

Our Army Customs and Traditions

Our Army Customs and Traditions

Understanding why we do
What we do



“ Ceremony ritual and symbolism are tried and traditional methods of building up the esprit de corps of any uniformed contingent of men... the victories and successes of a particular fighting unit are embossed or embroidered on to the history and tradition of that unit, and give new recruits to the unit a sense of special responsibility to keep up high standards.”

~ Prime Minister Lee Kuan Yew, 16 June 1968



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Even as we do away with excessive regimentation and move towards a more progressive style of leadership, we must comprehend why we do some of the things that we do, before we decide to keep or change them.

Foreword from **Chief of Army**

Our Army is as much a part of our defence capability as it is a national institution. Over the past 40 years, it has remained steadfast in helping to turn boys to men, and fostered a sense of mission and values in both regulars and national servicemen. As we continue our journey to the 3G Army, it is timely to take stock of some of the heritage, customs and traditions that define us. Although we are a relatively young Army, some of our existing practices can be traced back to the years of colonial rule, and to the shared roots and identity of military organisations across the world.

These customs and traditions provide an anchor to the past. They are constant reminders of where we have been, and how we have arrived here. They are the very elements of the military profession that distinguish us and convey the richness of our Army's tapestry, embroidered with the history and experience of our units and formations. This connection with the past will lend our soldiers a sense of meaning and purpose, even as they journey into the future.

Our ceremonies, rituals and symbolism are not always understood or appreciated by our soldiers and commanders today. Even as we do away with excessive regimentation and move towards a more progressive style of leadership, we must comprehend why we do some of the things that we do, before we decide to keep or change them. This book provides useful answers to the questions that our soldiers will have about our customs and traditions, and why we keep some of them even though they may seem dated. As our Army transforms to face the future, it will better inform and inspire future generations of soldiers and leaders about our heritage even as they seek to create new paths of their own.

A handwritten signature in black ink, appearing to read 'MG Kuek Bak Chye'.

MG DESMOND KUEK BAK CHYE
Chief of Army
Singapore Armed Forces



We must not only understand them; we must believe in them, model them in our own actions and teach others to accept and live by them.

Message from **SAF Sergeant Major**

The observance of the customs and traditions of the Army is an integral part of military life and their retention will continue greatly to the maintenance of esprit de corps.

The words ‘customs’ and ‘traditions’ hold important meaning for soldiers.

The Army’s customs include the people, events and ideas from the past that influence the present. Customs are often manifested in ceremonies, museum exhibits, memorials on Army installations such as named streets, buildings, or landmarks.

Traditions are daily visible reminders of our Army’s core values and proud heritage. They remind us of the need for units to work together so that traditions can be fostered and perpetuated. You will be surrounded by, and be part of the tradition as long as you are associated with the Army.

A strong well-defined culture built on the past traditions and history of the Army is critical to a healthy military organisation. A vibrant military culture is so vital, if absent or weak, may have a devastating impact on the military’s readiness.

So what is a healthy military culture? It is a recipe of many ingredients that provide a basic framework for our moral and organisation values. Additionally, it is the rich Army history interwoven with customs, traditions and a “warrior spirit”. Over time it will evolve and mature into the foundation of our organisational principles.

Throughout the course of our military history, the Army has developed a distinct culture that portrays an identity to its members and the general public. Service members throughout the Army do not consider themselves as part of a generic Armed Forces but instead identify themselves by vocations, eg. Infantry, Armour, Artillery, etc.

Thus, I am confident that we live by the Army’s customs and traditions and embrace them in our daily life as our own. We must not only understand them; we must believe in them, model them in our own actions and teach others to accept and live by them.

A handwritten signature in black ink, appearing to read 'Swoguna'.

SWOGUNGA
SAF Sergeant Major
Singapore Armed Forces



A proud tradition is to a military organization what “being from a good family” is to an individual. First, it is a thing you are born with or without; you can’t really feel any personal credit for having it, nor any personal chagrin for not having it.

Note from **Sergeant Major of the Army**

The Army customs and traditions provide the rationale behind its past practices and a roadmap for the future. As such, we must not only continue to preserve the customs and traditions of the Army, but also understand its significance.

The intent of this book is to share the pertinent practices, customs and traditions as reference material that provides information that connects us with the past to the present.

Customs and traditions have played a crucial part in shaping and developing the Army. In the process of this development and transformation journey, the Army has certainly grown in stature. This is partly because we have inherited the richness of British practices during the period of colonial rule. In order to continue growing, we must satisfy our thirst for knowledge and understand the rationale for specific practices.

A proud tradition is to a military organization what “being from a good family” is to an individual. First, it is a thing you are born with

or without; you can’t really feel any personal credit for having it, nor any personal chagrin for not having it. Second, and much more important, unit or family traditions serve a common purpose of setting a standard to live up to.

In conclusion, I wish to extend my personal appreciation to the Editorial Committee for their professionalism, determination and perseverance in compiling this book.

A handwritten signature in black ink, appearing to read 'Francis Ng'.

SWO FRANCIS NG
Sergeant Major of the Army
Singapore Armed Forces

Preface

We sometimes get confused with "Old Wife's Tales". These stories have great bearing to some of our practices which has logical meanings and accepted even today. These accepted practices became our customs and tradition.

Singapore, being a young and vibrant nation for almost 40 years has a good harvest of inheritance from our forefathers who lived off this land way before we ever existed. Many influences were brought down by foreigners like the British, Dutch, Chinese, Malays, Indians and others. All these nationalities, races and their religion have a great impact on what we practice today. However, changes have been made over time to suit our modern society.

We sometimes get confused with "Old Wife's Tales". These stories have great bearing to some of our practices which has logical meanings and accepted even today. These accepted practices became our customs and traditions.

We have tried to answer as many queries as possible. It was great fun delving into the archives trying to find answers to the questions that were posed. The idea for this book was conceived from those faded and crumpled papers on the early historical files.

We have never tried setting deadline trying to complete this task. We reckoned this would take a long time because the research, questioning and the interviewing of those who were instrumental in creating customs and traditions of one kind or another proved

never-ending, but tremendously fascinating.

In this book, what we have tried to do is to tell the story of, and the story behind the principal customs and traditions of the Army. There are many that we must have overlooked, or have had to omit.

We hope that some of our readers who know of customs and traditions prevailing in our Army may highlight their views and perspective so that we can include them in later editions of this book. So let's begin our journey together.

We have defined the three main ideas in this book as follows:

Customs: The usual ways of behaving or acting.

Traditions: The handing down from generation to generation of customs, beliefs, etc.

Heritage: Anything that has been transmitted from the past or handed down by tradition.

With this understanding now, it gives us more meaning and interest in our heritage where customs and traditions were formed.

Happy reading.

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Our Beginnings



The Birth of SAF

**The Ministry of Interior and
Defence**

**SAFTI – Singapore Armed Forces
Training Institute**

**Officer Cadet School – First
Intake of Officer Cadets**

SAFTI Military Institute

**SAFTI Pioneer Regimental
Sergeant Majors**

**Singapore National Flag, Anthem
and State Arms**

National Flag

National Anthem

**Guidelines on playing the
National Anthem**

State Arms

SAF Crest

National Service

Oath of Allegiance

SAF Pledge

Code of Conduct

SAF Core Values



THE BIRTH OF SAF

After more than 100 years of British colonial rule and two tumultuous years under the Malaysian Federation, Singapore was left to fend for herself. It was a time of great uncertainty as the leaders were faced with the enormous task of charting the path of our national destiny. Nevertheless, Singapore was determined to not only survive on its own, but to succeed.

An urgent priority after independence was to build up Singapore's own defense capability. Singapore's very first battalion of regular soldiers, the 1st Bn. Singapore Infantry Regiment (1 SIR) was formed on 12 March 1957 against a backdrop of impending self-government. Together with 2 SIR, which was raised from 1962, this was the only defence Singapore had in the post-independence years.

It was with that in mind that the then Prime Minister, Mr Lee Kuan Yew and other Ministers appealed to Singapore citizens to support National Service.

The passing of the NS (Amendment) Act in mid-Mar 1967 was a turning point in the lives of Singaporean males. Between 28 March 1967 and 18 April 1967,

registration began in earnest at the Central Manpower Base (CMPB) for the first batch of citizens who were born between 1 January 1949 and 30 June 1949 – some 9,000 of them. This marked the beginning of the citizen army and also the start of National Service as a way of life for the male citizens of Singapore.

The start of National Service led to many of 1 SIR's experienced commanders being called upon to train National Servicemen. In October 1968, 1 SIR joined the ranks of 3 and 4 SIR in training national servicemen and by the end of 1969, 1 SIR had become a fully operational national service battalion.



First 1 SIR logo inaugurated on 4 March 1957. The logo used was one of a lion standing on a tower. This first logo was reminiscent of British influence with its richness and grandeur.

1 SIR was based at Guillemard Camp since January 1969, together with the Volunteers, provided the simple foundation around which our modern armed forces took shape.

Singapore was determined to not only survive on its own, but to succeed.

With the announcement having been made of the British pulling out her forces from Singapore, it became imperative to accelerate our military build-up



The second logo of 1SIR was instituted on March 11, 1961

Only the top 10 per cent of the 9,000 were chosen for two years of full-time military training in two new NS army battalions – the 3rd and 4th Bn. Singapore Infantry Regiments (3 and 4 SIR) at Taman Jurong Camp. The first batch of enlistees full-time military service reported from 17 August 1967. A total of 450 men were absorbed into each battalion with formal training commencing on 11 September 1967.

In an attempt to re-envision the identity of the battalion, a second logo was instituted on 11 March 1961.

“First and Foremost” has come a long way from being the motto of our pioneer battalion to become



Singapore youths sign up for National Service at CMPB

the guiding principle of the whole SAF representing victory and merit in all our endeavors.

The SAF Crest of today bears a strong resemblance to 1 SIR’s logo. The guiding principle of the SAF is reflected on the ribbon – “YANG PERTAMA DAN UTAMA” (FIRST AND FOREMOST) signifying victory and merit in all endeavours. The laurels surrounding the crest are a symbol of honour, glory, excellence and virtues that the SAF strives continuously to achieve.

Those who were not selected for full-time military service served in the Peoples’ Defence Force (PDF), the Vigilante Corps and Special Constabulary.

With the announcement having been made of the British pulling out her forces from Singapore, it became more imperative to accelerate our military build-up and attract more resources for defence.

THE MINISTRY OF INTERIOR AND DEFENCE

Many of us are familiar with the old Police Headquarters at Pearl’s Hill in Chinatown. However, not many may know that in November 1965, the newly set-up Ministry of Interior and Defence, now known

as Ministry of Defence, occupied the site which continued to be its home until 1972.

The Ministry of Interior and Defence (MID) was set up amidst tumultuous political developments in 1965. Following Singapore's hasty and unexpected separation from Malaysia, Singapore gained independence on 9 August 1965 almost overnight. Of the various nation-building problems that confronted our political leaders, one of the most pressing and urgent tasks was to build a defence force from scratch.

Dr Goh Keng Swee was tasked to helm the newly established Ministry in Aug 1965 as the first Defence Minister.

The build-up of the Singapore Armed Forces was no easy task which was made worse by the lack of internal expertise and experience. The period immediately following the set-up of the ministry was one of frenzied but careful planning and groundwork. Large scale recruitment brought the regular Singapore Infantry Regiments and the mobilised Volunteer Forces up to strength. After intensive training, they formed the first Singapore Infantry Brigade. At the same time, People's Defence Force

training camps was set up to train volunteers and to build up new volunteer battalions. In February 1966, the Jurong Military School (now known as the SAF Training Institute or SAFTI) was set up and in June of the same year, the first intake of young men started their Officer Cadet training. By the time Singapore celebrated her first National Day on 9 August 1966, the hard work and dedication of MID were evident in the young but promising Armed Forces.

The build-up of the SAF was no easy task which was made worse by the lack of internal expertise and experience.



MID's home in Pearl's Hill

On 11 August, 1970, the Ministry of Interior and Defence was split into two ministries – the Ministry of Defence (MINDEF) and the Ministry of Home Affairs. In February 1972, MINDEF moved from Pearl's Hill to Tanglin Complex at Napier Road. The latter served as MINDEF's headquarters until April 1989 when the ministry shifted to its present site at Bukit Gombak.

Today, MINDEF continues to be the Joint and Service Headquarters for the Army, Navy



Tanglin Complex served as MINDEF's headquarters from 1972 to 1989

and Air Force, providing policy direction, managerial and technological support for the SAF.

SAFTI – SINGAPORE ARMED FORCES TRAINING INSTITUTE

This Institute was to train officers to lead the new Corps of men who were to form the Singapore Armed Forces.

On 18 Jun, 1966, Singapore Armed Forces Training Institute (SAFTI) was officially declared open by Dr Goh Keng Swee, then the Minister for Defence. The institute was also presented with its formation sign of a torch (signifying education) and scimitar (denoting military training) during its official opening.

The need for a military institute arose when defence became one of the main priorities for Singapore in 1965. This institute was to train officers to lead the new corps of men who were to form the Singapore Armed Forces.

SAFTI had its humble beginnings in the Jurong Primary School where it was then informally known as the Jurong Military Institute.

The first course conducted was a three-month Instructors' Preparatory Course held from 14 February 1966.

As works began on a permanent home for SAFTI at Pasir Laba, the first batch of 300 recruits arrived at the institute on 1 June, 1966.

A few special-to-arms training schools also had their beginnings in SAFTI. These included schools, Artillery, Engineers, Armour, Signals, Infantry Weapons and Military Medicine.

OFFICER CADET SCHOOL (OCS) – FIRST INTAKE OF OFFICER CADETS

The Officer Cadet School (OCS) is widely known among Singaporeans, and is often associated with prestige and leadership. Graduands of OCS have every reason to feel immeasurable pride with having completed nearly a year of intensive and often gruelling physical training as well as mental and psychological testing to become the future leaders of the Singapore Armed Forces.

Today, officer cadet training is done at the SAFTI Military Institute (SAFTI MI) in Jurong. Established in February 1996,



Applicants were required to sit for an IQ test

SAFTI MI was then known as the SAF Training Institute or SAFTI and was originally housed in Jurong Primary School. Immediately after Singapore gained independence, one of the most compelling tasks faced by our leaders was to build a credible armed forces. Hence, the primary aim of SAFTI was to train officers and non-commissioned officers (NCOs or Specialists as they are known today) to lead the then infant SAF.



The arrival of the first batch of recruits on June 1, June 1966

qualify for OCS. Such were the high expectations of the officer cadet course! On 1 June 1966, the first intake of officer cadets was received into SAFTI.

To attract the best of the nation's youth to join, the Ministry of Defence mounted a massive recruitment campaign in May 1966. The response was overwhelming with some 2500 young men applying. Of these, 500 were short listed and called up for selection. The selection process was rigorous and thorough, and included written tests, IQ tests, interviews and physical fitness tests. The process was meticulous to sieve out those with the necessary mental attributes, physical endurance and determination to

Today, the spirit of Officer Cadet training remains unwavering in its primary aim to produce future leaders for the SAF. Emphasis is placed on technical knowledge and its application; physical aptitude including physical fitness, dexterity with weapons, alertness, and combat skills; and the spiritual foundation that will prevail over the trials in the battlefield. Officer Cadet training is as much a test of physical strength as it is a test of mental attributes such as tenacity, determination and sheer will

Today, the spirit of Officer Cadet training remains unwavering in its primary aim to produce future leaders for the SAF.



Dr. Goh Keng Swee at the official opening

The name 'SAFTI', so well known as the professional training ground of SAF leaders, was adopted for the Military Institute.

power. This is often the most challenging task for OCS – to impart the abstract value system that enables the cadet to push himself beyond his perceived limits and sustain him as a commander in the face of seemingly overwhelming odds.

Officer cadet training, from its rigorous selection process to its multi-faceted training and discipline, ensures that there will always be men and women who have what it takes to lead and command within the SAF.

SAFTI MILITARY INSTITUTE (SAFTIMI)

By the 1980s, the SAF had expanded significantly and SAFTI's training facilities at Pasir Laba were no longer adequate to cope with the increasing demands of training. At the same time, as the SAF came of age, there was a growing recognition of the need for greater integration in the training and professionalism of officers from the three Services (i.e. Army, Navy and Air Force). In 1987, the proposal for a new institute – the SAFTI Military



SAFTI Formation Sign

Institute was announced. Hence, the construction of the SAFTI Military Institute at its present site.

The name 'SAFTI', so well known as the professional training ground of SAF leaders, was adopted for the Military Institute. In his ground-breaking speech on 9 June 1990, then Prime Minister Mr. Lee Kuan Yew said that for the pioneers of SAFTI, the difficult process of nation-building evoked an instinctive and conscious commitment to the ideals of individual excellence and national responsibility.

He further added that these pioneers understood the choices that confronted them and did their best to share in the creation of a corps of men driven to excel for the nation. This, in essence, is the spirit of SAFTI MI. This spirit of the pioneering batches is not only preserved but also much alive as the SAFTI MI continues to train and produce leaders of stamina, courage and drive.



SAFTI Crest

On 25 August 1995, the institute was officially opened by then Prime Minister Mr Goh Chok Tong

- “This Institute is not just a collection of buildings for the training of military officers. It is a national institution, embodying our will to defend our nation, our determination to fight to preserve our freedom and our way of life, if the need ever arises. It is a symbol of how far we have come as an armed forces and as a nation.” He said emphasizing SAFTI’s status as an institution for the people.

Located on 88 hectares of land along Upper Jurong Road, the SAFTI Military Institute is arguably the most impressive if not the most imposing structure of all SAF buildings. From the red terracotta of the main buildings to the cascading terraces at the Cadet Dining Hall, SAFTI MI is a handsome complex indeed. Although its history is relatively short, compared to other more established and prestigious military institutes such as



First intake of SAFTI recruits undergoing the fitness test.



The New SAFTI MI

Sandhurst in England or USA’s Westpoint, SAFTI MI’s significance to the SAF is clear.

SAFTI MI builds upon SAFTI’s tradition of providing professional, rigorous and disciplined training for Army, Navy and Air Force officers. Through its tri-service training, SAFTI MI aims to forge common bonds and commitment among fellow officers, and build an integrated SAF.

**SAFTI PIONEER
REGIMENTAL SERGEANT
MAJORS**



From left: WO1 Shamsudin B. Shadan, WO1 Hong Seng Mak, WO1 Ali Pawiro, WO1 Sng Cheng Chye

In all SAF camps, the Regimental Sergeant Major (RSM) is a highly respected and often feared figure. This is even more so in SAFTI which is held in awe for the high standards of discipline and regimentation set by the RSMs. Among the most prolific RSMs in SAFTI’s history

“It is a national institution, embodying our will to defend our nation, our determination to fight to preserve our freedom and our way of life, if the need ever arises.”

- Mr Goh Chok Tong

The Regimental Sergeant Major (RSM) inculcates respect for authority, reverence for the national flag, deference for ceremonial places like the parade square, and the importance to maintain a strict military bearing.

were WO1 Shamsudim B. Sadan (the 1st RSM), WO1 Hong Seng Mak (better known as “Tiger” Hong), WO1 Ali Pawiro and WO1 Sng Cheng Chye. While WO1 Shamsudin, “Tiger” Hong and WO1 Sng were strict, non-nonsense and fastidious to a fault when it came to regimentation and discipline. However, WO1 Ali Pawiro was regarded by most as an endearing and fatherly figure. Regardless of their differing styles, all shared the same high standards and unflinching dedication. As RSMs, they inculcated respect for authority, reverence for the national flag, deference for ceremonial places like the parade square, and the importance to maintain a strict military bearing. To date, these values remain the very essence of the martial spirit which SAFTI inculcates in each graduate from its schools.

SINGAPORE NATIONAL FLAG, ANTHEM AND STATE ARMS

On 30 November 1959, the Singapore National Flag, Anthem and State Arms Ordinance, were introduced. This ordinance provided for the regulation of the use, display and performance of the State Arms, State Flag and National Anthem – the symbols of

authority and loyalty for all Singaporeans.

The State Arms, National Flag and National Anthem were presented to the nation on 3 Dec 1959 during the launch of “Loyalty Week” (after the installation of the new Head of State Yang Di-Pertuan Yusok Bin Ishak). “Loyalty Week” was an appropriate occasion as it was aimed at instilling civic pride and a sense of belonging amongst Singaporeans.

NATIONAL FLAG



The National flag is halved horizontally – red over white with the crescent moon sided by five stars in a circle all in white. The red and white colours and the symbols of the crescent and five stars stand for the same values as that of the State Arms.

The colour red is symbolic of universal brotherhood and equality of men while the white symbolises pervading and everlasting purity and virtue. The crescent represents a young country on its ascent in its ideals

of establishing democracy, peace, progress, justice and equality as indicated by the five stars.

NATIONAL ANTHEM

The National Anthem was originally commissioned for use by the then City Council as its official song. The late Encik Zubir Said, a composer of film music was approached to compose this song. The song was to be titled Majulah Singapura which was based on the same words displayed in the Victoria Theatre after it underwent renovations in 1958. Composed in the national language, the song was first performed by the Singapore Chamber Ensemble during the official opening of the renovated Victoria Theatre on 6 September 1958.

When Singapore attained self-governance in 1959, a national anthem was needed to unite the different races in Singapore. The government decided that the already popular City Council song Majulah Singapura was the song that would appeal to all races. After some revisions were made to the song, Majulah Singapura was adopted as the National Anthem in November 1959, replacing the colonial anthem, God Save the Queen.

Majulah Singapura (sung in Malay)

Mari kita rakyat Singapura
Sama-sama menuju bahagia
Cita-cita kita yang mulia
Berjaya Singapura
Marilah kita bersatu
Dengan semangat yang baru
Semua kita berseru
Majulah Singapura
Majulah Singapura

Onward Singapore (English translation)

We, the people of Singapore
Together march towards happiness
Our noble aspiration
To make Singapore a success
Let us all unite
In a new spirit
Together we proclaim
Onward Singapore
Onward Singapore

GUIDELINES ON PLAYING THE NATIONAL ANTHEM

1. Dignity and decorum must always be observed in the playing and singing of the National Anthem.
2. The singing of the National Anthem is to be encouraged whenever it is played. Emcees should request everyone present to sing and, where possible, a singer or choir should lead the mass singing.
3. Both public and private organizations are encouraged to play and sing the National Anthem on all occasions pertaining to National Day celebrations and at events of national significance (sports, community, government and corporate events), as appropriate.
4. Preferably, the full version should be sung on all occasions. The abridged version could be played for less formal occasions, as appropriate. In this case, no singing and saluting are required.

The lion represents Singapore and the tiger the island's historic links with Malaysia.

STATE ARMS



The State Arms consist of a shield emblazoned with a white crescent moon and five white stars on a red background. Supporting the shield are a Lion on the left and a Tiger on the right. Below the shield are the words Majulah Singapura (“Let Singapore Flourish”). The lion represents Singapore and the tiger the island’s historic links with Malaysia.

SAF CREST



Flags and symbols have a powerful emotive influence over people. Throughout history, they have been used by governments and organizations to rally and garner support and affiliations. In the SAF, military colours and logos are probably the most recognizable marks of identity. They forge a sense of belonging, esprit de corps and pride. While each of the three Services has its own crest,

the one that undeniably binds all servicemen is the SAF Crest. For all Singaporeans, it represents our integrated armed forces.

The origins of the SAF Crest dates back to 11 March 1961 and fittingly, are intertwined with the story of Singapore's first and oldest battalion (1 SIR). What started as a battalion logo was later adopted as the identity for the whole SAF.

Inaugurated on 1 July 1989, the SAF Flag had the SAF Crest emblazoned on the bottom right hand corner of the State Flag. It symbolised for the first time, the Army, Navy and Air Force working together as an integrated force. By operating as a whole system, the SAF's capability was multiplied manifold as compared to if the Army, Navy and Air Force were to function individually. Consecrated at the 1989 SAF Day Parade, the new flag was handed over to then Chief of General Staff, LT GEN Winston Choo by the late President Wee Kim Wee.

The SAF Crest comprises the inscription, "Tentera Singapura" (Singapore Armed Forces) encircling the State Crest. This symbolises the protection and preservation of the values of democracy, peace, progress, justice and equality represented in the State Crest.

NATIONAL SERVICE

With the decision to build our defence forces around the citizen-soldier concept, 2 SIR as well as 1 SIR were converted into National Service units. In 1968, both battalions took in their first batches of full-time National Servicemen (NS). The officers and NCOs (non-commissioned officers) from 2 SIR were among the core of instructors selected to train the NS recruits. Their experience in actual operational situations (Indonesian Confrontation) provided an important base for producing our own corps of commanders and trainers.

