

柔佛古庙专辑

新山中华公会
柔佛古庙修复委员会
编印

The Johor Ancient Chinese Temple

献给：_____ 惠存



新山中華公會
柔佛古廟修復委員會敬贈
1997年

柔佛古廟專輯

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古廟外觀



序 一

林俊民 PPN

新山中华公会会长兼
古庙修复委员会主席

柔佛古庙现有文物匾额及铜钟，显示古庙历史最少至今已有一百廿六年。

回顾华人南来历史，我华族先民，为了谋生，漂洋过海，来到渔火点点村落的新山，其时华人居民为数不多，与各族人民，协力开发荒芜之地。其后，始有柔佛古庙、宽柔学校、华侨公所(本会之前身)及其他地缘性会馆之先后创立。新山能发展成为今日的繁华大都会，过去，我华族先民参与开发的汗马功劳是不可磨灭的。

凡是有华人族群落地生根的地方，必定有庙宇的存在，柔佛古庙亦是在相同的客观环境中，被先民所创建。相传柔佛古庙元天上帝香火是由陈厝港的玄天上帝庙传来，而陈厝港玄天上帝庙的香火是由中国潮安县传入。

百多年来，古庙香火鼎盛，自从古庙成为本会直辖产业之后，在五大会馆[潮州会馆、福建会馆、客家公会(前同源社)、广肇会馆、海南会馆(前琼州会馆)]之相助下，每年农历正月廿日一连三天举办游神盛会，吸引各地万人善信及民众之争睹及膜拜，可说是新山市每年一度从不间断的独有盛会。此外古庙游神盛会已发展为州政府每年旅游日历活动节目之一。其地位受官方重视是肯定的，新山华社亦感到自豪。



由于古庙长久失修，加之政府征用甘榜彭亨区并进行重建发展，造成古庙三面是现代化高楼大厦，相比之下新旧分明，显得不相称。为了配合时代的发展，新山中华公会毅然决定全面修复古庙，恢复古庙原有巍峨堂皇的面貌。修复工程于1994年8月6日开工，於1995年12月底竣工，为期十八个月，工程费约一百五十万元。为表示重视是项具历史性的修复工程，本会修复委员会属下工程组於1996年8月3日(农历6月19日)举行盛大竣工仪式，古庙山门“柔佛古庙”四个大字邀请当今中国国家级古建筑专家罗哲文亲题。古庙管委会亦於1996年10月20日(农历九月初九日)联合上述五大会馆、宽中及南院举行众神回驾九天九夜庆典。至此，全部修复工程，始告完成并重新启用。

古庙存在的价值，在於这座新山市唯一历史最悠久的庙宇是华族先民早期落地生根，开拓新山的历史见证物，其建筑风格及原有建材经鉴定证明是当年中国技工及由中国输入的建材兴建的。有史以来，古庙已形成新山华社精神团结的基石。

长期以来，我族群在新山能够合作无间，充分发挥守望相助、群策群力的团结精神，是与古庙精神分不开的。

综观全马各地，唯有新山华社，创立古庙、公冢及学堂不分帮派。有史以来，柔佛古庙、华人义山及宽柔中小学都在华社共同扶持下、不断发展及进步。这种优良的传统，是每一位新山华人最感骄傲的。

随着古庙的重新启用，本会希望通过出版这本专辑，记载过去的历史，亦将这次的修复过程存为历史档案，更希望古庙团结精神永远成为新山族群力量的原动力。

Preface

Lim Choon Min, PPN.

Chairman

Chinese Association of J.B.

In the Old Chinese Temple of Johor Bahru, there are two artifacts - a horizontal inscribed board and a bronze bell - which show that the temple is at least 126 years old.

If we look at the history of the southward migration of the Chinese people, we find that when our ancestors first came to Johor Bahru in search of a living not many people had settled in Johor Bahru, and our ancestors had to labour hard, along with other ethnic groups, to develop the town. Only later did we have such local organizations as the Old Chinese Temple, the Foon Yew schools, the Overseas Chinese Association (an antecedent of our Chinese Association). Today, Johor Bahru has become a prosperous metropolitan, thanks to the pioneering efforts of Chinese immigrants.

