香港賽馬會社區資助計劃 社區文化遺產保育計劃 The Hong Kong Jockey Club Community Project Grant Community Cultural Heritage Plus Shau Kei Walker Memories of Kaifong in Shau Kei Wan

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一 走筲箕 筲箕灣街坊生活札記

Shau Kei WalkerMemories of Kaifongin Shau Kei Wan

序 Foreword

看了這本《筲箕灣街坊生活札記》,勾起許多童年往事。和書中的林愛蓮和余自立一樣,我也是山村孩童,在教民村出生和長大。上世紀五十年代的筲箕灣雖則是「環頭環尾」,但生氣勃勃,市面繁雜,亂中卻有序,關錦年清楚訴説了當時的景況。整個山頭佈滿山村,聖十字徑村、淺水碼頭村、馬山村、成安村、南安坊村、教民村等,都是村民自行建造的平房屋,林愛蓮和余自立都對山村生活有感性的描繪。山下最東面有大型公共屋邨明華大廈,印象中是當時筲箕灣唯一的公共屋邨,時受山火和山泥傾斜威脅的山村木屋居民,夢寐以求想入住明華這般美侖美煥的大廈。文中尹達光就在明華大廈渡過快樂的時光。

Having read Shau Kei Walker, I have recalled many childhood memories. Like the interviewees Lam Oi-lin and Yu Chi-lop, I was also a child of nature who was born and raised in Kau Man Village. Although Shau Kei Wan was "the edge of civilisation" in the 50s of the last century, it was a vibrant and bustling town with its own order as narrated vividly by Rachel Kwan. Villages such as Holy Cross Path Village, Shallow Water Pier Village, Ma Shan Village, Shing On Village, Nam On Square Village, Kau Man Village, etc. were all resettlement built by villagers covering the mountain of Shau Kei Wan, in which the rural life was illustrated with passion by Lam Oi-lin and Yu Chilop. Located at the furthest eastern foothill was a large public estate Ming Wah Dai Ha. It was once the only public

從明華大廈向海走下去,是亞公岩,有譚公廟、船廠、泳棚等。我這些頑童,就許多時從山上跑到泳棚游水,沒學泳術的我,差一點沒頂,還好吉人天相,被人救起。除了泳棚,文中黃桂泉就「黃培記船排廠」的辛酸娓娓道來。亞公岩向西是筲箕灣避風塘,滿佈漁船。童年難忘的回憶就是那場大火,把幾百艘船吞噬……布耀光和張錦義兩位憶述了漁會、合作社和漁業的盛衰。

筲箕灣並不大,只有幾條街,東大街、西大街和電車路。 從亞公岩走出東大街,電車掉頭處,沿著路軌擺滿了小 販,菜檔、生菓檔、雜貨檔、肉檔、蛋檔,甚麼都有,十 分熱鬧。莫志榮對東大街的回億,十分生動。李京華的漢 和金舖也就在這裡,不知是否同一幢唐樓。那時的平民只 信金,很少把錢存入銀行,有錢就買金,我媽都是這樣, 如同李京華所講的黃金歲月。沿東大街到電車路,再到西 大街,沿路都是小商舖,人人都盡展所長,各施各法「搵 食」。劉蘇女更講起在山邊台的木屋區自製潮州魚蛋,創 出自己寶號「王林記」。 estate in Shau Kei Wan. Being constantly threatened by fire and landslide, Ming Wah Dai Ha was the most glamorous home every squatter resident could have wished for. Wan Tat-kwong was the lucky who had passed a happy time in Ming Wah Dai Ha.

Walking from Ming Wah Dai Ha towards the coast was A Kung Ngam, a place where you could find Tam Kung Temple, shipyards, swimming sheds, etc. Playful kids like me often rushed down the hill to swim at the swimming sheds. Not knowing how to swim, I was almost drowned. Luckily I was saved by others. Apart from the swimming sheds, Wong Kwai-chuen had narrated the other side of A Kung Ngam - his work-life at Wong Pui Kee Ship Yard. West to A Kung Ngam is Shau Kei Wan Typhoon Shelter which was once berthed fully with fishing boats. What was unforgettable in my childhood was the great fire which engulfed hundreds of vessels. Po Yiu-kwong and Cheung Kam-yee had revisited in this book the rise and fall of fishermen associations, co-operative societies, and fishing industry as a whole.

小時候最喜歡是跟着大人入戲院,那時,一個大人可以帶一個「細路」睇戲,我們就是跟着個大人「扯衫尾」進去。長樂戲院是我最愛,因為附近有街市、有公仔書檔,我最喜歡看《財叔》、《老夫子》、《三毛流浪記》,還有吃街邊的豬皮魚蛋。韓文波的百利冰室的確是老字號,但小時候窮,較少幫襯。

《筲箕灣街坊生活札記》為我們帶來許多溫馨的回憶,但也有點遺漏。那時,太古船塢每天早上八時鳴笛開工,如公雞一樣準時,全區都為之一振……筲箕灣的故事道不盡,香港各區亦有許多珍貴的社區素材。本書得以出版,有賴香港賽馬會慈善信託基金的慷慨資助。希望昔日社區中的集體回憶、價值觀和生活經驗能傳承下去。

長春社文化古蹟資源中心主席

熊永達博士M.H.

2017年1月

Shau Kei Wan was not a large town, consisting only of a few streets - the Main Street East, the Main Street West, as well as the tramway. Walking from A Kung Ngam towards Main Street East, reaching the turning point of tramway, there were hawkers opening stalls along the rails. You could find everything you need there, including vegetables, fruits, groceries, butchers, eggs, etc. It was once a busy street market. Mok Chi-wing's memory of Main Street East was very lively. Lee King-wah's Hon Wo Goldsmith was also located there. Maybe they were in the same block of tonglau? Citizens back then only trusted the value of gold. They rarely deposited money into bank. Whenever they had enough money, they would buy gold. My mother used to behave similarly in the Golden Era as described by King-wah. Walking along the tramway from Main Street East to Main Street West, there were on the both sides small shops. Everyone made use of their skills and techniques to earn their living. Lau So-nui told us how she made her Chiuchownese fish ball in the squatter area at Shan Pin Terrace, and eventually created her own brand "Wong Lam Kee".

When I was a kid I liked to tag along adults into cinemas.

Every adult could bring one child to enjoy a film. This was how we "tailed" adults into theatres. Cheung Lok Theatre was one of my favourites, as there was a market and several comic book stalls nearby. I loved to read *Uncle Choi*, *Old Master Q* and *Sanmao*, and grabbed some fish ball with pork skins by the roadside. Hon Man-por's Pak Lee Cafe was undoubtedly an old brand. However I rarely patronised it as I was poor.

Shau Kei Walker had brought back many warm memories, but there were still something not recorded. Taikoo Dockyard would turn on the siren every morning. As punctual as a cock, the whole area was woken up at 8 o'clock sharp... The stories of Shau Kei Wan can be endless, and there are also many valuable raw materials waiting to be discovered in other districts of Hong Kong. I am grateful for The Hong Kong Jockey Club Charities Trust to generously sponsor the publication of this book. I hope that the collective memories, values and life experiences of the old days could continued be inherited.

## Dr. Hung Wing-tat, M.H.

Chairman, The Conservancy Association Centre for Heritage January, 2017

### 每個人都是社區生活的縮影

# Preface Everyone was the miniature of community

本書是賽馬會社區資助計劃——保育社區文化遺產計劃 下出版的第三本口述歷史書籍,繼《點滴皆辛苦》和《漁 數家珍》之後,本書聚焦上世紀六七十年代筲箕灣社區生 活,走訪十幾位老街坊,嘗試重現昔日的生活場景,記錄 他們對筲箕灣的社區記憶,並希冀這些集體回憶能為未來 的社區發展和規劃帶來一些歷史的反思。書中記載大多是 街坊之往事回憶,如有錯漏之處,望不吝指正。

今時今日,社區生活質素備受關注,越來越多的人喜歡 走進舊區,探訪老店小舖,徜徉大街小巷,欣賞古蹟, 感受屬於舊區特有的風土人情。究竟,舊社區的生活包 含了哪些元素?街坊們與街道、空間、建築、鄰里有著怎 樣的互動,從而構成了社區生活?人情味的背後,體現了 Shau Kei Walker was the third in a series after A Drop in Drought and Fishing for Fisheries as a part of The Hong Kong Jockey Club Community Project Grant: Community Cultural Heritage Plus. This book focused on the community life in Shau Kei Wan in the 60s and 70s of the last century. Interviewed dozens of kaifong, the publication aimed at re-living the life scenes of the old days as well as recording their memories of the Shau Kei Wan community. It is also hoped that these collective memories could bring historical reflections to the future development and planning of community. This book was a mere record of the recollections of kaifong. If there were any error, please do not hesitate to advise.

#### 怎樣的生活環境和空間分佈?

筲箕灣舊時的街道兩旁,曾是孩子成群結伴的遊樂場,是小販、牌檔和街坊聚集的熱鬧集市;有著一條永遠指引著方向的電車軌,也滿佈林林總總的商舖和工廠,明華大廈是許多街坊心目中的地標。街道延伸,連接著山與海。海灣遍佈住家艇和棚屋,許多船廠沿岸而建,魚市場為經濟中心,也不乏做漁民生意的米舖、金舖、雜貨舖等,市聲鼎沸;柏架山麓的筲箕灣曾是香港最大寮屋區,居民中有來自客家、潮州、海豐、鶴佬、廣府等不同族群的人。他們帶著自己的信仰,在這個社區紮根,也團結互助,共同打拼。這裡曾是對岸調景嶺舊村居民們生活的一部分,也是港島東部居民前往石澳、赤柱的交通中轉站。

上世紀八九十年代之後,填海造地,高樓拔起,電車路和 大街離海越來越遠。部分新建樓宇對街道或築起高牆,或 打造一個精緻卻拒人千里的花園。這種封閉式的屋苑管理 某種程度上難免制約著人們的生活方式和交往模式。對於 居民來說,是「新居」還是「新家」,在於是否有歷史傳 承和歸屬感。 Nowadays, the quality of community life has gained increasing attention. Many begin to enjoy entering old districts to visit old and small shops, to wander in streets and lanes, to appreciate heritages, and to immerse in the unique culture of old neighbourhood. Then, what elements were included in the life within an old community? How did *kaifong* interact with streets, spaces, buildings, neighbourhoods and by which formulated the community life? What kinds of habitat and living space were behind the human touch of community?

