

陳嘉庚紀念勝地

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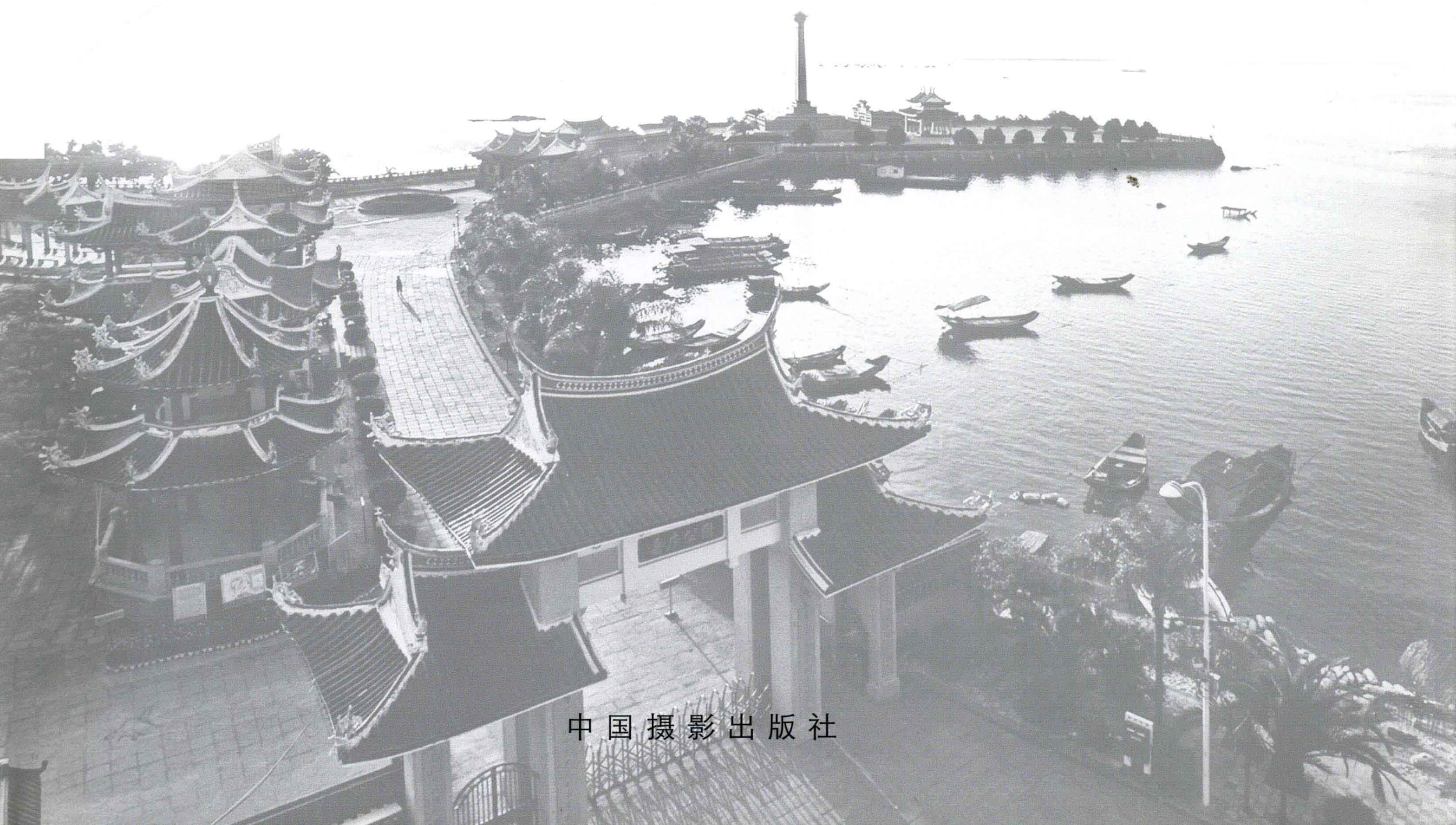
THE TAN KAH KEE MEMORIAL SHRINE



中国摄影出版社

陳嘉庚紀念勝地

谷雨陽題



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陈忠信



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序

陈嘉庚纪念胜地是全国百个爱国主义教育基地之一，国家4A级旅游景区，由鳌园、嘉庚公园、陈嘉庚先生故居、归来园、归来堂，以及正在建设中的陈嘉庚纪念馆组成。

陈嘉庚，著名的侨领，爱国爱乡倾资兴学，一生中的社会与政治成就不胜枚举，毛泽东同志赞誉他为“华侨旗帜，民族光辉”。1990年3月11日，国际小行星中心和小行星命名委员会把一颗编号为2963的小行星命名为“陈嘉庚星”。这是中国的骄傲，也是亚洲的骄傲。

陈嘉庚是一个善于学习和吸收先进经验的人，新加坡的生活经历使他深刻认识到科学文化的重要性，因此他大力提倡个人卫生，注重提高医疗水平，建议移风易俗，破除迷信和陋俗，认为这是社会文明进步的体现。晚年他只身回到家乡，历时十年兴建鳌园，将之打造成一个普及自然科学、文化艺术、政治经济等基础常识的石雕“博物大观”，以“寓教于游，寓教于乐”的教育方式，让学生、普通民众能够在休闲游览中学习知识，建立科学的人生观、世界观，认识世界。这和他一生倾资办学，秉持“教育救国”的信念出自相同的出发点。可以说，鳌园打造的是陈嘉庚的精神世界，是陈嘉庚热心社会公益事业，对国家民族的前途深怀使命感的思想体现。

