

——  
六十年代香港制水故事

點  
滴  
皆  
辛  
苦

A Drop in Drought  
Memories of Hong Kong  
Water Rationing in the 1960s

主辦機構 Organizer

**CACHE**  
香港社文化古蹟資源中心  
The Community Association Centre for Heritage

捐助機構 Funded by



香港賽馬會慈善信託基金  
The Hong Kong Jockey Club Charities Trust

# 點滴皆辛苦

六十年代香港制水故事

—— 點滴皆辛苦  
六十年代香港制水故事

—— A Drop in Drought  
Memories of Hong Kong  
Water Rationing in the 1960s

在寫這本小書的序時，的確勾起了我不少兒時回憶。二十世紀六十年代的香港，由於缺乏水塘，只能過著望天打卦的日子，下雨天只能眼白白讓那珍貴的食水流走。當然，民間起用了多種器皿，儲水備用。

當時我只有12、13歲，剛上中一，有一套白色校服，體操堂要穿運動衣及「白飯魚」，一家人每次洗衣服確實要花不少食水。記得當年，大嫂剛入門，隔天幫我這位四叔挑著一擔擔要洗的衣服，走20分鐘到後山的香港仔水塘盛水洗衣。每次完成後，我例必順手帶回一桶桶食水備用。至於隔天供水，的確令每個家庭都很緊張，但亦令不少家庭更團結，互相分工合作，彼此關係更密切和融洽。

The childhood memories rushed upon my mind when I picked up my pen for this foreword. In the 1960s, with limited reservoirs in the city, residents literally looked to the sky for rain, yet when rain fell they could only see the valuable water resources slipping away – wasted. Of course, people began to use different containers for water storage.

I remembered the time when I was a 12- to 13-year-old fresh form one secondary student with white uniform, as well as white tennis shoes for the physical education, that doing the laundry in my family required a great deal of water. As I recalled, back then my just-married sister-in-law helped me every two days to shoulder buckets of dirty



這本小書得以出版，全賴書中各人不吝分享當年的旱災經歷。故事緣起，可以說到由賽馬會慈善信託基金捐助、長春社文化古蹟資源中心與天文台合作的「天文台歷史古蹟導賞員訓練課程」。此課程於2014年11月正式開始，凝聚了一班有心人士義務投入古蹟導賞工作，經過五個月來的課程、訓練、考核與實習，他們學成後成為文化保育新力軍，致力推廣社區文化遺產。當中不少「老友記」，樂意將過往見聞、香江舊事與他人分享，這些口述歷史，都是相當珍貴與獨一無二。在「賽馬會社區資助計劃—保育社區文化遺產計劃」的支持下，我們將這些制水故事輯錄成書，希望能帶給大家童年回憶以及往昔記趣，讓一代代人的智慧傳承不斷。

長春社文化古蹟資源中心主席

**陳捷貴BBS太平紳士**

2015年3月

clothes with a carrying stick to wash them at the Aberdeen Reservoir, a 20-minute walk from home and over the hill. Afterwards, I would definitely bring home buckets of water for reserve. As per the water rationing once every other day, it was undoubtedly something for every family to worry, yet the challenge has united many neighbourhoods, that families offered help to each other, and thus closer and more harmonious relationships were built.

This book can only be launched thanks to the interviewees for sharing their own experiences in the drought era. All these can be traced back to our project - "The Hong Kong Observatory Historical Tour Docent Training Course", funded by The Hong Kong Jockey Club Charities Trust and co-organized by The Conservancy Association Centre for Heritage (CACHe) and the Hong Kong Observatory. Began in November 2014, the five-month course had recruited a group of enthusiastic volunteers who are interested in providing heritage docent service, and provided them with comprehensive training consisted of lectures, demonstrations, evaluation and practicum. Upon completing the course, the volunteers became the new blood in heritage conservation, promoting community

cultural heritage. Our older docents are very generous in sharing their past experiences and old Hong Kong stories, which are both precious and unique. With the support of "Jockey Club Community Project Grant – Community Heritage Conservation Project", we are able to record these personal stories about water restriction which, I believe, will serve not only as the nostalgic reminiscence and anecdotes, but also as the messenger of knowledge and memories between generations.

**Stephen Chan Chit Kwai, BBS, JP**

Chairman of the Conservancy Association Centre  
for Heritage

March, 2015

## 前言

### 歲月留聲, 每個人都是敘述者

時代總會留下一些記憶，是一座城市或一個群體共有的。城市中的市民或者群體中的個體，他們的講述便是這時代獨特的回音。本書以六十年代制水為主題，對14位經歷過制水的「過來人」進行口述歷史訪問，並將訪談整理成文，將他們的故事記載成冊，希望能在這些記憶被時間沖刷盡之前保留下來。<sup>1</sup>

說起六十年代制水，他們都有什麼記憶呢？

關於生活，他們記得自己曾時刻關注家裡水缸的存水量，用時點滴珍惜；記得長輩教導節水，傳授省水的錦囊妙計；記得樓上樓下互相體諒的君子協定；亦記得街坊街里慷慨解囊共用水源的情誼。

## Preface

### The Voices of Time: Everyone is a Narrator

Time leaves traces of memory, and the memory belongs to a city or a group of people. People living in the city or individuals in a group tell stories, and their stories become echoes of the old times. This book focuses on the theme of water rationing in the 1960s and includes oral history interviews of fourteen people who experienced life in those days. By recording and interpreting these people's stories, we hope to preserve their memories before the tides of time wash them away.<sup>1</sup>

What do the interviewees remember about the days of water rationing in the 1960s?

In terms of daily life, they remember keeping an eye on the

關於行業，他們記得當時的理髮服務包括剃鬚按摩；樓宇建造會就地鑽井；五金加工會在家中作業；市民對各類水桶趨之若鶩。

關於香港，他們記得五十年前，這裏曾是旅港美軍休憩的港灣；曾現街頭暴動的濃烈烽煙；曾用鹹淡摻半的地下水建樓；亦曾有過林林總總的家庭工廠。

這些記憶該賦予怎樣的意義呢？

對於受訪者來說，懷緬制水的往事，遙想當年自己的所言所行、所歷所感，能夠促進他們回顧自我。善於表達的他們不吝與人分享，透過講述，他們對自己的過去的記憶更加深刻，讓自我形象更鮮明立體起來，亦不妨說是一種提升自我，增強自信的過程。

同時，關於制水的回憶不僅屬於這14位受訪者，更是當時全港350萬人共享的。這一共有的回憶能夠建構出舊時香港的社會印象，每一篇故事都是其中的一個縮影。那些甜酸苦辣是他們的，是社會的，亦是時代的。那段乾涸而不

level of their water vats at home, and treasuring every drop of water. They recall their older family members teaching them to save water, and passing on their water-saving tricks; the mutual understanding between people living on the lower and higher floors; and neighbours sharing precious water resources with one other.

In terms of trades, they remember the old barber's trade offering shaving and massage services. They think of people working on construction sites, making use of on-site wells; homes that operated as hardware processing factories; and people scrambling for water buckets of all shapes and sizes.

And when they look back at Hong Kong, they remember that 50 years ago, the US army soldiers stopped for respite at the harbour. They see the heavy smoke rising from riots on the streets. They describe the wells that contained a mixture of fresh water and salt water, used for constructing buildings. And they talk about the many different types of family-run factories that were appearing.

What meanings do we give to these memories?

枯燥的歲月屬於這些獨一無二的「見證人」，是他們在流年水荒中烙下的深刻印記。

傳承的第一步是分享。經歷過的人通過口述，將自己的親身體驗和所見所聞分享給未經歷過的人，這些經歷和體驗不只是客觀的，更帶有敘述者本身的價值觀，一代傳一代。若越來越多的人願意把自己的故事講述給其他人聽，這便匯成時代的聲音，在歲月中繞樑不息。

By remembering the old days of water rationing and looking from a distance at what they once experienced and felt, the interviewees have been given the opportunity to reflect on themselves. They are all very expressive people who were generous in sharing their life experiences. Through telling their stories, they may have deepened their memories of the past and built a more distinct and rounded self-image. One might as well say it is a process that elevates the self and enhances one's confidence.

At the same time, the memories of water rationing do not only belong to the fourteen interviewees, but are shared by the 3.5 million people who lived in Hong Kong in the '60s. These shared memories help to reconstruct a bygone Hong Kong society, and every story is an epitome of the old times. The joys and sorrows belong to the people, to society and also to the era. Those times might have been the times of drought, but they were not dull, and they have left a profound and lasting mark on the people who witnessed them.

The first step in passing on our heritage is in the act of sharing. People who lived through a certain time share

---

1 其中有一位受訪者陳月英女士，因制水時她年紀尚幼，對於當年的回憶寥寥，因此並未記錄她的故事，但仍衷心感謝她對本項目的參與及支持。

firsthand accounts with those without experience of the era in question. These accounts are not only factual, but also reflect the values of the narrators, whose stories and learnings will be passed on to future generations. When a number of people share their stories, therefore, their collective expression becomes the voice of the time, one that will resonate for years to come.

---

<sup>1</sup> The interview of Ms Chen Yuet Ying, one of the interviewees, is not included in the stories because she was very young and had few memories during the period of water rationing in the 1960s. However, her participation and support is genuinely appreciated.

## 目錄

- 28 引子
- 47 鄧煥兒  
新界女孩下井尋水記
- 61 李鳳端  
水荒年華 海壩村女孩記憶中的荃灣
- 75 容浩生  
深水埗男孩見證水桶二次製造業的繁榮
- 89 麥炳雲  
石硤尾少年感遇隔壁工廠開井
- 101 謝國才與盧美玉  
天乾地旱 相濡以沫
- 115 李婉冰  
九龍城少女把節水帶上三尺講台

## Contents

- 28 Introduction
- 47 Tang Woon Yu  
A Girl in the New Territories Collects  
Water from a Well
- 61 Lee Fung Tuen  
Stories of Tsuen Wan - A Girl from the  
Hoi Pa Resite Village in the Time of  
Water Rationing
- 75 Yung Ho Sang  
A Boy in Sham Shui Po Witnessing  
the Best Days of the Water Bucket  
Recycling Industry
- 89 Mak Ping Wan  
Teen in Shek Kip Mei Grateful  
for Well Next Door
- 101 Tse Kwok Choy & Lo Mei Yuk  
Love in the Time of Drought
- 115 Lee Yuen Ping  
From a Girl in Kowloon City to a Teacher  
Schooling her Students in Saving Water

- 129** 吳力波  
善用「科學井」 情繫土瓜灣
- 143** 嚴希敏  
暴動與缺水 北角「飛髮」學徒打工記
- 159** 馬思涵  
灣仔駱克道 民居酒吧二重天
- 171** 林燕紅  
上環卅間鄰里分一杯羹
- 183** 鄭炳泉  
普慶坊山水養一方人
- 195** 周漸標  
上環唐樓用水奇招 「樓下『鎖』水喉」
- 206** 尾聲
- 129** Ng Lik Bor  
Life in To Kwa Wan - Making Good Use of the 'Scientific Well'
- 143** Yim Him Man  
Riots and Water Shortage - the Story of a Barber Apprentice Working in North Point
- 159** Ma See Ham  
A Mix of Bars and Residential Buildings in Lockhart Road, Wan Chai
- 171** Lam Yin Hung  
Sharing Food with Neighbours in Sheung Wan
- 183** Cheng Ping Chuen  
Mountain Water in Po Hing Fong Quenched the Thirst of Nearby Residents
- 195** Chow Chim Piu  
A Neat Trick in Getting Water in a Tong Lau in Sheung Wan - Locking the Water Tap
- 206** Epilogue



攝於1964年1月7日  
Photo taken on 7<sup>th</sup> January 1964  
Credit: 香港特別行政區政府新聞處  
Information Services Department of  
the Government of the HKSAR



攝於1963年5月13日  
Photo taken on 13<sup>th</sup> May 1963

Credit: 香港特別行政區政府新聞處  
Information Services Department of  
the Government of the HKSAR



攝於1963年5月13日  
Photo taken on 13<sup>th</sup> May 1963

Credit: 香港特別行政區政府新聞處  
Information Services Department of  
the Government of the HKSAR



水，對於當今的香港人來說，似乎垂手可得、源源不絕。但在五十年前，卻幾乎是家家戶戶所關注的「頭等大事」。街口輪水的水桶陣更甚如今購買新款手機時出現的長龍；每個成年人身上都肩負著至少兩個盛有四加侖水的水桶（一加侖大約為4.55公升），相當於今日兩個注滿水的飲水機水桶，五尺小童亦需幫忙擔水；每逢供水時，眾水喉齊開的水聲，夾雜著「樓下門水喉」的叫喚聲，充斥每座樓房；久旱望雲，零星的降雨量皆可登上報紙頭條；城中市民每日都關注政府供水時間的告示；商家紛紛以水為噱頭慘淡經營……這一切在今天看來似乎不可思議，卻正是當時人們的日常點滴。

Nowadays, water is not a concern for Hong Kong people as it seems there is always a steady flow of water supply. However, 50 years ago, people had a keen awareness that water was of the utmost importance in their lives. In the old days, people lined up on the street holding their buckets to collect water, a phenomenon not unlike the long queues for the latest model of mobile phone these days. After collecting water, every adult would at least carry buckets with them. A bucket contains 4 gallons of water (a gallon is about 4.55 liters), which is equal to two large bottles of water used on water dispensers these days. Everyone was busy with collecting water, even children had to help. Whenever the water supply became available, the sound of running water from the public standpipes was mixed

## 人口激增，供水挑戰

香港自開埠起，一直面臨儲水不夠的問題。政府亦一直實施限制供水的措施。二十世紀六十年代的香港，正值人口膨脹，工業起飛，卻偏遭逢不測風雲。1963年，香港曾出現「五荒」的局面，分別是屋荒、水荒、學校荒、醫院荒、墳墓荒。當時大批人口遷入，許多人無家可歸，唯有露宿街頭，制水時為涓滴而費盡思量，失學兒童多不勝數，身染疾病卻無處就醫，就連身後都難以落土為安。

人口的增長對供水造成了極大的壓力，香港當時僅靠水塘儲存雨水作食水之用。據官方統計，1963年香港人口約為350萬，按每人每日需淡水17加侖計，全年需水量約為217億加侖。大欖涌水塘於1959年已建成，石壁水塘當時正在建設中，船灣淡水湖則剛剛開始興建。各水塘總容量僅為105億加侖。若天不造美，則難以維持連續的供水。

## 旱魃為虐，截喉制水

當年縱使各水塘滿溢，亦不及市民所需之一半。更何況

with higher floor residents yelling to their neighbours downstairs, “turn off the tap!” During the time of drought, a few raindrops could make the news headline. Everyone in town kept an eye on government notices and checked the water supply time every day. Shops tried to use ‘water’ as a gimmick to boost their business, when in fact they could barely manage to survive. Although all these occurrences seem inconceivable today, in the time of water rationing they were part of the day-to-day life of Hong Kong people.

## Population Boom Brought Challenges for Water Supply

Since Hong Kong was established as a colony, it had always faced the problem of insufficient water supply and the government had implemented measures on water restrictions consistently. In the 1960s, Hong Kong was experiencing a population expansion together with rapid industrial growth when the disastrous drought struck. In 1963, the situation described as ‘five lacks’ once occurred in Hong Kong, a term which included the lack of housing, water, schools, hospitals and graves. At the time, there was not enough available housing to accommodate for the large number of people moving into the city, and many

1963年香港空前亢旱，全年降雨量只錄得901毫米，是天文台成立以來測得最低的雨量記錄。本應雨水充盈的春夏卻久旱不雨，土壤龜裂亦使得大量農作物失收。4月降雨量只有平常的一成。到了5月全港食水存量更是岌岌可危，僅夠市民使用43天。

面臨如此困境，港府自1963年5月中旬開始逐步升級制水措施，由每日供水三小時縮短至隔日供水四小時。自6月1日開始，政府更是實施四日供水一次，每次供水四小時的措施，情況持續一年左右。而1967年，香港亦曾經歷過一次較嚴重的制水，從6月27日實行隔日供水四小時至7月12日四日供水一次。所幸沒過多久，9月份水塘溢滿，便恢復供水。

### 集體回憶，借古思今

六十年代後，船灣淡水湖及萬宜水庫建成，廣東省東江水輸港，市民才漸漸開始不用「為水辛苦為水忙」，自八十年代初起，政府便再無實施過制水措施，港人得以享受24小時有水供應。那一段艱辛的歲月如今這一代人難以

people were forced to sleep on the street. People had to struggle over every drop of water in the time of water rationing. Countless children could not go to school, people with illnesses had nowhere to go to see a doctor, and even after they died, they could not find a place to rest in peace.

The population growth put pressure on the water supply and Hong Kong had to rely on rain stored in reservoirs. According to government statistics, in 1963 there were 3.5 million people in Hong Kong, and based on the estimation that each person would need 17 gallons of water each day, the water required for the whole year would be 217 hundred million gallons. The Tai Lam Chung Reservoir was finished in 1959, and in 1963 the Shek Pik Reservoir was in construction and the building of Plover Cove Reservoir had only started. The total water capacity of the reservoirs was just 105 hundred million gallons, so if it didn't rain for some time, it would be near impossible to maintain a steady supply of water.

### Severe Drought and Water Restrictions

Even if all the reservoirs were full, the water storage would not be enough to satisfy half of what the public



想象，卻是上一代香港人不曾褪色的記憶。

本書以六十年代制水時期的升斗市民為主角，記錄他們當時缺水的苦惱、「撲水」的艱辛、節水的智慧。他們身處香港各區，從事各行各業，居於各式樓宇，依賴各種供水系統，他們的故事亦從側面映照出舊時香港的人情百態和社區發展。

制水的過去鑄刻在上一代人的記憶中，而水資源的未來則掌握在現今每個香港人的手中。

所以，從你我做起，涓滴珍惜。

needed. To make matters worse, Hong Kong was faced with an unprecedented drought in 1963. The total rainfall recorded for the whole year was only 901 millimeters, the lowest that had been recorded since the establishment of the Hong Kong Observatory. The typically rainy spring and summer were extremely dry; the soil became parched and resulted in a poor crop harvest. The rainfall in April had dwindled to 10 percent of the amount in previous years. When May came, the shortage of drinking water in Hong Kong reached a critical point – it was only enough to provide for the public for 43 days.

Faced with these urgent problems, the Hong Kong government further tightened the water restrictions from mid-May in 1963. The water provision people received was shortened from 3 hours every day to 4 hours on alternate days. On the 1st of June, the government declared that it could only supply water to the public for 4 hours once every 4 days, and the restrictions would remain in force for a year. In 1967, water restrictions were again enforced in Hong Kong. Water supply was only available for 4 hours every two days starting from the 27th June, and from the 12th July, the public was only allowed water every 4

days. Fortunately, the reservoirs were filled with water in September and the water supply was then resumed.

### **Collective Memory: Reflect on the Present in the Light of the Past**

After the 1960s, people did not have to worry as much about water. The Plover Cove Reservoir and the High Island Reservoir were completed and Guangdong province began to provide Dongjiang (The East River) water for Hong Kong. Since the 1980s, the Hong Kong government has not implemented any water restrictions and people have enjoyed running water 24 hours a day. The arduous times of water rationing are unimaginable for the current generation, but for the older generation, the memories of those days are unerasable.

Focusing on the common people in the time of water rationing in the 1960s, this book records the anguish of those who experienced the water scarcity, the hardship they went through to find water, and their wisdom of their frugality and resourcefulness. The elderly people interviewed lived in different areas of Hong Kong at that



time. They worked in different trades, resided in different types of housing and relied on different types of water supply systems. Their stories reflect the development of communities and the old way of life in Hong Kong.

The history of water rationing is engraved in the memories of the older generation. The future of water resources, however, is in the hands of every Hongkongese today.

Therefore, let's treasure every drop of water.

