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KUCHING OLD BAZAAR

ITS HISTORY AND CHANGES

古晋老巴刹

历史掌故与生活变迁

KUCHING OLD BAZAAR TIMELINE

古晋老巴刹 时间轴

1820's

BRUNEI SULTANATE 汶莱时期

Discovery of gold and antimony mines in upper reaches of Sarawak River. Chinese were already in Kuching. Tua Pek Kong temple already existed.

砂拉越上游发现锡矿和金矿。华人出现在古晋，大伯公庙也许已存在。

1830's

Civil unrest and chaos erupted in Sarawak due to seizing of mineral resources.

砂拉越发生内战，抢夺上游矿产。

1841

THE ERA OF FIRST WHITE RAJAH JAMES BROOKE 第一代白人拉者时期 詹姆士布洛克

James Brooke was given the authority to rule Kuching and became the first Rajah. Waves of Chinese migrants started to arrive.

詹姆士布洛克在古晋建立政权，成为第一代白人拉者，华人开始大批南来。



1848

James Brooke allocated a piece of land to the Anglican Diocese and Bishop McDougall started the missionary work.

詹姆士布洛克拨地设立圣公会园区，麦陀麟主教开始宣教工作。

1857

Bau Miners Uprising affected Kuching Bazaar's business activities.

暴发石隆门华工起义事件，波及古晋巴刹，影响商业活动。

1860

Kuching Chinese Bazaar (today's Old Bazaar) was formed.

古晋华人巴刹成形，即今日之老巴刹。



THE ERA OF SECOND WHITE RAJAH CHARLES BROOKE 第二代白人拉者时期 查尔斯布洛克

1868

1886



The Chinese Court House was built at Main Bazaar and Ong Tiang Swee was appointed as the Chief Magistrate, in charge of the hearing of civil cases of Chinese community.

海唇街的华人裁判庭建筑落成，王长水受委庭长，负责审理华社的民事诉讼。



Shophouses at Ewe Hai Street were constructed.

友海街的店屋建成。

1884

The Great Fire damaged hundreds of shophouses.

古晋老巴刹发生大火灾，百余间店屋被毁。

1880's

The wet market was relocated to the New Gambier Street and it is called the "New Bazaar" by the local. The area of Main Bazaar, Carpenter streets is known as the "Old Bazaar"

菜市场搬迁到新的甘蜜街，当地被称为“新巴刹”；海唇街、亚答街一带则被称为“老巴刹”。

1874



Government Building (Old Court House) operated officially.

政府大楼（旧法座）建筑启用。

1870

With the launch and publication of Sarawak Gazette, Sarawak started to have proper and systematic official records.

《砂拉越公报》创刊，砂拉越开始有了比较明确的官方记录。

1917



THE ERA OF THIRD WHITE RAJAH CHARLES VYNER BROOKE 第三代白人拉者时期 梵纳布洛克

Kuching River was backfilled and renamed as Temple Street.

古晋河填平，改为神庙街。

1930

Chinese Court House which was closed in 1921 was used as the office for the Kuching Chinese Chamber of Commerce.

华人裁判庭原建筑作为古晋中华总商会会所。

1941



The Rajah government held the Centenary of Brooke rule in Sarawak in grandeur. Sarawak was invaded and was under the Japanese Occupation for 3 years and 8 months.

拉者政府隆重举行立国百年庆典。砂拉越沦陷，进入日治时期三年零八个月。

1946



BRITISH CROWN COLONY PERIOD 英殖民地时期

The third Rajah, Charles Vyner Brooke handed over Sarawak to British government as a colony.

第三代拉者梵纳布洛克将砂拉越让渡给英国成为殖民地。

1963

POST-INDEPENDENCE 马来西亚时期

Sarawak joined the formation of Malaysia. The first half of Rock Road was renamed as Jalan Tun Abang Haji Openg.

砂拉越参组马来西亚。大石路前半段易名为敦阿邦哈志奥本路。

2020



Launching of Kuching Old Bazaar Cultural Mapping & Tourism Promotion Programme.

古晋老巴刹文史调研及旅游推广计划正式启动。

2012

The stretch of shophouses at Old Rock Road demolished to pave way for Plaza Merdeka.

独立购物商场开业，老大石路一排老店拆除。

2003



The first Kuching Inter-cultural Mooncake Festival was organised and held annually until today.

第一届“古晋文化缤纷庆中秋”在亚答街盛大举行，延续至今。

1995



Kuching Old Market Community Association established.

古晋老巴刹区民众联谊会成立。

1993



Major renovation took place at the riverside of Sarawak River and the wharf for the development of Kuching Waterfront.

河岸大改造，港口迁离，古晋河滨公园建成。

1970's

Construction of shophouses at Green Hill was completed.