The two sides of the Main Street of the old Shau Kei Wan were once the playgrounds of children and the open markets for hawkers, street stalls and *kaifong*. There were tram tracks which always pointed the way. In the town, there were shops and factories of all types. Ming Wah Dai Ha was the landmark of many. The streets sprawled and linked between the hill and the sea. The harbour was berthed with dwelling boats and built with stilt houses. Lots of shipyards set up business along the coast. The fish market was the economic centre of the town. There were also rice shops, goldsmiths, groceries serving fishermen. The bustling market reflected the vibrancy of the

我們嚮往開放、有活力、充滿生活氣息的社區環境,渴望 有情感連結和交流溝通的鄰里關係。這些社區生活元素, 希望可以在書中的故事裡找到些許線索。 community. The hillside of Mount Parker in Shau Kei Wan was once the largest squatter area of Hong Kong. There lived people from different ethnic groups, such as Hakka, Chiu Chow, Hoi Fung, Hoklou, Guangdong, etc. They brought with them their own religious belief, rooted in this community, united and helped each other, and fought together for a better tomorrow. Shau Kei Wan was once a place frequently visited by villagers of Tiu Keng Leng who lived on the opposite coast. It was also an interchange for residents of Island East to visit Shek O and Stanley.

After 80s and 90s of the last century, sea was reclaimed for land and high-rise buildings penetrated the sky. The tramway and the Main Street were getting further away from the coast. Various new buildings erected walls to separate themselves from the streets, or built a gorgeous garden which did not welcome outsiders. Such a closed property management restricted to a certain extent the behaviour and interaction of people. Whether it was a "new residence" or a "new home" for the residents depends on the inheritance of history as well as the sense of belongings.

We wish to have a neighbourhood which has emotional linkage and communicative interaction. It is hoped that the stories in this book could hint to these elements of community life.

We long for an open and energetic community to live in.

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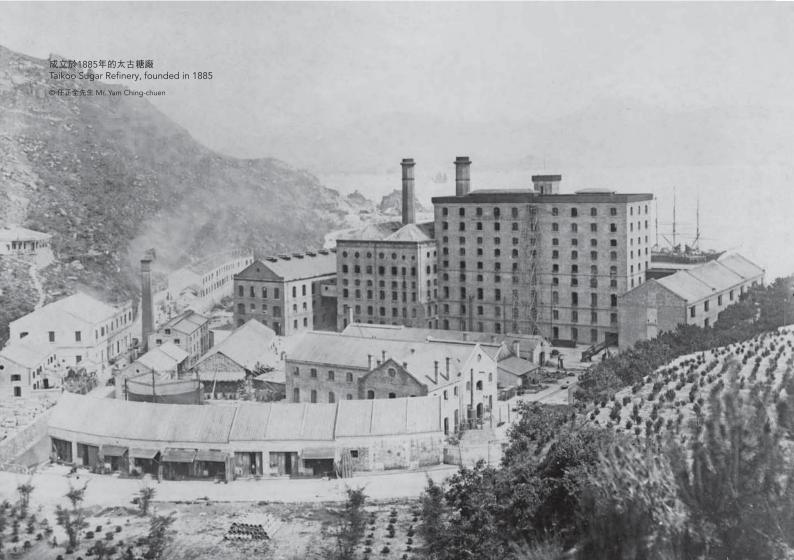
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## 引子 — 昔日筲箕

— Introduction The Old Days of Shau Kei Wan

筲箕灣之名,可追溯至明代《粵大記·廣東沿海圖》,當時名為「稍箕灣」。十九世紀中葉,維多利亞城建立,筲箕灣是城外的邊緣村落之一,以採石為主,亦有漁業活動的痕跡。1872年,殖民政府在筲箕灣東大街設立警署、街市,另有民間籌資建立天后廟,形成了社區的雛形。

#### 打石業

香港地質多產礦石花崗岩,筲箕灣一帶尤盛。十九世紀,吸引了一大批客家人前來謀生。據記載,1870年代,筲箕灣石礦場與九龍不相伯仲,1875年數量曾達到98個之多。 打石業的興盛使客家人在筲箕灣區嶄露頭角:十九世紀由 德國、瑞士交界來港的巴色傳導會成立巴色教會,在筲箕 The name of Shau Kei Wan can be traced back to the Ming Dynasty in the Yuet Area History: Guangdong Coastal Map. In the mid 19<sup>th</sup> Century, the Victoria City was founded. Shau Kei Wan was one of the outlying villages outside the City, which main production activity was quarrying with some traces of fishery. In 1872, the Colonial Government set up the police station and market on Shau Kei Wan Main Street East. The community also funded the building of Tin Hau Temple. Together they formed the outline of the Shau Kei Wan community.

## **Stone Quarrying**

The geology of Hong Kong is mainly granite, and it is

灣建成第二個堂址,當時主要向該區的客家人傳道;位於東大街的天后廟內部的碑文,銘記了採石起家的曾貫萬、開鑿石山的廖義利等一眾建築、工程界人士所捐贈的善款。二十世紀初以前,客家族群活躍在筲箕灣地區經濟和社區事務的方方面面。

#### 漁業

天然良港的自然環境也使筲箕灣成為漁民聚居的灣頭。早在開埠前,這片港灣已經聚集了不少以漁業為生的居民。水上人口逐漸從十九世紀末期的三千餘人增加到日治時期的一萬多人,他們在社區中的地位,也隨著漁業的繁榮慢慢崛起。日治政府成立戎克漁業組合,改變漁獲批發形式,令漁民收入增加,各類漁商的角色亦舉足輕重。在1944年譚公廟重修碑記上,捐款者多有魚欄、漁民,可見水上族群地位的提升。而筲箕灣漁民多崇拜的譚公廟,戰後香火漸旺,傳說紛紜,令民眾篤信譚公庇佑。戰後科技發展,漁船機動化,更使漁業蒸蒸日上,筲箕灣發展成為繼香港仔,長沙灣之後的全港第三大漁區。

especially so around Shau Kei Wan. In 19th Century, many Hakka people were attracted to the area to earn a living. According to records, the scale of quarrying activity in Shau Kei Wan was as large as that in Kowloon Peninsula in 1870s. There were as many as 98 quarries in 1875 on the Eastern side of Hong Kong Island. The thriving of stone guarrying industry prospered the Hakka people in Shau Kei Wan. The Basel Mission originated from the area of the border between Germany and Switzerland had founded the second Basel Church in Shau Kei Wan, carrying out missionary work to Hakka people in the area. Written in the epitaph inside Tin Hau Temple on Main Street East were the donors from the construction and engineering sectors, such as Tseng Kwun-man who earned his fortune from guarrying and Liu Yee-lei who excavated stone hillsides. Before the beginning of the 20th Century, the Hakka population was active throughout all aspects, from economic activities to community affairs, in the area of Shau Kei Wan.

#### Fishery

The natural harbour also made Shau Kei Wan into a

#### 工商業

坐落於維多利亞城外,筲箕灣相對低廉的土地成本自十九世紀末起吸引了許多工商企業設廠。1884年鰂魚涌的太古糖廠的華工多居於筲箕灣沿海及山麓一帶。二十世紀初太古船塢在筲箕灣海旁興建員工宿舍,無疑大大推動了社區的發展。六七十年代香港經濟起飛,在筲箕灣從事工業勞動的人口達致一萬七千多人,區內工廠經營行業有五金、編織、橡膠、玻璃、糖果餅乾等,其中最出名的莫過於1920年代馮強樹膠製造廠、振興糖果餅乾麵飽西餅有限公司,以及1940年代太平餅乾糖果廠……如今仍屹立於筲箕灣昔日工廠區,見證那段工業傳奇的,只餘一塊寫著「工廠街」的街牌。

#### 族群

戰後香港人口增加,上世紀六七十年代的筲箕灣社區,有來自不同族群的居民們共同生活。數以千計的棚屋和住家 艇沿著岸邊一直延伸到海裡:務農畜牧為主的客家籍、鶴 佬籍人士聚居於山村耕田;亦有不少潮籍人士南遷筲箕灣 fishing port. Long before the establishment of free port in Hong Kong, the coasts had already inhabited with fishermen. The marine population gradually increased from 3 000 in the end of 19th Century to over 10 000 during Japanese Occupation. As the fishing industry thrived, the social status of fishermen was also elevated. During the Japanese Occupation, the Government founded the Fishing Syndicates and changed the mode of wholesaling of fish. This new arrangement had increased the income of fishermen, and the role of fish merchants had become more significant. From the epitaph in memory of the renovation of Tam Kung Temple in 1944, we learnt that many of the donors were fish wholesalers and fishermen. The aforementioned showed that the marine residents had climbed up the social ladder. Tam Kung Temple received more pilgrims after the Second World War. There were many legends of miracles performed by Tam Kung, making Tam Kung a trusted deity by many fishermen. As technology advanced after war, fishing vessels were mechanised which made the fishing industry further flourished. Shau Kei Wan became one of the three major fishing ports in Hong Kong after Aberdeen and Cheung Sha Wan.

寮屋區,多以經營米舖、批發魚蛋謀生;還有太古船廠的 地方精英們在區內建立組織,為街坊謀福利,聯誼村民, 團結社區。不同族群保留著各自的文化脈絡,在同一個社 區空間中呈現出不同的面貌。漁港、山村、工廠、樓房, 他們如何在這個多元文化中創造出新的生活模式?街道、 店舖、組織、公共設施,又是如何建構出屬於他們的「筲 箕灣人」身份呢?

#### 社區

文中這十二則人物故事,聚焦六七十年代筲箕灣生活場景,記錄了被訪者親歷及見證的開放式的社區空間、互動的街道生活、遐邇馳名的家族字號,以及團結互助的街坊鄰里。這些不僅是一代人的集體回憶,也是值得借鑑和傳承的寶貴社區精神。

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(相關資料由陳子安先生提供)

#### Industrial and Commercial Sectors

Sitting outside Victoria City, the relatively lower land rate in Shau Kei Wan had attracted many industrial and commercial businesses to set up factories in the 19th Century. In 1884 many Chinese workers of Taikoo Sugar Refinery in Quarry Bay lived in Shau Kei Wan at the coast and by the hill. In early 20th Century, Taikoo Dockvard built a staff quarters at the coast in Shau Kei Wan, which had greatly contributed to the development of community. The economy of Hong Kong boomed in the 60s and 70s, and the population of industrial workers in Shau Kei Wan had surpassed 17,000. Factories in the area produced metalware, textile, rubber, glass, confectionary, etc. Amongst them were the famous Fung Keong Rubber Manufactory Co. and Chun Hing Confectionery Company in the 1920s, as well as Pacific Biscuit & Confectionery Company Ltd. in the 1940s. They still stand in the old industrial area nowadays. However the only item left, which has witnessed the legend of Hong Kong light industry, is the street sign written "Factory Street".

