



52



聚善堂现址,富丽堂皇的正门外观  
Chu Siang Tong's current location, and its grandiose entrance



photo credit: 胡昌华



## 聚善堂

原称五虎庙



位于三巴旺路十一英里罗弄古马拉门牌八号  
Chu Siang Tong was first located at Sembawang 11-Mile, at No 8 Lorong Kumara



1958年聚善堂内部执事合照  
The 1958 committee members of Chu Siang Tong

Chu Siang Tong was called Wu Hu Temple

当时华顺芭有数十位村民,以救世济人的善心,出钱出力,于1954年在村内建立了一间占地80平方尺的简陋庙宇“五虎庙”。当时向英国殖民地政府申请注册,不获批准,遂改名为“聚善堂”,终获批准。

庙宇除了供村民膜拜之外,也传授儒家思想,同时协助村内年老与不幸村民,在农历新年期间,都会颁发新年渡岁金给年老村民。1960年由于英军收回华顺芭此地段的土地拥有权,庙宇迁移到三巴旺12英里。后来再次受到政府征用土地的影响,于1987年在义顺二道和义顺环路交界处建立了一座巍峨壮观的聚善堂。

Bah Soon Pah Village was home to many good samaritans. In 1954, these samaritans built a simple place of worship named Wu Hu Temple. They went to the British Colonial Government for a permit to register the temple, but their attempt was unsuccessful. However, upon changing the temple name to Chu Siang Tong, their appeal for a permit was approved.

Chu Siang Tong taught Confucianism, and also helped the elderly and the poor in the village in many ways. Every Chinese New Year, the temple also gave out red packets to the elderly. In the 1960s, the British Army reclaimed the land that the temple stood on, as the land originally belonged to the government. Hence, the temple moved to Sembawang 12 Mile. Subsequently, in 1978, the Singapore Government wished to use the land for resettlement. Thus, the temple moved once more, finally finding a permanent home at the junction of Yishun Avenue 2 and Yishun Ring Road, building a very grand structure for the temple.



财启村口  
Village Entrance



财启村联络所  
Chye Kay Community Centre

大选演讲、潮州大戏、  
马戏团都曾在此空地举行  
This empty plot of land is popular for  
holding events like pre-elections  
rallies, wayang performances and the  
circus etc



The television locked inside a metal case

六十年代初，联络所率先推出了露天电  
视，电视机就摆进一个可上锁的蓝色高  
铁架箱内，傍晚时分联络所职员会根据  
节目时间表打开电视供民众观赏。

In the 1960s, the community centre  
first started broadcasting television  
programmes in an open area. To keep  
the television safe, they would encase  
it in a locked blue metal box. The  
community centre staff would lock  
and unlock the box according to the  
television programme schedule, for  
public viewing.



## 大天球马戏团 Tai Thean Kew Circus



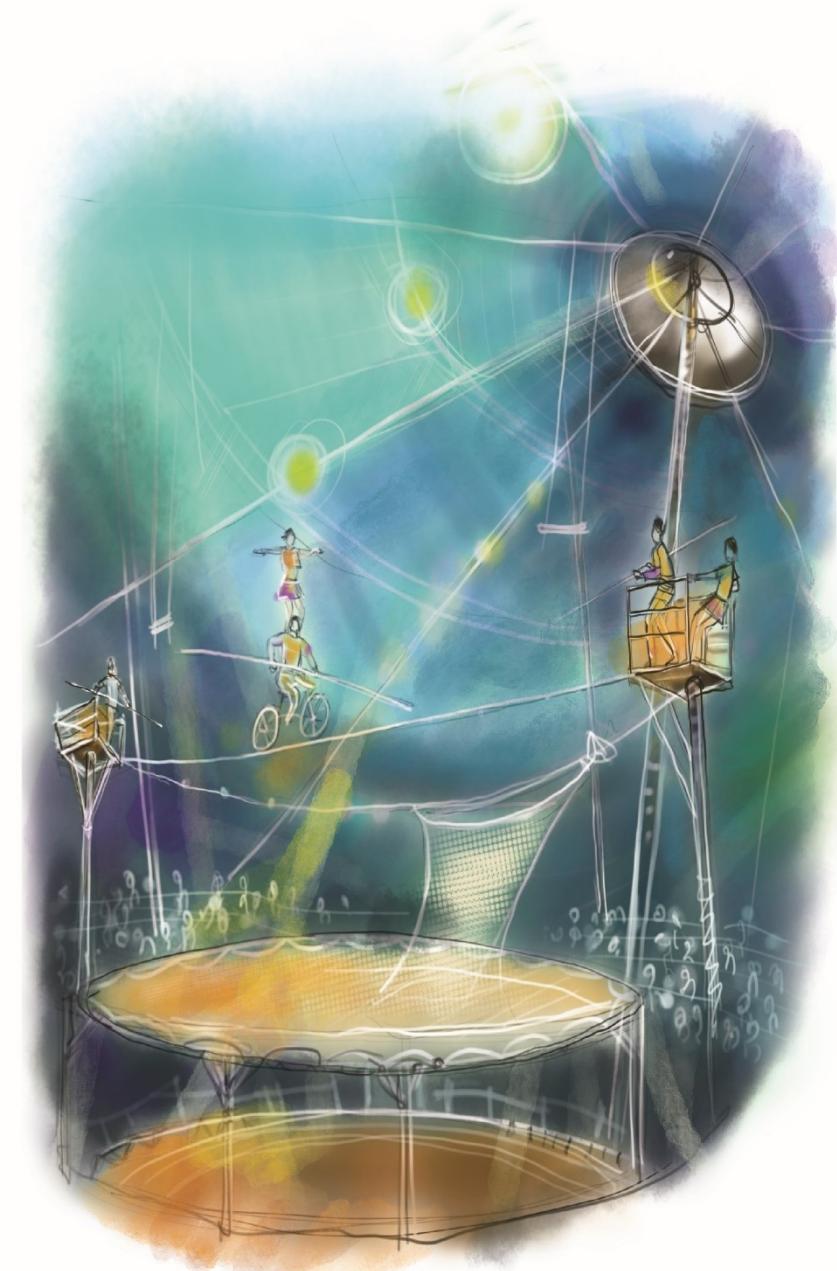
招牌“大天球”铁球！  
The Motorbike in Globe (also known as the Globe of Death) was the circus' trademark performance.



“马戏团的到来，绝对是村子的大件事，一辆辆大卡车列队由村口移向财启村联络所旁的空地，气势非凡，团队快速搭建起双峰型白色帐篷，马儿、大象就围放在路边。马戏团就搭建在我们家对面，由于落后乡村没有旅馆，马戏班就租用我们的房间，热情友善的马戏班团员还邀请我们小孩近距离观看笼子内的动物与免费参观演出，那杂技演员，小丑，有趣的动物表演，紧张刺激的走钢丝、空中飞人、在大圆铁笼内团团转的电单车…我相信马戏团表演确实让许多的村民留下深刻印象。”

“When the circus came, it was an exciting big event in our village. The setting up and preparation of the circus location as well as the arrival of the circus itself was spectacular for us villagers. It was like a parade as we watched performers, animal trainers, and the menagerie of animals transported from the beginning of Chye Kay Road to the circus venue. The circus was situated right opposite our house. Circus performers would rent our rooms and stay with us as there were no hotels nearby. They were very friendly and would bring us children into the ring to watch the heart-pounding performances free of charge – acrobats, clowns, trained animals, trapeze acts, hoopers, tightrope walkers, jugglers, contortionists, trampoline and unicyclists. I would say that the circus touched the lives of most of the villagers during that time.”

陈德花 Emely Tan Teck Hway





财启村前段  
Village Front



陈金珠与二姐陈秀环  
Florens and her sister Tan Siew Kuan

陈家生活照  
Photos of the daily life of the Tan Family

## 我们在财启村生活点滴。。



陈春发杂货店 Tan Choon Huat Provision Shop

陈金珠

我们兄弟姐妹经常在财启村联络所打乒乓球及玩滑轮，这里曾经是我们的幼稚园，联络所经理非常欢迎我们参加各类活动，还曾经为我与姐姐秀环报名参加歌唱比赛。我们住家很靠近街头，经常有机会光顾戏院及屋前空地常来搭棚的戏班歌仔戏表演，或许，姐姐秀环因此而爱上表演艺术吧？”

乡村生活真是多姿多彩，常与表兄妹玩各类甘榜游戏如卡罗烟台球、踢毽子、抓石子、弹珠、斗蜘蛛等等，哥哥会利用空铁罐、铁丝竹片玻璃彩纸制作漂亮中秋灯笼给我们，难忘童年喜爱的炒萝卜糕，豆花水及时至今日妈妈还经常为我们烘烤的奶油蛋糕。住屋后院面积大，我们栽种了红毛丹、木瓜、杨桃及榴莲树，鸡鸭猫狗自由自在活动。我们还曾通宵达旦守在猪寮旁观看母猪一胎生了16只小猪，真令人大开眼界。

## My Family's Life In Chye Kay Village

“In 1962, my parents Tan Hai Kow and Lim Geok Kee, my grandmother Ang Kiong, along with my uncles Tan Thiam Chwee and Tan Chwee Leng relocated from Bah Soon Pah (11th mile) to No. 14 Chye Kay Village (12th Mile). Some years later, my Father converted part of our residence to a provision shop called Tan Choon Huat Provision Shop.

There was one election, where the polling station was held at Chye Kay Village Community Centre while the registration point for the voters was at our provision shop. My father, alongside with my eldest brother Teck Heng and my eldest sister Teck Hway, helped out with the registration.

Those days, my siblings and I (6 of us) attended the Sembawang School which was then the only English primary school nearby. We would take turns to help run the shop with my father, before or after school. Sometimes my elder siblings had to help out in delivering sundried goods to the villagers' homes on bicycles. There were times when dogs would bark and chase after us and there were instances we actually fell off from our bicycle.

Kampong Life was always interesting. We derived simple pleasures and family warmth by playing games together with our cousins and neighbours such as carrom, pick-a-stick, five stones, chaptek, hopscotch, zero point, yoyo, marbles, rubber band shooter. Sometimes we'd even catching spiders and guppies with our brothers. my brothers would make us lanterns from raw materials such as food cans, metal wire, bamboo strips and coloured cellophane paper. I still vividly remember the delicious fried carrot cake and fresh soya bean milk from my childhood, as well as the butter cake that, till this day, my mum still regularly bake for us.

At our backyard, we have a big plot of land where we grew our own selection of trees such as rambutan, papaya, starfruit and durian trees. Ducklings and chickens, cats and dogs would roam around freely happily. We also had a pig sty and once we stayed up all night watching our pig deliver 16 cute little piglets. What an eye opening experience!

We siblings used to play table tennis and roller skating too at the nearby Chye Kay Community Centre where we attended our kindergarten. The manager was always kind and welcoming and even signed my sister, Siew Kuan, and I up for a singing contest.

Our house was near the road junction and near the open-air cinema, which also gave us many opportunities to go to the movies or watch wayang shows that would be performed nearby. Maybe it was due to this that our sister Siew Kuan (Chen Xiu Huan) fell in love with the performing arts.”