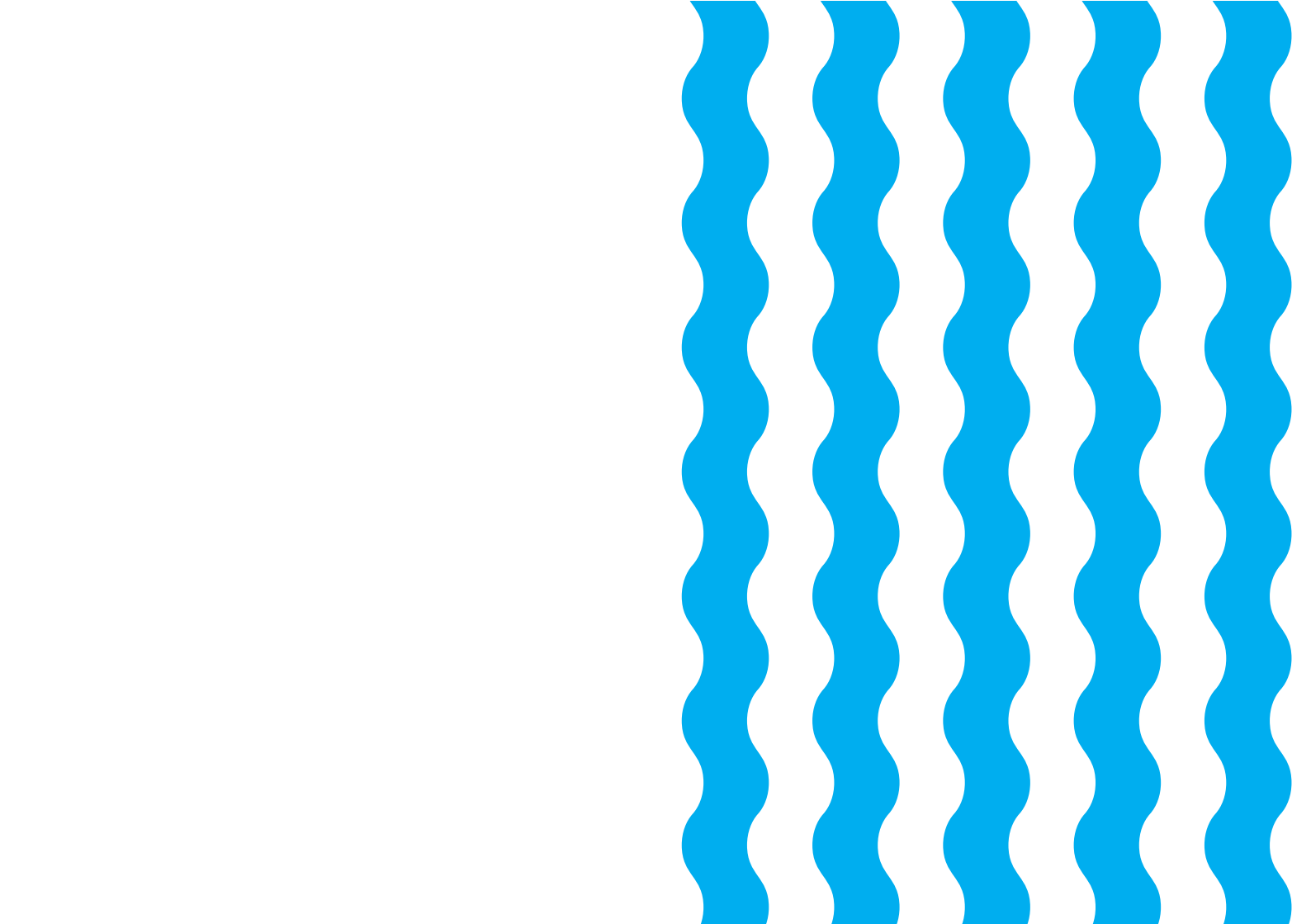
## 故事從這裡開始

### Where the stories began

受訪者 Interviewee	地區 District	當時住處 Residence in the 60's
鄧煥兒 Tang Woon Yu	葵涌 Kwai Chung	上一村 Sheung Yat Tsuen
李鳳端 Lee Fung Tuen	荃灣 Tsuen Wan	海壩村 (現德華公園位置) Hoi Pa Resite (Now Tak Wah Park)
容浩生 Yung Ho Sang	深水埗 Sham Shui Po	福榮街 Fuk Wing Street
麥炳雲 Mak Ping Wan	石硤尾 Shek Kip Mei	安寧里 (現白田邨位置) On Ning Lane (Now Pat Tin Estate)

受訪者 Interviewee	地區 District	當時住處 Residence in the 60's
謝國才 / 盧美玉 Tse Kwok Choy, Lo Mei Yuk	旺角 Mongkok	弼街 Bute Street
李婉冰 Lee Yuen Ping	九龍城 Kowloon City	界限街 Boundary Street
吳力波 Ng Lik Bor	土瓜灣 To Kwa Wan	環福街 Wan Fuk Street
嚴希敏 Yim Him Man	北角 North Point	春秧街 Chun Yeung Street
馬思涵 Ma See Ham	灣仔 Wan Chai	駱克道 (灣仔站C出口位置) Lockhard Road (Now Wan Chai MTR Station Exit C)

受訪者 Interviewee	地區 District	當時住處 Residence in the 60's
林燕紅 Lam Yin Hung	上環 Sheung Wan	卅間(現必列者 士街附近) Sam Sap Kan (Now near the Bridges Street)
鄭炳泉 Cheng Ping Chuen	上環 Sheung Wan	四方街 Square Street
周漸標 Chow Chim Piu	上環 Sheung Wan	華里 Wa Lane





---

鄧煥兒 Tang Woon Yu

新界女孩下井尋水記  
A Girl in the New Territories  
Collects Water from a Well

---

「我記得當時我年紀很小，有次非常乾旱，我要順著鐵梯爬到井裡邊去取水……我蹲在井底，等地下滲出少許水，再舀到水桶裡……我只記得等了很久才滲出一點點，還帶有泥沙。」六十年代末的水荒留給當時年僅六、七歲的鄧煥兒最深刻的印象，就是她爬進村裡的水井去取水的經歷。

當時，鄧煥兒住在城門水塘附近一個名叫「上一村」的村子里，村民生活簡樸和睦，以種菜和養雞、豬為生，直至八十年代由於排污問題而開始轉型，村民們才漸漸放棄需要高成本排污的養豬業，亦有些村民往城市發展。城門水塘早於1939年建成，附近有許多村落，卻一直未有政府自來水供應。上一村的第一代村民為了解決水源問題，便在

---

"I remember I was very young at the time and the drought was quite severe. I climbed down a metal ladder into the well to collect water. Squatting at the bottom, I waited for the ground to ooze some water and scooped it up into a water bucket... I remember waiting for a long time and the ground oozed only a tiny bit of water; it was mixed with mud and sand." When she looks back at the drought in Hong Kong in the late 1960s, collecting water at the bottom of her village well is the most enduring image in Tang Woon Yu's memory.

At the time, Tang Woon Yu lived in a village called Sheung Yat Tsuen around the Shing Mun Reservoir. Villagers lived a simple and peaceful life, and made a living on growing

山谷間開了一口井，村民的日常生活都需要打井水。煥兒是村中的第二代，她的父母以種菜和水果謀生，煥兒就在課餘時間幫忙到市區賣菜。後來，村民們自資買水管，駁井水入戶，省卻了擔水的辛勞。八十年代初，政府改善鄉郊設施，上一村始有自來水供應，之後村民才漸漸減少使用井水。這口井雖然年邁，卻供養了村中幾代人，即使在水荒的六十年代，仍然努力地扮演著它的角色。

當時，這口井位於村子中央的一塊空地，村民們圍井而居，住在由鐵和木搭建的寮屋。每天，每家每戶絡繹不絕地前來擔水，這一口方寸之井卻源源不絕地盛滿了各家的水甕。後來，村裡人丁漸興，村民們便合計著在村頭和村尾各開了幾口井。這幾口井養育了整個村子的人，濕潤季節井水充沛，只需稍屈身便能舀到一瓢清水，嚐一口，涼爽而滋潤，真甜！

在鄧煥兒兒時的記憶中，有一年天乾地旱，平時清水盈盈的村井變得乾可見底。大人們為了生計奔波辛勞，所以擔水的重任就落在了村裡的孩子身上。或許因為身形嬌小，她記得當時被綁在一根繩子上，整個人吊入井裡，再順著

vegetables and raising chickens and pigs. In the 1980s, when the government started to implement a charging scheme for sewage services, villagers gradually gave up the high-cost pig raising industry, while some of them went to look for job opportunities in the city. Though Shing Mun Reservoir was built in 1939, the government did not provide tap water in the nearby villages. In order to find a reliable water supply, the first-generation villagers in Sheung Yat Tsuen dug a well in a valley. This provided residents with well water for their daily necessities.

Woon Yu was a second-generation villager and her parents earned a living by growing vegetables and fruits. Woon Yu would help them sell vegetables in town during her leisure time. Later, in order to save the trouble of carrying water, villagers installed water pipes with their own money, allowing well water to be transported to households in the village. In the early '80s, the government began to improve the infrastructure in rural areas. As a result, tap water started to become available in Sheung Yat Tseun, and villagers gradually reduced their use of well water. Nevertheless, the old well was not forgotten; it provided for villagers for generations, and played a significant role

鐵梯小心翼翼地往下爬，大概爬了20尺有餘，終於踩到了一塊略濕的泥沙地。久旱無雨，泉湧不再，「細粒」的鄧煥兒蹲在昏暗的井底，憑著井口射入的一絲光線，專注地凝視著泥沙地，等了好久終於見到地下滲出一些水，便趕緊平舀一瓢，倒入身邊的鐵桶中。如此，一瓢又一瓢，等到她回到地面時，已不知過了多少時分。一瓢，一桶，一口井，大半天，便是生長在鄉郊地區的鄧煥兒對於旱災的片段記憶。

長大後，鄧煥兒和朋友們談論自己年幼時的經歷時，方知原來城裡曾經因為旱災而制水，聽著朋友們分享各自的制水回憶，有的輪水，有的買水，有的去福利會憑水票取水，她自己卻津津樂道只屬於她的經歷——下井底舀水。

時過境遷，鄧煥兒九十年代便已搬離城門水塘。家可以搬，井卻不會走。曾經是全村人賴以種地生活的井，現已乏人問津。每逢她故地重遊，都會忍不住再看一眼小時候的那口井，在這幾十年間哺育一代又一代孩子長大，又見證村落的變化。儘管如今的鄧煥兒已年過半百，但仿佛看著那口井，仍依稀可見自己年少時取水的模樣。

during the drought of the 1960s.

At that time, the well was located on vacant land, and surrounding it, villagers lived in squatter huts constructed from iron and wood. Every day, families would come to collect water with their buckets and containers, and around the well was a scene of a constant activity. Later, when the population of the village increased, the residents dug a few more wells at the front and rear of the village grounds. These wells sufficed for the whole populace, and when the rainy season came, villagers only needed to lean over the well to scoop up some refreshing well water.

Tang Woon Yu recalls one time when the well had completely dried up during the drought. Adults were busy earning a living, and so the responsibility of collecting water fell to the children. Once, as a child, Woon Yu was tied with a rope and lowered into the well. She grabbed the iron ladder and descended into the hole. After climbing for more than 20 feet, she finally landed on slightly moist and muddy ground. It had not rained for a long time and there was no groundwater. Holding her scoop, little Tang Woon Yu squatted at the dim bottom of the well, gazing

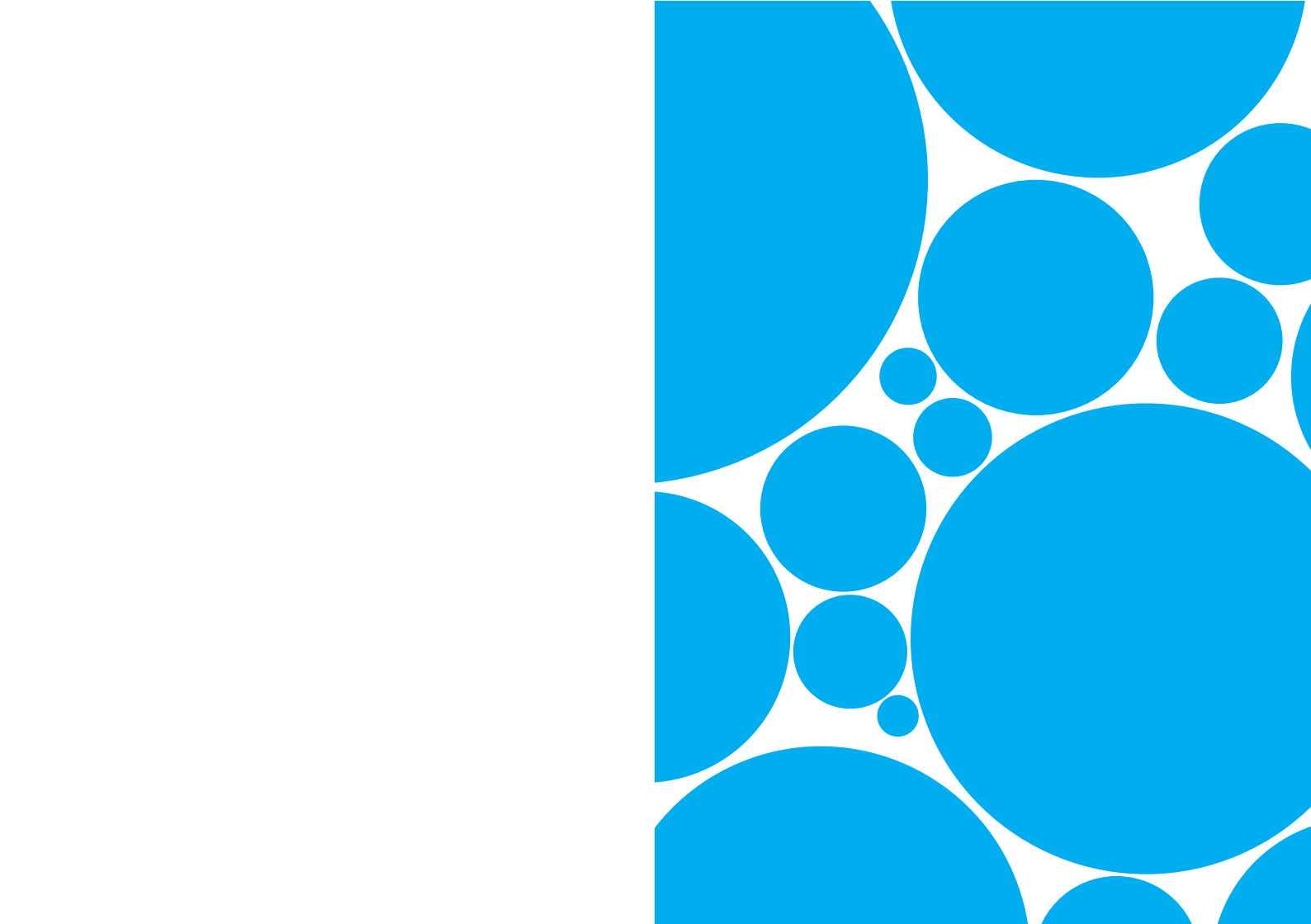


attentively at the ground with the light coming in from the well entrance. After waiting for a long time, a little water oozed out from the ground and she immediately scooped it up and put it in her iron bucket. Scoop after scoop, she gradually filled up her bucket until she had enough to return. When she emerged from the well, a long time had passed. The scoop, the bucket, and the experience of spending more than half a day in the well, appear now as fragments of Woon Yu's memory as she recollects her childhood in rural Hong Kong.

Many years later, as an adult, Tang Woon Yu shared this childhood experience with her friends. Only then did she come to realise what had been happening in the cities due to the water restrictions. Her friends recalled quite different experiences – some of them waited in queues to collect water, some bought water, and some were issued a water ticket from welfare organisations. Woon Yu has a unique story, and she is always happy to talk about her descent into the well as a child.

Time went by, and in the 1990s Tang Woon Yu moved out from the Shing Mun Reservoir area. Nowadays, the well is

abandoned and it seems that no one cares about the old water supply that the villagers once relied on to live and farm. Whenever Tang Woon Yu comes back to visit her old village, she cannot resist going to see the well. Generation after generation, the well played a role in raising the village's children and witnessed its development. Although Tang Woon Yu has now lived over half a century, she still sees herself collecting water as a child whenever she looks at the well.





---

**李鳳端 Lee Fung Tuen**

水荒年華

海壩村女孩記憶中的荃灣

Stories of Tsuen Wan

A Girl from the Hoi Pa Resite  
Village in the Time of  
Water Rationing

---

冬風颼颼，涓滴有限，李鳳端只能捧著一小盆滾燙了的水，牙關抖震，走到屋外用木搭成的「風呂」，準備擦身沐浴。蕭蕭寒風從板隙吹進來，小女孩迅速地把頭髮泡浸在茶籽餅煲成的暖水，直接抹乾，然後再舀盆中的水為身子逐部擦淨。忍受過一陣短暫的冰冷後，李鳳端渾身發顫躲回屋內。在戶外只能用少量的暖水洗澡，對當時十來歲在荃灣長大的李鳳端而言，這就是平常不過的生活。

1963年，即便當時整個城市面對缺水難關，這個市區因鄰近大帽山，水源充足，吸引大量紗廠和染廠等棉系工廠進駐，造就荃灣早於五十年代便成為紡織業中心，而當年由山上流到地面的水道位置，就命名為大涌街。荃灣市區工業發達，鳳端居住的海壩村（現已變成德華公園）相對簡

---

It was a cold winter, and water was limited. Her teeth chattering, Lee Fung Tuen held a small basin of boiled water as she walked to the wooden shower cubicle outside her home. The cold wind blew in through the cracks of the wooden boards of the cubicle. Inside, little Fung Tuen quickly dipped her hair into the warm water, boiled with tea seed cake, then swiftly dried her hair before she scooped up the water from the basin and cleaned her body. After being out in the ice-cold weather, Fung Tuen trembled all over as she walked back home from the shower. During her childhood in Tsuen Wan, taking a shower in the open and with limited water was a part of life for Lee Fung Tuen.

In the year of 1963, Hong Kong was faced with a severe

陋，鳳端跟兩位親戚租住在一幢以磚頭和泥土蓋成的單層石屋仔，同住的還有包租婆和兩伙人家，爐頭設在屋外，而沐浴的地方亦於戶外用木搭成。

當時村民們雖身居陋室，但大家生活均等公平，李鳳端並不以此為苦：「我不覺得這很慘，當時人人差不多都是這樣生活。」

鳳端與村內其他婦女小孩一樣，因家中沒有自來水供應，要到村中的街喉取水。制水時期，街喉供水次數減至隔天供應，鳳端說這時期用水量其實跟平常相差不大，本來就已處處惜水，減少為擔水奔走的麻煩。每次肩上擔著兩個水桶在村落來回穿梭，鳳端笑言因此練得一副好身體。她更會直接把衣服抱到街喉前的紅毛地（即水泥地）上，和其他街坊一起用街喉水直接刷洗。

村居生活簡樸，但在西面的柴灣角等地蓬勃的工業發展卻帶來不少有利於生活的制水用具。區內多間染布廠會把染料膠桶改裝成儲水桶售予居民，鳳端最記得買過中國染廠的染料桶，還附上膠桶蓋，方便存水。

water shortage. Being near to the Tai Mo Shan mountain, however, the urban area of Tsuen Wan had sufficient water resources and attracted a lot of cotton-related industries, such as cotton mills and dye-works, to build their factories there. As a result, Tsuen Wan became a centre for textile industries in the 1950s, and the channel that transported water from the mountain to the city was named Tai Chung Road ("Tai Chung" literally means "huge river" in Chinese).

Although Tsuen Wan was a thriving and developed industrial area, the part in which Fung Tuen lived (known as Hoi Pa Resite Village, now the Tak Wah Park) was in a rather humble and bare condition. Fung Tuen lived with two of her relatives in a rented stone hut built with bricks and soil, and the hut was also shared with the landlord and two other families. Both stove and shower were outside the hut. Though living in a humble place, Fung Tuen did not think of it as a hard life. "I did not feel self-pity because almost everyone lived in the same way and we were equal", she reflects.

Like other women and children in the village, Fung Tuen had to go to the public standpipe in the village to collect

親戚在芙蓉山上的小型織布廠打工，在夜間趕工的日子，鳳端便會跟隨大人在廠內過夜，蜷縮起小小身軀在大紙皮箱內，席地而睡。從山上的織布廠往市區下望，鳳端看到荃灣段和青山道一帶當年還是西洋菜田，受惠於山澗水源，在制水時期仍能繼續耕犁幹活；在六十年代初便看著農田改建成福來邨，亦成為她後來就讀的荃灣官立中學的所在地。

歲月過去，日異月更。鳳端長大後到羅富國師範學院就讀並寄宿，後來更遷離荃灣。海壩村亦在七十年代正式遷拆。回望自己成長的社區雖已迥然不同，但石屋仔的冷水浴，從街喉擔水的來來回回，都成為鳳端眼中對海壩村最難忘的回憶，而惜物節水的習慣從小時的生活中累積養成，亦是堅固不變。

water, due to the unavailability of water supply at home. During the time of water rationing, further restrictions were imposed that the supply of water from public standpipes was only made available every two days. However, Fung Tuen did not see how she could reduce her water usage any further, as she was being as sparing as possible in order to avoid the long journeys to the public standpipe. Seeing the laborious work in a positive light, Fung Tuen smiles and says that at least her body became fitter from carrying two buckets of water, balanced as they were upon her shoulders with a pole. She also recollects how she would take her clothes to be washed on the cement floor near the public standpipe with other villagers.

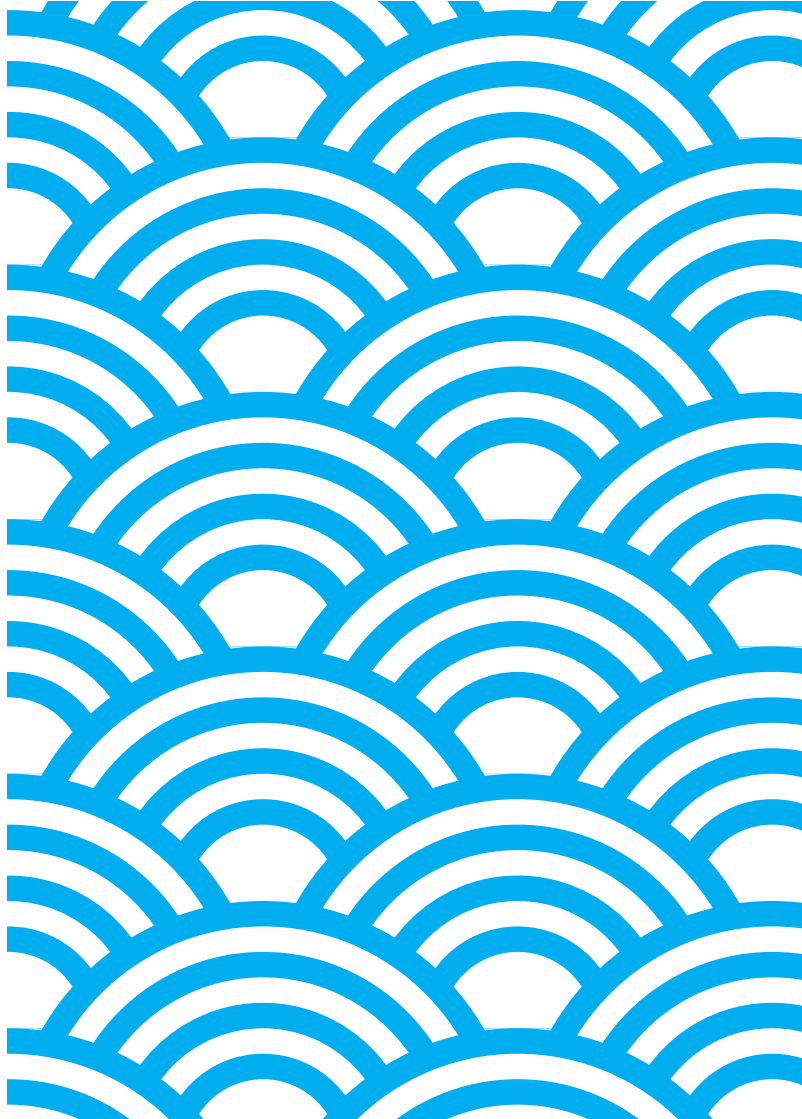
The villagers lived a simple and frugal life, and water buckets were in scarce supply. Fortunately, living near to flourishing industrial areas like Chai Wan Kok made life easier. Many factory owners transformed their dye containers into water buckets and sold them to residents. Fung Tuen used to buy these buckets from Chinese Dyeing Factory; she remembers how they came with plastic lids and were good for the storage of water.

