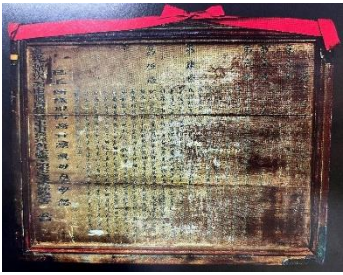




附件一：“闽风恒传”文物展览详情

<p>1</p>		<p>Heng San Teng Couplet 恒山亭楹联</p> <p>Heng San Teng temple, once located on Silat Road, is believed to have existed even before 1828. The temple was besieged by a fire 30 years ago, reducing the cultural site to a burnt plot of land. The Singapore Hokkien Huay Kuan recently learned that, instead of being destroyed by fire 30 years ago, this pair of couplets had actually been brought to the States by a Singaporean collector, and they were finally shipped back to Singapore last Wednesday. Fortunately, these couplets withstood the test of time and weathered the Hengshan Teng Fire and harsh climates over the years, staying in relatively good condition. The first sentence of the couplet inscribes: “Heng De Tian Bo Quan En Liu Yi Yu”, and the second sentence inscribes “Shan Ling Zhen Gong Wei Hua Bei Zhong Hua”. This is also an inlaid name couplet, with “Heng San” in the head of the couplet, and “Pek Kong” in the waist, hence having the name “Heng San Tua Pek Kong Temple” embedded in it. The upper couplet talks about how this deity was awarded the title of Bo due to his merits, and that his meritorious deeds have bestowed blessings upon many foreign countries. As for the lower couplet, it talks about this deity sitting on the said mountain to cultivate the knowledge of Chinese culture upon others. According to experts' appraisal reports, the couplets are likely to be cultural relics passed down from the Qianlong period (1735-1796).</p> <p>曾坐落惹兰红山石叻路的恒山亭，至少在 1828 年前已存在。庙宇在 30 年（1992 年）前遭遇火灾，遗址于 1994 年被征用。福建会馆两年多前得知，恒山亭门前原先所悬挂的一副楹联非但没有毁于火海，而是辗转被一名原籍新加坡的收藏家带到了美国。楹联在 30 年前幸免于恒山亭火患，但约 10 年前遭遇了风灾及淹水，所幸没有严重受损。这是一副嵌字联，联首嵌“恒山”，联腰则嵌“伯公”，将“恒山大伯公庙”嵌入联句之中。上联意指此神因有福德而得伯级封位，恩惠遍及海外异域；下联意思是此神坐镇于此山，教化中华文化。联语意涵秉持着传统的中原文化意识，反映了早期移民的原乡心态。楹联无下款，因此无年份可考。</p>
<p>2</p>		<p>Heng San Teng Tua Pek Kong 恒山亭大伯公</p> <p>The shrine in the centre of the main hall of Heng San Teng was dedicated to the “God of Prosperity”, commonly known as Tua Pek Kong. In 1992, an ancient Fujian temple, Heng San Teng temple, was burned down by a fire, but the statue of Tua Pek Kong remained intact. The original deity statue is</p>



		<p>permanently enshrined in the Kim Lan Beo and currently invited over to Thian Hock Keng. Tua Pek Kong is the deity that protects overseas Chinese. In Malaya, his main function is to take care of Malayan Chinese. Devotees also prayed to him for wealth, health, low tides, and safety purposes. Just in Singapore alone, there are more than a dozen temples and shrines which worship this deity. A few centuries ago, when the Hakka people travelled south, many of them worked in the tin mining industry in the Malayan Peninsula. Their work would often "offend" the Earth God, hence making it a need for them to worship and pray to the Earth God to seek his understanding. Since Tua Pek Kong is also the Earth God, he has to guard the entire land. However, since he has no subordinates and cannot perform duties similar to the police, so he appears very approachable. Both the religious belief in the Earth God in China and the belief in Tua Pek Kong in Nanyang originated from the agricultural society in the past, where the land was revered by the people. People depended on the land for their survival and their necessities. Therefore, this naturally leads to people feeling reverence for the land and the deity guarding it.</p> <p>当年恒山亭正厅中央的神龛供奉福德正神，俗称大伯公，左边是城隍爷公，右侧供奉注生娘娘。1992 年恒山亭被大火烧毁，庙里的大伯公金身却完好无损，目前供奉在金殿路的金兰庙。大伯公是海外华人的保护神，多供奉于城隍庙或福德祠内。善信一般也会向他祈求财富、健康、平安等。</p>
3		<p>The Five Articles on the Reconsideration of the protocols in Heng San Teng temple 恒山亭重议规约（五条）</p> <p>Before the Heng San Teng fire in 1992, the late newspaperman Hong Jin Tang kept the wooden plaque hidden in the premises of the Singapore Lam Ann Association, saving it from the fires. The protocols required for the maintenance of the Heng San Teng temple have been recorded in this wooden plaque. This plaque consists of historic materials useful to study the cemetery management of Heng San Teng temple back in the day.</p> <p>《恒山亭重议规约五条》（立于道光丙申年，即道光十六年，1836 年），是研究恒山亭早期坟山管理模式的珍贵史料。按规约记载，恒山亭当时已成立负责日常运作的“董事、总理、炉主、头家和漳泉商人等”组成的管理委员会，至于维持山亭和尚“香资”和其他经营费用的方法，也有清晰的章程。</p>