OATH OF ALLEGIANCE (also known as the Affirmation of Allegiance)



National Service is the duty that every male citizen must undertake upon attaining the age of 18. It is for the serviceman to swear allegiance to Singapore. The serviceman swears to his commitment to be loyal to the country, to be ethical, disciplined

The SAF Crest symbolises the protection and preservation of the values of democracy, peace, progress, justice and equality.

On the day of enlistment, they are required to take the Oath of Allegiance to the Republic of Singapore.

and to defend the country with his life.

On the day of enlistment, he is required to take the Oath of Allegiance to the Republic of Singapore.

The Oath of Allegiance is as follow:

I, having entered the service of the Republic of Singapore under the Enlistment Act, (Cap 93), do solemnly swear, sincerely and truly declare and affirm that I will:

1. Bear true faith and allegiance to the Republic of Singapore.
2. Protect and defend the Republic of Singapore bravely and intelligently, with virtue and honour, not sparing my life blood into so,
3. To my last breath be devoted to the people, the country and the Government of the Republic of Singapore.
4. Be loyal to the country and the Government of the Republic of Singapore
5. Be ready at the order of the Government, to rise up to the defence of the Republic of Singapore
6. Be honourable, brave, disciplined and vigilant;
7. Obey the laws of the Republic of Singapore and comply with the orders of my commanders; and
8. Strictly safeguard and preserve State Secrets and Official Information and never disclose them.

CODE OF CONDUCT

On 18 July 1967, the Code of Conduct was promulgated by the then Defence Minister of Singapore, Dr Goh Keng Swee. The code had been initially researched and drafted by a Jesuit Priest named Father Terence J. Sheridan.

This code was justified for two reasons: Professional efficiency and the relation between the Armed Forces and Society. The code is necessary to spell out in explicit terms for the guidance of the armed forces to establish high standards of behaviour. It then ensures sense of dignity and purpose prevails throughout the Army.

It is a set of rules which govern the daily conduct and behaviour of a serviceman. It is a constant reminder of the Core Values of Loyalty to Country, Discipline, Professionalism and Ethics and provide the moral compass in the serviceman's daily dealings.

The Six Rules of Conduct are:

1. We always honour our Nation. We will do everything to uphold it and nothing to disgrace it.
2. At all times, we must bear in mind that we are the protector of our citizens.
3. We are loyal to the Armed Forces and we take pride in our unit, our uniform, our discipline, our work, our training and ourselves.
4. We must be exemplary in our conduct. We respect others, and by our conduct and bearing win the respect of others. We are courageous but not reckless.
5. We are devoted to duty but not to ourselves.
6. We guard our weapons as we guard secrets.



SAF PLEDGE

We, Members of the Singapore Armed Forces,
do solemnly and sincerely pledge that:

We will always bear true faith and allegiance to the
President
and the Republic of Singapore.

We will always support and defend the
Constitution.

We will preserve
and protect the honour
and independence of our country with our lives.

The SAF Pledge is part of the Organizational Statement of Belief and it is for the members of the SAF to reaffirm their loyalty and commitment as individuals to the organisation in the defence of the nation.

SAF CORE VALUES

The SAF core values define the character of the SAF. They bind our people together. They are the inner voices, the sources of strength, and the derivations of self-control, which are seen as the basis for today's military.

In Sep'86 under the Institute of Excellence (i.e. SAFTI) concept, the idea of a common value system was mooted and the SAF seven core values were formulated. The original implementation strategy was to introduce it to the Officer Corps and allow the natural cascading effect to influence the rank and file. In July '96 the SAF core values were established as the common core values for all Services in the SAF, regardless of rank, vocation or service status.

The seven core values are:

1. **Loyalty to Country**
2. **Leadership**
3. **Discipline**
4. **Professionalism**
5. **Fighting Spirit**
6. **Ethics**
7. **Care for Soldiers**

Loyalty to Country is what commits us as citizens to protect and defend our nation. The nation represents our homeland; all that is cherished by us, our family and our way of life. We have a responsibility to protect the nation. Loyalty is vital for the SAF because its mission is to defend the nation and, if need be for us to sacrifice our lives for Singapore.

Leadership is being able to influence and motivate one's followers, to imbue them with trust and confidence in us so that they will carry out a mission confidently and to their best ability. Leaders achieve this by demonstrating sound knowledge, as well as abilities such as being able to communicate with their followers. Good leaders lead by example, exude personal presence and display active involvement. The defence of the nation can only be assured by commanders who are competent to lead, excel and inspire others to give their best to the nation.

Discipline in the SAF is obedience of orders, and the timely and accurate execution of assigned tasks. This is achieved through tough training geared towards operational readiness and combat effectiveness. The essence of discipline is doing what we have to, even when it is difficult and

The SAF core values are the inner voices, the sources of strength, and the derivations of self-control.

painful, and doing it the best we can. Discipline means inner strength, control, mental stamina, physical toughness and perseverance. A high standard of discipline must be maintained to train soldiers to withstand fear and tension. Disciplined soldiers can be depended on.

Professionalism in the SAF is proficiency, competency and reliability in all we do. This would involve having a sound knowledge of what we have to do and doing it well. We know our roles and carry them out well. It is a continual strive for excellence which rejects complacency. In the SAF, it also incorporates and emphasises a sense of duty and service, which compels everyone to train hard and give their best. It is this sense of professionalism which bonds the SAF together in teamwork to excel in all we do, to serve with pride, honour and integrity.

Fighting spirit is the tenacity to succeed in whatever we do. In the SAF particularly, it is marked by determination, aggressiveness and perseverance, the spirit of a fighting fit defence force. Fighting spirit makes us courageous, bold and decisive, with the necessary aggression to engage decisively in a battle and quickly put an end to it. Fighting spirit is also the dedication, stamina and endurance which enable us to overcome

obstacles and achieve our mission with continued will and motivation despite all odds.

Ethics is exemplary conduct and moral strength. It enables us to know what is right from wrong and keep to it. It will help us handle ethical problems which arise out of a war and in peacetime. For example, we must be honest and accurate in our report writing, have integrity in our dealing with others, and not misuse our position against anyone. Ethics will also ensure we do not act against our country and are loyal to its law and constitution. Such trustworthiness and uprightness of character must be unshakable for the SAF.

Care for soldiers is the genuine concern that we have for the well-being of those in our command. It is training soldiers so well that they can protect themselves and survive in battle. This is the philosophy of more sweat in peacetime and less blood in war. At the same time it is also ensuring the provision of service support so that soldiers are properly equipped, trained and fit to fight a battle. Care is absolutely essential for cohesion, team spirit and ultimately combat effectiveness. Commanders who care for the training, morale and discipline of their troops can be sure they have a fighting fit force at their hands. They can also be sure of their loyalty. Care for soldiers should also extend to the families of the soldiers.



Military Etiquette and Decorum



Military Etiquette and Decorum

Correct Use of Titles

Commissioned Officers

Warrant Officers

Specialists

National Servicemen

Retired Personnel

Paying of Compliments

SAF Hand Salute

Origin of Salute

Whom to Salute

When to Salute

Paying of Compliments by Sentries

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Courtesies to Individual

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Position of Honour

Paying of Compliments during
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State & Regimental Colours

Reveille & Retreat

Compliments to the President/
Cabinet Ministers & Members of
Parliament and cars flying National
Flag

Cars of CDF and Service Chiefs

In Public Conveyances

Behavior in Civilian Dress

Standing up as a Sign of Respect

Social Etiquette

Correct Speech

Conversation

Attitude Towards Ladies

Shaking Hands



MILITARY ETIQUETTE AND DECORUM

Military Etiquette would refer to how military personnel conduct themselves. It prescribes the ways soldiers interact with each other.

Military courtesy is essentially no different from courtesy in civilian life. Military courtesy is good manners and politeness in dealing with other people. Courteous behaviour provides a basis for developing good human relations. The distinction between civilian and military courtesy is that military courtesy was developed in a military atmosphere and has become the custom of the military service.

Most forms of military courtesy have some counterpart in civilian life. For example, we train soldiers to say “Sir” or “Ma’am” when talking to a senior. It is considered good manners for a younger person to say “Sir” or “Ma’am” when speaking to an older person. The use of the word “Sir” is also common in the business world, in the address of a letter, and in any well-ordered institution.

Military courtesy is not a one-way street. Enlisted personnel are expected to be courteous to officers and officers are expected to return the courtesy. Mutual respect is a vital part of military courtesy.

Military courtesy is the respect shown to each other by members



of the same profession. Demonstrating customs and courtesies in day-to-day military life involves two aspects: first, the customs and courtesies which are observed in the work place or duty area, and second, the social customs and courtesies of military life.

CORRECT USE OF TITLES

Each member of the Army has a military rank, Recruit to General, and this rank becomes his or her military title by force of regulation and custom. In official documents a member’s rank, or title, always accompanies his or her name.

COMMISSIONED OFFICERS

Lieutenant is addressed officially as “Lieutenant”. The adjective “Second” is not used except in written communication. The same principle also holds for other ranks. In conversation and in unofficial correspondence, Brigadier General, Major General and Lieutenant Generals are usually referred to and addressed as “General”. Lieutenant Colonels are addressed as “Colonel”.

Military courtesy is good manners and politeness in dealing with other people.

“Ma’am” is used in addressing a female officer under the same circumstances when addressing a male officer as “Sir”.

WARRANT OFFICERS



Since the SAF Warrant Officer ranks were introduced as the pinnacle rank for Non Commissioned Officers (NCO), most of the Warrant Officers were Regimental Sergeant Majors (RSM) and they were addressed as “Encik” (Mister).

Army RSM is addressed as Sergeant Major of the Army. Division RSM as Division Sergeant Major. Formation RSM as Formation Sergeant Major. Brigade RSM, as Brigade Sergeant Major. Battalion RSM, as RSM (in short).

In 1992, Warrant Officers began taking over appointments normally held by officers such as Platoon Commander, Company Second-in-Command, Officer commanding in Training Schools as well as Training Officer, Quartermaster, Motor & Transport Officer etc. It became usual to be addressed as “Sir” but no salutes are rendered to them. Army RSM is addressed as Sergeant Major of the Army. Division RSM as Division Sergeant Major. Formation RSM as Formation Sergeant Major. Brigade RSM, as Brigade Sergeant Major. Battalion RSM, as RSM (in

short) and Warrant Officers as “Encik”.

SPECIALISTS

Company Sergeant Major is addressed as “Sergeant Major”. First & Second Sergeants are addressed as “Sergeant” while a “Corporal” a “Corporal”. Officers generally address Privates and Privates First Class by their names. The full titles of enlistees are used in official communication.

NATIONALSERVICEMEN

Upon completion of their full time National Service, all NSmen are liable for up to 40 days of active service every year, up to a period of 10 years. The title NS is appended to the rank previously held while serving full time national service, e.g. LTA (NS) Kenneth Lin.

RETIRED PERSONNEL

Individuals retired from the SAF, not on active service duty are authorised to use their titles socially, and in connection with commercial enterprises, e.g. LTC (RET) Gerald Koh.

PAYING OF COMPLIMENTS

Paying of compliments is a form of greeting between members of a uniform group. It is a sign of respect the members have for one another and for the organisation they belong to. In the SAF, a greeting always follows after a salute is

rendered. It is customary that a junior shall salute and greet a senior officer. A salute is normally rendered with the right hand. In the case of a person who through physical inability is unable to do so, he will salute with the left hand.

SAF HAND SALUTE

On 1 September 1976, the SAF adopted a new “Hand Salute” instead of the open palm to the right forehead salute inherited from the British. The new salute is smarter and less awkward in that the palm is rotated 90 degrees forward, palm downward, fingers together and shading the right eye from the sun.

ORIGIN OF SALUTE

Saluting is one of the most common and basic forms of military courtesy. It is basically an exchange of greetings between military and/or uniformed services personnel.

The history of saluting has many plausible origins. Some believe that during the “Age of Chivalry” when two knights met, they raised their visors to expose their faces. This allowed the knights to recognise their allies from their enemies. The raising of the visor was always performed with the right hand. During the “Middle Ages”, men wore heavy capes to conceal their swords. When two men greeted each other they



British “Open Palm” Salute

would raise their right arm to show that it was not on the sword hilt. Greeting someone without raising your right arm could potentially mean that you were about to attack. During *the days of the Borgias*, assassination by using a knife or dagger was common. When greeting someone the right hand was raised to show that the person was not concealing a dagger.

Saluting with the open hand indicates friendly intentions and can be traced back to the middle ages when travellers also held their open hands up in order to indicate that they had no weapons in their possession capable of injuring others. It also dates back several hundred years to the days when fighting men wore armour. Thus, when outside the safety of walled castles, people often had to defend themselves. Therefore, as the knight rode through the forest, he rode with his hand near his sword. When he met someone he recognized as a friend, he raised his empty hand to show he was not challenging the person. This action was a sign of trust and respect. The present day salute

A salute is normally rendered with the right hand. In the case of a person who through physical inability is unable to do so, he will salute with the left hand.



Saluting with the open hand indicates friendly intentions and can be traced back to the middle ages.

is a symbol of greeting, of mutual trust and confidence, initiated by the junior in rank, but with no loss of dignity on either side.

There are other forms of salutes besides the hand salute such as the sword salute, the rifle salute and gun salute. As these salutes signify gestures of friendship and comradeship.

WHOM TO SALUTE

All servicemen will salute officers senior in rank in the course of meeting them or before addressing them on duty or on parade. The officers are obliged to return the salute. Salutes must be executed smartly. Saluting is permissible while in any form of military dress, with or without headdress.

Subordinates will salute their immediate superiors at their first meeting. Salutes on second and subsequent encounters are discretionary.

Servicemen are to salute the National Cadet Corps Officers when meeting such officers in the course of official duties.

Police Officers and Military Officers of other armies stationed in Singapore would be accorded the same compliments as that given to SAF Officers.

WHEN TO SALUTE

Normally, a salute is required of all Army personnel when meeting or recognising persons entitled to the salute. The salute is rendered when the person to be saluted is within recognition distance, which is about 30 paces and the salute is executed from a distance of six paces. The first position of the salute is held until the salute is returned. While running, a person shall render a greeting in place of a salute. Salutes are exchanged by individuals whether indoors or outdoors. Officers are expected to be prompt and militarily correct in returning the salutes of their subordinates.

The salute is rendered only once if the senior remains in the immediate vicinity and no conversation take place. If conversation takes place, the junior salutes again when either leaves.

When reporting, the person making the report salutes first.

When reporting to an officer, salutes are exchanged both when reporting and leaving. If reporting indoors, a junior removes his headdress, knocks, and enters when told to do so. Upon entering, the junior halts not closer than two paces from the officer, salutes, and reports stating his purpose after his greeting. When all business has been transacted, the junior salutes and leaves after the salute has been returned. One does not sit down in a senior officer's office unless invited to do so.

When driving or riding one should not salute, as it will interfere with safe driving/riding practices.

PAYING OF COMPLIMENTS BY SENTRIES

Sentries on duty armed with rifle sling around their neck (by means of rifle extension slings) will come to "Attention" and bring their rifle to "High Port" position when paying compliments to officers – entering or leaving the camp.

SALUTING IN GROUPS

Individuals in formation do not render or return salutes except at the command, "Present Arms." The individual in charge salutes for the entire formation. Commanders of organisations which are not part of a larger

formation salute officers of higher rank by bringing the body of troop to attention before saluting. In the field under combat or simulated combat conditions, the unit is not brought to attention when the commander salutes. An individual in formation comes to attention or stand-at-ease when addressed by a senior officer.

On the approach of an officer senior in rank, a group of individuals not in formation is called to attention by the first person seeing him. All come smartly to attention and salute.

When actively engaged on a detail, individuals do not salute. The person in charge of the detail salutes for the entire group. However, when an officer addresses an individual in the detail, he comes to attention and at the termination of the conversation salute is exchanged.

WHEN NOT TO SALUTE

In general, one does not salute under the following conditions:

1. Indoors, except when reporting to an officer;
2. engaged in routine work when the salute would interfere;
3. carrying articles in both hands or being otherwise occupied as to make saluting impracticable (where possible, articles should be carried in their left hand);

Salutes are exchanged by individuals whether indoors or outdoors. Officers are expected to be prompt and militarily correct in returning the salutes of their subordinates.

4. the rendition of the salute is obviously inappropriate;
5. the person is a prisoner;
6. riding in a public conveyance;
7. when actively engaged in athletics;
8. inside places of worship, theatres, or places of public assemblage;
9. and when in formation, unless the salutation is ordered by the commander of the formation.

On the approach of an officer senior in rank, a group of individuals not in formation is called to attention by the first person seeing him.

COURTESIES TO INDIVIDUAL

Although normal courtesies are expected when an officer enters an area for inspection, when an officer enters a room, those at work or play do not come to attention unless spoken to by the officer. A junior, when addressed by a senior, comes to attention except in the transaction of routine business between individuals at work.

When a senior officer comes into a room, attention will be called by the first person seeing him.

Attention is not normally called at social functions except when the affair is official in nature and the guests have assembled and are awaiting the entrance of the Commanding Officer or Guest of Honour. In most such events, an announcement will be made for all



present to rise by the Master-of-Ceremony.

When accompanying a senior, a junior walks or rides on the senior's left. An exception to this rule is when inspecting troops, the Junior in rank walks to the right of the senior with the senior nearest the troops being inspected. In all cases when walking, the junior keeps in step with the senior.

In entering an automobile or small boat, the junior enters first and is followed by the remainder of the party in inverse order in rank. The proceeding is not a hard and fast rule. In order to prevent any member of the party from climbing over another, discretion will be used in order that when seated in the vehicle or boat, the senior is on the right.

Military courtesy requires that intermediate commanders be informed of instructions issued to their subordinates by anyone outside of that unit.

TWO OR MORE OFFICERS TOGETHER

While moving in a group, the most senior will pay compliments to the officers. A salute made to two or

more officers will be returned by only one officer – the most senior one present.

POSITION OF HONOUR

Running through our customs and courtesies of the service, social as well as official is the principle that the right side of a person or thing is the position of honour.

“The Right of the Line” was the critical side in ancient battle formations and is the place of honour in ceremonies today.

In walking with a senior or riding in a vehicle the junior is on the left. The national flag is carried or displayed on the right of all others. The right is the point of honour in heraldry.

This practice probably originates from the days when gentlemen carried swords for protection. The stronger swordsman was given the position of honour (the right) so that his sword arm would be unhampered for a fast draw.

PAYING OF COMPLIMENTS DURING NATIONAL ANTHEM

1. When Outdoors

When the State Flag is raised or lowered, all ranks in uniform when not in formation (under the orders of a commander), will salute facing the direction of the flag. When under command, only the commander will salute. During the flag

raising and flag lowering ceremony, there should not be any vehicle movement.

2. When Indoors

Servicemen walking within a building (eg. within the MINDEF Complex) should stop and stand at attention and remain still during the raising and lowering of the State Flag outdoors.

STATE & REGIMENTAL COLOURS



All ranks in uniform will salute when the State and Regimental Colours are being cased or uncased, or when the Colours pass their immediate front.

REVEILLE AND RETREAT

All ranks in uniform when not in formation (under the orders of a commander), will salute when the reveille tune (flag raising) and retreat tune (flag lowering) are played. There should not be any vehicle movement during the sounding of these calls.

When accompanying a senior, a junior walks or rides on the senior's left. An exception to this rule is when inspecting troops, the Junior in rank walks to the right of the senior with the senior nearest the troops being inspected.

All ranks in uniform will salute when the State and Regimental Colours are being cased or uncased, or when the Colours pass their immediate front.

COMPLIMENTS TO THE PRESIDENT/CABINET MINISTERS & MEMBERS OF PARLIAMENT AND CARS FLYING NATIONAL FLAG

All servicemen in uniform are to pay compliments to the President, Cabinet Ministers and Members of Parliament. In addition, servicemen in uniform are to salute when cars flying the State Flag (including those from Foreign Embassies), passes their immediate front.

CARS OF CDF AND SERVICE CHIEFS.

All servicemen are to salute when the staff cars of CDF and the Service Chiefs pass them. These staff cars will have the “Star Plates” mounted in front and rear of the vehicles, indicating that the CDF/Service Chiefs are in the vehicle. There is no requirement to salute when the “Star Plates” are covered as it denotes that CDF/Service Chiefs are not in the vehicle.

IN PUBLIC CONVEYANCES

In public area or events, such as sporting events, meetings, or when a salute would be inappropriate or impractical, salutes between individuals need not be rendered.

BEHAVIOR IN CIVILIAN DRESS

Whether in civilian dress or uniform, a serviceman will accord

respect to his seniors as he would when he is in uniform. While saluting is not necessary when one is in civilian dress, the proper greetings should be given.

STANDING UP AS A SIGN OF RESPECT

Standing up when a senior enters a room is a sign of respect. When in group, the most senior will call the rest to attention, if the senior is an officer. When a lecture is in process, personnel in the class should brace up and keep still if the room is called to attention. This rule need not apply on persons who are engaged in work that cannot be stopped e.g. When in the midst of operating a tool or machine, or when the senior had been accorded similar respect earlier. It is also a sign of respect for a subordinate to stand up when a superior speaks to him. Discretion is allowed in the case where the senior is an immediate superior.

SOCIAL ETIQUETTE

Avoid free expression resulting to hostilities. Avoid cliques. It should be a constant aim to broaden acquaintances. Social obligations should be repaid but done strictly in accordance with one’s means without excuses for simplicity or austerity.

Members of the Army are expected to be gentlemen. He must behave like one. One of the first thing a

gentleman does is not to offend others. Crude conduct such as spitting and belching in public, to mention only two of such undesirable habits, should be left with the ill-bred. A gentleman is thoughtful of others. His elders he would invariably address as “Sir” unless, of course, they happen to be junior to him in rank.

CORRECT SPEECH

One of the greatest assets of any man is his ability for correct, simple and dignified speech, coupled with a capacity for interesting and intelligent conversation. Correct pronunciation is a foremost requirement. If in doubt avoid its use until after access to a dictionary. Next is enunciation – clearly, distinctly and correctly. Avoid slang and profanity. They indicate a poorly versed individual and tend to perpetuate a broader deficient speaking community.

CONVERSATION

There should be reciprocity in the conversations between military personnel. One should avoid abruptness in dismissing efforts of others to start the conversation. Those who think before they speak are not apt to blunder. Engaging in intelligent conversation requires, among other things a broad contact with literature, and familiarity with current events.

ATTITUDE TOWARDS LADIES

Nothing so quickly discloses the presence or absence of manners in a man as his attitude towards ladies. One of the established rules of good society is that women deserve special consideration and protection. They should be shielded from unpleasant or embarrassing situations, assisted when



confronted with difficulties and on all occasions should be treated well with respect.

SHAKING HANDS

The handshake is executed with a firm, straight forward clasp of the hands but no strenuous squeezing. This is particularly to be observed when shaking hands with a lady. It is good to know and understand the various race culture and practices in this matter too.

One of the greatest assets of any man is his ability for correct, simple and dignified speech, coupled with a capacity for interesting and intelligent conversation.



Colours, Standard and Pennant



Introduction

History of Military Colours

Colours in the SAF

State and Regimental

Colours in the SAF

- SAF State Colours
- SAFTI Military Institute State Colours

Regimental Colours

SAFTI Military Institute

Regimental Colours

Headquarters Commandos

1st Commando Battalion

Infantry

- 1 SIR
- 2 SIR
- 3 SIR
- 4 SIR
- 5 SIR
- 6 SIR

Guards

- 1 Guards Battalion
- 3 Guards Battalion

Armour

- 40 SAR
- 41 SAR
- 42 SAR
- 46 SAR

Headquarters, Singapore

Artillery

Headquarters, Combat

Engineers

Headquarters, Signals &

Command Systems

Headquarters, Medical

Corps

**Headquarters, Maintenance and
Engineering Support**

**Headquarters, Supply and
Transport**

SAF Provost Unit

The President Standard

Presidential Lance Guard Pennant

Regimental Band Banner

Casing and Uncasing of Colours

Consecration of Colours

Compliments and Salutes

Lower Colours – Salutes

Point of War

Transporting of Colours

Care and Custody of Colours

Withdrawal from Service

Replacement of Colours

Retirement of Colours

INTRODUCTION

At about the beginning of the seventeenth century when armies were adopting the regimental system, it was decided to assign colours (using the word in its conventional sense) to each regiment. It was logical, then, for the “Red Regiment,” for example, to carry a red flag for identification in battle. Hence military flags became known as “Colours.” Another explanation of the term is that early heraldic flags bore the Colours of a commander in precisely the same sense as used in horse racing today.