Fung Tuen's relatives worked in a small weaving factory on Fu Yung Shan (a mountain situated north of Tsuen Wan), and Fung Tuen would spend the night in the factory when her relatives had to work overnight. Huddling up her small body, Fung Tuen would sleep in a big cardboard box on the floor. She remembers looking down to the downtown area from the weaving factory on the mountain. At that time, there were fields of watercress in the area around Tsuen Wan Section of Castle Peak Road. Benefited from the stream water from the mountain, these fields could still be grown despite the water restrictions. In the 1960s, the farmland was developed into Fuk Loi Estate, as well as Tsuen Wan Government Secondary School, the school where Fung Tuen later attended.

Time passed and circumstances changed. As a young woman, Fung Tuen went to Northcote Training College and lived in the student dormitory during her studies. Later, she moved out from Tsuen Wan, and Hoi Pa Resite Village was officially demolished in the '70s. The neighbourhood where she grew up is now drastically different. Nonetheless, the days of taking a cold shower outside the stone hut, and the continuous running back



and forth to the public standpipe, are indelible memories for Fung Tuen when she thinks of Hoi Pa Resite Village. As for the frugal way of life Fung Tuen developed during her childhood, such has remained unchanged.





---

**容浩生 Yung Ho Sang**

深水埗男孩見證  
水桶二次製造業的繁榮  
A Boy in Sham Shui Po  
Witnessing the Best Days  
of the Water Bucket  
Recycling Industry

---

「（水）是頭等大事，為了提水，可以請假不上學不上班……廚房有一個水缸供租客用水。包租婆會全天候注視著用量，她的權威至高無上。」容浩生在制水年代先後住過深水埗的天台木屋和唐樓板間房，問起六十年代，他總是侃侃而談。

普通人家搶購水桶，需水量大的酒樓食肆甚至啟用龐大的電油桶來裝水。市場對各種體積的水桶需求殷切，一種新興工業應運而生——「水桶二次製造業」。有工人專門收集各式各樣的桶回來再加工：先從雜貨鋪購入盛載食油、約二尺高的方形罐，把這些生油桶清空後，鋸去其頂部，並把鋒利的缺口磨平，再用四方木穿過罐，然後搥釘固定，形成手抽，循環再用的水桶

---

“Water was the most important thing. People asked for leave from school and work in order to collect water... There was a water vat which provided water for tenants, and the landlord would stare at the level of water all day long. She was almost like a supreme figure.” In the days of water rationing, Yung Ho Sang lived in the Sham Shui Po district. Before moving to a shared flat, he lived in one of the wooden rooftop huts that were common at the time. When talking about 1960s, he always had a lot to say.

While families rushed to buy the last of the water buckets, businesses like restaurants and eateries, which had a high demand for water, would use giant petrol barrels to store water. There was such a strong demand for water buckets

便正式誕生！加上擔挑的話，更可以一口氣擔到兩桶水。這些桶經處理後轉賣酒樓食肆，或者理髮鋪。據容浩生的回憶，當時深水埗南昌街、新界荒地等便紛紛出現這種鐵桶加工廠。全盛時期，同類加工廠佔領了整條南昌街的空地，經加工後的水桶甚至堆疊至二樓高度。

1962年溫黨侵襲時，容浩生居住的福榮街天台木屋被吹襲，屋頂和四面牆均一掃而空，容家家當就只剩下僅餘的一些細軟。後來，容家花50元請師傅在原址重新建了一間鐵皮屋。由於家中沒有水喉，六年級的浩生需要去附近的公共街喉輪候擔水。下午四時開始供水，若你三時才提著水桶，往樓下一瞥，嘩！蜿蜒的水桶陣已經排到了不知多少街口。各式各樣的裝水容器，有火水罐、鋅鐵桶、膠桶等等，密密匝匝地排列著。有好多人都中午十二時就已經來排隊了！供水時的景象可謂萬人空巷。人們舉家前來從街喉汲水，一桶接一桶。流水聲、容器碰撞聲，夾雜著吆五喝六的人聲，孩子們也都圍聚在街喉邊，幫忙裝水。此時的街喉是全區街頭巷口最熱鬧的地方。停止供水後，安靜下來的街喉四周留下一灘灘水漬，那些因遲到而未排

that a new industry emerged as a result – the water bucket recycling industry. People collected all shapes and sizes of containers and made them into water buckets. The process of the production was as follows: firstly, the manufacturers would buy cooking oil packaged in two-foot-high rectangular tin canisters; then they would empty the oil from the tins and cut the tops off with a saw before sanding down the sharp edges; lastly, they would nail a piece of rectangular wood to the tins to make a handle. A water bucket like this was held by a pole and used to carry water. By balancing the buckets on either end of the carrying pole, a person could carry two buckets of water at a time. The recycled water buckets were produced in factories and sold to restaurants, eateries or barber shops. According to Yung Ho Sang, during the time of water rationing, an increasing number of these factories were appearing on Nam Cheong Street in Sham Shui Po, and also on unoccupied land in the New Territories. When the industry was at its peak, these factories took up all of the vacant land on Nam Cheong Street. They produced such a high number of water buckets that the finished products reached as high as the first floor.

到隊的人們，手中提著空空如也的水桶，辛苦了一天卻一場空。寂靜的街道，只餘歎息聲在輕風中微微蕩漾。

水荒最嚴重的1963年夏，容浩生已隨家人一起搬進了同區的唐樓單位，租住在一間板間房中，在當時可謂是香港人頗為普遍的居住狀況。一間廚房，十幾個火水爐，大大小小裝水的容器，消防後樓梯滿是水桶。每到飯餐時間，廚房便擠滿了煮飯的人。制水時，包租婆便在廚房築起一個空間，圍起來成為一個水缸供每戶租客用水。水缸的水由包租婆負責分配，她更會全天候監督著用量。租客們大多白天要外出工作，每逢供水時，便把裝水的工作交給包租婆。這時，不論體積大小，每個人都將自己可以用來裝水的容器傾囊而出，把水壺水煲遞給包租婆的刹那，便彷彿把自己的身家性命交付了一般。

在那個年代，物資匱乏讓每一個人都學會了省吃儉用，困境中求生存。水荒，便集齊所有容器裝水；水桶荒，便想方設法二次加工；風災過後，家無四壁，便咬咬牙重建家園；「蝸居」唐樓照樣談笑風生……這就是那個年代的容浩生，亦是那個年代的香港縮影。

In 1962, when Typhoon Wanda hit Hong Kong, Yung was living in a wooden hut on the roof of a tong lau<sup>2</sup> in Fuk Wing Street. The typhoon destroyed the four walls and the roof of Yung's wooden hut, and the Yung family was left with nothing but a few valuables. After that, the family spent 50 Hong Kong dollars to have a metal hut built on the same spot. Since there was no running water at home, Yung Ho Sang, who was in the sixth grade at that time, had to go to the public standpipe nearby to queue up for water and carry it home. The water supply began at 4 o'clock in the afternoon, and if you only just picked up your water bucket and headed out at 3.00 p.m., you would be surprised to find the queue of water buckets was already many streets long. There were all kinds of containers for water on the street – kerosene tins, galvanized iron buckets, plastic buckets and other such varieties crammed closely together. To avoid coming back empty handed, many people even started queuing up with their buckets as early as noon. When the water supply became available from the public standpipe, the street went into tumult. Bucket after bucket, whole families came to the public standpipe to collect water. The area in which the public standpipe stood was the busiest of every street, and the sounds of

water running, containers crashing and people shouting mixed together and filled the air. When the water supply stopped, the area surrounding the standpipe quietened down, and the odd patch of water on the ground was all that remained. Those who were too late to catch any water could only stand there on the quiet street, holding their empty buckets and sighing as they realised they had been queuing up all day for nothing.

In the summer of 1963, when the scarcity of water was at its most extreme, Yung Ho Sang and his family moved into a sublet flat in a tong lau in Sham Shu Po. Most Hong Kong people lived in sublet flats in those days, and a kitchen with a dozen kerosene stoves and assorted water containers was as common as a back staircase filled with water buckets. When it was eating hours, the kitchen was always packed with tenants who were busy cooking. In the time of water rationing, a landlord would make some space in the kitchen in which to place a water vat. The water in the vat was allocated to each household in the flat by the landlord, and she was there to see how much water the tenants used throughout the day. Tenants usually had to work during the day, and so the job of collecting water

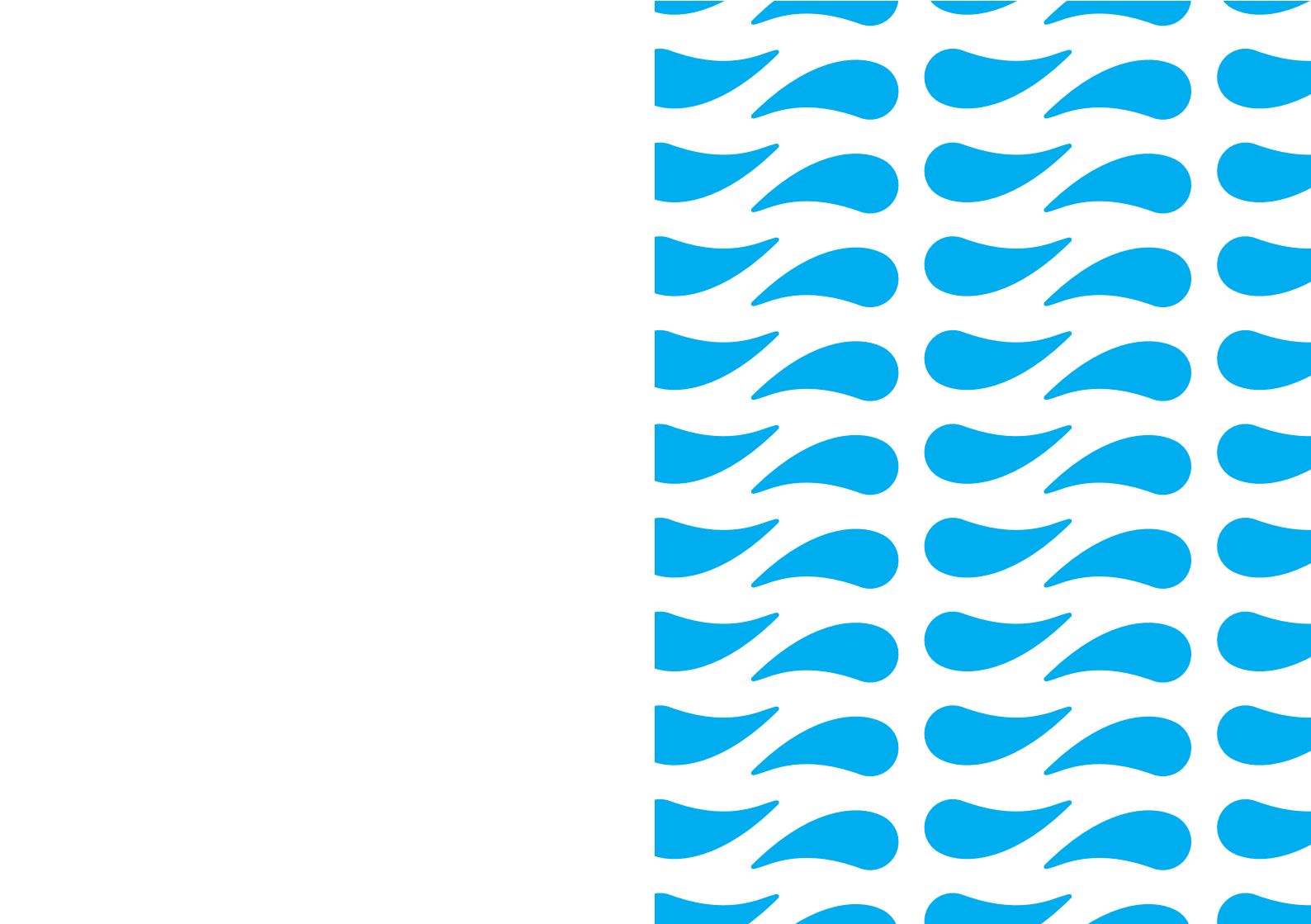
fell to the landlord. When the day for water supply came, tenants would hand over all their water containers, big or small, as if putting their lives in the hands of their landlord.

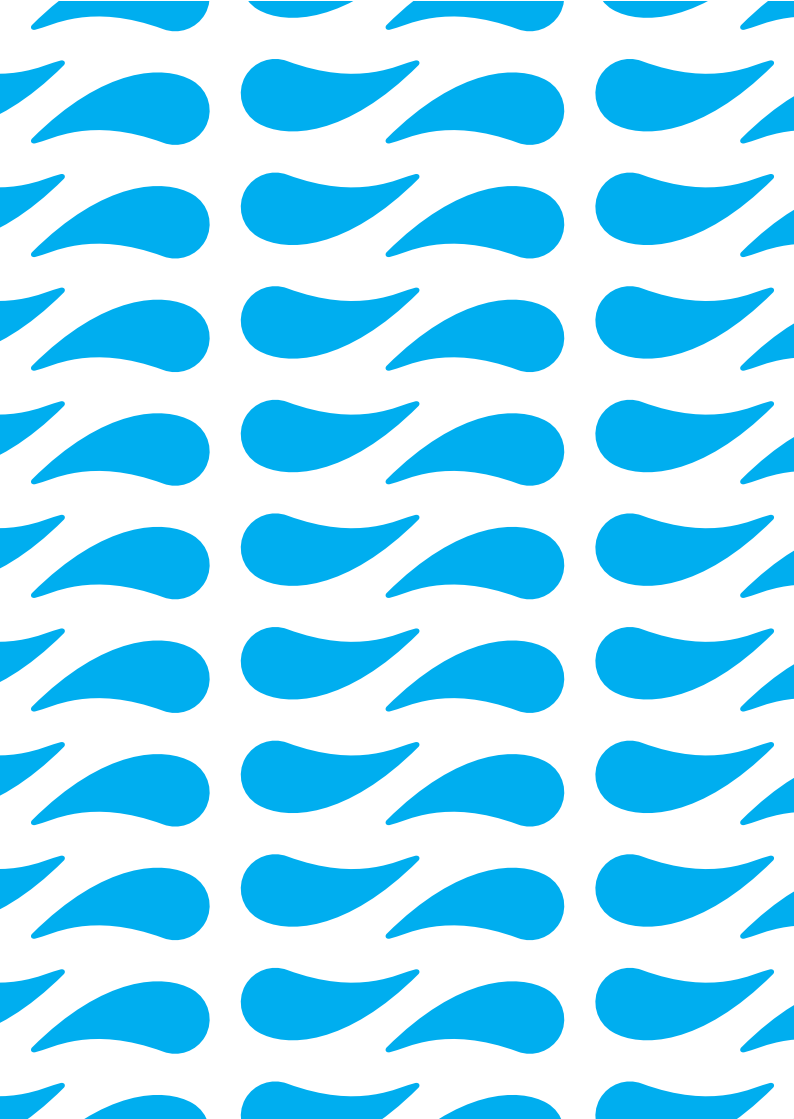
In that era, poor material conditions forced everyone to learn to live frugally and find a way to survive in difficult situations. When water was scarce, people used all the containers they could possibly find to collect water. When buckets were in short supply, people made do by recycling everyday items. And when homes were destroyed by natural disasters, people stood strong and rebuild their homes. Although the space inside sublet flats was limited, people still found a way to laugh and stay positive. This was Yung Ho Sang's childhood, and it gives us a glimpse of life in Hong Kong in the 1960s.

---

<sup>2</sup> Tong lau refers to tenement buildings built between the late 19th century and the 1960s in Hong Kong. They were designed for both residential and commercial uses.







---

**麥炳雲 Mak Ping Wan**

石硤尾少年  
感遇隔壁工廠開井

Teen in Shek Kip Mei  
Grateful for Well Next Door

---

「隔壁是間電鍍廠，因他們需要用很多水，便在自己家裡開鑿了一個水井。我們家跟隔壁關係好，經常去他們那兒用水。洗澡、洗衣都是靠隔壁那口井。」麥炳雲回憶起五十年前的水荒經歷，總是不忘感恩鄰居施予的慷慨。

六十年代，正讀小學的麥炳雲與父母、兩個哥哥一個妹妹，一家六口居住在石硤尾安寧里一棟兩層高的磚屋（現白田邨位置）。麥家經營五金製品小型工廠，住在地下，二樓則有四伙人。以前石硤尾有許多小型工廠，附近有藤廠、白鐵廠、電鍍廠等等。炳雲小小年紀就連同兩個哥哥一起，幫爸爸做一些簡單的加工，例如鋼窗的門「抽手」和「窗撐」，打磨鑽洞，樣樣精通。一大三小儼然一條流水線，為家計撐起一片天。

---

“Our neighbour’s house also functioned as an electroplate factory. Because it required a lot of water to operate, they dug a well. We were on good terms with them, so we often went over to collect water. We relied on that well to take showers and do laundry.” As Mak Ping Wan recollects his experience with the drought that took place fifty years ago, he still feels grateful for his neighbour’s generosity.

In the ‘60s, when Mak Ping Wan was only a primary school student, he lived in a two-storey brick house on On Ning Lane in Shek Kip Mei (now Pak Tin Estate) with his parents, two brothers and younger sister. The Mak family ran a small hardware products factory. They lived on the ground floor, while four other families living upstairs. There used to be

正值用水緊絀之際，市場上便出現了一些擔水謀生的人。因經濟尚可，在幾個孩子年幼的時候，麥家曾僱用一名客家婦女擔水。幫人挑水，據炳雲說也算是當年常見的行業，常由身體健壯又吃苦耐勞的婦女擔任，因此被許多人稱為「擔水婆」。她們會流動到不同的地區，上門詢問是否需要買水，就如今天仍見的回收電器的叫賣。但在嚴重制水、四日供一次水的時候，由於大部分人都親力親為自己裝水，而幫人挑水者自身亦極難找到水源，需要排隊輪水，因此他們少了許多「撲水」的機會。

麥家隔壁的石屋是加工「銀雞」（銀製哨子）的電鍍廠。以前屋宇面積十分寬敞，據炳雲描述，大概有千呎，前半用作工廠，後半便自己居住。因電鍍工業用水量，鄰居便請人在家中打了一口水井，直徑約三至四呎寬，水位因季節有所浮動，有時懸繩僅三到四尺便能打到水。「那時真是幸運，隔壁的水井解決了我們家洗澡、洗衣服的問題，家裡只需一個大水缸，已足夠一家六口使用。」對於炳雲來說，隔壁電鍍廠的水井，就好像久旱時的甘霖，讓他們一家人感受到了清涼和暢快。

a lot of small factories in the area, such as rattan factories, galvanized iron factories, electroplate factories and so on. From a young age, together with his two brothers, Ping Wan learnt to help his father with the simple processing of hardware products. Over time, the brothers acquired a variety of skills, including the polishing and drilling of handles and brackets for steel windows, among others. In this way, the father and the three sons formed a sort of production line and managed to provide for the family.