青山道的店屋建成。

MAP OF KUCHING OLD BAZAAR

古晋老巴刹
地图



GREEN HILL 青山逸

TEMPLE STREET 观音街

WAYANG STREET 花街

JALAN WAWASAN

UPPER CHINA STREET 大坡街

JALAN TUN ABANG HAJI OPENG

HONG SAN SI TEMPLE 凤山寺

HIN HO BIO TEMPLE 天后庙

HIANG TIANG SIANG TI TEMPLE 玄天上帝庙

TEXTILE MUSEUM 纺织博物馆

GENERAL POST OFFICE 邮政总局

ROUND TOWER 圆塔

TUA PEK KONG TEMPLE 大伯公庙

CHINESE HISTORY MUSEUM 华族历史文物馆

EW E HAI STREET 左海街

CARPENTER STREET 亚答街

ARCH 牌楼

BISHOPSGATE STREET 卜禧街

CHINA STREET 中国街

MAIN BAZAAR

KUCHING WATERFRONT

GODOWN AMPHITHEATER 货仓露天剧场

海唇街

SARAWAK STEAMSHIP COMPANY 砂拉越轮船公司货仓

OLD COURT HOUSE 旧法院建筑

SARAWAK RIVER 古晋河滨公园

SQUARE TOWER 四方塔

RIVER 砂拉越河

DARUL HANA GOLDEN BRIDGE 达鲁哈纳黄金桥

HISTORICAL STORY

历史掌故



THE GOLDEN ERA OF KUCHING OLD BAZAAR

繁荣的起点 古晋老巴刹

Determining exactly when Kuching started to be inhabited and when it became a *place* is a daunting task. There are, however, existing data and records that can be used to examine the situation in Kuching 200 years ago.

古晋什么时候开始有人居住，这点已经很难考究。然而，我们可以透过一些已有的资料，推敲200年前的情景。

Photo: Sketch of Kuching Old Bazaar in 1839

图：古晋老巴刹1839年的风景画像

(source: Kuching in pictures, 1840s-1960s by Ho Ah Chon)



RECORDS ABOUT OLD BAZAAR

有关老巴刹的记录

According to Elizabeth Pollard in her book *Kuching Past and Present* (1972), some ancient Bellan wood tombstones found in 1830 in the area behind the Astana provide evidence of the presence of Brunei nobles around the 1820s.

The Kuching Kwong Wai Siew Association's record mentions a Cantonese pioneer Lau Chek and his compatriots arriving in Kuching around the 1820s and engaging in farming and small businesses for quite some time. Lau Chek was also officially recognised by the colonial government as the first Chinese to have arrived in Sarawak. He used to trade at the Old Bazaar and was one of the founders of Kwong Wai Siew Association.

When the British explorer James Brooke and his crew arrived in 1839, they noted that in addition to the Malay villages, there were also some 20 Chinese residing in Kuching. They also noted the existence of an old temple on the riverbank, although there was no explicit evidence regarding which *old temple* this was. Historians generally believe this may have been a reference to the Tua Pek Kong temple and if so, this may be the earliest written record for the Tua Pek Kong temple. However, the actual year the temple was constructed remains an unsolved mystery.

When the Anglican bishop, Reverend F. McDougall arrived in Kuching in 1848, his wife Harriette McDougall described the situation of Kuching in detail. Her impression of Kuching at that time gives an indication of its size. She reported, *The town of Kuching consisted in those days of a Chinese bazaar and a Kling bazaar, both very small...*

根据1972年出版，Elizabeth Pollard撰写的《Kuching Past and Present》一书指出，1830年在今日州长府后方地段，曾经出土一些盐木古墓碑，显示汶莱贵族可能在1820年代已经居住在这里。

此外，根据古晋广惠肇公会的资料，广东人刘直与数位同乡，大约在1820年代已经来到古晋，并长期在这里务农或从事小买卖。刘直也被砂拉越官方认定是最早抵达砂拉越的华人，他曾经在老巴刹经商，也是广惠肇公会的创办人之一。

1839年，英人詹姆士布洛克及其队伍初次抵达古晋时，他们也观察到古晋除了有马来甘榜，也有20多个华人。与此同时，河边有一座古庙，更可以确定有华人在这里活动。虽然没有明言是哪座“古庙”，史家一般推测指的是大伯公庙，这或许也是有关大伯公庙最早的一笔文字记录，至于其真实的创庙年份至今还是一个谜。

到了1848年，圣公会的麦陀鹅主教等人初次抵达古晋，其夫人海莉特详细记录着那段见闻，她指出当时的古晋“有华人和印度人的市集各一，规模都很小”。



Photo: Sketch of Old Temple by the River in Year 1839

图：1839年河边古庙的想象图

(Sketched by Kho Ah Thong)

CHINESE ARRIVAL IN KUCHING

华人来到古晋

By the time Madam Harriette arrived in Kuching, Sarawak was already under the rule of James Brooke and this also coincided with increased emigration of Chinese to Nanyang (or the South Sea). The Chinese migrants sailed from China to Singapore and upon learning about the newly established White Rajah kingdom, they crossed the South China Sea seeking new opportunities in Sarawak.

The Chinese bazaar mentioned by Mdm Harriette was undoubtedly the *Old Bazaar*, while the Kling bazaar was a combination of Gambier Street and India Street, which later became known as the *New Bazaar*.

During that time, two major Chinese settlements had formed in Sarawak. The downstream was the Kuching Chinese bazaar while the upstream was the Bau bazaar controlled by Hakka miners. In the beginning, there was peace and harmony between the Brooke government and the upstream Chinese, but the situation deteriorated in the 1850s. The culmination of the dissent ended with the eruption of the famous Bau Chinese Revolt, which ended with thousands losing their lives.