On the other side of the world, in about 1650, the first of the Manchus was experimenting with a new concept of military organization. He divided his troops into four groups - the Yellows, Reds, Whites and Blues. Each were identified by a coloured banner. Later he doubled the number of units, having each new unit take one of the original four colours and adding a border.

So the Colours originated as a means of battlefield identification and continued to perform this function for many years. Modern armies now carry Colours only in ceremonies

HISTORY OF MILITARY COLOURS



The awarding of Colours to military units is an established practice of many National Armed Forces and the Singapore Armed Forces is no exception. Colours are frequently paraded during auspicious and significant occasions.

Traditionally, our Colours are paraded on National Day, SAF Day and on Anniversary Day parades, with proper Escort Party and Guard of Honour Contingents. But other than to add to the pomp and pageantry of these events, Colours have a history and tradition dating as far back as the Middle Ages, and a significance which is maintained even till to-date.

Colours originated as banners of lords and barons at a time when it was a tradition for fighting men to rally around their leader’s banner. The reason for its existence arose from the need to have some rank of distinction between tribes and armies, and a conspicuous rallying

The Colours were carried into battle in the centre front rank where they could easily be seen and recognised and to act as a guide and rallying point.

In the SAF, Colours are awarded to units in commemoration of their achievements in the field of combat, training, administrative efficiency and service to the community.

point in battle. In war between tribes, for example, the badge of each tribal chief was hoisted onto a pole so that it could be seen at a distance, and not just in close combat.

Later, these became flags of distinctive Colours in a battlefield for marking positions. And through constant usage, the term “Colours” is often taken to mean all classes of military flags which are known differently as standards, guidons and banners.

In the past when Colours were carried on active service, they stood as a rallying point of the regiment, and the scene of its last stand. As long as the soldiers could see their own flag flying high, they knew all was well. It is a powerful factor in maintaining morale. Many would die just to keep the Colours flying high. Similarly, to capture the Colours of the enemy was a sign of great courage.



The Colours were carried into battle in the centre front rank where they could easily be seen

and recognised and to act as a guide and rallying point. Originally, when Colours were carried in companies, they were borne by the youngest officer of the company, who was known as the “Ensign”. As the importance of a victory was generally gauged by the number of guns and stands of Colours that were captured, the Colours party became obvious targets and the scene of the most bitter hand-to-hand fighting.

With a view to give the ensigns some local protection, the rank of “Colours Sergeant” was introduced in 1813. The Royal Warrant in respect of this stated, “It is His Royal Highness’ pleasure that the duty of attending the Colours on the field shall be performed by the Sergeants”

These Escorts to the Colours were formed by five Colours Sergeants, armed with half pikes, and were chosen from the senior and bravest sergeants, as they had to stand in the most exposed places in the field of battle. The Colours Party was in the past expected to fight till death to defend the Colours. For the same symbolic reason, today, the Colours (carried by a junior Officer with an escort of two Sergeants and a Warrant Officer) are paraded in the centre of the Squad when on the march.

As warfare progressed Colours became unnecessary as a means of identification and was no more carried into the battlefield.

Colours have become the symbol of the spirit of a regiment, for they bear the battle honours and badges granted to the regiment in commemoration of the gallant deeds performed by its members from the time it was raised. This association of Colours with heroic deeds has caused them to be regarded with veneration. The fact that Colours are consecrated before being taken into use, it helps to maintain the atmosphere of veneration, with which they are surrounded.

And although Colours are not carried into battle in the way they used to be, they still retain all the tradition, glory, honour, pride and veneration of the past. They are still paraded and trooped in today's Armies.

COLOURS IN THE SAF

In the SAF, Colours are awarded to units in commemoration of their achievements in the field of combat, training, administrative efficiency and service to the community. The Colours also help to promote cohesion, esprit de corps and instil in the men of the unit a sense of pride and loyalty.

Our short history of Colours in the SAF dates back to 1954. Then, there were only two Colours, the Queen's Colours and the Singapore Volunteer Corps Colours. The then Governor of Singapore, Sir John Nicoll, presented both Colours to the Singapore Volunteer Corps on 8th July 1954 at the Padang, in celebration of the centenary of the Volunteer Corps.



Queens' Colours, Singapore



Volunteer Corps Colours

There are two types of Colours in the SAF - known as the State Colours and the Regimental Colours.

The Colours were donated by the City Council to replace those which were lost during the fall of Singapore in 1942.

The re-structuring of the Singapore Volunteer Corps after our Independence in 1965, saw the Corps undertaking a different role in Singapore, hence both Colours were retired.

STATE AND REGIMENTAL COLOURS IN THE SAF



Presently, there are two types of Colours in the SAF - known as the State Colours and the Regimental Colours. Regimental Colours are awarded to the Formation or Units about five years after its formation. They bear the appropriate crests / logos of the respective Division / Formation / Unit.

Previously, State Colours were awarded to Units two years after they were awarded the Regimental Colours. However, in 1997 the Armed Forces Council decided that State Colours would only be awarded to the

Services and SAFTI Military Institute, it being an international institution. Formation and Units would only be awarded the Regimental Colours.

The State Colours incorporate the design of the State Flag with the Service Crest emblazoned at the bottom right hand corner of the Colours. When placed side by side, the State Colours and the Regimental Colours signify the pride and loyalty of the Servicemen to their Service / Formation / Unit.

Colours are always consecrated by religious leaders before they are presented by the President of Singapore. Every year, the SAF State Colours is presented to the Best Combat Unit. This is a much coveted prize which SAF Units work hard to win. Listed below are units awarded with the respective State and Regimental Colours:

No	Svc / Fmn / Units	State Colours	Regimental Colours
1.	Singapore Armed Forces	Awarded on 1 Jul '97	Awarded on 1 Jul '69*
2.	Republic of Singapore Navy	Awarded on 22 Jan '77* / Replaced on 20 Oct '91	Awarded on 22 Jan '77*
3.	Republic of Singapore Airforce	Awarded on 22 Jan '77* / Replaced on 20 Oct '91	Awarded on 22 Jan '77*
4.	SAF Training Institute	Awarded on 3 Oct '76 / Replaced on 1 Jul '96	Awarded on 16 Jun '68 / Replaced on 25 Aug '95
5.	HQ Commando		Awarded on 20 Oct '91

No	Svc / Fmn / Units	State Colours	Regimental Colours
6.	1st Commando Battalion	Awarded on 22 Jan '77*	Awarded on 22 Jan '77
7.	1st Singapore Infantry Regiment	Awarded on 3 Oct '76/ Replaced on 20 Oct '91	Awarded on 26 Jul '61/ Replaced on 7 Nov '82
8.	2nd Singapore Infantry Regiment	Awarded on 3 Oct '76*	Awarded on 3 Oct '70
9.	3rd Singapore Infantry Regiment	Awarded on 3 Oct '76*	Awarded on 23 Jul '72
10.	4th Singapore Infantry Regiment	Awarded on 3 Oct '76*	Awarded on 23 Jul '72
11.	5th Singapore Infantry Regiment	Awarded on 3 Oct '76*	Awarded on 3 Oct '76
12.	6th Singapore Infantry Regiment	Awarded on 3 Oct '76*	Awarded on 3 Oct '76/ Replaced on 1 Jul '05
13.	1 Guards Battalion	Awarded on 11 Jun '83*	Awarded on 11 Jun '83
14.	3 Singapore Guards Battalion	Awarded on 11 Jun '83*	Awarded on 11 Jun '83*
15.	40 Battalion Singapore Armoured Regiment	Awarded on 6 Nov '77*	Awarded on 6 Nov '77
16.	41 Battalion Singapore Armoured Regiment	Awarded on 6 Nov '77*	Awarded on 6 Nov '77
17.	42 Battalion Singapore Armoured Regiment	Awarded on 6 Nov '77*	Awarded on 6 Nov '77
18.	46 Battalion Singapore Armoured Regiment	Awarded on 20 Oct '91*	Awarded on 20 Oct '91
19.	Headquarters Singapore Artillery	Awarded on 22 Jan '77*/ Replaced on 20 Oct '91*	Awarded on 22 Jan '77/ Replaced on 20 Oct '91
20.	Headquarters Singapore Combat Engineer	Awarded on 22 Jan '77*	Awarded on 22 Jan '77/ Replaced on 20 Oct '91

No	Svc / Fmn / Units	State Colours	Regimental Colours
21.	Headquarters Signals & Command Systems	Awarded on 22 Jan '77*	Awarded on 22 Jan '77/ Replaced on 20 Oct '91
22.	Headquarters Medical Corps		Awarded on 1 Jul '93
23.	Tengah Airbase		Awarded on 1 Jul '93
24.	Paya Lebar Airbase		Awarded on 1 Jul '93
25.	Sembawang Airbase	Awarded on 1 Jul '96*	Awarded on 1 Jul '93
26.	Headquarters Fleet	Awarded On 1 Jul '96*	Awarded On 1 Jul '94
27.	Naval Logistics Command		Awarded On 1 Jul '94
28.	Coastal Command		Awarded On 1 Jul '98
29.	Headquarters Maintenance and Engineering Support		Awarded On 1 Jul '94
30.	Headquarters Supply & Transport		Awarded On 1 Jul '95
31.	SAF Provost Unit		Awarded On 1 Jul '95
32.	Air Defence Brigade		Awarded On 1 Jul '94
33.	Air Force Systems Brigade		Awarded On 1 Jul '95
34.	Tactical Air Support Command		Awarded On 1 Jul '96
35.	Division Air Defence Artillery Brigade		Awarded On 1 Jul '97
36.	Naval Diving Unit		Awarded On 1 Jul '97
37.	Changi Air Base		Awarded On 1 Jul '04

Note: The Colours above are listed in order of protocol. Those indicated with an asterik (*) the original Colours have been replaced before. However, all the State Colours and the Service Colours have since been retired during the SAF Day parade on 1 July 1997 at SAFTI MI. Only the SAF(ARMY), RSN, RSAF and SAFTI MI have retained their State Colours. Hence forth, units will only be awarded with Regimental Colours.

SAF STATE COLOURS



The SAF State Colours adopts the basic design of the State Flag with the SAF Crest emblazoned on it. The SAF State Colours consists of the State Crest, “TENTERA SINGAPURA” which means “Singapore Armed Forces”, the motto of the SAF, “YANG PERTAMA DAN UTAMA” meaning “FIRST AND FOREMOST” and the laurels of excellence. In its entirety, the emblem depicts victory and merit in all the SAF’s endeavours. The SAF State Colours symbolises the pride and honour of officers and men who have contributed towards her success.

The late President of the Republic of Singapore, Mr Ong Teng Cheong presented the SAF State Colours to the Chief of Army, MG Han Eng Juan at the SAF Day Parade on 1 July 1997, held at SAFTI Military Institute. The SAF State Colours is presented to the Army as the Colours is also known as the Army State Colours. It is awarded to the SAF Best

Combat Unit on SAF Day thus the recipient becomes the custodian of the Army State Colours for that particular year.

SAFTI MILITARY INSTITUTE STATE COLOURS



The SAFTI MI State Colours adopts the basic design of the State Flag with the SAF Crest with a blue scroll entitled “SAFTI MI” emblazoned on it.

Mr Ong Teng Cheong presented the SAFTI MI State Colours to the Commandant SAFTI MI, BG Stephen Wong Kong Yip at the SAF Day Parade on 1 July 1996 held at SAFTI Military Institute. The SAFTI MI State Colours is presented to SAFTI MI as it is recognised as an international military institution.

The SAF State Colours symbolises the pride and honour of officers and men who have contributed towards her success.

The Colours are an embodiment of the spirit of the unit. They represent the pride, honour, and loyalty of the men.

REGIMENTAL COLOURS



Viewers of the National Day Parade will definitely notice the group of “flags”, referred to as the “Colours Party”. The most common misconception is that the “flags” on parade are simply representing the Units. True to a certain extent, but technically wrong.

First of all, the “flags” on parade are actually not “flags” at all, they are Colours. The main difference is that Colours are consecrated at the presentation ceremony by heads of various religions, but flags are not. Other significant differences include the physical appearance of the Colours, and the protocols applied.

Colours are arranged on parade as per order of protocol. The oldest Colours is placed on the left of the observer, and the sequence follows, with the youngest Colours taking the last position on the right. There are exceptions to this rule in the Singapore context, such as the placement of the Regimental Colours of the Commandos.

The Colours are an embodiment of the spirit of the Unit. They represent the pride, honour, and loyalty of the men. Its significance cannot be downplayed, but few can grasp its importance.

As shown in the following pages, the SAF Regimental Colours are arranged in order of Protocol.

SAFTI MI and Commandos Regimental Colours do not observe the order-by-date-of-grant arrangement. These Colours precede SAF’s first Regimental Colours (1SIR - 27 July 1961), despite being granted on a later date.

SAFTI MILITARY INSTITUTE REGIMENTAL COLOURS



The retired SAFTI Colours was presented by the then Prime Minister, Mr. Lee Kuan Yew on 16 June 1968.

The design of SAFTI Colours is similar to the new one, comprising the torch, sword, laurels and streamer except that

the motto has changed. The former motto was “Toward Excellence”. It is thus a reflection of our military heritage and a link with our past by having a similar emblem. The red background colour signifies excellence and centrally placed is the SAFTI emblem. The Torch signifies the pivotal role played by SAFTI in moulding and educating its Military Officers. The Sword signifies the SAFTI’s role in training Singapore’s best young men in the art of warfare. Each laurel has 66 leaves which signify the year (1966) in which SAFTI was established. Her Motto “To Lead, To Excel, To Overcome” captures the challenges of military leadership. The values of the SAF Officers’ Creed are also reflected within this proud declaration.

The then Prime Minister Mr Goh Chok Tong presented the Institute Colours to Commandant SAFTI MI, BG Chin Chow Yoon on the Opening Ceremony of SAFTI MI on 25 August 1995 at SAFTI MI Parade Square.

HEADQUARTERS, COMMANDOS



The HQ Commandos Formation Colours has its emblem centrally placed above the Commando’s motto “For Honour and Glory”. This motto exhorts the Commandos to undertake any mission that is assigned for the honour and glory of the Nation and Formation.

The field in yellow of the Colours signifies the elite status of the Commandos. The Sword with silver wings on either side indicates the Infantry with airborne capability. The laurels of excellence surround this.

The Regimental Colours was presented to HQ Commandos by the late President of the Republic of Singapore, Mr Wee Kim Wee on the Retirement and Presentation of Colours Parade on 20 October 1991 at Khatib Camp.

In recognition of the successful rescue of the hostages on Singapore Airlines Flight SQ 117 on 27 March 1991, HQ Commandos were awarded a streamer (Medal of

In recognition of their outstanding contribution in the successful rescue operation of the SQ 117 hijack, HQ CDO was presented with a streamer.

Valour) on 20 October 1991 by the late President of the Republic of Singapore Mr Wee Kim Wee.

1st COMMANDO BATTALION



“For Honour and Glory”. This motto exhorts the Commandos to undertake any mission that is assigned for the honour and glory of the Nation and Formation.

The figure “1” embroidered in silver can be found at the top left quarter of the field indicating the 1st Commando Battalion. The motto “For Honour and Glory” is similar to her Formation, which exhorts the Commandos to undertake any mission that is assigned for the honour and glory of the Nation, Formation and 1st Commando Battalion.

The Regimental Colours was presented to 1st Commando Battalion by the late President of the Republic of Singapore, Dr. B.H. Sheares on the SAF Presentation and Trooping of Colours Parade on 22 January 1977 at the Jurong Town Stadium.

INFANTRY

The Infantry Formation uses the

earlier version of the SAF emblem on their Regimental Colours. The respective Roman numerals are placed on the top left hand corner of each Colours. The SAF emblems on these Colours are also rendered in different colours. The field background differs in colour as a mark of differentiation between regiments. They are as follows:

- 1 SIR - Yellow**
- 2 SIR - Red**
- 3 SIR - Green**
- 4 SIR - Blue**
- 5 SIR - Brown**
- 6 SIR - Purple**

1 SIR



The 1st Battalion Singapore Infantry Regiment (1SIR) was awarded the Queen Colours and the Regimental Colours on 26 July 1961 by His Excellency, the late Yang Di-Pertuan Negara, Encik Yusof Bin Ishak at the Ulu Pandan Camp (where she was then located). In 1964, at the height of Indonesian Confrontation, the Battalion took an active role in military operations in Sabah from

November 1964 to April 1965 and on its return the Unit was deployed along the west coast of Johore in West Malaysia. In addition, she helped the Police in the maintenance of law and order during the civil commotion in 1964. On 3 October 1976 at Toa Payoh Stadium, the original Queen Colours was retired and the Battalion was presented with the State Colours by the late President of the Republic of Singapore, Dr. B. H. Sheares.

Due to wear and tear, the 1 SIR Regimental Colours was retired and a new one presented on 7 November 1982, by the then Chief of General Staff, MG Winston W. L. Choo, during the Battalion's 25th Anniversary. The field background in yellow colour denotes that 1 SIR is the most senior infantry battalion.

They were also the first to receive their cap badges, which is the current SAF emblem. The sleeve of the 1 SIR Regimental Colours is crimson. This was most likely a result of the British Army's practice of having red sleeves for their Sovereign and Regimental Colours.

2 SIR



This Battalion was formed on 19 August 1962. The Battalion played an active role during the confrontation in the State of Johore. She was later deployed in the State of Sabah for a tour of operational duties, before returning to Singapore in February 1966.

The Battalion was presented with its Regimental Colours by then Minister for Defence, Dr. Goh Keng Swee on 3 October 1970. The field background in red colour denotes that 2 SIR is the second infantry battalion.

The Infantry unit uses the earlier version of the SAF emblem on their Regimental Colours. The respective roman numerals are placed on the top left hand corner of their respective Colours.

3 SIR



4 SIR



The 3 and 4 SIR Battalions were formed on 24 August 1967 from the first batch of National Servicemen who were born in 1949. The efficiency of both Battalions were first tested during the civil disturbances in May 1969, when they were called upon to assist the Police in restoring law and order. Both the Battalions were presented their Regimental Colours on 23 July 1972 at Bedok Camp I by the late President Dr. B. H. Sheares.

Green being the third senior colour, Colours of 3 SIR have the field background in green with the Roman numeral figure "III" on the top left of the field, indicating the Battalion.

Blue is considered the fourth senior colour, and the Colours of 4 SIR have the field background in blue with the Roman numeral figure "IV" on the top left of the field indicating the Battalion.

This Battalion was formed on 1

November 1968. In 1970, the Battalion was chosen to represent Singapore in the first Five Nations Exercise code-named "Bersatu Padu". The Battalion was presented with its Regimental Colours on 3 October 1976 at Toa Payoh Stadium by the late President Dr. B. H. Sheares.

5 SIR



Brown considered the fifth senior colour, thus the Colours of 5 SIR has the field background in brown with the Roman numeral figure "V" on the top left of the field indicating the Battalion.

6 SIR



This Battalion was formed on 1 April 1969. The Battalion has since its formation demonstrated its capabilities with a high standard of training and administration. The

The efficiency of both Battalions were first tested during the civil disturbances in May 1969.

Battalion was presented with its Regimental Colours on 3 October 1976 at Toa Payoh Stadium by the late President Dr. B. H. Sheares. Purple being the sixth senior colour, the Colours of 6 SIR have the field background in purple with the Roman numeral figure “VI” on the top left of the field indicating the Battalion.

Due to wear and tear, the Battalion was presented with a new Regimental Colours on 01 July 2005 at SAFTI MI by President S. R. Nathan.

Note:

Accordingly, there was a 7th Bn. Singapore Infantry Regiment and an 8th Bn. Singapore Infantry Regiment with a Regimental Colours each. These Battalions were eventually converted into Guards Battalions. The SAFGU Colours were retired in 1983, when the new Guards Formation was formed.

GUARDS

The Regimental Colours of these Battalions do not amend the design or colours of their Insignia. They appear exactly as it is but with the addition of Roman numerals “I” and “III” in gold on the respective Regimental Colours. The fringes are respectively yellow for the 1st and green for the 3rd.

Their insignia features a bayonet and laurels, which symbolise the superior skills as Infantry soldiers. On the left and right are wings, representing their heliborne capabilities. These charges appear in gold, associated with loyalty to the nation, devotion to their duty and dedication to their tasks. The maroon field background represents brotherhood within the formation. The motto of the Guards Formation is “Ready to Strike” and is inscribed on a gold scroll on their insignia.

The motto of the Guards formation

1 Guards Battalion was renamed from the Singapore Armed Forces *is “Ready to Strike”*

1 GUARDS BATTALION



3 GUARDS BATTALION



Guards Unit (SAFGU) in 1977. The 7th Bn. Singapore Infantry Regiment became the 7th Singapore Infantry Brigade with

The gauntlet symbolises the hard protection of the Armour and her equally hard crushing capabilities.

Commando sub-units. When the Commando sub-units of 7 SIB were transferred out, 7 SIR became 3 Guards Battalion. 1 and 3 Guards Battalions were presented with their Regimental Colours on 11 June 1983 at Jurong Stadium by the late President Devan Nair.

ARMOUR

The gauntlet symbolises the hard protection of the Armour and her equally hard crushing capabilities. The cross-bayonets represent Infantry capability. This Insignia is flanked on its left and right with laurels which are termed as ‘showers’ of yellow. These golden ‘showers’ signify the splendour and importance of the Armoured Forces. Her motto being, “Swift and Decisive”.

In addition, a yellow scroll with the inscription Singapore Armoured Regiment appears beneath the laurels and insignia. The whole emblem is placed on a green field background and the Battalion number appears on the top-left hand corner of the Colours, in yellow. The colour of the fringes of respective Battalions also differs from one another. Also the coloured frills on the Colours indicates the seniority of the Battalion (yellow, red, green, blue).

40 SAR



The 40 SAR Regimental Colours was presented to the Battalion by the late President of the Republic of Singapore, Dr. B. H. Sheares on 6 November 1977 at the Selarang Barracks. The Colours bears the number “40” the top left corner of the field background and the frills are yellow.

41 SAR



The 41st Battalion Singapore Armoured Regiment’s Colours bears the number “41” at the top left corner of the field background and the frills are red. The Regimental Colours was presented to the Battalion by the late President of the Republic of Singapore, Dr. B. H. Sheares on 6 November 1977 at the Selarang Barracks.

42 SAR



The 42nd Battalion Singapore Armoured Regiment's Colours bears the number "42" at the top left corner of the field background and the frills are green. The late President of the Republic of Singapore, Dr. B.H. Sheares, presented the Regimental Colours to the 42 SAR on 6 November 1977 at the Selarang Barracks.

46 SAR



The 46th Battalion Singapore Armoured Regiment's Colours bears the number "46" at the top left corner of the field background and the frills are blue. The late President of the Republic of Singapore, Mr Wee Kim Wee, presented the Regimental Colours

to the 46 SAR on 20 October 1991 at the Retirement and Presentation of Colours Parade at Khatib Camp.

HEADQUARTERS, SINGAPORE ARTILLERY



The Bomb, which is the ultimate weapon delivered for the destruction of the enemy, is positioned above the crossed cannons. This also symbolises the accuracy, timeliness and firepower of all Artillery Units. The Red field background of the Colours signifies the firepower of the Singapore Artillery. The Blue background depicts royalty and distinction. The Gold symbolises loyalty to the President, the Unit and the manoeuvre force. The motto "*In Oriente Primus*" in Latin means "First in the East" and serves as a constant impetus to the Artillery to maintain her lead as the oldest and finest Support Arms in the SAF.

The motto "In Oriente Primus" in Latin means "First in the East".

The Singapore Artillery was awarded with the State Colours and Regimental Colours at the Presentation and Trooping of Colours Parade on 22 January 1977

at the Jurong Town Stadium. The late President of the Republic of Singapore, Dr. B.H. Sheares, presented the Colours.

A new Regimental Colours was presented to HQ SA by the late President of the Republic of Singapore, Mr Wee Kim Wee on the Retirement and Presentation of Colours Parade on 20 October 1991 held at Khatib Camp.

HEADQUARTERS, COMBAT ENGINEERS



The brown field background which Engineers must advance through and overcome. The Castle motif represents the construction capabilities of the Combat Engineers, which is to construct bridges, roads and to erect obstacles to impede the enemy and fortifications to protect our own forces. The interlocking bricks represent the strength, endurance and the level of absolute teamwork required to accomplish the engineering tasks.

The Castle motif represents the construction capabilities of the Combat Engineers.

The bayonet depicts the combat role of the Engineers while the twin bolts of lightning represent their destructive demolition capability. The laurels encircling the castle and the words “SINGAPORE COMBAT ENGINEERS” signify unity in Engineer efforts.