In times of need, some people began selling water in the market. Given the family's fortunate financial situation, the Mak family was able to hire a Hakka woman to carry water back from the market when the children were young. According to Ping Wan, collecting water for people was a common occupation in those days, and people who worked as water carriers were mostly strong and resilient women. They would go to different districts, knocking on doors to ask if people needed to buy water – an approach that could be likened to today's electrical appliances recycling business. However, when water rationing was at its tightest and the water supply was only available once every four days, many people went to collect water by

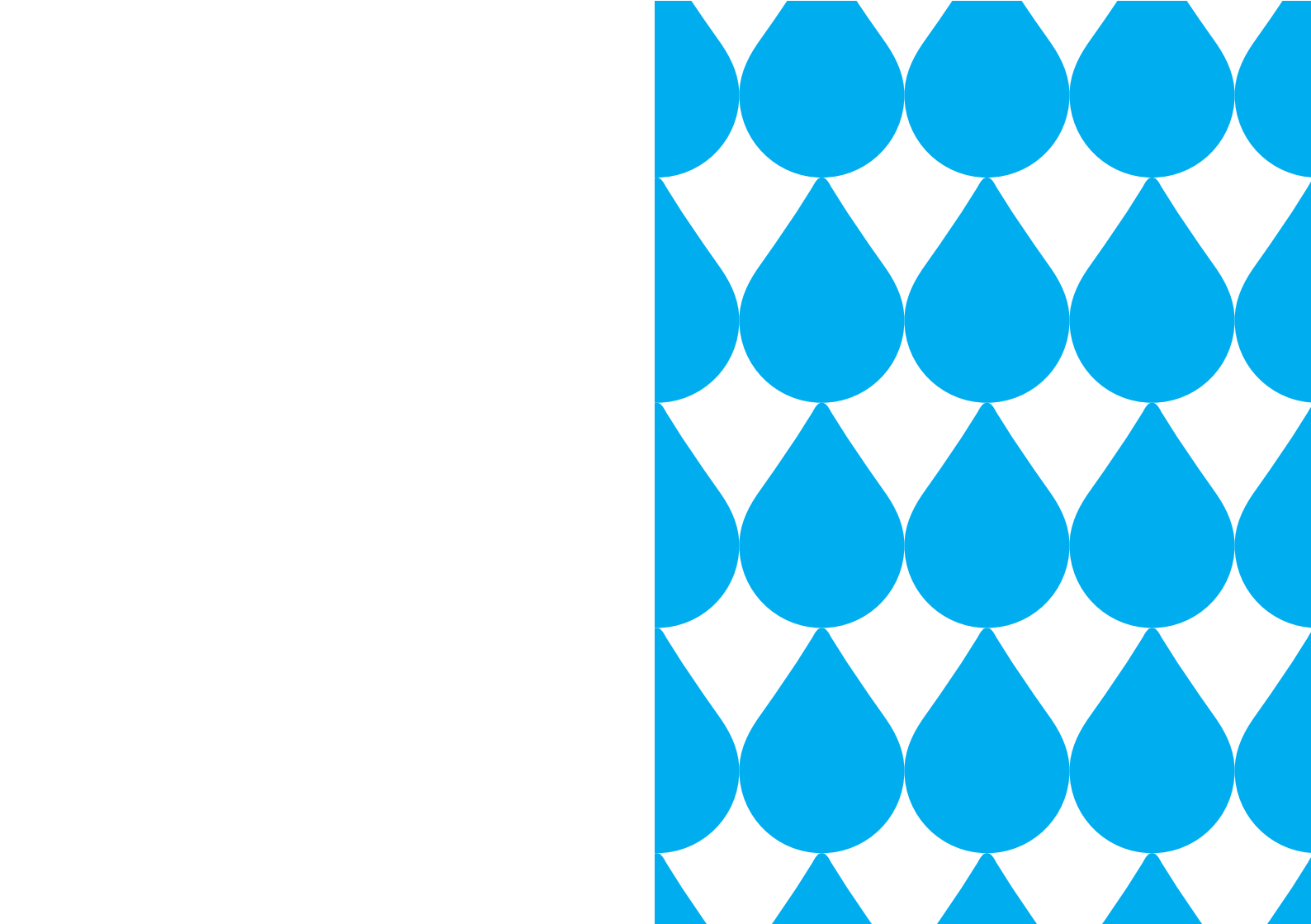
制水之後沒多久，政府開始興建白田邨時，周邊的寮屋被陸續遷拆。麥家搬進了位於慈雲山的公共屋邨，有自來水的供應。此後麥炳雲在家中一開水龍頭便可以將洗漱、飲食、個人衛生、洗衣清潔一氣呵成。誰曾知五十年前制水時，他煮飯要去街喉擔水，洗澡洗衣要去隔壁打水，人有三急時要到街外的公廁，有時甚至要跑到徙置區解決……生活之不易，麥炳雲並不在意，反而言語之間甚是懷念，他不停掛在嘴邊的總是那句「好在當時鄰居有口井……」

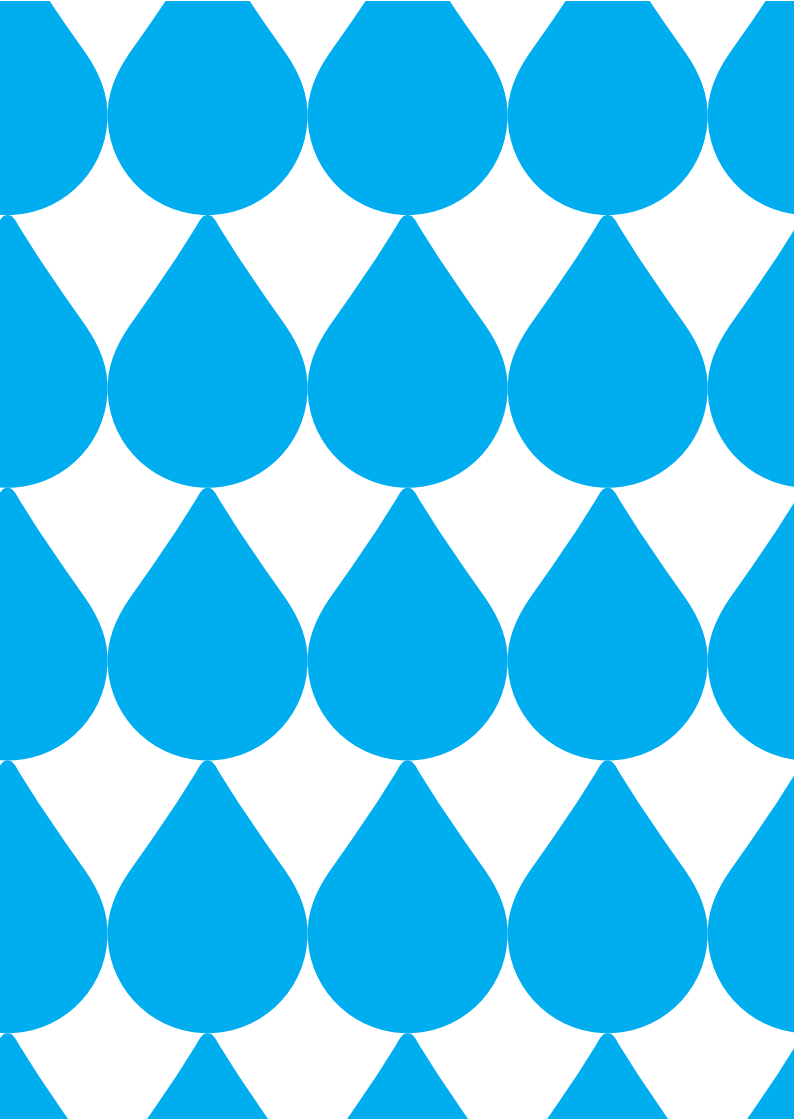
themselves. In addition, water carriers were hard-pressed to find a water supply and had to resort to queuing up for water at public standpipes. As a result, the business opportunities for water carriers decreased dramatically.

The stone house neighbouring the Mak family home functioned as an electroplate factory that specialised in the processing of silver whistles. Houses back then were very spacious, measuring about 1000 square feet. According to the description by Ping Wan, the front half of his neighbour's house was used as a factory, and at the rear was the living area. In it, a well had been dug to meet the demand for water required for electroplating. The diameter of the well was about three to four feet's length and the depth of the water level fluctuated depending on if it was a rainy or dry season. During rainy days, a rope tied to the bucket had to descend only three to four feet before it could reach the water in the well. "We were really lucky at that time. The well next door solved our shower and laundry problems. We only had one big water vat at home, but the water contained in it was enough for the six of us in the family." To Ping Wan, the well in the electroplate factory next door was like a good rain after a long drought,

bringing immense relief to the family.

Not long after the implementation of water restrictions, the government started to demolish the nearby squatter huts in order to construct what is now the Pak Tin Estate in Shek Kip Mei. The Mak family moved into a public housing estate in Tsz Wan Shan, where the supply of tap water was sometimes available. Finally, Mak Ping Wan could wash, cook and do laundry when he turned on the tap. Who would have thought that fifty years ago, during the water rationing period, he had to go to the standpipe on the street to get water for cooking; he had to go next door to get water for showers and laundry; and when he wanted to go to the toilet, his only option was the public toilet on the street or sometimes in the resettlement area? Life was not easy back then, but now when Mak Ping Wan talks about it, he does not seem to mind. There is more of the yearning for the old days in his tone as he traces his memory, and he often says, “It was lucky that the neighbour had a well...”





---

**謝國才/ 盧美玉**

**Tse Kwok Choy and Lo Mei Yuk**

天乾地旱 相濡以沫

Love in the Time of Drought



---

「建築工地免費『派水』，街坊們當然不會錯過，個個拿齊水桶火水罐，大排長龍來取水。」如今朱顏鶴髮的謝國才，在制水年頭正是精壯小伙子，在建築工地工作。六十年代，他和太太盧美玉從相識到立誓，渡過了一個又一個嚴峻的考驗。「那時真是望天打卦。打風的時候又喜又憂，喜的是不用制水，憂的是怕屋頂會被吹垮。」在美玉的眼中，颱風唯一的好處就是帶來充沛的水量，不用制水……那幾年雖「東邊制水西邊雨」，日子不易過，但他們始終相敬如賓，風雨飄搖下仍矢志不渝，五十餘載，歷久彌堅。

1963年水荒時，國才正揮汗如雨地在工地埋頭苦幹。雖已與美玉相戀，但當時他仍未擔上家庭的重任，加上地盤

---

“There was free water from construction sites, and of course people would not miss out on the opportunity. Residents living nearby would come with water buckets and queue up for water.” Tse Kwok Choy, who is now an old man, was at the peak of his youth and worked in construction sites in the times of water rationing. It was during the 1960s when he met and later married his wife, Lo Mei Yuk, and together they overcame some tough challenges. “Our lives depended entirely on the weather. When there was a typhoon, we felt relieved and yet also worried. We were glad because it meant we would have plenty of water to use; we were worried because the typhoon might destroy our roof.” To Mei Yuk, the only good thing about typhoons was that they brought an ample supply of water, and the water restrictions would be suspended because

有水井，故此並不擔心自己的用水。「那時建築工地都會開水井，有些井掘出來的水是淡水，有些卻是鹹水。填海之前，上海街一帶因靠海，許多井都是鹹水，而彌敦道北的花園街等地區，水井則均為淡水。」謝國才當時工作的地盤位於大角咀塘尾道和太子道交界處，那一帶鑿開的井水已摻少許鹹味。說起鹹水樓，國才說當時的建築工程多數就地鑽井取水建樓。靠海的地盤所掘到的地下水有時會摻雜著海水，難免對鋼筋水泥有腐蝕作用，影響樓宇的結構。但因當時水荒，淡水不夠，亦是無奈之舉。

美玉當時在一家織手襪的工廠裡當女工。「下午來水，中午就回家等水，如果裝完水還有時間，就趕緊洗個澡，平時就只能濕濕身，供水時才叫洗得痛快！」她1956年從內地移民到香港，與弟弟一起租屋。以前租房規矩繁多，「有孩莫問，有眷莫問」，還不能煮食，因此美玉單身時大都外出用餐，她仍記得當時三毫子能買到一份叉燒飯。「普通人們一天工作12個小時得四元的報酬，當時每天賺七元已屬『高薪』。水車賣一加侖水便可以收穫一元，理髮店洗頭一次收費要數元。」對於當年的價目表，美玉至今仍「心中有數」。

of them. Although their lives were adversely affected by either water rationing or heavy rain, the couple remained loving and respectful towards each other despite all the difficulties in life. More than fifty years have passed since they started a life together and they are still going strong.

In the year of 1963, during the drought, Tse Kwok Choy worked on a construction site. Since he did not have a family and there was a purpose-built well on the construction site, he never had to worry about water for himself. "At the time, there was always an on-site well on construction sites. Before the sea was reclaimed near Shanghai Street, a lot of wells in that area had salt water. But to the north of Nathan Road, for example on Fa Yuen Street, the wells gave fresh water." The construction site Tse Kwok Choy worked at was on the border of Tong Mi Road and Prince Edward Road, and the water from their wells was slightly mixed with salt water. He explains that the salt water inevitably corroded rebars and cement, and as a result, the integrity of a building's structure would be affected. This led to what so-called 'salt water buildings'. However, because fresh water was in short supply during the drought, there was no other option but to use salt water.

1964年9月，謝家夫婦在風雨中「拉埋天窗」，「前一天十號風球，第二天便艷陽高照，當天正是我們結婚的日子。」新婚燕爾，他們在弼街的新樓單位租了一間房，想知道他們的新房有什麼擺設？「裝水裝滿整間房，連杯子都裝滿水。」一張床，一個櫃子，一部織手襪的機器，沒有桌子，硬的水桶放地下，軟的膠袋掛牆上。可千萬要小心不能弄破膠袋，不然就水漫金山啦！

之後幾年亦時有水荒。1967年暴動，他們舉家搬到京士柏的木屋暫住（今愛民邨的前身）。有一次制水關頭，已為人母的美玉記憶猶新，「小朋友一天要洗好幾次澡，洗完澡的水再用來洗『尿布』——就是家裡破爛的棉布衣服做的」。他們印象最深刻的便是凌晨四點時候，趁孩子睡著，摸黑提著水桶去山下的街喉裝水。夜闌人靜，路燈照射出兩個忙碌的身形，裝完滿滿的水氣喘吁吁地回到家，看著床頭襁褓中熟睡的嬰孩，再多辛勞也變成小事。

執子之手，與子偕老。國才和美玉這大半輩子，歷經颱風肆虐，旱澇無常。但樂觀豁達的他們並不以此為怨，時時謹記涓滴之可貴。用洗菜水澆花，蓄洗澡水拖地，仍是他

In those days, Mei Yuk worked at a factory that produced knitted gloves. Mei Yuk recalls, "If water supply came in the afternoon, I would come home at noon to wait to collect water. If the water was still in supply after I collected enough water, I would hurry up and take a shower. Most of the time you could just about wipe your body clean. The only times you could take a proper shower was when the tap water supply was available." Mei Yuk migrated from Mainland China to Hong Kong in 1956, and rented a place with her brother. There were a lot of restrictions in renting a place at the time, for instance, people with children and spouses were not welcome, and cooking was forbidden. When Mei Yuk was single, she ate out most of the time. She still remembers a meal of rice with roast pork cost only 30 cents during those days. Mei Yuk still remembers the living costs at the time. "An ordinary worker worked 12 hours a day and would get paid four Hong Kong dollars. At the time, earning seven Hong Kong dollars a day was considered 'well-paid'. The profit from selling a gallon of water from a water truck was one Hong Kong dollar, and washing your hair in a salon would cost a few Hong Kong dollars."

們至今保持不變的生活習慣。「當時不覺得辛苦，大家都是這樣。」「說出來覺得好笑，想想卻是一把淚。」一個語氣哽咽，偷偷抹著眼角，一個眼眶濕潤，笑得像孩子般天真。

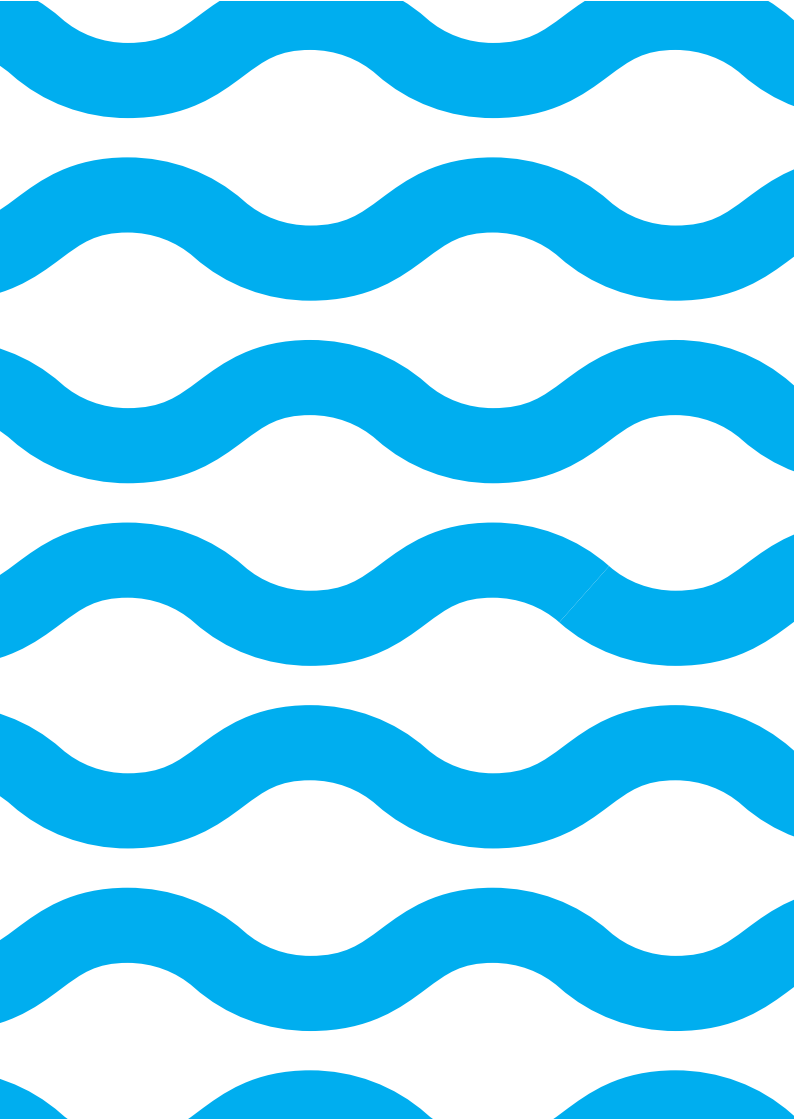
In the September of 1964, Mr. Tse and Miss Lo got married. "There was a really strong typhoon the day before, but luckily the weather had cleared and the sun was shining on our wedding day." After getting married, they rented a room in a new building on Bute Street. When it came to decorating their room, there was little space for anything other than water storage. "Water containers filled the entire room and all containers were filled with water, even glasses were full." Looking around, one would have simply seen a bed, a cupboard, a machine for knitting gloves, water buckets on the floor and plastic water bags hanging on the walls. They were always careful not to puncture the bags, otherwise water would be spilt all over the room.

There were frequent droughts in the years following their marriage. During the Leftist Riots in 1967, the couple and their children moved to live temporarily in a wooden hut in King's Park, where the Oi Man Estate is now situated. Mei Yuk vividly remembers what life was like under the conditions of water scarcity: "I washed my baby a few times a day, and then I would use the bath water to wash its diapers, which were made from worn-out cotton clothes at home." The most enduring image in the couple's memory

is of the nighttime journey to find water. After waking up at 4 o'clock in the morning, while their child was asleep, they would set off in darkness towards the public standpipe at the bottom of the mountain. Deep in the quiet night, the two of them would be busy collecting water under the streetlights. They could hardly catch their breath while they carried their buckets full of water home. When they came home to see their baby in deep sleep in the bed, however, they would forget all about their tiredness.

Kwok Choy and Mei Yuk spent most of their lives together, and throughout their years they witnessed unpredictable typhoons, droughts and floods. However, the optimistic couple never complained and never took water for granted. Even now, they still keep to the habits of the old days: using the same water to wash vegetables and water the plants, and using shower water to mop the floor. "We did not feel it was a hard life at the time because everybody else lived under the same conditions. Now when we talk about it, it might sound funny. But if I really think about it, the hardship we endured brings me to tears." While Lo Mei Yuk chokes with sobs and wipes her tears, Tse Kwok Choy smiles with his eyes moist.





---

**李婉冰 Lee Yuen Ping**

九龍城少女  
把節水帶上三尺講台

From a Girl in Kowloon City to  
a Teacher Schooling her Students  
in Saving Water

---

晨曦初現，李婉冰和幾個兄弟姐妹爭相早起洗漱，洗臉水只有一盆，個個都不願用「二手」，甚至「三手」的水來梳洗。學堂裡寫毛筆字，婉冰小心翼翼地描摹著，生怕墨水飛濺弄髒了雪白的校服，又要費力地在洗衣板上來回搓洗。放學回家幫忙煮飯，「洗菜時多撒點鹽，等菜蟲浮上水面，這樣可以過少次水，節約些，鹽水還能用來擦窗」。到了晚飯時分，十一人濟濟一堂，圍坐在桌邊，一起吃著那熱氣騰騰的飯菜，雖然「制水制埋湯」，但偶爾喝一口鮮美清甜的阿嫲靚湯，心頭倍感溫暖……這便是當時就讀中一的婉冰的制水日記。或許可以說，制水讓這個女孩學會生活，懂得生活，珍惜生活。

婉冰家住在界限街171號後座，是一棟四層的洋樓（現法

---

As the Sun rose, Lee Yuen Ping and her brothers and sisters competed to get up early and wash their faces. There was only one basin of water and nobody wanted to use the 'second-hand' or 'third-hand' water to wash. In calligraphy classes in school, Yuen Ping would be holding her brush with great care, making sure the ink would not splash on her white school uniform. Otherwise, she would have to scrub her clothes arduously on the washboard. She used to come home from school and help with the cooking. She recalls, "I always put a little more salt in the water when I washed vegetables, so the worms on the vegetables would float to the surface of the water and I would not have to wash them as many times. In that way, you can save water. If you want to save more water, you can use



國醫院對面），父親和叔父合作經營小米舖，家境尚可。儘管如此，李家仍免不了因節水煞費周章，而處事傳統的祖母亦堅持教導孩子做基本的家務，能幹的婉冰遂漸漸熟習家中的大小事務。當時人人需要親手洗衣做飯，而婉冰家早已添置了半自動洗衣機和電飯煲，這兩樣於當時仍未普及的昂貴電器，可算是幫了李家一個大忙！「（家裡）六十年代初已有洗衣機，因為有十一人的床單、被單要洗。當時只有洗衣轉動的功能，需要一盆盆水倒進去，（制水時）省卻了許多水和人力。」；「電飯煲只有煮飯的功能，需要人手關掉，好像現在酒樓那種大型的電飯煲，供水時會派上裝水的用場。」婉冰家當時靠著它倆幫忙，可謂慳水、節時、又省力！

制水時代過去，長大後的婉冰在完成在職教師訓練後，就全職投入教育工作。經歷過點滴皆辛苦的歲月，為人師表的她不忘宣傳慳水的理念，把制水的經驗與學生分享。「我教書時，在自然、社會、常識科目中，都有提到水，自然科有提到雨水、社會科有提到供水，後來這幾科合併為常識科，一直都有提香港淡水資源匱乏的問題。」她曾以「香港為什麼會制水」、「萬宜水庫」等作為小學考

the salt water to clean the windows.” During the dinner, the eleven members of the family would gather together and sit around the table to enjoy a meal. Because of water rationing, the family made less soup in order to conserve water. Occasionally, however, they could still enjoy the soup made by Yuen Ping’s grandmother and feel the warmth that it brought.

These recollections were part of Yuen Ping’s growth diary when she was in her first year of secondary school. The days of water rationing helped the girl learn how to live resourcefully and taught her to cherish life.

