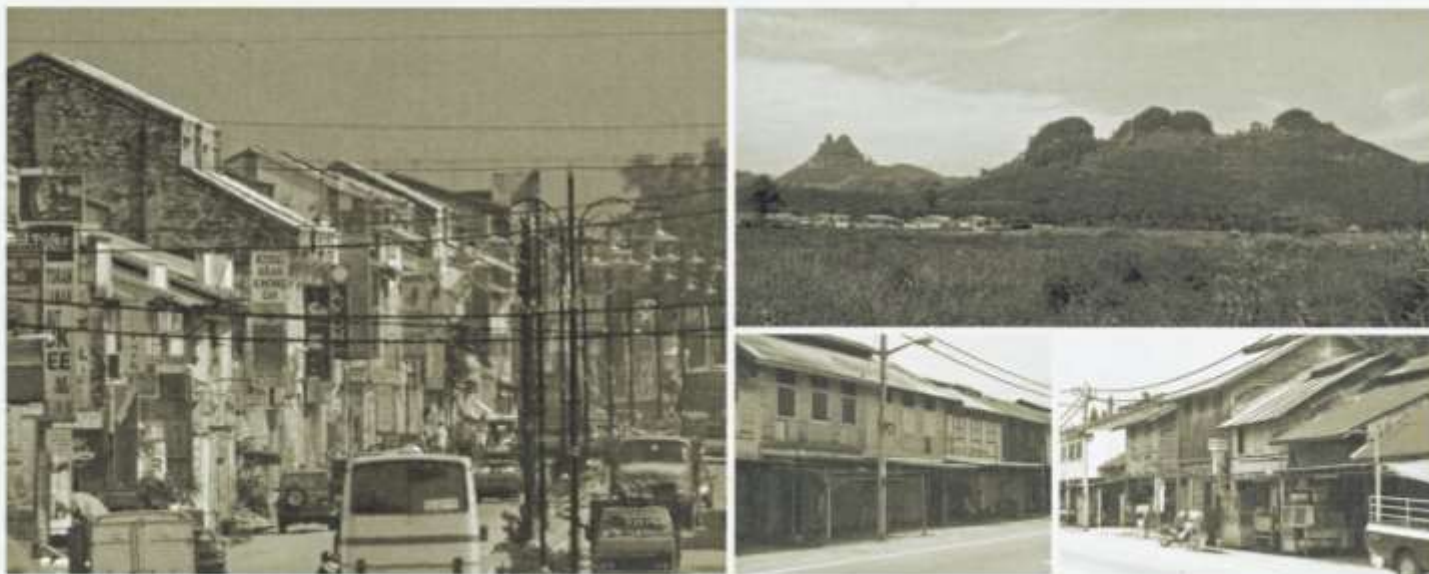


# 和丰历史 HISTORY

of SUNGAI SIPUT

和丰  
迈向辉煌

Sg. Siput - Ke Arah Kegemilangan



在“和丰”市镇中警察局旁边，有一条小河，马来文叫做 Sungai Siput，据说以前河中盛“螺”这种水产，政府便以之命名这市镇叫做 Sungai Siput。

霹靂州境内，有二个叫做 Sungai Siput 的市镇。另一个 Sungai Siput 座落在金宝附近，华人称为“石山脚”的地方。

为了区别这二个 Sungai Siput，“和丰”在霹靂州北部，叫做 Sungai Siput Utara，缩写为 Sg.Siput (U)。“石山脚”在南边，便叫做 Sungai Siput Selatan。

它的华文译音是“双溪丝不”。和丰大街后面的火车站，以前在地名碑上，还有以华文书“双溪丝不”的字样，与印度文、爪夷文书写的译音地名并列，但这个音译名字一直没有被华人社会接受。

华人社会却情有独钟，只管这市镇叫做“和丰”，与官方的叫法大相径庭，不知情的人还以为是两个不同的地方呢。

Sungai Siput derived its name from a river which in Bahasa Malaysia literally means river of snails.

It is said that a river which flowed by the town police station produced large quantities of snails, hence the aptly given name.

There are in fact, two areas which are known as Sungai Siput in Perak. The other one, which is located near Kampar is identified as Sungai Siput Selatan while the more commonly known one is Sungai Siput Utara or Sungai Siput (U).