The Singapore Combat Engineers (SCE) Formation was awarded with the State Colours and Regimental Colours at the Presentation and Trooping of Colours Parade on 22 January 1977 at the Jurong Town Stadium. The late President of the Republic of Singapore, Dr. B.H. Sheares, presented the Colours.

A new Regimental Colours was presented to HQ SCE by the late President of the Republic of Singapore, Mr. Wee Kim Wee on the Retirement and Presentation of Colours Parade on 20 October 1991 held at Khatib Camp.

HEADQUARTERS, SIGNALS & COMMAND SYSTEMS



The colours, red, blue and white are the fundamental colours related to Signals. The red vertical band reflects courage and brotherhood within the Signals fraternity. Whilst the blue symbolises the virtues of integrity and dedication, speed, intensity and decisiveness through the application of knowledge. Skill and professionalism are captured in the stylised lightning streak while the crossed flags symbolises the Signals' role in providing communication.

The Signal Formation was awarded with the State Colours and Regimental Colours at the Presentation and Trooping of Colours Parade on 22 January 1977 at the Jurong Town Stadium by the late President of the Republic of Singapore, Dr. B.H. Sheares.

A new Regimental Colours was presented to HQ Signals by the late President of the Republic of Singapore, Mr. Wee Kim Wee on

the Retirement and Presentation of Colours Parade on 20 October 1991 held at Khatib Camp.

Headquarters, Signals was officially renamed Headquarters, Signals & Command Systems during their 40th Anniversary Trooping of Colours Parade, held at Stagmont Camp on 24 February 2006 by the Minister for Defence, Mr Teo Chee Hean.

Headquarters, Signals was officially renamed Headquarters, Signals & Command Systems.

HEADQUARTERS, MEDICAL CORPS



The Headquarters Medical Corps Colours has the emblem of the SAF Medical Services superimposed onto the colours of the Army, Navy and Air Force. Two Serpents entwining the Sword and Anchor are representations of the ancient Caduceus which symbolises the medical profession.

The Caduceus (a rod entwined by two snakes topped with a pair of wings) is regarded as the magic staff of the Greek god Hermes, and is often associated with medicine via alchemy. The SAF Medical Corps thus uses the entwined snakes but

The two serpents entwining the sword and anchor are representations of the ancient Caduceus which symbolises the medical profession.

replaces the rod with an Army sword, Air Force wings and Naval anchor. The emblem colour, maroon represents the life-saving colour of blood. Together, they depict a unified, Tri-service Medical Corps serving the entire SAF. The State Arms surmounts their Insignia.

The Regimental Colours was presented to HQMC by the late President of the Republic of Singapore, Mr. Wee Kim Wee during the SAF Day Parade on 1 July 1993 at Khatib Camp.

**HEADQUARTERS,
MAINTENANCE AND
ENGINEERING SUPPORT**



In the Maintenance and Engineering Support (MES) emblem, the Rifle and Spanner symbolise the importance of maintenance and engineering support to any Army operations.

The Gear represents the progression, dedication and unity in providing continuous Army maintenance and engineering support. The Atom denotes the

core of engineering and technical professionals in the MES Formation, dedicated to providing responsive and cost effective solutions to maintenance and technical problems. The Laurels represent the attainment and improvement of quality services and professional standards achieved by the formation as well as its continuous drive towards excellence. The MES motto “Excellence through Professionalism” has spurred on countless MES personnel in their pursuit to improve operations and services.

The Regimental Colours was presented to HQ MES by the late President of the Republic of Singapore, Mr. Ong Teng Cheong during SAF Day Parade on 1 July 1994 at Khatib Camp.

**HEADQUARTERS, SUPPLY
AND TRANSPORT**



Supply and Transport Formation logo symbolise the aspiration to enhance mobility, to provide inter-modular transportation service and reliable supply transport in the

*The MES motto
“Excellence
through
Professionalism”.*

Army. The Bayonet represents the perseverance and robustness of the Supply and Transport Formation. The red field background bearing the colour of the SAF, signifies the camaraderie and esprit de corps within the formation. The Colours are trimmed with a gold fringe to signify the will to strive for a reliable, efficient and professional service. The blue signifies the long history and tradition of logistics in the SAF.

The Regimental Colours was presented to HQ Supply and Transport by the late President of Republic of Singapore, Mr. Ong Teng Cheong during SAF Day Parade on 1 July 1995 at Khatib Camp.

SAF PROVOST UNIT



The SAF Provost Unit (SAFPU) Regimental Colours uses the crossed Muskets, Title, Inscription and Scroll on a field background of Red and White halved vertically. The brown Muskets maintain the link with the

traditional Coat of Arms of the Provost and also signify its standing as a fighting Unit. The word “PROVOST” is proudly emblazoned on the Colours symbolising the outstanding image of the Provost. These are set within a background of red, which symbolises the brotherhood and equality within the formation. The white in the Colours symbolises the discipline and character of the Provost. A trimming of gold fringe signifies the high standard which has been achieved and which the Provost will continue to maintain. The Provost’s motto is “Pride, Discipline and Honour”.

Pride - Pride in work and discipline, maintaining through their professional conduct, a high standard of discipline in the SAF.

Discipline - Projecting their own high standards of discipline in their smart turnout, bearing and work.

Honour - The honourable tasks of enforcing discipline in the SAF and the mounting of all Guard of Honour for the presentation of credentials by the President.

The Regimental Colours was presented to SAFPU by the late President of the Republic of Singapore, Mr. Ong Teng Cheong during SAF Day Parade on 1 July 1995 at Khatib Camp.

The HQ S & T Colours are trimmed with a gold fringe to signify the will to strive for a reliable, efficient and professional service.

The word “PROVOST” is proudly emblazoned on the Colours symbolising the outstanding image of the Provost.

The President Standard is a red flag with a white crescent moon and five stars emblazoned in the center.

THE PRESIDENT STANDARD



The President Standard is a red flag with a white Crescent Moon and Five Stars emblazoned in the centre. The colour red is symbolic of the universal brotherhood and equality of man. The Crescent represents a young country on the ascent while the five stars represent democracy, peace, progress, justice and equality.

The President Standard is flown from the highest point on the Istana main building. The Standard is flown daily from 8.00 am to 6.00 pm, or until such time when the President has left for his private residence.

The above Standard is raised folded and tied with a 'quick-release' knot. On the final execution of the "Salute" or "Present Arms" to the President on his arrival for an event/parade, the knot is tugged thus releasing the Standard to 'Fly'. This is evidently witnessed during major parades like SAF Day and National Day.

PRESIDENTIAL LANCE GUARD PENNANT



In our modern society with well-established police and security forces, the idea of Presidential Guards armed with lances would seem old fashioned. On the contrary, this practice has deep symbolic significance dating back to the medieval times.

In olden days, knights in armour were the cream of the fighting forces. The best knights and Champions formed a special guard that protected the monarch or ruling lord on and off the battlefield. The lance is a form of spear that was very popular with the armoured knights of old. The date of its introduction into civilised armies, however, went much further than the Middle Ages. Its employment can definitely be traced to the Assyrians and Egyptians. The Greeks and Romans also used lances. The British in turn were impressed by the weapon during the Battle of Waterloo and in 1816, organised the first regiment of Lancers. During the First World War, this medieval weapon was

carried by the Germans, French and British in a war fought mainly with machine-guns. It was only in 1927, that the British Army finally abolished the Lance as a weapon.

However, it was retained for ceremonial purposes. In times of peace, no ancient weapon contributed more to the pomp and pageantry of war than the Lance. The sight of a column of Lancers with steel points flashing and pennants flying is a memorable spectacle.

The Cavalry or Armour is the forerunner of today's Armies as were Armoured Knights of the past. Thus appropriately, the SAF Armour Formation has inherited this tradition.

Singapore's first troop of Lance Guards were formed on 3 December 1959 at a ceremonial installation of His Excellency the Yang Di-Pertuan Negara Encik Yusof Bin Ishak. They were dressed in their traditional cavalry fashion with red hats and black peaks, white tunic with blue trousers (patrol order), chain mail epaulettes, boots with spurs and cross belt with message pouches.

Today, they are known as Presidential Lance Guards and are mounted during State Occasions for the President since the first National Day Parade.

Their performance during the parade will honour the arrival and departure of the President of the Republic of Singapore. The dozen men mounting the Lance Guard are themselves outstanding soldiers of our fighting force. Not only are they physically impressive, they are also highly trained and disciplined. This is a prerequisite be fitting the solemnity of the occasion. Lance Guards must have the endurance to parade for long duration. They are dressed in No. 1 ceremonial uniform and carry the Lance.

Only selected Armoured personnel are qualified to be a Presidential Lance Guard.



This is a prestigious appointment. Only selected Armoured personnel are qualified to be a Presidential Lance Guard.

REGIMENTAL BAND BANNER



The SAF Band banner is red with the SAF Band insignia charged in the centre. This insignia has a disc,

Their motto, "In Harmony", is inscribed in gold on a red scroll.

divided horizontally into three coloured bands, light blue, red and navy blue. They represent the three Services in the SAF. The centre is charged with a gold lyre and laurels which are also used as the SAF Musician's badge. The National Arms surmounts the disc. Their motto, "In Harmony", is inscribed in gold on a red scroll that appears at the base of the insignia. Their banners are also fringed in gold. The banners for notes-stands have an additional "Singapore Armed Forces Bands" appearing in gold arranged in an arc above their Insignia.

There were also previously the RSN Band and the RSAF Band with their own banners, until they merged to form the SAF Band.

CASING AND UNCASING OF COLOURS

Traditionally the drummers have always been associated with the Colours and therefore it normally falls to a drummer to case and uncase the Colours when on parade. Today, a Colours Orderly is used for this purpose.

CONSECRATION OF THE COLOURS

Colours have always been regarded with great reverence. Historians record that Colours

have been associated with religion from the earliest times. Israelites carried the social standard of the Maccabees which bore the initial letter of the Hebrew text. These early associations linking religion with the battle flags and standards have their counterpart in the ceremonial attached to Colours today.

The SAF adopted the British custom for the consecration of the Colours prior the presentation to the Units. The drums are traditionally piled to provide an altar for the consecration. The drums are brought forward and piled in the centre. The pile consists of six side drums in a circle with the emblazoning the right way up, facing outwards. The bass drum is laid on the side drums and a tenor drum on top, both with the centre of the emblazoning facing the person blessing the Colours. The Colours are then draped on the pile for the consecration, the pikes resting on the hoop to retain the Colours pikes in position. There is no drill laid down for piling drums, but the drummers concerned normally turn to their left or right and marches out in single file, form a circle around the designated spot, turn inwards and arrange their instruments as indicated



above. After the Colours have been consecrated, the drums are recovered in the same way.

The Colours after being blessed by the various religious leaders, is handed over to the President, who will present the newly-consecrated Colours to the CO/Commander of the Unit. The Colours are then trooped.

Today, the consecration ceremony is carried out by the recognised religions in Singapore and they are as follows, in order of precedence:

1. **Hinduism**
2. **Judaism**
3. **Zoroastrianism**
4. **Buddhism**
5. **Taoism**
6. **Christianity**
7. **Islam**
8. **Sikhism**
9. **Baha'i Faith**
10. **Jainism**

The order of precedence for the religions are based on their founding dates and has been endorsed by the Inter-Religious Organisation, Singapore.

The order of precedence for the religions are based on their founding dates.

COMPLIMENTS AND SALUTES

Colours are always accorded the highest honours and compliments. When Colours are uncased, the Colours Party are not to pay compliments except to those entitled to the compliment of having the Colours dipped or “let fly”. Individuals are always to salute the uncased Colours when passing or being passed by it.

LOWERING COLOURS – SALUTES



The custom of lowering the Colours is of ancient origin and is regarded as saluting in a most respectful manner with the highest honours. As adapted from the Queen’s Regulation, the State Colours will only be lowered (dip) for the Royal Salute and Head of State Salute while the Regimental Colours will be lowered (dip) for General Salutes.

The custom of lowering the Colours is of ancient origin and is regarded as saluting in a most respectful manner with the highest honours.

The Colours being allowed to fly free is known as “Let Fly” and is also a form of compliments. The Ensign of the Colours will “Let Fly” the Colours for the followings occasions:

1. During the inspection of the Guard of Honour or troops on parade.
2. When Colours march past the Reviewing Officer
3. When Colours are trooping during the Trooping of Colours
4. When Colours are marching on or marching off the parade, while the troops are in the “Present Arms” position.
5. When Guard of Honour or troops paying compliments to an Officer who is not entitled the dipping of Colours, the Ensign will “let fly” the Colours.

POINT OF WAR

The name “Point of War” appears to date back at least to the mid-seventeenth century when the “Points of Warre” referred to the various beats used to signal commands to the troops. In the book, Complete Body of the Art Military, published in 1650, these are given as “The Call”, “The Troop”, “The Preparative”, “The



Battle or Charge”, “The Retreat”, “The March”, “The Reveille” and “The Tattoo”.

When Colours were taken into battle, they were usually positioned in the centre of the battle line, which was normally the place from which the battle was controlled. Every unit took into battle its drummers, buglers, fifers and other musicians who might make up a band (they also doubled as stretcher bearers). Upon an attack developing, the Commanding Officer would order the various instruments to be beaten or blown as hard as their players could manage. The attention of the unit was drawn to the fact that the centre was being threatened and the Colours were in danger. This action became the centre point of the way and the music became a rallying tune.

Presently the Band will play the stirring tune of “Point of War” as a form of salute for all Colours being marched on and off the parade ground.

TRANSPORTING OF COLOURS

Whenever Colours are transported, they are to be accompanied by an Officer, Warrant Officer or a senior Specialist. Colours are to be cased until they reach the place where they are to be paraded and the units are to ensure that the Colours is handled with dignity and is safeguarded at all times from being damaged. Individual stand of appropriate size and strength for the safeguarding and protecting the Colours from damaged when transporting them between locations is encouraged.

CARE AND CUSTODY OF COLOURS

Colours are fashioned by hand from the highest quality silks, gold and coloured braid and threads. It is therefore a costly and delicate article, requiring careful treatment at all times. It is estimated that with care, Colours should have an useful life span of about 15 to 20 years. The life span of the Colours also depends upon its condition and may remain in use as long as the materials have not deteriorated. The natural moisture and oil of the human hand stains delicate fabrics and causes rapid deterioration. For these reasons,

personnel who have to handle the Colours must wear clean white gloves.

When not in use on ceremonial occasions, Colours are retained or kept in the CO/ Commander's Office, secured in a suitable display cabinet. Colours are always to be displayed, uncased and attached to their own pike/ staff. The custodian of the Colours is usually the Unit RSM who is responsible for the care and maintenance of the Colours.

WITHDRAWAL FROM SERVICE

A Colours is to be withdrawn from service when the Unit is deactivated but remains on the order of battle. The withdrawn Colours will be allocated to a unit, namely the Formation HQ, for safekeeping and it will remain cased.

Once the unit is reactivated, the Colours will be re-allocated to its Unit by the Service HQ. While there is no ceremony associated with withdrawing a Colours from service, or placing the Colours back into service, a Colours parade should be held as soon as possible after the Unit has reformed. It is during this parade that the Colours are "Trooped".

Colours are fashioned by hand from the highest quality silks, gold and coloured braid and threads.

REPLACEMENT OF COLOURS

Colours should be serviceable for at least 15 to 20 years. However, regardless of their age where through normal wear and tear, they become unserviceable or condition of the Colours may cause embarrassment to the Unit or there is a change in the design / name of the Colours, then the Colours should be replaced.



The Retirement of 6 SIR Colours on 1 Jul 2005 due to fair wear and tear

RETIREMENT OF THE COLOURS

Colours are retired when a Formation or Unit has become defunct as a result of organisation or structural changes. It may also be no longer presentable due to fair wear and tear which requires a replacement.

Colours of Formation / Unit which are defunct will be kept in the military museum or be kept in the Formation Commander's office.

Colours are retired ceremoniously during the SAF Day Parade when the entire parade will give a final compliment to the Colours. This can be an "emotional" moment as the Colours retired will never be on parade again and it will be slow marched out of the parade square to the tune of "Auld Lang Syne".

Colours are retired when a formation or Unit become defunct as a result of organisation or structural changes.

Ceremonial Dress and Pageantry Display



Introduction

The Ceremonial Uniform

No. 4 Uniform

Cap

Aiguillette

Gorget

Sash

Ceremonial Sword

**Why RSM don the Ceremonial
Sword?**

**Epulette and Shoulder
Strap**

Military Music

Bugle Call

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Taps

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Medals

Types of Medals in the SAF

**Why Medals are worn on the
left side of the Uniform?**

Pace Stick

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**Officer Cadet's White Colour
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Cap Badge

Vocational Collar Badge

Drum Major's Staff (Mace)

**Drum Major's Shoulder Belt
(Sash)**



INTRODUCTION

The word 'uniform' is derived from the Latin words 'unus,' one, and 'forma,' form, and includes the different styles of dress by the Military service to secure the distinction required.

Like the National Flag, the uniform is a symbol of allegiance to which all the members of the Armed Forces are pledged and for which they must honour.

It is a symbol of the energy and ideals in which men in different times and throughout the ages have stood their ground and resisted the inducement of gold, stormed with the cross and strips of barbed wires and even crucified themselves before the fire of death.

Without the pride of their men in uniform, nations have declined and fallen. With it, nations have flourished and prospered.

For the SAF, the spirit of service to the nation and the obligation of community service have built up over the years, for the men in green, white and blue, an image worth the pride of the public and the confidence of the nation.

It falls upon all servicemen therefore to be impeccable in their

bearing, as the minimum the uniform demands is that they be noble of character, worthy of the ranks they shoulder and be a source of pride and prestige to the nation.

THE CEREMONIAL UNIFORM

The Army's ceremonial uniform (No 1) and Mess Kit (No 2) which were designed in the 1960s have remained unchanged since the formation of the SAF. It was only in 1994 that the Army Dress Review Committee recommended and gave birth to how the Army dresses today.

The rationale behind the new design is to mirror the dress norms of our society and cater for the unique requirements of the military. Thus, when the dress code for the civilians is short sleeve / open neck, we have the No 3. When the dress code is shirt and tie, we wear a modified version of the No 3 where the sleeves are lengthened and we will use the service tie (No 5T). We will wear a matching jacket over it when the occasion calls for a coat and tie (No 5J). The Mess Kit was also re-designed for formal occasions. To cater for ceremonial purposes and training, the No 1 and No 4 were introduced.

The word 'uniform' is derived from the Latin words 'unus', one, and 'forma', form.



The No 1 Uniform design looks smart and is comfortable in our warm climate.

Ceremonial Uniform (No 1) – The Ceremonial Uniform is worn by Army personnel at

parades and ceremonies. The present ceremonial uniform retains its basic colours of white, blue and red for tradition. However, the red sash, worn around the waist, has been done away with. The braided epaulettes have also been replaced with Shoulder Boards. The collar has a nicer cut and is easier to manage than the old uniform. New embroidered collar badges are also featured. No changes have been made to the cap. The trousers will have pleats. For female personnel in the Army, their Ceremonial Uniform complements that of the men. The cut has been altered from that of the old one and the head-dress has been redesigned. The No 1 Uniform design looks smart and is comfortable in our warm climate.

Mess Kit (No 2) – The Mess Kit is worn on formal ‘black tie’ occasions, when male civilians wear a tuxedo and ladies wear an evening gown. The design of the Army Mess Kit has been updated to bring it in line with that of ‘modern black tie’ dress norms. The men’s jacket has been given a modern cut along the lines of a tuxedo. It is worn over a white wing-collared shirt with black

trousers. The trousers are double pleated, giving a more friendly feeling than those of the old No 2. A red bow tie, red cummerbund, black shoulder boards and SAF gold metal buttons complete the outfit. The shoulder boards gives the jacket a much cleaner finish than before, whilst the thinner three-and-a-half inch cummerbund is much more comfortable than the old six-inch one. For the ladies, their Mess Kit has a mandarin collar jacket over a black, ankle-length evening gown. The jacket has the same buttons and shoulder boards as the men’s, so both complement each other and give a unified image of the SAF. The top of the dress is made of black crepe fabric.

Service Uniform - There are many occasions when Army Personnel have to attend functions in uniform, together with civilians. Functions where civilians wore either a shirt and tie or lounge suit, the SAF servicemen then wore the Bush Jacket. Doing away for a more appropriate equivalent of civilian attire at such occasions, a new Service Uniform was introduced based on the No 3 Uniform. The trousers for the Service Uniform are the same. When the dress code of a function or event calls for a shirt and tie, a long sleeved version of No 3 shirt will be donned by the servicemen.

For lounge suit occasions, a matching green coat will be worn over the shirt and tie. The ladies Service Dress is of a complementary design to that of the men, with a matching bow ribbon. The Service Uniform will also replace the former Overseas Service Dress.

No. 4 UNIFORM



One purpose of military uniform is to clearly distinguish combatants who are protected by the laws of war from other persons carrying weapons, who enjoy no such protection. Another purpose in historical times was to make it difficult for deserters to avoid detection; military uniforms were so distinctive with many metal buttons and unique colours that they could not be modified into unrecognisable clothing.

The SAF supplied its own set of clothing to replace the old pattern drill uniforms used by the British on 1 September 1967. Made from “Temasek Green cotton drill”, the uniforms of 1967 only had two patched pockets for the shirt, and three pockets for the trousers, with the uniform always to be worn tucked in. Green Temasek uniforms were highly starched and pressed so well that it was said that the shirt would stand on its own. The same type of uniform was also used out in the field. The shirt is neatly tucked into the trousers.

It was noted that during training, part of the shirt would always come out, giving the men an untidy look.

On 20 June 1977, a new baggy styled uniform shirt was introduced. This baggy look would prevent soldiers from heat rash and chaffing. It provides more room for stretching and bending, saving wear and tear. Retaining its name of “Temasek Green”, the uniform was a darker green and now had 4 instead of 2 pockets. In July 1981, the uniform was standardised to be both the No. 3 and No. 4 dress. Both these shirts of No. 3 and No. 4 are not tucked into the trousers.

The first camouflage dress was originally introduced in June 1983. However, due to poor

One purpose of military uniform is to clearly distinguish combatants who are protected by the laws of war from other persons carrying weapons.

colourfastness complaints, a different material was introduced in 1985, which was lighter in weight and had more air flow permeability.

CAP



Since the formation of the SAF/ Army soliders wore jungle caps.

Since the formation of the S A F / A r m y soldiers wore jungle green caps, besides the helmet. On 3 May 1971, these caps were changed to beret. Each division of the SAF – land, sea, air and the special Commandos group wore different coloured berets. The colours chosen are closely tied to those used in the British Armed Forces.

The cap (Jockey) and beret colour changes were implemented on 25 August 1976. The new cap is worn in the field when a helmet is not required. At other times, Infantrymen and soldiers from the Support Arms wore the new green beret and dark blue beret respectively.

However, the Commandos kept their red beret, as well as the

Armoured personnel their black beret.

AIGUILLETTE



Originally, the word “aiguillette” referred to the lacing used to fasten armour plate together. As such, a knot or loop arrangement was used which sometimes hung down from the shoulder. The present use of the word to denote the accoutrement worn by Aides-de-Camp probably stems from this earlier use.

A series of fanciful and somewhat ridiculous legends have grown up about the origin of aiguillettes. One account relates that when certain European troops behaved reprehensibly on the field of battle, their commander would decide to hang some of them. The troops asked to be given a chance to redeem themselves and began wearing a rope and spike about their shoulders with the promise that if they ever behaved badly again, they were ready to be hanged on the spot. It is further

related that these troops covered themselves with glory thereafter. Another tale recounts that aiguilletes originated with the cord with a pencil worn by generals and staff officers for writing dispatches. Still another account has it that the idea started with the custom of the general's aide-de-camp carrying a rope over his shoulder, together with pegs fastened thereto, for the purpose of hobbling his own general's horses. All such accounts have no basis in fact.

The aiguillette is an "insignia used to distinguish officers holding certain appointments". They are worn with all uniforms except the No.4 dress.

The following officers are entitled to wear the aiguillette:

1. Chief of Defense Force (CDF), whilst in No 1, 2 and 5 dress
2. Aide-De-Camp (ADC) to the President
3. Honourary ADC to the President
4. Military Attache (MA) and Assistant MA
5. Director of Music during band performance
6. MA/SO to CDF & Service Chiefs

These metal-tipped, coloured cords are worn on the right shoulder, except for S/No. 4, 5 & 6 (from above) who wear them on the left shoulder. MA/SO to CDF and Service Chiefs will wear the lanyard when in No 3 uniform. The French military word "aide-de-camp" simply means "assistance in camp". This might explain why officers assisting the CDF or the President are called Aide-de-Camps.