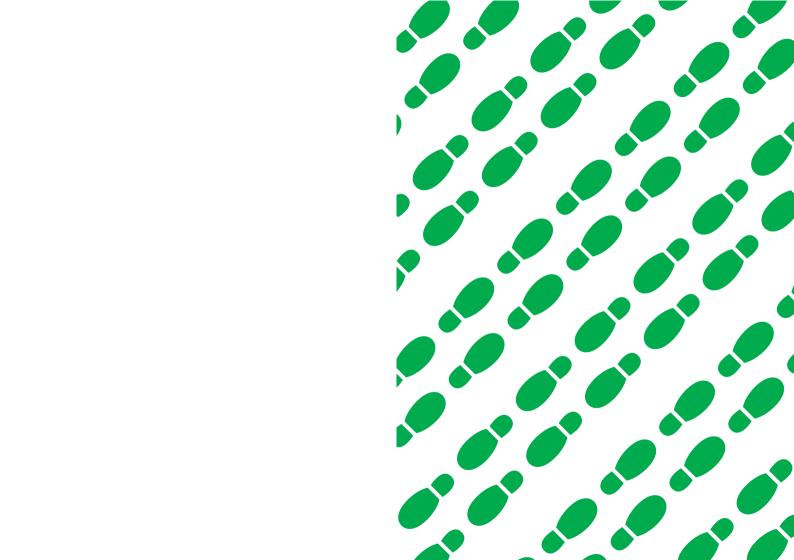
#### **Ethnic Groups**

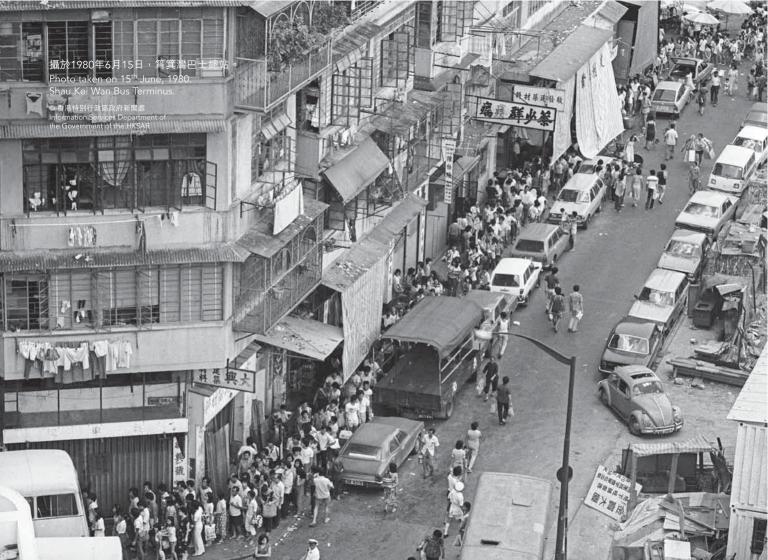
The post-war population of Hong Kong increased significantly. In the community of Shau Kei Wan in the 60s and 70s of the last century, many from different ethnic groups lived closed to each other. There were thousands of squatter huts and dwelling boats stretched from the coastline to the sea. People of Hakka and Hoklou origins were mostly farmers and herders and lived along the hillside. There were also many Chiuchownese migrated southward to the squatter area in Shau Kei Wan, who earned their living as rice merchants and fish ball wholesalers. There were also local elites who worked in Taikoo Dockyard establishing organisations to enhance the welfare of kaifong, foster the ties amongst villagers, and strengthen the unity of neighbourhood. Different ethnic groups kept their own cultural ancestry which were reflected in the community space distinctively. How did they create a new mode of living in this culturally diversified town? How did the streets, shops, organisations and public facilities help construct the identity of "Shau Kei Wan people"?

## Community

In the followings are 12 stories focusing on the livelihood of Shau Kei Wan people in the 60s and 70s. They recorded the real-life experience and memory of interviewees regarding the open public spaces, interactive streets, well-known family brands, as well as mutual-help amongst *kaifong*. These are not only the collective memories of a generation, but are also valuable community spirits worthy of remembrance and inheritance.

(Relevant information provided by Mr. Chan Tsz-on)





韓文波 Hon Man-por

冰室尋味 The Old Taste of Cafe 在筲箕灣道,街坊口中的「西大街」上,有一間老牌冰室 屹立於此逾半世紀,見證了社區的變遷,人事的更替,是 舊街坊的情意結,也是筲箕灣不變的地標。

1964年開業的百利冰室選址於筲箕灣道近海晏街,毗鄰金星戲院,附近還有長樂戲院和筲箕灣戲院。對面是前往觀塘、調景嶺和鯉魚門的渡海碼頭,亦有柴灣的巴士中轉站,每日顧客絡繹不絕。韓文波自中學起便著手幫父親打點冰室,「以前沒有電腦,也不寫單,客人的點單全靠夥計的聽力和記憶,尤其是負責吧檯的夥計就是『收音機』,聽到客人叫,再複述給水吧和廚房,有時會以唱歌的形式加強記憶,例如『兩茶一鴦騎樓底』等等。現在還會這樣唱的,起碼都八十多歲囉!」文波笑著回味。為了

On Shau Kei Wan Road, which was also called "Western Main Street" by *kaifong*, there was an old school cafe sitting there for over half a century, witnessing the development of the community and the changes of people. It was the memory of the older *kaifong*, and was always the landmark of Shau Kei Wan

Pak Lee Cafe started its business in 1964 on Shau Kei Wan Road, close to Hoi An Street, and adjacent to Golden Star Theatre. In the neighbourhood there were also Cheung Lok Theatre and Shaukiwan Theatre. Opposite the Cafe was the ferry pier to Kwun Tong, Tiu Keng Leng and Lei Yue Mun. There was also the bus interchange to and from Chai Wan. The Cafe had an endless stream of customers

增加速度,減少失誤率,會將碟按價錢分顏色,每種顏色的碟對應不同的價錢。據他憶述,當時舖面有二十張檯, 夥計不多但工時很長,一年到頭都是朝六晚十一,全年只 休兩日——農曆正月初一和初二。

雖然冰室的日常艱苦重複,但對於年輕夥計來說,從來不乏苦中作樂的時機。最為文波津津樂道的,便是他「捉蛇」的有趣經歷。上世紀六七十年代,送外賣熱飲需用厚身玻璃杯裝盛,膠蓋一蓋,手指捏著杯緣去送,過兩個小時再收回。那時「外賣仔」大多十二三歲,正是貪玩的年紀,一聽到要收杯,個個喜逐顏開,出去後經常一小時都不見蹤影!這時,身為東主之子的文波就要負責「捉蛇」,經驗豐富的他通常去附近的金星戲院,可如何在燈光昏暗的戲院裡找人呢?「很簡單!我走到戲院的最前面,憑藉著熒幕的光,從第一排開始逐排往後掃,一個也跑不掉!但有時我也會『蛇』去看戲,一套戲分三、四次就能看完整了,哈哈!」

除了外賣,冰室的餐牌跟隨時代的進步亦不斷迎合人們的需求。「以前沒有那麼多選擇,只是普通茶餐、通粉三文

every day. Hon Man-por, Bobby began helping his father to run the Cafe when he entered secondary school. "There was no computer, nor was there any note. All orders from customers were only listened and memorised by the waiters. It was especially the case for the bartender. Served like the "transmitter", once he heard the order from customers, he would then relay the message to the drink bar and kitchen. Sometimes they would reinforce their memory by singing out the orders, such as 'two tea one yunyang under the balcony'. Whoever still chants like this is at least 80 years old!" Bobby recalled with a smile. In order to increase efficiency while reducing misses, the plates were differentiated in colors. Each color represented a corresponding price. According to Hon, there were twenty tables at the storefront but with only a small crew. The working hour was long, from 6am in the morning to 11pm at night all year long, and there were only two rest days - the first day and second day of the first lunar month.

Although the daily work at the Cafe was rough and repetitive, for the young waiters, there were always opportunities to seek joy in hardship. What Man-por liked to prattle on was his interesting experience in catching

治、奶茶咖啡和西餅,公仔麵直至七十年代才引入。」早年人們每天消耗大量體力,他們需要足夠的油和糖分來補充。如今提倡健康飲食,茶餐廳的配方也在悄悄發生著改變。「懷舊並不是照搬過去,以前的麵包很實而且很大塊,因為從前食物以飽肚及經濟為主,現在根本沒人吃。」將懷舊的製作方法加入新式的煮食概念,新舊並存,是文波對於食物的追求和對自己的要求。如今冰室的招牌番茄烏冬,融合了茄膏、茄汁、新鮮番茄、罐裝番茄,再加香草,口感豐富,層次鮮明,便是文波不斷改良和嘗試後的得意之作。

筲箕灣土生土長的韓文波,他經營的冰室也是街坊心目中的社區印記。「有位光顧了幾十年的老伯在過世前的一星期,每天都來百利坐一個上午,開始我還不解他為何要『霸位』,直至他離世才恍然大悟,他是捨不得這個熟悉的地方。」或許正是這份情意,令韓文波對百利,對筲箕灣不離不棄。每天他都會來冰室看看,和老友「吹水」聊天,不亦樂乎。「做餐飲這一行,要捱。但每次想放棄時,想到這是父親的心血,家族的字號,社區的記憶,又再咬咬牙,堅持下去。」

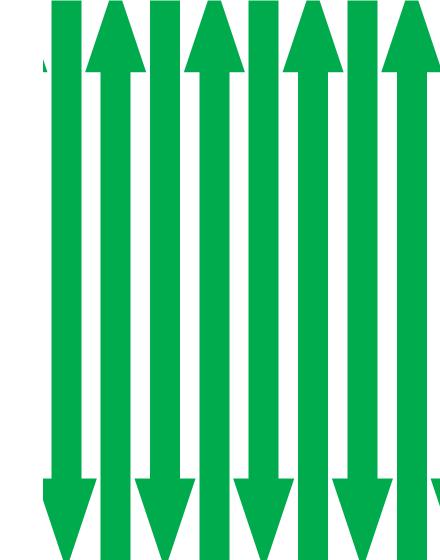
"loafers". In the 60s and 70s of the last century, takeaway hot beverages were held in thick glasses. The delivery boys would have to put a plastic lid over the glass of liquid with his fingers pressing firmly against it when making the delivery. The empty glasses would be collected two hours later. These "runners" were mostly kids of 12 to 13 years old and were at an age for fun. When they knew that there were glasses to be retrieved, they would be overjoyed to take the errand and leave for an hour without any sign of return! At such a moment, Bobby, as the owner's son, was responsible for seeking out these lazybones. Being a veteran hunter, he usually tried the nearby Golden Star Theatre. Yet, how did he find the right persons in the lowly dimmed cinema? "Very simple! I usually walked to the frontmost of the theatre. Making use of the light of the screen. I scanned each row of the seats, and no one had been able to escape! Though sometimes I would also "take a break" to watch films. I could enjoy a complete movie after three to four visits, haha!"

