










Jubilee Photo Studio: Photographic highlights from The National Archives of Singapore






Singapore, 29 March 2019






Annex B




LIST OF PHOTOS ON DISPLAY AT THE JUBILEE PHOTO STUDIO



No	Photograph Thumbnail	Oral History Quotation
1	 <p>View of Hock Lam Street from North Bridge Road, 1969</p> <p>George W. Porter Collection Image no. 20150000120 - 0037</p>	<p>"In the morning it was a street market selling all fresh goods, fresh produce. You name it, Hock Lam Street has it. On the North Bridge Road end, you have the famous coffee shop and on the lower <u>lower</u> end, the small coffee shop. The big coffee shop is very well known for all its food. I think practically you name it, they have it. From the <u>char kway teow</u>, to the beef <u>hor fun</u>, the Hakka beef ball, to the very famous <u>ngoh hiang</u>, <u>guan qiang</u>. And, of course, you must have the usual <u>kway teow tng</u> and so on".</p> <p><u>Tham Khai Wor</u> Ex-Chief of Marketing at Singapore Press Holdings who grew up in the neighbourhood</p> <p>From Oral History Interview, Accession No. 003934/25, reel 4 Oral History Centre, National Archives of Singapore</p> <p>Did you know? This area was redeveloped in the 1970s and <u>Funan</u> Centre was built over its site. <u>Funan</u> is the Mandarin pronunciation of the <u>Hokkien</u> word hock lam.</p>
2	 <p>Children Playing Hopscotch Along Corridors, 1960s</p> <p>Urban Redevelopment Authority Collection Image no. 19980005029 - 0076</p>	<p>"I remember also there was a time when every day was hopscotch. Boys, girls, everybody played hopscotch. Everybody drew on the ground and played hopscotch. Then, a season when everybody played marbles; all kinds of games of marbles, then it was tops, then it was horse and rider".</p> <p><u>C. Kunalan</u> Former national sprinter and retired Olympian</p> <p>From Oral History Interview, Accession No. 002572/18, reel 2 Oral History Centre, National Archives of Singapore</p>
3	 <p>Five-foot way noodle seller, 1950s</p> <p>Singapore Federation of Chinese Clan Associations Collection Image no. 19980005839 - 0009</p>	<p>"My grandfather, when he first came to Singapore, he was doing odd jobs, ... like selling noodles, the <u>cok-cok</u> noodles along the five-foot way, and that's something that my dad picked up. They moved around; so they would carry all the utensils, the pots, and everything on their shoulders, and they had these two wooden small pieces of wood they would hit to make noise when they are around the area so that people know that, 'Oh, the noodle man is here'. That's why they call it the <u>cok-cok</u> noodles".</p> <p>Ronnie Ma Soon Peng Grassroots leader</p> <p>Oral History Interview, Accession No. 004080/10, reel 1 Oral History Centre, National Archives of Singapore</p>
4	 <p>Mobile Immunisation Team Arriving at a Kampong, 1960s</p> <p>School of Nursing Collection Image no. 19980005769 - 0044</p>	<p>"Sometimes I visited to give advice and to check on the mother and child, and there were times where we brought the immunisation van—we called it the kampong immunisation van—to the patient's house. ... we would bring the <u>kampong</u> immunisation vehicle complete with syringes and all the vaccines, all that. We brought it to the doorstep of the patient and gave the immunisation there. ... We knew everybody, from the grandfather down to the grandson. We knew everybody in the family. They were very close to us. In fact, at that time it was a simple kind of life, where they become your friend, they confide in [you with] whatever problems they have, and we gave help, whatever we could at that time".</p> <p><u>Chia Cheng Keow</u> Former staff nurse at Maternal and Child Health Services</p> <p>From Oral History Interview, Accession No. 002572/18, reel 2 Oral History Centre, National Archives of Singapore</p> <p>Did you know? Singapore used to have floating dispensaries that would travel regularly to neighbouring islands to administer treatment to the villagers there.</p>