鳌园内由陈嘉庚重金聘请福建惠安名匠雕造的666幅青石雕，现在被认为是中国最精美最宏大的石雕群，件件堪称杰作。这些石雕在构图上吸取了民间绘画和山水花鸟的优点，造型写实、生动，人物姿态传神，景物层次丰富，来龙去脉清晰，具有浓郁的民族风格和地方特色。其中玲珑剔透、巧夺天工的镂雕技法更是令人叹为观止，使鳌园具有很高的艺术价值。

陈嘉庚先生故居是陈嘉庚工作生活过的地方，透过现存的遗物人们可以近距离感受陈嘉庚克勤克俭、执着于振兴中华的感人肺腑的晚年生活。归来堂则体现了陈嘉庚身上典型的中国人的故乡情怀，背井离乡的“游子”，无论定居异乡多少年，只算是“旅居”和“漂泊”，叶落归根，故乡才是最终的归宿。陈嘉庚以己为范，呼唤游子们要情系故土，回到祖国的怀抱。

陈嘉庚纪念胜地的每一细节都体现了陈嘉庚爱国爱乡的赤子情怀，其内容之博，内涵之深，值得人们反复品味。因此我们编辑了这部《陈嘉庚纪念胜地》画册，旨在通过精美的图片，让人们触摸到嘉庚精神的脉搏，感受较系统的闽南文化之旅，民间艺术之旅，嘉庚精神之旅。

PREFACE

The Attraction to the Memory of Tan Kah Kee(Chen Jiageng), one of the one hundred bases for patriotic education in China, a 4-A class tourist spot, consists of the Turtle Garden, Kah Kee Park, Mr. Tan Kah Kee's Residence, the Returning Hall, the Returning Garden and Tan Kah Kee Memorial Museum under construction.

Tan Kah Kee, a noted leader of patriotic overseas Chinese, was highly praised by Chairman Mao Zedong as "the banner of overseas Chinese and the glory of the nation" for his patriotism and total devotion to education, and his numerous achievements in his social and political activities. On March 11, 1990, a minor planet, numbered 2963, was named Tan Kah Kee Star by the International Minor Planet Naming Organization, which is regarded as the pride for Asia as well as China.

Mr. Tan, good at learning with good foresight, realized the importance of science and civilization from his personal experiences in Singapore. In addition to setting up educational institutions, he disseminated ideas about hygiene and health, and advocated new customs and habits to replace the old, which he believed to be progressive in social civilization. He spent his last ten years in building the Turtle Garden, a stone-carved "encyclopedia" intended for the students and local people to learn in amusement about natural science, culture, arts, politics, economy etc., so that they will have a better understanding of the world and the value of life, which is also the purpose of his devotion of all his fortune to education. The Garden is the expression of Mr. Tan's spiritual world, his strong sense of responsibility for society and the future of the Chinese nation.

The costly 666 stone carvings by famous Hui'an craftsmen are considered the most ornate and the greatest collection of the kind in China. The carvings, from figures, creatures to landscapes, are all vivid and expressive in national style with local characteristics. Among them the hollow engravings (*loudiao*) involve extraordinary skills to produce and add great artistic value to the garden.

Mr. Tan's residence is where he lived and worked in his later time. The few possessions there remind people of the frugal life and his aspiration for modernizing China. The Returning Hall manifests Mr. Tan's typical Chinese home-bound feelings that any emigrant, wherever he goes, however long he has been away, should finally return to his hometown, as a fallen leaf down to the root. By building the hall, Mr. Tan virtually called on the Chinese emigrants to come back to their motherland.

Everything in the attraction demonstrates Mr. Tan's patriotism. The extensive contents and profound implications deserve careful appreciation. The publication of this picture album *the Attraction to the Memory of Tan Kah Kee* is intended to provide you with some knowledge about Tan Kah Kee and offer some guidance to your tour to experience and appreciate Southern Fujian culture, folk arts and Kah Kee Spirits.

陈嘉庚传略



天空中有颗星，被国际小行星委员会命名为陈嘉庚星。在鹭岛海滨，有一个声名斐然的集美学村，社会名士、海外华侨等无数仰慕者不顾舟车劳顿辗转到此，虔诚前来接受嘉庚精神的洗礼。

是什么样的魔力，把集美这个偌大世界中的一个小渔村，变成今天爱国者们心中的朝圣之地？陈嘉庚，一个身世平凡的闽南之子，与许多人一样为了生计漂洋过海，南渡星洲，在创实业、兴教育、参与社会活动等方面，创造了令世界为之瞩目的业绩，树立了华侨的光辉典范。陈嘉庚并不伟岸的身躯里，藏着一座丰碑：伟大人格的丰碑，从浔江之畔，泽布整个亚洲，建构出一个独特的精神世界，铺陈出一帙不朽的历史。

1874年，频繁的国难中，陈嘉庚出生在交通不便，地瘠民贫，教育落后的小渔村——集美。少年嘉庚，讨小海，务农活，九岁进入私塾，饱览四书五经，受到忠义、勤俭、克己、诚信等道德修养的教诲。他的母亲是一个善良宽厚的女性，曾经为了平息一场族里风波，献出自己的所有积蓄四百大洋。德高望重的母亲使陈嘉庚自小耳濡目染，培养了对社会公益事业的热心和使命感。