Florens Tan Kim Choo

photo credit: Florens Tan Kim Choo





财启村前段

Village Front





财启村中段  
Village Center

## 励德学校



继励正学校建设于新芭，为了解决财启村口与村中段一带学童与老师的交通问题，1947年由陈树泉、王朝元、王雷母、胡土等人发动募款，1948年就在陈财家后裔慷慨捐献位于牙兰的树胶园地上，创办了励德学校。初期只筹得三间课室建筑经费，第一批学生只有60人，1960年董事们邀请了新赛凤戏班，以歌仔戏义演筹款，成功兴建了另五间课室，达成目标。

1954年梁景胜出任校长，他于1959当选实龙岗国会议员并调任教育部，担任教育部政务次长后，由黄谦弟接替，1964年何振玉接任校长至1977年乡村拆迁停办。

1950年励德校舍，篮球场是黄泥地，校园不设篱笆，邻近农户的鸡鸭鹅在走廊自由高歌拉屎，有时来者不善，野狗与猪只也结伴闯进校园地凑热闹，严重骚扰到学生上课情绪。何振玉担任校长第一件任务是为学校筑起篱笆，邀请英军协助铺设洋灰球场，改善了校园环境。



photo credit: 陈锦花 陈耀光 劉俊华  
Ho Chin Geok Collection, courtesy of National Archives of Singapore





财启村中段

Village Center

## Lee Teck School

After Lee Cheng School's establishment in Xin Ba (new village area), students living in the Village Front and Village Center found their commute to school a lot tougher. Thus, in 1947, Tan Chu Chuan, Wang Chao Yuan, Wang Lei Mu, Hu Tu amongst many others started a donation drive, and with the generous donation of land by Tan Chye Kay's descendant, managed to establish a new school, Lee Teck School, in 1948. Due to limited funds, Lee Teck School initially started operation with only 3 classrooms, having a cohort of only 60 students. In 1960, the board of directors invited the Xin Sai Feng Opera Performing Troupe in yet another crowdfunding drive, successfully raising enough money to build 5 more classrooms, eventually achieving their goals.



64



义顺2道776座励德学校壁画绘于2017年  
Mural of Art for Lee Teck School at Blk 776 Yishun Ave 2

Leong Keng Seng was Lee Teck School's first principal in 1954, before he became the MP of Serangoon Gardens and Parliamentary Secretary for the Ministry of Education in 1959. After him, Huang Qian Di took over as principal of Lee Teck School, and was succeeded by Ho Chin Geok in 1964 until Lee Teck School stopped operations in 1977.

After Lee Teck School's establishment in 1950, there were still improvements to be made to the school campus. Their basketball courts were on muddy ground and their campus was not fenced up, thus the poultry from neighbouring farms often wandered onto their school property, causing a ruckus and defecating along the corridors. Sometimes, they were even accompanied by wild dogs as well as pigs, severely distracting students from their classes.

Thus, the first thing that Principal Ho Chin Geok set out to do was to set up fences around the school compounds, and invite British troops to help lay down cement for their basketball court, vastly improving the learning environment for their students.

photo credit: 陈锦花 林月凤 林清琴



公立励德学校第十五届毕业生暨全体教师合影 (一九七七年十一月十一日)



这张照片是给你留做纪念，  
你长大了，不要忘记我，  
知道吗！  
友翠云

人生永不能相见，  
只有留着照片做纪念  
友香娥

当年小六难捨的离别心情，好有趣的童真留言  
Some amusing quotes from graduating  
primary 6 students



Ho Chin Geok Collection, courtesy of National Archives of Singapore

5



财启村中段  
Village Center

## 财启路

一条胶工踏出来的羊肠小径



66 photo credit: 陈碰花



Hup Seng Lee Provision shop

## 协成利杂货店



财启村中段  
Village Center

## 何碧山宮 拥有百年香火

"陈降、陈松兄弟与乡亲胡柔及陈亚卡当年到沙巴作生意，机缘巧合下接触到何东山的三官大帝宫，当时许愿若生意顺利，将恭请“三官大帝”供村民膜拜求平安，果然一切如愿，大家生意蒸蒸日上，坚守承诺，两兄弟与数先辈专程到安溪何碧山宫恭请来“三官大帝”香灰袋，在财启村福五供奉，后来香火鼎盛，才搬迁至福六的财启村口。"

"When Tan Kang and his brother Tan Song, along with relatives Hu Rou and Chen Ya Ka went to Sabah to start a business, they prayed to San Guan Da Di Gong for prosperity in their business, saying that they would bring the three deities to Chye Kay Village if their prayers came true. When their business took off and succeeded, they kept their promise, setting up a temple of worship for the three deities."

陈水郊 Tan Chui Kau



陈降与陈松兄弟  
Tan Kang and Tan Song

Centennial Temple  
Ho Peck San Temple

陈水郊 Tan Chui Kau





财启村中段  
Village Center

酬神庙会庆典

A Wayang show during the temple festivities



1980年政府征用土地，何碧山宫在理事陈大力与罗水云等众多乡亲努力号召下，于83年迁至义顺，与成邦大伯公宫和南凤善堂共组联合宫。

In 1980, Chye Kay Village was acquired by the government, and with the help of Ho Peck San Temple board of Directors Tan Tai Leck and Lou Chwee Hoon, as well as donations from the public, the temple was relocated to Yishun Ring Road under one roof together with Simpang Tua Pek Kong Keng Temple, and Nam Hong Siang Thong Temple.

photo credit: 何碧山宫



台上台下  
Onstage and offstage

好奇的小孩，喜欢溜到戏台底下，观看戏班演员在粉墨登场前的化妆过程

Curious kids would run to the bottom of the stage to watch the opera actors prepare for the show

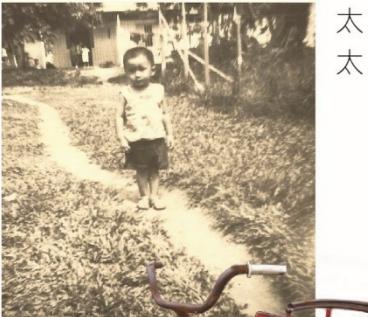
联合宫三年建宫过程记录，庙宇于1983年顺利落成  
A documentation of the merging of the three temples, which was completed in 1983



财启村中段  
Village Center

## 弯弯的小路

三轮车跑得快  
上面坐着老太太



*Small, winding road*

72



有时母猪会一胎产下十几只小猪，当母猪无法供应充裕奶水时，农夫会用牛奶粉泡水喂养猪仔，俗称“牛奶猪”

When a sow gives birth to more than ten piglets and would not have enough milk to feed all the piglets. The farmers would mix milk powder with water to compensate. Hence, these pigs earned the moniker “milk pigs”

“我家位于万国胶林旁，母亲与大哥大嫂、姐妹们都曾经当过胶工…隔邻何碧山宫戏台空地，就是我童年的游乐场，逗着小侄儿们，追逐哼唱着那童谣。”

“My house was next to Bukit Sembawang rubber plantation. A lot of my family members used to work as rubber tappers. Next to my house was Ho Pek San Temple's performance stage. The empty space before the stage was where I spent much of my time playing with my nieces and nephews, singing childhood songs.”

陈亚弯 Tan Ah Wang



photo credit : 陈亚弯



photo credit:罗美丽

*Beautiful childhood  
listening to my grandma's story*

“屋后成遍的胶林，天未破晓，割胶工人已经在林间穿梭忙碌的工作…童年，彷彿似昨天的傍晚，坐在小溪池塘旁，与小鸡小鸭们，细听着老奶奶讲诉那很久很久古早事…”

“Behind my house were all the rubber plantations. Before dawn, the rubber tappers would have already started their busy task of tapping latex from the rubber trees. One of my fondest memories from childhood is sitting by the pond watching the chicks and ducklings, listening to my grandma regale me with stories of old.”

罗美丽 Angie Lou Bee Ley



美丽的童年

细听老奶奶的古早故事

73



## 财启村中段 Village Center

见证财启村历史

义祖母梁四枝阿嫲宽宏大量，一生任劳任怨，得以一百零三岁高龄，见证了整个财启村从垦荒开基到形成村落至拆迁消失。

My God-Grandmother, Neo Si Ki, was a magnanimous and hardworking woman. She lived to the age of 103, and witnessed the entirety of Chye Kay village's legacy.

witnessed the history



枝  
Jing Neo Si Ki

是子孙满堂的五代大母，虽出生于新加  
双三寸金莲小脚，老人家高龄却眼力很  
好，用手工缝制百衲被赠送亲友！

，年轻时养猪养鸡种菜，闲不下来，她擅长针灸技术，对医治白喉很有心得，经常搭车下车到新嘉坡购买药物，送药与免费为村民看病，医治患有风湿病的患者，她心地善良，每天在咖啡店泡茶水提供给路人解渴，在日治时期，还曾在药店内暗中协助，赠送“米牌”接济“三不管”。

She never had a formal education, and spent her childhood rearing farm animals. She also had some knowledge of medicine, and often went to the city to buy medicine to give to ailing villagers for free, to help treat their illnesses. She was also a very kind lady, often leaving out cups of tea for any passersby to consume, and during the Japanese occupation risked her life and safety to give extra food ration cards to the poorer villagers."



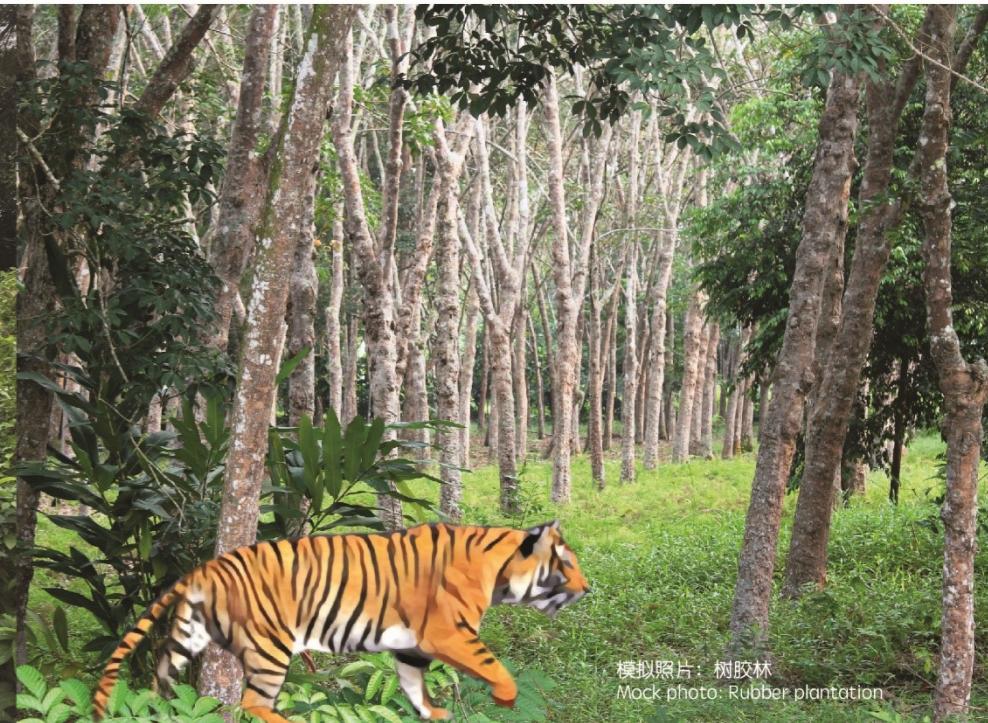
n

期糧食配給記錄卡  
ds: A record system for rationing food  
ese Occupation



星洲日报报道:「在蔡厝港枪毙一虎, 猎队勇除虎患, 计重二百一十三斤」  
On October 26, 1930, The Sin Chew Daily reported: "The hunting team killed a tiger in Choa Chu Kang weighing 213kati

1930年10月27日，“海峡时报”报道，海峡狩猎队在蔡厝港杀死了一只8尺6寸的老虎。On October 27, 1930, The Straits Times reported that the Straits Hunting Party killed a tiger which measured 8ft 6in in Choa Chu Kang area. It was reported to have been in the vicinity of the village and accounted for the reports of missing dogs and pigs in the same area.



