

# 有国才有家

WITHOUT THE NATION THERE  
WOULD BE NO FAMILY

## 南洋华侨郑潮炯的史诗

THE MAGNIFICENT FEET OF CHIANG CHEW QING AN OVERSEAS CHINESE IN SOUTHLASIA.

张国雄 李镜尧 著

Writers: Zhang Guoxiong Li Jingyao

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鄭潮炯

CHIANG CHEW ZING

(1904—1984)



**历**史是英雄谱写的，还是人民创造的？历史学家给了我们多种的诠释。英雄与人民，都是历史的共同缔造者，或昂立潮头引领方向，或汇入潮流形成趋势；英雄挽命运于狂澜，人民固大厦于风雨，他们没有高低贵贱之别，在历史的长河中，都有其不可替代的作用，谁也离不开谁。

英雄之所以成为英雄，是因为他们高瞻远瞩，运筹帷幄，指引航向朝阳，万众闻伟名；人民则如细流归海，水能载舟，亦能覆舟，众志成城，共筑伟业雄立，波涛掩英声。

历史需要英雄，然而，历史的闪亮之处，往往是由许多小人物的壮举谱写而成，平民同样可以铸造史诗。

70年前，一位南洋小贩为了支持祖国的抗战大业，不惜卖儿救国，献上赤子之心，成为海外华侨与国家民族同呼吸共命运的典范，值得我们永远铭记。这个普通的小商贩，名叫郑潮炯。他和他的妻子钟彩合都来自社会底层，但是他们身上表现的民族大义，感天动地，万众钦佩，至今仍被传颂，堪称“华侨第一人”。

那么，这个叫郑潮炯的小贩，到底是个什么样的人？让我们穿过岁月的风云，走近这位可亲可敬的普通人，从而去洞察一个民族的灵魂。

Who have created history, heroes or common folks? Historians have given us different explanations about this. However, Whoever it is, both heroes and common folks are the co-makers of history. They either stand ahead leading the trend or join in the torrent to form the trend. Heroes make vigorous efforts to turn the tables while common folks support the nation in time of crisis. Therefore, they are not distinct by status. On the contrary, they are both essential to each other in the development of history.

The reason why some people become heroes is that they orient the course towards the bright future with their insights and strategies, so that they become famous and great. While common folks bring about the success of the great cause with their joint efforts and united will just like the little streams that trickle into the sea so that they can carry or overturn the boat. In this sense, they become even greater than heroes.

History needs heroes. But the bright points of history are usually marked with magnificent feats made by unimportant persons, so that common folks can also compose epics.

Seventy years ago, a pedler in South Asia demonstrated his loyalty to the motherland by selling his son to raise money for supporting the cause of fighting against the Japanese Invasion. This man became the model among overseas Chinese who shared the common fate with their nation. He is worthy of being remembered for ever. This common pedler is named Chiang Chew Qing. He and his wife, Choong Chui Hup, were both from the bottom of the society, but with the sense of patriotism embodied in their magnificent feat they touched the soul of heaven and man and received the respect from hundred upon thousand of people. Praises for their magnificent feat are still on the lips of people today, which proves that Chiang Chew Qing really deserves to be called "the first man of the overseas Chinese".

Then, what kind of man is the pedler Chiang Chew Qing? Let us come through the tunnel of time and walk close to this respected and genial common folk from whom we can also have an insight into the soul of a nation.



# 根在新会

Root in Xinhui

郑潮炯于清朝光绪三十年（1904）出生在广东省新会县大泽镇莲塘乡（今五和）许坑村一个贫苦的农民家庭。

郑氏家族原籍福建。据清《荣阳郑氏宗谱》记载，南宋咸淳九年（1273），六十四世的郑清溪、郑清洩、郑清濂、郑清泗、郑清淮、郑清洲兄弟数人迁入广东珠江三角洲，越过西江，进入今天的新会、台山、恩平，散居各地。其中，老四郑清泗落户新会县大泽镇，是为莲塘乡郑氏之始迁祖。

郑清泗落户之初，大泽正处于潭江北岸冲积平原发育形成过程中，沼泽遍地，陆地还未形成连片，故名“大泽”。因此，当时大泽一带水面多，陆地少，可供稻作农业开发的土地资源有限，农业生产条件恶劣，人烟稀少，只有很少一些象郑氏家族这样不畏艰难前来开发而稀疏形成的村落。郑清泗选择于此定居，是冒着很大风险的，郑氏最早是来大泽开发的家族之一。