海莉特抵达时，砂拉越已经在布洛克政权的统治下，时间上也是华人下南洋的高峰期。华人从中国到新加坡，再从新加坡得知新建立的砂拉越白人拉者政权正当励精图治，于是纷纷越过南中国海，来到古晋寻找机会。

我们可以很准确的判断，海莉特指的华人市集，即后来的“老巴刹”，而印度人市集，则是稍晚发展成由甘蜜街、印度街等组成的“新巴刹”。

这个时候，砂拉越河上下游形成两个华人市集——下游是古晋的华人市集，上游是石隆门客家矿工掌控的市集。布洛克政权初期与上游的华人势力，尚能和睦共处，到了1850年代则开始恶化，最终在1857年爆发著名的华工事件，死伤数千人。

UPSTREAM AND DOWNSTREAM CHINESE INFLUENCE

上下游的华人势力

A good question is whether the two groups of Chinese, in Kuching and Bau had any historical contacts. With the limited historical records available, the relationship between upstream and downstream Chinese cannot be ascertained in much detail. However, since the Rajah maintained good relationships with Chinese traders in Kuching, it is believed the Rajah also initially forged similar relationships with Bau Chinese and this kept the relationship of the two groups of Chinese in good stead.

In relation to this there are two relatively important records unrelated to trading which are worth mentioning. These records are important as they indicate that there was some sort of relation and communication between the two groups.

In 1856, when the Kuching Tua Pek Kong temple was renovated, a contingent of Bau miners came by boat to Kuching and prayed at the temple to express their wishes for good fortune. Another record tells of a woman by the name of *Ah Si Mei* who suffered beatings from her husband and who subsequently fell in love with a young miner. The woman and her new lover left Bau and eloped to Kuching where they apparently settled.

Whatever the prior communications were, after the Bau Uprising, it appears there was a clear distinction made between the Kuching Chinese and the Bau Chinese. When the Rajah's forces massacred the Bau miners, the Kuching Chinese were not affected. Following this incident, the Rajah's government became more cautious when dealing with the Chinese, but still relied on them for their trading skills and diligent work attitude. Indeed, the reliance on Chinese traders and labour led to a mass migration of Chinese to Sarawak especially during the second Rajah's reign. This trade and labour was a driving force for the economic development of Sarawak.

Recognizing the contributions of the Chinese on more than one occasion, the second Rajah, Charles Brooke in 1883 publicly pointed out that, *Without the Chinamen we do nothing*.

古晋的华人和石隆门的华人，在历史上是否有所来往？史料有限，我们无法看到详细的记录，但古晋华裔普遍上与拉者的关系较为密切，因此相信拉者和石隆门华人的关系，牵动着两地华人的关系。

华社的史料上有两笔比较明确的记录，非关贸易，但值得提一提。

1856年，古晋寿山亭福德祠大伯公庙重建落成，石隆门华工特地乘船下来，到庙里进香，向大伯公道贺；另一件有关一位叫阿四妹的女子，不堪被丈夫施以暴力，而爱上另一位年轻华工，双双离开石隆门私奔到古晋。

无论如何，华工事件爆发，古晋的华人与石隆门的华工划清界限，当拉者在石隆门屠杀矿工时，并未波及古晋华人。此后，拉者政府尽管对华人长时间有所戒备，但还是必须依赖华人的勤力和经商头脑，这才促成了华人大批进入砂拉越，成为砂拉越经济发展的推动力量。

第二代白人拉者查尔斯布洛克曾经不止一次公开认可华人的贡献，1883年时就指出：“要是没有华人，我们什么也不能做”（without the Chinamen we can do nothing）。



Photo: Earlier Chinese archival records
图：早期华人的一些老证件
(source: Tan Swee Ling)

Photo: Goldmine at Bau
图：石隆门的金矿厂
(source: Sarawak Museum)





Photo: Kuching Old Bazaar in 1864
图：1864年的古晋老巴刹
(Source: Kuching in pictures, 1840s-1960s by Ho Ah Chon)

OLD BAZAAR VS NEW BAZAAR 老巴刹vs新巴刹

The name of the Bazaar comes from the Malay term *Pasar* for market or bazaar. Ever-adaptable, the Chinese migrants adopted the usage of *Pasar* (巴刹 *bā shā*) into daily language. The century old Kuching Old Street area was divided into the *Old Bazaar* and the *New Bazaar* with the two divided by the Old Court House.

The original bazaar started with the Main Bazaar located along the river and then spread with the formation of other streets and alleys in the 1860s. In the 1880s, under the second Rajah, development began on the other side of the Old Court House where Indian Muslims and Javanese settlements were originally located. This is when the names of Gambier Street, India Street started to appear. The wet market was also moved to the riverbank of Gambier Street.

People started to call the area around India and Gambier Streets the *New Bazaar* with the area along Main Bazaar remaining as the *Old Bazaar*.

Pasar 是马来人对市集的叫法，华人南来后入乡随俗，因此有了“巴刹”一词。古晋的百年老街区，有“老巴刹”和“新巴刹”之分，两个巴刹刚好以旧法庭建筑群作为分界。

最初的巴刹以靠河的海唇街起头，带动后街小巷的形成，估计在1860年代以前出现。到了1880年代，拉者查尔斯布洛克开发旧法庭另一边，原本是印裔穆斯林与爪哇人的聚落，甘蜜街、印度街等随即出现，菜市场也搬迁到甘蜜街的河边。

为便于区分，当时人们将这个新区称为“新巴刹”，而海唇街这一带自然就是“老巴刹”。



Photo: Kuching Old Bazaar in 1920
图：1920年的古晋老巴刹
(Source: Kuching in pictures, 1840s-1960s by Ho Ah Chon)