<p>5</p>	 <p>Street cobbler, 1968</p> <p>George W. Porter Collection Image no. 20150000120 - 0068</p>	<p>"Yes, you can learn both. You can be your own boss, that is if you couldn't get any worker, so you be your own boss and you learn on your own. Learning to make shoes takes at least a few years. One more thing, if you make men's shoes, you may not know how to make women's shoes, and you don't know how to make soles either. ... Making the top of the shoe and the sole are different, just like making men's and women's shoes are different. Like the court shoes, and the high heeled ones—they are different. However, I have made women's shoes because I know of someone in the shoe industry and made friends with him. After a month, I've learnt it. But I can't do as fast. So others who make it faster are hired. Anyway I managed to pick up the skill". (translated from Cantonese)</p> <p>Lee Tang Kong Former shoemaker turned cobbler</p> <p>Oral History Interview, Accession No. 000665/5, reel 3 Oral History Centre, National Archives of Singapore</p>
<p>6</p>	 <p>Samsui women, 1952</p> <p>National Archives of Singapore Image no. 19990003437 - 0033</p>	<p>"And the Samsui women, the Si Yap women, and the Dongguan women, these are the three types of 'Samsui' women of Chinatown, and as far as I know (to my current knowledge) the black head-cloth and blue head-cloth as well. The black head-cloth woman is from Si Yap. Why do I know? Because my aunt is black head-cloth and she's a Si Yap. There's a Si Yap family living just out there, and his wife uses the black head-cloth too... [And we have a few families of red head-cloth families as well.] Red head-cloth ones are called Samsui women, whereas the blue head-cloth ones are called Dongguan women." (translated from Cantonese)</p> <p>Chin Fook Siang Chairman of San Fook Tuck Chee Temple, resident of Sar Kong kampong</p> <p>From Oral History Interview, Accession No. 004298/6, reel 2 Oral History Centre, National Archives of Singapore</p>
<p>7</p>	 <p>Indian barber along a five-foot way, 1962</p> <p>National Archives of Singapore Image no. 19990003456 - 0076</p>	<p>"We have the visiting barber. Even today, these old gentlemen are still around. They carry a bag and with all their instruments and whatever inside the bag. So they visit your home on a specific day and time. They still do that... but it's a dying breed. And then the barbers, somehow, they love their job. They will not change. I think because, in a way, it enables them to socialise. I am sure I think you will believe me that barbers are the most talkative; they have the market news at their fingertips".</p> <p>Foo Kee Seng Former businessman and resident of Katong</p> <p>From Oral History Interview, Accession No. 002017/20, reel 9 Oral History Centre, National Archives of Singapore</p>
<p>8</p>	 <p>Fishermen along Katong Beach, 1962</p> <p>National Archives of Singapore Image no. 19980005828 - 0101</p>	<p>"An interesting thing was, of course, to rise up in the early morning and go to the beach to see how the fishermen bring out their nets and all that, and boats and all that to go out fishing. ... There is one type of fisherman and he is the type that will go some distance off the shore, spreading his two poles with the net in between and then simply moving along the waters along the coast, and then catching the fish that runs into his net. That is one kind of fishing you see".</p> <p>Lee Liang Hye Retired civil servant</p> <p>From Oral History Interview, Accession No. 002186/20, reel 10 Oral History Centre, National Archives of Singapore</p>
<p>9</p>	 <p>Thaipusam, 1930s</p> <p>Lee Brothers Studio Collection Image no. 19980005800 - 0105</p>	<p>"To the Indian Hindus—especially the south Indians, Tamils—Thaipusam is a very important festival for them.... They have so many offerings. They can even give money, or fruits, or milk, then this kavadi and all that. But most of them, most of the devotees, they take kavadi.... They've been doing that for the last how many years. Not only one or two years; thousands of years. They like to because that is the vow they are taking. They will take kavadi after a certain illness is cured or [after] passing exams. So many things. Then they can carry out. Male, female, both carry. And some people take kavadi with a milk pot. The others they pierce their bodies, the tongue and everything. That is according to the vow they have taken...."</p> <p>Pathy, T. R. S. Former clerk at Singapore SAF and Shell Company</p> <p>From Oral History Interview, Accession No. 000360/20, reel 10 Oral History Centre, National Archives of Singapore</p>