Apart from takeaways, the menus of Pak Lee Cafe evolved to meet the ever-changing needs of customers. "There were not that many choices, but only simple tea set, macaroni

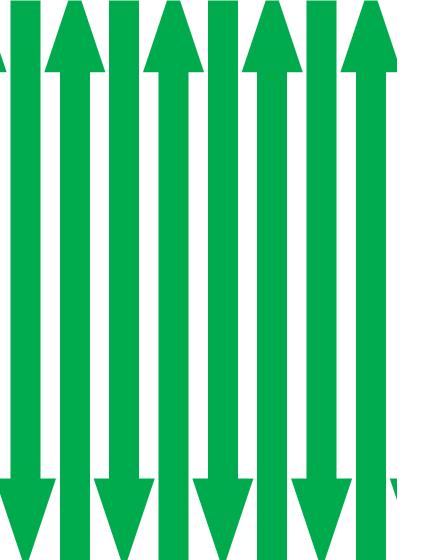
with sandwich, and tea or coffee with cake. Instant noodle was only introduced in the 70s." In the early days, people needed lots of energy daily and thus required sufficient fat and glucose as supplement. However, since healthy diet is being promoted nowadays, the recipes of chachaanteng have subtly changed. "Nostalgia is not copying the past. Breads used to be firmer and larger, as they had to be able to fill the stomach while being economical. But no one will eat them now." Adapting traditional recipe in modern cooking, to seek harmony between the old and the new, is not only the pursuit of Bobby Hon, but is also his demand on himself. Today, the signature dish of the Cafe - Tomato Udon, which combined tomato paste, ketchup, fresh tomatoes, canned tomatoes, and herbs to give a rich texture and distinctive taste, is the favourite of the cafe owner after his continuous trials for improvement.

Born and raised in Shau Kei Wan, Hon Man-bor runs a cafe which becomes the shared memory amongst *kaifong*. "There was an elderly who had been our customers for several decades. Before his passing away, he would sit in Pak Lee for the whole morning. At first I don't understand why he "occupied" our table, but when he died I suddenly

realised that he did so because he missed this familiar place." Maybe it was this attachment which kept Bobby staying with Pak Lee, and with Shau Kei Wan. Every day he would visit his Cafe, and enjoy himself by chit-chatting with his old friends. "You have to be able to take the rough if you are in the catering industry. There were times I wanted to give up. However, when I thought of the painstaking effort of my father, the family brand name, and the memory of community, I would grit my teeth and hang in there."







李京華 Lee King-wah

黃金歲月

The Golden Era

筲箕灣天后廟對面的休憩公園,如今靜謐安寧,孰知在上世紀五六十年代,此處可是區內的旺地——魚類批發市場。以魚市場為中心,兩旁的店舗幾乎全是做漁民生意: 米舖、雜貨舖、漁具舖等,而最耀眼奪目的則非金舖莫屬。東大街103號漢和金舖,自1951年起開業,家庭式經營,至今已有六十餘載。

李京華三代都是「紅褲子」,祖輩已在廣州打金,父親來 到香港後便在筲箕灣開了漢和金舖。「當時短短一條東大 街不過五六百米,金舖倒有七八間。我們算是小舖,每月 80元租,規模較大的有大珍、泰盛、天天、天吉等,真是 遍地黃金吶!」金舖如此受歡迎,主要光顧的都是漁民。 「上世紀五六十年代,東大街的人口八成以上是漁民,銀 The resting garden opposite Shau Kei Wan Tin Hau Temple is now quiet and peaceful. Who may have thought that it was the busiest place in the area in the 50s and 60s of the last century - The Fish Wholesale Market. Surrounding the fish market were shops serving fishermen: rice shops, groceries, fishing accessories, etc. Yet the most eyecatching was the goldsmith. Situated on 103 Shau Kei Wan Main Street East, Hon Wo Goldsmith has been operated since 1951 as a family business for over 60 years.

The three generations of Lee King-wah all started as apprentice. His grandfather earned his living through goldsmithing in Guangzhou. His father migrated to Hong Kong and opened Hon Wo Goldsmith in Shau Kei Wan.

行未著跡本區時,漁民會將賺到的錢換成金來儲蓄,一點 一點累積。我還記得七十年代末之前,金價一直維持在24 元港幣一錢左右。」

漁民儲金,當時流行買光身戒指和金粒。「光身戒指的重量由一錢至一兩不等,手工費便宜:金粒類似肚臍餅,一兩一兩賣,無需手工費,漁民多數買來儲存在船艙裡。」除了儲蓄,漁民也十分喜歡佩戴金飾。「最受歡迎的金飾要數『牛圈鈪』、『金仔鈪』、『側身銼平頸鍊』,豪氣的甚至會買『金腰帶』,起碼二十幾兩一條呢!每逢婚嫁和誕期,漁民們就會『騷』出來,作為身分的象徵。」這些手工打造的金飾,店舖人手充足時,一兩日便可起貨,「農曆新年和天后、譚公誕期,訂單特別多,需早幾日下訂。」六七十年代,可說是漢和金舖的全盛時期,也是整個香港漁業的黃金年華。

據京華憶述,金舖同行之間,關係頗為和睦。「每間店舖都有自己相熟的漁民家族,客源很固定,不會相爭。只有生意應接不暇時介紹給別家。」顧客與東主之間的生意來往,漸漸培養出信任。「改用機動漁船後,漁民的漁獲開

"Back then Main Street East was only 500 to 600 metres long, but there were already 7 to 8 goldsmiths. We were considered a small business, paying a monthly rent of 80 dollars. Those bigger competitors included Tai Chun, Tai Shing, Tin Tin, Tin Gut, and others. The street was full of gold!" Goldsmiths thrived because of fishermen. "In the 50s and 60s of the last century, 80 percent of the population living on Main Street East were fishermen. When banks did not have branches in the districts, fishermen liked to save their earnings bit by bit by buying gold. I still recall that by late 70s the gold price was around 24 Hong Kong Dollars a mace."

For the fishermen collecting gold, they used to buy plain gold rings and gold grains. "Plain gold rings usually weighed from one mace to one tael, and the labour charge was low. Gold grains were in the shape of iced gem biscuit. They were sold per tael and no labour charge was required, that fishermen usually bought and stored them in the cabin." Apart from saving, fishermen also liked to wear gold jewelleries. "The most popular gold jewelleries were "Ox Ring Bangle", "Small Gold Bracelet", and "Flat Curb Chain Necklace". Those who were willing to pay would

始豐富並十分穩定,許多店舖都會賒數給漁民補給糧油, 金舖也不例外。」店主願意賒數,一來是漁業興旺,漁民 出海十之八九魚蝦大信,但歸根結底還是出於一個「信」 字。「大家都認識,而且漁民也愛面子,一有漁獲就會還 錢,不用怕會『走數』。」一諾千金,是當時漁民和店舖 之間心照不宣的默契。

七十年代漢和金舗所處樓宇拆遷,店舗遂搬至如今的東大街120號。「後來,東大街的金舗漸漸消失,有些移民,有些轉型,直至2000年後,只剩下我這一間。」如今大型連鎖金舗遍佈全港,而筲箕灣區卻只數這一家。所幸的是,漢和金舗將會傳承李家第四代。「我們做的是街坊生意,尤其是提供維修服務,許多顧客得知後都如獲至寶。我不奢望賺大錢,只希望用我的經驗和功底實實在在地幫到顧客修理金飾,這就是我存在的價值。」漢和金舖,這個六十六年的老字號不僅承載著街坊情懷,也代表了筲箕灣曾經作為漁港的流金歲月。

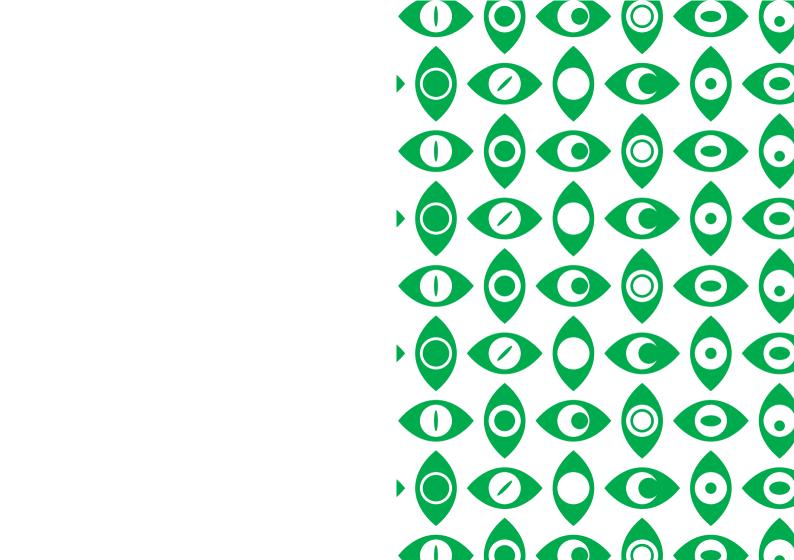
even buy a "Gold Waistband" which should weigh at least over 20 taels! During weddings or birthdays of deities they would wear them to show off their riches as a symbol of social status." These accessories were handmade and could be made in one or two days when the goldsmith was fully staffed. "There were particularly more orders during Chinese New Year and Birthdays of Tin Hau and Tam Kung. Customers had to pre-order a few days earlier." The 60s and 70s was the peak of Hon Wo Goldsmith and the golden era for the fishing industry of Hong Kong.