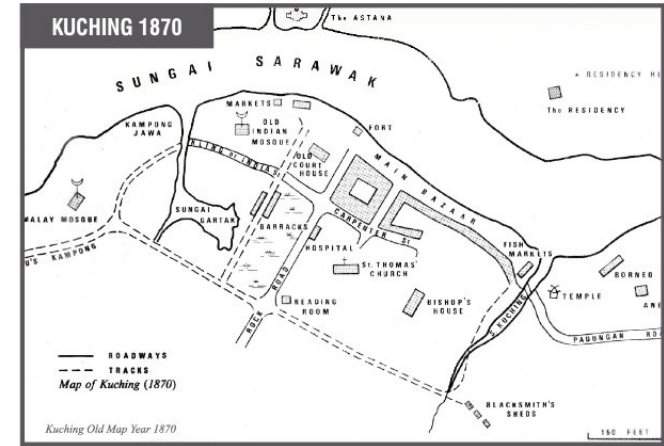
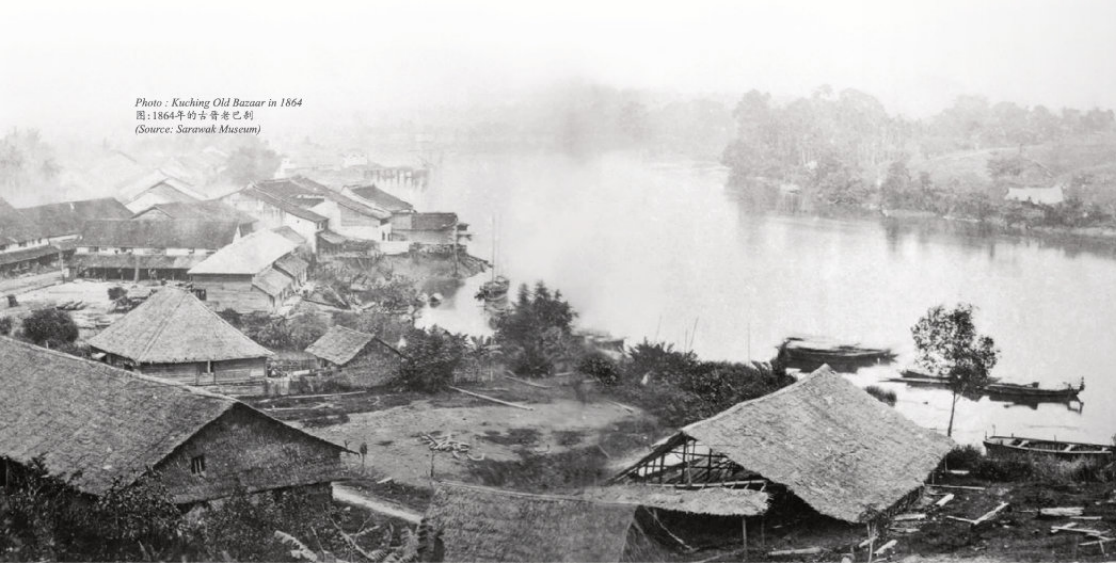


Photo: Kuching Old Bazaar in 1952
图：1952年的古晋老巴刹
(Source: Kuching in pictures, 1840s-1960s by Ho Ah Chon)

STREETS AND PLACES WITH ITS INTERESTING OLD STORIES

街巷与地名 有趣的老故事

Photo: Kuching Old Bazaar in 1864
图: 1864年的古晋老巴剎
(Source: Sarawak Museum)

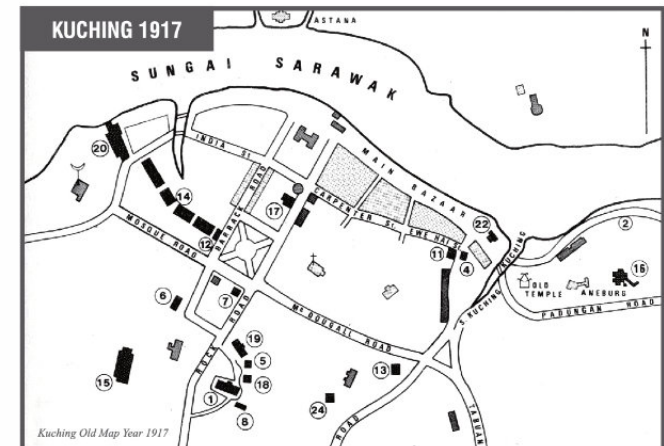


One has only to look at the names of the streets to get a hint about the history and industry of the old part of town. Naturally, the longer the street has been in existence, the richer the stories associated with that street. The century-old streets and alleys in the Old Bazaar developed in an ad hoc manner before the existence of proper town planning. Likewise, in the earlier years, the streets did not have uniform names. The street names often reflected a point of reference among the local folks and the official names that appeared later are all important records worthy of note.

This section attempts to combine information gathered from the collective memory and oral history of early Kuching Old Bazaar dwellers and also from official records. Deciphering these stories and records was not an easy task given that there are more than 20 names for the 10 streets in Kuching Old Bazaar!

老街巷的存在，时间越长，故事越丰富。曾经发生在街巷间的故事，往往可以从街巷的名字里摸索一二。百年老街巷形成于未有城市规划的年代，每条街巷最初未有统一名称，无论是民间口传的街名，还是后来出现的官方街名，都有记录的价值，以便后代考究。

本文尝试结合前辈资料、民间记忆和官方记录，为古晋老巴剎的10条街巷共20多个名字的掌故做个梳理。





MAIN BAZAAR 海唇街

Kuching Old Bazaar was a very typical business district where the Chinese traders, Malay, Dayak and European customers frequented. In the early years, before the development of other outlying areas, the Old Bazaar was the main trading center. This was also how the name *Main Bazaar* was derived. People came to this street to trade and sell. All the local barter trades as well as the import and export activities with Singapore and beyond were dependent on its wharf.