十九世纪末的中国一步步走向沦落，传统自给自足的自然经济土崩瓦解，小农经济的破产加剧了沿海大批失去土地的农民出洋谋生。在这种大背景中，十七岁的陈嘉庚告别了母亲和不满两周岁的胞弟陈敬贤，奉父函召，辍学南渡新加坡。这是他一生商旅的开始，也是陈嘉庚进入实业界的一个重要契机。

在新加坡，陈嘉庚帮助父亲经营的米店管理货款、兼当记账员。1890年至1903年这13年间，陈嘉庚3次回乡。家乡天灾鼠疫连年不断，同族各房之间经常为争一点利益发生械斗，乡人死的死，出洋的出洋，人口减少大半。满目悲凉的景象使青年陈嘉庚的心中萌动了为家乡尽己绵薄之力的责任感。

1903年，当陈嘉庚再次从家乡去新加坡时，父亲的家业已经败落。根据新加坡法律规定，儿子无须为父亲承担债务，但重诚信的陈嘉庚虽然经济上正处于窘境，却向债权人应诺：父亲所欠25万元全部由他偿还。经过三年独立经营，陈嘉庚有些赢利，他不顾亲朋好友的极力反对，还清了父亲欠下的全部债务。这件事被认为是一件了不起的义举，陈嘉庚因此在华侨社会获得了很高的信誉，开始崭露头角。

1909年，陈嘉庚靠经营熟米、菠萝、橡胶和房地产获利73万元，除还清债务和捐助公益事业外，还积存资金45万元。这时，他

加入同盟会，资助孙中山从海外回国前往南京就任临时大总统；组织筹款支持辛亥革命后的福建新政府；并开始介入当地华侨社会领导层，参与政治活动。

1913年到1931年，这时期的陈嘉庚事业十分辉煌，成为拥有千万资产的华侨工商业巨子，为推动星马社会经济、解决人民就业作出了重大贡献。同时，陈嘉庚认为“教育是立国之本，兴学乃国民天职”。大力开办学校，在十多年间先后在家乡独资创办了集美10所学校和厦门大学，资助福建省20个县市78所中、小学的办学；在新加坡集资创办了道南学校，并资助多所华文学校建设。1923年，陈嘉庚接任怡和轩俱乐部经理，他大刀阔斧地进行了一系列改革，把怡和轩改造成组织南洋华侨开展政治及社会活动的重要阵地。1929年，陈嘉庚被公举为福建会馆主席。

诚信的品格，博大的胸怀，强大的组织能力和分析能力，形成了陈嘉庚富有远见、魄力和胆识的个性，是他事业成就的重大因素。陈嘉庚的与众不同之处在于他从不贪恋个人享受，而是秉承“金钱取诸于社会，用诸社会”的观念，出钱出力，为社会的慈善与教育事业输捐，并领导与推动此种义举。陈嘉庚高尚的品德塑造了领导者的威信，获得了东南亚广大华人的支持，他的成功绝非偶然。

1934年，由于受到帝国主义财团的倾轧和世界性经济危机的影响，饮誉中外的陈嘉庚公司于1934年收盘。企业受挫之后，陈嘉庚为国家社会效力的热情仍不稍减。在祖国抗日战争期间，陈嘉庚劝说国共合作，一致对敌。1938年10月28日，陈嘉庚坚决反对汪精卫投降，以参政员身份向国民参政会发出电报提案：“敌未出国土前，言和即汉奸。”表达了广大华侨坚持抗日的决心和信心。著名政论家邹韬奋赞誉道：

“这是古今中外最伟大的提案！”在祖国危难时刻，陈嘉庚率领南洋华侨效力祖国，谱写了一部恢弘的史诗。

1940年，陈嘉庚亲自率领“南洋华侨回国慰劳考察团”回国慰劳抗日将士，考察了重庆与延安等，此行使他认定毛泽东是中华民族的救星，从此坚决转向拥护中国共产党的政治主张，这是陈嘉庚政治生活中最重要的转折点。历史证明，这是一个极富远见的决定。

1942年至1945年，在日军占领东南亚至三年零八个月，七旬高龄的陈嘉庚从新加坡逃难于印尼爪哇岛，三年中他置生死于度外，身怀一包氰化钾，随时准备着以身殉国。爪哇逃难的经历与体验，坚定了“大难不死”的陈嘉庚在战后投身中国政治与拥护共产党的道义与决心。

1945年日本宣布投降，陈嘉庚结束流亡避匿的生活，回到新加坡，群侨为之欢动。10月21日，新加坡500个社团联合举行欢迎陈嘉庚安全归来的大会。作为一位受国内外关注、极具影响力的爱国华侨领袖，陈嘉庚安全回新的消息传到了重庆，人们奔走相告，相约于11月18日在重庆大学举行陈嘉庚安全庆祝大会。当天到会的有郭沫若、黄炎培、柳亚子、陶行之、沈钧儒等各界著名人士。毛泽东同志特地给大会赠送条幅，称赞陈嘉庚为“华侨旗帜，民族光辉。”这是对陈嘉庚最恰如其分的评价。