苏添富在成邦兴合园较偏远树胶内，胶工曾发现虎踪。  
Soh Tiang Hoo found traces of tigers deep in their rubber plantation in S.  
Heng Hup Hng

## 梁婆婆智退猛虎..... Grandma Liang's outwitting of the tiger

简述陈大力先生在1987年的采访记录，"我婆婆（义顺人瑞梁四枝），当年约二十来岁，居住在何碧山宫靠近戏台一带，有一天，家里的长工在收拾种菜农具时，忽然有一猛虎出现，飞扑向他，在这千钧一发之刻，被婆婆发现，她急中生智，拿起地上的铜器大力敲击，震耳声音终于吓跑老虎！"

根据记载，新加坡在1860年，平均每天都有一甘蜜园劳工遭虎噬掉，最后一只野生虎于1930年在藜厝港被射杀。

An extract from Tan Tai Leck in 1987 interview: "When my grandmother, Neo Si Ki was about 20 years old, she lived close to Ho Peck Temple. One day, one of their workers was packing up the farm equipment for the day, before a tiger suddenly jumped out from bushes and leaped out at him. In a split second decision, my grandmother picked up a bronze wok from the floor and clanged it together, scaring off the tiger!"

According to historical records, in the 1860s, there was an average one tiger attack on a Gambier plantation worker per day. The last tiger was shot and killed in Choa Chu Kang in the 1930s.

# 新加坡财启村正德社

## Singapore Chye Kay Cheng Teck Association

五十年代，在落后贫困的乡村，每当村内有丧事发生，丧家常出现经济困难，有鉴于此，村民组织“乡村互助会”，这就是早期俗称的“老人会”。彼此能及时提供协助，互助会深得村民支持，会员逐年增多。1968年互助会进行改组，由财启村的励正与励德两所小学的董事开会，建议从两所学校名字中分别取励正的“正”与励德的“德”为社名，正式申请注册，取名为“新加坡财启村正德社”，并扩大了活动范围，推动公益活动，社团落址于财启路68号，创始人有廖根义、林文丁、黄加泽、卓加阳、苏荣、叶建德、王金树、洪清龙等。

初成立会员有150名，会员每个月的会费是\$3，若有会员家庭遇上白事，其他成员们则会在当月增加会费至\$5以便应对，1980年会所搬迁至义顺新镇忠邦城大牌101座，会员人数记录为240名。两层会所，二楼办事处开放给会员相聚联络感情，底层则出租商用。社团定期活动则包括年度学童教育奖励金，也组办会员聚餐与组团到新马邻近一带旅游。

### 公馆队

华人社会丧礼隆重，一般会请殡葬乐队，与礼花挽幛送行，当时正德社本身拥有义工组成的葬礼吹奏与锣鼓手，俗称“红毛锣鼓吹”，有此称呼大概是因为乐手们穿着是白色西装加上镶花边牛仔帽子，会员亲属逝世时，社团会派出锣鼓队给往生者风光送葬。

Chinese funerals are a very crucial but solemn affair. The family of the deceased would hire the funeral procession, and friends and relatives would send their condolences by buying flower wreaths, and making elaborate tapestries. Singapore Chye Kay Cheng Teck Association had a dedicated troupe for funerals, formed by volunteers. When the family of any of their members passed on, the association would send their troupe to their funeral, making the whole thing a grand affair.



照片摘自从图片看义顺区发展  
Photo from A Pictorial History of Nee Soon Community



1980年迁入大牌101，义顺五道，义顺忠邦城  
Blk 101 Yishun Ave 5 #01-23 Singapore 760101



社团的创办宗旨为联络情感、团结互助、热心慈善、共谋福利。  
Their motto was to nurture bonds, unite and help each other, contribute to charity, and seek welfare for each other.

In the 1950s, the villagers were still very poor. Whenever someone passed away, the family of the deceased would encounter financial difficulties. Hence, the villagers formed a self-help group to assist in situations such as these. Many of the villagers supported this idea, and hence they gained a lot of members. In 1968, this self-help group restructured their organisation, and the directors from Lee Cheng and Lee Teck School suggested merging their respective school names to form the new group's name. The new name of the organisation became Singapore Chye Kay Village Cheng Teck Association and relocated to 68 Chye Kay road. The Association also broadened their scope, deciding to promote community charity activities. The pioneers of the association are Liao Geng Yi, Lin Wen Ding, Huang Jia Zhe, Zhuo Jia Yang, Shu Rong, Ye Jian De, Wang Jin Shu and Hong Qing Long.



photocredit: 廖发



财启村中段

Village Center



张朝顾担任财启村（半英里）  
联络所组织秘书  
Zhang Chao Gu was the  
Organising Secretary for  
Chye Kay Village ( $\frac{1}{2}$  Mile)  
Community Centre

## 我的启蒙



林振泉

小编 The author



乘搭顺风《猪饭车》  
上学  
Hitching a ride on  
the "pigrice van"

注 冬帮: 福建话指顺道载送



卓雅美老师  
Teacher Zhuo Ya Mei

### My Kindergarten day

1964年1月12日，李光耀总理为村口的财启村民众联络所主持开幕，村子中段的财启村（半英里）民众联络则于1967年7月20日落成。联络所开办华族舞蹈、歌咏、缝纫、烹饪，美术课程，也设置乒乓桌，提供体育活动，所开办的幼稚园也逐步取代更早期由社阵所开办的“乡联幼儿园”。

每天清晨，母亲就把我带到屋后路口，等候儿时同伴林振泉父亲林添成的蓝色货车，顺道“冬帮”<sup>注</sup>载我去幼稚园上学，热心的林叔叔，每天清晨到兵营收集厨余喂猪，回程又顺路送我回家，难忘那一货车厨余的“浓浓乡味”，现在回想起来，这不就是那简简单单的甘榜互助精神吗？感谢林大叔！

On January 12, 1964, then Prime Minister Lee Kuan Yew visited the village for the opening ceremony of Chye Kay Community Centre. On July 20, 1967, Chye Kay Village ( $\frac{1}{2}$  Mile) Community Centre was also officially opened. The community centre planned and organised various courses and activities, such as dancing, choir, sewing, cooking, arts and table tennis. The community centre was used as a kindergarten as well and this gradually took over the old village kindergarten.

Every morning, my mother would bring me to the road junction behind my house, waiting for the father of my childhood friend, Uncle Lim to arrive in his blue van. I would hitch a ride on his van to go to school. Uncle Lim had a pig farm, so after he fetched us to school, he would head off to collect the food leftovers from the British Army Camp. When he returned to pick us back up from school, his van would be full with these leftovers, and I will never forget the pungent smell emanating from it. Now, looking back, this was a prime example of the kampung spirit. Thank you, Uncle Lim!



财启村（半英里）民众联络开幕仪式  
Official opening for Chye Kay Village ( $\frac{1}{2}$  Mile)  
Community Centre

PHOTOS: Ministry of Information and the Arts Collection, courtesy of National Archives of Singapore

“幼稚园毕业典礼当天，我清楚记得坐在课室地板第一排。调皮的我，故意往站在我面前一位贵宾的脚踩了一下，顿时吓坏了在旁观礼的母亲，‘哎哟哎哟，那A安尼啦，歹势歹势，孩子歹死…’连声向老师和贵宾道歉个不停…。”

“I remember that during my graduation, I was seated on the ground, in the front row. Being a naughty kid, I deliberately stepped on the foot of an invited guest standing in front of me.. My mother witnessed my act and had to hastily and profusely apologize to the guest and my teacher.”

小编 The author



财启村（半英里）联络所 Chye Kay Village ( $\frac{1}{2}$  Mile) Community Centre



“六十年代的幼稚园老师，工作是六天半制，星期六无需教课，但是老师会回到联络所整理课堂，编写下周课程，老师工作也包括学生家庭访问，一年内需到每户学童家做两三次家访。

全年最为繁忙学段是接近毕业典礼，老师们要负责学童们的表演服装、道具、化妆至排练，一切都需要亲力亲为！”

“In 1960s, we worked five and a half days. On Saturdays, we didn't have to teach, but we still had to go back to the classroom to plan the schedule for the following week, and to tidy up the place. Our job also included house visits; we had to visit each student at least two to three times within a year. The busiest period of the year was near the graduation period, as we needed to take charge of the graduation performances, rehearsals, uniforms, makeup, and props. These were all taken care of by the teachers.”

罗亚鸾 Loh Ah Luan  
幼稚园老师 Kindergarten Teacher

photo credit: 罗亚鸾 Tan Lan Sim





财启村北段  
Village North



1968年广德学校第十一届毕业班全体师生合影  
photo credit : 广德校友

学校位置  
Location of Kwang Teck School

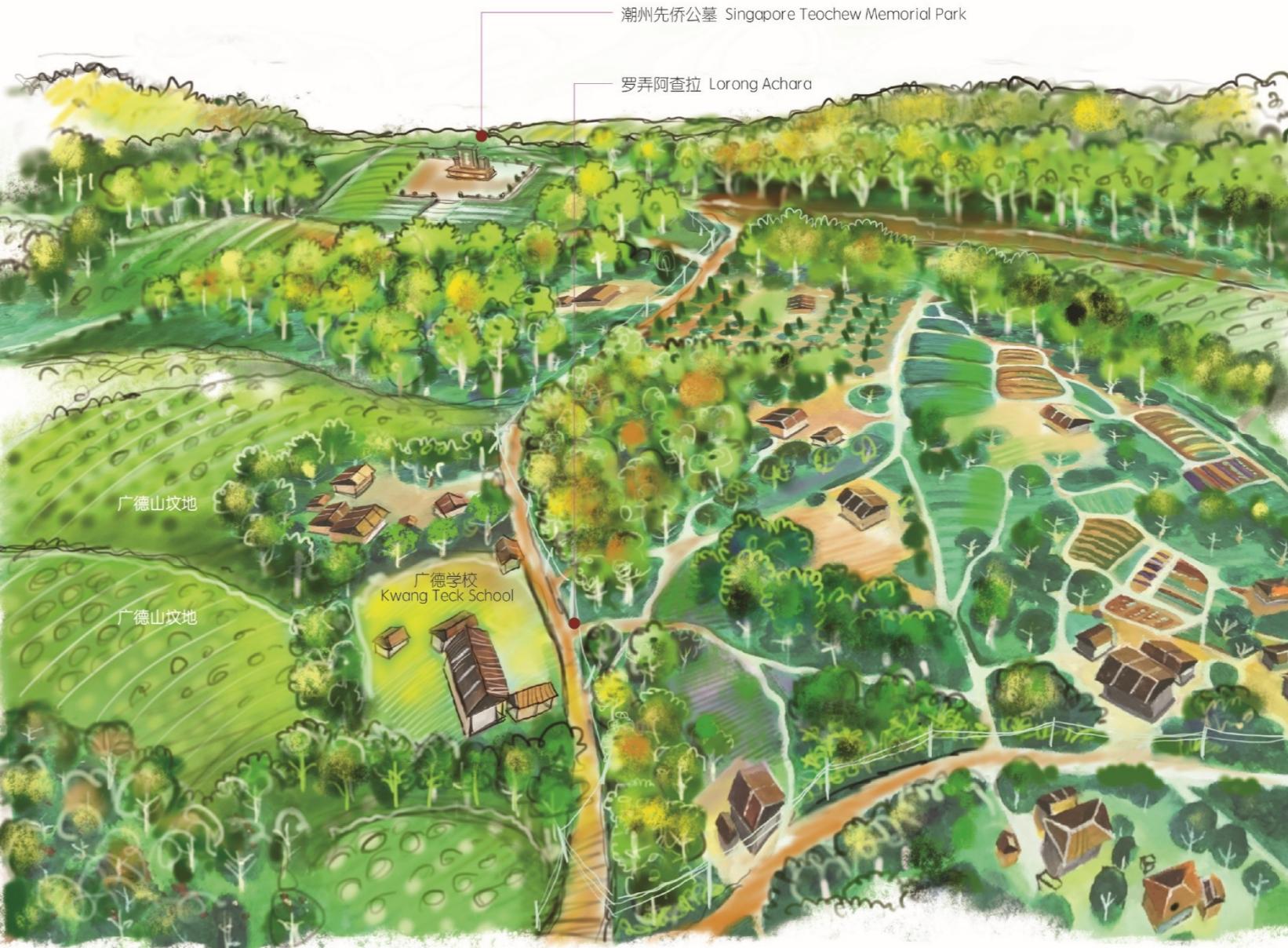


广德学校建于广德山地段

《从图片看义顺区发展》照片

广德学校于1930年代由林尚创办，是财启村第一间学校，早年办校还存在着很深的籍贯不相互融的观念，由潮籍先驱林尚先生向义安公司提出建校建议，获得当年义安公司总经理林雨岩的支持，拨出位于广德山罗弄阿查拉位置地段建校，并答应每年拨给广德学校六十大元津贴，林尚与苏佑千、李友生和林顺统等潮籍人士组织了董事会，学生主要为潮籍子弟，学校规模不大，历届学生总人数不超过两百人，最初聘请巫启明任校长兼教师，最后期以辜瑞珠女校长任职至1977年土地被征用而停办。