Since the earlier years Main Bazaar was equivalent to the *Old Bazaar*, shop owners often used *Old Bazaar* as their corresponding address. However, following the various Chinese dialects, the streets also had a few other names depending on the dialect group. The earlier Hokkien settlers called the area *Gang Gi* (港墘) meaning "by the river". The Teochew used the term *Soon Hong Street* (顺丰街) because there used to be a *Soon Hong Kongsí* (顺丰公司) belonging to the Teochew. In the first half of 20th century, some people even used the term *Hai Qian Street* (海墘街), thought to be an influence from Singapore or Malaya. Around the 1960s, the name *Hai Chun Street* (海唇街) became a rather fixed name for Main Bazaar. The word *Hai Chun* is believed to have originated from the Hakka meaning of "by the river".

Photo : Main Bazaar
图：海唇街
(Source: Chai Yu 蔡羽)

老巴刹是非常典型的商业区，华人在这里经商，马来人、达雅人和欧洲人在这里出入。早年，其他地区还未开发或发展起来，老巴刹是最主要的市集，这也是 *Main Bazaar* 这个街名的由来。人们在这里进行买卖，新加坡和内陆的进出口活动也依赖这里的港口。

因此，海唇街在初期等同于老巴刹，早年的店家直接以“老巴刹”作为书写地址。在中文方面，这条街道还有其他几个叫法，较为早期的是福建人叫它“港墘”，意思是“河流旁边”；潮州人叫它“顺丰街”，源于早年街上有个潮州人的组织叫“顺丰公司”；20世纪上半叶，有人用“海墘街”，相信是从新加坡或西马引进的叫法；到了1960年前后，“海唇街”则成为比较固定的译名，“海唇”两字有可能来自客家话的“河流旁边”。

(Photo Source: Chai Yu 蔡羽)



CARPENTER STREET 亞答街

The early name of this street was *Attap Street* (亞答街), generally believed to have been derived from the common use of *Attap* roofing (palm thatch) by most of the shops there. However, among the locals other names also existed such as *Bak Kow Street* (木扣街) or *Bak Street* (木街). These names were related to the Teochew *Bak Kow Kongsí* (木扣公司). *Bak Kow* or *Bak* are pronunciations in the Teochew dialect for wood. Thus, *Bak Kow Street* echoes the English translation of *Carpenter Street* when this back lane alley was the domain of carpentry.

“亚答街”这个名字的由来，一般说法是源于早年的店屋以亚答叶为屋顶；它在民间，还曾经有个古老的地名叫“木扣街”，也可以称为木街，跟潮州人在这里的组织“木扣公司”有关，“木扣”或许音译自潮语“木”的文读。木扣街一名可以呼应英文的 *Carpenter Street*，这条后街早年正是木匠云集的地方。

Photo : Carpenter Street
图：亚答街
(Source: Mike Yong)



Photo : Carpenter Street in 1900
图：1900年的亚答街
(Source: Sarawak Museum)



EWE HAI STREET 友海街

The shophouses along this street were built by Ong Ewe Hai (王友海) in 1886. He was one of Sarawak's Hokkien pioneers and also the first president of the *Hockien Kongsí* (福建公司). He was also appointed the first Chinese Kapitán (community leader) of Sarawak. Ong Ewe Hai came to Sarawak from Singapore in 1864 and in the beginning, he was just a boat trader (水客) of goods. As time progressed he ventured into local products trade and also import and export trade. In 1884, he managed to obtain the licence for the government's Farm Tax System and from there acquired a lot of wealth. The descendants of Ong family include Ong Tiang Swee 王长水, Ong Kwan Hin 王观兴, Ong Kee Hui 王其辉 and Ong Tiang Swee's son-in-law, Wee Kheng Chiang 黄庆昌 who were all influential leaders in politics and trades.

街上的店屋在1886年由王友海斥资建造，他是砂拉越第一位福建大老，是福建公司（福建公会）的首任总理，也是砂拉越第一位华人甲必丹。1864年，王友海从新加坡来到砂拉越，初期只是带货的水客，后来慢慢发展成土产杂货与进出口贸易，并在1884年后获得政府的饷码执照，自此累积了巨大财富。王家后人包括王长水、王观兴、王其辉，以及王长水的女婿黄庆昌等，都曾经是政商界的风云人物。

Photo : Ewe Hai Street
图：友海街
(Source: Chai Yu 蔡羽)



CHINA STREET 中国街

Photo : China Street
图：中国街
(Source: Chai Yu 蔡引)

Among the streets of Kuching Old Bazaar, China Street is also referred to as *Central Street* (中街). The reason for this is not truly known and "Central Street" most likely referred to the center position it occupies at the Old Bazaar. As for the name *China Street* (中国街) this is often linked to the Cantonese pioneer, Lau Chek (刘直). Lau Chek is officially recognised by the government as the first Chinese settler to have arrived in Sarawak. He and his compatriots were already actively conducting trading and farming activities in the Satok area in the 1820s. According to a photocopy of the land lease issued by the Brooke government to Lau Chek in 1866, Lau Chek operated the *Ju Long Zhi Ji* (聚隆直记) shop at present China Street. Given that the whole Old Bazaar area was predominantly Chinese, the appearance of the name "China Street" and how the name was derived, requires further study.