暮年陈嘉庚参政建设祖国。他于1950年回国定居，历任全国政协副主席、中央人民政府委员、全国人大常务委员会委员、全国侨联主席等职，为发展我国的橡胶工业、建设福建、扩建集美学村和厦门大学等不遗余力。在生命的最后时刻，他念念不忘台湾回归与祖国统一，念念不忘集美学校的发展。他立下的遗嘱指明：集美学校要继续办下去；自己在香港集友银行的股本200万元用作集美学校基金；他的家人若回国定居，每人每月生活费规定为男子25元，女子20元，有职的或出嫁的不给；所有盈余全部交集美学校充作经费。

1961年8月12日零时15分，陈嘉庚在北京病逝，享年88岁。他身后受到极大哀荣，毛泽东、周恩来等党和国家领导人都送上花圈表示吊唁，首都各界举行隆重公祭，并由周恩来总理亲自担任“陈嘉庚先生治丧委员会”主任委员。

陈嘉庚是中国历史上最早单独创办私人大学的人，这位经历了我国几个不同历史时期的伟大人物，他的一生，是将自己的命运与祖国命运紧密相连、唇齿相依的一生，是克己奉俭、倾资办学、尽展鸿鹄之志的一生。陈嘉庚留给我们的是一笔全民族乃至全人类共同拥有的精神财富。我们坚信，学村弦歌会传唱千秋，嘉庚精神将万代流传。

Brief Biography **A of Tan Kah Kee**

In the sky there is a star named Tan Kah Kee; on the coast of Xiamen there is a scenic spot, the Attraction to the Memory of Tan Kah Kee. Every day thousands upon thousands of visitors travel all the way to see and feel the legend there.

Jimei was formerly a small fishing village. It was Tan Kah Kee who transformed it into a tourist attraction. Tan, a simple man from South Fujian, like many others, went overseas to Singapore. There he started business, ran education and participated in social activities, establishing himself as a brilliant model for overseas Chinese by his astonishing achievements.

Tan Kah Kee was born in 1874 in Jimei, a poverty-stricken fishing village. As a small boy, he went shell-fishing and did farm work. At the age of 9, he went to a private school where he was taught Chinese classics and received traditional moral education. Tan's mother was a kind and generous woman who once contributed all her savings, 400 silver dollars, to settle a conflict between clans, and so enjoyed great prestige in the village. His mother's deeds helped to cultivate Mr. Tan's sense of responsibility for the community.

In 1890, the 17-year-old Tan Kah Kee said good-bye to his mother and his 2-year-old brother to join his father in Singapore. That was the beginning of his business career, and his first appearance in industrial circle.

In Singapore, Tan Kah Kee worked in his father's rice shop as an apprentice. In the 13 years between 1890 and 1903, he returned home three times. When he saw that half the people in his home town had either died or emigrated as a result of plague, famine and clan-fighting, his desire to do something for his kinsfolk rose.

In 1903 he went to Singapore again only to find that his father's business had gone bankrupt. In spite of the financial difficulties he faced, Tan Kah Kee committed to pay the debts of 25,000 dollars his father had owed. That was something extraordinary as a son had no obligation to pay any debt for the father according to the law in Singapore. After three years of independent management, Tan Kah Kee made a profit and paid the debts as he had promised, which won him high reputation as a man worthy of trust.

By 1909, Tan had made a profit of 73,000 dollars from his business in boiled rice, rubber and real estates and had a remaining sum of 45,000 dollars after making donations for public welfare.

At that time he joined the United League led by Dr. Sun Yat-sen, to whom he later gave financial support when Dr. Sun was on his way to Nanjing to assume office as interim president of the newly-born Chinese Republic. He also raised funds for Fujian Revolutionary Government. He entered the leading circle of Chinese community in Singapore, directly participating in political activities.

From 1913 to 1931, Tan Kah Kee became an industrial giant with a wealth of tens of millions of dollars, making great contribution to the economy of Singapore, and of Malaya in general. Meanwhile, he realized that education was the foundation of a nation and running school was the duty of a citizen. He successively set up 10 schools in Jimei, established Xiamen University, and gave financial support to 78 primary and secondary schools in 20 counties and cities in Fujian Province. In Singapore, he raised funds and founded Nanyang Overseas Chinese Secondary School, and helped a number of Chinese schools. In 1923, Tan Kah Kee became the chancellor of Ee Hoe Hean Club which he managed to turn into a socio-political base for Nanyang overseas Chinese. In 1919 he was elected chairman of Hokkien Hui Kuan (Fujianese Association).

Honest, loving and generous, with keen eyes, Tan Kah Kee became an outstanding organizer; far-sighted, resolute and courageous, he turned out to be a great success. Unlike many other wealthy people, Tan Kah Kee denied luxuries, and cherished the idea that money "made from society should be returned to society". Therefore, he made donations and encouraged others to do the same for social welfare, chiefly for education. His noble ideas and personality made him a great leader enjoying the support of the overseas Chinese in Southeast Asia.

In 1932, Tan Kah Kee became the leader of overseas Chinese community. But, affected by the Great Depression and attacked by imperialist banking groups, his business, the world-famous Tan Kah Kee & co., had to be liquidated in 1934.