King-wah remembered that the relationship between Goldsmiths was harmonious. "Every goldsmith had its own acquainted fisherman families. They had their own regular sources of customers and hence no competition was needed. Customers would only be referred to competitors when there were too many orders." The exchanges between customers and shop owners had bred trustful relationships. "After switching to motor trawlers, the catches of fishermen became bigger and more stable. Many shops were willing to accept outstanding bills from fishermen for resupplying daily necessities, and goldsmiths were no exception." Shop owners accepting

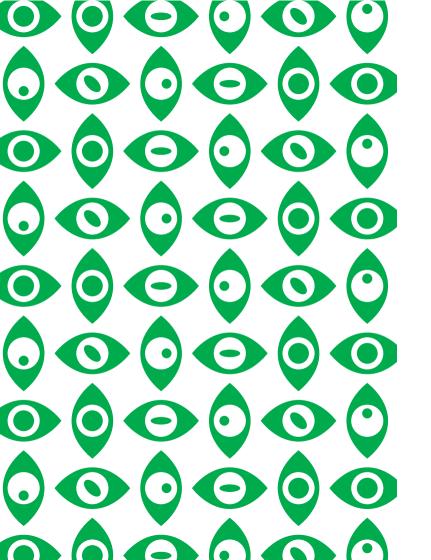
credit purchases was because of the fact that the fishing industry prospered, that most of the fishermen could return from sea with bumper harvests. But the most fundamental reason was still the "trust" between them. "Everyone knew each other, and fishermen concerned about face-saving. Once they sold their catches they would repay their debt, so there was no need to afraid of default." Being a man of his word was the tacit understanding between fishermen and shops.

In the 70s, due to the redevelopment of building, Hon Wo Goldsmith moved to 120 Main Street East until today. "Later, the goldsmiths on Main Street East gradually disappeared. Some of them migrated overseas; some of them changed their businesses. After 2000, we are the only goldsmith left." While large jewellery chains were all over Hong Kong nowadays, Hon Wo was the only goldsmith in Shau Kei Wan area. Luckily, Hon Wo would be succeeded by the fourth generation of the Lee Family. "We now target *kaifong* as our main customers, and specialise in offering repair service. Many customers are delighted as if they have found a treasure after learning of our service. I do not dream of earning big money, but to utilise my

experience and skills to help customers restoring their gold jewelleries. This is my self-value." Hon Wo Goldsmith was an old brand carrying the memories of *kaifong* for 66 years. It also represented the golden era of Shau Kei Wan as a fishing port.







黃桂泉 Wong Kwai-chuen

船廠排廠 Shipyards 筲箕灣東阿公岩,靠近譚公廟的避風塘岸邊,座落著一排 船廠。年頭久遠的,有些已經超過半個世紀,至今仍保留 著些許老漁港的味道。培記船廠,就是其中一家見證了筲 箕灣海岸線變遷和漁業興衰的老廠。

黃桂泉父親在1950年代初便已在筲箕灣南安坊經營船廠,當時名為「黃培記船排廠」。「上世紀五六十年代,筲箕灣區起碼有三四十間船廠,阿公岩、寶文街對出、南安坊西海傍遍佈很多,後來慢慢縮小到阿公岩範圍內。」據桂泉憶述,除了船廠外,亦有鎅木廠、打鐵舖、五金、山貨舖、賣纜繩和火水等,儼然一個成熟的漁港經濟區。隨著政府發展土地用途,幾經填海造地,培記船廠由最初的南安坊,搬到愛蝶灣,最終在九十年代遷至阿公岩,

Next to the coast of typhoon shelter near Tam Kung Temple at A Kung Ngam, Shau Kei Wan East, there is a line of shipyards. Some of them have a history of over half a century. There is still a faint trace of old fishing port. Perfect Shipyard is one of the old shipyards which witnessed the shift of coastline of Shau Kei Wan as well as the ups and downs of fishing industry in Hong Kong.

The father of Wong Kwai-chuen started his shipyard business at Nam On Square, Shau Kei Wan at the beginning of 1950s. It was called Wong Pui Kee Ship Yard. "In the 50s and 60s of the last century, there were at least 30 to 40 shipyards in Shau Kei Wan area, spreading across A Kung Ngam, opposite Po Man Street, and along the coast of Nam On Square West.

勾勒出海岸線的變遷。

在船廠長大的桂泉,船可以説是他最熟悉的事物。「小時 候,會被安排做一些雜務,例如燒用來做船身的木頭,使 其彎,我們叫『屈旁』|,這個工序看似簡單,卻也費 時又費力,「木材要保持濕潤,不斷澆水,燒的過程很花 時間,要慢不能急,有時吃完午飯十二時一直燒到晚上 九時,中間的過程絕對不能停,不然一旦木頭冷卻定了 型,便無法再燒了。就像煲湯一樣,要小火慢熬,不能 猛火。|全盛時期,船廠裡有40個夥計,其中超過一半 是師傅,其他便是學徒。「那時師傅通常朝八晚五,學徒 則要提早打點,收工後再收拾,比師傅多出三四個小時也, 不奇怪。以前很多時候,大家都是一起住在船廠裡,朝拆 晚行。| 這也使船廠和工友之間保持良好的關係。當時有 兩個組織,船廠僱主商會叫「東義」,船廠工友工會「西 義一,東義和西義會一起慶祝師傅誕(魯班誕)、討論加 薪問題、增進溝通,使廠主和夥計關係融洽。

自九十年代起,培記船廠漸漸從裝船轉型至維修船隻。雖 主力維修木船,但最令桂泉滿意之作卻數十年前維修一艘 The scale later reduced to only the area of A Kung Ngam." According to Kwai-chuen, apart from shipyards, there were also sawmills, blacksmiths, and shops selling metalwares, ship supplies, mooring ropes, and kerosene. The area was like a mature fishing port economic zone. As the Government began to develop the area through several land reclamations, Perfect Shipyard moved from Nam On Square to Aldrich Bay and eventually to A Kung Ngam, which illustrated the shift of the coastal line.

Raised in the shipyard, ships are the most familiar thing for Kwai-cheun. "When I was a kid, I would be assigned some sundry duties, such as bending timbers for the hull by heating them. We called it "side-bending". This task looked simple, but it took much time and efforts to complete. "The timbers must be kept moist that we had to keep sprinkling water on them. The heating process was time consuming, and it must be done slowly and with patience. Sometimes we had to heat the wood since 12:00pm after lunch until 9:00pm at night. We could not rest as there would be no return if the timbers cooled down and fixed their shapes. It was like making soup, that it must be simmered but not boiled." In the prime there

鐵殼觀光船。「慣做木船,鐵船對我來說做法不同,當時是一個新挑戰。為了使客戶滿意,我思忖良久後,特地請來搭棚師傅,搭竹棚圍起船隻,使工友不需要吊繩便可開工。夥計更加安全,效率自然大大提高,最後二十幾日便拆棚。雖然搭棚是額外花費,但整張訂單卻有賺無賠,客戶收貨也十分滿意。」對於船廠,桂泉可謂傾注了半生的心血,「當你看見一艘船,爛糟糟的,經過你一輪折騰之後,可以嶄新地出海運作,確實有點成功感。」正是這份認真和執著,才讓培記船廠倍受船家的信任。

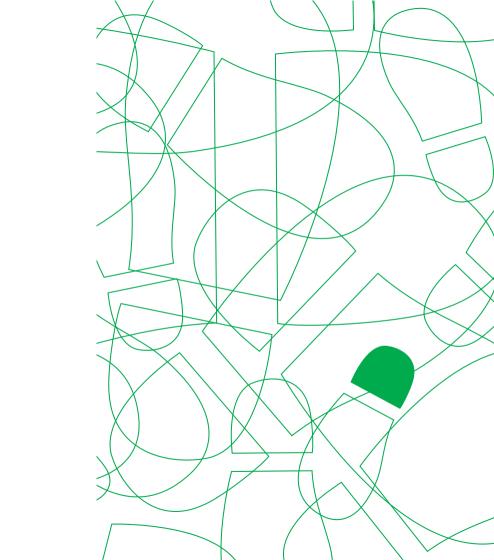
說到如今船廠的訂單,已排到數月之後。「乍一看訂單排得很滿,其實人手不夠,材料難覓,以前十日可以起貨的訂單如今卻要二十日,實際效率已大不如前。現在跟全盛時期相比,少了超過一半的生意。」儘管如此,桂泉也不願意放棄船廠,始終將用家的需求放在首位,盡心做到最好。

were over 40 employees in the Shipyard. Over half of them were craftsmen and the rest were apprentices. "Craftsmen worked from 8 in the morning to 5 in the evening. The apprentices had to arrive earlier for preparation and leave later to clean up. Workers often lived in the shipyard. They set up their bunks at night and packed up in the morning." This arrangement had formed a close relationship between workers and shipyard. There were two associations, "Tung Yee" (Eastern Alliance) which was the chamber of commerce for shipbuilding and repairing merchants, and "Sai Yee" (Western Alliance) which was the labour union for shipyard workers. Together, the two parties celebrated "Birthday of Lo Pan" (God of Craftsmanship), discussed salary increment, and fostered communication, which strengthen the bond between the employers and employees.

From the 90s, Perfect Shipyard changed from building ships to repairing ships. Although they mainly repair wooden vessels, Wong is proud of his work of repairing a metal-hulled harbour cruise ten years ago. "I was used to handling wooden ships, so it was a challenge for me to restore a metal ship as the method was totally different. I rattled my brain for a way to meet the requirements of

the customer. I employed craftsmen to build a bamboo scaffolding around the ship, such that my workmen did not need to descend from a rope. The efficiency was greatly increased as they could work in a safe environment. Eventually the scaffolding was removed in less than a month. Although buying a scaffolding increased the cost, the order was a gain and the client accepted our work with satisfaction." For the shipyard, Kwai-chuen had invested half of his life. "When you see a shabby ship restored by your hard work and can once again launch into the sea, you feel like you have achieved something." It was the attentiveness and perseverance which made Perfect Shipyard a trusted name by ship owners.

Talking about his business, Wong had orders scheduled for months. "It may seem that our schedule is fully packed, in fact we do not have enough manpower, and materials are hard to secure. We used to be able to complete an order in 10 days, but we now need 20. The efficiency has dropped significantly. We have 50% less orders comparing to our prime years." Nonetheless, Kwai-chuen does not give up the Shipyard. Customers' needs always come first and he will continue to strive for his best to meet them.