In every Chinese immigrant settlement, there must be a temple. It was under the same circumstances that the Old Chinese Temple was first established by our pioneers. It is said that the altar of the Yuan-tian Emperor in the Old Temple first came from the Xuan-tian Emperor in Kangkar Tebrau (Chen Cougang in Chinese), which in turn originated from Chaoan county in China.

Over the last hundred years, the Old Temple had many followers. Since the temple became one of the organizations under direct management of our Association, every year on the twentieth day of the first month in the lunar calendar, the temple will hold a three-day grand procession through the streets of Johor Bahru. This event is jointly organized by the five Chinese *Huiguan* (clan associations) belonging to the five clans: the Teochew, the Hokkien, the Hakka, the Cantonese, and the Hainanese. It attracts tens of thousands of pilgrims and visitors and is one of the unique festive events held without fail every year in Johor Bahru. The State government even lists it as one of the grand festive events in its calendar for tourists, Chinese communities in Johor Bahru are indeed very proud of such official recognition.

Over the years since the temple became somewhat dilapidated, it stood in sharp contrast to its surroundings which have undergone great urban development. The

government has reclaimed the area known as Kampung Pahang and has started its re-development plan. As a result, the temple is now surrounded by high-rise modern buildings on its three sides. To keep pace with modern development, the Chinese Association has decided to restore the temple to its former glory. Restoration work started on 6 August 1994 and was completed at the end of December 1995, lasting eighteen months and costing about 1.5 million ringgit. To celebrate this historic restoration, the engineering corps under the Restoration Committee held a grand ceremony on 3 August 1996 to mark the completion of the project. Mr Luo Zhewen, a well-known specialist in the restoration of old buildings from China, was specially invited to write the calligraphic characters for the name of the Old Temple which grace the entrance gate. On 20 October 1996 (the Ninth day of the ninth month in the lunar calendar), the Governing Committee of the Old Temple also held a series of nine-day celebrations to mark the return of all gods to the temple. These were organized jointly with the five *Huiguan*, Foon Yew schools and the Southern College. So, the restoration work has finally come to an end, and the temple has reopened to the public.

The value of the Old Temple, the only temple in Johor Bahru having such a long history, lies in the fact that it is a historical witness to the pioneering efforts of immigrant Chinese in developing Johor Bahru. Experts have confirmed that its architectural style and its original building materials were brought in by Chinese craftsmen from China. Historically, the temple has served as a cornerstone of Chinese solidarity.

Over the years, the various Chinese clans in Johor Bahru were able to cooperate and help each other in a spirit of solidarity, which is inseparable from what we may call "the spirit of the Old Temple".

In the whole of Malaysia, Only the Chinese organizations in Johor Bahru are able to set up a temple, a public cemetery and schools without any regard to their different clans. Historically, the Old Temple, the Chinese Cemetery, and the Foon Yew primary and secondary schools are all jointly supported and developed by these Chinese organizations. Every Chinese in Johor Bahru should be proud of such an excellent tradition.

With the re-opening of the Old Temple, our Association hopes this special volume will serve as a historical record of the past as well as the whole restoration process. And we also hope that the spirit of solidarity as embodied by the Old Temple will become a prime moving force for the people in Johor Bahru.



序 二

顏清湟博士

澳洲阿德雷德大學歷史系教授

柔佛古庙创立的正确年代是柔佛华人所要知道的一个问题，但它带有争论性。中国科学院中华古建筑物研究社社长张驭寰教授根据古庙建筑的结构和风格鉴定古庙为明代的建筑物。但这论断似乎无法找到强有力的历史证据。吴华先生从具体史料的分析论定古庙是在十九世纪中期由当时新山最具有影响力的会党（义兴公司）首领陈旭年港主等发起建立的。我认为这推论是可以接受的。任何庙宇的创建，离不开具体的历史史实。如果没有一个相当庞大和繁荣的华族社群的存在，华族庙宇不可能独立生存的。

柔佛古庙在现今新山的华人社会，当然有它的存在价值。一百多年来，古庙是柔佛华人团结的象征，是华族宗教活动的焦点，也是千千万万新山华人精神寄托的地方。柔佛古庙的保存与重修不仅保留华人百余年来的宝贵历史遗物，也保留柔佛历史发展过程中的一个重要里程碑。它不仅有着重要的历史和社会价值，同时对以后柔佛州旅游业的发展也会作出重大的贡献。