老巴刹的街道巷弄中，中国街也叫中街，其掌故较为模糊。“中街”所指，或许因为这条街道正好位在老巴刹正中；至于“中国街”，根据推测或许和广府人刘直有关。刘直是目前官方所认定，最早抵达砂拉越的华人，他和同伴在1820年代已经在砂督地区活动。根据一份拉者政府于1866年发给刘直的地契影印本，可以得知刘直曾经在中国街开设“聚隆直记”商号。“中国街”一名究竟何时出现，上述推测是否成立，仍有待进一步考究。

(Photo Source: Kuching Teochew Association)



BISHOPSGATE STREET 下横街

Photo : Bishopsgate Street
图：下横街
(Source: Chai Yu 蔡引)

This small cross street forming the junction of Carpenter Street and Ewe Hai Street is also known as *Little Side Street* (横街仔) or *Side Street* (横街). The street goes from the Main Bazaar to a small gate that once led to the garden of the St. Thomas's Diocese of Kuching. The Bishop and church mission used this gate and street to come to town for meetings and to do their shopping at the bazaar. The gate was naturally called *Bishop's Gate* and the street took its name from this. In 1993, the government built a road behind the Bishop's gate severing the connection. The gate now serves as an alternative access to Carpenter Street and the Main Bazaar and the once prominent gate is now reduced to its Belian door frame.

下横街只是亚答街和友海街交界处的小巷子，也有人叫它横街、横街仔。街头通向海街，街尾有一扇门，过去是圣公会园区的后门，方便教会的主教和其他人员通过这里下去巴刹买东西，这扇门就被称为主教门，如此一说街名典故就清楚了。1993年，政府将主教门后方的地段辟成马路，这扇门就失去了原有的用途，如今只剩下盐木门框立在原处。

Photo : Bishop's Gate
图：主教门
(Photo Source: Mike Yong)



WAYANG STREET 花香街

Photo : Wayang Street
图：花香街
(Source: Chai Yu 蔡引)

Wayang Street, also known as *Hua Xiang Street* (花香街), used to be an area dominated by the Hokkien. The Hokkien's famous *Hong San Si Temple* (凤山寺) is located on the street and every year during the temple deity's birthday celebration, a stage was set up opposite the temple. Crowds, including nearby Malay villagers, flocked enthusiastically to watch the vibrant Hokkien opera. The name *wayang* could have been acquired from the Malay audience as it is a Malay word. As for the use of *Hua Xiang*, there are two interpretations. The first interpretation is there was a flowering tree that exudes a fragrance on the street. Another interpretation alluded to the presence of heavily perfumed and make-up women who frequented the area.

According to the inscription on one of the plaques in the Hong San Si Temple, the street was also called *Hock Soon Street* (福顺街). A name believed to be from among the Hokkien. There was also a rather unfortunate unofficial name given to the street. In the early days due to the abundance of cow dung on the street, it was also called *Cow Dung Street* (牛屎街).

花香街曾经是福建人的地盘，福建人的古庙凤山寺就在这里。每年神诞日，神庙对面会搭建戏台，鸣锣上演闽剧，台下看戏的人潮汹涌，包括邻近地区的马来人也来凑热闹看wayang（戏剧），这是街名由来一说，而“花香”则是音译。“花香”另有两个说法，一说这里曾经长有会飘香的花树；另一说这里曾经是脂粉花街，居住着浓妆艳抹的青楼女子。

按照凤山寺里的碑记，这条街曾经也叫“福顺街”，相信是当地福建人叫出来的名字。还有一个非正式的名字，源于早年遍地牛屎的情景，有人戏称其为“牛屎街”。



TEMPLE STREET 神庙街

Photo : Temple Street
图：神庙街
(Source: Chai Yu 蔡引)

The original Kuching river (Sungai Kuching 古晋河) used to flow from what is now the Reservoir Park, through the Tua Pek Kong Temple and the old Chinese Chamber of Commerce and into Sarawak River. The creation of the reservoir had subsequently reduced the flow of the river and in 1928 the river was backfilled to allow development with the former river becoming a new street. The street was named *Temple Street* because the start of the street is where the iconic Tua Pek Kong Temple is located. The temple is one of Sarawak's oldest temples and is believed to have existed since the early 1800s. Written evidence can be found on the temple's pillars dating back to 1856.

神庙街的“前身”，是古晋河——发源自蓄水池公园的山头，注入砂拉越河，古晋市名称的由来跟这条河有关。1928年，古晋河被改为街道，并命名为神庙街，名称来自自街头的大伯公庙。这座寿山亭福德祠大伯公庙，是砂拉越最古老的庙宇，相传在1800年已经存在，庙内横梁上的记录则可以追溯到1856年。

Photo : Temple Street in 1980s, the Rex Cinema not yet demolish.
图：1980年代的神庙街，丽士戏院尚未拆除。
(Source: Kuching in Pictures 1841-1991 by Ho Ah Chon)





Photo: Jalan Tun Abang Haji Openg
图: 敦阿邦哈志奥本路
(Source: Chai Yu 蔡钰)

Photo: Jalan Tun Abang Haji Openg in 1925
图: 1925年的敦阿邦哈志奥本路
(Source: Kuching in pictures, 1840s-1960s by Ho Ah Chon)

JALAN TUN ABANG HAJI OPENG 敦阿邦哈志奥本路

This section of road used to be called *Rock Road* (大石路) as it led past a large rock named *Batu Kinyang* (峇都吉央) located one and half miles away. The rock, which juts out of the ground, was believed to be sacred. This stretch of road was the main route used towards the outskirts of Kuching and was also the longest road at that time. When Sarawak joined in the formation of Malaysia in 1963, the first half of Rock Road was renamed after Sarawak's first Governor, Tun Abang Haji Openg.