<p>10</p>	 <p>View of a bullock cart (1950)</p> <p>R Browne Collection Image no. 19980005592 - 0026</p>	<p>"The bullock cart was a strongly built cart with two huge wheels, about five foot in diameter. Huge wheels they were—sturdy wheel with big humps. The cart was mounted on these two wheels, pulled by two bullocks ... They are meant to take heavy loads. They were the lorries of today. They carried all heavy goods from place to place or carried goods from the factory to the docks. But it was a very familiar sight to see whole families charter one of these bullock carts on a Sunday to take the family to the seaside for a picnic. They used to put mats on the floorboard of the carts and the whole family used to get in with all the food and everything for the day and at a slow pace they went to the seaside in these bullock carts".</p> <p><u>William Martinus</u> Former manager's assistant at Cable & Wireless Company</p> <p>From Oral History Interview, Accession No. 000446/9, reel 7 Oral History Centre, National Archives of Singapore</p> <p>Did you know? <u>Kreta Ayer</u>, which literally translates to "bullock cart water" in Malay, draws its name from the bullock and ox carts that used to ply this road carrying water for the early inhabitants of Singapore.</p>
<p>11</p>	 <p>Commuters boarding the trolley bus at Collyer Quay, 1946</p> <p>Roland Craske Collection Image no. 19980005038 - 0052</p>	<p>"The most of the time, the tyres were all worn out. As the buses ran, you see, they produced a terrible loud noise. And one would have been able to sing in the trolley bus without being heard by the passengers alongside. I did it. When I was on the trolley bus, I would sing at the top of my voice. Other passengers beside me never heard I was singing. They produced such a sound because they ran on worn out tyres".</p> <p><u>Gwee Peng Kwee</u> <u>Peranakan dondang sayang</u> (a traditional poetic art form) singer</p> <p>From Oral History Interview, Accession No. 000128/13, reel 9 Oral History Centre, National Archives of Singapore</p>
<p>12</p>	 <p>Pilgrims waiting to leave for Mecca, 1953</p> <p>Ministry of Information and the Arts Collection Image no. 19980000856 - 0019</p>	<p>"1952, I went. At that time, there was no pilgrims [who] went there by air, you know. We all went there by ship. So we had to travel for about fourteen days by ship. The ship was known as <u>Tyndareus</u>. During the journey its very hectic because there was no first class, no second class. They were all the same place. They gave you a space – maybe about 3 feet, I think – just enough for you to lie down. That was the first time I went – '52".</p> <p><u>Buang bin Haji Siraj</u> (Haji) Community leader who performed the Hajj in 1952, 1982 and 1985.</p> <p>From Oral History Interview, Accession No. 000715/11, reel 3 Oral History Centre, National Archives of Singapore</p>
<p>13</p>	 <p>Interior view of a coffee shop with patrons, 1969</p> <p>Ministry of Information and the Arts Collection Image no. 20120000420 - 0023</p>	<p>"I can observe during my time, most of the coffee shops, in fact, fry their own coffee in the back lanes. They have one small black drum, and they will use firewood and with coffee beans and add in their ingredients in the coffee. They will start to turn the drum over the firewood and cook their own coffee beans. I guess because of that and because of the way people prepare their coffee last time and now, that's why there's a difference in modern coffee compared to the time I had coffee in my younger days".</p> <p><u>Lim Rod Yam Hee</u> Owner of Lim Chee Guan who grew up in Chinatown</p> <p>From Oral History Interview, Accession No. 003428/10, reel 1 Oral History Centre, National Archives of Singapore</p>
<p>14</p>	 <p>Old Hill Street Police Station, 1953</p> <p>MITA Collection Image no. 19980000854 - 0018</p>	<p>"The National Archives moved to the Old Hill Street Police Station at the end of 1983. For the first time, we were able to have proper facilities worthy of a national archive. We had archive repositories for records, microfilms and tapes with 24/7 air-conditioning and humidity controls, a reading room, a conservation lab, a microfilm lab, a fumigation chamber and an exhibition gallery. We were self-contained and complete. We grew professionally too as we took advantage of international training opportunities for archivists and conservation staff.</p> <p><u>Kwek-Chew Kim Gek</u> Senior Archivist at the National Archives of Singapore</p> <p>Did you know? The Old Hill Street Police Station was built in 1934, then the largest government building in Singapore. In the 1980s, the building housed various government departments including the National Archives and Oral History Department. Today, it is home to the Ministry of Communications and Information (MCI) and the Ministry of Culture, Community and Youth (MCCY).</p>