\* 光绪《荣阳郑氏宗谱》，郑清泗为新会许坑村郑氏始迁祖。

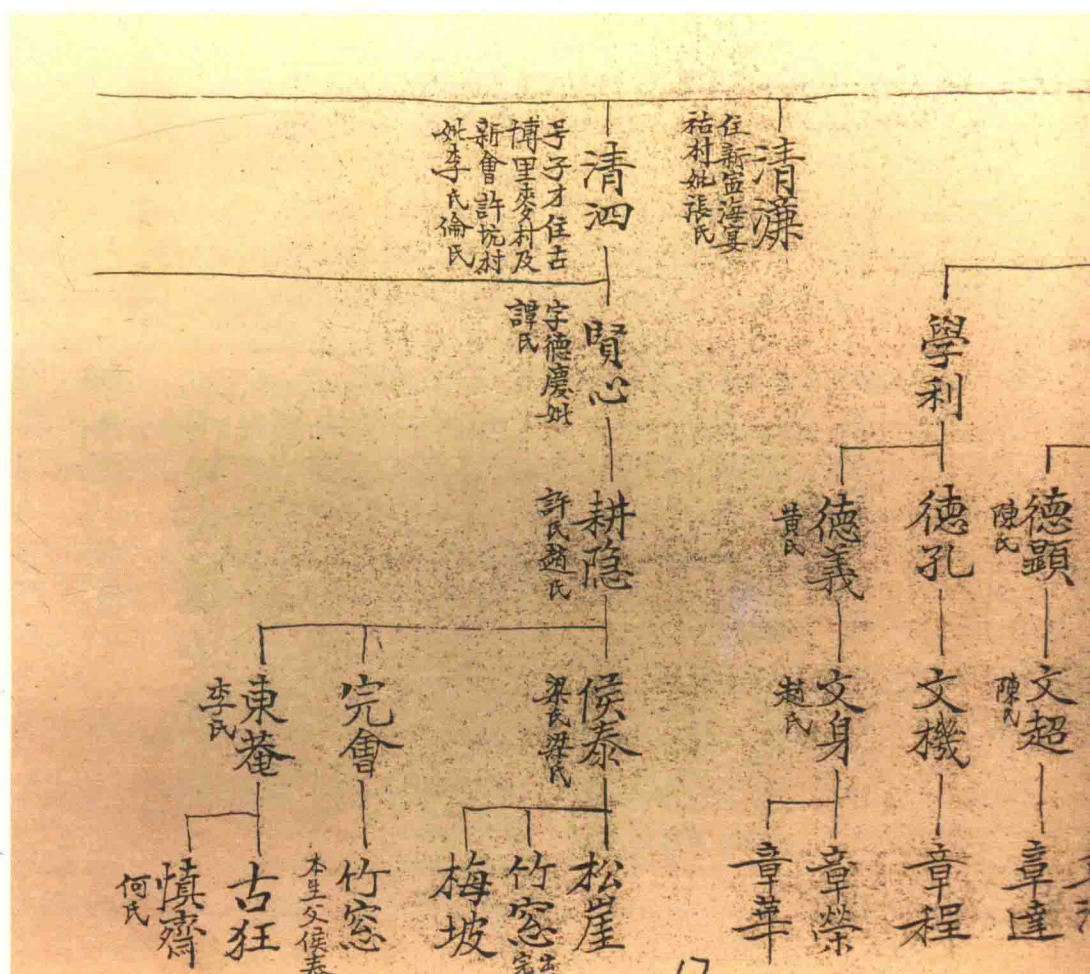
\* Genealogy of Zheng Clan in Xingyang during the reign of the Emperor Guangxu. Zheng Qingsi is the original ancestor of the Zheng family in the Village of Xukeng, Xinhui.



In the year 1904 (also the 30th year of the reign of Emperor Guangxu, Qing Dynasty), Chiang Chew Qing (His Chinese name is Zheng Chaojiong) was born in a poor farmer's family at the Village of Xukeng, Liantang (now called 'Wuhe') Community, Daze Town, Xinhui County, Guangdong province.

The Zheng family's ancestral home was in Fujian Province. According to the "Genealogy of Zheng Clan in Xingyang" in Qing Dynasty, in 1273 (also the 9th year of the reign of Emperor Xianchun, Song Dynasty), the brothers of the 64th generation of the clan, named Zheng Qingxi, Zheng Qingsou, Zheng Qinglian, Zheng Qingsi, Zheng Qinghuai, and Zheng Qingzhou, immigrated to The Pearl River Delta in Guangdong. They went across the Xijiang River and settled down scatteredly in Xinhui, Taishan and Enping. Among them, Zheng Qingsi, the fourth brother, settled himself down in Daze Town of Xinhui. Therefore he became the original ancestor of the Zheng Family migrating to Liantang Community.

