

劉子政文史叢稿第五種

# 黃乃裳與新福州

劉子政編著

南洋學會叢書第二十一種

新加坡南洋學會出版

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## 黃乃裳與新福州

編著者：劉子政

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# INTRODUCTION

The industry and resourcefulness of the early Chinese immigrants who settled in Sarawak had already made such a favourable impression on Rajah James that, in spite of his bitter experience with them in 1856, he decided to reintroduce their immigration, albeit on a more cautious note, shortly before his death in 1868. Most of these immigrants came direct from China, although the Chinese imperial law forbidding their emigration was not actually repealed till 1894. His successor Rajah Charles was equally enthusiastic about the contribution of the Chinese immigrants, and he made renewed efforts to tap this resource for the development of his land, especially in the Sibu district. It was at this opportune moment that Wong Nai Siong came into the picture and was destined to play a key role in

the establishment of a Foochow settlement in Sarawak.

Wong Nai Siong was born in 1849 in Min-tsing hsien, Fukien province. He received a traditional Chinese literary education when he was young. Soon after the introduction of Methodism to Min-tsing by Rev. Nathan Sites, an American missionary, he embraced the faith and was baptised in 1866. This association with Americans and familiarity with American colonial history might have kindled in him an early interest in the problems of settlement in distant lands.

Wong Nai Siong, as a far-sighted and patriotic Chinese of his time, was an active supporter of the Reform Movement in China, counting among his friends K'ang Yu Wei and the so-called Six Gentlemen. When the Movement failed, he decided to leave his native country. In 1899 he took his family to Singapore where he stayed with his son-in-law Dr Lim Boon Keng. From Singapore he travelled far and wide in the region in search of suitable land for the settlement of his oppressed and poverty-stricken countrymen at home. When he heard of the Rajah's interest in attracting Chinese agriculturists to develop his territory, he immediately left Singapore for Sarawak to survey the possibilities of founding a settlement. He travelled along the Rejang River up to Kanowit, and was apparently satisfied with what he saw. On his return to Kuching he arranged, through the introduction of the Kapitan China Ong Tien Swee, a



meeting with the Rajah to discuss the project. As both parties were already favourably disposed towards the new venture, an Agreement was quickly drawn up in which 1,000 adult Chinese, men and women, and about 300 children, were to be brought into the Rejang River "for the purpose of cultivating rice, vegetables, fruits, etc." (Contract of Agreement between the Sarawak Government and Messrs Wong Nai Siong and Lek Chiong of Chop Sin Hock Chew Kang, Article I). These were to arrive in Sarawak in two batches, spread over a period of two years. In sponsoring the project, the government undertook to make an advance of \$30 for each adult and \$10 for each child; all such advances would have to be repaid to the government within six years from the date of the Agreement. The Agreement was signed on 9 July 1900 by the Rajah on the one hand, and Wong Nai Siong and Lek Chiong (a co-sponsor) on the other. Wong Nai Siong's son-in-law Dr Lim Boon Keng and another prominent Singapore Chinese Khoo Siok Wan acted as sureties.

After the signing of the Agreement, Wong Nai Siong began to recruit settlers from his native land. Altogether three parties of Foochows were recruited, numbering some one thousand settlers in all. They named their new home the "New Foochow".

Problems began to surface soon after the settlement was founded. Although most of the teething troubles were eventually

overcome, Wong Nai Siong nonetheless found it difficult to collect enough money from the settlers to repay the government as provided under the terms of the Agreement. When in desperation he decided to impose a tax amounting to one-tenth of the settlers' output — said to have been agreed upon by the settlers before they left their native land — most of the settlers either did not want or could not afford to fulfill their obligation. As noted by the Resident of the Third Division, C.V. Brooke, in his Yearly Report of 1903, Wong Nai Siong was then "in bad financial straits and willing to give over to government the coolies and their debts." (*Sarawak Gazette*, 4 June 1904, p. 124) To his great disappointment and distress, Wong Nai Siong left Sibü for good in June 1904 after giving up his settlement.

The running of the settlement was taken over by an American Methodist missionary Rev. James Hoover. Luck was on his side. A good harvest in 1905 and the successful introduction of pepper and rubber in the following year quickly guaranteed the future prosperity of the settlement. The Resident, J. Baring-Gould, reported in 1908 that "the Foochowes appeared to be in a very flourishing condition, their pepper and rubber estates were looking exceptionally well and a much larger area was being laid out than heretofore." (*Sarawak Gazette*, 1 September 1908, p. 225). And in true Chinese colour, "children were born to them in large quantities (sic)!"

(Steven Runciman: **The White Rajahs**. London: Cambridge University Press, 1960, p. 209).

Although Wong Nai Siong spoke little after making his exit from the Sarawak scene, the full story of his adventure — if one may use the word — needs to be documented and told. This task is now undertaken by Lau Tzy Cheng, an assiduous collector of materials relating to this pioneer of New Foochow and an ardent admirer of the person he writes about. The outcome of his search and research culminates in this collectanea which the South Seas Society is happy to present to a wider audience.