Frustration in enterprises did not reduce Tan Kah Kee's zeal to work for his motherland and community. In 1938, a year after the outbreak of Anti-Japanese War, he organized the Federation of China Relief Funds of Southern Asia and was selected chairman. He successfully mobilized the overseas Chinese in Southeast Asia and raised a substantial sum for China's war efforts. Tan Kah Kee did his utmost to persuade the Kuomintang (KMT, the Nationalists) and the communists to unit to fight against Japanese aggression. On October 28, 1938, Tan Kah Kee sent a cable motion to the People's Political Council of which he was a member. It read "to discuss making peace before the enemy has left our soil is treason", dealing a heavy blow to the capitulationists headed by Wang Jingwei, chairman of PPC. Zou Taofen, a noted political commentator, highly spoke of it as "the greatest motion ever known in China and even in the whole world." Tan Kah Kee led the Nanyang overseas Chinese in making great efforts for the salvation of China, which has gone down into history as a great event.

In 1940, Tan Kah Kee personally took the Comfort Mission to China, visiting Chongqing, Yan'an and other places. In the KMT-ruled areas, he saw corruption, slackness in war efforts and the sufferings of the people, while in Yan'an, what he saw was honest and upright politics, improvement of administration and high spirits of the Army and the people. He was convinced that Mao Zedong was the savior of the Chinese nation, and his political stand biased from the KMT government to the communists. That was the most significant turning point in his social activities, and has been proved to be a far-sighted decision.

From 1942 to 1945, the time when the Japanese occupied Southeast Asia, Tan Kah Kee, then at his 70's, took refuge in Java, Indonesia. During the 3 years and 8 months, he was ready to sacrifice his life for his motherland. Tan Kah Kee survived the war. The experience as a refugee toughened him and his resolve to be involved in China's politics and to support the communists.

Tan Kah Kee was warmly welcomed back to Singapore by the overseas Chinese there after the Japanese surrendered in 1945. On Oct. 21, a grand gathering sponsored by 500 organizations to celebrate Tan's safe return was held. The news of Tan's return thrilled the people in Chongqing and a celebration meeting was held in Chongqing University on Nov.18 with Guo Moruo, Huang Yanpei, Liu Yazi, Tao Xingzhi, Shen Junru and other celebrities present. Mao Zedong sent an inscription to the meeting aptly praising Tan as "the banner of overseas Chinese and the glory of the nation".

Tan spent his later years participating in governing and reconstructing China. He came to China to take part in the People's Political Consultative Conference (PPCC) at the invitation of Chairman Mao Zedong. He settled down in Jimei in 1950. He successively held the positions of Vice-Chairman of PPCC, committee member of the Central Government, member of the Standing Committee of the National People's Congress, chairman of the All-China Federation of Returned Overseas Chinese, and others. He spared no effort to help develop China's rubber industry, reconstruct Fujian and rebuild and expand Jimei Schools village and Xiamen University. What he bore in mind, even in his deathbed, was the return of Taiwan and the reunification of China, and the development of Jimei. His will specifies that Jimei Schools should be kept on running and all his properties overseas be donated to the Foundation of Jimei Schools, leaving not a penny for his descendants.

Tan Kah Kee passed away at 0:15 August 12, 1961, at the age of 88. He was accorded a state funeral. A solemn mourning service was held in Beijing, the capital. Mao Zedong, Zhou Enlai and other top-ranking party and state leaders laid their wreaths and sent their condolences to his family. Zhou Enlai, chairman of the mourning committee, was among his mourners.

Tan Kah Kee was the first to found a private university independently in China. He experienced several historical stages in modern China in his life time. His destiny was closely connected with that of his motherland. His life is a great life of sacrifice, in which he devoted all his time and financial resources to public life, particularly to education. The spirit of Tan Kah Kee, is a great spiritual asset shared by the nation and the whole world as well, and will be passed down from generation to generation.

俯瞰鳌园，宛如一只大鳌憩在碧波之中。曦熏晖染，云蒸霞蔚，陈嘉庚先生将科学思想与民间艺术融汇在这里，用风格独特的建筑与闽南石雕谱写出一曲令人遐想的美妙乐章。这里曾经是一座小岛，岛上有一座小小的妈祖庙，俗称鳌头宫，该庙毁于抗日战争时期日军炮火，新中国成立后，在陈嘉庚花费十年心血精心打造之下，这个荒废的小海岛成为一个总面积1万平方米，布局奇巧，在平面图上呈汉字繁体“圖”字形、造型独特而优美的“鳌园”。鳌园中不仅有中国现代最精美的石雕群，内容涵盖人文历史、政治经济、社会文明、文化教育等，加上大量艺术价值非凡的书法楹联石刻，整个鳌园像一部百科全书，一座博物大观。鳌园的诞生，还要从1949年说起。1949年6月至1950年2月，陈嘉庚用了九个月时间，游历百废待兴的新中国。在参观山东济南广智院的时候，发现广智院是一个富有社会教育意义的博物馆，院内有大量关于提倡文明进步、卫生健康，摒弃落后愚昧、不良习惯的陈列和雕刻。陈嘉庚深受启发，他决心在家乡建一座规模更大、内容更广博、艺术水平更高的建筑，寓教于游、寓教于乐——“非徒风景美观，亦与社会教育有关。”

于是，1950年，陈嘉庚回国参加全国政协一届二次会议之后，谢绝了毛泽东、周恩来挽留他在北京定居的美意，回到家乡集美，开始实施建设家乡的宏伟计划。鳌园是他确定的首项工程，关于鳌园的蓝图，已经在陈嘉庚的头脑中有了充分的酝酿和筹划。