布耀光、張錦義 Po Yiu-kwong & Cheung Kam-yee

漁船聯會 The Fishing Vessel Association 二十世紀六七十年代,筲箕灣港灣泊滿漁船,每天都有滿 載漁獲的船隻進出港口,漁業的繁榮使這片漁港生機勃 勃。漁民們除了各自出海捕魚,他們也自發組織不同的漁 民團體,大家齊心互助,使漁業蒸蒸日上。布耀光和張錦 義這兩位老船主,在海上出生,漁船上成長,歷經幾十年 風浪,曾是筲箕灣鮮拖合作社的一員,如今也是香港機動 漁船船東協進會的創會會長和名譽會長。

1946年,魚類統營處成立,統一管理漁獲的銷售,香港 漁業運作漸趨規範。上世紀五六十年代正值風帆船和機 動漁船更新換代之際,政府為推動漁船汰舊換新,鼓勵各 區的船東們成立不同類型的合作社,互相擔保,借貸裝新 船。由於漁民很少在岸上有物業,如要申請貸款,必須有 In the 60s and 70s of the 20th Century, The shore of Shau Kei Wan once berthed fully with fishing vessels. Everyday there were boats sailing in and out with catches, and the vibrant fishing industry had fueled this fishing port with energy. Apart from fishing independently, Fishermen also voluntarily formed various fishermen organisations to facilitate mutual help which further prospered their business. Po Yiu-kwong and Cheung Kam-yee were two old fishing vessel owners. They were born at the sea and raised in a fishing boat. Having braved the winds and waves for several decades, and having joined the Shau Kei Wan Fresh Fish Trawler Co-operative Society as members, they are now the Founding Chairman and Honourable Chairman of the Hong Kong Fishing Vessel Owners Association respectively.

生產漁船和擔保人。當時耀光和錦義都曾是鮮拖合作社的 一員,在他們的互相擔保下,可以向政府申請貸款,裝一 隻機動漁船或進行大型維修。「當時筲箕灣、大埔、西貢 地方都有許多合作社,而筲箕灣則是全港第一個鮮拖合作 社。」「那時大家都互相擔保,講個『信』字。有時漁船 因為颱風而損失慘重,大家都樂意出手相助。」雖然後來 耀光和錦義不用再靠借貸來裝新船,但當年的那份信賴和 凝聚力卻使他們念想至今。

自七十年代起,漁民紛紛上岸,繼續從事漁業的人口減少。「一艘底拖網船,起碼要十個漁工:舵手、機械、落網、起網,每個崗位都十分需要人手,尤其是機房,更是主力。都説漁民生育多,很大的原因是漁船上需要人手幫忙呢!」據錦義憶述,到了八十年代,香港漁業的盛況已較之前遜色不少,尤其是香港漁工數量漸少,使船東們漸生危機意識。在耀光等人的推動下,香港機動漁船船東協進會正式於1989年成立,由拖網漁船的船東組成,共同爭取內地漁工過港,舒緩人手不足。「如今漁船越來越少,更需要團結一致!最初會內有超過一百艘漁船,現在只有幾十艘,若不是當初大家湊錢買了一個單位做會址,恐怕

In 1946, the Fish Marketing Organization was founded to centralise the management of fish sales, and hence the operation of fishing industry in Hong Kong began to standardise. The 50s and 60s of the last century were when the sailboat started to be replaced by motorboats. While the Government wanted to phase out the outdated fishing boats, she encouraged owners of fishing vessels in various districts to found different types of co-operative societies. that fishermens could guarantee for each other to acquire loan for a new ship. As fishermen rarely had property on the land, they must had a productive fishing vessel as well as a quarantor in order to be eligible to apply for mortgage. Yiu-kwong and Kam-yee were both members of the Fresh Fish Trawler Co-operative Society back then. Since they guaranteed for each other, they could borrow from the Government for purchasing a new motorboat or for undergoing major renovation. "There used to be many cooperative societies in Shau Kei Wan, Tai Po and Sai Kung, and Shau Kei Wan Fresh Fish Trawler Co-operative Society was the first of its kind." "How we became guarantors for each other was chiefly based on "trust". Sometimes when fishermen lost dearly due to typhoon, other members in the Society were all willing to offer help." Although both

今日已無法傳承下去。」從合作社到船東會,耀光和錦義 一直不改團結漁民,共同爭取的初心。

「香港水域禁捕,中國水域有休漁期並有延長的趨勢,還有來自各方指責漁民濫捕的社會聲音,今日的漁民真是越來越難做。」錦義雖已在十年前賣船退休,但漁業政策走向和漁民未來生計卻未曾一刻離開過他的心頭。「漁民的漁獲主要都是季節性迴游的魚,但很多人仍一味地將漁獲減少歸咎於漁民濫捕。試想,自七十年代起大規模填海,航道繁忙,海洋污染,這些因素對海洋生物的殺傷力亦不容小覷!眾口鑠金,漁民作為弱勢的一方,是否已被苛責太多?」中國人一直信奉「靠山吃山,靠海吃海」的自然定律,若將海洋生態被破壞簡單歸因於以此為生的漁民,或許有失公允。

「漁民很少有機會發聲,也習慣逆來順受,我是不吐不快,看不過去就要出聲。」原可以跟許多人一樣,享受安逸逍遙的退休生活,但錦義和耀光仍心繫漁民,關注社區。「我記得自己的根在這裡,我是做海的,是在筲箕灣長大的,這是一種歸屬感,不可以用金錢來衡量。」大

Yiu-kwong and Kam-yee did not need to buy new ships through mortgage anymore, the trust and cohesiveness continued to connect them until today.

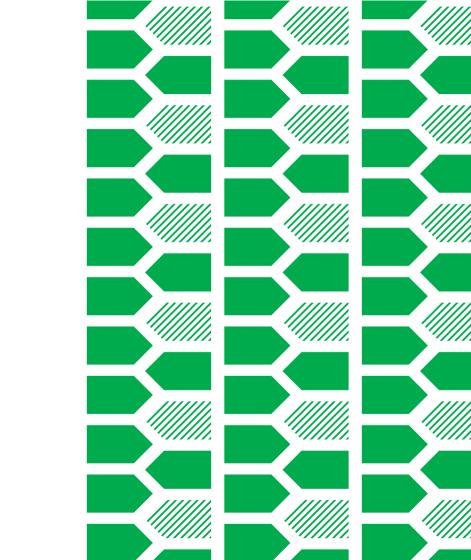
From the 70s, fishermen started to land, and the population in the fishing industry continued to drop. "One bottom trawler needs a crew of ten, including the helmsman, the mechanic, the net-layers, and the net-retrievers. All posts require many men, especially the machine room being the mainstay. Many said fishermen gave birth to many children, it was mostly because a fishing vessel needs many hands!" According to Kam-yee's memory, the Hong Kong fishing industry had declined a lot in the 80s, especially the supply of seamen had dropped significantly, which had given rise to a sense of crisis amongst the ship owners. Under the promotion of Po and others, the Hong Kong Fishing Vessel Owners Association was founded in 1989. Established by a group of trawler owners, they advocated for the import of sailors from Mainland China to replenish the workforce. "As the number of fishing vessels continues to decrease, there is a need for us to unite more than ever! At first we had over a hundred ships in the Association, but we have now only a few dozens. If it were not for us to pool money

海、漁船、漁民、筲箕灣,這些詞定義了布耀光、張錦 義,和更多曾在筲箕灣漁港「灣船」的水上族群。 to buy a flat as a club-house, the Association would not have survived." From the Co-operative Society to the Fishing Vessel Owners Association, Po and Cheung had not faltered from their original intention to unite fishermen and fight together for their own rights.

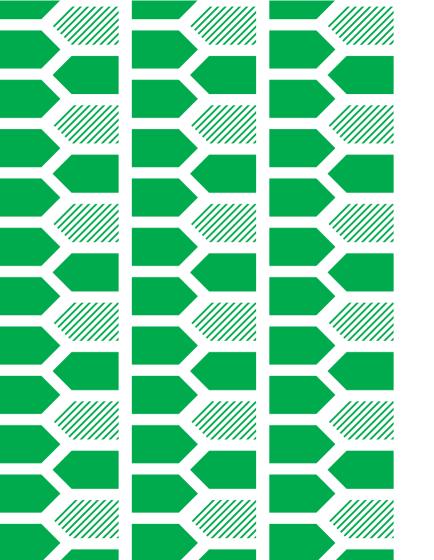
The trawling restrictions in Hong Kong waters as well as the extending trend of fishing moratorium, in addition to the accusation from society towards fishermen for excessive fishing, it was getting tougher and tougher to be a fisherman nowadays." Kam-yee has retired and sold his ship ten years ago, but he has not ceased his concerns over the direction of fishing policy as well as the future of fishermen. "The catches of fishermen were mainly from the seasonal migratory fish. However, many still blamed solely the overfishing of fishermen for the reduction of fish stock. Just imagine, since the 70s, there were large scale land reclamations, the sea channel was busy, the ocean was polluted, and they were all factors destructive to marine lifes. If you throw enough mud, some of it will stick. Fishermen as the minority, weren't they being criticised too much?" Chinese believes in the natural rule of "living on a mountain live off the mountain, and living near the

water live off the water". If we simply ascribe the damage to ocean habitat to fishermen whose livelihood depends on it, it may be quite unjust.

"We fishermen rarely had the opportunity to express our views, and we were used to being submissive and patient in adversity. As for myself, I am of a temperament that everything must be gotten out of my chest. Whenever there is injustice, I shall cry out against it." They may have lived a peaceful life of retirement like everybody else, but Po Yiu-kwong and Cheung Kam-yee decided to stand aside fishermen and to contribute to the community. "I shall never forget that my root is here - I was a fishermen raised in Shau Kei Wan. This was a sense of belonging which cannot be valued in monetary terms." Sea, fishing vessel, fisherman, and Shau Kei Wan are all keywords defining Po and Cheung as well as many citizens of the sea who berthed at the fishing port of Shau Kei Wan.







