竭的营养之流，不断地发展至今。

虽同是南拳风格，但在技术表现方面有自己的独特手法及特色，在风格上以气势磅礴，威武雄壮，着重上肢架势，沉桥短马，讲究实用，不讲花架子，手法多，踢脚低，踢稳健，强调腰马稳健扎实。

发劲顺达有力，吐气发声。以象形为势，以意为神，拳势刚烈，勇猛的行拳风格。

琼派功夫在器械使用上，常用生活农具为兵器，就地取材，既简便而实用。兵器中有单刀，蝴蝶双刀、丈八单头棍、双头棍、藤牌、横头凳、凳子脚、大耙、燕子挡，鱼挡等。

**INTRODUCTION TO HENG PAI KUNGFU**

Guang Wu Club was founded in 1936 by Zhang Zhijiang – commander of China’s northwest army while he visited Singapore as the head of Nanjing Central Martial Arts Institute, led the “Five Tigers” basketball team and several



martial arts athletes to Southeast Asia to promote Chinese martial arts. It is one of Singapore's older martial arts club with a long history and legacy.

Heng Pai Kungfu is a school of traditional martial art that was formed in the middle of the Ming Dynasty and the early Qing Dynasty in China. It has been passed down and evolved, integrated with various schools of Nanquan, and developed its Wushu system. It combines the tradition folk Quanshu from Hainan Island to form a relatively clear fighting style. Been developed over the centuries and after having incorporated forms from various styles. Heng Pai Kungfu came into existence to its own.

Heng Pai Kungfu is a martial arts mainly from Guangdong, Guangxi, and Southern Fujian. It combines the tradition folk Quanshu from Hainan Island to form a relatively clear fighting style. Been developed over the centuries and after having incorporated forms from various styles. Heng Pai Kungfu came into existence to its own.

Although it share the same style as Nanquan, Heng Pai Kungfu have its own unique techniques and characteristics in terms of performance. In term of style Heng Pai Kungfu is full of power and grandeur, with a tremendous momentum, in the meantime it focus on upper body posture and emphasizing the practice of basic skills and the practice of horse-riding stance. During the combat, use flexible footwork to attack continuously and dodge sideways while defending. Emphasizing to find the balance between attack and defence, focusing on actual combat. Cultivating both the mind and the body, Heng Pai Kungfu established its own powerful and bravery fighting style.

The common weapons from Heng Pai Kungfu are closely related to local work and daily-life – evolving from commonly used farming and fishing equipment, make them simple and practical.

Common Heng Pai weapons: Single-broadsword, Butterfly-Knives, long-handled single stick, double-headed stick, cane shield, cross-head stool, stool foot, rake, Swallow Shield, Fish shield, etc

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**蔡李佛拳 (原名佛家正宗)**

清朝道光年間廣東佛山，有張炎者，自幼好武。在機緣巧合下得到陳村教頭，陳享倍加悉心指點于“蔡”，“李”兩家拳術。其後奔佛門高僧青草和尚習佛門掌法，盡得真傳。

在下山前得青草僧贈“鴻勝”二字囑張炎易名為“張鴻勝”。張鴻勝回返佛山後再深入研究將三家之武學精華共冶一爐，並命名“佛家正宗”。“蔡李佛”則是後人見此家拳法融合三大名派之精華而賜的雅號。

鴻勝蔡李佛拳系以豹形為主。以快捷、輕靈、閃騰、跳躍見長，長短橋手相互配合。拳法以拋、級、挂、稍、插、拎、拿、鞭、爪、穿，十大拳法為基本。再練腰馬，扯馬，標馬，偏身等身法相互運用，靈活多變！

已故關文經導師自 1936 年抵星開始教授蔡李佛。受到各社團，俱樂部和民間團體慕名聘請為武術顧問致力於發揚傳統武術，至 1965 年方創立鴻勝館于新加坡。至今鴻勝館是本地唯一教授和推廣鴻勝蔡李佛拳術的武館。關導師幼年隨鴻勝蔡李佛名師譚立學武。為求深造，再轉拜鴻勝第二代傳人李恩之嫡傳弟子，蔡一橋習藝，盡得衣鉢，為蔡李佛派第四傳人中之佼佼者。

**Cai Li Fo Fist (formerly known as Fo Jia Zheng Zong or Authentic Buddhist Family)**

During the Daoguang years of the Qing Dynasty in Foshan, Guangdong, there was Zhang Yan who learned martial arts since childhood. By chance, he learned from head coach of Chen village, Chen Xiangbei the two martial arts of "Cai" and "Li". Later, he learned Palm Technique from senior monk, Qingcao of a Buddha temple received the gist.