<p>15</p>	 <p>Hawkers at night, 1965</p> <p>Ministry of Information and the Arts Collection Image no. 19980000677 - 0029</p>	<p>"But at that time the food came all without decoration. There were no nice boxes to put them in. Very often, the basic food was wrapped up in a type of leaf known as <u>opeh</u> (betel nut frond). I don't know what the English word is, but <u>opeh</u>. And the <u>opeh</u>, especially for the case of <u>Hokkien mee</u>, you put the hot <u>Hokkien mee</u> inside, and you wrap it up. Then when you bring it home, you open it up, the nice smell of the <u>Hokkien mee</u> coming out, the aroma, plus the smell of the <u>opeh</u>, and that added to the smell".</p> <p>Gabriel Vincent Food and Management Consultant</p> <p>From Oral History Interview, Accession No. 002909/17, Reel 5 Oral History Centre, National Archives of Singapore</p> <p>Did you know? Hawker Culture in Singapore will be nominated in 2019 to be on United Nations Educational, Scientific and Cultural Organization's (UNESCO) Representative List of Intangible Cultural Heritage to celebrate Singapore's diverse cultures of food heritage.</p>
<p>16</p>	 <p>Fruit stalls in Hokien Street, 1962</p> <p>National Archives of Singapore Image no. 19990003430 - 0058</p>	<p>"Oh yes, bargaining there, yes it is the... luxury of the market goes to bargain. Oh, they love to bargain. They will bargain on any item. Put it that way. Even today what, they are still bargaining. In those days there was no difference. People still bargain there. They try to bring down the price. Of course in those days, everything is fresh although it's not refrigerated. It just come from like the farm, the eggs come from the farm, the veggies come from the farm, the fish come from the sea. So far as freshness is concerned, we do not doubt the freshness of the items sold in the market".</p> <p>Foo <u>Kee Seng</u> Former businessman</p> <p>From Oral History Interview, Accession No. 002017/20, Reel 9 Oral History Centre, National Archives of Singapore</p>
<p>17</p>	 <p>Storytelling along Singapore River, 1960</p> <p>National Archives of Singapore Image no. 19990003476 - 0006</p>	<p>"In the Teochew area right next to the Read Bridge, there was an uncle who would tell stories every night. We call it <u>puay gou</u>. <u>Puay gou</u> means storytelling. ... The storyteller's expressions were superb when he was telling stories. No matter what's the story content or character, he can stir the emotions of anyone who's listening. Those coolies would listen quietly while smoking or with their eyes closed; some stood while others sat. When the story reaches the climax, the storyteller sometimes pial! [<u>slams</u> the table]. The listeners would get excited and pay attention. Sometimes in the middle of the story, he would '<u>ahem ahem</u>' and stop...and you would know what to do. Everyone would take ten or twenty cents, dong [throw] into his tin as he rested. At that time, life's like that—taking a smoke, <u>pui</u> [spitting], drinking tea... He would say, 'okay' and resume his story".</p> <p>Jeffrey <u>Eng</u> Former resident of a neighbourhood by the Singapore River</p> <p>From Memories of Singapore River (documentary, 2019). Produced by Filmat36, directed by Eric Lim.</p>
<p>18</p>	 <p>Cargoes and <u>twakows</u> by the Singapore River, 1968</p> <p>George W. Porter Collection Image no. 20150000120 - 0049</p>	<p>"They don't just berth by the river banks, [they] could be berthed over ten, twenty boats away. Sometimes I had to step on the planks across several boats before reaching my father's boat. For the bumboats, if they're painted with a green motif, the boat owner is <u>Hokkien</u>. Most of them park at Boat Quay. If they're painted with a red motif instead, the owners are Teochew. Most of them berth at Clarke Quay. We used to call the area <u>Cha Chun Tow</u>".</p> <p>Francis <u>Phun</u> Former resident by the Singapore River</p> <p>From Memories of Singapore River (documentary, 2019). Produced by Filmat36, directed by Eric Lim.</p> <p>Did you know? In Singapore, there used to be roads named after the river vessels but eventually only Sampan Place remains. Roads such as <u>Twakow Place</u>, <u>Tongkang Place</u> and <u>Mangchoon Place</u> have disappeared and now form part of the <u>Geylang Park Connector</u>.</p>
<p>19</p>	 <p>Flats at MacPherson Housing Estate, 1970s</p> <p>Ministry of Culture Collection Image no. 19980005142 - 0026</p>	<p>"When we first got this HDB flat, we were so happy, you know? Because it's the first time that we were talking about <u>ang mo chu</u> you know. You know what's <u>ang mo chu</u>? It's a brick house, because all that time we are staying in that wooden zinc sheet, right? But now it's the first time, <u>wah</u>... So <u>wah</u>, you can see the toilet, you flush, you know? So there's a flushing system for the toilet that we didn't have during our kampong days".</p> <p>Soo Seng Guan Grassroots leader and former resident of MacPherson Housing Estate</p> <p>From Oral History Interview, Accession Number 004014/6, Reel 4 Oral History Centre, National Archives of Singapore</p>