自1957年马来亚获得独立以后，马来西亚（1963年以后称马来西亚）的华人已经融入当地成为这新兴国家的主人翁，他们向马来西亚尽不贰的效忠。因此，马来西亚华族的历史就是马来西亚历史的一个重要组成部份。马来西亚政府有责任保存华族史料和历史遗物。马来西亚是一个多元种族和多元文化的国家，同时也是一个亚洲新兴的经济强国。在向经济和科技进军的过程中，文化与历史的建设也是刻不容缓的。那些有远见的政治家，会了解到历史与文化对一个新兴工业化国



家的重要。一个国家没有历史和文化就像一个人没有灵魂和记忆一样。数百年来华族在马来西亚的土地上辛勤劳动、努力耕耘，他们在经济、文化和社会上作出重大的贡献。他们在转口和国际贸易、商品、农作业、锡矿业、橡胶种植业、近代金融制造业等方面的发展都作出不可磨灭的贡献。如果没有华族在经济上所作出的巨大贡献，马来西亚就没有今日繁荣昌盛的局面。

二十多年来，每当我访问马来西亚的时候，在各种不同的场合，我曾向华社呼吁积极发掘和保存华族史料。史料是历史的具体事件发生的证据，不论是文字，史料或历史遗物，它们都是非常珍贵的。由于时间的流逝，史料很容易淹没。没有史料也就没有历史。如果没有好好的保留华族在马来西亚活动的史料，马来西亚华族历史将是一片空白，而数百年来华族辛勤劳动的巨大贡献也将永远消失。因此之故，马来西亚华人在争取他们应得的地位时，大力发掘和保存华族史料是刻不容缓的。

近十多年来，马来西亚华社开始重视本身的历史。1985年正月在吉隆坡创立的华社资料研究中心以及今年六月由马来西亚中华大会堂联合会所主催的马来西亚华族史国际研讨会就是两个很好的例子。近年来，由新山中华公会领导保存和复修柔佛古庙的工作受到新山华社各界热烈的支持。这是可喜而令人雀跃之事，为了更好的保存史料，公会决定出版一册《柔佛古庙专辑》以广流传。鄙人承新山中华公会会长林俊民先生的宠邀担任该专辑顾问，深感荣幸。同时也很高兴为本专辑写一篇简短的序文。

1996年9月23日于

澳洲阿德雷德大学历史系

Preface

By Dr. YEN Ching-hwang,
Reader / Associate Professor,
Department of History,
The University of Adelaide,
Adelaide, Australia,

The actual founding date of the Old Chinese Temple of Johore Bahru is the topic that would interest most of the Chinese in Johore, but it is rather controversial. Unlike most Chinese temples in Southeast Asia, the temple left no trace of records of its inception. Professor Zhang Yi-huan, Director of the Institute of the Ancient Chinese Architecture of the Academy of Sciences, the Peoples' Republic of China, holds a view that the temple was founded during the Ming period (1368-1644). Professor Zhang's conclusion is based on the result of his examination of the architectural style of the temple, but he offers little historical evidence to support his claim. However, Mr. Wu Wah, a local Chinese historian, has held a different view that the temple was built in the middle of the 19th century by Tan Hiok Nee (Ch'en Hsu-nien in Mandarin romanization), a wealthy Chinese Kangchu (Lord of River), and a leader of the powerful Chinese secret society of the time, the Ghee Hin Kongsì. Wu's view is acceptable because his conclusion is drawn from a careful examination of historical circumstances, and his conjecture is probably closer to the truth. Any Chinese temple in Southeast Asia could not have existed and survived without the support of a substantial Chinese community. Johore Bahru did not even exist during the Ming period.

The existence of the Old Chinese Temple of Johore Bahru has its immense social values. The temple has been the symbol of solidarity of the local Chinese community for more than one hundred years. It has been the focus of Chinese religious activities, and the spiritual sanctuary for tens of thousands of Chinese in Johore Bahru. The restoration of the temple is imperative, for it would preserve a precious historical relic of the Chinese community, and would also retain a milestone of the history of the state of Johore. It has immense historical as well as social values, and would contribute significantly to the development of tourism of the state in future.