GORGET

Gorget Patches were originally pieces of armour which protected the throat or "gorge" and was implemented as a distinguishing insignia.

Gorget patches are worn with the Number 1 dress uniform for Army officers above the rank of COL. They are fastened at the collar with the base at the forward edge of the collar and the pointed edge inwards. It can be described as a "coloured collar patch (usually red) with a button and either gold lace oak leaf motif or silk cord."



Col BG MG and above

The aiguillette is an "insignia used to distinguish officers holding certain appointments".



In the SAF, gorget patches come in the following designs:

1. For COLs: A red patch with one gold braid lacing down the centre and a small gold button at the point.
2. For BGs: A red patch with two gold braids lacing down the centre and a small gold button at the point.
3. MGs and Above: A red patch with gold oak leaf embroidery down the centre and a gold button at the point.

SASH



The sash is laid across the right shoulder (beneath the epaulette) to the left of the body.



The sash may be an item of ornamental equipment that once had a functional purpose: to improvise litters for carrying wounded off the field. They were usually made of silk, being strong as well as light, and full enough to enclose the human form.

Sash are worn by Infantry Colour Escorts normally Sergeant by rank. They are also worn by Infantry Duty Sergeant, often known as

“Duty BOS” (Duty Battalion Orderly Sergeant) in a unit. It is laid across the right shoulder (beneath the epaulette) to the left of the body.

CEREMONIAL SWORD



The word Sword is derived from a prehistoric Germanic word Swerthem from which the more familiar sounding Sward (Swedish), Zwaard (Dutch) and Svoerd (Danish) arose. It was suggested that the word was linked to the meaning ‘Pain’, the sword thus being the cause of pain.

To counter this, personal armour was used that was designed to withstand sword blows and protect more vulnerable body areas. This armour was constructed of stout leather and reinforced with metal plates or links.

The sword user thus had to turn from his weeping slashes to more accurate strikes at exposed areas and the joints of the armour pieces. In doing so, sword design moved away from the curved and heavy slashing blade to a straight one with a sharpened tip that was good at thrusting at the enemy.

It is perhaps prudent to start by giving an answer to one very simple question: Why wear a sword in a supposedly 'modern' war dominated by firepower? Although there are undoubtedly undertones of a distant chivalric age connected with such a potentially brutal implement, it is not primarily a weapon, rather it is above all else, an insignia of rank – a sign of authority bestowed upon the officer by the State. As such, it is important to remember that the sword is part of an officer's uniform and should be treated as an object of respect by the rank and file, but more importantly, by the individual wearing it.

The sword is carried by an SAF Commissioned Officer as a mark of his status and his symbol authority. The practice of officers carrying swords probably stemmed from the Middle Ages where only men of a certain stature (e.g. Knights) were allowed to keep swords. It is often said that the officers of today are largely

fashioned in the image of the knights of yesteryear as they largely performed the same function of leading a group of men.

The swords come in two lengths i.e. 819 mm and 919 mm. The 819 mm swords were issued from 1981 to 1988 and the 919 mm swords were issued since 1982. The latter sword is used for parades. For military officers attending the parade, both lengths of sword may be used.

Swords are worn at a parade or ceremony where the No 1 dress is prescribed, for the following officers:

1. Reviewing Officer (if they are commissioned SAF Officer)
2. Officers escorting the Reviewing Officer
3. Commander of the Formation/ Unit organising the parade or ceremony
4. Parade Commander
5. Contingent Commanders
6. Supernumerary Officers
7. Parade RSM

All Officers of the rank of Major and above will don the ceremonial sword for functions/ ceremonies when instructed. As a general rule, swords need not be worn during indoor ceremonies.

The sword is carried by an SAF Commissioned Officer as a mark of his status and his symbol of authority.

Looking closer, you would see a sword knot which is a strap with a tassel wound around the hilt of the sword. This knot was originally used to prevent the sword being lost in action, for the strap was twisted around the wrist of the bearer.

WHY RSM DON THE CEREMONIAL SWORD?

The only time a Parade RSM is given the privilege to draw his sword is when he pays the highest form of compliment to the Colours prior to it being trooped.



Whilst it is commonly known that only Commissioned Officers are allowed the privilege to don the ceremonial sword, the exception to the rule applies to the Parade RSM. Going by his title “King of the Parade Square”, the Parade RSM is authorised to wear the sword as a mark of his authority in controlling the parade. Wearing the sword also emphasises his specialised skills in drilling the men and the sword being a symbol of authority, will accord him the respect he deserves from Officers and all Ranks on parade.

The only time a Parade RSM is given the privilege to draw his sword is when he pays the highest form of compliment to the Colours prior to it being trooped. In this instance, his Pace Stick is taken out of the parade ground by an orderly.

EPAULETTE AND SHOULDER STRAP

Before the twentieth century epaulettes and shoulder straps were common devices to signal rank. Epaulettes, from epaule an old French word for shoulder, seem to have started out as cloth straps worn on the shoulders to help keep shoulder sashes and belts in position. Another story has them beginning as pieces of armour to protect the shoulders. By the time of the American Revolutionary War epaulettes worn by British and French Officers had become elaborate affairs of gold or silver that started at the collar and ended at the point of the shoulder with heavy fringes of gold or silver wire. To some they looked like fancy hair brushes. They were also very expensive, being made of gold or silver, sometimes solid metal and other times plated. Epaulettes for Sergeants and other enlisted men were of cheaper metals or cloth.



Epaulettes and shoulder straps

The ranks of Warrant Officers and Officers are inserted into these epaulettes.

MILITARY MUSIC



Drums and fifes are among the oldest form of military musical instruments. The drum had long been known in eastern countries and the early Egyptians combined the trumpet and the drum to provide their military music. The Greeks, on the other hand, favoured the flute, the soothing tunes of which kept their fighting men cool and firm. The trumpet was the instrument in general use with the forces of the Roman Empire, while the ancient Briton favoured the horn and trumpet. These remained the only instruments of martial music until the Crusaders returned with fresh ideas from the east. They

had seen the value of the drum as an adjunct to military art in the armies of the Saracens and introduced this instrument into England in the eleventh century under the names of the tabor and the naker.

It seems, however, that the drummer, for a considerable number of years, was only employed as one of the retinue of great Officers and not generally included as part of the establishment of the Army. In the list of the Army employed during the disastrous war with France in 1557, drums were appointed to the Regiment of Foot in the proportion of one drummer and one fifer to a company of a hundred men.

The role of music in the military is often downplayed or forgotten. But nonetheless, it has a significant place in the pageantry, which surrounds certain ceremonial occasions in the SAF. From the commissioning ball to the ceremonial parades ever present in the SAF, stirring military music accentuates the occasion, allowing the listener to be totally immersed in the military setting.

Military music accentuates the occasion, allowing the listener to be totally immersed in the military setting.

Military music, though usually associated with joyous military occasions, can also be a touching dedication to the fallen comrade in arms. The “Last Post” is a melancholic but dignified tune usually played at military funerals by a sole bugler to signify the passing of a brave member of the Armed Forces. The “Last Post” and “Dead March from Soul” are examples of tunes commonly used to honour the fallen dead in the SAF.

BUGLE CALL

Bugles were first used to control the movement of troops in battle.



The bugle, short for “bugle horn”, is a descendant of the hunting horn. The word “bugle” itself is an obsolete term for a wild ox or buffalo. The first hunting horns were unquestioningly made from the horn of this animal.

Bugles were first used to control the movement of troops in battle. Bugle music can be used to signal the different times of the day. It is common practice in Army camps, bugle music is

played at 6am, at noon and at 6 pm in the evening, every day. This custom was adapted from the British practice of sounding the bugle every day, at the prescribed timing, whilst outfield.

TATTOO

How did a drummer’s word like “tattoo” get tagged on a bugle call? It probably originated among the British troops in Holland during the Thirty Years’ War (1618–1648) or during the wars of King William III in the 1690’s. When the time came for soldiers to leave the taverns and return to their billets, the Officer of the Day, with a Sergeant and drummer, would beat his way through the streets. It is the signal to quiet down in barracks and to turn off the lights within fifteen minutes.

TAPS

Of all the military bugle calls, none is so easily recognized or more apt to render emotion than Taps. Up to the Civil War, the traditional call at day’s end was a tune, borrowed from the French, called Lights Out.

This more emotive and powerful Taps was soon adopted throughout the Army of the Potomac. In 1874 it was officially recognized by the U.S. Army. It

became standard at military funeral ceremonies in 1891. There is something singularly beautiful and appropriate in the music of this wonderful call. Its strains are melancholy, yet full of rest and peace. Its echoes linger in the heart long after its tones have ceased to vibrate in the air.

CORPS OF DRUMS

It is reasonable to assume that the Corps of Drums as we know today came into being after the Cardwell Reforms of 1872 although the drums and the fifes had of course played together long before this date. Battalions were still organised into eight companies with two drummers to each company. With a Drum Major to supervise the training and well being of all the drummers, it was obviously better to concentrate them into one group or "Corps". The association with Continental Troops over the years must also have influenced the formation of a Corps of Drums. The Habit of parading the Corps of Drums (of Line Regiments) in front of the band was copied from the French.

The drums are primarily intended for supplying music on the march. It is, therefore, of the first importance that the drummers, and especially the bass drummer, should be well trained in beating the

strict marching time of the battalion. The effect of the drums is to instil into the soldier the swing of the movement of marching as opposed to the action of walking together in close formation. Not only is the music of the drums a wonderful aid to troops on the march but it is also an aid to a soldier's courage and the moral for which the British Infantry is so justly famous.

MEDALS

Traditionally, a military medal is a metal shape (usually a round disk) suspended by a strip of ribbon or fabric, often from a top bar. Medals in the shape of a star, four, five or six point, are representative of service in a theatre of war. Other shapes may also be seen. Medals are traditionally worn on the left side of one's shirt or jacket, normally on formal white tie occasions. There are also medals that are worn around the neck. In the military, medals are worn on clothing of distinctive design worn by members of a particular group as a means of identification on formal occasions. In day to day wear, or certain military occasions or on simple shirts, they are represented in the form of thin fabric bars on the left side of the uniform.

The effect of the drums is to instil into the soldier the swing of the movement of marching as opposed to the action of walking together in close formation.

Medals are awarded for good conduct or exemplary service.

TYPES OF MEDALS IN THE SAF

Medals are awarded for good conduct or exemplary service. A recipient must have demonstrated exceptional performance in the execution of his or her duty.



SAF Good Service Medal

This medal may be awarded to a serving member of the SAF in recognition of 5 years of good, efficient and faithful service in the SAF.



SAF Long Service and Good Conduct Medal

This medal may be awarded to members of the SAF who have completed 12 years of continuous qualifying service in recognition of their long service and good conduct. A clasp may be awarded

on completion of a further 10 years, and a second clasp on completion of a total of 30 years.



The SAF Overseas Medal

This medal may be awarded to members of the SAF who have engaged in operational / non-operational service in an area outside the Republic of Singapore.



***Pingat Berkebolehan (Tentera)
The Efficiency Medal (Mil)***

This medal may be awarded to any member of the SAF who has shown exceptional efficiency, devotion to duty, or work of special significance, or who has demonstrated in the course of his work initiative, thoroughness and resourcefulness.



Pingat Penghargaan (Tentera)
The Commendation Medal (Mil)

This medal may be awarded to any member of the SAF who has clearly placed himself/herself above his/her peers through commendable achievements in military command or staff work, or performed service over and above the call of duty.



Pingat Gagah Perkasa (Tentera)
The Conspicuous Gallantry Medal (Mil)

This medal may be awarded to any member of the SAF who has distinguished himself/herself by a heroic act of courage and sacrifice, or for outstanding conduct and performance, and selfless devotion to the service over and above the call of duty.

The Distinguished Service Order (Mil) is the highest award that may be conferred to any member of the SAF.



Pingat Pentadbiran Awam (Tentera)
The Public Administration Medal (Mil)

This medal may be awarded to any member of the SAF who has distinguished himself/herself through meritorious service in military command or staff work. There are three grades: gold, silver and bronze.



Darjah Utama Bakti Chemerlang (Tentera)
The Distinguished Service Order (Mil)

This medal is the highest award that may be conferred to any member of the SAF for exceptionally distinguished service or extraordinary merit in military command or staff work. In special

circumstances, it may be awarded to any person for his/her outstanding service in the promotion of good relations between the SAF and the military force of his/her country

WHY MEDALS ARE WORN ON THE LEFT SIDE OF UNIFORM



The Pace Stick, carried by a Sergeant Major is a symbol of prestige and authority. The beholder is a trained instructor of Drill, Parade and Ceremonies.

Orders, decorations and medals are worn on the left side of the uniform, in the order of precedence. One fortuitous feature of the human anatomy is that by carrying a shield on the left arm, leaving the right hand free for a weapon, the heart is afforded maximum protection by the shield. Considerations of protection as well as propinquity led the Crusaders to wear their small decorative crosses over the heart. This may well be why military decorations are worn on the left.

PACE STICK



The Royal Regiment of Artillery in Britain was the originator of the pace stick. It was used by gunners to ensure correct distances between guns on the battlefield, thus ensuring the appropriate effective fire. The original stick was more like a walking stick, with a silver or ivory knob. It could not be manipulated like the modern pace stick as it only opened like a pair of callipers; the infantry then developed the stick to its present configuration as an aid to drill.

It is a tool that is used to measure the pace (distance taken in a marching step) It is also used by the Sergeant Major when laying out the marker points on a parade ground so that the troops turn at the correct point and finish up at the correct point on ceremonial parades.

The pace stick, carried by a Sergeant Major is a symbol of prestige and authority. The beholder is a trained instructor of

drill, parade and ceremonies. He holds the responsibility of teaching various drill movements and ceremonial proceedings of the parade to all ranks including Officers, thus illustrating his capability and his acumen in terms of drills and ceremony.

The pace stick is the epitome of authority and rank. It is a recognition accorded to a Sergeant Major to carry out his primary responsibility of maintaining high standard of drill, parade and ceremonies as well as upholding the highest standard of regimentation and discipline in the unit.

CHEVRON

The word chevron is French for “rafter.” As often happens, however, the French Army today uses another word, galon (“stripe”), where we use the word “chevron.”

When the practice was started of decorating shields, the problem soon arose of how to achieve the necessary variety. Since all primitive design makes use of straight lines and geometric patterns, the earliest variations were the cross; the “bend” (a diagonal stripe from the shield’s upper right to its lower left one going the other way was the

“bend sinister,” symbol of illegitimacy); the “bar” (a horizontal stripe); the “pale” (a vertical stripe); the “saltire” (a diagonal cross or “X”); a checkerboard pattern; and a chevron (two lines or stripes meeting at an angle).

When a simple but distinctive sleeve device was needed to indicate rank, the chevron was undoubtedly appropriated from heraldry.

BUTTONS



Distinctive buttons have long been a feature of military uniforms, for their dual purpose, both practical and ornamental use. There is some evidence to support the theory that one of the original purposes of ornamental buttons were to keep soldiers from wiping their noses on the sleeves of their dress uniforms.

In the SAF, buttons used on ceremonial uniforms are impressed with the logo of a lion standing on a tower. This first logo was reminiscent of British influence with its richness and grandeur.

These buttons are normally worn on the SAF Number 1 dress, Number 2 dress and the Number 5 jacket.



SAF Warrant Officer and Specialist Ranks – Old and New

The fact that men's clothing buttons to the right and women's to the left has also been traced back to the days before pockets when people put their hands, Napoleon-like, into their coat fronts for warmth. With her "protector" on the right, a lady's coat buttoned to the left so that both she and the gentleman could slip their free hands into their coat fronts.

IDENTITY DISC

Since Medieval times, countless soldiers have been buried in graves, which are marked with a single word, "Unknown". It was not until the Boer War of 1899 - 1902 that British soldiers started wearing regulation methods of personal identity and these later evolved to be Identity Discs. Identity tags have become mandatory in many Armies today, including the SAF, and it is convenient and comfortable to be adorned around the neck.

The purpose of the identity disc was to identify a body or a badly wounded soldier. Should a soldier be killed, other members of his Platoon were required to recover the round disc for return to headquarters to allow for notification of next of kin, without mistakes about soldiers of similar name. The oval disc was to be

placed inside the mouth of the corpse, being the place most likely to protect it and to keep it in-site.

This was so, even if time and manpower allowed for battlefield burial. In all possible cases men buried on the battlefield were later transferred to proper War Cemeteries. Without ID discs, mistakes would have been common. The blood group was added to the discs to assist battlefield medical teams. Denomination of religion was also added to allow proper burial arrangements.

OFFICER CADET'S WHITE COLLAR BOARD / GORGET / EPAULETTES



The Cadet Officer's white patch, as an insignia of rank, came into use in 1758. It has been suggested that the patch is all that remains of what used to be a white coat collar, which went out of use because the 'Young Gentlemen' used to dirty it too quickly. No support can be found for this

The purpose of the identity disc was to identify a body or a badly wounded soldier.



doubtful theory. The significance of white, however, is of great antiquity; to it our word candidate is related. Candidus, Latin adjective for white, referred to the pure colour of the togas worn by those aspiring to high office in the Roman government. The same purity motif is seen with a bride's wedding dress. The Cadet Officer's white patch probably stem from this Roman origin.

CAP BADGES



General Colonel LTC and below

The phrase cap badge is popularly used to describe a badge that is worn on a cap, a peaked cap or any other type of soft head-dress. Technically, however the badge worn on the beret is known as a beret badge. Badges had been worn on the garments of knights and lords of the Middle Age.

VOCATIONAL COLLAR BADGES



Vocational collar badges are worn at the collar of the SAF No. 1 Uniforms.

These badges are worn at the collar of the SAF No 1 uniforms. Vocation collar badges are worn by LTC and below on each side of the collar, 0.5 cm away from the edge of the collar. All badges are placed vertically except for Artillery, which is placed horizontally.

DRUM MAJOR'S STAFF (MACE)



Drum Major's shoulder belt became representative of the Sergeant Drummer's carriage still retaining the drumsticks and loops

The Drum Major's Staff was introduced into the British Army for the Sergeant Drummer in the 18th century and it is not simply a designation of appointment but is used to define drill movements and signal the band.

The staff is made of Malacca cane with metal bands fixed at intervals from which is attached to a metal chain. Its overall length is five feet two inches. When not in use it is placed in a sans down bag and stored in a wooden case provided for the purpose.

DRUM MAJOR'S SHOULDER BELT (SASH)



Before the appointment of the Drum Major in the early nineteenth century, the senior drummer of "Sergeant Drummer" wore no distinctive shoulder belt. He wore a standard pattern leather drummer's carriage which was fitted with metal or leather loops. The loops secured the drumsticks when not in use. When the Drum Major's appointment was authorised, the Drum Major's shoulder belt became representative of the Sergeant Drummer's carriage still retaining the drumsticks and loops, but with the additions of embellishments such as the regimental badge and devices. The ensuing years saw the shoulder belt become more elaborate as battle honours were added. Gradually the drummer's stick became smaller to make room for the embellishments until today, although essentially a part of the ceremonial "sash", they stand as a symbol of the Drum Major's original appointment.

The shoulder belt worn by the Drum Major today carries, in addition to the battle honours, the title, badge and device of the regiment. This shoulder belt is purchased and presented to the Corps of Drums.

The Drum Major's shoulder belt is made of facing cloth of the same colour as the authorised regimental facings. It is

embellished with a silver plated shield on which are fastened two miniature ebony drumsticks, the whole being surmounted by a gold embroidered Crown and Royal Cypher, the name of the regiment is embroidered below the shield on scrolls. Gold letters and edging scrolls are as for facing colour. No battle honours or other distinctions are to be carried on these belts.





Parade and Ceremony



The Parade Square
The Review
Eyes Right/Left
Sword Salute
21 Gun Salute
Feu-De-Joie
Trooping of Colours
Retreat
Ceremonial Guards
Changing of Guard Ceremony
Silent Precision Drill
The Three Cheers
Gloves
SAF Day Parade
Welcome Guard
Weapon Presentation
Inspecting the Guard of Honour



THE PARADE SQUARE

In the British army, when the retreat was sounded after a battle, the unit would assemble to call the roll and count the dead, a hollow square was formed. The dead were placed within the square and no one used the area as a thoroughfare.

Today, the parade ground represents this square and hence, the unit's dead. It is deemed to be hallowed ground, soaked with the blood of our fallen and the area is respected as such by all.

THE REVIEW

A review (or honours ceremony) is held during a parade. When troops are ceremoniously marched onto the parade square, a person of distinction (usually a Reviewing Officer-rank of Major and above) is on hand to take the review. In the past days, the dress parades are intended to impress visiting emissaries with the strength of the monarch's troops rather than honour the visitor. While a parade is in progress, those attending stand quietly and do not talk.

The Reviewing Party will have already marched forward and take a position facing the Reviewing Officer, and an announcer will make the appropriate announcement. e.g." The Graduates of the 129th Platoon Sergeant's Course, Ladies and Gentlemen, Please rise"

As the parades are marched in and salute to the honoured guest,



The Parade Square

everyone stands during the review. The salute will be returned by the Reviewing Officer. Others who are in uniform will salute. Civilian guests stand quietly facing the flag.

EYES RIGHT/LEFT



Eye's Right

An integral part of saluting while passing is the 'eyes right' or 'eyes left'. In feudal times serfs and slaves were not permitted to look at their master; they were required to stand aside with heads bowed, or even to crawl past in the mud and slime of the road-side ditch. The soldiers employed by the lord of the manor enjoyed the privilege of looking their master straight in the eye, and raised their hats or helmets as a mark of respect.

In the past days, the dress parades are intended to impress visiting emissaries with the strength of the monarch's troops rather than honour the visitor.



The Parade rendering a compliment to the Reviewing Officer

SWORD SALUTE



The Recovery *The Sword Salute*

The sword in earlier forms was in the shape of a cross, and the position of recovery closely resembles the Crusader's act of kissing the cross of his sword before going into battle.

The first movement in saluting with the sword, known as the "Recovery", is said to have religious significance dating from the Crusades. The sword in earlier forms was in the shape of a cross, and the position of recovery closely resembles the Crusader's act of kissing the cross of his sword before going into battle. It may also have some connection with the oriental custom of shielding the eyes from a superior. The position of the salute itself is a modification of the former practice of thrusting the point of the sword into the ground from which position it would be more than difficult to strike suddenly at one's opponent.

The same principle is true of either the butt salute with a rifle or the present arms. In the latter case even the name implies the offering of the arms to a superior.

21 GUN SALUTE



Gun Salutes provided by the Ceremonial 25-Pounders

Warships originally fired seven-gun salutes – the number seven probably selected because of its significance. Seven planets had been identified then and the phase of the moon changed every seven days.

Land batteries, having a greater supply of gunpowder, were able to fire three guns for every shot fired afloat; hence the salute by shore batteries was 21 guns. The multiple of three was probably chosen because of the mystical significance associated with the number 3 in many ancient civilisations.

The 21-Gun Salute would be fired during National Day whilst the President of the Republic of Singapore inspects the Parade.

The 21-Gun Salute was inherited from the British. The 25-Pounder guns used at every parade also came from the British. These guns have been around since before Singapore gained her independence and are believed to date back to World War II. Six of these cannons will be used and six men to handle each gun. Only

the team member does the actual firing. What is more complicated is that each shot must be timed perfectly to match the President's progress as he inspects the parade.

FEU-DE-JOIE (FIRE OF JOY)

The Feu-de-Joie (French origin) symbolically portrays the sense of joy and festivity of the occasion.



Fire of Joy

Originated in a demonstration of a new weapon before Queen Elizabeth I to show its effectiveness, reliability and handiness. On 9th August every year as Singapore celebrates her National Day, the Feu-de-Joie is most appropriately fired by the Guard of Honour mounted by the Army, Navy, Air Force and Police Contingents firing three shots in succession of ranks from all four contingents respectively.

TROOPING OF COLOURS

Trooping of Colours has been traced to the days of the early mercenaries when men were taught to use their flag as a rallying point in battle. Trooping the Colours before a battle assured that soldiers would recognise them.



Trooping of Colours is often performed during unit's anniversary parade and SAF Day Parade, especially so when a Colours is newly presented after consecration.

RETREAT

The bugle call sounded at retreat was first used in the French Army and dates back to the Crusades. When you hear it, you are listening to a beautiful melody that has come to symbolise the finest qualities of the soldiers of nearly 900 years ago. Retreat has always been at sunset and its purpose was to notify the sentries to start challenging until sunrise, and to tell the rank and file to go to their quarters and remain there.