South Seas Society,  
Singapore.

GWEE YEE HEAN



## 黃乃裳與新福州序

「南洋海水到處，都有華人足跡，」其實豈僅海水到處而已，在南洋幾乎任何窮鄉僻壤，都有華人踪跡；至於通都大邑，不論在越南的堤岸和西貢，泰國的曼谷，緬甸的仰光，馬來亞的檳城、吉隆坡、馬六甲，印尼爪哇的椰嘉達、泗水、蘇島的棉蘭、巨港，菲律賓的馬尼刺，都掌握當地經濟活動，尤其在新加坡，佔全人口的四分之三，然而他們有個共同點，他們的集中在一起，是分別不約而同地集中的，惟獨砂勝越的詩巫——新福州——却不然，是港主黃乃裳一手所造成的。他雖是科舉時代的一位孝廉，却有殖民的遠大抱負，一心想要為貧困的鄉人在海外開拓一個墾殖新天地，在馬來半島、蘇門答臘都找不到適當的土地，恰巧英人布洛克統治的砂勝越鴻濛未闢，地廣人稀，由他的快婿林文慶博士，介紹他前往察勘十餘日，發現拉讓江流域的詩巫，適合墾殖，便和越王訂約，商借三萬元為移民墾殖費

用，限六年內攤還，由林文慶、邱菽園二人担保。

黃乃裳是近代東方的摩西。摩西領導以色列人出埃及，歷盡千辛萬苦，任勞任怨，經歷西奈荒野，到了摩押，接近要到達的目的地迦南，却祇能登山遠望目的地而淹然物化，由約書亞完成他的遺志。黃乃裳爲了移殖新福州而向親友，向政府告貸得一身債，又要維持墾場的生產，也和摩西一樣的任勞任怨，吃力不討好，墾農反而將一切不如意事，都推在他身上，抱怨、猜疑、中傷、集於一身，最後越王逼他還債，好得他還有墾農拖欠他的四萬餘元，劃歸政府抵數，而悄然離去。他已看到自己所一手開發新福州，但無法坐享其成，正如摩西的不能進入迦南一般。富雅各牧師便是他的約書亞，因爲所有墾農，都是衛理公會的教友，他得駕輕就熟地接手下去，否則豈非爲山九仞，功虧一簣了嗎？然而他的被迫離開，大家都不明就裡，即使極信任他，爲他將伯，爲他担保的邱菽園也不明瞭他的苦衷，而作詩誌憾：

吾生妄挾虬髯志，今世誰當李藥師？

長缺灯青焚義券，寒窗漏短覆殘棋。

南來空目新州關，東望偏驚舊岸移。

未必叩關輸海客，成連孤棹更何之？

前有序云：「曩余與北婆羅洲國王立約保證，鄉人黃乃裳統率傭農，往詩巫港拓闢耕地，名其地曰新福州，期望甚厚，遽聞別衆而歸，不能無慨，爰賦此詩，以重惜之。」

其實逼債祇是表面文章，越王的厭惡他是另有原因的。黃乃裳身

爲港主，根據一般殖民地政府的通例，他有特權可以專賣鴉片，開設賭館，但他是基督教徒，他是仁人君子，他絕不願爲一己利益而荼毒教友，這使當地政府斷了財源，因此要拔掉他這個眼中釘。然而接手的富雅各是個牧師，他也不能爲他推銷鴉片，因此越王想到黃乃裳在港主任內的勞績和才幹，再寫信請他回任，這時黃乃裳已矢志革命，再不願自找麻煩了。

本書著者劉子政先生，是我的忘年交，好學深思，著作等身。本書初稿，一九七〇年已發表在拙編「東南亞研究」第六卷，現重加增訂，搜集珍貴圖片，另出單行本問世。這是黃乃裳與新福州最完整的紀錄，不但新福州的人都當人手一冊，就是景仰黃乃裳的人，研究華人殖民史的人，和注意東南亞經濟開發史的人，也都該人手一冊。

一九七八年八月十八日許雲樵序於東南亞研究所。

## 劉著「黃乃裳與新福州」序

先考秉性聰敏，思想新穎，胸懷大計，志在改革，所作所爲，均以無我利他爲前提，隨時隨地，發揮福國利民的行動，雖曾備歷艱危，不畏不倦，並絕未嘗爲身家計。其生平事蹟，除「七十自叙」中曾扼要敘及外，其他均係生前友好憶述記載。儻係於一九〇四年先嚴離開新福州墾場，返國後於一九〇六年誕生，迨一九二四年九月二十二日先君棄養時，始終未聆其提及墾場事，以故對先人「遠闢殖民小局」經過，所知甚少，每於各種文獻中得之。

同鄉劉子政先生，多年鑽研歷史，並自設有資料室，所藏各項資料，尤爲豐富，堪稱史學專家。在過去二十年間，先後出版之歷史書籍，計有：「詩巫劫後追記」、「砂勝越百年紀略」、「砂勝越散記」、「婆羅洲史話」、「黃乃裳與新福州」等多種，寫作立場力求正確，並有其獨特風格，絕不做人云亦云的事，此在其上列各著作