陈嘉庚是这样考虑的：从1921年中国共产党成立，经过土地革命、八年抗战和三年内战，毛泽东所领导的中国共产党和人民军队功勋卓著，深得人心，终于建立了新中国，使故乡集美和大陆的五亿人民获得了解放，这是一件改天换地的大事情，应该树碑立传，永为纪念。他和共产党领袖毛泽东、周恩来、朱德等在抗战时期就成为互相信赖的朋友。他想，应当建一座纪念碑，并请毛泽东亲笔题写碑铭，让故乡人民世代永远记住毛泽东、共产党和人民解放军的功勋。纪念碑应作为鳌园的主体建筑，供后人瞻仰。碑的四周及围墙，应以精美的石雕构成一部百科全书，以供游览，启迪民智。正如陈嘉庚先生所说：“鳌园，真大观勿嫌小岛，有旧植乃展新型。”鳌园完工之后，他又拟在对面的空地上建一个公园，作为学村师生和故乡群众劳动之余休闲的地方。

1951年9月8日（农历八月初八），在陈嘉庚先生的主持下，鳌园的建设工程开始了；1957年，鳌园基本完工；到1961年陈嘉庚先生在鳌园安葬，鳌园工程落下帷幕，历时整整十年。陈嘉庚把生命中的最后十年，都奉献给了鳌园，在颇为传奇的整个建设过程中，他既是总设计师，又是总工程师，鳌园的设计图就装在他的脑子里，手中的拐杖就是工程的指挥棒。

鳌园像一枚璀璨的徽章，别在集美的胸前。

Viewed from the sky, the Garden looks like a turtle swimming in the sea. It is a perfect combination of Mr. Tan Kah Kee's scientific ideas with folk arts in a style unique to Southern Fujian architecture.

It was built on an islet, the site of a former temple called Turtle Temple which had been destroyed by Japanese gun fire in the Anti-Japanese War. Mr. Tan spent his last 10 years in its construction. The garden covers an area of 10,000m², much of which was reclaimed from the shallow shore. The layout presents a pattern similar to the Chinese character “圖”. Apart from the stone carvings with themes covering history, politics, economy, culture, education etc., there are carved couplets handwritten by famous Chinese calligraphists. It seems to be an encyclopedia, or a museum.

Our story of the Turtle Garden should begin with Mr. Tan's 9-month tour, from June 1949 to February 1950, of New China. In Guangji Museum of Jinan, Shandong Province, he saw a large collection of sculptures advocating civilization and progress, hygiene and health. Inspired, Tan decided to build in Jimei a garden, larger in scale, more extensive in contents and higher in artistic standards, so that people can learn in fun——“not only should it be magnificent, but also be instructive” he said.

So he returned to Jimei for his large-scale construction plan in 1950, shortly after the session of the PPCC was over, despite Mao Zedong and Zhou Enlai's request for his stay in Beijing. With ready designs and careful arrangements in mind, Mr. Tan decided that the Turtle Garden be the first to start.

What Mr. Tan bore in mind was that since the founding of the Chinese Communist Party in 1921, the Party and the People's Army led by Mao Zedong had gone through 8 years of “land revolution” and years of civil war and succeeded in founding a new China and liberating the 500 million people, including the people in Jimei, and that was a fundamental change for the people and deserved everlasting memory. The best way for the purpose was to build a monument, he thought. As Mao Zedong, Zhou Enlai and Zhu De were his trusty friends he made during the Anti-Japanese War, he would ask Mao Zedong himself to write the name of the monument so that the people of Jimei will never forget the credits of Mao, the Party and the Army. The monument should be the main part, surrounded with walls of ornate stone carvings providing an “encyclopedia” for people to see and learn from. Mr. Tan described the garden as “situated on a small islet it is encyclopedic; rooted in the past it presents a new horizon.”