This ceremony remains as a tradition today. Retreat precedes the lowering of the flags at sunset. When Retreat is played, face toward the flag and stand at attention. Those in uniform are to salute. If the flag is not within sight, then face towards the music and stand at attention.

Trooping the colours before a battle assured that soldiers would recognise them.



CEREMONIAL GUARDS

The Istana Ceremonial Guards' main role is sentry duty at the Istana which is the official residence and office of the President of Singapore. The Istana means "palace" in Malay and it is where the president receives and entertains state guests. The Istana Ceremonial Guards perform their sentry duty at the Istana's Main Entrance on Orchard Road and at the entrance of the Istana Building. The ceremonial guard duties at the Istana are performed by the SAF Provost Unit.

CHANGING OF GUARD CEREMONY

When the late Encik Yusof B. Ishak took office as the Yang Di-Pertuan Negara at the Istana on 3 December 1959, the Istana was guarded by combat troops from the only infantry regiment we had at that time, the 1st Battalion of the Singapore Infantry Regiment. The guards were posted round the clock. There was no Changing of Guards Ceremony. Mounting and dismounting of guards were done within the Istana itself.

The use of combat troops to guard the Istana ceased in 1968 with the formation of the Singapore Armed Forces Guards Unit (SAFGU). In 1969, it was decided that a

Changing of Guards Ceremony be held on every first Sunday evening of the month and has continued ever since.

The format of the Ceremony is based on the British Changing of Guards Ceremony at Buckingham Palace, England. Thirty-six Guards and two Guard Commanders are involved in the Ceremony. The Guards are specially selected and trained for their turnout, bearing and drill.

The in-coming Guards march from the Yen San Building to meet the out-going Guards at the entrance plaza of the Istana. The Changing of Guards Ceremony is then carried out at the entrance of the Istana with military bands in attendance. Included in the ceremony is a Rifle Precision Drill Performance to entertain the spectators.

SILENT PRECISION DRILL

Precision Drill was first introduced in the SAF in the year 1984. It is a form of drill where a group of men perform in unison, with precise coordination and timing without commands being given.

Every squad member takes about 6 months to train before they can start performing in any occasion.

The Changing of Guards Ceremony is held on every first Sunday evening of the month.



Their training emphasises on physical endurance, mental discipline, co-ordination and teamwork between the squad members in order to execute a series of complex arms drill.

The weapon that they are using is called MK 4 (Mark 4). It weighs approximately 5 kg, and 1.2 m in length.

The Silent Precision Drill Squad has constantly been appearing in major events like National Day Parades, Chingay Processions, Istana Changing-of-Guards and numerous recruitment activities. In the course of participation, the Silent Precision Drill Squad has won numerous recognitions.

The Silent Precision Drill Squad has caught the eye of every Singaporean with precision execution of complex arms drill. The popularity of the squad was not only confined to the local audience; it also spread across Singapore's border.

The Squad was invited to Malaysia in 1989 to perform for a Military Tattoo in Kuala Lumpur, where the squad was commended for her outstanding performance.

THE THREE CHEERS

This custom originated at the time of the Crusades. At the time, when detachments were sent away on

faraway campaigns, it was the custom to assemble the garrison in formation with the departing troops in the place of honour on the right. three cheers for their departing comrades were then given by the troops remaining behind. The simple notes of the Three Cheers as they are used today could very well have this symbolic meaning.

In the SAF, the Three Cheers (optional) are rendered during a Change-of-Command Parade. They will be performed without removing Headdress thus using the right hand. The right palm should be in a clenched position.

GLOVES

Apart from their practical uses to protect the hands from cold and injury, gloves have symbolic connotations. They are mainly used for ceremonial purposes in the SAF. Gloves have been used as a ceremonial item since medieval times. They are worn when in No. 1 uniform.

SAF DAY PARADE

On 1 July 1969, the SAF celebrated her first Armed Forces Day. The first SAF day saw a 1,500-strong contingent of servicemen and women in a grand parade finale and march past at Jalan Besar Stadium. In a day filled with muster parades, open houses and pledges of loyalty, the most solemn moment was the presentation of the SAF Colours for the first time to the 3rd Battalion,

In the SAF, the Three Cheers (optional) are rendered during a Change-of-Command Parade.



The presentation of Regimental Colours to 3 SIR by Mr. Lim Kim San (third from left).

The SAF Day is a reaffirmation of the importance of national defence and the vital role that every soldier plays in the security of Singapore.

Singapore Infantry Regiment (3 SIR) by the then Minister for Interior and Defence, Mr Lim Kim San.

The SAF Day is a reaffirmation of the importance of national defence and the vital role that every soldier plays in the security of Singapore. It is an occasion to renew the pledge of allegiance to the President and the country, to remember comrades-in-arms who died in the course of service to the nation, and to give recognition to the best in the SAF.

Today, the Parade showcases the SAF as a modern, integrated and cohesive fighting force that is ready and capable of safeguarding the security and sovereignty of Singapore. Thus bringing about greater confidence in the SAF and instil a sense of pride amongst past and present Service personnel.

WELCOME GUARD

Welcome Guard was previously known as Camp Quarter Guard. The 18-men Camp Quarter Guard mounted to welcome local or foreign VIPs visiting the camp were formed by personnel performing camp guard duties. As the term “Camp Quarter Guard” implies, the Camp Quarter Guard were mounted

at the quarters of military personnel whose duties included the guarding of the camp premise and turning-out at the guardroom whenever a senior officer or VIP visits the camp. The attire for the Camp Quarter Guard then was the camp guards’ attire i.e. Camouflage uniform.

To optimise the use of manpower resources, the number of Camp Quarter Guard has been reduced. In fact, the concept of using the camp guards for the Camp Quarter Guard is no longer valid or applicable for VIP visits. As such, the mounting of the Camp Quarter Guard has been abolished since July 2004.

Thereafter, the Welcome Guard is used and mounted for VIPs when they visit units in the Army.

The Welcome Guard will be mounted for the following categories of VIPs:

- a. Local Visitors – Service Chief and VIPs in Group 2 and above in the MINDEF Table of Precedence (Only for Introductory Visit).
- b. Foreign Visitors – Service Chief or Brigadier General and above



Sultan of Brunei inspecting the Welcome Guards

WEAPON PRESENTATION



During tribal times, weapons were essential tools for survival with every man being equipped with one upon maturity.

These weapons were used so as to safeguard the tribe's assets and to protect their loved ones.

The weapon presentation was carried out in the form of a solemn ceremony, which was held in the hours of darkness so as to mask the strength of the tribe from their enemies. In this modern age, the weapon presentation ceremony is a day when young soldiers receive their weapons. These soldiers are to use these weapons in defending our nation against our enemies. The Weapon

Presentation Ceremony is the point of transformation from boys to responsible young men, from carefree civilians to dedicated soldiers. In SAF BMTC, the ceremony is held in front of the National Service Landmark, as a significance to mark the soldier's responsibility in the defending of the nation.

INSPECTING THE GUARD OF HONOUR



It is a courtesy that the Reviewing Officer inspects the Guard of Honour. In this case he is not looking for rusty weapons, but is returning the guard's courtesy by taking a close look at the fine military appearance of these select troops.

The Reviewing Officer does more than pass hurriedly along the ranks of the Guard of Honour. He usually looks each man in the face and stops from time to time to chat with one of the soldiers or compliment him on his appearance.

The weapon presentation ... was held in the hours of darkness so as to mask the strength of the tribe from their enemies.



Mess Customs



Origin of Regimental Mess
Customs in the Mess
Commanding Officer in the Mess
General Courtesy towards Members of the Mess
Mess Hospitality
Ladies in the Mess
Conversation in the Mess
Restriction on Drinks
Punctuality
Mess Initiation
Improper Mess Etiquette



ORIGIN OF REGIMENTAL MESS

In the early eighteenth century, there were no barracks for the British soldiers. Upon entering a town, the Officers and men were quartered wherever lodging was available. They posted the unit Colours at the Officers' billet, which became the central meeting place for all Officers awaiting orders from their Commanders. The fraternal atmosphere that developed from these meetings fostered esprit de corps and camaraderie. The billet became known as the Officers' Mess.

During the latter decades of the eighteenth century, some Regiments did not have their own Mess. Consequently, many British Officers turned to taverns as their source of communal life. It was not until the nineteenth century that the Mess proper became an established part of the British Army.

The Regimental Mess served many important functions. It was not only a practical method of dining in large units, but it provided an opportunity for the members to become better acquainted, and it developed a sense of cohesion among the members of the Unit. It was also an educational experience for the



younger members. They received training that enabled them to serve as hosts of formal gatherings when they became senior members. Besides entertaining guests, the formal Mess nights served to impress upon the members the luxuries of life and gentlemanly behavior.

CUSTOMS IN THE MESS

Noisy behaviour, ragging, clinking of glasses, and other forms of rowdyism in the Mess, should be avoided, especially at the Mess table. The forming of Mess "cliques" should be avoided at all costs. They kill the family spirit in the Mess, besides causing a lot of bad feeling, which is very quickly evident to visitors and the rest of the Unit.

A member must realize that the habit of drinking too much is not clever, nor is it amusing for other members of the Mess. Bad behaviour in the Mess will soon become common knowledge in the Unit. The Messes must model their behaviour and should be exemplary, as it has a direct bearing on the discipline throughout the Unit.

It provided an opportunity for the members to become better acquainted, and it developed a sense of cohesion among the members of the Unit.

COMMANDING OFFICER IN THE MESS

When the Commanding Officer comes into the Mess, an announcement by a member nearest must be made to all present. They should all stand up, greet him appropriately and offer him a drink before members present may carry out their business. If seated, at the dining table, Officers do not stand but give a greeting. If the Commanding Officer is already present in the Mess, the Officer entering will come to attention and greet him appropriately.

They should all stand up, greet him appropriately and offer him a drink



GENERAL COURTESY TOWARDS MEMBERS OF THE MESS

Whilst in the Mess, a member must avoid playing the radio or television loudly. The reasons for the observance of this etiquette

are to be considerate and avoid offending others who may wish to read, engage in conversation or some other entertainment.

A senior ranked member if seen to be without a chair, should be immediately offered one by the junior.

MESS HOSPITALITY

The hospitality offered by members of a Mess in any Unit is traditional. All visitors must be warmly welcomed by members present in the Mess. It must be remembered that the good name of the Regiment and Unit, depends to a large extent on the courtesy extended towards visitors in the Mess.

If the visitors are unaccompanied, it is the responsibility of the senior member present to look after the comforts of the visitors, until the particular member they are visiting arrives.

The Mess steward is to be trained to attend to the legitimate needs of a visitor promptly and courteously in the absence of a member of the Unit.

When guests are invited to the Mess, every member of the Mess must remember that he is a host and it is up to him to see that no

guest is neglected. He should particularly not spend the entire evening with his own party or partner but should move around amongst the guests. This applies equally to all other official functions of the Unit and to which guests are invited.

LADIES IN THE MESS

It is customary for ladies to be invited to certain special functions in the Mess, for example, Mess Happy Hour, Festive Celebration and so on. Any lady entering the Mess is always treated with the utmost courtesy.

In certain Messes when ladies are entertained, as on a Guest Night for example, the members' wives are normally treated as guests and the charges legitimately debited to the Mess guests fund. The most appropriate eating arrangement for events when ladies are invited to the Mess is the buffet style. After the meal, suitable games may be played such as games of skill and so on. Simple quizzes are also entertaining and may even be played before going into dinner.

When being entertained in the Mess, it is correct for ladies to move around and converse with hosts and guests present. If necessary the member should

inform his wife on the etiquette to be observed in such matters. On the other hand, it is also up to the gentlemen to move over to the ladies, most of whom being the wives of the member of the Unit, and to engage them in conversation.

CONVERSATION IN THE MESS

Discussions of routine work matters in the Mess are referred to as 'talking shop'. One of the oldest traditions prohibits its discussions in the Mess. However, work matters of general interest to all are permissible subjects for discussion in most Messes.

Loose gossip is prohibited in the Mess. Controversial subjects such as religion or politics should not be discussed in the Mess for fear of its adverse gastronomical consequences if not any more troublesome results. Religion, women and politics are subjects taboo in the Mess, as in the past differences of opinion in these matters often leads to fights. The use of swearing words, apart from being most ungentlemanly, is prohibited in a Mess.

In the presence of very senior Officers the correct manner to adopt, is of a retiring nature. In general, care should be taken to avoid offending him/her when relating personal experiences. On the other hand, be a good listener.

When guest are invited to the Mess, every member of the Mess must remember that he is a host and it is up to him to see that no guest is neglected.

Excessive drinking of alcohol may occasionally lead to misbehaviour and disrespect for others around them.

RESTRICTION ON DRINKS

In order to avoid heavy Mess bills and alcoholism, it is the acceptable practice for the Commanding Officer to impose monetary limits on the member's Mess accounts. Excessive consumption of alcohol, mainly brought about by the pernicious habit of 'alcoholism', has been the downfall of promising members, and their career abruptly ended for no other reason. Excessive drinking of alcohol may occasionally lead to misbehaviour and disrespect for others around them.

PUNCTUALITY

In the interests of efficiency in the running of any Mess, it is essential that all its members are punctual for all functions or activities of the Mess. Members are expected to arrive at least ten minutes before the time announced. The host or the President of the Mess Committee greets the Guest of Honour at the entrance of the building or Mess. He escorts the Guest of Honour to greet and introduce him to anyone he has not already met.

MESS INITIATION

In the past, a member-to-be has to go through an acceptance regime when he is made to foot the bill for

food & beverages consumed by members, being asked questions and should he not give the correct answer (most of which he could not answer), is made to drink alcoholic drinks (mixed with unthinkable concoctions) till he vomits. Other times, new members go through a "baptism" shower (mixed with soap water and ice). Mostly, these were done for entertainment purpose to test the new members' toughness, determination and sporty-ness. He must be able to adhere to instruction and "abuses" yet keep his cool. All these happened away from the view of junior commanders or men (including Mess Steward or Mess-boys).

The initiation completes with a toast proposed to the Commanding Officer, the PMC and members of the Mess, by the new members. The initiatees get to clean the Mess thereafter.

Today, it is still customary that new members of the Mess are initiated. Its purpose still remain the same, i.e. is for introductory reasons and to welcome members to the Mess and Unit. However, the "ragging" has stopped.

IMPROPER MESS ETIQUETTE

The following are some examples of improper behaviour in the

Mess:

1. Late for Mess events.
2. Loud and obtrusive language.
3. Leaving an organised event without permission from the PMC.
4. Foul language.
5. Improperly dressed
6. Excessive consumption of alcoholic drinks
7. Unruly behavior



Military Dining-In



Origin of Military Dining-In
Rationale Behind Dining-In
'Punch' Ceremony
Dining Call
Posting of Colours
Uniform and Dress
Seating & Table Arrangement
Mr Vice
Table Manners
Passing the Port Decanter
Toast
Custom of Inviting the Band Master
The Band in Attendance
After Dinner Games
Guests



ORIGIN OF MILITARY DINING-IN

The exact origin of the Dining-in is not known. It is believed, however, that the practice dates back to an old Viking tradition of holding formal ceremonies to celebrate great battles and feats of heroism. These ceremonies usually included a dinner of fine food, drinks, and fellowship. Later this custom spread to the monasteries, universities, and, eventually, to the Military Officers' Mess.

During the early eighteenth century, the British Army incorporated the practice of formal dining into their regimental Mess system. Customs and rules of the mess were soon institutionalized in the Queen's Regulations that governed the actions and conduct of the British Army. The mess was a home for the bachelor Officers, a club for all Officers, and the centre of social activity at the military garrison. An important feature of the Mess was Mess night. Usually held once a week, it was a formal mandatory gathering of the Officers of the Regiment. The purpose of the dinner was to bring the Officers together in a fraternal atmosphere and to make them aware of the luxuries of life. The Mess night or Dining-In became a tradition in all British regiments.

Military dining-in is a formal military function, which is



occasionally held in Units and Formations in the SAF. The dining-in provides an occasion for Officers and Warrant Officers to meet socially at a formal military function. This is effective in building and maintaining military tradition, morale and esprit de corps.

Apart from adding significance to the occasion, the dining-in is also to familiarise the Officers and Warrant Officers with the proceedings, formalities and courtesies practised at such a function. The essentially simple procedures, which have become established, heighten the enjoyment of the meal and impart graciousness to the occasion not often, found elsewhere.

Traditionally, dining-in is held in camp premises / Messes and the attire worn by military personnel is the Mess Kit (No 2 uniform). However, some may wish to organise their dining-in outside the camp premises such as hotel function rooms, restaurants or at private clubs. The organisers of the dining-in must observe and maintain the decorum and traditions of the military dining-in procedures.

Traditionally, dining-in is held in camp premises / Messes and the attire worn by military personnel is the Mess Kit (No 2 uniform)

RATIONALE BEHIND DINING-IN

The Dining-in is a formal dinner held by a Military Unit. The rationale prompting the event may vary. The dinner may be held to recognize the achievements of a Unit, to build and maintain esprit de corps among the Officers of their command, etc.

With the addition of female Officers, the Dining-in has changed from being a stag affair. Moreover, some units occasionally invite spouses. This is an excellent opportunity to introduce the spouses to the Army's history, customs, and traditions, and their attendance often stimulates greater interest and participation in the event.

The motivation for attending the Dining-in should be a sincere desire on the part of the Unit's Officers for camaraderie and perpetuation of a tradition; not the coercion of a command performance. The real benefit of the dinner comes from wanting to attend, not having to attend.

The dinner may be held to recognize the achievements of a Unit, to build and maintain esprit de corps among the Officers of their command.



When invited, however, each Officer of the command should consider his attendance as obligatory. Absence should occur only for valid reasons and with the approval of the Commanding Officer.

Dining-ins are often held on special occasions such as celebrating a unit's anniversary, a Graduation, etc.

'PUNCH' CEREMONY

The 'Punch' Ceremony is held before the dinner in an area adjacent to the dining room. The purpose is to provide a proper forum for reading the Unit's lineage and concocting a mixture that embodies the experiences of the unit's past. The procedure requires a Master of Ceremony, a Master of Punch, a mixer(s), and assistants.

DINING CALL

It is customary that two bugle calls be given. Normally the first call (Dress up Call) is for diners to prepare themselves before dinner, e.g. going to the washroom, ease oneself etc, whilst the other (Dinner Call) is a signal for all diners to proceed to their seat in the Dining Hall. The President/Host and Guest of Honour would make their entrance after all Diners take to their tables.



Marching in the Colours

POSTING OF COLOURS

It is customary that the Regimental Colours are displayed and installed in the Messes. In the SAF, Colours are safe-kept in the Commanding Officer’s Office.

On the other hand, all military dining-in of British Units are held within their Mess hall. Owing to the space constraint to accommodate her members in the Mess, the SAF Army utilises public facilities to conduct their Military Dining-in. Therefore, the Colours will need to be transported to the location of the event.

Posting of Colours may take place prior to the dining-in proper and are normally pre-posted by Colours Ensigns.

Only in the year 2003, the Ensign Officers were allowed to wear their Mess Kit (No. 2 Dress) to install the Colours. This is to enable the Ensign Officer to join in for the Dining-in, in proper dress unlike their predecessors who don No 1 Dress.

Marching out the Colours is done when the diners have adjourned for a break out of the hall or into another hall where games are played.

However, Unit Commanders may choose to march-in and out the Colours in the presence of the diners. The intent is clearly to explain its significance and display their unit’s pride and honour. In such activity, no salutes shall be given by all present, instead the Master-of-Ceremony will announce for all to rise as a gesture of decorum to the Colours.

UNIFORM AND DRESS



A Military Dining-in is a formal occasion; Mess Kit (No.2 Dress) is the appropriate attire to be worn. Wearing of miniature medals are worn in accordance with the SAF Dress Regulations. Civilian guests may be invited on special occasions thus their attire would be Lounge Suit for men and Evening Dress or National Dress for ladies.

Posting of Colours may take place prior to the dining-in proper and are normally pre-posted by Colours Ensigns.

The seating arrangement and layout should be displayed in the cocktail reception area.

SEATING AND TABLE ARRANGEMENTS

OIC Invitation and Seating Plan will be responsible for the seating arrangement according to protocol and the labelling of seats at the head table. The seating arrangement and layout should be displayed in the cocktail reception area in order that all are informed of their respective seating arrangement.

The Host and the Dining President will be seated at the head table. This is to ensure that proper etiquette is observed and Mr Vice will sit at the end of the “finger table”, nearer to the head table.

The tables and chairs at the head table must be checked to make sure that they are firm and in good condition. A spare chair is kept at the side of the dining area. This is for the Director of Music of the Band-in-Attendance.

MR. VICE



He is usually a youngest or a Junior Officer and is given the honour to propose the toast

during the dining-in on the instruction of the President, who will hit the gavel with a mallet three times to summon Mr. Vice to propose the toast.

TABLE MANNERS

Good table manners are good table manners anywhere. Customs may vary, but good fundamentals in eating are generally the same. It takes practice before the use of table silver and other table manners become easy and automatic. Mealtime is the time for enjoyment, not only for the food, but also the company of others. Pleasant conversation, coupled with the relaxation that comes with knowing what to do enhances the occasion.

a. Posture

Sit up straight; avoid clutching and keep elbows off the table when eating.

b. Napkin

- (1) Should not be used as a bib.
- (2) Napkin always goes on the lap.
- (3) Napkin should not be opened till dinner is ready to be served.
- (4) It should be used as a substitute handkerchief.

(5) When leaving the table in between courses, napkin should be placed on the seat or on the armrest.

(6) When the meal is over, napkin should be refolded loosely and placed on the table.

c. When to begin eating

(1) You may begin eating when the head table starts with the 1st item on the menu.

d. Table Setting



Table Setting (Note: The Mallet and Gavel above)

(1) All tables are set alike to accommodate right-handed people.

(2) Glass on the right, side plate on the left.

(3) Fish fork, Dinner fork on the left.

(4) Dinner knife, Fish knife, Spoon on the right.

(5) Dessert fork and spoon on the top.

e. Handling of cutlery

(1) Do not wave cutlery in the air.

(2) Never put cutlery on edge of the plate and resting on the table.

f. Beverages

(1) If wine is served at each course, this should be finished with the food.

g. Passing items at table

(1) Never stretch out across a table, always ask for the item to be passed.

(2) Salt and Pepper shakes should always be passed together even though one is requested.

(3) Items with handle should be passed with the handle facing the person who requested it.

h. Conversation

(1) Everyone has a duty to talk to the person sitting on either side.

(2) The volume and tone of voice is important and must be regulated.

You may begin eating when the head table starts with the 1st item on the menu.

It is disrespectful for anyone not to participate in a toast.

i. Toasting

- (1) Nowadays, one does not drain a glass of champagne or wine – a favourite for toast, but take a sip or two so there will be plenty of wine left for other toasts. Upon informal occasions, any drink at hand may be used when making a toast. It is the word of love appreciation and respect which are shown to the person toasted, which is important.
- (2) It is disrespectful for anyone not to participate in a toast; a “teetotaller” need only go through the motions of holding the glass to his lips.
- (3) In a dining-in, toast is generally given at the end of the dinner, during or after dessert as soon as the wine/champagne is served and before any speeches are made.
- (4) When you are the one making the toast at a formal occasion, you must have advance information about the person or persons to be toasted in order that your remarks are accurate.
- (5) When you are receiving a toast, you remain seated

while everyone else stands and you do not sip your drink or you will be drinking to yourself. After everyone sits down, you may rise and thank them and offer a toast in return.

j. Coffee Time

- (1) After the toast, coffee is served.
- (2) The creamer set is placed on the table which contains: brown sugar and creamer goes with coffee, white sugar and milk goes with tea, but this can be changed depending on personal preference.

k. Smoking

Smoking is not allowed at the dinner table.

l. When to leave

If a guest of honour or VIP is present, no one leave until the VIP or guest of honour takes leave.

**PASSING THE PORT
DECANTER**



The Port decanters are uncorked, passed always to the left, and then stopped, before the Loyal Toast. This practice suggests that the wine is served only for that purpose. If the port is passed again the decanters remain unstopped until they are removed. The origin of the custom of passing the port always to the left is uncertain. It may be merely symbolic of the movement of the earth in turning toward the sun, which ripens the grape.

The custom, which we know from early biblical times of protecting a man while he is drinking, continued into a more recent era. When the cup of cheer was being passed two men stood at a time, one to drink and the second, on his left, to defend him with a sword from attack in the rear. As the first finished he passed the cup to his defender, and the man on his left stood up.

TOAST

The significance of toasting - Toasts are given during various occasions, formally and informally. The custom of "Toasting" goes back to ancient times, when a piece of toast was placed in the goblet with the mead, or an alcoholic brew. When it became saturated, the toast sank to the bottom of the goblet, and after someone challenged "Toast" it was necessary to drain the goblet in order to get to the toast.