Kwang Teck School was founded in the 1930s by a Teochew pioneer Lim Sioh. In the past, different Chinese dialect groups did not live in harmony. Lim Sioh, who was a resident of Chye Kay Village, proposed to the Ngee Ann Kongsi to build a school. The idea was supported by Lim Woo Ngam, the Honorary Secretary of Ngee Ann Kongsi. Ngee Ann Kongsi donated the land at Lorong Achara in Chye Kay Village to build the school and also subsidised 60 dollars every year to the school. The board of directors included Lim Sioh, Su You Qian, Li You Sheng and Lim Shun Tong. The students were mainly of teochew background and the school size was small, it had fewer than 200 students a year. The first principal-cum-teacher of Kwang Teck School was Wu Qi Ming. The principal that succeeded him was Gu Rui Zhu. She worked there until 1977 when the land was requisitioned by the government and the school was closed.



潮州先侨公墓 Singapore Teochew Memorial Park

罗弄阿查拉 Lorong Achara



财启村北段  
Village North

## 潮州先侨公墓

唯一保留下來的遺跡



潮州先侨公墓  
Singapore Teochew Memorial Park

早期义安公司在全国拥有许多墓地，有汤申路广恩山、武吉知马广孝山、实龙岗广义山，樟宜广仁山，上述墓地受政府征地影响，在1933年，义安公司在义顺地区向政府租了六英亩地，取名广德山，租期三十年，并在广德山中建一座公墓以安置从上述墓地迁移出来，无人认领的先人遗骸，公墓遂成为约二万个火化后遗骸的安息之地。

1953年在广德山竖立“潮州先侨公墓”纪念碑，1962年鉴于纪念碑年久失修，便拆除并往北迁移百米，竖立“新加坡潮州公墓”纪念碑，筑有围墙及碑塔。（即义顺现址）1986年再度修建，并于碑塔刻下《追思先人》横匾，隶书字迹出自潮籍书法家杨伟群先生。义安公司每年都与其他潮州团体在公墓举行公祭与追思仪式。

In the early days, Ngee Ann Kongsi had a number of cemeteries around the country, namely Guang En Shan in Thomson Road, Guang Xiao Shan in Upper Bukit Timah, Guang Yi Shan in Upper Serangoon and Guang Ren Shan in Changi. Due to government requisition of land in 1933, Ngee Ann Kongsi rented 6 acres of land in Yishun from the government



广德山处处可见变叶木与火焰木  
Crotons and African Tulip Tree surround the land of Guang De Shan

## Singapore Teochew Memorial Park

The last standing memoir of chye kay village





财启村北段  
Village North

回  
味  
山  
坡  
上  
杨  
家  
菜  
花  
香



*Reminiscing the sights and smells of  
the Yeo Family's vegetable farm*



三巴旺十三英里，也称西山，这里有西山巴刹、西山小学与苏丹戏院等  
In Sembawang 13-Mile, also known as Xi Shan, you could find the Xi Shan Market, Xi Shan Primary School as well as the Sultan Theatre amongst other places

photo credit: National Archives of Singapore

由财启村口，有好几条胶林小径衔接到底兰瓜拉新邦路至泗篱。汽车能通行的泥路则在杨家山坡菜园旁，衔接了罗弄白浪与新邦路，泥路越过山坡，可继续北上到三巴旺十三英里的西山园（现在的三巴旺购物中心一带），向东则可到达兴合园与新柔海峡海边。

From the Village entrance, there were a number of small trails that led to Jalan Kuala Simpang and Si Li. The only road accessible via vehicular transport was the one right next to the small hill that had the Yeo Family's vegetable farm, and it led to Lorong Peluang as well as Jalan Kuala Simpang. After passing the hill, one could continue north towards Sembawang 13-Mile's Xi Shan Yuan (around Sembawang Shopping Centre today), or head east towards Heng Hup Hng and the shores of the Johor Strait.



photo credit: 杨昌熙





财启村北段

Village North

早在1860年代，苏大会，潮籍，已经是新邦河及实里达河区域的大地主。苏大会与苏永三最早于新邦一带种植甘蜜和胡椒。1903年苏添富，潮州普宁人，在惹兰瓜拉新邦分别向苏大会与苏永三购买了58亩与29亩地，取名兴合，改种树胶，所聘请的胶工，以潮闽籍为主，多居住在园区内的万棚，胶园周边也租地给一些农民种菜，每月只需缴交几角钱地租。1913年苏添富逝世，兴合园由长子苏成诗管理。战前兴合村有11户苏姓人家，日侵时期，兴合园大片胶园遭联军反攻轰炸严重破坏，留下不少坑坑洞洞。

In the early 1860s, Teochew native Su Da Hui was a large landowner in the Simpang River and Seletar River area. Su Da Hui and Su Yong San were the earliest landowners to begin harvesting gambier and pepper in the Simpang area.

## 成邦、泗篱、兴合 Simpang, Si Li, Heng Hup



前成邦园位于现在的义顺七道  
Simpang area was now at Yishun Avenue 7



In 1903, Su Tian Fu, a Teochew Puning native, bought 58 acres and 29 acres of land in Jalan Kuala Simpang from Su Da Hui and Su Yong San respectively. He named the land Heng Hup, and started a rubber plantation, hiring mostly Teochew and Hokkien natives, who lived in bangsals, which were workers' dormitories provided by the landowners. Su Tian Fu rented the surrounding land out to farmers to farm vegetables, collecting only small change as rent each month. Su Tian Fu passed away in 1913, leaving his oldest son, Su Cheng Shi, to take over the business. Before the war, Heng Hup consisted of 11 households all under the Su surname, but during the Japanese Occupation, Heng Hup became a primary target of the Allied Forces due to the number of Japanese troops in the plantation, and due to the bombings, the plantation was severely destroyed.



王树珍  
Ong Chiew Tin

"日治时期，我们在新邦园的住家被日军给霸占了，父亲只好带着孩子搬迁到泗篱朋友颜永家暂住，当时日子很困苦，我们会把较易坏的米磨成粉制成粿条晒干，以延长其保存期，经常以粿条炒豆当一餐，家人也会到新邦兴合村海边的红树林湿地捕捉青蟹贝壳类以及种植蔬菜木瓜卖给在胶园内的日军糧食收集处补贴家用。日本投降当天，立即有糧食貯藏部準備清倉的消息传出，机会难得，母亲赶紧向日军以低价购买了两头小猪，带回家养在床底下的防空洞内。战后发现新邦园老家已经被拆空，父亲决定在泗篱村重建家园，巧的是，励正小学也利用隔邻胶园日军糧食收集站复办学校。"

"During the Japanese Occupation, my home in Simpang was invaded by the Japanese troops, so my father brought us all to the neighbouring Si Li to live with his friend, Yan Yong and his family. The Japanese Occupation was a trying time, and we would often grind our rice down to powder to make kuey teow to increase its shelf life, so our meals mostly consisted of fried kuey teow with homegrown long beans. We would also often go down to the mangrove swamp at Simpang Heng Hup to catch crabs and pick shells, as well as plant various fruits and vegetables like papaya to sell to the Food Collection Offices set up in the rubber plantation by the Japanese troops. Whatever we got in return would help us with our family expenses. The day the Japanese surrendered, my mother seized the opportunity to buy two pigs at severely discounted prices from the Food Collection Offices, and brought them home to rear in the bomb shelter under the bed.

Upon returning to our old home in Simpang after the war, we realised that it had long been demolished. Thus, my father decided to start anew in Si Li. Coincidentally, Lee Cheng School resumed classes in the old Food Collection Office building right next to our new home."

王树珍 Ong Chiew Tin

photo credit: 罗亚蔓 廖火土



实里达岛 Seletar Island

由财启村经惹兰瓜拉新邦，约五英里的水泥路，即可抵达兴合园及新柔海峽，斜对面仅隔一狭窄水道即是实里达岛，岛屿的沙滩洁白无比。早期可以在三巴旺十五碑乘船过岛，但不少村民，会在低潮时从新邦海滩游泳到实里达岛，一般在涨潮时刻，水面虽平静，水底却暗流汹涌变化无常，若在此刻渡过岛，极其危险！

About 5 miles from Chye Kay Village via a muddy road along Jalan Kuala Simpang, one will arrive at Heng Hup Hng and the shores of the Johor Strait. Across the shore, you'll see Seletar Island, whose beaches are as pure and white beyond comparison. In the early days one could take a boat from Sembawang 15-Mile to Seletar Island, although some villagers opted to swim across during low tide. During high tide, however, despite the calm surface of the waters, the strong undercurrents were extremely dangerous to swim across!



实里达岛  
Seletar Island





全村总动员 修建柏油道路

Mobilizing the whole village to build an asphalt road

1968年，财启村民联同励正、励德、广德三校师生，配合了新加坡武装部队与建国队<sup>注</sup>，合力把财启路与罗弄白浪路崎岖黄泥路铺建成柏油路。

In 1968, Chye Kay Villagers along with students and staff from Lee Cheng, Lee Teck and Kwang Teck school, worked together with the Singapore Armed Forces and the Singapore Workers' Brigade<sup>注</sup> to metal Chye Kay Road as well as Lorong Peluang Road, turning them from muddy roads to asphalt roads.