这段路过去称为大石路，与该路段一哩半左右的一颗名叫“峇都吉央”的大石有关，那是一颗传奇的神石。这条道路是早年通往郊外的主要干道，也是最长的道路。1963年砂拉越参组马来西亚后，将大石路的前半段易名，敦阿邦哈志奥本是砂拉越的第一任州长。



Photo: Upper China Street
图: 大井巷
(Source: Chai Yu 蔡钰)

UPPER CHINA STREET 大井巷

Upper China Street is a continuation of China Street. Until 1993, this was a dead-end street with a hill slope at the end. Before the 1930s, there used to be a well on the street and for this reason, the street is also called *Da Jin Xiang* (大井巷) meaning *Big Well Street*.

大井巷是中国街延续下去的巷子，过去是一条死巷，尾端是一个山坡。这条巷子里在1930年代前，曾经有一口水井，中文巷名由来于此。



Photo: Green Hill (Source: Chai Yu)
图: 青山道
(Source: Chai Yu 蔡钰)

GREEN HILL 青山道

This street is considered as the *greenest* or *youngest* among all streets in Old Bazaar. A relatively recent development, the shophouses were built in the 1970s.

青山道在老巴刹区，是属于最“年轻”的街道，这里的店屋群建于1970年代。

OTHER WELL KNOWN LOCAL PLACES 其他民间地名

SA KAK BO 三角坡

Four streets namely Wayang Street, Temple street, Tabuan Road and McDougall Road meet at a traffic intersection in the shape of a triangle. Thus rendering locals to name the place as *Sa Kak Bo* (Triangle Ground). It was a place for the local to spend leisure time and a playground for children. For a while, a roundabout was designed at the ground and inside the roundabout there was a playground.

在花香街、神庙街、达闻路和麦陀路路的交界处，早年正好形成一个三角形的山坡地，人称三角坡。三角坡是当地人休闲的地方，也是孩子们玩游戏之处。有段时间，三角坡被规划为交通圈，交通圈中间还设有游乐设施。

AO BOI GANG 后尾港

The street refers to an unnamed small tributary of Kuching River located behind the shophouses of Main Bazaar. In the early years there were small cargo boats plying along this tributary to allow shop owners to load and unload goods through the back doors. The meaning of *Ao Boi Gang* means *River Behind*. The river and Kuching River were backfilled to give way to development. Now it is just an unnamed lane between two main streets.

这是一条古晋河无名小支流，位在海唇街的后方，早年有些小货船会开到后尾港，店家就近从后门上下货。后尾港大概跟着古晋河一起消失，如今已经是一条通车的捷径，依然没有路名。



(Sketch by Mike Yong)

QI ZANG SENG 七丛松

From the 1900 geographical perspective, Padang Merdeka was then the *backwater* area where not many would frequent. It was not too far away from the Chinese cemetery. Around 1870s, the second Rajah developed the area for the purpose of building *Kuching Recreational Ground*. This place became Kuching's first public garden. There were seven old ficus trees in the ground where the local Chinese called the place as *Qi Zang Seng*. Hokkien and Teochew dialects pronounce the '榕' (ficus) and '松' (Pine) as *Seng* which gave the place a transliterated name, *Qi Zang Seng* or *Seven Pines*. Some shops located opposite the Post Office on Old Rock Road used to write their address as *shop number xx, Qi Zang Seng* and the postal office recognised the rightful address. Padang Merdeka were also called as *Council Square* and *Central Padang* (*Central Square*) in the past.

古晋独立广场在19世纪的地理概念中，是人迹罕至的近郊，不远处就是华人义山。到了1870年左右，第二代拉者开辟这个荒野地段，打造一座“古晋游乐园”，是古晋最早的公园。早年，这个森林中长着7棵老榕树，民间华人就把这个地段称为“七丛松”。古代闽南话和潮州话“榕”和“松”同音，一概发音为“seng”，所以后来在音译时，就惯写为“七丛松”。老大石路邮政总局对面的店屋（今日的独立商场），过去店家在写上商号地址时，有者会上“七丛松门牌几号”，邮差就明白了。独立广场，先后还曾经有过市议会广场、中央广场的名称。

PEK KONG NIA 伯公岭

The Tua Pek Kong temple is located on the slope of Bukit Mata Kuching, overlooking the Sarawak River and facing Gunung Serapi in the west. In the earlier years, there was a small trail by the side of the temple slope known as *Pek Kong Nia* (Pek Kong Hill). Under the second Rajah, the hill was opened up for development to connect to Padung Road. When the development of the hill was announced, a commotion erupted among the local Chinese because they fear the Rajah had intentionally aim to destroy the feng shui of the temple, which could ruin the luck and prosperity of the Kuching Chinese community.

寿山亭福德祠大伯公庙位处猫眼岭山脚，面对着砂拉越河和远处的马当山，庙旁边的山坡很早前就有一条登山小径，当时人称伯公岭。后来，第二代拉者决定将之开辟成道路，从地图上来看这条路即浮罗岸路。拉者的这项决定，当时在华社民间引起揣测，认为拉者有意藉由开路破坏大伯公庙的风水，打压古晋华人的运势。

EPILOGUE 后记

The publishing of *Kuching Old Bazaar: Its History and Changes* is the most important tasks in Kuching Old Bazaar Cultural Mapping & Tourism Promotion Programme.