Yuen Ping’s family lived on the rear block of a four-storey modern building on 171 Boundary Street (now opposite St. Teresa’s Hospital). Her father and uncle ran a rice shop together, so the family’s financial situation was not bad. However, the family did not have an easy time while the water restrictions were in place. Yuen Ping’s conventional grandmother insisted on teaching her grandchildren to do basic housework, so Yuen Ping gradually became familiar with all kinds of chores at home. At the time, most people needed to wash clothes and cook rice manually, but Yuen

題，又教導學生如何節約用水，亦帶學生實地參觀上水至深圳河邊的東江大輸水管。據她回憶，在六十年代，就曾冇全港性的慳水海報設計比賽。

在制水措施升級之前，小小年紀的婉冰常以玩水為樂。

「真是會玩水，我們幾個姊妹在樓下花園邊，你潑我，我潑你，全身都是水，那時覺得很好玩」。制水之後，生活模式改變了，洗衣洗菜均減少用水，連擦窗亦不再用水，而是用濕布和報紙這一組合，慳水之餘照樣窗明几淨。再到後來，節約用水的觀念漸漸紮根在婉冰的心中，更言傳身教將這一概念帶入課堂，傳給下一代莘莘學子。

那些年那些夏天，從自己那身嶄新如洗的白色校服在陽光下透出的清新香味，到家中一扇扇一塵不染的窗戶，再到校園中深諳節水觀念的學子們，都反照出婉冰的點滴辛勞和良苦用心。對於她或者更多同齡人來說，制水是考驗，亦是生活；節水是智慧，亦是習慣。

Ping's home was already equipped with a semi-automatic washing machine and a rice cooker. The two electrical appliances, which were not yet popular at that time, helped the family a lot. Yuen Ping remembers, "We had a washing machine in the 1960s because we had eleven people's bed sheets and bed linens to wash. The washing machine was semi-automatic and we had to pour in the water manually. Still, it saved us a lot of water and effort. As for the rice cooker, it needed to be switched off manually. It was the kind of big rice cooker that you can find in today's Cantonese restaurants. As water buckets were in short supply, it was very useful for storing water when the water restrictions were in place." Yuen Ping's family often relied on the washing machine and rice cooker, and both appliances saved them water, time and effort.

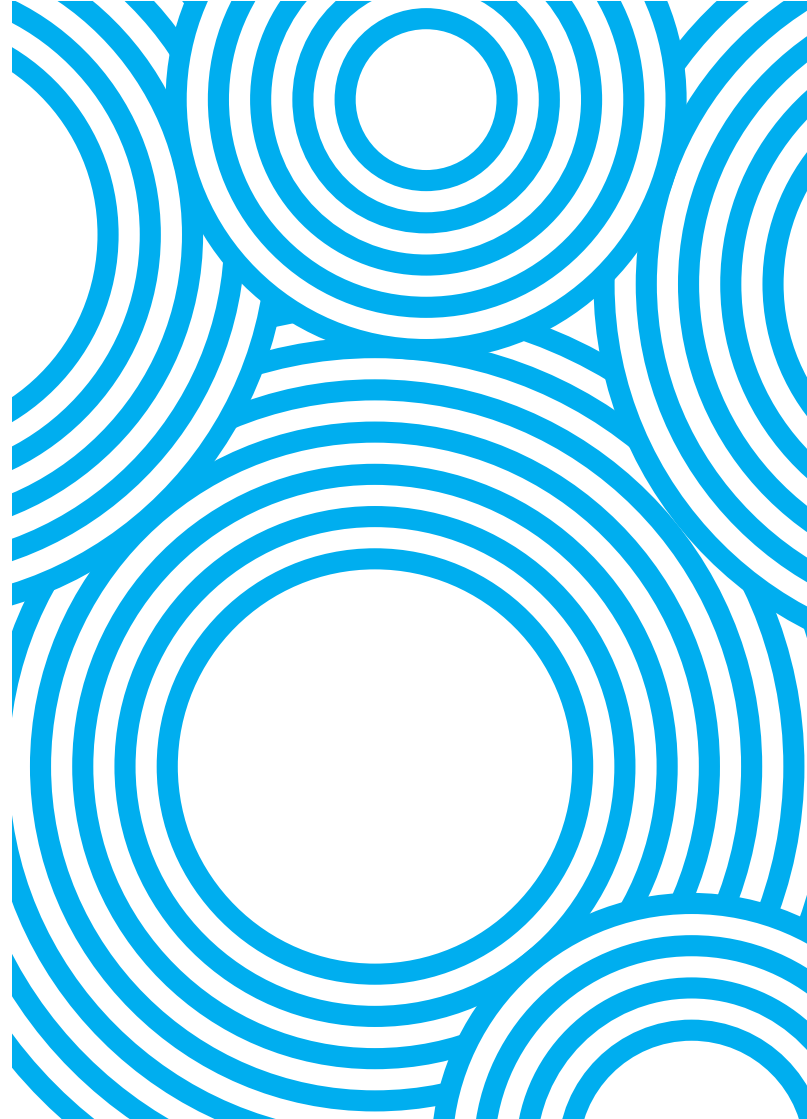
The time of water rationing came and went. When Yuen Ping grew up, she finished her teacher training and committed herself to the teaching profession. After living through the time of the drought she was fond of sharing her experiences with her students, and never forgot to promote the idea of saving water. Yuen Ping recalls, "When I was still teaching, the topic of water was covered in the

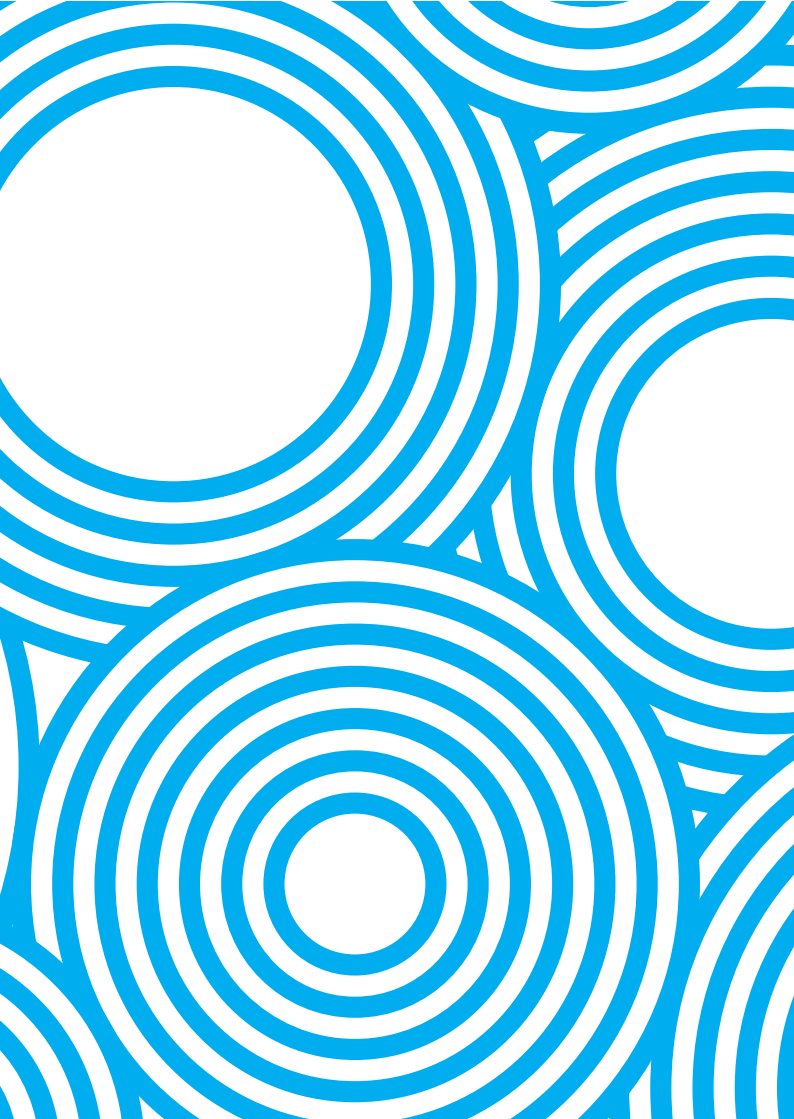
'nature' and 'society' classes. For instance, the 'nature' classes covered the rain cycle and the 'society' classes looked at the water supply. Later, these subjects were integrated into the subject of 'general knowledge', and the issue of fresh water scarcity in Hong Kong was often brought up." Furthermore, Yuen Ping once used 'water rationing in Hong Kong' and 'High Island Reservoir' as examination topics in primary school exams. She not only taught her students ways of saving water, but also took them to visit the part of the giant Dongjiang water ducts from Sheung Shui to Sham Chun River. She remembers that, in the 1960s, there was a territory-wide competition to design a poster promoting water conservation.

Before the water restrictions were tightened, Yuen Ping, who was still a small child, loved to play with water. "We really knew how to have fun with water. My sisters and I would play near the flower bed on the ground floor, splashing water onto each other and getting all soaked. We had so much fun then." Later, however, Yuen Ping's lifestyle changed as a result of the newly enforced water restrictions. She used less water to wash clothes and vegetables. She gave up wiping windows with water, and

used damp cloths and newspapers instead. And yet after cutting down so much, she still managed to save some water and keep the windows bright and clean. Over time, the importance of saving water became deeply rooted in Yuen Ping's heart, and she even passed on this knowledge on to her students.

From the clean and fresh smell of Yuen Ping's white school uniform when she was a student, to the spotless windows at home, and her students' understanding of the importance of saving water; all of these reflect Yuen Ping's effort, care and thought. To her and many other people who are her age, water rationing was a challenge, and also a part of life; saving water was wisdom, and also a habit.





---

**吳力波 Ng Lik Bor**

善用「科學井」  
情繫土瓜灣

Life in To Kwa Wan  
Making Good Use of the  
'Scientific Well'

---

日落時分，吳力波從廚房走到廁所，將面前一塊木板移開，板下蓋著一個水庫，力波在裡頭舀了些水，準備當天全家人的晚飯。

這個儲水庫原是一個浴缸，在1960年吳家搬進單位後，便化身為供應各種水需求的貯水池。當年才九歲的吳力波是四兄弟姊妹之首，因爸媽要外出辛勞工作之故，便肩負起長子的顧家使命，打理家中事務，並與這個水庫頻頻共處。

幸好，力波不需與街喉打交道，全賴家中享有自來水，省卻打水奔走的時間。1960年，吳家胼手胝足儲下一筆積蓄，再向親友落力籌借，終於從紅磡的曲街搬進了土瓜

---

Around sunset, Ng Lik Bor walked from the kitchen to the toilet and removed a piece of wooden board to reveal the water tank underneath. Lik Bor scooped up some water and started to prepare dinner for his family.

This water tank was originally a bath tub, and it was converted after the family moved into the flat in 1960. Ng Lik Bor, who was nine years old at the time, was the eldest child among the four in the family. His parents had to work, so he bore the responsibility of the eldest son and took care of the housework. As a result, he used the water tank very often.

Fortunately, because there was running water at home,

灣的「環字八街」，購入了環福街八號大廈的三樓單位。昔日吳家六口人租住一間尾房，要與其他人家排隊爭廁所，爭用水；遷進新戶之後，享有獨立水龍頭之餘，更有半鹹淡水沖廁系統。當年發展商為這一排「環字街」的大廈興建「科學井」，將水管打進地底抽取地下水源，泵到各戶作沖廁之用。力波記得爸媽說過，這種設計於六十年代新建大廈非常盛行，堪稱為先進之作，於制水時期發揮很大的作用，在嚴峻的缺水關頭，甚至能把井水當作洗澡水以緩水荒。

說起洗澡，除了善用科學井水，吳家亦用盡惜水良方：「即使是洗澡，也只會用一臉盆水的份量，用勺子舀水洗身，然後用毛巾和香皂洗刷，那時的人不會天天洗澡，尤其是冬天，當時可要自己煲熱水洗澡！」力波憶述。

不過，力波大部分同學均居於山谷道一帶寮屋區，或與鄰居逼來同住，面對制水這艱難一關，除了要花時間輪候街喉，無水可取的話還要掏腰包向鄰居買水！力波自覺生活已較幸福，所以做飯、自己洗內衣和校服等家務對他而言也不算是什麼苦差，懂得惜水，制水時期亦不算太難過。

Lik Bor did not need to go to public standpipes or spend time in queues to collect water. In the year of 1960, after working hard to save up some money, and borrowing some extra from friends and relatives, Lik Bor's family managed to buy a third floor flat on 8 Wan Fuk Street in To Kwa Wan. They moved out of Cooke Street in Hung Hum and settled in the 'Eight Wan Streets' area of To Kwa Wan. Before, the family of six lived in a room in a shared flat and had to queue up or fight with other residents just to use the toilet and water supply. After moving into their new place, however, the family was not only able to enjoy an independent water supply, but also a flush toilet that was operated by a system using half fresh water and half salt water. In addition, the real estate developer incorporated the design of a 'scientific well' when they began constructing buildings in the area. It involved water pipes that extracted underground water and pumped the water to households to use as flushing water. Lik Bor recalls his parents telling him that this was a very popular and advanced design for new buildings constructed in the 1960s. The design was very useful during the time of water rationing – it did not only help save water when flushing the toilet, but the underground water could also be used for showers when



土瓜灣發展迅速，區內原有不少寮屋民居，後漸漸出現這些新式唐樓，而不少山寨塑膠廠亦相繼進駐內街的地舖。這類用水較少的工業能倖免於缺水的陰霾，商機蓬勃，處處都是創業家與庶民掙錢的機會。力波記得祖母每天會從樓下的工廠帶走大批半製成品，回家做些黏貼小手作，而他亦會從旁幫忙，賺取不少零用。

時代更迭不斷，力波在1963年九月到廣州讀書，直到1972年畢業回港之時，發現東江水已供應本港，整個社會面貌都改變了很多，一日千里。隨著地鐵即將通車，土瓜灣面臨急速的市區更新，環宇八街亦相繼被強制拍賣，在不久將來發展成全新大型樓廈。時髦變古老，原有城市境貌漸漸褪色，但科學井在制水時的都市神話、土瓜灣的輕工業傳奇，對曾居於其中如力波等街坊而言，是時代變遷下的一段珍貴回憶。

the water shortage was at its worst.

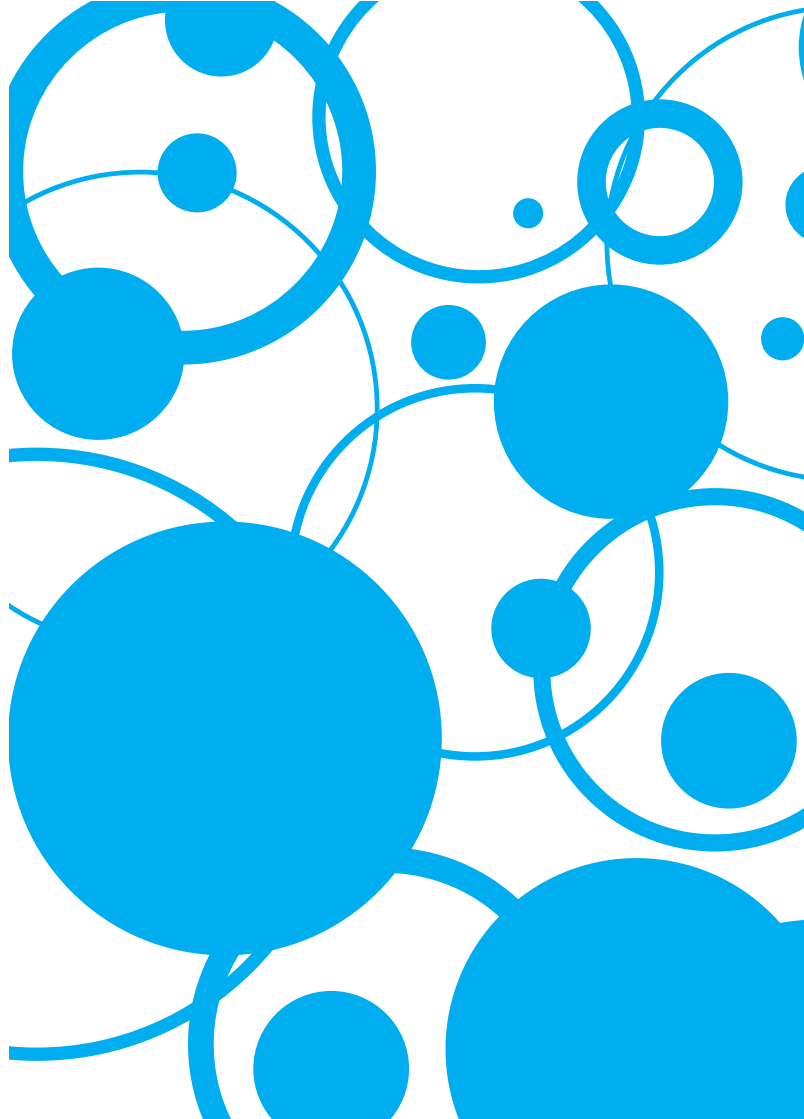
The scientific well served the family well, however the Ng family also had other ways of saving water. Lik Bor recalls, "We only used one basin of water to take a shower. We would use scoops to throw water on to our bodies and scrub them with towel and soap. Back then, people did not take showers every day, especially during winter. We had to boil water to take a hot shower at that time!"

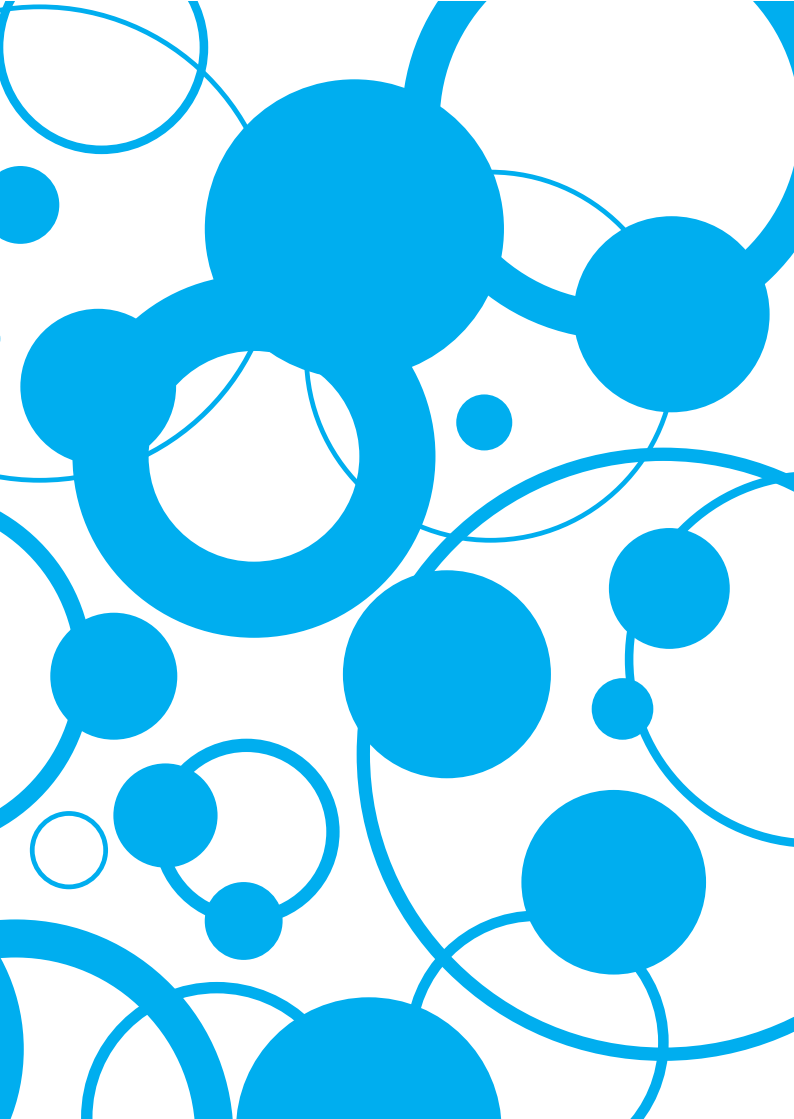
Unlike Lik Bor, most of classmates lived in squatter huts near the Valley Road or shared a small space with their neighbours. Faced with the difficult challenges that came with water rationing, people waited in long queues to access public standpipes. When there was nowhere else they could find water, they were forced to buy it from their neighbours. Lik Bor felt that his life was easier in comparison, and he did not consider housework like cooking and doing laundry hard work. Since he knew how to save water, life during the time of water rationing was not too difficult.

The area of To Kwa Wan underwent rapid development. The area was once occupied by a number of squatter huts, but they were gradually replaced by the new model of tenement buildings (i.e. tong lau) that Lik Bor lived in. Meanwhile, the small street shops gave way to knockoff plastic manufacturers. Since the trade did not involve much use of water, it was barely affected by water scarcity and the business was flourishing, offering many opportunities for entrepreneurs as well as common people to earn money. Lik Bor still remembers how his grandma used to take semi-finished products from the factory and finish them with some simple pasting work. Sometimes Lik Bor would help out too, and they earned a lot of extra money this way.

Times changed, and Lik Bor went to Guangzhou to study in the September of 1963 and did not go back to Hong Kong until he graduated in 1972. Coming back, he realised that Dongjiang water was supplying Hong Kong and the whole of society had changed with tremendous speed. Today, with the soon-to-arrive MTR station, To Kwa Wan is going through a rapid urban renewal. Many buildings in the 'Eight Wan Streets' area are forced into compulsory sale;

the area on which they stand will soon be used to build new large-scale residential clusters. The architectural style will become out-dated and the original appearance of the city will gradually fade away. Despite this, the apparent miracle of the scientific well in the times of water rationing, and the legend of the light industry in To Kwa Wan, are precious memories for old residents like Lik Bor, who once lived here and witnessed the changing faces of the area.





---

**嚴希敏 Yim Him Man**

暴動與缺水

北角「飛髮」學徒打工記

Riots and Water Shortage  
the Story of a Barber Apprentice  
Working in North Point

---

「嘩，那時吃了催淚彈，我們一行五人立即把頭栽進裝滿水的電油桶！」1967年，15歲的嚴希敏在北角春秧街當理髮學徒，店子位於唐樓二樓，是典型的上海式男界理髮店。街外暴動正烈，嚴希敏趁閒和四名師兄弟走到陽台上探視，眨眼間，樓下施放催淚彈，濃濃冒起的黃色氣體把他們的鼻子和咽喉熏得刺痛無比，五人唯有立刻把當時店舖的稀有資源——儲水桶視作急救良方，各人栽進眼前的水桶裡舒緩痛楚。

「老闆發現我們幾個不見蹤影，便走出陽台一探究竟，不料催淚陣的毒氣還未消散，他便跟我們一樣，把頭栽進了第六個水桶！哈哈！」嚴希敏想起當時情狀也覺得滑稽，陽台上一排六個儲存清水的水桶，塞進了一個又一個屈身

---

“Well, they fired tear gas and the five of us immediately dunked our heads into five petrol barrels filled with water!” In the year of 1967, 15-year-old Yim Him Man was a barber apprentice on Chun Yeung Street in North Point. It was a typical Shanghaiese barber shop on the first floor of a tong lau. Yim recalls the time that a riot had broken out on the street outside, and during their break, he and four fellow apprentices went on to the balcony to peek at the scene. Right at that moment, tear gas was fired on the street, and the thick yellow smoke invaded their noses and throats, causing them severe stinging pain. Finding no relief, the five of them had no option but to plunge their heads into the precious water reserves contained in the shop's barrels.