Before leaving, Zhang Yan was blessed with the name "Hong Sheng" and he then changed his name to "Zhang Gong Sheng". After returning to Foshan, Zhang studied in depth and blended the martial arts of the three schools into one, and named it "Authentic Buddhist Family ". "Cai Li Fo" is the elegant name given by posterity to see the fusion of the essence of the three famous schools of martial arts.

The Hong Sheng Cai Li Fo Fist System is based on Bao xing (or leopard shape). Its advantages are fast, light, dodging and jumping, with collaboration from both long and short bridge hands. The boxing method is based on the ten major fist techniques of throwing, grading, hanging, slightly, inserting, pinching, holding, whipping, clawing, and weaving. Followed by practice on Yao Ma (or waist), Che Ma (or pulling), Biao Ma (or standard), deflection methods and mixing them, flexible and changeable!

The late Teacher Guan Wenjing began teaching Cai Li Fo upon his arrival in Singapore in 1936. He was invited by various societies, clubs and civic groups as a martial arts consultant to promote traditional martial arts until 1965, when he founded the Hong Sheng Guan, a Wushu school. To this day, Hong Sheng Guan is the only Wushu school which teaches and promotes the martial arts of Hong Sheng Cai Li Fo. Teacher Guan's mentor was Tan Li, a famous teacher of Cai Li Fo whom he learned from at an early age. In order to seek further study, and he also learned from Hong Sheng second generation disciple, Li Enzhi's disciple, Cai Yiqiao and received the gist, and became the best among the fourth generation of Cai Li Fo Sect.



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### 《西藏白鹤派武术》

西藏白鹤派拳术是高僧阿达陀尊者于明朝中叶，因观猿鹤相斗而悟出的拳种。清朝咸同年间，昇隆长老把拳技带到了广东，长老的再传弟子吴肇钟宗师，把白鹤派拳技传承到香港及澳门，再由吴宗师的弟子梁子庵师傅于三十年代带到了新加坡，而他的传人莫荣超师傅 PBM 及陈玉生师傅则把白鹤派武术继续在新加坡发扬光大。

西藏白鹤派拳技刚柔并济，鹤形猿步，车身发力于腰，兼备内外家之长。基本技法有八拳、八步、八指、八拍、八拿、八踢。高级技法有正反十套手及领宗六法。内功效法有白鹤功、四象功及柔拳棉里针。白鹤派的套路繁多，拳术有金刚拳、罗汉拳廿四解等，兵器则有白虎刀、盘马剑、金刚棒等。

#### THE MARTIAL ART OF TIBETAN WHITE CRANE SECT

The Martial Art of Tibetan White Crane Sect is a martial art style realized by the eminent monk Adatu in the middle of the Ming Dynasty after watching the fight of an ape and a crane. During the periods of Emperor Xianfeng and Emperor Tongzhi of the Qing Dynasty, Elder Shenglong brought the martial art technique to Guangdong. The elder's subsequent disciple, Grandmaster Wu Zhaozhong, passed on the martial art technique of the White Crane Sect to Hong Kong and Macau. The technique was brought to Singapore in the 1930s by Master Wu's disciple, Master Liang Zian, while his disciples, Master Mok Weng Chiew PBM and Master Chan Yoke Sang, continued enabling the martial art of White Crane Sect to flourish in Singapore.

The martial art technique of Tibetan White Crane Sect combines rigidity and softness, adopts the shape of cranes and the stance of apes. The punching force is exerted from rotating the waist. The technique possesses the advantages of both the internal and external martial art styles. The basic techniques include eight punches, eight stances, eight fingers, eight palm-beats, eight grabs, and eight kicks. Advanced techniques include the ten sets of positive and negative hands skills and six methods of Lingzong. Internal exercises include Baihe Gong, Sixiang Gong, and the soft styled Needle-in-the-cotton. The White Crane Sect has many routines, including Vajra Fist, Arhat-24 Fist, etc., and weapons include White-Tiger Saber, Panma Sword, Vajra Cudgel, etc.