<sup>注</sup> 建国队Singapore Workers' Brigade:

六十年代政府为解决失业问题而成立的一支拥有二千多名青年的劳动队伍，提供乡村铺路、道路挖掘等劳力工作

In 1960s, to combat the economic crisis, the government formed the Singapore Workers' Brigade to provide employment for people as well as build the infrastructure of today



小编也用畚箕为罗弄白浪路搬了几十粒石头，哈哈哈  
I also contributed to the building of Lorong Peluang Road by moving a couple of stones, haha

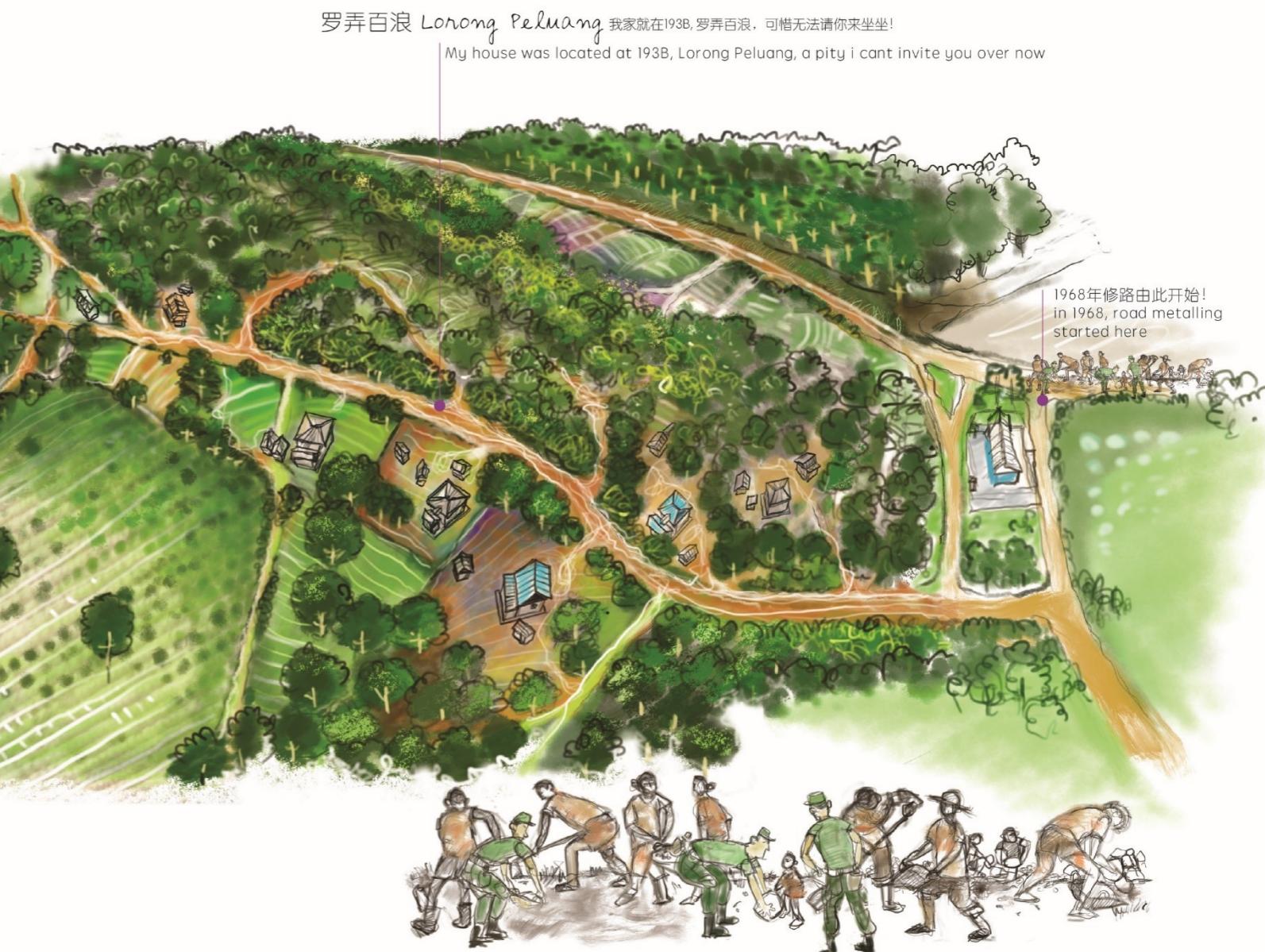


Source: The Straits Times, Singapore Press Holdings Limited. Reprinted with permission  
Ho Chin Geok Collection, courtesy of National Archives of Singapore





Source: The Straits Times, Singapore Press Holdings Limited. Reprinted with permission





财启村新芭  
New Village Area

来到新芭 你让我让罗弄百浪

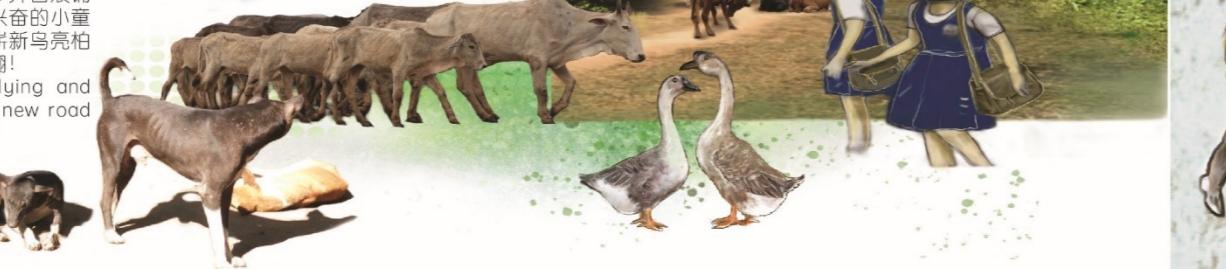
新芭不是个地名，这名称出现在早期新加坡各个乡村地区。《新芭》一词指刚开发的农耕地，芭这字的由来，据博物馆华文义工研习坊资料说法—《芭窑》在马来语 paya 指长满灌木沼泽地带，取其《芭》字音，南洋闽南人把开发沼泽地称开芭，这也延伸出许多新闽南语如烧芭、芭内、芭内人、山芭、山芭榴莲、芭地、作芭等汉化新词语。

财启村始于十九世纪初期，在1936到1938年之间，由于旧农地过度转型种植树胶，导致本地耕地减少，粮食供应短缺，因此英国殖民政府再度开放前实里达北、卡迪河至惹兰瓜拉新邦南边包括华顺芭一片千多亩原始保护森林，居民称这片新开发的地为新芭。新芭的开发引进了新果园、农作耕地、养鸡鸭、养猪业与及沿着卡迪河畔挖掘大片的淡水鱼虾池，这不仅为财启村引进新人口，更重大的变化是从胶园地，以胶工割胶为主业转变为务农乡村，奠定了后40年的财启村农村型态！

资料参考：  
博物馆华人义工研习坊与义顺社区发展史



1968年，新芭罗弄百浪铺路工程完成，兴奋的小童们，齐齐躺在崭新乌亮柏油路上欢庆一翻！  
Excited kids lying and rolling on the new road in celebration!



The term "Xin Ba" refers to newly developed farmland. According to the Singapore National Museum Mandarin Docsents, the origins of the word "Ba" comes from the word "Paya" in Bahasa Melayu. "Paya" in Bahasa Melayu refers to an uncultivated forested area full of shrub, trees and swamps, while "Xin" means "new" in Mandarin. Older Chinese communities shortened the word "Paya" into "Ba", thus using "Xin Ba" as a term to describe a newly developed area in the forest.

Chye Kay Village was formed at the beginning of the 19th Century. In the years 1936 to 1938, there was a shortage of food supplies due to the excessive conversion of farmland to rubber plantations at that period. To combat this, the British Colonial Government opened up over 1000 acres of previously protected forested areas for agricultural farming, including North Seletar, Khatib River to South Jalan Kuala Simpang including Bah Soon Pah. This initiative was intended to raise the incentive for people to increase agricultural farming, and this new village area was thus known as Xin Ba. Not only did this initiative attract a lot of new settlers into Chye Kay Village, it also laid down the groundwork for Chye Kay Village's conversion from a rubber plantation village to an agricultural village for the next 40 years!



罗弄百浪 (让) Lorong Peluang

我在罗弄百“让”路，经常得让路给鸡、鸭、鹅、狗和牛，还有迎面而来的庞然大“猪哥”<sup>注</sup>，  
连湘格学长都说，唉，最后整村都让给了义顺新镇。

At Lorong Peluang, I often had to give way to chickens, ducks, geese, dogs and cattle as well as huge boars along the road. Perhaps as Toh Siam Ker said, “In the end the whole Chye Kay had to give way to Yishun New Town...”

<sup>注</sup> 猪哥

指农村出租的配种猪，每趟任务收\$2红包

Boars in the village were for “rental” purposes, as the “task” of a boar was to inseminate a sow. The owner of the boar would thus receive a \$2.00 red packet for every successful “task” completed.



财启村新芭  
New Village Area

## 和利杂货店



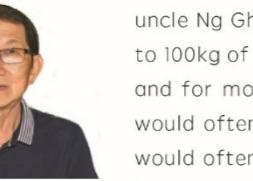
黄泽 Ng Teck



96



555牌账记录本  
555 notebook



林建丰 Lim Kian Hong

注 九八行是商贸企业，供应商寄卖货物，店家抽佣百分之二  
98% Firm is a kind of trading company where the supplier would consign their goods in the store and the firm would get a 2% commission from any sales.

### Ho Lee Provision Shop



"我外公黄泽来自福建安徽滨湖镇，于1963年开创和利杂货店。此店虽小，五脏俱全，从米糧饼干至祭祠用的金银纸，应有尽有！这是个家庭生意，除外公外婆，三舅黄友生，六姨秀枝和堂弟益明也一起打理店铺，我家就在小店铺后，父亲工余会帮忙做账，我有时也协助送货。

在此偏僻乡村，创办初期外公是从外甥的杂货店办货，后来开始包霸王车（无牌德士）到小坡“九八行”<sup>注</sup>购买中国货，也在梧槽路（俗称路斑江）、美芝路进货海味。

当年送货全靠年轻力壮的三舅和那辆耐操中国制造的脚车。承载重量可达100公斤，顾客交易会用现金，超过三元就多数以赊账记录在顾客带来的“555”牌小簿子，先拿货后还钱，彼此信任。我外公除了农历新年初一初二外，全年无休。"

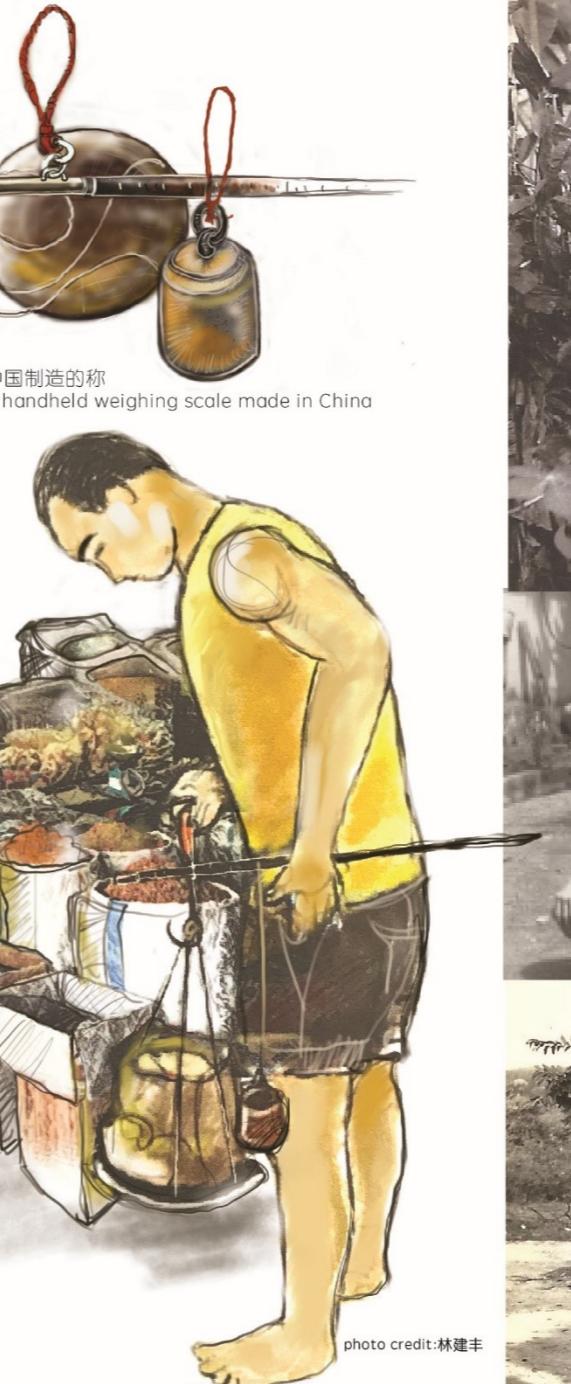
林建丰

" My grandfather Ng Teck, a native of the Binhu village in the Fujian province of China, opened the Ho Lee Provision Shop in 1963. Although small, the shop had everything, from rice to biscuits and even incense papers! As this was a family business, everyone helped to run the store, including my grandparents, aunts, uncles and cousins. As my house was behind the store, my dad would often help with the accounting side of things after work, while I often helped with delivering goods.