中，均有所表現。茲者「黃乃裳與新福州」一書，業已售罄，劉先生更多方搜集資料，增加篇幅，將原有的十六開版本，改為二十四開本，加上珍貴圖片數十張，增加到近三百頁，尤以搜集到當時與砂撈越王訂約時之担保人邱菽園先生，于聞悉先父離開新福州後賦詩遣懷，洵為寫實史詩。

該著作在先考「生平著作及事實，所有文字無留片紙稿」之情況下，長期多方廣事搜集，蔚成巨著，更為難能可貴，不特為先嚴一生之活動史，亦為福州籍人士在砂撈越之發展史，誠足為關心南洋僑務及研究「新福州」（詩巫）開拓經過，提供最正確資料。

一九七八年八月二十日黃育儻，謹識于澳洲墨爾本。

（按：黃育儻先生為黃乃裳港主第五公子，現年76歲，1973年8月由台灣台北遷居澳洲。）

## 自序

1901年，黃公乃裳親自率領榕籍農工南來砂勝越(Sarawak)詩巫(Sibu)，3月16日抵達，「新福州墾場」於焉成立，并以該日為開發詩巫的紀念日。砂勝越第二代拉者查理士·布洛克於1901年4月份「砂勝越憲報」(Sarawak Gazette)公佈，詩巫又名「新福州」(New Foochow)，取意福州籍人士在砂勝越詩巫另闢為新天地，並通知世界各國郵政局，通訊郵遞時，信封寫「新福州」就是指「詩巫」，「新福州」一名此後為世界各國所共知。

黃乃裳先生領導福州人開發詩巫，福州人尊奉他為新福州港主。

作者於1931年在中國福建省閩清縣四都前山洋誕生，距離詩巫開闢已30年，1936年隨母、兄南來詩巫，始踏上了黃港主開墾的詩巫土地上。

作者在幼年及青年時期，對黃港主的拓殖事工，茫無所知，迨年



事稍長，聽父老談及墾荒事，才有一些印象。

1951年，詩巫福州公會舉辦慶祝新福州墾場50週年紀念，第一次出版「詩巫福州墾場五十週年紀念特刊」，看到許多歷史性文章及圖片，才知道此一偉大墾荒史實，由此開始搜集資料，預備寫一部專書，以紀念黃港主及福州人在砂撈越開發的功蹟。1961年，詩巫福州公會又出版「詩巫福州墾場六十週年紀念特刊」；1971年再出版「墾荒七十年」，此三巨冊紀念特刊的出版，備載許多歷史文獻，惜尚沒有系統的專書出版，誠為美中不足。

作者有鑒及此，從1951年到1970年間，便致力於從特刊、報章、雜誌、書本以及墾場前輩的口述，作全盤的調查和搜集有關墾場的資料，無論鴻文巨著，或吉光片羽，均視若至寶，工餘便從事於有系統的撰述。

1964年11月1日，新加坡「南洋商報」主筆連士升先生來函約我寫一篇「黃乃裳與新福州」，字數約六千到八千字左右，我搜集此項資料甚多，遊刃有餘，一舉筆便寫了三萬多字，寄給連先生，後因南洋商報新年特刊篇幅有限，不能容納長篇稿子，只好割愛。

1965年8月27日，詩巫「砂羅越商報」創刊，該報經理兼主編黃耀明先生約我寫一篇長稿，我將「新福州與黃乃裳」初稿交給他發表，由9月6日刊到10月8日。此稿發表目的要讓讀者指正，後來補充了若干資料。

新加坡許雲樵教授主持「東南亞研究所」，出版「東南亞研究」，他向我索稿，我將初稿重寫，補充了許多資料及圖片，發表在

1970年「東南亞研究」第六卷，並印刷抽印本二百本給我，送給各地友好。

1971年到1978年間，我又陸續搜集了許多有關資料，預備出版專書。1977年底到1978年初，我數次寫信給居住在澳洲的黃育儻先生，他是黃港主的第五公子，他供給我許多珍貴的資料和相片，增加我出版專書的決心。

我將全稿整理好，另外加上多篇附錄，這樣一來，我覺得出版專書，足以反映黃港主勞苦功高的事蹟了。

1978年5月初，我應新加坡文友邀約前往觀光，我便將全稿，交給新加坡南洋學會出版，作為該會叢書第二十一種。

在印刷期中蒙「東南亞研究所」所長許雲樵教授，費神編排一切圖片并賜序增光，南洋學會會長魏維賢博士也撥冗寫英文序，勗勉有加，南海編譯所許蘇我先生在百忙中為我詳為校對，陳維龍老先生提供參考資料，以及新馬書法家粘天生先生題箋；大家的厚愛，謹在此敬致衷心的謝意！

### 劉 子 政

1978年6月19日於砂勝越詩巫。

按：1901—1902年砂勝越福州人1118人

1961年砂勝越福州人七萬餘人

1970年砂勝越福州人90,704人

1978年砂勝越福州人十萬人以上（估計）



黃乃裳港主  
民國初年任參議員時