劉蘇女 Lau So-nui

魚蛋招牌 Fishball Brand 沿著筲箕灣天后廟旁的廟東街一路上山,曾經的「山邊台」,在二十世紀五六十年代,搭建著許多木屋,大多居住著潮州人和鶴佬人。為維持生計,他們多數在天后廟旁邊擺檔,製作魚蛋和批發。「很多街邊檔沿著廟邊而設,支出一塊帆布蓋著,大約二百平方呎一檔。潮州人主要在這裡打魚蛋來做批發。後來因衛生原因取締了這些檔口,便搬去山頂的木屋。」王太劉蘇女和丈夫王炎林都是潮州人,年少時相識於山邊台,他們一起從魚蛋批發做起,慢慢創出了自己的名號「王林記」。

許多店舗皆以「手打魚蛋」為噱頭吸引食客光臨,王太卻 道出了「手打」的真正含義。「若論打魚蛋,機器打得比 人好。人手打魚蛋,時間長了容易疲勞,而機器高效,產

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Going up the hill along Miu Tung Street next to Shau Kei Wan Tin Hau Temple was a place called "Shan Pin Terrace". There were once covered with squatter huts inhabited by migrants from Chiuchow and Hoklou in the 50s and 60s of the last century. To earn a living, they usually opened street stalls next to Tin Hou Temple, making fish balls and wholesaling them. "Many street stalls were set up along the side of the Temple. Sheltered by a piece of canvas, each stall occupied around 200 square feet. Chiuchownese mostly made fish balls for wholesales there. However, since these stalls were later prosecuted due to hygiene, they moved their production to the wooden sheds at the top of the hill." Mrs. Wong-Lau So-Nui and his husband Mr. Wong Yim-lam are both Chiuchow people. They met at Shan Pin Terrace when they were young. Started from

量多,也乾淨衛生。但若是『唧』魚蛋(捏魚蛋)則非 人手莫屬!左手將魚漿從虎口中擠出,右手順勢用匙羹一 刮,魚蛋中含有空氣,才能吸收湯汁的美味。機器製成的 魚蛋密度高,口感自然差些。」王林記有自己的製作工 場,雖然機器的效率比人手高出許多,但始終保留著這門 傳統手藝。

説起魚漿由哪幾種魚混合而成, 王太如數家珍: 「不同的 魚膠質含量不同,掌握不同魚種的特性,才能打出好的魚 漿。九棍很鮮甜,有魚味,是魚漿的主力。門鱔有韌性、 魊魚黏性強,但這兩種魚甜味不夠。以前魚漿裡還會摻 入牙帶、木棉、紅衫,現在有些魚高價時堪比沙巴躉!你 説可不是時移世易嘛! | 如何取魚的特點調配魚漿,少不 了經年累月的浸潤和鑽研。「我丈夫年輕時曾在香港仔賣 魚,對每一種魚的特性都非常熟悉。打魚漿要根據天氣、 溫度、季節、時間而有所調整,一定要自己反復嘗試,不 可一概而論。只記公式打出來的肯定不好吃!| 為了得到 最好的食材,王太會在每年秋冬九棍當做季節入貨,再用 冰水封存,保留其最大的新鮮度,通常可以保持到來年 春天。

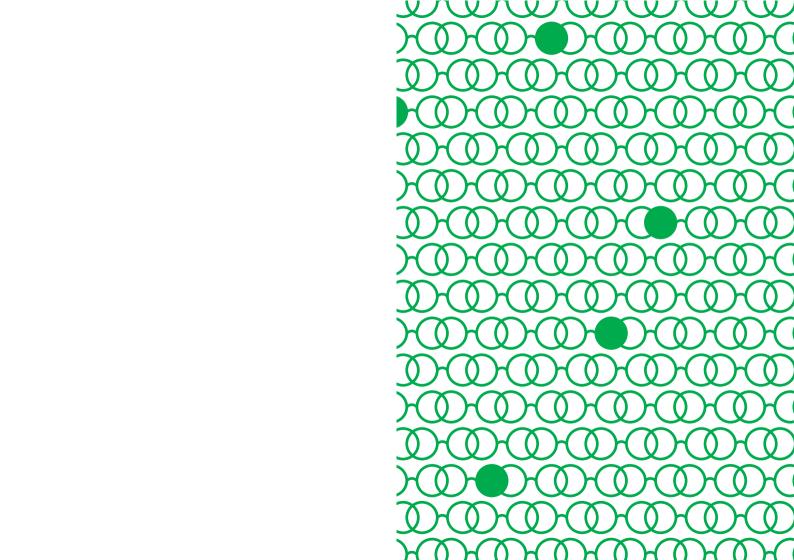
fish ball wholesaling, they have founded their own brand "Wong Lam Kee".

Many food stalls use "handmade fish balls" as gimmick to attract customers, vet Mrs. Wong explained the true meaning of "handmade", "In terms of 'beating' the fish loaf into fish balls, machine does it better than human. Beating fish balls by hands can be tiring after a long period. Machinery is relatively more efficient, productive and hygienic. However, in terms of 'squeezing' fish balls, handcraft is always better! First you squeeze the fish loaf from between the thumb and index fingers of your left hand, after that you cut it into a fish ball by swooping it with a spoon in your right hand. Then the fish balls made this way have air inside, that the porous will allow soup to be absorbed which make them more delicious. The density of fish balls made by machine is much higher, thus the texture will not be as good." Wong Lam Kee had their own factory. Despite significantly higher efficiency using machines than manpower, they insisted in keeping this handicraft.

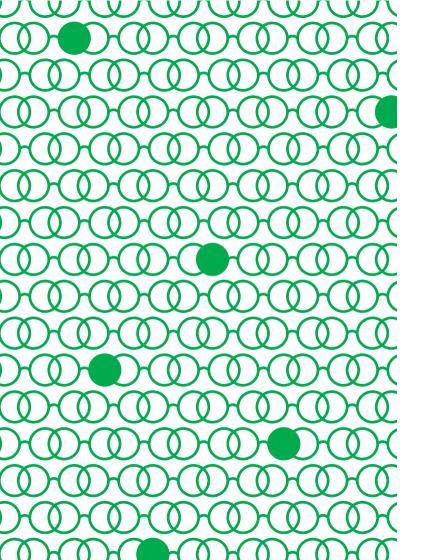
So-nui has all information at her fingertips when asked

家族招牌的背後少不了店主幾十年如一日的辛勞和付出。 早已與漁民們打成一片的王太,每天凌晨五點便開始聯繫 賣家,張羅進貨,務求漁獲最新鮮。「我兒子願意接手, 我也很欣慰,但跟漁民之間的合作關係要慢慢培養,這是 一種長期的信任,與錢的多少無關。」如今的東大街,早 已沒有昔日鱗次櫛比的潮州魚蛋批發,但王林記卻仍是許 多街坊心中的回味和客託。 of how the fish loaf is made, "Different types of fish have different glutinosity. Only by mastering the characteristics of various fishes can you make good fish loaf. Cods are sweet and rich in flavour, and are the main ingredient. Eels are tenacious while croakers are stickers. Yet both of them lack the sweetness. There used be also hair-tails, big-eyes, golden thread in the loaf. Some of these are as expensive as hybrid coupers at their high market price nowadays. How things changed with the passage of time!" Mixing a good fish loaf according to the features of fish demands years of experience and trial. "My husband sold fish in Aberdeen when he was young, so that he is familiar with the characteristics of each kind of fish. The mix of fish loaf requires adjustment with regard to the weather, temperature, season and time. You must try out yourself and there is no general rule. Fish balls made according to formulas are definitely not tasty!" In order to get the best ingredients, Lau will purchase cods during Autumn and Winter every year and store them in iced water, so as to maximise their freshness. They can usually be kept until Spring in the following year.

There were sweats and sacrifices of several decades of the owner behind the family business. Mrs. Wong, who has long befriended with the fishermen, starts her day at 5:00am everyday to contact the sellers and arrange her purchases to make sure that she can get the freshest catches. "I am glad that my son is willing to take over the business. However, the cooperative relationship with fishermen requires time to nurture. This is a long-term trust and have nothing to do with money." The long line of Chiuchow fish ball wholesalers on Main Street East is nowhere to be seen nowadays, but Wong Lam Kee is still a taste for many kaifong to revisit and appreciate.







陳達文、冼劍生、鄭志忠 Chan Tat-man, Sin Kim-Sang & Cheng Chi-chung

商會今昔 The Now and Then of a Chamber of Commerce 從最初的漁村、打石礦場漸漸發展成為一個成熟的社區, 筲箕灣居民之間的睦鄰互助精神必不可少。1947年,筲 箕灣商會成立,成員多為本區店舖東主,旨在推進貿易, 繁榮商業,後在1989年正式註冊有限公司並更名「筲箕灣 商業促進會有限公司」。七十餘載中不斷團結居民,聯絡 店舖。

街坊情誼,大概是社區最溫暖之處。三位商會成員——陳達文、冼劍生和鄭志忠相識於筲箕灣。其中年紀較長的冼劍生於1950年代初來到本區,曾幫漁船修理電燈,亦在木廠工作,又適逢愛秩序灣木屋區大火,幾經輾轉後於東大街經營電器舖,最後常駐於東威大廈地下9號舖,如今是

Started from a fishing village and a quarry, Shau Kei Wan has gradually developed into a mature community. The spirit of mutual help amongst neighbourhood of Shau Kei Wan was essential to such progression. In 1947, The Shaukiwan Trade Association was founded. The members were mostly the shop owners in the area. The Chamber aimed at promoting trades and prospering commerce. In 1989 it was registered as a limited company and renamed as Shaukiwan Commerce Enhancement Association Limited. For over seven decades, the Association unrelentingly unites the citizens and connects the shops.

The friendship amongst *kaifong* is probably the warmest thing in a community. The three members of the Association-

商會的副監事長。陳達文家族在阿公岩經營雜貨士多舖, 其父早年已是商會成員,達文接手父業後,更熱衷於社區 事務,身兼數職,現為商會的副理事長。鄭志忠雖不是店 主,但他居住的地點樓下便是商會,在抬頭不見低頭見的 舊區,早已與商會成員相熟,七八十年代應當時的商會邀 請幫忙處理會務而加入,迄今也有三十多年,現為商會的 名譽顧問。八十年代起,三位便一起在商會效力,跟當時 的許多前輩一起,集資搭棚、聘請戲班做神功戲,聯誼鄰 里,敦睦街坊。

當發展悄悄降臨筲箕灣,舊唐樓重建、店舖易手,東大街變為一條「食街」,每逢週末無不車水馬龍,熱鬧非凡。但店舖的增多似乎並沒有使商會日益蓬勃,「現在(商會)會員祇有少無多,很多成員年紀大了,舊舖不做生意了,便會退出。新的店舖許多是外區人,他們很多不知道商會的存在,也沒有加入。」談到商會的現狀,陳達文語氣中透露著些許失落。但他並沒有因此放棄,秉著「為社區做事」的理念,他和鄭志忠、冼劍生,以及其他幾位心繫社區的商會成員於2000年共同成立了一個新的組織一 健誼社,成員之間互以兄弟姐妹稱呼,十七年來舉辦和參 Chan Tat-man, Sin Kim-sang and Cheng Chi-chung were met in Shau Kei Wan. The oldest of three was Sin, who came to the area at the beginning of the 1950s. He had worked as electrician on fishing boats fixing light bulbs, and had worked in a sawmill. After the great fire at the squatter area of Aldrich Bay, Kim-sang eventually started his business of selling electrical appliances on the Main Street East. Finally he settled at Shop 9, Ground Floor of Eastway Tower. He is now the Vice Chief Supervisor of the Shaukiwan Commerce Enhancement Association. As for Chan Tat-man, his family ran a grocery store at A Kung Ngam. His father was already a member of the Trade Association. After Tat-man took over his father's business, he became more enthusiastic towards community business and took up many public services. He is now the Vice Chairman of the Association. Cheng Chi-chung is not a shop owner himself, but the clubhouse of the Association was right below where he used to live. Within an old community where people frequently met, he had long been well acquainted with the members of the Trade Association. In the 70s and 80s, Cheng accepted the invitation of the Association to join and help. It has been already three decades since then, and he is now the