清洗催淚彈、面狀痛苦的理髮師。

六十年代，上海人和福建人聚居於北角，不少相關風味食店和上海式理髮店應運而生。來自上海家庭的嚴希敏小學畢業便出去打工，選擇了代表上海人職業的「三把刀」之一的剃刀（另為廚師的菜刀和裁縫的剪刀），到理髮店學師。在希敏的學徒回憶中，暴動與缺水的陰霾，正是那時北角的寫照。

嚴希敏白天黑夜均留守在理髮店內，朝拆晚桁度宿的帆布床，生活總離不開北角。當年正值六七暴動，他在工餘時間遊走北角街頭，四處看見「同胞勿近」字牌，土製菠蘿埋伏四周，面對人命攸關的激烈對撼場面，催淚陣亦因此見怪不怪；同時，制水嚴重，街上食檔擺滿一行行水桶的儲水情景更是尋常不過。

其實於1964年，港府與內地已正式簽訂協議，翌年始為香港輸入東江水緩解水荒。儘管如此，降雨量不穩定，每年逢七至九月並無內地輸水，制水仍時有發生，嚴希敏從事的理髮行業耗水量高，固然首當其衝。流動供水街車每隔

“The boss did not find us in the shop and so he came to the balcony looking for us, but unfortunately the tear gas had not yet cleared. As soon as the smoke hit his face, he ran to the sixth barrel, and plunged his head into the water just like us!” As Yim Him Man remembers the scene, it is obvious how hilarious he finds it – six barbers with painful expressions bending over six barrels with their heads submerged in water.

In the 1960s, increasing numbers of people from Shanghai and Fujian began to inhabit North Point, and a lot of Shanghaiese and Fujianese restaurants emerged as a result. Yim Him Man, whose family was from Shanghai, went out to find work as soon as he left primary school. He chose to train as a barber, one of the three occupations that were most representative of the Shanghaiese community (the other two being chefs and tailors). As Yim remembers his days of being an apprentice, the riots and the water shortage crisis seem to cast a shadow over North Point.

Yim Him Man worked at the barber shop by day and slept there by night. He put out his canvas bed in the evening, and dismantled it after waking up in the morning. His

數天才於晚上七、八時出現，理髮舖見狀便會趕緊取水，把水喉駁到陽台上的六個電油桶裡，貯存足夠數天使用的儲水；而樓下的食肆亦需要大量用水，樓上樓下輪流取水，大家爭分奪秒做生意，為盡快取水偶爾會爭執兩句，可幸是彼此都以和為貴，有足夠用水就不再計較。

環境動蕩，生活仍維持日常，嚴希敏打工的理髮店仍門庭若市。上海理髮貴為高尚的修髮整儀服務，對清水渴求殷切，店舖數天的運作所需，得依賴這六個巨型儲水電油桶。嚴希敏當年在男賓部學師，為名紳男士提供一站式的五星級服務：客人甫進門，便遞上熱毛巾抹手，並用火柴為其點起名貴香煙，讓他們在理髮時自若吞雲吐霧；當客人吸完最後一口之時，剪髮亦告完成，此時便扶客人安躺床上為其剃鬚，然後用熱毛巾包裹著電動按摩機，在客人臉上震動按摩，身體則享受穴按、足按等服務。有時，嚴希敏還會為客人奔走樓下的食檔買小食，每走一趟能賺到差不多三毫子的小費。

理髮店雖然相對是獲利較大的生意，資金較多，但非時時能成功「撲水」，每次輪候街車亦未必能取得足夠用水。

life was always centered in North Point. He remembers walking around the area during the Leftist Riots of 1967, when he would often see signs reading "General Public—Stay Away". It was a time when home-made bombs and fierce battles put people's lives at risk, and having witnessed these dangers, tear gas became something that was not particularly shocking to Yim. Another common feature of everyday life was the rows of water barrels on the street, due to the severe water restrictions that were then in place.

In the year of 1964, the Hong Kong government signed an agreement to import water from Dongjiang, China over to Hong Kong in order to relieve the drought. However, since the amount of rainfall in Hong Kong was not steady, and there was no water supply from Mainland China between July and September of each year. As a result, water rationing was still enforced in Hong Kong from time to time. The barber's trade was one that required a lot of water to run successfully, and it inevitably suffered from the widespread water shortage. Mobile water supply trucks turned up as late as at 7 or 8 o'clock in the evening, and only came once every few days. Whenever the trucks



不論理髮店如何風光，服務如何體面周全，亦因用水匱乏而無奈褪色。用水緊絀的時候，店舖只好停止供應熱毛巾，剪髮過程中亦盡量減少過水次數。嚴峻時況之下，理髮店亦只好暫停營業，同行間便協議好輪流公休，在互利的情況下應付用水不足的問題。

打工學師日子雖然艱難，但嚴希敏回想起還是覺得可貴的，打工後就能自立生活，這些何不就是年青人渴求的自主與自由？見證著動蕩的社會環境、體會到一個傳奇行業的經營因制水而起伏不定，成為嚴希敏十多歲時的深刻回憶，亦是讓他大開眼界的成長閱歷。

came, the barbers would immediately rush to collect water, connecting the water pipes from the truck to the six petrol barrels on the balcony. This would allow them to collect just enough water for the coming few days. Not only did the barber shop need a large supply of water, but so too did the eateries downstairs. In order to exploit every business opportunity they would take turns to collect water. Occasionally, they would end up quarrelling when both parties were in a rush to get water for the running of their own business. Fortunately, they both valued harmony and would not haggle with each other when the water supplies sufficed.

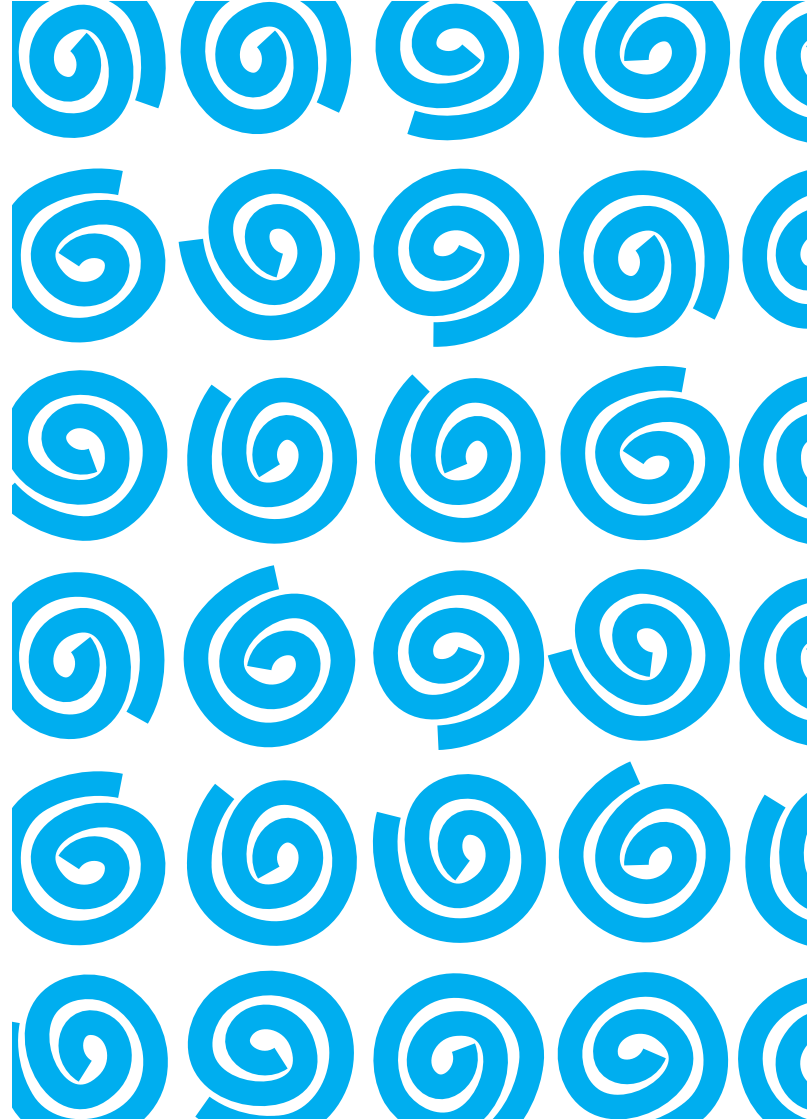
Hong Kong was in turmoil, but life went on and the barber shop that Yim worked in was still crowded with customers. The high-class haircut and styling service provided by the Shanghaiese barber shop required a lot of water, and 6 barrels of water was all the shop had for the running of a few days' business. Yim was a trainee at the customer service section for men, providing a first-class one-stop service for the shop's distinguished customers. Once a customer walked in, Yim would offer the gentleman a warm towel to clean his hands; he would then strike a

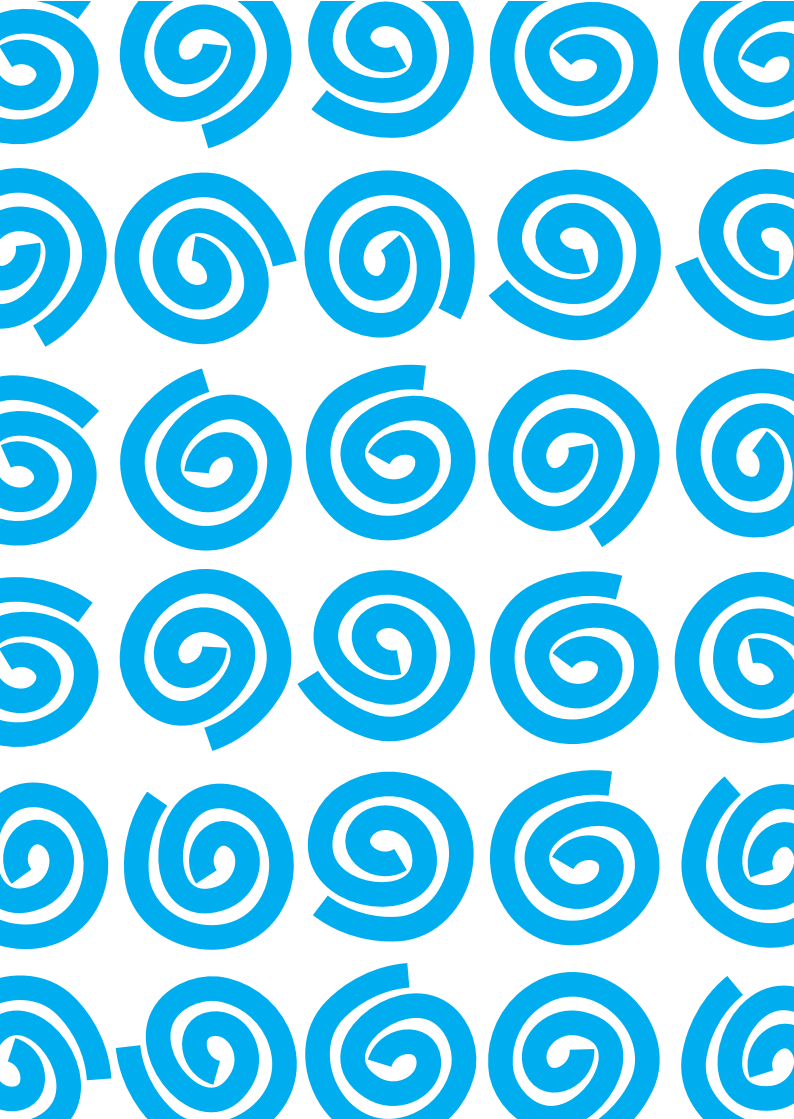
match and light the gentleman's expensive cigarette, so the customer could enjoy a smoke whilst having a haircut. When the customer finished his last puff, the haircut would be finished just in time. Then Yim would help the customer to lie on a bed and give him a shave; after that, Yim would wrap a warm towel around an electric massager and massage the customer's face. As for the other parts of his body, Yim would give the customer an acupuncture massage as well as a foot massage. He would even collect snacks for his customers and earned nearly 30 cents of tips for picking up a takeaway from the eateries downstairs.

A barber shop was a rather profitable business. However, it was not guaranteed that barber shops would always have enough water to keep their business running, even though they never missed the queue whenever a water supply truck came by. No matter how prosperous a barber shop was or how refined its service was, the quality of its service would eventually be adversely affected by the shortage of water. When the water supply was tight, barber shops would cease to provide warm towels for customers, and the hair washing times were minimised. Worse still, when water supply was at its most severe, barber shops could

do nothing but suspend their business. To tackle the water shortage problem in a way that would serve everybody's best interest, barber shops would agree among themselves to take different days off.

The days of being an apprentice were difficult, but the memories of the old days are nonetheless precious to Yim. He was able to earn his own living and became independent with the job he had. The kind of autonomy and freedom was and still is what young people yearn for. The turbulent social environment, and the ups and downs of the legendary barber's trade that came with the days of water shortages, has become a vivid part of Yim's memory of his teenage days. For Yim, the experiences he had in those days were not only eye-opening, but an integral part of his youth.





---

**馬思涵 Ma See Ham**

灣仔駱克道  
酒吧民居二重天  
A Mix of Bars and  
Residential Buildings in  
Lockhart Road, Wan Chai

---

「那時有消息說有美軍船艦來港，不止酒吧，連洋服店也紛紛買入啤酒和汽水，訂購特大冰塊把飲料變涼，招待即將訪港的貴賓。」小時居住灣仔的馬思涵，記得六十年代初正值水旱時期，經營美軍旅客生意的街舖賺得盆滿鉢滿，大灑金錢購入當時珍稀如玉的冰塊；另一邊廂，過著草根生活的居民在街上努力把生鐵製成貯水桶，並留下一行長長空桶陣等候街喉供水。

六十年代初是制水的嚴峻時期，馬思涵也曾與家人一起把生鏽的鐵桶塗上一層髹油，將之重用儲水。鐵桶高達數尺，對當時只有十歲左右的思涵來說，顯得份外巨大。與其他孩童相比，思涵一家尚算幸運，一家七口住在駱克道一幢唐樓的整層閣樓，享有自來水供應，不用花時間輪候

---

“There was news about the US army navy vessels stopping by in Hong Kong at that time. Not only bars, but a lot of shops, including tailor shops, bought beer and soft drinks. They ordered extra-large ice blocks to cool down the drinks in order to serve the soon-to-arrive distinguished guests.” Ma See Ham, who lived in Wan Chai during his childhood, remembers the 60s as a time of drought. While street shop owners splashed out on precious ice blocks and earned a good profit from US army visitors, grassroots residents were working hard on the street, making water buckets from pig iron and preparing long rows of empty buckets to catch water from public standpipes.

The '60s was a period of severe water rationing. Ma See

街喉。取水之時，偶然聽到樓上鄰居大喊：「樓下鬥水喉！」，但馬家也不會拿取過多食水，因為存水空間同樣珍貴。馬家住所後面的天階（俗稱天井）位置設有水喉，為善用空間，他們在這位置更搭建了簷篷來做飯、洗衣和洗澡。

為節省自來水，馬家則會使用前人在家門口開的一口井來洗澡和洗衣。這口井水深達十尺，在旱災期間一直提供穩定水源，當時唐樓天台住滿家家戶戶，而住在高層的居民亦因樓上水壓不足而難以取水，大家叫苦連天，費時輪候街喉之餘，在嚴峻情況下只好前來借用井水，打水回家清潔洗澡。

六十年代，大量出征越戰的美軍旅港休息，他們在分域碼頭泊岸後遊覽灣仔一帶消費娛樂，駱克道亦因此成為人氣旺盛的旅客街。思涵父親本來租用地舖來營運車房，後來市場所趨，父親把舖位轉租予他人，經營前舖後居的洋服店，從此成為左鄰右里。馬家與洋服舖相處融洽，一家出入都得經過店舖正門，彼此共用井口，而洋服店老闆更會派伙記爬梯下井打理乾淨，倒入白礬（即明礬）沉澱泥

Ham had his time of painting over rusty metal buckets in order to reuse them for the storage of water. Those metal buckets were a few feet tall and seemed like giants to Ma See Ham, who was only a ten-year-old at the time. Nevertheless, See Ham and his family were relatively lucky compared to other families. The seven of them had an entire mezzanine in a tonglau to themselves, and could sometimes enjoy the supply of tap water without having to wait by public standpipes. When they turned on their tap, they would occasionally hear the neighbours upstairs shouting, "turn off the tap!" The Ma family was careful never to collect too much water, though, as the storage of water would otherwise intrude into their living space. As there was a hose in the patio behind where the family lived, they decided to utilise the space by setting up a canopy in which to cook, do laundry and take showers.

In front of the Ma family's home was an old well. In order to save tap water, they would use water from this well for taking showers and doing laundry. The well was 10 feet deep and provided stable water supply throughout the drought. At that time, the roof of the tonglau was packed with families living in huts, and because of the low water

水。制水時期，街坊街里一起分享緊絀的水資源，共同進退。

思涵憶述，往日對水的需求和用水量遠較現時低，以前街外灰塵較少，隔天洗一次頭也沒問題；把水煮熱來淋身沐浴，亦較現時使用花灑省水不少。「我們不會用上太多水，所以水荒時期也不會特別辛苦。那時周圍許多街坊也逃難到香港不久，沒什麼怨言或爭執，有食物都會互相分享。」思涵道。

點滴維艱，正是當時灣仔居民的生活寫照，但有街坊彼此守望，仍能渡過缺水這一道難關。

pressure in the higher levels of the building, many of the households suffered a great deal from the inaccessibility of tap water. In a situation of such scarcity, apart from waiting in long queues to get water from public standpipes, the neighborhood could only rely on the well water for doing washing-up and taking showers.

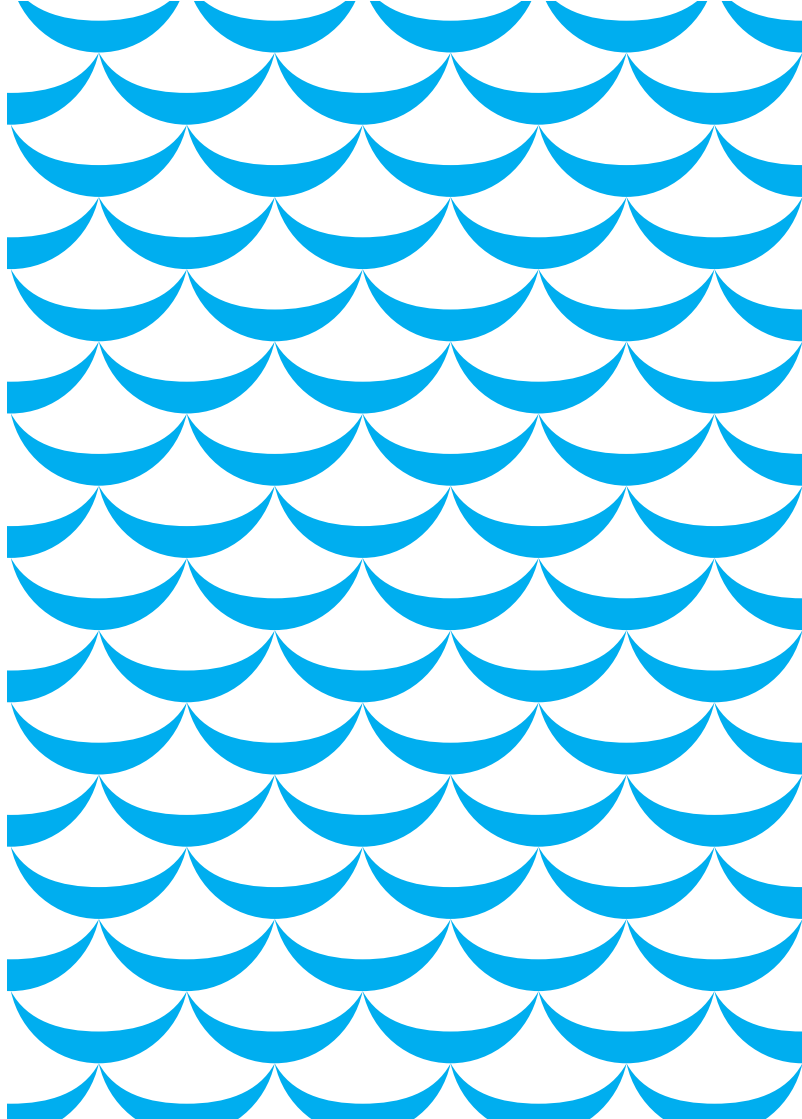
In the 1960s, many US soldiers who fought in the Vietnam War stopped at Hong Kong for respite. After docking at Fenwick Pier, they would visit Wan Chai and seek amusement. Over time, Lockhart Road became a popular street for tourists. As a result, market trends changed and See Ham's father decided to sublet his ground-floor garage business, which was then turned into a tailor shop as well as a dwelling for the shop owner's family. Being neighbours to one another, the two families got along very well. The Ma family, living in the mezzanine, came downstairs and left through the front door of the shop every day, and they shared water from the well. The shop owner would send his employees to climb down the ladder to the well so they could clean it and put some potassium alum into the well to clear the muddy water. During the period of water restrictions, the neighbours shared the

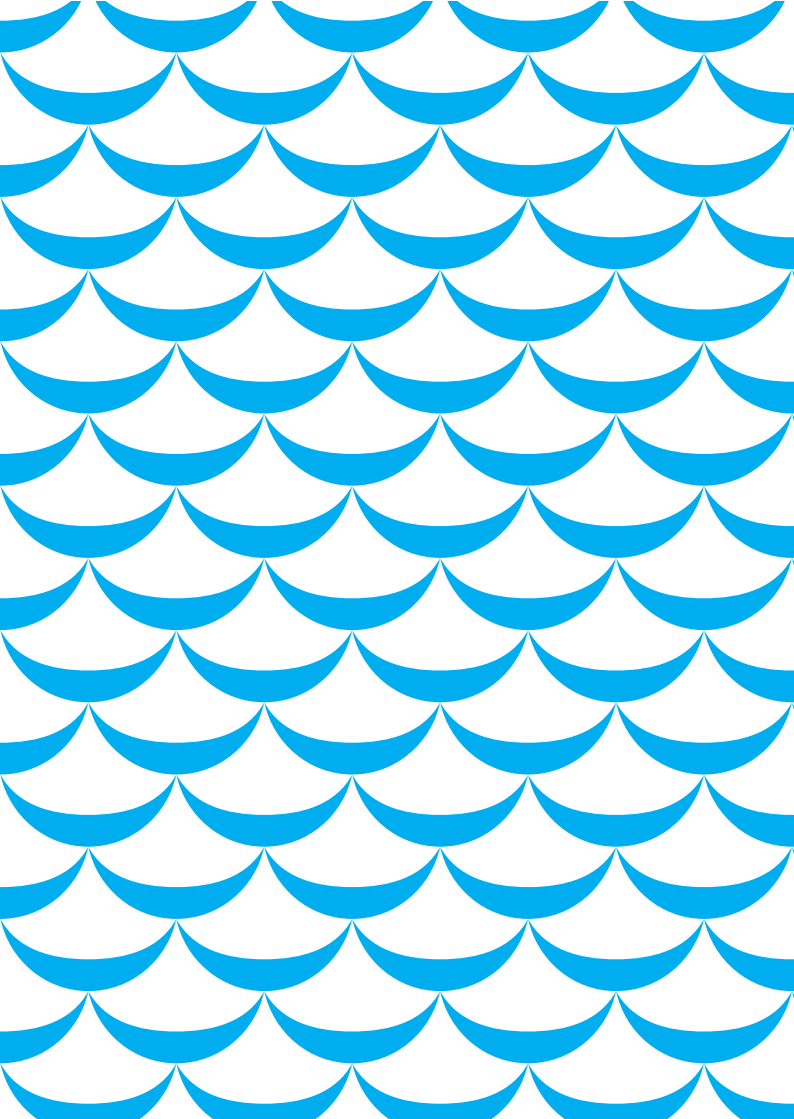


limited water resources and persisted through the hard times together.