Local Chinese call this town "Hor Hong", meaning peaceful and prosperous. As the meanings of the Chinese and Bahasa Malaysia names differ, non-locals and foreigners often mistake the two as separate places.

一百多年前，当时和丰还是一片人烟罕见的荒山野林，由于发现了这块土地下蕴藏着丰富的锡苗，于是开始有人来开垦种植，也有人来投资开采锡矿。

那时中国处于清末民初，正是一个兵荒马乱、民不聊生的年代。中国沿海一带如福建、广东、广西等省份，便有大量人口离乡背井，远渡重洋，纷纷来到当时称为“南洋”的陌生之地谋求出路。

于是，这地方来了许多新移民，有些当矿场工人，有些开垦种植，他们披荆斩棘，筚路蓝缕，凭着刻苦耐劳，坚韧不拔的毅力精神，终于开创了一片新天地，生活也开始安定下来。

当时这里只有一间亚答木屋小店，经营着咖啡店兼售卖杂货用品的生意，是这地区唯一的商业中心。人们需要购买日常用品，或在休闲时喝茶谈天，交流信息，唯一的选择是到这间亚答小店来光顾，无形中这儿成了这些散居在山林乡野劳动者的活动中心。

这间亚答小店门口悬挂着一面招牌：和丰。于是，行人碰面，朋友相约，总会问道：“去哪里？”

“和丰！”是唯一的答案。

由于锡矿业蓬勃开采，橡胶园丘也大规模种植，英国殖民地政府从印度引进大量印度人到来从事割胶，建筑铁路，公路等工作，渐渐地这地方人口增加了，经营各行各业的店铺也陆续建立起来，俨然一个市镇的规模，原来那间亚答小店已经从历史中消失，不知所踪了！

它只留下一个浓厚乡土味的名字：“和丰”，一个人都企盼得到的“和平、丰裕”的愿景。本地的华族同胞，也习以为常，管这个新兴市镇的名称叫做：“和丰”。

从此，“和丰”是咱们世代子孙，念兹在兹、午夜梦回的乡愁！

More than 100 years ago, Sungai Siput was untouched, virgin land. The discovery of rich tin deposits soon attracted countless people, among who were prospectors who invested money in the opening and development of tin mines.

During the same time, the Qing dynasty in China was at the end of its reign, with the situation still chaotically under the influence of wartime emergency during the takeover of the 'Kwok Ming Tang' government. Finding it hard to survive under such circumstances, people in the coastal provinces of Hokkien, Guantong and Giansi chose to set sail across the South China Sea. They risked their lives in tiny fishing boats, braving the waves to come to "Nangyang" a name they gave the region of Southeast Asia, Singapore & what was known as Malaya.

Arriving at last on friendlier shores, they settled down to life and made a living for themselves in these areas.

From then on, more and more people arrived and many ended up working in tin mines as labourers while others chose to clear and farm the land. With diligence, determination and sheer grit, they created a new life, with their livelihood relatively secured.

In this small town, now known as Sungai Siput, a small atap-roofed coffee shop opened for business and sold beverages and sundry goods to local labourers. Being the only shop in town which sold daily supplies, it was soon considered the commercial centre of Sungai Siput. People came here to rest, chit-chat and exchange ideas & information. With no other alternative, this place soon became the centre of activity for the labourers, attracting those from the outskirts of the town and the remote areas of the jungle as well.

This shop was aptly named "Hor Hong" and was the focal meeting pointing for friends.

With the development of the tin industry came the increase in rubber plantations as well, with tens of thousands of hectares cultivated. To meet the demand for plantation labour, the British Colonial government brought in thousands of workers from India. The Indian workers were also employed to build railways and roads and for other hard labour. As the population increased, the people began to open shops and set up trades to cater for the people's demand. Thus, a small township was formed. Sadly, however, the original shop, "Hor Hong" quietly slid into the background and disappeared without a trace. It had nevertheless, left its legacy, with its name "Hor Hong" remaining in the minds and hearts of the people as a symbol of peace and prosperity.