At the time when Zheng Qingsi settled down, the area around Daze was under the geographic development of forming the alluvial plain along the north bank of the Tanjiang River. Swamps were everywhere, so the area got its name as "Daze", meaning "the large marshland". As there were more waters than lands, the land resources were limited for rice growing, and the conditions for agricultural production were far from good, thus there were few inhabitants in this area except for few and scattered villages formed by explorers who were not afraid of hardship like the Zheng Family. So to speak, the Zheng Family chose the place to settle down at a big risk. However, they were one of the earliest families to exploit the area.





★今日许坑村（本书图片未注明提供者的，均为张国雄拍摄）

★ The Village of Xukeng at present. (photos in the book not marked with the provider are all taken and provided by Zhang Guoxiong)



历经元、明两朝，潭江两岸冲积平原发育扩大，北岸的平原与丘陵陆续连接，农业生产环境大为改善，农业开发逐渐推进，先民的定居点也日益增多。到明朝前期，黄、曾、何等家族陆续进入，为大泽一带的农业开发提供了新的劳动力，他们与前期到达的郑氏家族一起，成为大泽一带开发的主人，筚路蓝缕，艰苦创业，生息繁衍。大泽因乡村农业的发展，乡村手工业、商业渐渐发育，乡村贸易在大泽日益增多，形成墟集。

到清代，大泽的农业开发获得迅速发展，不仅是新会的粮产区，还成为了甘蔗产区，柑、桔、香蕉等水果生产也成为了农民的副业。大泽从明代的墟集也发育为镇。大泽镇城环境，北枕小丘陵，南临潭江，东与县城相连，西北与鹤山县共和镇接壤，地势北高南低。

郑氏家族定居繁衍的莲塘乡在大泽镇的东部，到 20 世纪的 30、40 年代，莲塘乡一带盗贼猖獗，袭扰村户，乡民不宁。于是，大泽东部莲塘乡的许坑、井岗、礪龙、聚龙、李苑等五村联合起来防盗，成立了“五和联防办公室”，简称“五和”。莲塘乡逐渐演变为五和乡，一直沿用至今。

大泽一直是新会海外人口的输出地，在当地粮食生产供应跟不上人口增长的明清时期，就有一些青壮年男子顺潭江而下，到南洋谋生。鸦片战争后，下南洋更成为风气，到外面谋出路，捞世界，更是青壮年的选择，以海外劳动所得养家糊口，改善家庭生活状况，维系支持家族的繁衍。大泽镇的华侨华人分布在新加坡、菲律宾、马来西亚、泰国等东南亚国家以及美国、加拿大。在香港、澳门的大泽乡亲人数比大泽的海外华侨华人还要多，大泽因之成为新会的侨乡。

到晚清的光绪年间，郑氏家族枝繁叶茂，发展到了三十一世。郑潮炯就是郑氏家族的第三十一世后裔，而且也是华侨家庭的后裔。



The alluvial plain in the Tanjiang River Area continued to develop throughout the Yuan and Ming Dynasties and in the north bank the plain and hills were connecting together successively, which brought about the great improvement for agricultural production. Along with the agricultural exploration the number of settlements increased. In the early period of Ming Dynasty, Families like Huang, Zeng, and He came successively into the area, providing new laborers for the agriculture exploration. They, together with the earlier coming Zheng Family, became the co-explorers in Daze area. They endured great hardship, experiencing hardworking, living and breeding in his area. With the development of handicraft and commerce, the country trade prevailed in the area, so the commercial fair was formed.

The agriculture of Daze was developed rapidly in Qing Dynasty. Therefore, Daze was not only Xinhui's grain production area, it also became the sugarcane production area. The production of fruits like orange, tangerine and banana became the side trade of the farmers. By this time Daze had been grown from a country fair into a town. The town of Daze was situated in such surroundings: to the north were small hills; to the south was the Tanjiang River; to the east was the county set; and to the northeast was the town of Gonghe of Heshan County. The terrain is sloping from north to south.

Liantang Community where the Zheng Family lives and multiplies is in the east of Daze Township. In the 1930s and 1940s, the thieves and bandits ran wild, harassing the life of the villagers by robbing and stealing. For the sake of safety, five villages of the community, namely Xukeng, Jinggang, Leilong, Julong and Liyuan, jointed together against the thieves and bandits, and set up "The Joint Defense Office of Five villages" which was shortly called "Wuhe"(the Jointed Five) . Because of this, the name "Liantang Community" was gradually evolved into "Wuhe Community" which has been popular till now.