See Ham recalls that both the demand for water and the amount of water usage were far lower compared to today. In the past, there was less dust on the street and it would not be a problem to wash one's hair once every two days. Also, in the old days, people washed themselves using water from a bucket, which was much lower in water consumption than showers. See Ham reflects, "We did not use much water, so we did not suffer badly. At that time, many of the neighbours were newly arrived Mainland refugees, who never complained or fought, and we always shared food with one another."

As the Chinese saying goes, "A drop of water is hard to find". This was exactly how Wanchai's residents experienced life in the 1960s. But despite all the odds, by working together as a community and helping one another, they managed to live through and endure the water shortage crisis.





---

**林燕紅 Lam Yin Hung**

上環卅間鄰里  
互相分一杯羹

Sharing Food with  
Neighbours in Sheung Wan

---

「省下來的食水，街坊鄰里會煮紅豆沙分給大家一起享用！」林燕紅笑著憶述她十多歲在上環的節水歲月，那些年對小妮子而言雖是持家智慧的考驗，但回想起鄰里守望相助的濃厚情誼卻是艱難數載中的淡淡甘飴。

六十年代初，是人人節水的非常時期。1963年初夏時分，食水供應愈見緊絀，嚴峻時期只有四天供水一次，每次四小時。當年只有13歲的林燕紅還是一名小學生，與爸媽、兩位哥哥，一家五口租住在屬於上環苦力卅間範圍、位處必列者士街的一幢四層樓房地下，與十多伙租客同住。

爸爸是一名洋服裁縫，媽媽則以縫織鈕門維生，雖然他們的行業沒有直接受制水影響，但當時因媽媽身體抱恙無法

---

“The neighbours would make red bean soup with the drinking water they managed to save. They shared the soup with people living in the neighbourhood.” Lam Yin Hung smiles as she recalls her days of saving water in Sheung Wan when she was a teenager. Although it was a challenge for her to run the household with limited water, she recalls with tender feelings how the neighbours used to watch out and care for one other.

The beginning of the '60s was an extremely difficult era, and people were doing everything they could to save water. In the summer of 1963, the water supply was becoming increasingly tight, and during the most severe days, water was only available to the public for four hours once every four days. At that time, Lam Yin Hung was only thirteen years

打理家務，家中孺女燕紅便扛起守家的重任，在勤學讀書之外，還要學會持家的成熟，做飯清潔打水一攬包收。幸好所住唐樓裝有獨立水錶，已為她省卻不少排隊輪候街喉的時間。當時食水按租客人頭付費，一到供水時間，家住地下的燕紅便率先取水，並把水喉接駁到貯存屋外的水桶，免卻扛水的累勞。巷里內擺滿一排水桶和特大水袋（專為制水而造，可釘於牆上的可站式特厚膠袋），燕紅憶述街坊之間都很和氣，沒有偷水或為搶水爭執而「流蚊飯」（意：流血）這回事。

住屋擠迫，鄰居緊密相依，在同享灶頭和資源的生活上建立了街坊街里獨有的聯繫與情誼。小小年紀的燕紅在同屋前輩身上學識惜水小常識，同一擔清水會先洗菜，然後洗魚，留待飯後再洗碗碟。那時塑膠除水桶以外尚未普及，木製用具還是主流，所以清洗時也不太黏潺潺，容易清理；洗衫方面會用搞拌豆粉的熱水，衣服洗後會變得順滑挺直，效果比熨燙更好。節省下來的食水，還夠每個星期天讓燕紅熬一煲「清保涼」湯水為辛勞工作的家人降降火，鄰居也會輪流在宵夜烹煮糖水，晚上排排相坐分享節水省下來的點點甘露。

old and was still in primary school. She lived with her parents and two elder brothers on the ground floor of a four-storey building on Bridges Street, which was in the area formerly known as “Sam Sap Kan” in Sheung Wan. The building was rented by and shared with more than 10 other households.

Lam Ying Hung's father was a western clothes tailor and her mother earned a living by stitching buttons. At that time, her mother was not able to take care of the housework due to health issues, so the responsibility of taking care of the family was passed on to Yin Hung. Apart from studying, Yin Hung had to do all the housework, from cooking, cleaning to collecting water. Luckily, there was an independent water supply in the tong lau they were living in, which saved her a lot of time on queuing up to collect water from public standpipes. At the time, water bills were charged by capitation. Yin Hung was always the first to collect water as soon as the supply became available. By using the water hose to fill the buckets outside her home, she managed to avoid the hard work of carrying water. On the lane next to the building in which they lived, Yin Hung and her neighbours would store rows of water buckets and large bags made of thick material (these were

像燕紅一樣在艱難的環境迅速成長的小孩，街上舉目皆是。燕紅還記得放學後經過看見的情境，男孩來來回回奔走在山上的溪澗和山下的食肆之間，以每桶一斗零的價錢賺取生活費；在般咸道和西營盤雀仔橋的山澗，不難看見小孩蜷著身子洗衫；燕紅的同學總是身處一條手執毛巾衣物的長長人龍，在西營盤第二街和上環城皇街的公共浴室外等候洗澡。

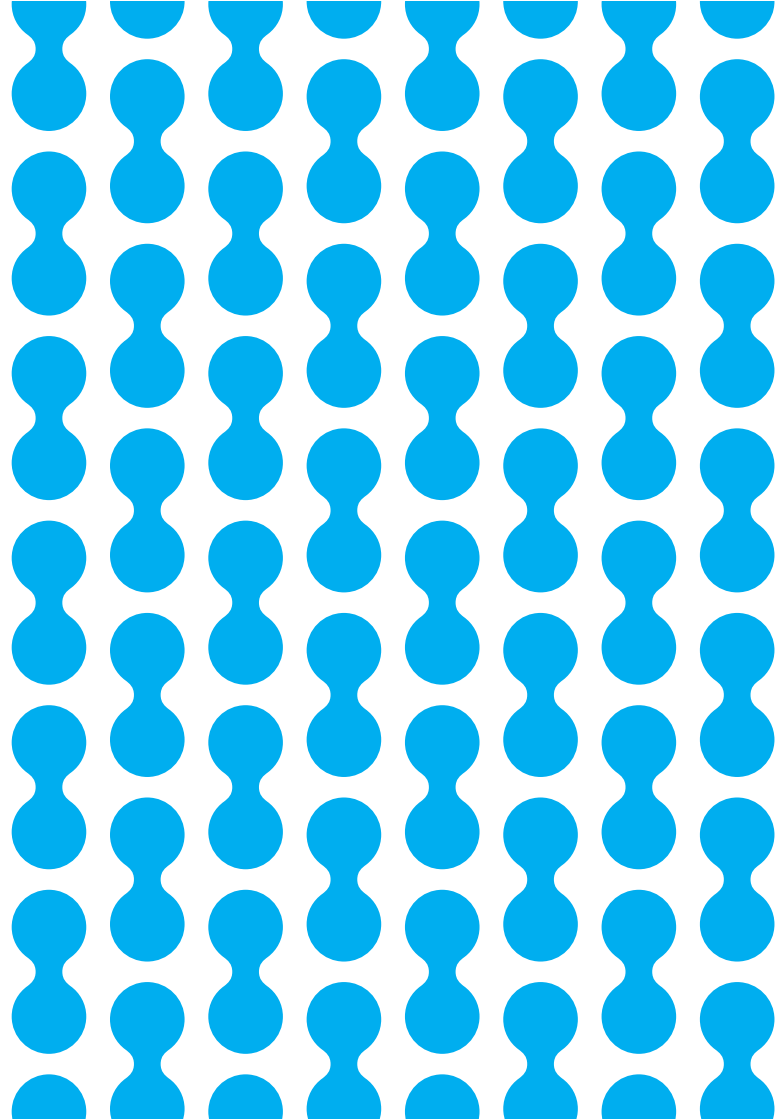
那時辛苦的童年制水點滴、在往後七十年代也斷續制水的成長歲月，現屆花甲之年的燕紅能從淡憶起，但長年累積而成的惜水觀念卻刻進骨子裡，沖擦不走。潔淨水源，是得來不易的珍貴生命泉源。「即使現在水源充足，洗米水也不要浪費，拿來澆花又可作肥料，也不需用太長時間洗頭，這些習慣應該怎也改不掉。」燕紅笑笑說。

made especially for water storage during the period of rationing). Yin Hung recalls that the neighbours maintained a harmonious relationship and incidents such as stealing water did not occur.

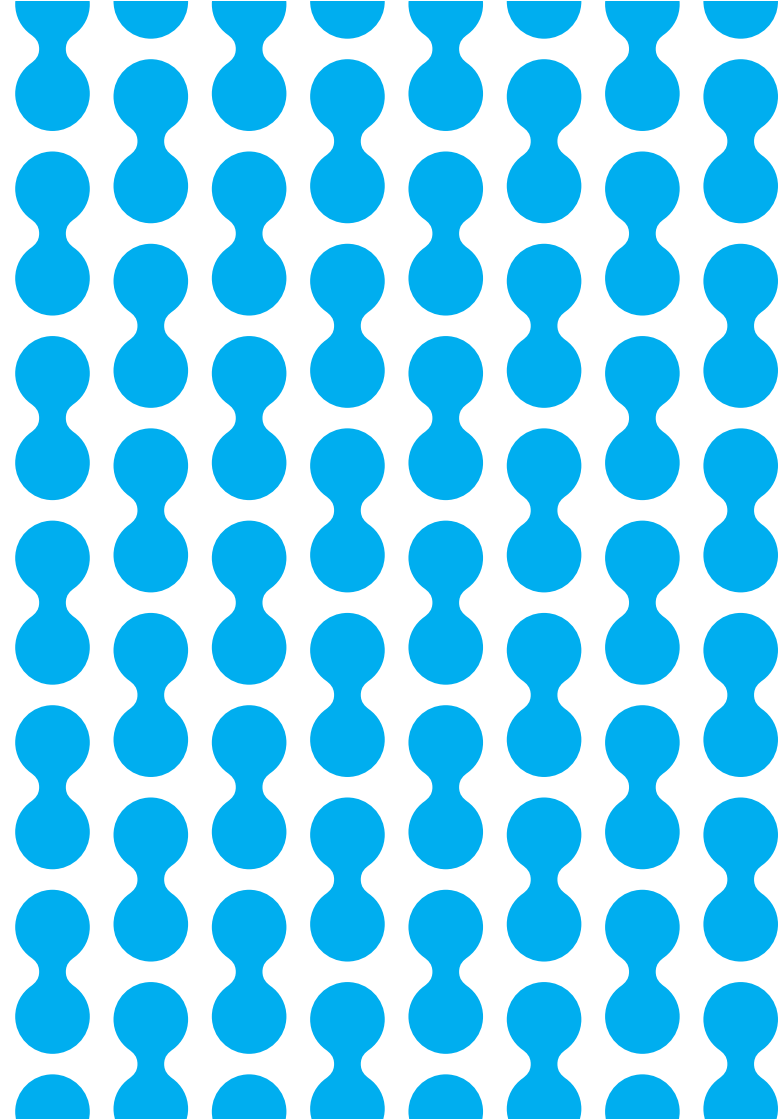
Housing space was crowded and the neighbours lived in close proximity. By sharing the same stoves and resources, the neighbours built a unique bond among them. During her childhood, Yin Hung learnt how to save water from the older residents around her. It was common to wash vegetables with a bucket of water, then reserve the water for washing fish before using it again to wash the dishes after dinner. In those days, plastics were not widely used in producing household items except for water buckets, and most products were made from wood, making them easier to clean. As for washing clothes, people would use warm water mixed with soya powder. In this way, the clothes would become smooth and straight, giving even better results than ironing. The drinking water that Yin Hung saved was enough for her to make soup for the family every Sunday. Also, the neighbours would take turns in making sweet soup as a late night meal, and everyone would sit together and share the dessert.

At the time, most children grew up in difficult circumstances, as did Lam Yin Hung. As Yin Hung recollects, boys would collect water from mountain streams every day after school, earning five cents for each bucket they carried to the local eateries. Next to the mountain stream, between Bonham Road and the footbridge in Sai Ying Pun, there were often children squatting and washing clothes. Yin Hung's classmates could often be seen waiting in the long queue outside the public bathhouse on Second Street or Shing Wong Street. Among them were many others who were holding their towels and a change of clothes, waiting for their turn to take a shower.

Yin Hung is now in her 60s, and the difficult times of water rationing have become distant childhood memories. Nevertheless, the values of frugality she acquired in her youth have stayed with her and will always remain. To her, clean water is an invaluable and precious resource. "Although there is plenty of water these days, I never waste it. For example, the water I use to wash rice I also use to water the plants. Also, I never spend too much time washing my hair. These are the habits that I can never get rid of," says Yin Hung as she smiles.







---

鄭炳泉 Cheng Ping Chuen

普慶坊山水養一方人

Mountain Water in  
Po Hing Fong Quenched the  
Thirst of Nearby Residents

---

「一盆清水可以用到幾盡？首先是洗米，洗米水用來洗菜。洗完菜之後，略顯渾濁的水仍有用場，可以拿來澆花或者洗衣服，幾經使用之後，那盆『髒水』最後再拿來拖地、清潔廚房正好！當時報紙報導有人直接用清水淋花，被罰了幾百塊呢！」新聞已遠，記憶不舊。這些五十年前的制水往事，在鄭炳泉的回憶中從未淡去，道來如數家珍。

六十年代，上環四方街18號，唐樓三樓，住著鄭炳泉一家八口，和另外十幾伙租客。那個年代，需水的各行各業均為生計營營。當時炳泉的父親在大笪地二號（今荷李活道公園）的「統一」理髮鋪打工，這個行業在制水年代中辛苦經營、舉步維艱，生意下跌兩成有餘。於是，聰明的父親開拓了「上門理髮服務」，提著工具箱，走上東華醫院

---

“How many times did we reuse a basin of water? First we used it to wash rice, and then vegetables. After that, the slightly cloudy water would be used to either water plants or wash clothes. After a few rounds of recycling, the dirty water was just right to be used to mop the floor or clean the kitchen. At the time, it was reported in the papers that someone used clean, fresh water to water flowers and was then fined hundreds of Hong Kong dollars!” The news story might be from a distant past, but Cheng Ping Chuen’s memories are still fresh. The days of water rationing, which took place 50 years ago, has never faded from Cheng Ping Chuen’s memory and he still recalls every detail whenever he talks about it.

給病人理髮，總算幫補些開銷。據炳泉回憶，當時許多女性為節省洗髮的用水，毅然剪了一頭短髮，圖個乾淨俐落。

在五個兄弟姐妹中，炳泉排行老四，意味著他要用「第四浸」洗臉水。「男孩子無所謂，可是家姐當時正讀中學，很愛乾淨，制水可苦了她。」如此惜水，是因為家中雖有水喉，但水壓不夠，八歲的炳泉已然要像一個男子漢一樣幫家裡分擔，出外打水。瘦小的身軀拖著偌大的水桶，用盡了全力，一步一踉蹌，這個責任心滿滿的「小大人」保護著全家必需的「稀有物資」，絲毫不敢放鬆。「就是因為當時提了太多水，所以才長不高。」炳泉開玩笑地說。

據炳泉回憶，離四方街不遠處的普慶坊附近有山水，水流很大，而且十分乾淨，可以直接飲用。有好多街坊都會去那兒提水，從別區來的也有。舉目所及，輪水的大都是主婦和孩子，在太平山街排上幾個小時亦是家常便飯。這山水自太平山而來，經普慶坊由水坑口街出海。「那時山水流量穩定充沛，足以供整個太平山區居民使用。」

In the 1960s, on the third floor of a tong lau on 18 Square Street in Sheung Wan, Cheng Ping Chuen lived in a family of eight. On the same floor there were more than a dozen other households. At that time, people in trades that involved the use of water to operate were all struggling to make their ends meet. Ping Chuen's father worked in a barber shop called 'United' on 2 Tai Tat Tei (now Hollywood Road Park). This was a trade that had a hard time operating in the times of water rationing, and business dropped more than 20 percent. Ping Chuen's father was very clever and he started to provide 'mobile hairdressing services' in order to help out with the family's living expenses. Carrying his toolkit with him, he would visit Tung Wah Hospital and provided haircut services for patients. According to Ping Chuen, in order to save water on hair washing, a lot of women firmly requested for their hair to be cut short and neat.