## 白色恐怖解除...看到曙光

# ROAD TO THE GLORY

和丰处于“黑区”时代那段日子，宵禁、戒严、肃清、吃大锅饭等等措施，司空见惯了，割胶或农耕的人们，除了饮用的清水之外，不准携带任何粮食去工作，同时限定在天亮后出门，下午一时，必须离开胶园耕地回家。和丰人民在凄风

愁云中讨活，饱受摧残，直到1957年8月31日，我国独立后，人民当家作主，民选政府才将和丰“黑区”的白色恐怖解除，从此和丰才真正看到曙光！

当初被强制集中在新村里，人民生活自由受到限制，心存怨怒，在所难免，但另一方面，新村里有了道路、水电等基本设施，也有了各种商店营业，人民往来频密，资讯交流方便，尤其重要的，村内建立了学校，孩子有机会上学，不至于因交通不便而失学。

独立后，「新村」在我国发展的洪流中扮演了重大的角色，这是殖民地政府始料不及的，也许这是历史留给华人新村的补偿吧！

As the boundaries and population of Sungai Siput were growing steadily, the second world war broke out in 1941.

Not only did the Japanese army invade China, they also occupied what was then known as Malaya, virtually ruling the country. Sungai Siput was no exception, with industries, businesses and farming coming to a halt. With their livelihood threatened, people became desperate and life became miserable.

On August 15, 1945, the Japanese surrendered. With three years and eight months of suffering fresh in their minds, the people of Sungai Siput were ready for peace and to start their lives and businesses anew.

However, their hopes were short-lived. Almost immediately, another war was in the making.

In 1947, the communists who fought the Japanese fled to the jungle and they launched a military struggle against the British government. The government soon declared a state of emergency all over Malaya and military law was imposed. Farmers who resided in remote areas or hillsides were forced to group at specific places fenced up by barbed wires and called "new villages". Freedom of movement was limited.

Unfortunately, Sungai Siput was situated in the middle of the jungle with undergrowth so thick that visibility was limited. As such, it was identified as a "black area" by the government and soon, more villages were set up. They were the Cheppa, Yalong, Rimba Panjang, and Salak Villages.



和丰从积聚人气形成市镇的初期，正待茁壮成长的时候，1941年，第二次世界大战爆发。

日本倭军的铁骑侵略中国，横扫东南亚，马来亚沦陷，和丰无可避免惨遭蹂躏。于是，初萌芽的工、农、商业一切停顿，人们顿时陷入水深火热的绝境。

1945年8月15日穷兵黩武的日本终于战败投降，人们好不容易度过那3年零8个月人心惶惶，不可终日的恐怖日子，以为和平了，百业待兴，可以过个时和年丰的日子了。不幸的，另一场硝烟战火，正酝酿着冒起。

1947年，马共潜入森林，与英国殖民地政府展开武装抗争，殖民地政府宣布全马进入“紧急状态”，实行军事统治，把散居在山边僻野的农民，强制搬迁，集中在几个以铁蒺藜围绕的新村里，不得自由进出。

和丰因为四周山林茂盛，树密林阴，正是其中一个“黑区”，因此，和丰从那时候开始，才有了「竹苞新村」，「也朗新村」，「林玛逊映新村」，「叻沙新村」等华人新村。

Being labeled a 'black area', life was tough & difficult for the people. Curfew was imposed from night till dawn; people going in & out of the village had their bodies searched. A system called 'big kuali rice' was practiced. Under this system, people were not allowed to do their own cooking. They had to do their cooking collectively with a few houses within the same area cooking their rice in one big pot. They also shared and ate their food there, to ensure that there was no chance of food being taken away secretly to supply the rebels and the communists.

Under the emergency rule, rubber tappers and farmers who went to work could only bring along water with them. They were not allowed to bring food. Moreover, they could only leave their villages after daybreak and had to return to their respective villages before 1 p.m.

Under such harsh & restricted conditions, the people of Sungai Siput lived out their lives in endurance. Ten years passed and it was not until August 31, 1957, that our country declared independence. The people were overjoyed because we were now the master of ourselves. Sungai Siput was declared a clear area again. It was then that it was truly free once again and new life began.

For years, people had been forced to stay in villages with their daily activities restricted. Although a feeling of regret remained, spirits were revived as the people saw life improve with new roads, and water and electricity supplies and other infrastructure gradually introduced to the villages. Later on, when shops were built and business started to thrive, communication improved and social activities flourished.

More importantly, the government built Chinese schools, giving families easy access to education near homes. Prior to this, children had been forced to forfeit schooling either because there were no schools or they were too far away.



After "Merdeka" or independence, villages played a very active & important role in this country. People lived much better lives and were free to enjoy the fruits of their labour.