20	 <p>Straits hunting party at Choa Chu Kang Village, 1930</p> <p>Tan Tuan Khoon Collection Image no. 19980005489 - 0058</p>	<p>"It is disconcerting, or thrilling, according to temperament, to learn that there is still a possibility of encountering an occasional tiger on Singapore Island... Being suspicious by nature of our calling, we usually accept tiger stories with reserve, but we have it on the authority of the Straits Hunting Party that they made a kill at the 16th milestone, Chua Chu Kang, yesterday. The tiger, which measured 8 ft. 6 in., was reported to have been in the neighbourhood of the village for some weeks and to have accounted for sundry pigs and dogs. Mr Ong Kim Hong, of the Singer Sewing Machine Co., fired the shot which brought the tiger low and ensured that the inhabitants of Chua Chu Kang will now be able to sleep peacefully in their bed".</p> <p>From "Notes of the day", <i>The Straits Times</i>, 27 October 1930</p>
21	 <p>Distributing water in villages, 1959</p> <p>Ministry of Information and the Arts Collection Image no. 19980001993 - 0015</p>	<p>"We had bucket system. This was after the war, mind you, '47. ... It used to be a common sight to see a common tap, public area enclosed, and people coming and going, carrying buckets, pails of water. And there used to be a rolling business—people who make it their business to take buckets and sell them. Sell them means for their labour; carrying buckets. It used to be a common sight to see. You see them morning and evening. You could see people having a bath early morning and late evening. They queue up to have a bath, they queue up to take buckets of water for their cooking and for their bath. So this is something you hardly see these days".</p> <p><u>Gnanasundram Thevathasan</u> A Justice of the Peace</p> <p>From Oral History Interview, Accession No. 000345/70, Reel 67 Oral History Centre, National Archives of Singapore</p>
22	 <p>Hill Street, 1910s</p> <p>Lee Brothers Studio Collection Image no. 19980002860 - 0091</p>	<p>"We used to [go to] school in town. I was in St. Joseph's Institution and my sister was in the Convent of the Holy Infant Jesus [on] Victoria Street. We used to come back by rickshaw from there, to home in <u>Katong</u> by rickshaw. And the rickshaw was our own. My mother bought it. We had a puller. At that time near Ophir Road there was a big <u>kongsi</u> [company]—like rickshaw pullers and their rickshaws. This man used to live there and he used to come up every day by tram to our place in <u>Katong</u> and get the rickshaw and pull us down. And he keeps it there, and then he goes and fetches us in the evening and pulls us back. When we reach home we are just two of us fast asleep".</p> <p><u>Joseph Henry Chopard</u> A Eurasian who lived in <u>Katong</u></p> <p>From Oral History Interview, accession no. 000561/21, reel 1 Oral History Centre, National Archives of Singapore</p> <p>Did you know? Originating from Japan and introduced to Singapore in 1880, rickshaws are hand-drawn taxicabs that were popular among the rich and poor alike in pre-war Singapore as they were ideal for making short journeys through crowded inner-city streets and alleys.</p>
23	 <p>Route March on South Bridge Road on the First National Day, 1966</p> <p>Singapore Federation of Chinese Clan Associations Collection Image no. 19980005075 - 0067</p>	<p>"We showed citizens that Singapore had military strength of its own and that we were ready for any eventuality. The crowds in return cheered and clapped and our hearts swelled with pride."</p> <p><u>Mr Swee Boon Chai</u> Retired lieutenant colonel who marched as a SAFTI officer cadet in the first National Day Parade. From "Memories of first NDP to air online", <i>The Straits Times</i>, 13 June 2013</p> <p>"I felt very proud being a citizen, watching the parade with the soldiers and other civilian contingents. The people were so happy...and that was the beautiful thing."</p> <p><u>K. Ramiah</u> Former RTS Senior Producer/Journalist/Newscaster who was a spectator at the first National Day Parade From "The First National Day Parade", <i>A Nation Remembers</i> (video series, 2014). Produced by the National Heritage Board.</p>