As we were in such a remote village, my grandfather used to get his stock from his nephew's provisional shop, but afterwards he started hiring a private car to North Bridge Road to stock up on products from China from the "98% firm", as well as Rochor Road and Beach Road to stock up on dried seafood.

Back then, the delivering of goods was mostly reliant on my strong uncle Ng Ghim Kwee, who would ride a bicycle that could carry up to 100kg of goods. Customers would use cash in their transactions, and for most transactions that were above 3 dollars, customers would often note down what they owed in a "555" notebook, and would often use a "buy now, pay later" method to complete their transactions, signifying a strong and trusting relationship between shop owner and customer. My grandfather worked all year round except for the first two days of the Lunar New Year."

Lim Kian Hong



中国制造的称  
A handheld weighing scale made in China



97



财启村新苑  
New Village Area

# 我的阿童木把握最后一个机会



来到周亚来的《建发杂货店》，是我抵达家门前的最后一次机会，我紧紧盯住吊在杂货店里“地甘”板上的《阿童木》，摸摸口袋仅剩的几毛钱，狠狠把那一张“地甘”贴纸给撕了下来，哎哟，又“贡龟”<sup>注</sup>，拿到那没人想要的塑胶动物玩具，为了消消气，我要求老板周亚爱帮我搅粒冰球，糖水下多些回回本。

过了周亚来的杂货店，就没再有杂货店踪影了，但是据了解，周亚来杂货店隔邻胡房的长屋子，曾经是村子最具规模的杂货店。

Chew Ah Lai's Kian Huat provision shop was the last provision shop I'd always pass by before arriving back at home. I'd always stare at the Astro Boy action figure in a small plastic bag stapled on the shop's tikam board, and rummage through my empty pockets to see what small change I had left. Determined, I'd always tear a tikam from the board and open it with high hopes, only to win the consolation prize that nobody wanted. To ease my anger and disappointment at not winning my beloved Astro Boy, I'd buy an iceball from the owner and request loads and loads of syrup, just to sweeten my day a little bit.

After Chew Ah Lai's Provision Shop, there wasn't another provision shop in sight, but next to it, his neighbour, Ho Pang's house, was once the largest provision store in the village.

<sup>注</sup> 贡龟, 福建话, 指希望落空, 有去无回



Last chance for my Astro Boy

photo credit:周亚爱

阿童木  
Astro Boy



地甘 Tikam  
古早一种小孩玩的幸运有奖撕纸游戏  
It means “guessing game”. It is a lucky draw game played by kids in the past.



七彩糖水冰球, 当年小孩的最爱  
The rainbow colored snowball - every child's favourite



40年后的今天, 我才知道周亚来的杂货店叫建发!  
It's only 40 years later that I finally learnt that Chew Ah Lai's Provision Shop was actually called Kian Huat!



福建话杂货店叫《桔艾》  
Provision shops were known as “Kiat Ai” in Hokkien

建发杂货店  
Kian Huat Provision shop

和利杂货店  
Ho Lee Provision shop





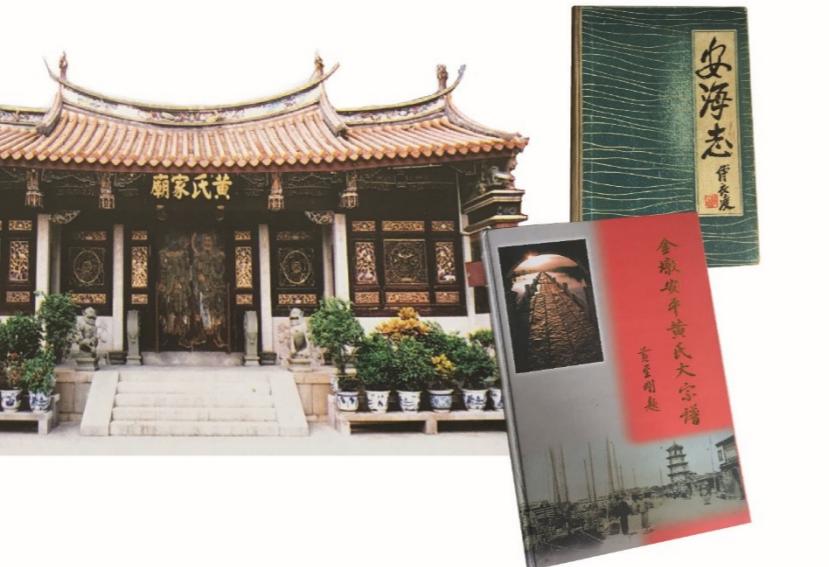
## 郡望姓氏写在门上

村子里，几乎家家户户大门口上都挂有个匾额，约80厘米长，通常以隶书或楷体书写，如“颖川、云峰、西河”等等，称之为《郡望》，从这些不同的郡望，基本上可推测出这户人家的姓氏与籍贯。

郡望（也称堂号），《郡》指古代行政区，《望》指望族世家，郡望两字即代表着不同姓氏的华族，其祖先曾经显赫受封时所居住的地方，是家族门户姓氏的代称，一般是用在祠堂、族谱、店铺及厅堂等处，也有写在祠堂的大灯笼，婚礼的大红灯及丧礼之孝灯上，也称《大灯号》。然而，一个姓氏，也可能拥有多个堂号，这表示这个姓氏的族人在历史上有过迁徙的记录。另外，也有出现多个姓氏共用一个堂号，这又表示着这些不同的姓氏祖先，都曾经在同一个区域显赫过。

父亲出生于福建省晋江市安海镇，据族谱记载，灯号为“金墩”。江夏为黄姓的共同郡望，始于秦汉时期，历史上黄姓郡望不止一个，例如“南安”、“洛阳”郡等。

这重视宗亲观念的匾额，在现实的今日，以“安哥，安娣”称呼长辈的时代，已不复重现了…。



*Jun Wang Family name above the door*

In Chye Kay Village, almost every household held a plaque on top of their main door, and it was about 80cm long, usually written in a clerical script or regular script, such as "Ying Chuan, Yun Feng, Xi He", etc. This plaque became known as "Jun Wang" (also known as "Tang Hao"), and one could essentially figure out the family name and origin of the family in each household based on name on the plaque.

"Jun" which means County in mandarin, refers to the ancient administrative division of China, while "Wang" refers to a noble or prestigious family. Jun Wang when used together thus refers to the origin of a famous or noble family in a certain geographical region. It can also represent the family name. They were generally used in ancestral halls, genealogy, shops and living halls, and were also often written on large lanterns in the ancestral hall, red lanterns in wedding ceremonies as well as the filial lanterns during funerals. However, a surname may also have several Jun Wang, which would indicate that the ancestors of this surname moved to different counties. This meant that a Jun Wang could also historically record migrations. Additionally, there are also multiple surnames sharing the same Jun Wang, which meant that the ancestors of these different surnames were famous in the same region.

My father was born in An Hai Town, in Jinjiang City, Fujian Province. According to the genealogy, our Jun Wang is "Jin Dun". "Jiang Xia" is the most common Jun Wang of the Ng surname, and it originated from the Qin and Han Dynasties. Historically, there is more than one Jun Wang of the Ng Surname, including "Nan An", "Luo Yang" etc.

In today's world where the young ones address their elders simply by "auntie" and "uncle", this plaque that used to symbolise the value of kindred ancestry is now a history of the past ...



财启村几个姓氏的郡望：  
The following is a record  
of the Jun Wang of  
common surnames in  
Chye Kay Village:

陈氏 - 颖川  
卓氏 - 云峰  
胡氏 - 安定  
廖氏 - 武威  
马氏 - 扶风  
罗氏 - 豫章  
梁氏 - 梅镜  
林氏 - 西河  
李氏 - 陇西  
郭氏 - 汾阳  
余氏 - 下邳  
白氏 - 香山  
巫氏 - 平阳  
叶氏 - 南阳  
王氏 - 太原  
林氏 - 西河  
张氏 - 清河  
杨氏 - 弘农  
孙氏 - 乐安  
黄氏 - 江夏



photo credit:卓湘格 林建丰 廖叶 廖建弟 胡建华



财启村新芭  
New Village Area



大狐蝠 Flying foxes  
*Pteropus Vampyrus*

乡村里，每当水果丰收季节，就能寻找  
到马来大狐蝠的踪迹。大狐蝠通常以红  
毛丹、龙贡果（兰撒果）的果实为食，  
也喜欢吃椰子和榴莲花蜜。

You can spot flying foxes during  
harvest sessions. They are also known  
as a “fruit bats” and will eat the fruits  
of rambutan and Lanzones (langsat)  
trees, they also feed on the nectar and  
flowers of the coconut and durian  
trees.



榴莲花 Durian's flower



Durian harvesting season!  
absolutely organic, enjoy with peace of mind

photo credit: 卓湘恪 杨美莲



“天未亮，公鸡未啼，屋外已传来汽车马达声，榴莲商贩们都等在  
屋外，争先恐后的来我家收购榴莲，以便到市场销售。父母亲善於  
栽种榴莲，二哥也懂得榴莲基因接种，我家榴莲也因此大受欢迎。  
现在想吃榴莲只能上市场买，但是再贵的榴莲也找不回我家榴莲的  
好味道。”

“Before daybreak, car engine noises could often be heard  
outside my house, belonging to durian vendors hoping to be the  
first to buy durian from my family to sell in the market. My  
family was good at planting durians and knowledgeable in  
durian tree propagation, thus our harvests often came with a  
guarantee of good quality, and were very popular. Today, I can  
only buy durians if I need to satisfy my cravings, unfortunately,  
no matter how expensive the durian is, the quality will never  
match the ones planted by my family.”

卓湘恪 Toh Siam Ker



猎枪 Hunting Rifle

60年代村民能够申请猎枪执照，猎枪除了狩猎，  
主要目的是保护果园，防止大果蝠採食榴莲与红  
毛丹。

In the 1960s, villagers were allowed to apply  
for a hunting rifle licence. However, the main  
purpose of owning a hunting rifle was to  
protect one's orchard and prevent fruit bats  
from eating their crops.