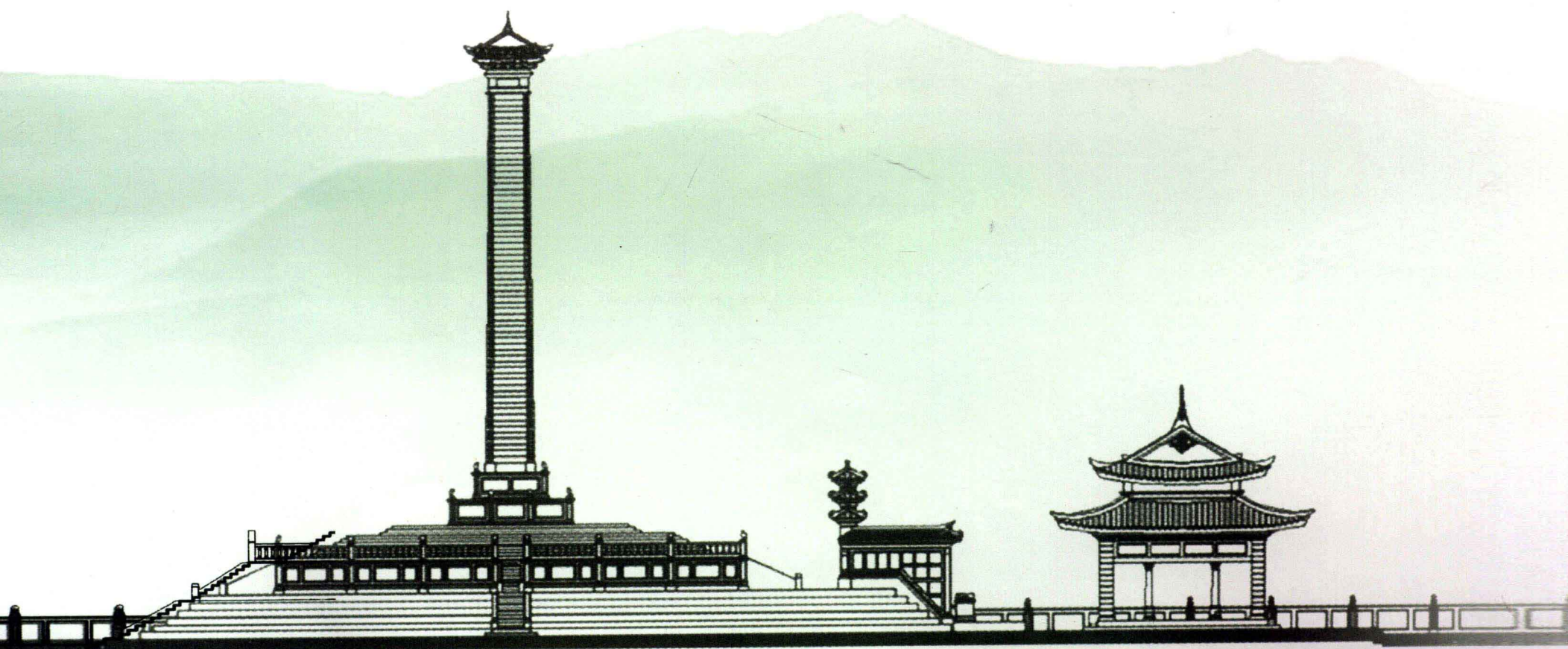
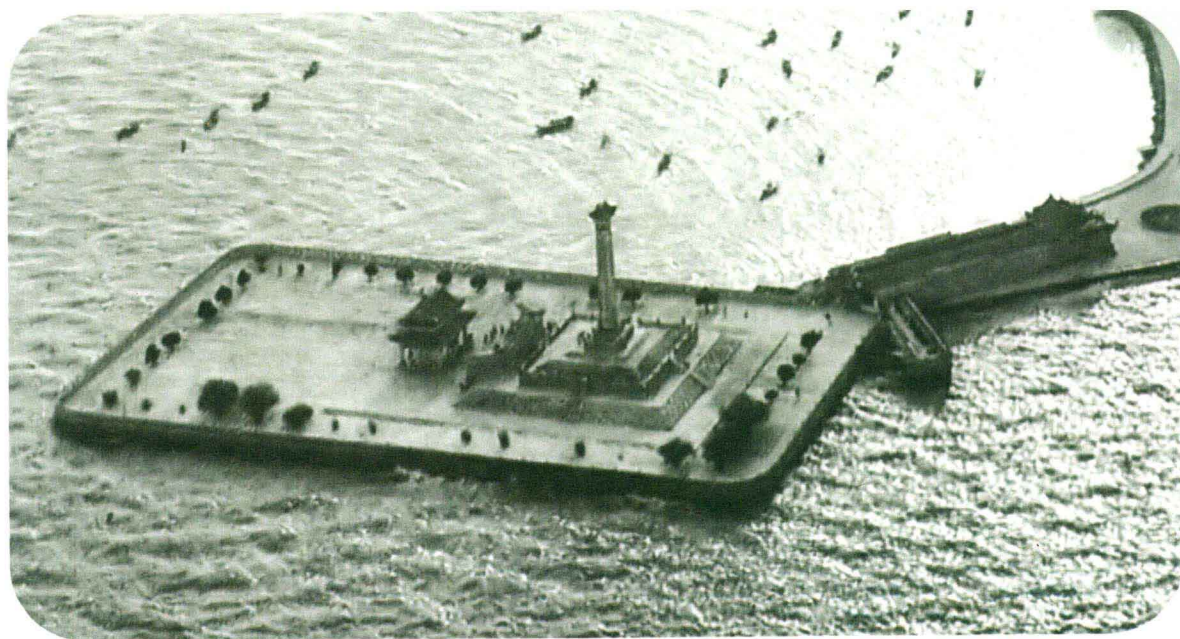
On the completion of the garden, he planned to build a park just opposite it for the townsfolk and students.

The project of the garden started on September 8, 1951 with a ceremony hosted by Mr. Tan himself and was mostly completed by 1961. His tomb was added to the garden at the suggestion of a master worker who, when the monument was about to complete, accidentally found at the shore near the construction site a huge rock auspicious for a grave yard. So the finishing touches were not put to it until Mr. Tan died and rested there in August, 1961. Unbelievably, Mr. Tan himself was the general designer and chief engineer of the whole project. He had the blue print in his mind, and directed the construction with his walking stick.