<p>24</p>	 <p>Singapore Electric Tramways workers laying a track at North Bridge Road, 1904</p> <p>F W York Collection Image no. 19990002605 - 0083</p>	<p>"In town, or even from <u>Telok Ayer Street</u>, <u>Victoria Street</u>, <u>North Bridge Road</u>, <u>Queen Street</u>, all the main roads, even <u>Selegie Road</u>, you have the rail track. In the middle of the road, about middle of the road, then you have the two electric wires connected with a certain rail up there. Then you have a first class [cabin] for about six persons. The rest is ordinary one. Tram travelled at a speed of about 20 miles or 25 miles [an hour] the most."</p> <p>Ling Lee Hua Former Council Member of the Singapore Federation of Chambers of Commerce and Managing Director of Lim <u>Hup Choon Pte Ltd</u></p> <p>Oral History Interview, Accession No. 0000005/6, Reel 3 Oral History Centre, National Archives of Singapore</p> <p>Did you know? The first electric trams in Singapore began operations on 24 July 1905, with fares ranging from 10 to 20 cents. The tram lines covered <u>Telok Blangah</u>, <u>Tanjong Pagar</u>, <u>Johnston Pier</u>, <u>Bras Basah Road</u>, <u>Serangoon</u> and other areas. By 1909, there was an average ridership of 32,000 passengers daily.</p>
<p>25</p>	 <p>Fullerton Building, 1950</p> <p>R Browne Collection Image no. 19980005592 - 0019</p>	<p>"Yes, I think, there's something interesting [about the General Post Office at the Fullerton Building] which I myself discovered. There used to be a tunnel from the basement of the GPO passing below Fullerton Road to [the] pier on the beach end. Mail and parcel bags [to be sent] to nearby regions were conveyed through this passage. Trolleys stacked with these bags were pushed to the end of the tunnel and into a lift, and brought up to the pier level. Thereafter the bags were hand loaded on to a Marine Department launch [motorboat] and then carried to the ships anchored".</p> <p>M. <u>Bala Subramanion</u> Singapore's first Asian postmaster-general, who began his career as a postal clerk in 1936 and retired in 1971</p> <p>From Oral History Interview, Accession No. 003202, reel 2/10 Oral History Centre, National Archives of Singapore</p> <p>Did you know? The General Post Office was located at the former Fullerton Building from 1928 to 1996. During the Japanese Occupation, the building served as the headquarters of the Japanese Military Administration Department. Between 1997 and 2000, it underwent conversion and officially opened on 1 Jan 2001 as The Fullerton Hotel. The building was gazetted as a national monument on 7 December 2015.</p>

LIST OF STUDIO PORTRAITS ON DISPLAY AT JUBILEE PHOTO STUDIO

No.	Thumbnail			Description	
1		2		3	
	Eurasian family, c. 1910s Lee Brothers Studio Collection Image no. 19980002133 - 0020		Chinese family, c.1920s Lee Brothers Studio Collection Image no. 19980005528 - 0046		Indian family, c. 1910s Lee Brothers Studio Collection Image no. 19980002127 - 0006
4		5		6	
	Chinese women, c.1930s Lee Brothers Studio Collection Image no. 19980005526 - 0008		Malay man, c.1920s Lee Brothers Studio Collection Image no. 19980005796 - 0099		Chinese woman in fashionable dress, c. 1930s. Lee Brothers Studio Collection Image no. 20080000299 – 0039
7		8		9	
	Chinese girl, c. 1920s Lee Brothers Studio Collection Image no. 19980007414 - 0115		Malay women and infants, c. 1910s. Lee Brothers Studio Collection Image no. 19980002126 - 0028		Indian man and Chinese boy, c.1910s Lee Brothers Studio Collection Image no. 19980005830 - 0093
10		11		12	
	Chinese family, c.1920s Lee Brothers Studio Collection Image no. 19980005528 - 0046		Peranakan women, c.1910s Lee Brothers Studio Collection Image no. 19980005529 - 0002		Chinese wedding group, c. 1920s Lee Brothers Studio Collection Image no. 19980005530 – 0056
13		14			
	Chinese children, c. 1930s Lee Brothers Studio Collection Image no. 19980005798 - 0017			Chinese family, c. 1920s Lee Brothers Studio Collection Image no. 19980007415 - 0019	