小孩们喜欢收集散弹壳  
Children loved to collect  
bullet shells





# 迷你卓家村

# The mini Toh Village

0年殖民地政府开放财启村保护森林地带，吸引大批村民在新芭建家园。由于宗亲的凝聚力，同乡的相互牵引介绍，促成了多户卓姓同乡群聚在新芭这一带，彷彿像个迷你卓家村。

Os, the British colonial government opened up protected land in Chye Kay Village attracting more people to settle in the Kay's new village area (Xin Ba). It became home to many families with the surname Toh. They were either from the same family, or were related in some way – it was like a mini-village.

the early 1900s, My father, Zhuo Ke Qing, at the travelled from Nan An, China, to Singapore to his brother, Zhuo Ke Ye, in Choa Chu Kang. He the rubber and pineapple plantations at Choa after a few years, he spent \$75 to buy a 3-acre land at Chye Kay Village from the landlord Guo building a home for himself on that very same same time, there were other natives from Nan moved into the area."

hye Phay



Chye Phay

清，约在十九世纪初，18岁单身由南安经厦门，搭船靠居住于蔡厝港二哥卓克业。在蔡厝港树胶与黄牛，后以\$75向财启芭内地主卓金树买下3英亩地开耕，时期搬入财启村者还有同乡卓绪允、卓绪银、卓添，他们都是来自中国南安。”

卓湘恪 Toh Siam Ker

"先父卓允，生于1896年，福建省南安，家乡穷困，1915年19岁南下来新，在白松春甘蜜及黄梨园当苦力，一直到1925年与来自广东省紫金省的母亲结婚，父亲最早向地主卓金树购买位于财启新芭的三英亩树林地，后又向白松春买下六英亩后，才搬到当时属白松春名下的财啟村老家开垦，成家立业，那时财启村只有寥寥几户人家，遍野丛林，几经辛苦才能清理出空地务农，后又养鸡养猪，开辟池塘养鱼。约在六十年代，又把一亩苗圃菜苗改种几百株胶树。

日治时期，父亲被分配到位于惹兰瓜拉成邦处种菜，瓜菜收成必须交给日軍，一直到和平才放弃那塊菜园，而老家在日治时期並没被占据，一切如常，但生活被监视，十多岁的姐姐也都穿男装，外表故意沾满泥土，尽量避开日軍，三年八个月艰苦渡过。联军的反攻，不时在新邦与泗篱投置炸弹，迫使全家暂搬去汤申海南山避难好几个星期，在日本投降前夕，日軍突叫父亲去办事处，令一家大小担心不已，结果是搬了許多罐头叫我父亲挑回家。”

"My father, Toh Woon, was born in Nanan, Fujian Province of China, in 1896 to a poor family. In 1915, when he was only 19 years old, he came to Singapore, where he worked as a coolie worker at Bai Song Chun Gambier and Pineapple Plantation. In 1925, he married my mother, who came from Guangdong. They first bought a 3-acre land from landlord Zhuo Jing Shu, and later another 6-acre piece of land from Bai Song Chun. The two plots of land were at Chye Kay Village. They started a family on these pieces of land. At that time, Chye Kay Village only had a few families living there, most of it was just forest. My father painstakingly cleared the lands to enable us to rear poultry and fish. Around the 1960s, my family converted about 2-acres of cultivated land to farm rubber, planting a few hundred rubber trees.



photo credit: [皇](#)

During the Japanese Occupation, my father was ordered by the Japanese to plant vegetables in Jalan Kuala Simpang, and the harvested crops had to be handed to the Japanese army. It was only after the war that my father stopped planting crops there. We were lucky that our home was mostly untouched by the Japanese during this time, although we were still under their scrutiny. My sister had to dress like a boy and make herself look ugly to ensure that she escaped the gaze of the Japanese. It was a tough three years and eight months. When the allied forces attempted to retake Singapore, they dropped a lot of bombs at Si Li and Simpang, which was very near our home. Hence, my entire family had to move to Thomson for a few weeks to seek refuge. A day before the Japanese surrendered, my father was called to one of their bases. We were extremely worried and feared for his life, but at the end of the day he returned with cans of food given to him by the soldiers.”

貞湘恪 Teh Siu



财启村养猪行业各显神通



106



*Pig Farming*

*Each and every family tried their hand at rearing pigs*

photo credit: 杨美莲



四十年代采用简陋露天开放养猪  
In 1940s pig farming, pigs were kept  
in wide open areas,  
not cooped up in pig stys.

财启村早期村民畜农，几乎每家每户都会养上几头猪帮补家用，一般小农民采取简陋围栏露天开放畜养，到了60年代，才逐渐有改良式的猪寮建设。

1959年原产局的成立，为养猪农户提供优良小猪品种及饲养技术，大大的提高饲养卫生水平与产量。

畜牧业同时也延伸出相关的生态系统，以养猪业为例，早期猪农清洗猪寮时需要大量用水，猪粮也以凤眼蓝及香蕉干作主食，须挖掘池塘供水及种凤眼蓝，也连带养殖食用鱼，而种植椰树则为了用椰壳皮作为燃料来煮猪食。早期大型养猪寮需要靠河及拥有椰林鱼池塘，后期采用混食猪粮，猪农从邻近几个大机构如三巴旺船厂，医院，英军兵营食堂收集厨余加入猪食，以大口锅烹煮。

In the early days, Chye Kay villagers focused primarily on agriculture, and often involved pig rearing as an additional source of income. They kept pigs in simple, open-air pens, letting them run free, and it was only in the 1960s that pig pens were upgraded and made cleaner. These pig pens helped to reduce pollution, and were considered more hygienic for pigs, which helped their reproduction.

In 1959, the government set up the Primary Production Department to assist pig farmers by introducing modern skills of pig rearing to them and researching on how to breed better quality pigs, thus increasing the production and hygiene of pig rearing for the villagers.

The business of livestock agriculture had a deeply interrelated and co-dependent ecosystem. Take the pig industry for example: In the early days, farmers required lots of water to clean the pig stys, and they also used water hyacinth and banana trucks to feed the pigs. Thus, the farmers usually owned fish ponds to maintain their own water supply and grow their own water hyacinth. Naturally, the farmers would also farm fish in their ponds to increase profits. Farmers would also grow coconut trees to use the coconut husk as fuel for cooking the pig food. Therefore, large-scale pig farmers often also owned fish ponds and coconut plantations alongside their pig rearing businesses. In the later years, pig farmers would often collect leftovers from Sembawang Shipyard, Admiralty Hospital and the British Colonial Army Camp, to mix into the pig feed as well.



凤眼蓝  
water hyacinth

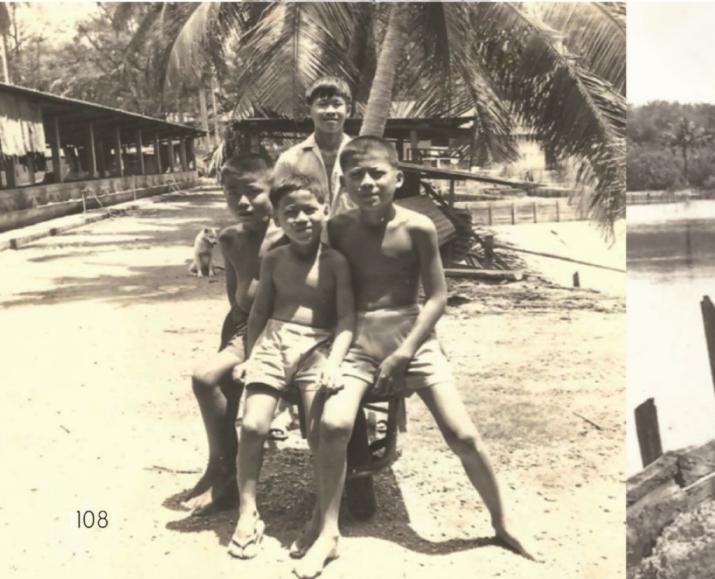
107



卓金龟 Toh Kim Koo



卓忠邦 Toh Tiong Pang



“记得从小就协助父亲卓金龟养猪，六十年代政府在华顺芭建立了原产局协助猪农，使我们的养殖场在产量繁殖，猪只健康多方面获得良好改善，饲养的肉猪上达千头。在新芭这一带，有规模的养猪业者还有林添成、陈来发、杨克明、克义兄弟及林福山等多户人家”

“ When I was little, I helped my father rear pigs. In the 1960s, the government set up the Primary Production Department at Bah Soon Pah to assist pig farmers, and our pigs became healthier, in turn producing more piglets. We eventually had about a thousand pigs! In the new village area, there were also other large-scale pig farmers including Lim Tiam Seng, Tan Lai Huat, Yeo Keok Meng, Yeo Keok Ngee and Lim Hock San. ”

## 小户农家的困境

### Difficulties faced by small-scale farmers

“母猪是农家的希望，因为它将带来许多小猪。那一年，家里的赤毛母猪半夜临盆，生下十二只小猪，母亲和一家大小都兴奋无比，彻夜照料。岂料，母猪生下小猪后便倒地不起。母亲急了，若母猪不能哺乳，小猪便不可能存活，焦急的母亲竟然突发奇想，逼着姐姐和我到村里的“大肥先生”那里问卜，问吉凶。当时，我们虽然都是小孩，但也知道丢脸，死都不肯去问，因为母猪毕竟是牲畜啊！在母亲的软硬兼施之下，我们勉为其难的去了，温和的先生也配合我们，告诉我们是凶卦。母猪最终死了，遗下了无奶可吃的小猪。焦虑无比的母亲不忍小猪被饿死，毅然的拿个汽水瓶，套上了奶咀，不知从哪里弄来了一些过期发硬的奶粉，和了温水，喂起小猪来。十二只小猪在母亲不屈不饶的喂养下，终于存活下来，並茁壮成长，后来卖了钱帮家计。

这个既喜又悲的往事，常常让我想起已过世，无比刚毅的母亲…。”

张翠嫦



Teo Chwee Siong



六  
畜  
興  
旺

风  
调  
雨  
顺



财启村池塘  
Village Fish Pond

完  
美  
的  
定  
格  
候  
鸟  
儿  
喜  
爱  
的  
渡  
假  
胜  
地



Perfect memories, frozen in time

Favorite "summer holiday destination" for migratory birds  
成群的高跷鸻，一呼百应从池塘滩上齐飞的壮观场面！

每年九月，大群的金斑鸻，都会出现在鱼池塘与湿地浅滩觅食，这是一群候鸟，从寒冷的北方国家，途经新加坡停留，有些再迁徙到澳洲等较暖和的地方，隔年3月再千里迢迢飞回已回暖的北半球。

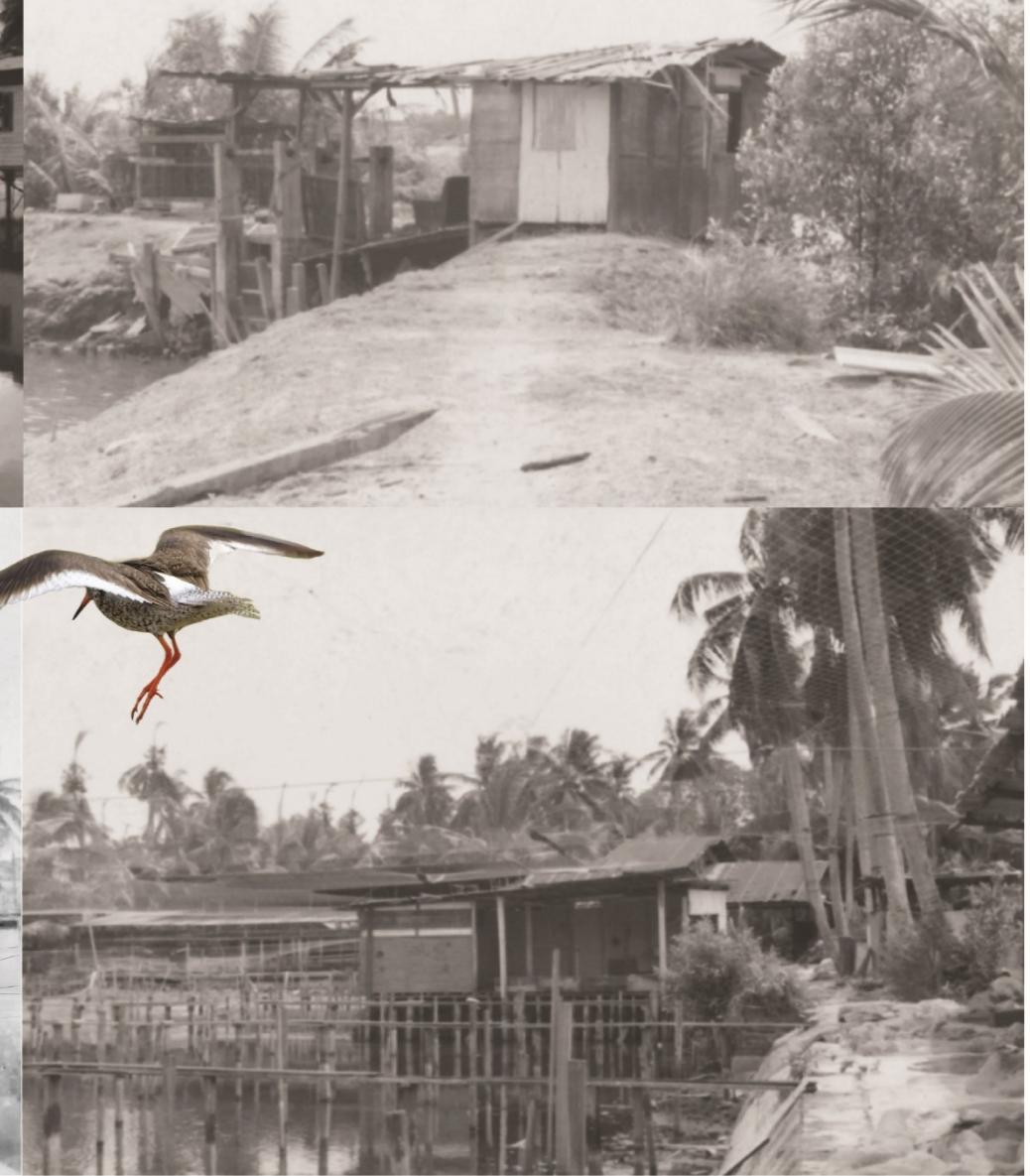
In September, many flocks of golden plovers would appear near fish ponds and wetlands, searching for food. They are a kind of migratory birds, taking refuge in Singapore as temporarily stop in their annual migration from colder northern countries. Some continued their journey to Australia. A few months later, in March next year, they would fly back northward when the climate turned warm.