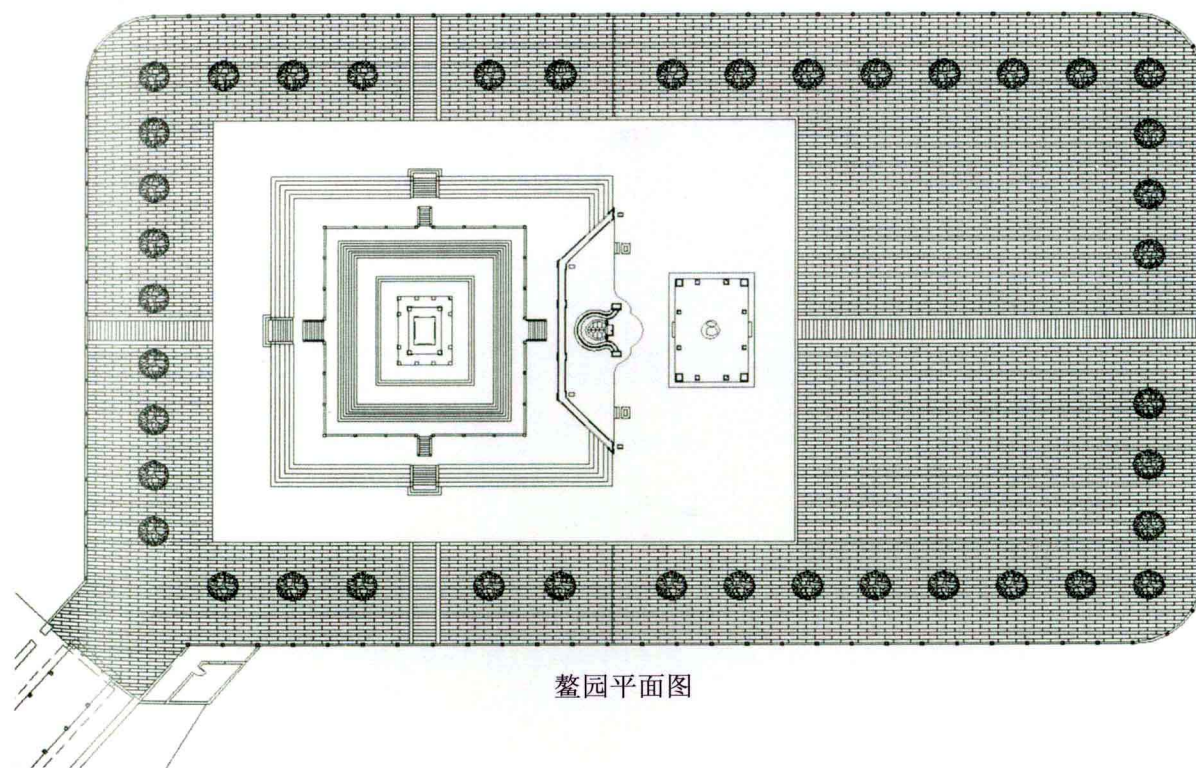
The Turtle Garden resembling a bright ornamental badge stands in the front of Jimei.



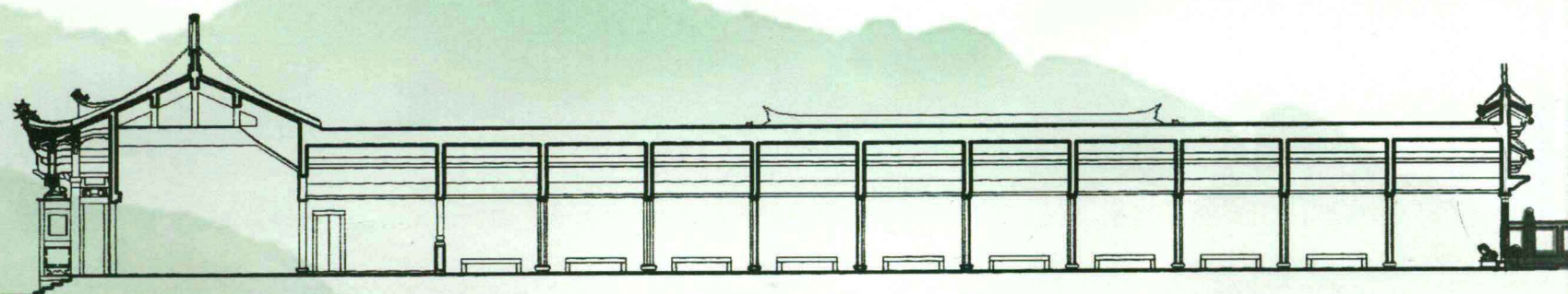




鳌园西剖面图



鳌园平面图



①

鳌园大门

The Gate

鳌园的大门及长廊是一座花岗岩砌成的闽南庙宇式建筑，酷像一只大鳌的头。

大门两边刻着一副冠头联：“鳌载定教山尽峙，园居宁与世相忘”。此联表达了陈嘉庚先生寄情山水，淡薄名利之高雅情趣。

大门外广场的角落里有小涵洞，逢农历九月天文大潮，海水从涵洞里涌出，迅速漫过地面，此时俯瞰鳌园，鳌状建筑群与广场上的圆盘花圃形如大鳌戏珠。变幻的自然巧妙地参与人为景观，形成玄机一般的情境。



门厅两边墙上的石刻是陈嘉庚亲自拟定的鳌园风景区管理规则和参观规则，从中体现陈嘉庚的个性特点和管理风格，值得后人学习和借鉴。

② 游廊厢壁

游廊长50米，南北两边的石壁上镶嵌着中国历史故事青石雕58幅，堪称闽南石雕代表作。

“文革”期间，集美人民为保护石雕，在石壁上糊了厚厚的黄泥，动乱结束后，这些凝集着陈嘉庚先生心血和闽南工匠精湛技艺的石雕艺术品重见天日，虽稍受损伤，但瑕不掩瑜。

游廊石雕以镂雕为主，结合浮雕、沉雕、圆雕、影雕等多种雕刻技法。