It is also believed that this custom came into wide acceptance after the effect of poison was discovered. When two persons drank from the same source at the same instant, and suffered no ill effects, a degree of mutual trust and rapport could be established. Nowadays, one does not drain a glass of champagne or wine – a favourites for toasts. On the contrary, a sip or two should be taken so there will be plenty of wine left for other toast. During informal occasions, almost any liquid at hand may be used when making a toast.

In dining-in, after the desserts have been served, the tables are cleared except for port glasses, centrepieces, trophies, candles and floral arrangements. Decanters are then placed onto the table in front of the Host / Dining President and the Guest-of-Honour. Additional decanters are placed at the other tables. The Host / Dining President and Guest-of-Honour will remove the stoppers and place it on the table before pouring the port into their own glasses. They will then pass the decanters to their left and right respectively. Those with decanters in front of them will then pour a little port into their own glasses. The decanter is then passed to the next person. As the decanter is passed round the table, stewards will replace empty decanters or serve water to officers who cannot consume the port. The

The custom of "Toasting" goes back to ancient times, when a piece of toast was placed in the goblet with the mead, or an alcoholic brew.



If there are foreign guests in the dining-in, it may be considered an appropriate gesture to propose a toast to his/her Head of State.

waiters/waitresses will then return the decanters to the centre of the main table. The male diner should fill the glass of the lady seated on his left side. (The banquet manager/supervisor will then inform the Host / Dining President when everyone's glass is filled and the Host / Dining-in President will commence the toast.)

When there are no foreign guests involved, the toasting procedure will be as follows:

1. The President remains seated. He will call the diners to order by knocking on the gavel three times with the mallet and says, "Mr Vice, The President".
2. Mr. Vice will rise and say, "Ladies and Gentlemen". This is the cue for all to rise, leaving their glasses on the table. The Vice proposes the toast by saying, "May I propose a toast to the President of the Republic of Singapore"
3. The Band-in-Attendance will play the National Anthem (half score and no singing). When the anthem is over, Mr Vice raises the glass and continues by saying, "To the President".

4. All present will then raise their glasses and repeat, "The President". They will then drink their toasts and resume their seats.

It is not necessary or proper to drain the glass at the completion of each toast. It is disrespectful for anyone not to participate in a toast. A mere touch of the glass to the lips satisfies the ceremonial requirement.

If there are foreign guests in the dining-in, it may be considered an appropriate gesture to propose a toast to his/her Head of State. The order of precedence is based on alphabetical order of the countries. However, if foreign guests are present in person, the toasts are made in the order of protocol. The officer concerned should be consulted beforehand to ascertain his/her agreement. This toast is customarily followed by the national anthem of the country concerned.

CUSTOM OF INVITING THE BAND MASTER



It is customary for the Guest of Honour (GOH) to meet the Director of Music towards the end of the dining-in .

The Director of Band is offered a drink by the GOH. This gesture is to thank the band for providing entertainment during the dinner.

THE BAND IN ATTENDANCE

The SAF Band shall perform during the dining-in upon request. The organising committee will brief the Director of Music on the order of proceedings for the night.

AFTER DINNER GAMES

Games are an important part of the Dining-in tradition. If well planned and properly conducted, they tend to develop camaraderie and teamwork among the Officers. Certain games require the Units to select teams and conduct rehearsals before the Dining-In. These stimulates additional interest in the event and encourages Officers to attend.

GUESTS

The selection of the guest list is an important function in the planning process for the Dining-In. It is prepared in accordance with the desires of the commander of the Unit hosting the function. If the list includes dignitaries, coordination should be made with the appropriate protocol office to ensure that the proper rules of

etiquette and protocol are adhered to. Some of these are as follows:

1. When foreign guest is invited to the Dining-in, it is appropriate to invite persons who have visited or have a special interest in the guest's country to interact with one another.
2. Language must be considered. If a foreign guest does not speak fluent English, it is important to have someone who speaks his language seated nearby to act as an interpreter or table companion.
3. The personality and interests of the guests should be considered in the seating arrangements. A person(s) with similar interests should be seated next to the guests.
4. Protocol requires that all guests invited to the Dining-in to be seated according to their rank.

It is customary for the Guest of Honour (GOH) to meet the Director of Music towards the end of the dining-in as a gesture of showing appreciation to the musicians.



Military Wedding



Introduction
Sword Bearers
Arch of Swords Ceremony
Cutting the Wedding Cake



INTRODUCTION

The term military wedding is generally used when the groom and the groomsman are in military uniform and the bride and groom pass through under the traditional arch of swords. The tradition of the military wedding inherited from the British is usually the choice of the bride and groom who wants both colour and ritual ceremony. It can be a spectacular memory for those who are authorised to be married in the military uniform. Military wedding is accorded to all SAF Officers.

SWORD BEARERS

The ushers usually act as sword bearers, but other Officers may be designated for the arch of swords ceremony following the wedding vows.

ARCH OF SWORDS CEREMONY

The custom at an Officer's wedding of forming an archway of swords, with their cutting edges sideways symbolises the guarding of the couple as they enter upon their married life.

Customarily, six, to a maximum of twelve sword bearers, (usually lower or same rank as the Groom) take part in the ceremony.



Rehearsals must be conducted to ensure that synchronisation is achieved. On the day of the wedding, all commands should be given loud enough for only the sword bearers to hear. Usually, simple orders like “Ready, Up!” to replace commands to signify an action to be taken. They will form two rows, draw swords and march down the aisle. Halt and turn inward to face each another. Upon orders, the sword bearers carry out the following actions:

Customarily, six, to a maximum of twelve sword bearers, take part in the ceremony.

1. Arch Sword - The sword shall be brought to the Recovery before thrusting the point of the sword upwards – tips touching the tip of the opposite sword bearer. Care should be taken to turn the swords so that the cutting edge faces sideways.
2. Carry Sword – (from the Arch Sword Position) Bring the sword to the Recovery before assuming the Carry Position.

The arch of swords may be formed again before the Bride and Groom leaves the Church or dinner hall.

This is done after the Bride & Groom have past under the Arched Sabres.

3. Thereafter, the sword bearers shall execute an outward turn and march towards the entrance where the sword shall be returned to their scabbard.

The arch of swords may be formed again before the Bride and Groom leaves the Church or dinner hall in the same manner as prescribed above.



It is also a common practice that newly wed couple approaching the first sword bearer that the arch sword of the first pair shall be lowered to “disallow” them entry until they fulfil a reasonable wish like kissing one another in the view

of all present to display their unconditional love or the Groom carrying his Bride in his arms and walking through the Arch of Swords.

It is to be remembered that only Commissioned Officers participate in the arch of swords.

CUTTING THE WEDDING CAKE

On command, the sword bearers enter the reception room in formation lining up in front of the wedding cake, facing each other.

The bride and groom leave their table, and then pass beneath the arch. They may pause and kiss, before proceeding to cut the cake.

The groom would then hand the bride his unsheathed sword and with his hands over hers, their first piece is cut.

There is no ornamentation attached to the sword (e.g. ribbon). It must remain undecorated.

Do You Know...?



How Armies Evolved

How the first Military Company was a Commercial Company

How the Regiment came into being

Why a Lieutenant General Ranks above Major General

Cadence Marching

Development of the Combat Arms

Queen of the Battlefield

Cavalry / Armour

Engineers

Medical Corps

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Quartermaster and Logistician

Evolution of Weapons

Gunpowder

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Interesting facts about Flags

Military Funeral

Types of Military Funeral in the SAF



Dressing the Deceased
Dressing the Coffin
Transporting the Deceased
Mourning Armband
Vigil Guards
Customs Regarding Dress
Resting on Arms Reversed
Military Funeral
Gun Carriage
Military Band
Eulogy
Wreath
Half Mast
Firing of Volleys
The Last Post
Reveille or Rouse



HOW ARMIES EVOLVED

Colonel Ardant duPicq wrote, “Passions, instincts particularly the most powerful instinct of self-preservation — these things are expressed differently in accordance with the times, the circumstances, the character and temperament of races. But, beneath it all, the same man is to be found.”

Singapore is in the process of developing its own distinctive military system, its own brand of soldier, “in accordance with the times, the circumstances, the character and temperament of our races.”

The future will tell how good the Singaporean product is. But to visualize our Military’s future we must know something of its past.

HOW THE FIRST MILITARY COMPANY WAS A COMMERCIAL COMPANY

In about the fourteenth century, when firearms began to appear on the field of battle, there grew up mercenary bands of professional soldiers in Switzerland, Italy and Germany, whose leaders would accept contracts to fight for or against anyone. These bands were known as companies, and were formed on a commercial



Centuries have not changed human nature,” wrote ARDEN

basis, men of substance investing money according to their means in the buying and equipping of recruits, and taking rank according to the amount of their investment. The profits consisted of plunder and of ransom for wealthy prisoners; and, when weary of the profession, they sold their shares in the company to anyone who would buy.

The companies varied in strength from tens to hundreds, and even thousands, and the symbol of their corporate existence was their flags or colours by which they set great store, especially among the German bands. If by chance any disgrace fell upon a German company, the Colours were furled, planted upside down in the ground, and not flown again until the culprits responsible for the crime had been tried and punished by an assembly of the whole company. It is from these companies that fifes and drums and many of our military terms are borrowed.

The mercenary system reached its best-developed form in Italy. Intense economic rivalry among the rich trading republics (Venice, Milan, Florence, etc.) made it necessary for each to have its own army. The

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services of English and Swiss fighters were particularly sought after. Most military terms are therefore derived from the Italians.

HOW THE REGIMENT CAME INTO BEING

An administrative organization was needed to control the companies. So they began to be collected into groups under the rule or regiment of a single Officer who was called the Colonel.

They began to be collected into groups under the rule or regiment of a single Officer who was called the Colonel.

The regiment bore the name of the man who raised it or who succeeded in its command. This practice continued down till the nineteenth century, although numbers began to replace names in the eighteenth.

The Colonel retained command of his original company. His second-in-command was the next highest ranking company commander, who, likewise, retained command of his company. In his new capacity, the second-in-command was the staff officer of the regiment and had the title of Sergeant Major.

Since the Colonel was often absent from the regiment, a Lieutenant Colonel was needed to run the show. His title literally means, "taking the place of the colonel."

WHY A LIEUTENANT GENERAL RANKS ABOVE MAJOR GENERAL

In the Army, a Major is senior to a Lieutenant. So why does a Major-General rank below a Lieutenant-General?

The rank of Major-General was originally known as "Sergeant-Major General", later shortened to its present use. The rank of full General was known as "Captain-General." This explains our present General Officer ranks of (in descending order): General, Lieutenant-General, Major-General. For starters, since a Major and Captain are both higher up the chain of command than a Lieutenant, why is a Lieutenant-General above a Major-General?

The answer is found in the original meaning of the word. Lieu comes from the Latin term for "place" (locus) – so "in lieu of" is another way of saying "in place of." Tenant comes from the Latin word for "holding" (tenere.) Put them together and you have someone who holds another's place or position. A Lieutenant is a deputy or substitute who acts for a superior. A "Lieutenant-Colonel" is immediately under a Colonel, therefore, and a "Lieutenant-General" is the closest person to a full-fledged General.

CADENCE MARCHING

Primitive armies marched in a column-of-bunches formation without any attempt at keeping in step with each other. When tactical formations were developed, it became necessary for men to keep step. But the idea of keeping step during marches was a Roman innovation. The drum was used to beat time. The regular rhythm of cadence marching that moves tired troops along with a little more spirit and efficiency, particularly if the step is set by music. The SAF / Army parade marches at a cadence of 120 paces per minute.

DEVELOPMENT OF THE COMBAT ARMS

Armies are composed of “combat arms” which do the actual fighting and “supporting services” which back them up administratively. The “Arms” in a modern army are Infantry, Armour and Artillery. The “Services” are Quartermaster, Medical, Ordnance, Chemical, Transportation, Engineers, Signal and Military Police.

QUEEN OF THE BATTLEFIELD

Infantry was the “Queen of Battles” in ancient warfare and still is today. With the decline of the Romans, however,

Infantry supremacy died. It was almost a thousand years before Infantry was again the decisive arm.

During the feudal epoch, the man on horseback ruled the battlefield. Foot soldiers were, for the most part, ragged mobs of unkempt, undisciplined, poorly armed soldiers who just couldn’t afford to buy a horse and equipment.

Within the general designation of “infantry” there have been many different kinds of “soldiers who fight on foot.”

CAVALRY/ARMOUR

In ancient times Cavalry was a very subordinate arm. It was not until the development of the stirrup that a man on horseback could use weapons in a manner that made him a serious menace to disciplined foot troops.

It seems stirrups appeared in Europe around AD 550. Although authorities are wary of giving the date it was “invented,” they seem to agree that it started as a simple loop fixed to the end of the saddle skirt.

Even the most confirmed pedestrian will understand, however, that without stirrups the man on

Infantry was the “Queen of Battles” in ancient warfare and still is today.

horseback can be considered nothing more than a nuisance in battle. With both hands free to handle a weapon, he becomes something to contend with.

ENGINEERS

The engineer was at one time considered a civilian and was responsible for fortifications, field works and planning. The word is derived from the Latin and meant “ingenious”, thus indicating the cleverness of the individual.

MEDICAL CORPS

Up until the sixteenth-century German mercenaries, no doctors accompanied Military Units. During the wars of the Middle Ages the sick and wounded were left to make out as best they could. If they got any attention it was from private citizens who took pity on them, or from monks who, in those days, were the only people who knew anything about medicine or surgery.

A surgeon was assigned to each company. When the practice of surgery passed from the hands of the monks to those of the barbers, the change was recollectd in the seventeenth – century military organisation of the Prussians: Feldschere (field barbers) were attached for surgical duties.

A surgeon was assigned to each company.

MILITARY POLICE



It may be that Military Police were created to perform the same function for which Marines were first used to protect the Officers from their men.

According to C. C. Soden, recruiting methods reached intolerable extremes in 1740 to replace heavy casualties in Flanders. The “pressed men” took advantage of any opportunity to express their aversion to military life by knocking off an Officer. Trustworthy soldiers were selected to protect Officers’ quarters and to guard them against ambush on the way to work.

A century later when the original need had disappeared, the “Watch Guards” were reorganized and assigned a true “military police” role. The office of “Provost” was then created to control them.

QUARTER MASTER AND LOGISTICIAN

The office of Quartermaster goes back to the sixteenth-century. His original job was to find quarters and rations for the men. In connection with the first duty, the “quarter-master” of necessity had the function of reconnaissance.

The word “Logistics” is derived from the Greek adjective “Logistikos”, meaning “skilled in calculating”. The first use of the word is attributed to the “Logista” or military administrative officials.

However, its first use in the concept of military operations was by French writer Jomini. In 1838, he devised a theory of war upon the trinity of strength, tactics and logistics.

Today, logistics is defined as the “science and art of moving and sustaining armed forces”. This means getting the right men and materials, in the right quantities, to the right place, at the right time.

EVOLUTION OF WEAPONS

The object of fighting has always been to defeat or drive away the enemy while keeping yourself a maximum distance from him. Our ancestors therefore looked for ways to increase the range of

weapons. Rock throwing must have been the first development in this direction. Then a stone was tied to a piece of vine or leather thong, whirled and let loose. This increased range but decreased accuracy; the science of “exterior ballistics” was born.

Slope brown survivors of early “meeting engagements” soon learned that weapons could be classified as offensive or defensive. Early man probably devoted more “thought” to providing himself with a satisfactory club for close in protection than he did to the perfection of his rock slinging style.

The club must have been the weapon man first made for himself. The sling, the spear and the stone axe probably followed in roughly that sequence. The shield certainly occurred to somebody early in the game.

But a characteristic of armament races is that as soon as a new weapon is developed to give its user an advantage over the foe, there are always enough survivors of the first defeat to steal the idea and use it against its inventor.

So along came the early refinements of the basic club and thrown stone. Men learned to chip flint so that stones could be shaped into stronger and more effective axe

The word “Logistics” is derived from the Greek adjective “Logistikos”, meaning “skilled in calculating”.

The catapult, ballista and battering ram-were really nothing but "improved" slings, bows and clubs.

heads. Throwing sticks were developed to give spears more range; arrowheads and spearheads were fashioned. The bow was invented.

Around 5000 B.C. it was found that a certain kind of rock could be hammered into desired shapes. About 2,000 years later a piece of this rock happened to get next to a fire and a little pool of bright liquid formed. Copper had been discovered and began to be used for weapons. Later some tin accidentally got mixed in with a batch of copper and the result was bronze. It was more difficult to work, but it took a real edge and was much harder than copper.

Progress in the development of weapons was restricted for centuries to improvements in the basic prehistoric arms. The tremendous and ingenious war engines of the Romans and of the Middle Ages—the catapult, ballista and battering ram—were really nothing but “improved” slings, bows and clubs.

GUNPOWDER

The next big development was gunpowder, which appeared in the beginning of the fourteenth century. Various incendiary compounds such as “Greek fire” had been used since the dawn of

history, but we must not confuse them with explosive compounds.

Gunpowder’s main use in fourteenth-century warfare was in huge cannon to knock down the walls of fortresses and cities.

HANDGUNS

Italy took the lead in the development of handguns. The early handguns were not as effective as the longbow. Not until 1420 did they evolve into something that could be aimed from the shoulder.

Handguns gradually developed into the hackbut, caliver and musket. Eventually they replaced the longbow, not because they were more effective, but because a recruit could acquire reasonable proficiency with them faster than he could learn to shoot a longbow accurately.

After the invention of gunpowder, the evolution of weapons again became a matter of relatively minor perfections : stronger gun tubes, more manageable handguns, better means of transporting artillery, breech rather than muzzle loading, more powerful powder, invention of a recoil mechanism, etc.

WHAT'S IN A RANK

Did you ever wonder where the term "Sergeant-Major" came from? Or why private soldiers were called "Privates" originally?

The actual origin of the word is somewhat obscure, but basically the word "private" denotes a soldier, who is so to speak, at the bottom of the ladder.

This is the accepted modern meaning of the word, but in the past the **Private** has been known as man-at-arms, archer, sentinel, sentry, common soldier, private soldier, trooper, sapper and a dozen other titles, including rank and file.

Corporal is a word from the Latin word "coporale" which means caput, a head – meaning a head, or leader –corporal being the leader of a section. "Corporal" is an English corruption of "caporale."

The term **Sergeant** dates back to the English Feudal system. Various feudal barons were inclined to have tilts at the throne of England from time to time, and for this purpose they needed men-at-arms. So great did their demands become upon the vassals of the day that these landowners were forced to provide not only serfs from the fields, but

also to equip their sons and personal servants and send them out to do battle in the names of feudal lords. As a mark of respect, these sons and personal servants of the great vassals were put in charge of groups of field serfs and others with a lesser station in life. After a few nomenclature changes, the general term of "servienties" which was applied to the vassals' son was finally corrupted to become sergeant.

Staff-Sergeant was a later innovation, when a sergeant, often the eldest son of the most powerful of the greater vassals who owed allegiances to a particular baron was selected to carry the coat-arms of that baron into battle. The banner bearing his heraldic device was raised on a pole or staff and so staff-sergeant became an accepted rank in the British Army. Theoretically the Colours Sergeant carried the Colours of his regiment into battle. In practice however, this hazardous duty usually fell to the junior subalterns and ensigns in the regiment.

The title **Sergeant-Major** was originally that of the Sergeant-Major-General. This term was later reduced to become Major-General. – this being the Major or senior General. Later the title was changed again to become the present day

*The title **Sergeant-Major** was originally that of the **Sergeant-Major-General**.*

*The oldest of all military titles is that of **Captain**. It comes from the Spanish word "Capitán".*

Major. By the end of the 17th Century, Sergeant-Major was the Senior Sergeant. His badge or rank was at one time, four stripes or chevrons worn on the right sleeve of his uniform and surmounted by a crown. In 1881 the Sergeant-Major were given Warrant rank, thus becoming Warrant Officers, as they are commonly known today.

Second-Lieutenant were in a class of their own and known as "sulbaltern", derived from Latin word "sub" meaning under and the German or Saxon word "altern" meaning elder – thereby signifying juniors. However present day usage groups all junior Officers as sulbalterns.

Lieutenant comes from the French word "lieu", in place of, ad "tenant" – Latin tenens, holding or one who holds the place or deputises for another. A Lieutenant, of course, is the Officer next below a captain and deputises for him. This deputising by Lieutenant also holds for Lieutenant-General and Lieutenant-Colonel.

The oldest of all military titles is that of **Captain**. It comes from the Spanish word "Capitán" which is once again derived from the Latin word "Caput" a head. It has many non-military applications; for

instance the Captain of Industry". But even in the military sphere the term once applied a great power of command and a greater importance than today.

The term "General" is of Roman origin and denotes one who was in general command, the "Captain-General" being the highest of the general staff.

QUARTER GUARD

Originally applied to the guard placed over quarters (barrack, billets or camps) to prevent any disturbance within the quarters. They always faced inwards.

GUN SALUTES

The origins of salutes fired with personal weapons, field pieces or ships' cannons are a little obscure. Noise has long been a form of celebration and it is perhaps for this reason that firearms were adopted as a means of salute. Another possible explanation that has been advanced suggests that the salute was originally a signal of trust originating around the fourteenth century. In the days of muzzle loading cannons, it took a while to reload a ship's armament once it had been fired. Thus, when approaching a foreign port or another friendly

ship, all of the cannons on board would be fired to show that they were empty and posed no threat. As the weapons could not fire again in a hurry, this action also demonstrated that those aboard trusted those on land or in the other vessel not to open fire on them. In time, this practice was adopted as a way to honour dignitaries and at some stage also passed into use on land.

The salute today is not fired in one large burst of gunfire but rather as a rolling volley, where one gun fires after another. This modification is said to have originated in less chivalrous, more pragmatic times. By firing one gun after another a symbolic salute could be fired to honour a VIP, but still leave guns loaded so as not to leave the vessel totally defenceless.

A specific number of guns is fired to honour VIPs in accordance with their status. Royalty and heads of state receive a 21 gun salute, Field Marshals, state officials and equivalents receive a 19 gun salute; Generals and equivalents receive 17, and so on down to 11 for a Brigadier.

STRAITS SETTLEMENTS COAT OF ARMS

The Arms of the Colony were granted by Royal Warrant dated

13 September 1948. They are derived from the first quarter of the arms of the former Colony of the Straits Settlements, being that quarter representing the Settlement of Singapore. The use of the lion and the tower alludes to the derivation of Singapore from the two words Singa, lion, and pura, city; though etymological doubts have been expressed. However, these arms have been used as those of the Settlement since 1876 at least. The crest is the same as that formerly used in the Straits Settlements except that the banner has been changed from one of blue with three imperial crowns, to silver with a red cross pall reversed, bearing one imperial crown. This banner, though then with three crowns, was used as the arms of the Settlements, though without authority, prior to the founding of the first Colony, and the reversed cross pall is unique in British heraldry.

INTERESTING FACTS ABOUT FLAGS

The first “flags” consisted of symbols attached to the tops of poles. Such flag like objects appear in Egyptian art of the mid-3000 B.C.

Cloth flags were probably first used in China about 3000 B.C. These flags were made of silk.



The Arms of the Colony were granted by Royal Warrant dated 13 Sep 48.

Most national flags use one or more of only seven basic colours.

Knights in the Middle Ages carried pointed flags called pennons. A knight's promotion to a higher rank was symbolized by having the end of pennon cut off. The resulting square flag was called the banner, and the knight becomes a knight-bannerette.

National flags are among the most recent kinds of flags. They first came into use during the 1700's in Europe and North America. Until then, most flags stood for the personal authority of rulers.

Flags at sea. Before the days of radio, a complicated system of flag design and display grew up around the need for communication at sea. Flag codes enabled the sending of messages between ships or from ship to shore. A ship would salute another vessel by dipping, or lowering, its flag. Such salutes played a major role in international diplomacy.

Flag colours. Most national flags use one or more of only seven basic colours. These colours are red, white, blue, green, yellow, black, and orange.

Flag symbols often reflect historical events. The cross that appears in many European flags

originated in the flags carried by Crusaders to the Holy Land. Some flags used in Arab nations show the eagle of Saladin, a Muslim warrior who fought the Crusaders in the 1100's.

Burning is considered the most dignified way to destroy a flag that is no longer fit for display. But burning a usable flag often signifies political protest.

MILITARY FUNERAL

The military funeral, with its custom, precision and courtesies can be a source of great comfort and pride to the bereaved when executed correctly; if not executed correctly, it can add to their grief. Understanding the various religious funeral practices is an advantage.