photo credit: Annie Yeo



除了大群的金斑鸻，你还可以找到不同种类的候鸟  
Other than these golden plovers, you could also find other species of birds





财启村池塘  
Village Fish Pond



警觉性高的候鸟，任何风吹草动，就会一呼百应，齐飞转移阵地  
These migratory birds were very alert, they would immediately fly off to another safer location at the mere rustle of leaves in the wind



财启村池塘

Village Fish Pond

# 池塘的水满了

The pond waters are full

“池塘的水满了、雨也停了……大哥哥好不好，咱们去捉泥鳅……”记得那年被一条金色花斑纹泥鳅给叮上了，哥哥用火柴头削下的赤磷粉撒在我手指伤口处，点火消毒，让我痛哭整个星期，我就再也哼不出这首歌了！

我们也常在池塘旁排水沟用畚箕捞孔雀鱼与打架鱼，有一个问题至今还理不出头绪……这些龙沟鱼及打架鱼是何时出现在水沟里？是放生鱼？是鱼池崩裂溢出？或者是奥妙的进化论？谁能告诉我答案？

注 这解毒法没考据，还好我的十根手指还完好无缺！  
This method of expelling poison is baseless and unfounded, please do not try it on your own! Thankfully all ten of my fingers are still intact and work like they should!



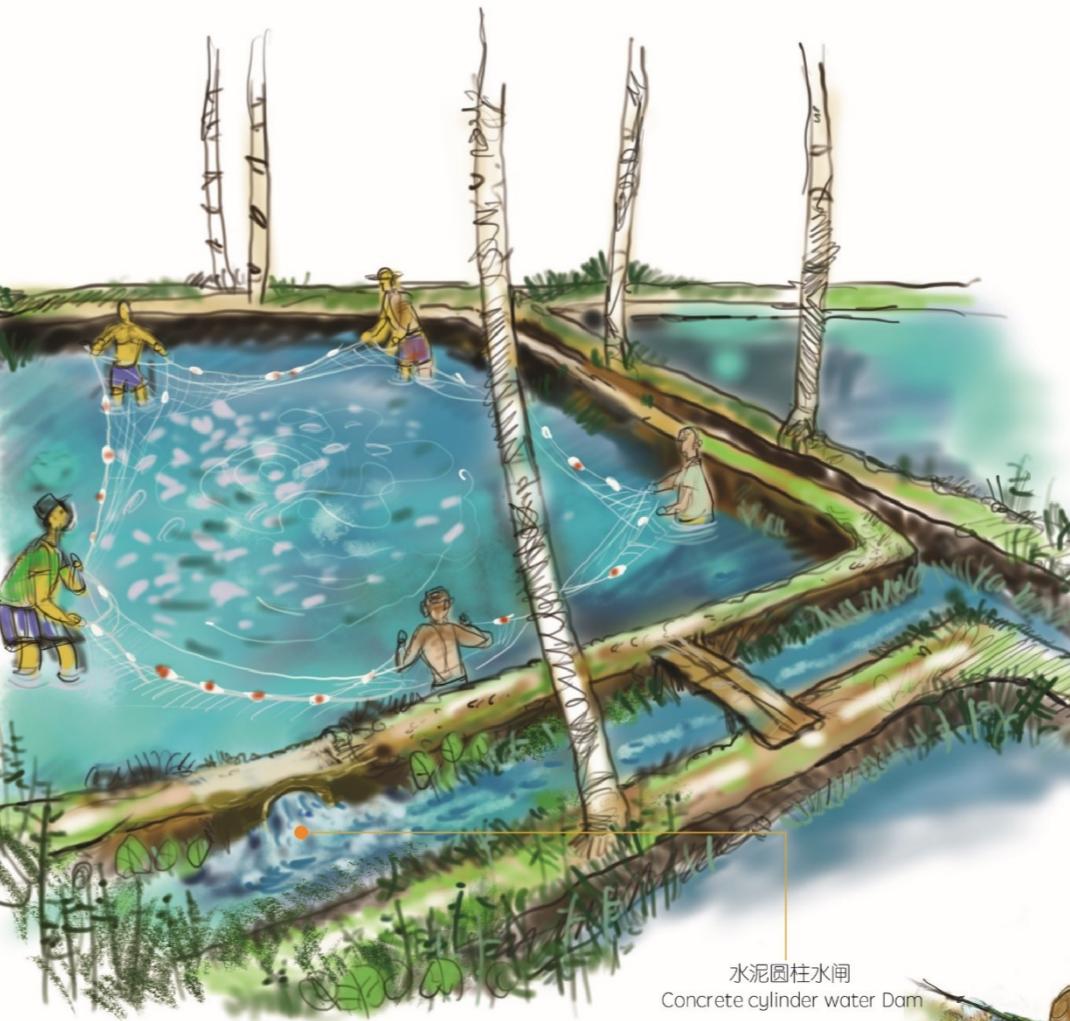
“Since the rain has stopped now… Let's go and catch the eel…”. I remember a year when my finger was stung by an eel. My brother, in an attempt to disinfect the wound, powdered it with the head of a matchstick and lit the wound on my finger alight. It was so painful, I cried for a week. Ever since that day, I could not sing this children's song again.

We used to catch fish like guppies and betta fish in the drains next to the ponds when we were younger. But I always wondered, how did the fish even get into the drains? Did someone put them there? Did the pond overflow, allowing the fish to escape into the drain? Was it an evolution of some kind? Does anyone know the answer?



畚箕捞龙沟鱼  
Catching betta fish

六十年代，装满一牛奶罐的蚯蚓可卖一块钱  
In the 1960s, a milk can filled to the brim with earthworms could sell for one dollar



«Po Chi» moment  
Lively and jumping fishes



廖火土 Leow Hea Tow

破池活时跳刻跳生猛松鱼

“《破池》是把鱼池水闸打开，放掉池水，降低水位方便捉鱼，当水位降至膝盖高度，整个池塘顿时涌现一片的活跳跳，露白肚翻背的肥美大松鱼、生鱼、鲶鱼、鲤鱼，都被鱼网收紧挤成一团，收成在望，真令大伙紧张兴奋到极点！”

“《Po Chi》is a term for when you open up the dam to reduce the water level of the fish pond. When the water level is lowered, the fish jumping about in the pond would be exposed. There were many different types of freshwater fish, such as bighead carps, snakehead fish, catfish and carp fish. Everyone was always very excited to see the fish all grouped up together in the nets.”





卡迪河畔

## 湿地觅卡食迪蒙苏河



### Foraging in the wetlands

-Khatib Bongsu River



116



林添成鱼池与养猪场  
Lim Tiam Seng Fish Pond and Pig Farm



#### 水闸

水闸用水泥石建造，以厚木板间隔池塘与河流，以大粗铁链用人力绞上水闸木门，可控制鱼虾池塘水位，流放掉水量，就可轻易的捕捉鱼虾。

#### The water dam

The dam was made from concrete with thick wooden gates to separate the ponds and rivers. It required manual operation using heavy chains to raise and lower the gate to control the level of water in the pond. Water in the pond needed to be released in order to harvest fishes and prawns.

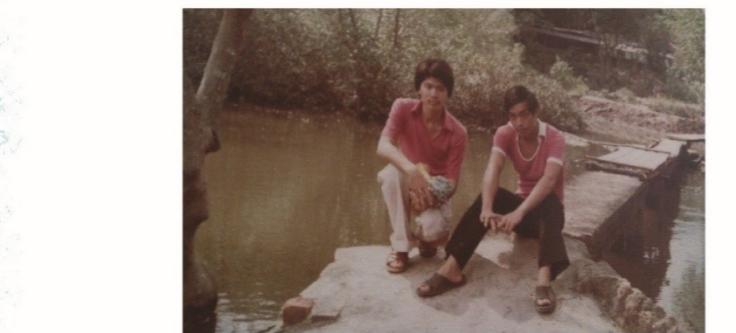


117



说不完的故事...

Never ending stories



柴桥头衔接华顺芭与财启村  
Chai Qiao Tou joined Bah Soon Pah and Chye Kay Village

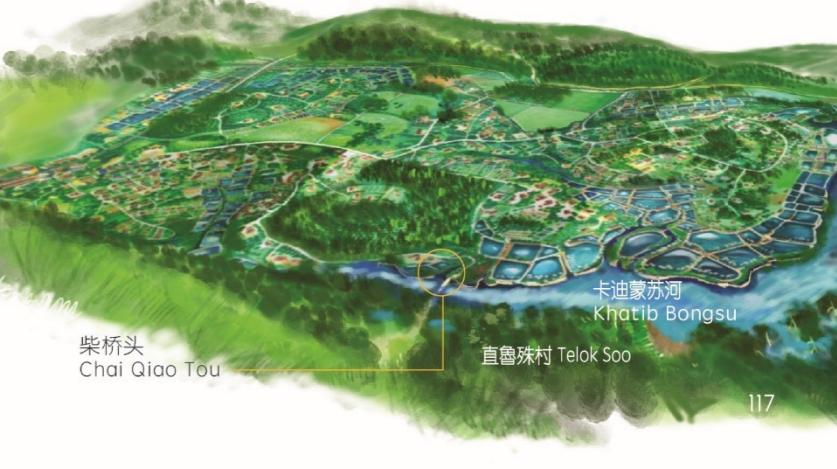


胡昌华  
Aw Heng Chong



“柴桥头是唯一衔接着两村的桥梁，越过柴桥头，对面华顺芭村是一大片树胶园。桥梁早期只铺几条木板，经长期风吹雨打河水浸蚀，毁坏不堪，后由村民合力以石头和洋灰筑成简陋石桥，可是只经过几年，也断裂成几段。”

“Chai Qiao Tou” was the only bridge that linked the two villages – Bah Soon Pah and Chye Kay Village. The bridge was a simple one, constructed from plain wooden planks. After years of rain and water erosion, the bridge was damaged and became rickety. The villagers thus came together to build a new cement bridge. However, due to the lack of proper construction skills, it only held up for a few years before it broke down again.”



117



卡迪河畔  
Khatib River

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改头换面的卡迪蒙苏河，想一睹原风貌，可到义顺8道，河口尚保留着原始状态！

Most of the scenery of the original Khatib Bongsu river has been changed to that of modern buildings and structures, but if you head to Yishun Avenue 8, you can still see the original mouth of the river.