\* 郑潮炯父母的坟墓还在许坑村。每年清明节,家族后人都要来祭拜。2014年,郑社心代表新加坡的亲人们回乡扫墓。

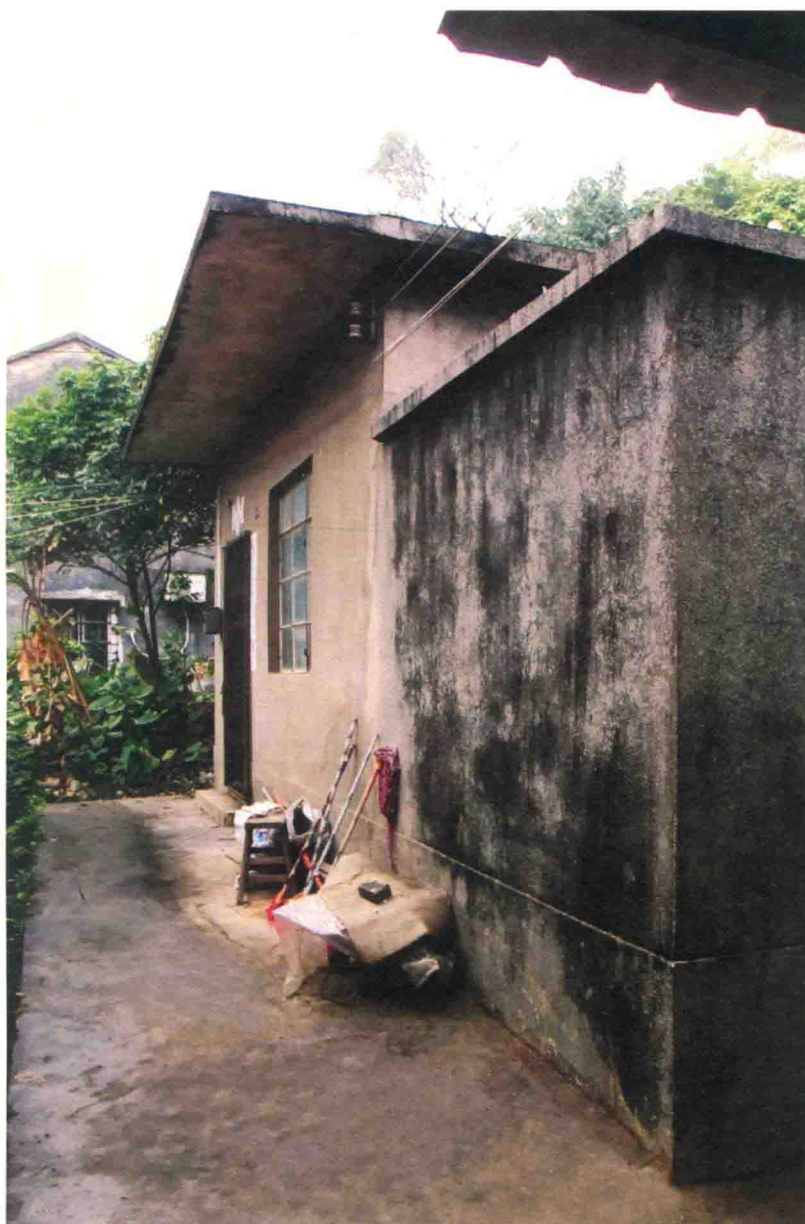
\* The grave of the parents of Chiang Chew Qing is still in Xukeng, and at every year's Qing Ming Festival the decedents of Zheng Clan come to pay tribute to their ancestors. In 2014, Chiang Chua Sam came back to the hometown to visit the grave site on behalf of his kinfolds in Singapore.





Of Xinhui, Daze has been a particular place where many people used to immigrate to other countries. In the Ming and Qing dynasties when the grain production couldn't catch up with the increase of population, there used to be young and strong men sailing down the Tanjiang River towards the South Asian countries for earning their living. After the Opium War, "going over to the South Asia" even became the fashion. It was then the first choice for the young and the strong men to go overseas to earn their living, and with their earning to support the family, to improve the family condition, and to maintain the growth of the family. The overseas Chinese are usually distributed in the Southeast Asian countries like Singapore, Philippines, Malaysia, and Thailand, and in America and Canada. But in Hong Kong and Macau the number of the country fellows from Daze is larger than the number of overseas Chinese from Daze. Because of this, Daze becomes the Qiaoxiang of Xinhui.

Until the reign of Emperor Guangxu in Late Qing Dynasty, the Zheng Family had become prosperous, giving birth to the 31st generation to which Chiang Chew Qing (Zheng Chaojong) belonged, meanwhile he was also the son of an overseas Chinese family.



\* 1988 年, 钟彩合回乡修建的故居成为后来儿孙们回来祭拜的“根”。

\* The former residence rebuilt by Choong Chui Hup in 1988 when she came back to the hometown has become the "root" for the younger generations to go back to pay their tribute.

\* 郑潮炯在许坑村祖屋里保存的用品

\* Objects of Chiang Chew Qing kept in the ancestral house at the Village of Xukeng



# 国仇家恨

Shared hatred from both the nation and the family