TYPES OF MILITARY FUNERAL IN THE SAF

A military funeral is a funeral where military procedures and honours are incorporated in recognition of the services of a deceased military serviceman who had served the SAF. There are two types of military funeral namely:

- a. **Full Military Funeral** - A full military funeral may be accorded to an SAF serviceman, in full-time service

or during national service training, whose death is attributable to “Duty.”

“Duty” includes the following:

- (1) In consequences of some act or training lawfully performed in discharge of the service’s duties.
 - (2) While on a journey necessary to enable a serviceman to report for duty or return to homes/base after duty.
- b. **Modified Military Funeral** - A modified military funeral (reduced scale) may be given to a full-time SAF serviceman, whose death occurs while he/she is still in service but not attributable to “Duty”, and if the NOK of the deceased requested for it. The procedure for the conduct of Modified Military Funeral for Burial will be similar to that of a Full Military Funeral except that there will be no gun-carriage, Escort Party and Funeral Procession. Only the Firing Party, the Coffin Bearer Party and the Military Band will be involved.

DRESSING THE DECEASED

The deceased servicemen is given



the highest honour and he shall be dressed in No 1 uniform.

DRESSING THE COFFIN

The coffin of the soldier during a Military funeral is draped with a State flag which symbolises the nation’s recognition in token that he died in service of the State and that the state takes the responsibility for what it ordered him to do. The flag’s red half with the crescent and stars will be placed over the coffin’s left, nearest to the deceased’s heart. The accoutrements that will be placed on top of the coffin are as follows:

1. **The State Flag** - The state flag is draped over the Coffin
2. **Headdress** - The No 1 ceremonial peak cap/beret will be placed on the top of the coffin
3. **Sword** - The Officer’s sword is placed at the centre with the hilt nearest to the Peak cap/beret
4. **Bayonet** - If the deceased is a WOSE, a bayonet is placed at the center.

The coffin of the soldier during a Military funeral is draped with a State flag.

5. **Medals** -The deceased ceremonial No 1 medals will be placed on the left of the sword/bayonet.
6. **Badges** - Ceremonial No 1 Vocation/confidence badges can be placed above the medals
7. **Wreath** - One wreath from the family may be placed on the coffin at the foot end

When the casket is transported in a hearse or gun-carriage, the feet of the deceased faces the direction of movement.

The custom of covering the coffin with a flag probably originated on the battlefield where caskets were not available and the flag, wrapped around the dead serviceman, served as a makeshift pall in which he could be buried.

TRANSPORTING THE DECEASED

When the casket is transported in a hearse or gun-carriage, the feet of the deceased faces the direction of movement, for most religions except the Islamic faith (the head faces the direction of movement).

The Landrover in use will be termed as “Funeral Landrover”

MOURNING ARMBAND



All ranks, when attending service funerals and/or associated memorial service or when ordered during State mourning, will wear a black armband as a mark of respect to the deceased soldier or statesman. This black armband should be 8 cm wide and made of black cloth. It is worn on the left sleeve of all uniform dress except Mess Kit and PT Kit.

VIGIL GUARDS

The Vigil Guards are mounted, surrounding the catafalque on the occasion for the distinguished personage whom has been honoured a Laying in State.

Each vigil party consists of four sentries and a commander with a waiting member ready to replace any sentry who may become ill or

unfit to complete the vigil. Should a sentry feel unfit to complete his vigil, he is to lift his head and on this the commander is to immediately call forward the waiting member to replace him.

CUSTOMS REGARDING DRESS

Persons attending a funeral should be dressed in good taste so as to show dignity and respect for the family and the occasion.

Military personnel attending a military funeral are to wear their working dress. The Band, Escorts, Firing Party and Coffin Bearer Party in No. 1 uniform.

RESTING ON ARMS REVERSED

One of the most noticeable features of military funerals is the custom of reversing the order of things from what they normally are. This custom is believed to have originated from the Greeks in ancient times.



The ceremony of reversing arms is recorded as being done for the first time in 1722 when it was carried out at the funeral of the Duke of Marlborough. It signifies that a soldier has departed and that killing is a shame. Therefore, the means of killing being also put to shame; the barrel of the rifle is reversed in acknowledgement.

In the SAF, the “Resting on Arms Reversed” is executed during a funeral service or ‘last rites’.

GUNCARRIAGE



The custom of using a caisson to carry a coffin most likely had its origins traced to the 1800s when horse-drawn caissons pull artillery pieces that double up as a conveyance to clear fallen soldiers from the battlefield. In the SAF, the artillery gun-carriage is normally used to carry the casket and towed by a landrover specially prepared for this occasion.

The “Resting on Arms Reversed” signifies that a soldier has departed and that killing is a shame.

MILITARY BAND



When a band is provided for a Military funeral, the drums are to be muffled.

When a band is provided for a Military funeral, the drums are to be muffled. If the band is not available then a bugler is to be provided for the sounding of last post. The Band will play the tune “Dead March” (about 40 beats per minute) once the Coffin Bearer Party starts marching and cease playing when the coffin is lowered onto the bier next to the grave or in the service hall. While the Coffin Bearer Party (CBP) is removing the accoutrements and state flag, the Band will disperse quietly.

EULOGY

A eulogy may be given by a member of the family, clergy, a close personal friend or a business associate of the deceased. The eulogy is not to be lengthy, but should offer praise and commendation and reflect the life of the person who has died.

WREATH

Sending a floral wreath is a very appropriate way of expressing sympathy to the family of the deceased. Flowers express a feeling of life and beauty and offer much comfort to the family. A floral tribute can either be sent to the funeral parlour or the residence. If sent to the residence, usually a planter or a small vase of flowers indicating a person’s continued sympathy for the family is suggested. The florist places an identification card on the wreath. These cards are removed from the wreath and given to the family so they may acknowledge the tributes sent.

Wreaths are also laid on the day of burial/cremation ceremony by representatives of military protocol in sequence as follows: “On behalf of MINDEF”, “On the Behalf of CDF” and “On the behalf of Service Chief” followed by the Formation Commander and the Unit Commander.

HALF-MAST

The State, SAF and ARMY Flags are hoisted at half-mast as a mark of respect to honour the death and funeral of a person in high office. The decision to fly the flags at half-mast comes from the Prime Minister’s Office.

When hoisting the flags at half-mast, the flags should be raised to the top of the pole before lowering to the half-mast position (one-third of the flag pole). In circumstances when a flag raising ceremony is done with the singing of the National Anthem, the Flags are hoisted to the peak of the pole in tune with the National Anthem, thereafter lowered to the half-mast



Flag at Half-Mast

position. Similarly, when lowering the flags from the half-mast position the flags must be raised to the top of the pole before being lowered.

FIRING OF VOLLEYS

Today's customary three volleys fired over a grave probably originated as far back as the Roman Empire. The Roman funeral rites of casting dirt three times on the coffin constituted the 'burial'. It

was customary among the Romans to call the dead three times by name, which ended the funeral ceremony after which the friends and relatives of the deceased pronounce the word 'vale' (farewell) three times as they depart from the tomb. In more recent history, three musket volleys were fired to announce that the burying of the dead was completed and the burial party ready for battle again. Another belief is that the three volleys are fired so as to drive away any evil spirits from taking away the soul of the deceased.



The three volleys are fired at the conclusion of the funeral service for Officers of the rank of Brigadier and below.

The SAF has also implemented this tradition by firing the three volleys after the coffin has been lowered into the grave and covered with soil or just before pushing it into the cremation chamber.

The firing Party for all Ranks comprises of twelve men commanded by a SSG with a 3SG as the 2IC.

When hoisting the flags at half-mast, the flags should be raised to the top of the pole before lowering to the half-mast position (one-third of the flag pole).

All uniformed Servicemen attending the funeral will salute during the Last Post.

Gun Salutes are given to the Head of State and Cabinet Ministers.

Once the grave is covered up or when the coffin is conveyed off the service hall (for cremation), the conducting WO will signal the Firing Party I/C to give the commands for the firing of three volleys. On the last movement of the Present Arms, the Bugler will sound the Last Post. All uniformed Servicemen attending the funeral will salute during the Last Post. On completion of the Last Post the firing Party Commander will give the command "Order Arms" and after a pause of 3-5 seconds the bugler will sound the Rouse / Reveille. During the sounding of Rouse / Reveille all servicemen will stand at the attention position.



THE LAST POST

The Last Post is a bugle call played to mark the end of the day's labours and the onset of the night's rest. In the context of the last post ceremony (and in the broader context of remembrance), it has come to represent a final farewell to the fallen at the end of their earthly labours and at the onset of their eternal rest.

REVEILLE OR ROUSE

Reveille meaning "Wake up" in French, originated in medieval times, and possibly around 1600 was adopted by the British, is a bugle call (or drums) to wake the soldiers at dawn;

Rouse was the signal for the soldier to arise. Rouse is the bugle call more commonly used in conjunction with the Last Post, and to the layman is often incorrectly called Reveille. Although associated with the Last Post, Reveille is rarely used because of its length. Today, the Rouse is associated with the last Post at all military funerals and services of Dedication and remembrance. It is played on the completion of one minute's silence, after the Last Post has been sounded. It calls the soldier's spirit to rise and prepare for another day.

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ORIGINS OF MILITARY WORDS

Aide-De-Camp, A term of French origin, whose usual abbreviation is ADC. An Aide-De-Camp is an officer whose duty is to assist and generally attend on an officer of high rank. Distinguished officers are appointed aide-de-camp to the President of the Republic. The appointment is identified by uniform trimmings, aiguillettes or badges.

Army, In French, *armee*, which in turn is from the Latin *armare*, “to arm.” Armada is what the word-wizards call a “doublet”: it comes from the same origin as “army” but in taking another route has acquired a different meaning (“a fleet of warships”).

Artillery, French, *artiller*, “to equip.” The word originally referred to all engines of war and military equipment. By the sixteenth century the word began to mean “guns”, by the eighteenth century it began to refer to the service that handled the guns.

Ambulance From the French *hopital ambulant*, “moving hospital.” Originally a temporary field hospital, the word now means a vehicle used for moving wounded.

Ambush Formerly “ambush,” it can be traced back to the Old French *embucher* (“to go into the woods”) and the Italian *emboscata* (“hidden in the woods”). Webster points out that “ambuscade is now the regular military term for the legitimate disposition of troops in concealment; ambush is less formal and is often applied to such lying in wait as is unfair or cowardly.”

Ammunition Latin, meaning generally “fortify by building a wall.” The word “munitions” came to mean any provisions for defense. The “a” got added in English by mistake: the French *la munition* was erroneously assumed to have been *l’aminunition*. Both words, “ammunition” and “munitions,” are now used in English as being roughly synonymous; “munitions” is, however, generally more inclusive.

Battalion from the Italian *battaglione*, “little battle.” Let’s say that an organization large enough to “fight a little battle” became known as a battalion. That is not a very scientific derivation, but is pretty close.

Battery from the Latin *battere*, “to beat.” The gun battery is so called because it “beats on” the enemy. “Battle” and “battalion” both go back to this same root.

Barrel The use of this word to mean a part of a rifle or cannon does not come from its resemblance to the receptacle we ordinarily think of as a barrel. Rather, both words came from the same source: “something made of bars.” An early type of cannon was constructed by welding long wrought-iron bars together and shrinking iron hoops around them. The construction method was abandoned, but the term remained.

Batman (British term for an officer’s “orderly”). Bat is Old French for “burden.” The batman (or batboy) was the **soldier** who used to take care of the officers’ equipment carried on the “bat [pack] horses.” When the term “bathorse” disappeared, the word “batman” remained for an officer’s orderly.

Bayonet Probably from Bayonne, France, where they are alleged to have been first made. This convenient “origin” has never been proved, but neither has any other.

Bomb Latin, *bombus*, “a noise,” from Greek *bombos*, “a deep hollow sound” (Webster). The word originally applied to cannon balls. (The first aerial bombs were dropped from unmanned balloons on Venice by the Austrians in 1849.)

Brigade This is a sixteenth-century French word which corresponds to the Spanish *brigar*, “to brawl,” and the Italian *brigare*, “to fight.” Like the word “battalion,” it came to be applied to a body of contesting troops of a more or less arbitrarily agreed-on size.

Bugle Short for “bugle horn.” Bugle is an obsolete term for the bison or ox, from whose horns the musical ancestor of the instrument now known as a bugle was first made.

Cadre from the French *cadre*, “a frame.” A military cadre is a small group of key officers around which a new unit can be formed.

Caliber From the Latin *con libra*, “of equal weight.” It is now a linear measure of the inside diameter of a weapon’s bore.

Camp, *campus*, “field.” A camp is a military installation “in the field.”

Canteen Italian *cantina*, “wine cellar.” The word was first used in the military profession for the place where soldiers got refreshments on a military reservation. Then it was applied to the flask which soldiers carried on a march.

Through World War I the use of “canteen” in the first sense was common. (A squad leader, when asked to account for three absentees, is alleged to have reported: “One’s in the canteen, one’s in the latrine, and one I ain’t never done seen.”)

Captain From the Latin *caput*, “head.” Although the Captain could be the head of any organization, by convention the rank has long been associated with the officer commanding a company-size unit (100 to 200 men).

Camouflage A French word originated during the first World War but now widely used to cover all methods of disguising or hiding.

Chevron French *chevron*, “rafter”

Colonel Probably from the Italian *colonello*, “a little column” (technically, it should be *colonella*)

Colours The term arose in the early seventeenth century when units started carrying flags which represented a great variety of hues.

Commando A Portuguese word adopted by the Boers and then by the British. Originally it meant simply “a military force (command).”

Communications First used by military writers in the nineteenth century. It comes from the Latin *communicatus*, “made common.” In this sense, it is “knowledge” that is “made common” between people who “communicate.”

Company The Latin *cum* (with) and *pane* (bread) meant “messmates.”

Comrade From the Spanish *camerad-o*, this came in turn from the Latin *camera* “room.” It originally meant “roommate.”

Corporal From the Italian *capo di squadra*, “squad [square] leader.”

Ensign Ensign comes from the Latin word *insignia* that meant and still means emblem or banner. A warrior who carried his lord’s banner or ensign became known as an ensign bearer and then just an Ensign.

Fatigue In the military sense, “fatigue” (or “fatigue duty”) is the work soldiers do which is not connected with purely martial exploits (e.g., cleaning up their barracks, digging garbage pits, etc.). The word “fatigue” was once used in common English to signify “toil” or “labour.” So the military term “fatigue” is probably of literal origin and applies to the tiresome tasks of military house-keeping. “Fatigue clothes” are the uniforms prescribed for work details.

Feu De Joie A fire kindled in a public place in token of joy; a bonfire; a firing of guns in token of joy. This is seen during National Day Parade fired by the Guard of Honour contingents.

Flag (or *FLAGGE*, a common Teutonic word in this sense, but apparently first recorded in English), a piece of bunting or similar material, admitting of various shapes and colours, and waved in the wind from a staff or cord for use in display as a standard, ensign or signal.

Garrison Old French *guerir*, “to preserve.” Presumably a garrison is put in a place to “preserve” it from enemy capture. In current

usage the word implies an administrative rather than a tactical role.

Grenade The grenade, has a common heritage with all those who work with explosives and pyrotechnics – artillery, engineers. The word grenade derives from French “*pomme grenade*” or pomegranate. Heraldically, the grenade is depicted as a sphere spouting flame. The relation to the pomegranate is retained in the orifice-like appendage from the flame spouts.

Helmet Anglo-Saxon *helm*, from Teutonic root *hal* or *kal*, “to cover.” A helmet is a “little helm.”

Howitzer Czech word from the Hussites of Jan Zika (fifteenth century). It is related to the German *haufnice*, a “sling.”

Infantry The consensus is that this word for foot soldiers actually comes from “infant,” although there has been much straining to find a more noble origin. The French *infanterie* (from which our word comes) is from the Italian *infanteria*, which comes from *infante*, meaning child, servant and foot soldier. “Infant” is from the Latin *in* (not) and *fari* (to speak). Until a person was big enough to speak he was an infant. The connection between infantry and child or servant has a connotation of inferiority which is no accident. At the time “infant” was linked with “foot soldiers,” the cavalry was the senior or elite service. When the infantryman again began to dominate the battlefield (as he had in the days of Rome and as he does today) the Spanish foot soldier led the way. This is probably why “infantry” has been connected with the Spanish title *infante*. Some writers have assumed that infantry was the elite force

commanded by the Infante, or Spanish crown prince. However, the Spanish (and Portuguese) infante was any legitimate son of the king; the eldest son was known as the Principe. (Webster) There is a far-fetched but prevalent theory that foot troops are called infantry because early generals affectionately referred to them as “my boys.”

Khaki Indian khaki, “dust coloured.”

Lanyard, derived from the Latin “lana” (wool), a lanyard was originally a woollen cord, straight or plaited worn from the outer end of the shoulder strap, under the sleeve to the breast pocket button. Some bear a whistle whilst others, an attachment to a pistol or revolver.

Lieutenant French lieu (place) tenant (holding). He is the officer who “holds the place of” another. By usage, it has come to mean the officer who holds the place of a captain.



*OCT wearing
a lanyard*

Logistics Originally the duties of the Quartermaster were known as “logistics,” since this officer was concerned with logis or “quarters” for the troops. For many years the Quartermaster General was the principal staff

officer and the word “logistics” was used to designate all staff work.

Magazine Arabic makhzan, “storehouses.” It was originally used in our language to mean a military storehouse for weapons and ammunition. In a military magazine were then known as “pieces,” as they still are today.

Mines. Mines and fortifications are the defence against armoured fighting vehicles and the antidote to mobility in general. The job of clearing a minefield on a cold, wet, muddy night, with frequent enemy shell or mortar fire, was among the most unpleasant in the war but it was so frequently required for all front-line troops.

There are usually new devices and techniques through the laying of booby traps such as attaching them to bodies so that the burial party would be blown up. Or the simplest action, like hanging a hat on a peg or kicking away an empty tin could result in instant obliteration.

Major Originally “Sergeant Major” “Major” means simply “greater”; the Sergeant Major was the “greater sergeant.” The political title of major comes from the fact that this man occupies an office “greater than” that of the other city officials.

Platoon Latin “ball,” which evolved into the French pelote, “small bundle.” A platoon, then, was a “small bundle” or group of soldiers.

Private Used from the sixteenth century in the sense of a “private man,” rather than an

“officer” or office holder. The term came into use after the abolishment of the feudal system and signified that the individual now had the privilege of making a private contract of military service, rather than being forced to serve a feudal master.

Quartermaster The man in charge of providing “quarters” for troops. The office dates from the Reiter organization of the fifteenth century.

Rank (a number of men side by side) Old German hrang, a “ring,” and later a “row” of men. See also “file.” The expression “rank and file,” therefore, means the soldiers composing the ranks and files of a military formation. It does not mean the officers (“people with rank”) and the “files” (soldier slang for “individuals”).

Recruit In Latin, recrescere, “to grow again.” Recruits, then, are new men to replace losses and permit the unit to “grow again” to its original size and effectiveness.

Regiment In Latin, regimen, “rule” (in the sense of “regulation”). The term was applied to a military organization that was under the rule of a colonel.

Retreat In Latin, retrahere, “to withdraw.” Tactically, this word means to withdraw from enemy contact. But the ceremony of Retreat and the bugle call “Retreat” signify a retirement from the day’s administrative activities, not the enemy’s tactical endeavours. To “beat retreat” in the old days did not mean to “bug out” or to “how able”. Before the use of bugles to sound calls, drums were used.

Reveille French reveillez -vous, “Wake up!”

Rosette French. This ornament on a peak cap was held down by a loop and a button.

Security The imperative need for fooling the enemy’s intelligence and spy system, proved by bitter experience in previous wars, affected the lives of everyone, including civilians. A soldier had to always guard his tongue whenever he was away from his unit. His letters were censored and he must never mention the place he was in or give any interesting details of his works.

Sentry Probably from the same source as “sentinel,” rather than from the French sentier (path around which a guard would walk). Fortescue suggests that the word was corrupted from “centinel.” The latter word is from “century,” the term applied to the 100-man Roman companies. Until the beginning of the eighteenth century the private soldier in England was known as a “private centinel.”

Sergeant, Latin serviens, “to serve.” Originally used in law, a serviens during the days of chivalry was also a military servant.

Sharpshooter Probably from German Scharffschutze, which has the same meaning. The term does not come from the Sharp’s Rifle, patented in 1852. “Sharpshooter” units are listed as early as 1805 in the British Army. Two regiments of United State’s Sharpshooters were raised during the Civil War. The term is now used in the U. S. Army to designate a qualification in marksmanship which is between Expert (the highest) and Marksman

(the lowest).

Sound Off. At a parade, the adjutant gives the command “Sound Off”, and the band plays three chords before it starts a march and “troops the line”. When the band has returned to its place and has finished playing the march, it repeats these three chords. They are known as the “Three Cheers”.

This custom can be traced back to the time of the Crusades Soldiers. Those selected to go on the Crusades would form on the right of the line of troops.

Signals In the early years, smoke signals and drum beats were used as signals for the army. Flags were also used later on. When the telegraph was invented, it allowed precise instructions to be transmitted over longer distances using a Morse Code key. The heliograph (a mirror mounted on a tripod flashing the sun’s reflection) was also used. When the telephone was invented by Alexander Graham Bell, communication by voice could be achieved across long distances through wires.

Warrant Officer The “warrant” portion of the Warrant Officer’s title comes from the old French word warrant that meant protector, a defense and an authorization.

SOLDIER’S SLANG AND JARGON

As you were: Drill command used to revoke or correct a previous, incorrect command. Commonly used off the drill field to preface a correction.

At ease: Another drill command that permits soldiers to relax in ranks and file.

Accoutrements: The personal equipment of a soldier other than arms or uniform, normally medals and badges.

Aiguillette: A plaited cord ending with needles, points or aglets.

Appointments: Apart from meaning posts to which a person might be appointed, the word also relates to places of distinction in a military unit.

Bandolier: From the Spanish “Banda”, a Sash) referred to the belt which held powder cases in the 17th Century. These small containers (wood or leather) each contained enough gun-power for one loading of a musket. As 12 cases were often carried on a belt by means of strings, the bandolier was given the nickname of the “Twelve Apostles”

Break Short: Rest period (which “breaks” the march, instruction, or other duty). Soldiers customarily get a “ten-minute break” in every hour; it is usually announced by “Take ten.” The “coffee break” has become a national jargon among office workers.

Camouflage: French, meaning a disguise

Chop-chop: Used by old China hands to mean “hurry.” In Japan it is pidgin English for “food” or “eat.”

Colour Sergeant: The rank of Colour Sergeant was introduced into the British Army in 1813

when it was wished to give some reward to senior sergeant of good standing

Dry run: Practice

Epulette: French, indicating a shoulder, for it is an ornamental piece of cloth and embroidery worn on the shoulder. Originating from a need to keep a shoulder sash or belt in position.

Fall out: A drill command which permits soldiers to leave ranks but requires that they remain in the immediate vicinity, pre-pared to "fall back in." Colloquially, the expression means to relax

Ferrule: The lower end of a sword scabbard or pace stick.

Foxhole: A rather picturesque word, now part of the national vocabulary. It is a small pit from which one or two men can fight while having some protection from enemy fire. A "slit trench" is a similar species of "hasty field fortification" which differs in that it is a "prone shelter" (the length and breadth of a man, but only about two feet deep).

Housewife: A sewing kit. The word has been adopted as official nomenclature

Pike: The weapon for pikeman was originally 16 feet long but later cut down to 14 feet to make them less cumbersome in battle. Today, the half pike is used for our Colours.

Son of a gun: An uncomplimentary expression dating from the times when women were allowed onboard and between decks. Reference has been made previously to the debauchery, which

took place in the gun-decks where the men lived.

Feather in your cap: To gain approval. Origin - When American Indians performed bravely in battle, they would receive a feather to add to their headdress. The more feathers found on an Indian's headdress, the better the warrior.

Present Arms: The rifle is held in a friendly position that leaves the arms bearer defenceless. Like the hand salute, present arms shows there is no challenge to the person receiving the salute.



Special Thanks

The idea of compiling the Army's customs and traditions book was first mooted in 2003 by the SAF Sergeant Major, **SWO GUNGA** who was then Sergeant Major of the Army.

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passion, interest and determination towards this project.

Finally, as much as we wished to address every issue of interest in this regard, we have been mindful to balance making this book as readable as possible and a comprehensive reference for all.

This, being the first edition of its kind, the Editorial Committee welcomes contributions, suggestions and feedback to further improve this book.

These may be e-mailed to customsandtraditions@yahoo.com

Ref: Our Army, Customs and Traditions.



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