## 詠春拳

一代名师叶问所述：严詠春远徙大凉山白鹤观随河南嵩山少林寺武僧出身的比丘尼五枚师太携詠春返山，授以武艺。詠春婚后将武艺传予夫婿梁博俦，其后梁博俦再传予梁桂兰，梁桂兰再传予黄华宝。黄华宝曾获另一少林寺武僧至善禅师教授六点半棍的同袍梁二娣为伍。两人互相切磋武艺，彼此尽得所学，技法亦互相融合。其后梁二娣将技法传予佛山名医梁赞。

詠春拳讲求反应敏捷，注重技巧而非力量取胜。由浅入深。套路有小念头、寻桥及标指3套。学习过程，先从上身手部，即小念头，连贯腰下脚步，即寻桥标指。领略肘底力的配合，融贯于黠手，磨练于木桩，最终达到步手身全。詠春拳不主张束力，强调运用肘底力。肘底力就是詠春拳的精髓。

## Wing Chun

According to a generation of famous master Ye Wen (叶问) : Yan Wing Chun (严詠春) moved to Daliang Mountain Baihe Temple, accompanied by Wu Mei shi tai (五枚师太), a monk who was born as a monk in Shaolin Temple in Songshan, Henan, and brought Wing Chun back to the mountain to teach him martial arts. After Wing Chun got married, he passed on his martial arts to his husband-in-law Liang Bochou, who later passed it on to Liang Guilan, who in turn passed it on to Huang Huabao (黄华宝) . Huang Huabao was once joined by Liang Erdi (梁二娣), another Shaolin monk, Zen master Zhishan (至善禅师), who taught the 6:30 stick. The two practiced martial arts with each other, learned from each other, and integrated their techniques. Later, Liang Erdi passed on the technique to Liang Zan (梁赞), a famous doctor in Foshan.

Wing Chun emphasizes quick response and focuses on skill rather than strength to win. From shallow to deep. There are 3 sets of routines: Xiao Nim Tau (小念头), Xun Qiao and (寻桥), Biao Zhi. (标指).

In the learning process, start with the upper body and hands, that is, Xiao Nim Tau, and connect with the steps of the waist and lower body, that is, find the bridge and mark the fingers. Appreciate the coordination of the strength of the elbow and the bottom, integrate it into the hand, hone it in the wooden pile, and finally achieve the whole body of the foot, hand and body. Wing Chun does not advocate binding force, but emphasizes the use of elbow power. Elbow power is the essence of Wing Chun



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### 陈式太极拳

陈式太极拳的创始人陈王廷 (1600-1680) 乃明末清初温县陈家沟陈氏第九世，世人称他为“太极拳始祖”。陈式太极拳架势宽大低沉，步法轻灵稳健，身法中正自然，运用缠丝劲，粘随不脱，蓄发相变。动作以腰为轴，螺旋，缠绕，刚柔相济，快慢相间，手法多变，连绵不断。

新加坡 80 年代，内政部长李炯才先生 (时任武术总会会长) 带领武术代表团到中国进行文化交流，见识到陈家沟的太极拳，赞叹不已，恳请中国政府特派陈式太极拳教练到新加坡传授太极拳。

1983 年中国选派了朱天才大师到新执教。朱天才大师在新授拳六个月期间培育学员近 400 人，被誉为“新加坡陈式太极拳开山鼻祖”。其后陈式太极拳就在民间团体和联络所流传开来。

### Chen-style Taijiquan

Chen Wangting (1600-1680), the founder of Chen-style Taijiquan, was the ninth generation of the Chen family in Chenjiagou, Wen County, in the late Ming and early Qing dynasties. The world called him "The Ancestor of Taijiquan". Chen-style Taijiquan has a wide and low posture, light and steady footwork, and a natural and upright body style. It uses silk-reeling strength to keep stickiness and change between power buildups and releases. The movement takes the waist as the axis, spirals, twists, combines rigidity and softness, alternates speed and slowness, and the techniques are changeable and continuous.

In the 1980s in Singapore, Mr. Lee Khoon Choy (Li Jiongcai), the Minister of Home Affairs (the then President of the Wushu Association), led a Wushu delegation to China for cultural exchanges. He saw Chenjiagou's Taijiquan and was very impressed. He implored the Chinese government to send a Chen-style Taijiquan coach to Singapore to teach Taijiquan.

In 1983, China appointed Master Zhu Tiancai to teach in Singapore. Master Zhu Tiancai trained nearly 400 students during the six months period, and is known as "The Founder of Chen-style Taijiquan in Singapore". Thereafter, Chen-style Taijiquan spread among the civil society organizations and community centres.