As one of the earliest settlements in Sarawak, Kuching Old Bazaar has witnessed many important historical moments over the course of 200 years. The Old Bazaar community also kept with them many precious collective memories. From the collection of these memories, we can trace the footprints of the development of Kuching from the past and its transformation until present day.

This book, presented in both Chinese and English, focuses on the historical anecdotes of the Old Bazaar and the memories of the community. References were made using existing documents including the Sarawak Gazette, English and Chinese academic papers, monographs, and publications of the Chinese associations etc. Supporting these documents, interviews were conducted with more than 10 Old Bazaar residents between the ages of 45 to 95 years. At the same time, the assistance from Dr Elena Chai and her students from Universiti Malaysia Sarawak were solicited to conduct interview surveys of 75 shops in Old Bazaar.

This book contains eight chapters of historical anecdotes, 11 chapters related to changing lifestyles and a concluding chapter. The timeline of Old Bazaar is presented to facilitate the understanding of the history and significant events. The old photos of the Bazaar were reproduced from published works and from those shared by bazaar residents which the sources is indicated.

The publication of this book brings about three important connotations. ① *It is the first monograph focusing both on the social history and oral history of Old Bazaar.* ② *This book combines information obtained from both Chinese and English literature, and importantly, materials from the Chinese associations which are largely missing in official*

records and publications. The complementary information from the Chinese community and Chinese associations enabled a more comprehensive perspective on the Old Bazaar. ③ *Although this book is written based on academic work, it is presented in an easy-to-understand and relaxing manner for the reading pleasure of the local resident and tourist alike.*

Under the daunting threat of coronavirus pandemic and other related factors, the process of writing and interviewing were met with many unprecedented challenges. Time was also a major concern as there were a series of lockdowns. As such there may be content that is missing and corrections that still need to be made. The publication of this book is just a beginning, not an end and readers are welcome to share their opinions. The interviews and work on Old Bazaar will continue and progressively be made available through the official website of Kuching Old Bazaar (kchoibazaar.com).

Last but not least, I would like to express my sincere gratitude to the Kuching Old Market Community Association for their trust and the opportunity to publish this book. I would also like to thank Ministry of Tourism, Arts and Culture Sarawak for their support; Dr. Elena Chai and her team for their help; The Chairman of Sarawak Heritage Society Mr. James Yong for his help; all the respondents who have shared their exciting life stories, important information, and precious old photos. I am especially grateful to my team members who have contributed their time and effort in writing, translating, illustrating, photographing, design and layout of the book, especially the other two authors Helen and Yit Ping. Through this collective effort and dedication, we have completed the publication task within a short timeframe.

I believe our effort and dedication come from our shared passion; **WE LOVE KUCHING.**

出版《古晋老巴刹：历史掌故与生活变迁》是古晋老巴刹文史调研及旅游推广计划最重要的部分。

古晋老巴刹作为砂拉越最早的社区之一，在将近200年的历史中，见证过很多重要的历史时刻，留下不少史料。此外，老巴刹有很多家族历代人生活在这里，都是这里的老街坊，他们有非常珍贵的集体回忆，可以提供重要的口述历史。综合各种史料与街坊们的口述历史，我们就可以更为清楚的看到这座城市从古至今的发展轨迹和变迁。

本书的内容以中英双语呈献，集中在老巴刹的历史掌故以及人们的生活回忆，除了参考既有的文献如《砂拉越公报》和中文学者出版的专著，也翻阅各大华团的资料，并采访10余位年龄介于45至95岁的老街坊。同时，我们也得到砂拉越大学蔡静芬博士及其学生的协助，对老巴刹75个店家进行问卷调查。

全书收入历史掌故8篇，生活变迁11篇，总结1篇，并整理老巴刹时间轴，便于读者阅读和了解。书中也收入老巴刹的老照片，转载自许多刊物和著作，也有来自老街坊的分享，我们都一一注明出处。

本书的出版，有三个重大意义：① 这是少有的一本有关古晋老巴刹的文史与口述历史专著；② 这本书综合了中英文资料的记录，尤其采用了很多官方记录里面比较缺乏的华团资料，让人得以更全面的看到老巴刹的各方各面；③ 这本书虽有学术基础，但以轻松写作的方式呈现，不但本地人可以透过本书更深入的认识自己的家乡，游客也可以读。

必须承认的是，在新冠肺炎疫情及其他客观因素的影响下，本书在采访和写作的过程中面对诸多挑战，时间也比较紧迫，内容难免疏漏，欢迎读者指正，共同完善老巴刹的相关记录。本书的出版是开始，不是结束，有关老巴刹的采访和书写，日后将继续进行，并发布在古晋老巴刹的网站 (kchoibazaar.com)。

最后，要感谢古晋老巴刹民众联谊会的信任，委托我们负责撰写与出版这本书；也要感谢砂拉越旅游、艺术与文化部支持；感谢砂拉越大学蔡静芬博士及其团队；感谢砂拉越文化遗产保护协会主席James Yong；还要感谢所有接受采访、为我们提供资料与照片的街坊乡亲们；当然，特别感谢本书的另两位作者Helen和Yit Ping，以及负责翻译、插画、摄影、设计与排版的伙伴们，大家的集体努力和付出，促成我们在极短的时间内，完成了本书的出版任务。

我想，大家的努力和配合，都源于同一个信念：**我们热爱古晋！**

蔡羽 (作者)
Chai Yu (Author)





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