Since the independence of Malaya (later Malaysia in 1963) in August 1957, the Chinese in Malaysia have been well-integrated into the new state, and they have pledged their unreserved loyalty to the nation they have chosen. Thus, the history of the Chinese in



Malaysia should be treated as an integral part of the history of Malaysia. The Malaysian government has a responsibility to preserve Chinese historical relics and records.

Malaysia is a multi-racial and multi-cultural country, and an emerging economic power in Southeast Asia. On the march towards the goal of creating an industrialized and modernized state in 2020, it is imperative for the government to be involved in cultural reconstruction, for there is a strong link between a successful industrialization and cultural revitalization. An industrialized state would be spiritually poor without a compatible culture of its own.

The Chinese in Malaysia have toiled and sweated to help for building this new nation for hundreds of years. They had played important roles in economic, social and cultural arenas. Since the founding of the Malacca Sultanate in 1403, they had been actively engaged in entrepot trade, commercial agriculture, tin mining, rubber plantation, banking and manufacturing and had made a great contribution to the economic well-being of Malaysia. It would not be an exaggeration to claim that Malaysia could not have achieved its present prosperity without the significant contributions of the Chinese.

For the last two decades, I have called upon the Chinese Malaysians to preserve their historical records whenever I visited Malaysia. Historical records, either written or relics, are the concrete evidence of human activities, and they are valuable and irreplaceable. But they are easily eroded or lost as time passes. The history of Malaysia would have left vast gaps unfilled if valuable records of Chinese activities and their contributions had perished. For this reason, the Chinese in Malaysia would have to take initiatives to preserve their historical records in their bid for lifting their legitimate status in this new nation.

For the last decade, preservation of Chinese historical records has attracted the attention of the Chinese community. The founding of the Huazi Resource and Research Centre in Kuala Lumpur in January 1985, and the convening of the international symposium on the history of Chinese in Malaysia in Fraser's Hill in late June 1996, are two examples of increased awareness of the importance of preserving Chinese historical records. In the last couple of years, the work of restoring the Old Chinese Temple of Johore Bahru led by the Chinese Association of Johore Bahru (Persekutuan Tiong-Hua Johor Bahru) has attracted attention and wide support of all Chinese in the state of Johore. This is an exciting project and deserves special attention. For the purpose of furthering the publicity of this project, the Association has decided to publish a souvenir magazine to commemorate the completion of the renovation of the temple. I am greatly honoured to be invited to act as an adviser to this proposed publication, and I am glad to write a few words for the souvenir magazine.

序 三

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中国是一个宗教繁杂的国家，通常我们所熟悉的有儒、道、释、(佛)三大宗教，它们在宗教上扮演着主要角色，各自拥有众多的信徒。儒道是本土的宗教，伴随着中国人的思想意识而成长与茁壮，终致于大行其道。而佛教虽是源于印度的外来宗教，然而一旦进入中国国土后，为了要在中国安家落户，取得中国人的信仰，遂不得不发生质的变化，成为富有本土色彩的宗教。长期以来，这三种宗教虽发生过激烈的争论，但却无基本上的分歧。儒教重视生命存在的意义和价值，道教正视物我交融，追寻人生的真谛。两者都着眼于现世。而佛教却强调因果报应和轮回等观念，重视美好的来世。儒道释三者都并非绝对完美，却能互补长短，所以可以并行不悖。

伴随着各种宗教的萌芽与茁壮，中国各地也出现了无数的庙宇。不同宗教的建筑物具有不同的名称。冠上“庙”、“祠”、“殿”的建筑物，多半是属流传下来的原始宗教，祭拜民俗众神。道教的建筑物，多冠以“宫”或“观”的名称，如河南的“太清宫”、北京的“白云观”，即典型的例子。至于佛教的建筑物，则多冠以“寺”名，洛阳的“白马寺”，即为有名的佛寺。以上所述，不过是概括的类别，也有例外的情况。

中国是个多神的国家，人们祀奉的天神、地神、与人鬼，形形色色，不计其数。有些是几千年来流传下来的原始宗教神灵，有的是后来由人们不断创造出来的。有些历史人物，普渡众生，造福人群，深获群众爱戴，死后便被神化，人们为其设坛祭拜。有的神灵，面目慈祥，给人们带来宁静平和；有的神灵，面目狰狞，震慑人心，使人不敢造次。总之，在中国人的世界里，真是满天神佛，遍地幽灵。道教著名诸神有玉皇大帝，天后圣母与关帝等；佛教著名诸神有如来佛、观音与地藏王等；至于非道非佛的民间俗神，诸如财神、门神与鲁班先师等，更是深入民间，无远弗届。