Ping Chuen was the fourth eldest child among five brothers and sisters, and that meant he would be the fourth one to use the same basin of water to wash his face. Ping Chuen says, "It was not a big deal for boys, but my elder sister was in secondary school at that time and she liked to

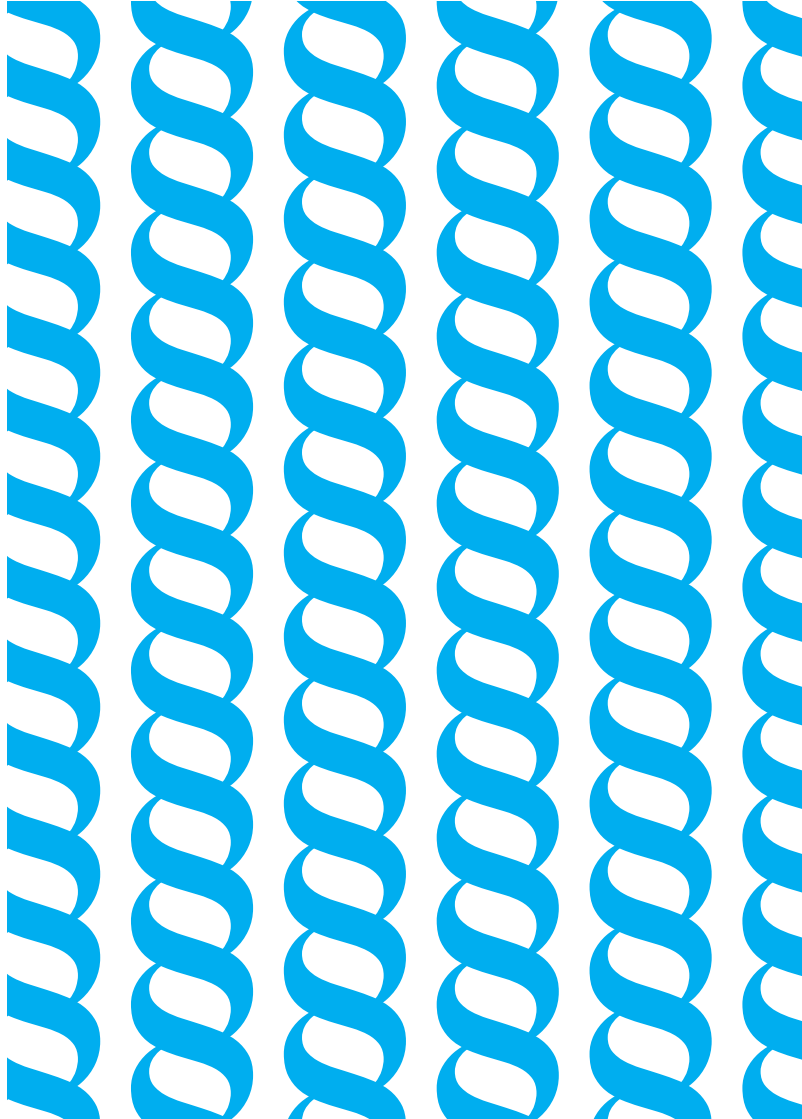
飲水思源，點滴彌珍。「到現在仍是很節約用水，（因為）經歷過（制水）嘛。」水是維持生命的甘露，這一點鄭炳泉銘記至今。相隔多年，對於已退休的他來說，小時候喝的山水，那絲絲清甜或許今天再難嚐到，但珍惜用水卻是他成長歷程中始終堅守的信條。這信條猶如普慶坊清澈的山水一般，涓涓細水，長流不息。

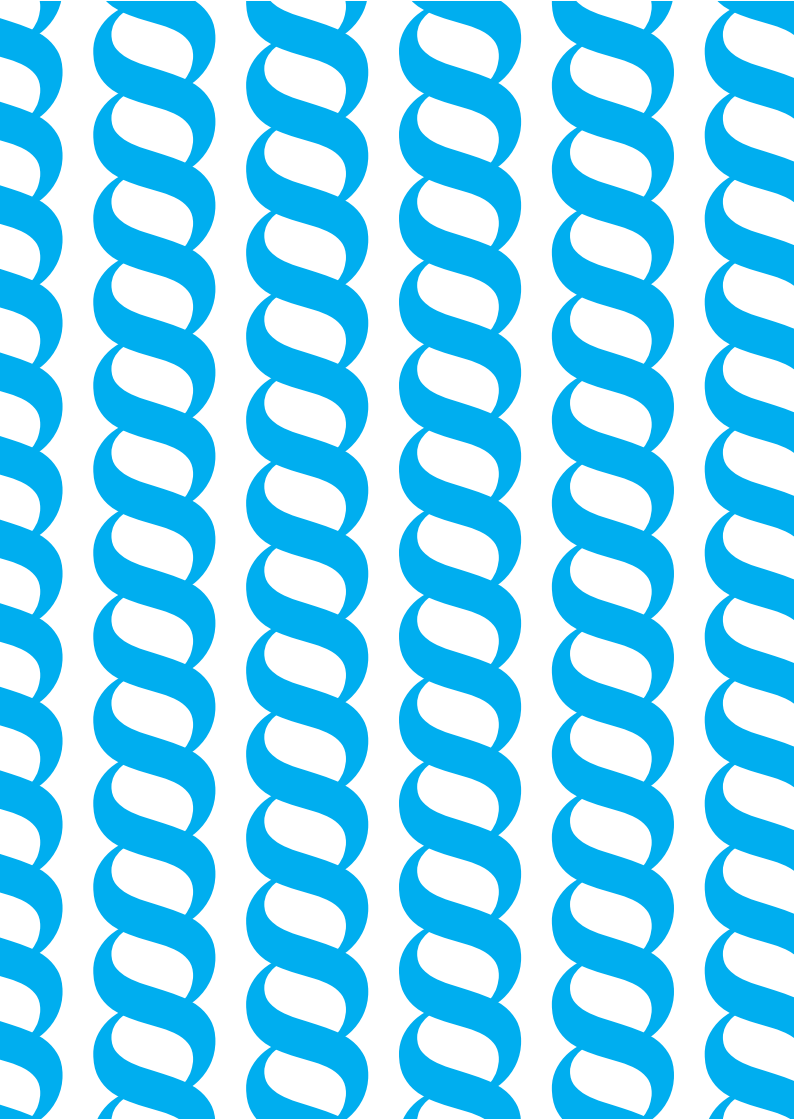
be clean, so she had a hard time because of the water restrictions.” Although there was tap water at home, water could not reach the household because of the insufficient water pressure. As a result, Ping Chuen, though still an eight-year-old at the time, had to share the family burden and help to collect water from outside. The small, thin boy dragged a huge bucket of water, using all his strength and staggering as he walked. Feeling a strong sense of responsibility, the little boy tried his best to ensure that the essential resource reached the family, and did not let up. “I carried too much water at that time. That is why I am not tall”, says Ping Chuen jokingly.

According to Ping Chuen, there was a mountain river near Po Hing Fong, not far from Square Street. The water flow was high, and the water was very clean and drinkable. A lot of residents living nearby would go there to collect water, and even people from other areas came for the same reason. People lined up for hours to collect water; it was mostly women and children waiting in the queue that reached as far as Tai Ping Shan Street. The mountain water was from Tai Ping Shan, passing Po Hing Fong and going into the sea from Possession Street. “At the time, the water

flow was ample and stable, enough to provide for all the residents living in the Tai Ping Shan district”, Ping Chuen recalls.

A Chinese saying goes, “Drink water, but remember the source”. Every drop of water was precious back then. “I still do my best to save water, because I have experienced water rationing”, Ping Chuen says as he emphasises that water is what sustains life. Many years have passed and Ping Chuen has now retired. The fresh, sweet taste of the mountain water he drank when he was a child is now hard to find. However, the cherishing of water has become a creed that he never deviates from. His creed is like the limpid mountain water in Po Hing Fong, forever flowing on.





---

**周漸標 Chow Chim Piu**

上環唐樓用水奇招  
「樓下『鎖』水喉」

A Neat Trick in Getting Water in  
a Tong Lau in Sheung Wan -  
Locking the Water Tap

---

「夠鐘啦！冚水喉啦！」一名婦人拿著一個「水喉鎖」，從三樓跑到樓下鄰居的家門前，敲了敲門。樓下那家人雖不情願，卻也無奈地打開門。只見那婦人拿出了一個盒子，倒扣在水龍頭上，盒子上有一個鎖，鑰匙一擰，預告著這家的取水時間結束。樓上，婦人的大兒子緊接打開水龍頭，自來水徐徐流入水缸，開始了新一輪80分鐘的倒數計時。滴答滴答，是水聲也是鐘聲。樓下人家望著自己裝完的水，開始盤算起餘下四天水龍頭無水可出的日子該如何節約省用……當年那個「水喉鎖」原來是周漸標父親自製的，供全幢唐樓逐層鎖水喉。

1963年夏，周漸標中學三年級，一家七口住在上環華里四號，近水坑口街。舊時的唐樓常常面臨水壓不足的問題。

---

“Time’s up! Turn off the tap!”, shouted a woman holding a tap lock, running from her home on the third floor to her neighbour’s home downstairs, knocking on the door. Though unwillingly, the neighbour on the second floor opened the door. The woman then took out a box-shaped object and flipped it on to the water tap. There was a lock on the box and when she turned the key, the tap was locked, declaring that the water supply time for this household was over. Upstairs, the woman’s oldest son turned on the tap immediately to let the water flow into their water vat, and then began another 80 minutes countdown began before they were forbidden to turn on the tap. “Tick-tock, tick-tock”, it was the sound of water dripping, and also the sound of the clock ticking. Downstairs, people looked



四日供水四小時之初，樓上樓下君子協定，每層限時裝水80分鐘。公平起見，三層樓會輪流裝水，「誰輪到中間時段最不划算，之前的拖延，之後的又催促。」周漸標說起裝水，如同打仗一般，分秒必爭，仿佛當時從水喉流出的不是水，而是金錢。或許那時，水確實千金難買。

水荒當頭，點滴難求，更何況每層都有七、八伙人，總難免有人偷偷裝水。漸標的父親是做鐵器的，「後來便做了個鎖，以免樓下偷水。有時樓下鄰居會緊把門關，不讓別人進去鎖水喉，能拖一刻便是一刻。」雖有鎖把關，但短短80分鐘，要供給一層五十幾口人，壓根兒是杯水車薪。家中水不夠用的時候，周家及街坊街里便跑到太笪地的街喉和普慶坊的山水尋求「水路」。

家中有水喉，必有裝水的容器。精通打鐵的父親再次大顯神通，繼自製「水喉鎖」之後，又用厚白鐵自製了一個大水缸，兩塊鐵皮用蝸釘固定，中間夾一層帆布，再刷一層桐油灰，如此便可保證滴水不漏。其他戶人家有的用塑膠桶、有的用瓷甕、有的用塑膠袋，各式裝水容器五花八門地羅列在廚房裡。

at the water they had collected, starting to contemplate how to make it last for four days without any additional running water. The 'water tap lock' was designed and made by Chow Chim Piu's father, and from floor to floor it was used to lock the water taps of the other households in their tong lau.

In the summer of 1963, Chow Chim Piu was in the third year of secondary school. The family of seven lived in a three-storey tong lau on 4 Wa Lane in Sheung Wan near Possession Street. The tong lau buildings at that time often faced the problem of insufficient water pressure, and water could not reach the higher level when people living in the lower level turned on their taps. When the availability of the water supply was reduced to four hours once every four days, people in the higher floors and lower floors reached the agreement that every floor was allowed only 80 minutes to collect water. To be fair, the three floors of people would take turns in turning on the tap. "People whose turn was in the middle were most stressed. People before them kept delaying and people waiting after them kept urging." Chow Chim Piu describes how the process of collecting water was like being in a battle, because

六十年代收音機開始普及，供水消息會透過廣播告知市民，報紙也會刊登供水時間安排。據漸標回憶，人們會在閒暇時打開收音機，聽麗的呼聲（Rediffusion）廣播，或在黃昏時分上街買一份「拍拖報」（即兩份不同報紙一起以較低價格售賣，例如「華僑」和「真欄」的組合），將下一次供水時間謹記在心。上班一族甚至已開始思量著自己是否要在供水那日請假裝水。

那個年代的人，誰不曾惜水如金，誰不曾循環用水，誰的家中不曾有一個儲水的容器，誰又不曾「看著水缸做人」？「（當時）制水是正常的，後來有24小時供水，那感覺像天賜似的。」天賜的水，又怎麼可以不珍惜？

every minute counted. It was as if what came out from the water tap was not water, but money, and at the time, water was indeed a precious commodity.

Even a drop of water was hard to obtain during the time of drought, and people would do anything to find water. There were seven to eight households on every floor, and inevitably, there were people turning on their taps secretly when it was not their turn to collect water. To tackle the problem, Chim Piu's father, who was an ironsmith, came up with a neat trick. Chim Piu says, "My father made a lock to prevent people living on the lower levels from taking water when it was not their turn. Sometimes neighbours living downstairs would lock their doors to stop people from going into their homes and locking their water taps. They tried to postpone their taps from being locked for as long as possible." Although there was a lock to make sure water was distributed justly, the water collected was still far from enough for every household, provided that there was only 80 minutes' time allowance for each floor and there were more than 50 people living on each floor. When there was not enough water at home, the Chow family and the neighbours would have to go to seek more water from

the public standpipe in Tai Tat Tei or the mountain water in Po Hing Fong.

Water containers were necessary for storing water at home. Chim Piu's father, the ironsmith master, once again displayed his remarkable skill by making a huge water vat using thick galvanized iron. He put two iron sheets together with nails to make the wall of the vat and secured a canvas sheet to make the bottom. He then painted a layer of tung oil mixed with lime on the canvas sheet to make sure the bottom was impermeable. In the kitchens of other households, one could find plastic water buckets, porcelain holders, plastic bags and other water containers of all varieties.

In the 1960s, radio started to become popular and the water supply times would be announced to the public through radio broadcasting. Of course, the newspaper would also publish the water supply schedule. Chim Piu recalls that, in order to find out about the water supply arrangement, people would turn on their radios during their leisure time and listen to the broadcast on Rediffusion. Otherwise, they would buy a newspaper package (two different newspapers

sold together for a lower price) in the evening, taking note of the next water supply time. People who had to work would start wondering whether they should call in sick to get a day-off on the water supply day.

At that time, who didn't cherish water as if it was gold? Who didn't reuse water? Who didn't have a water container at home and who did not live their lives watching the water level in their vats? Chim Piu says, "Water rationing was such a normal part of life at the time, and later when the 24 hour water supply came, I felt as if it was a gift from God." Considering this, how could we not treasure water as if it was God's gift?

以上這12篇故事，講述的雖是50年前的歷史，卻或許亦能為今時今日在香港帶來一些反思。水資源危機一直是全球關注的話題，香港亦不例外。50年前，香港共350萬人，每人每日用水17加侖；今天，香港共700萬人，每人每日用水28加侖，計算總耗水量，現在是50年前的三倍有餘。人口膨脹所引起的淡水需求增加，生活、工業用水的大量浪費，再加越來越嚴重的水污染，使如今的水危機更甚從前。

但很多已遠離制水的年輕一代常誤以為香港水資源豐富，並沒有意識到如今香港的淡水資源大多是花費甚巨購買得來的東江水。向外求水抑或海水化淡？種種話題亦引起社會廣泛爭議。在關注淡水問題的大政策時，我們又有否留

Although the twelve stories in this book date back 50 years ago, they might help us to reflect on the current circumstances in Hong Kong. The water crisis has been an issue of global concern for a long time, and Hong Kong is not exempt from this concern. 50 years ago, there were 3.5 million people in Hong Kong and one person typically used 17 gallons of water every day; today, there are 7 million people in Hong Kong, and the daily use of water per person is 28 gallons. The total water usage today is more than 3 times the amount recorded 50 years ago. Population expansion has led to an increase in the demand for fresh water. Also, a large amount of water is wasted by industries and in domestic life. What is more, the increasingly serious water pollution problem is accelerating the water crisis.

意自己身邊的小細節？「不積小流，無以成江河。」歸根究底，或許源頭是每個人家裡的水龍頭。珍惜涓滴，第一步應由檢討自身的用水習慣做起，如此，理想才不會淪為空談。

逆境使人成長。上世紀六十年代數度天災人禍，當時的人們憑著堅毅和同舟共濟的精神渡過了。上一代人節儉勤勞、不畏艱辛的精神在我們身上應該如何繼承？舊時人們慳水的智慧今日我們可以怎樣借鑑？雖有「樓下門水喉」之說，亦有鄰里之間共同設法開源節流，那一份濃濃的街坊情，在今日的社區中又該如何保留？

時光荏苒，制水的過往已成為歷史一隅。但節水的故事，未完待續。

However, many young people who have never experienced water rationing think that the water resources in Hong Kong are rich; they are not aware that most of the fresh water in Hong Kong originates from Dongjiang and is bought with a lot of money. It has remained controversial whether we should buy fresh water from elsewhere or if we should produce our own by desalinating salt water. While we concern ourselves with the policies regarding fresh water, have we also paid attention to the way we use water in daily life? As the Chinese saying goes, "There is no river without small streams". After all, the issue of water conservation begins with the taps in each household. Saving water should start from our reflection on our habits of water usage. Only then will our ambitions not be reduced to empty talk.

Adverse situations help people to grow. In the 1960s, there were several natural and man-made disasters, and people at the time overcame the difficulties with determination and solidarity. How can we inherit the frugality, industriousness and resilience of the older generation? What can we learn from their wisdom in saving water? Though people yell "turn off the tap" at their neighbours, people also worked

together to find and save water. How do we preserve that warm human relationship between neighbours in today's communities?

Time flies and the era of water rationing has become part of history. However, the story of water conservation is to be continued.

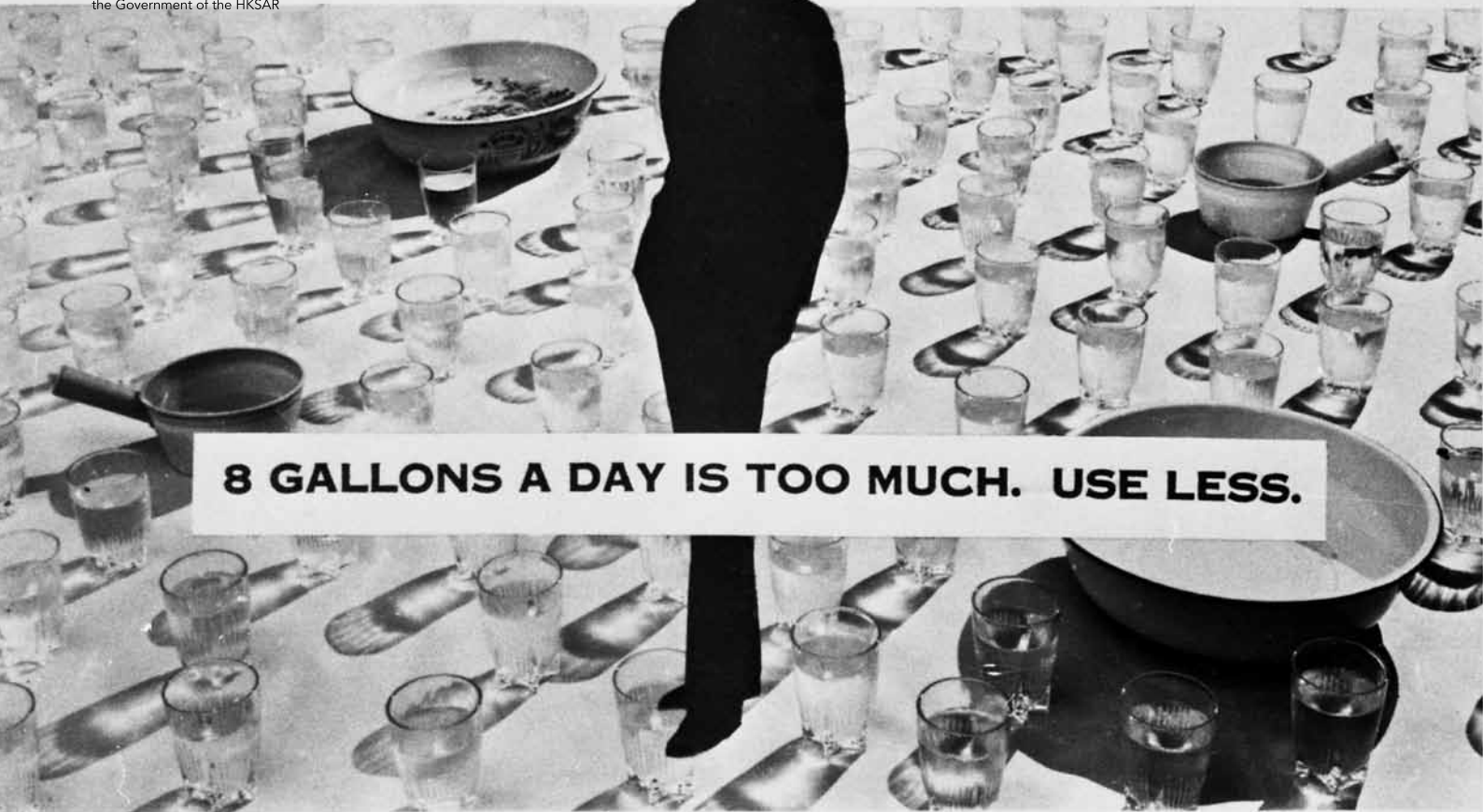
# LOOK AT IT THIS WAY !

攝於1963年12月13日

Photo taken on 13<sup>th</sup> December 1963

Credit: 香港特別行政區政府新聞處

Information Services Department of  
the Government of the HKSAR



**8 GALLONS A DAY IS TOO MUCH. USE LESS.**



攝於1963年11月29日  
Photo taken on 29<sup>th</sup> November 1963

Credit: 香港特別行政區政府新聞處  
Information Services Department of  
the Government of the HKSAR



編輯 Editor	邵琬欣 Shao Wanxin
作者 Author	邵琬欣 Shao Wanxin 謝穎琳 Tse Wing Lam
翻譯 Translator	陳麗碧 Chan Lai Pik
照片 Photo	香港特別行政區政府新聞處/ Information Services Department of the Government of HKSAR
訪問者 Interviewer	邵琬欣 Shao Wanxin 謝穎琳 Tse Wing Lam 馮桂芳 Fung Kwai Fong 黃佩詠 Wong Pui Wing 譚麗琮 Tam Lai King 張單媚 Cheung Tan Mei
受訪者 Interviewee (按姓氏筆畫排序)	李婉冰 Lee Yuen Ping 李鳳端 Lee Fung Tuen

受訪者 Interviewee  
(按姓氏筆畫排序)

吳力波 Ng Lik Bor  
林燕紅 Lam Yin Hung  
周漸標 Chow Chim Piu  
馬思涵 Ma See Ham  
容浩生 Yung Ho Sang  
陳月英 Chan Yuet Ying  
麥炳雲 Mak Ping Wan  
鄭炳泉 Cheng Ping Chuen  
鄧煥兒 Tang Woon Yu  
盧美玉 Lo Mei Yuk  
謝國才 Tse Kwok Choy  
嚴希敏 Yim Him Man

設計 Design

TGIF

出版 Publisher

長春社文化古蹟資源中心  
The Conservancy Association Centre  
for Heritage

版次 Edition	2015年3月初版 March 2015, 1st edition
地址 Address	香港西營盤西邊街36A後座 Annex Block, 36A Western Street, Sai Ying Pun, Hong Kong
電話 Telephone	(852) 2291 0238
傳真 Fax	(852) 2291 0236
電郵 Email	info@cache.org.hk
國際書號 ISBN	978-988-14223-0-9

©版權所有 不得翻印 All Rights Reserved



## 賽馬會社區資助計劃 — 社區文化遺產保育計劃

本計劃由香港賽馬會慈善信託基金捐助、長春社文化古蹟資源中心主辦，於社區舉辦不同類型活動，推廣保育信息，加深社區各持分者對歷史及社區文化遺產的認識，從而建立身份認同，投入參與社區古蹟保育，同時增強社區的凝聚力。香港賽馬會慈善信託基金於2005年起開展社區資助計劃，為夥伴機構提供三年一期的捐助，推行適切的社區服務，支援不同弱勢社群。

## The Hong Kong Jockey Club Community Project Grant: Community Cultural Heritage Plus

This project is funded by The Hong Kong Jockey Club Charities Trust and organized by the Conservancy Association Centre for Heritage. The project includes a series of programmes to promote heritage conservation. It aims to strengthen public understanding on our history and community cultural heritage, so that every stakeholder can enjoy and involve in conservation activities that enhance local identity and community cohesion. Launched in 2005, this project provided our partners with grants in three-year cycles, in order to deliver appropriate community services and support the underprivileged.

## 關於我們

長春社文化古蹟資源中心（CACHE）於2005年成立，十年來積極舉辦古蹟保育活動。我們將繼續秉承宗旨，推廣香港歷史文化，建立知識交流平台，鼓勵大眾參與社區文化遺產保育，建立社區身份認同。

## About Us

Established in 2005, The Conservancy Association Centre for Heritage (CACHE) is committed to organizing different heritage conservation activities. Its mission is to promote the history and culture of Hong Kong, to develop a knowledge exchange platform, and to encourage public engagement in the conservation of community cultural heritage and hence enhance the realization of their social identities.