一百多年前，我们的祖先离乡背井，浮桴南来。那时候，船小人多，海上惊涛骇浪，狂风怒号，船民随时有葬身鱼腹的危险，迨至平安抵达异域，安定下来之后，第一件要做的事，便是筑造简陋的神庙，设坛祭拜，以答谢神灵保佑之宏恩。先民身处他乡，环境恶劣，生活困苦，常有不测之风云，飞来横祸。为生存与发展，先民便在城乡各地，盖建神庙，祭祀神灵，祈求神灵降福，趋吉避凶。随着时日的推移，各地大大小小的庙宇就



出现了。马来西亚的华人庙宇林立，到底有多少，相信很难有精确的数目。甚至连柔佛州的神庙有多少，也不容易得到精确的答案。

马来西亚有不少富丽堂皇的古庙，其建筑风格是渊源于中国的，甚至设计古庙的匠工与建筑材料也是从中国来的。这里古庙的功能是多方面的，庙中设有多神座位，包括儒道释诸神，他们共处一室，同时供善男信女膜拜。不少神庙，又可供奉祖先神主，所以往往又是宗法活动的中心。庙宇也是各帮派领袖的聚集所在。他们以庙宇为议事中心，商议如何促进帮派福利事业，如何排忧解难。十九世纪之际，帮派的领袖常具有两种身份，他们也是秘密会党的头头，因此神庙往往也是秘密会党活动的场所。

耸立于直律街的柔佛古庙，至少已有一百多年的历史。它的设计典雅，风格独特，其建筑与雕塑艺术，具有高超的水平。它是早期南来移民活动的历史见证人，体现了他们的拓荒精神，与克勤克俭、团结一致的高尚情操。可是经过了长期风雨的侵蚀，古庙已呈斑驳残破，失去原有风貌。新山中华公会衮衮诸公有鉴于此，决定筹措巨款，进行修复工作。并出版《柔佛古庙专辑》，多方搜集资料，并请专家学者撰述鸿文，阐明古庙的历史价值与建筑风格，使读者对古庙有更深一层的认识，也使古庙的价值传诸后世，历久不衰，可谓功德无量。

我读了《专辑》中的鸿文，获益匪浅，增加了我对柔佛古庙的了解。吴华的《柔佛古庙的历史与修复》介绍了古庙历史的来龙去脉，简明扼要，虽然还有若干问题未能解决，但能给读者对古庙有基本的认识。康伟民的《柔佛古庙修复建议书》，先从古庙的历史与社会等价值说起，进而谈到修复的步骤与施工阶段。康先生是高级建筑师，讲的是内行话，细致而精微，很有参考价值。马瑞田，张取寰与王忠义都是中国有名的建筑师，学有专长，经验丰富，他们的鸿文都是言之有物，具体而微，值得一读再读。至于黄建成的《柔佛古庙五位神明来历》，介绍了庙内的众神相，兴趣盎然。

然而，围绕在古庙的历史疑团，却仍未能消除，甚至连古庙的成立年代仍未可确定。古庙是一间堂皇而艺术风格特异的建筑物，需庞大的财力、人力与物力，及经过若干时日酝酿而成，那时必然有一个庞杂的华社，也可能较早时另有一间简陋的茅寮，亦即古庙的前身。由于文献的阙如，尚有待学者从碑刻与实物去努力考证，还古庙以原来面目。据说古庙的创建者是陈旭年，陈氏是义兴会党的头子，其影响力横跨新加坡与柔佛两地。他建古庙的目的是什么？是否只让族人膜拜，寻求心灵慰藉那么简单？他有没有利用古庙作为会社的活动中心？利用古庙为华人社会谋福利？又从庙内五大神灵分属不同的帮派，是否反映了古庙是由几个帮派来管理与支助？不同帮派的关系又如何？这一连串问题都有待学者继续努力，拨开云雾见青天，找出确切的答案，则幸甚矣！



Preface

Choi Kwai - Keong

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China is a religiously complex country. We are normally familiar with such Chinese religions as Confucianism, Daoism, and Buddhism, each of which plays its own religious role and has its own numerous followers. Confucianism and Daoism are native to the Chinese: they grew out of ancient Chinese systems of thoughts, become mature, and finally spread throughout the land. Although Buddhism was a foreign religion originated in India, once it entered China, it nevertheless underwent substantial transformations in order to set its roots in China and gain the belief of the Chinese people. For a long period although there were violent arguments among these three religions, they did not have any fundamental differences. Confucianism stresses the significance and value of human existence; and Daoism values the harmony between Nature and Man while searching for the real meaning of human life. Both put their emphasis on our current existence. But Buddhism stresses the idea of karma and reincarnation and attaches much importance to the afterlife. These three religions are not prefect, but they complement each other and are able to co-exist peacefully.

With the emergence and growth of various religions, numerous temples appeared in various parts of China. Different religious buildings would have different names. Those carry names like Miao, Ci and Dian mostly belong to primitive religions that have come down to us from the ancient time and they worship gods of the populace. Daoist buildings are mostly called Gong or Guan; two typical examples are the Taiqing Gong in Henan and the Baiyun Guan in Beijing. As for the Buddhist buildings, they are for most part named Si, like the famous temple Baima Si in Loyang.

China is a country with many gods, and the gods of heaven, gods of the earth, and gods of the underground worshipped by the people are truly diverse and too numerous to count. Some are primitive deities that have come to us a few thousand years ago, while some are created by men in later times. Some historical figures, because of the compassion they had shown to the people and the fortune they had brought to the mass, were deified after their death, and the people set up altars to worship them. Some gods appear to be merciful and bring peace and calm to the people, while some gods appear to be ghastly and have the power to bring awe to the mass so that they would behave themselves. All in all, in the Chinese world gods Buddhas are almost everywhere. For well-known Daoist deities, we have the Jade Emperor, the Tianhou Godmother, and the Guangong. For Buddhism, we have the



Rulai Buddha, the Guanyin and the King of the Dizang. As for the popular gods that belong to neither Daoism nor Buddhism, such as God of Wealth, Door God, and Lu Ban the God (worshipped by carpenters), they exert a strong influence on the populace.

More than one hundred years ago, our ancestors left their hometown and migrated to the south by boat. At that time, boats were small and passengers were too many. In stormy sea they all ran the risk of being drowned and being eaten by the fish. So when they finally arrived safely at a foreign place, the first thing they did after settling down was to build a simple temple and set up an altar, in order to offer sacrifice and gratitude to their God for the safe passage. The living conditions of these pioneers were often appalling, and their fortunes were most unpredictable. As a result, they built temples in cities and countrysides and prayed to their patron gods for fortunes and protection. As times went by, temples of various sizes, big and small, appeared throughout the land. It is believed that it is impossible to obtain an exact total of the number of Chinese temples in Malaysia. Even in the case of Johor, it is no easy task to get a precise number of existing temples.

In Malaysia, there are quite a number of magnificent temples. Their architectural style originated from China, and sometimes even the craftsmen who designed the temples and their building materials had come all the way from China. Such temples used to perform many functions. They had places for many gods, including Confucian, Daoist, and Buddhist deities. These gods existed side by side in one room and were by both male and female believers. Quite a lot of temples also allowed the installation of worship-tables for ancestors as well, and thus became centres of ancestral worship for clans. Temples were also the meeting place for the leaders of different clans. They used the temples for conference purposes and discussed how best to promote the welfare of their clans, and how best to resolve disputes. During the nineteenth century, clan leaders often played a double role: they were at the same time leaders of the secret societies. Thus temples were very often the centres of activities for secret societies.

The Old Chinese Temple of Johor Bahru, located at Jalan Trus, has at least a history of one hundred years. Its design is elegant, its style is unique, and its craftsmanship in construction and carving reaches a very high standard. It stands as a historical witness to the communal activities of early migrants. It embodies their pioneering spirit, their hardship, their thrift, and their solidarity. Unfortunately, it has shown its age after being weather-beaten for such a long time and is no longer as beautiful as it used to be. Consequently, the directors of the Chinese Association of Johor Bahru have decided to raise funds to restore it and to publish a special