與了許多社區慈善活動,也支持國內的公益事業。

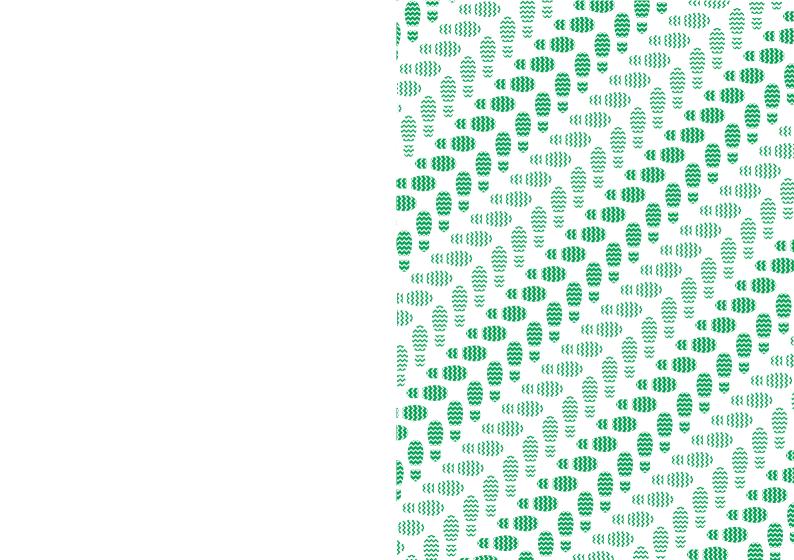
陳達文、冼劍生、鄭志忠,這三個背景不同,經歷各異的人,因為社區而有所交集。也同樣是因為他們的堅持和用心,讓社區成為了更多街坊的歸屬。「自己盡量能做就做,哪怕只是幫到一點也好,實實在在地幫到街坊,支持社區,很心安,很滿足。」從商會到健誼社,縱使人事更跌,年華老去,但他們對社區的情誼卻從未改變。

Honorary Consultant of the Association. From the 80s, the three of them served together in the Trade Association. Following the senior members, they pooled funds to build the opera shed and employed to organise godsappeasing cantonese opera for *kaifong* to promote good relations amongst the neighbourhood.

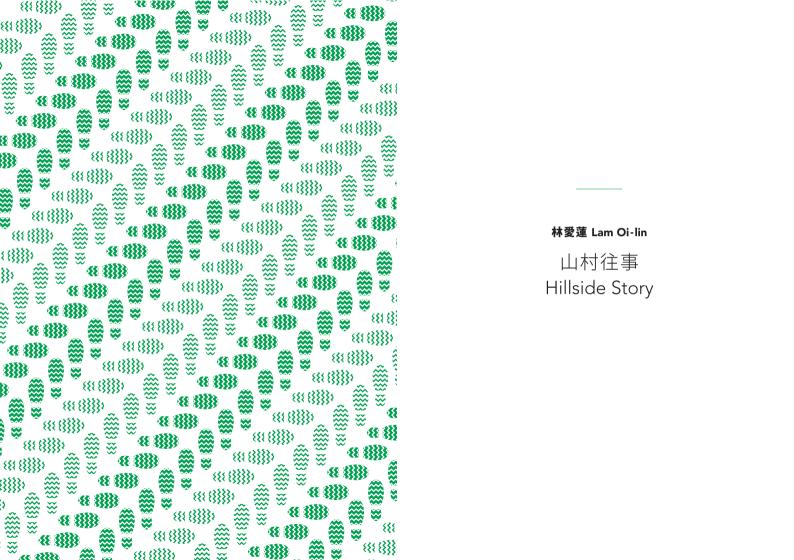
When redevelopment tiptoed into Shau Kei Wan, the tonglaus are rebuilt into modern buildings, the shops have changed hands. The Shau Kei Wan Main Street East has become a "food street". Every weekends the street looks very busy with signs of prosperity everywhere. However, the increase of shops has not benefited the development of the Trade Association. "Now the number of members continues to drop. Many of our members are getting old, and they will guit when they close their business. The new shops are usually opened by people from outside Shau Kei Wan. Many of them don't know about the existence of our Association and thus haven't joined." Talking of the the current situation of the Trade Association, Tat-man leaked a trace of disappointment in his words. Still, he has not given up. Upholding the belief of "serving the community", Chan, along with Cheng and Sin, as well as a couple

of members who are also attached to the community, has established a new association in 2000 - Perfect Life Association. The members of this new association were like brothers and sisters. For 17 years they have organised and joined many community charity activities, and have supported the welfare in Mainland China.

Despite the different backgrounds and experiences, the lives of Chan Tat-man, Sin Kim-sang, and Cheng Chichung crossed each other because of the community. It was also due to the fact that they all strived with heart and perseverance to make the community a place of belongings for more *kaifong*. "We shall do whatever we could, albeit it doesn't contribute much. If we could help *kaifong* practically, we shall feel peaceful and satisfied." From Trade Association to Perfect Life Association, even though time flies and things change, their attachment to the community has never wavered.







在筲箕灣山上,戰後曾經有許多村落,村民主要以務農畜 牧為生。其中的南安坊村,村民多來自廣東惠東一帶,篤 信譚公。村民們互相扶持,成立了南安坊村農業合作社, 即今天的筲箕灣農業工商聯會的前身。林愛蓮及父親林德 望,曾居住在南安坊村,見證了這個社區農業和工商業的 發展歷程。

出生於上世紀五十年代,林愛蓮自小在筲箕灣的山村長 大。「南安坊村在筲箕灣戲院後面的山上,範圍頗大。父 親從事五金,有一間家庭式山寨工廠。當時的村民們多 數從事農耕、養豬,鄰居也有小販。」除了南安坊村外, 筲箕灣還有許多山村,「規模大一些的有成安村、馬山 村,另外還有聖十字徑村、淺水碼頭村等等,也常被人 On the hill of Shau Kei Wan, there were once many villages after the Second World War. The villagers were mostly herders and farmers. One of the villages was Nam On Square Village, and the inhabitants, who are believers of Tam Kung, were originated from Guangdong Hakka and Waidong areas. The villagers supported one another, and founded Nam On Square Village Agricultural Co-operative Society, the predecessor of Shaukiwan Agricultural, Industrial and Mercantile Association. Lam Oi-lin and her father Lam Tak-mong were residents of Nam On Square Village and witnessed the agricultural, industrial and mercantile development of this community.

Born in the 50s of the last century, Lam Oi-lin grew up

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提起。」南安坊村農業合作社於1940年中成立,起初由客 家農民們創辦,由於林父學識淵博,後來也加入幫忙。熱 心會務的他得到了許多村民的尊重和擁戴。

山村環境艱苦,山路泥濘崎嶇,並不好走。有見及此,林 父主動號召街坊一齊重整路面,籌措金錢,組織人手,搬 運石材上山鋪路。花了整整幾年的時間,把幾乎半個南安 坊村的山路修整為石級,方便了許多村民的出入。「當時 父親只是一個街坊的身份,卻十分樂意為居民出謀劃策, 我非常以他為榮。後來他成為農業工商聯會理事長,甚至 是被委任做區議員,一直不改初衷。」在愛蓮的心目中, 父親一直熱心投入山村事務,在社區內十分有公信力。

八十年代山村清拆,村民有些被安置到九龍區等遠離筲箕灣的地方。林父欲為聯會尋找會所,在他的籌募之下,得到了街坊會、區議員、和本會會員的慷慨解囊,最終於1986年購入如今的會址,使聯會得以繼續運作。「父親當時在很多會中都有所參與,曾在街坊福利會、南安堂福利促進會等擔任文書或理事。他一生熱心公益,德高望重。」父親為街坊為社區做事的熱忱,愛蓮銘記於心。

in a hillside village in Shau Kei Wan. "Nam On Square Village was built on the hill behind Shaukiwan Theatre. and it covered a lot of ground. My father sold household hardware and owned a family workshop. Villagers worked as farmer and swineherds. There were also hawkers amongst my neighbours." Apart from Nam On Square Village, there were also other hillside settlements in Shau Kei Wan. "The larger ones such as Shing On Village, Ma Shan Village, Holy Cross Path Village, and Shallow Pier Village were often mentioned by others." Nam On Square Village Agricultural Co-operative Society was founded in mid-1940 by Hakka farmers. As Lam's father was an educated man, he was invited to join. Being enthusiastic to the Society, he had gained the respect and support of many villagers.

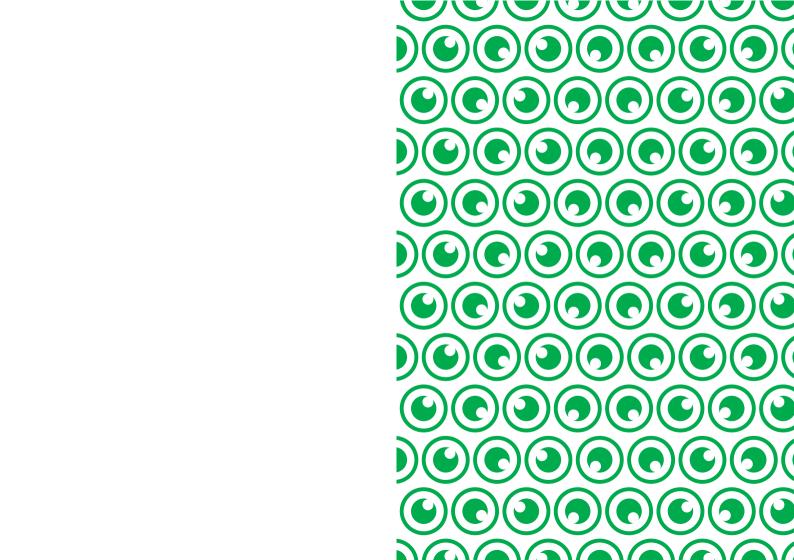
The living environment was tough, with muddy and rugged hill paths which made travel difficult. In view of this, Lam's father rallied *kaifong* to pave the road. They pooled money, organised manpower, and moved stone slabs up the hill. Having spent several years, the villagers turned nearly half of the bare hill paths of Nam On Square Village into stone staircases. "Being only one of the

林愛蓮在父親的引介下加入筲箕灣農業工商聯會,至今已 逾十年,一直幫手打點許多行政工作。會員減少,也使聯 會面臨財政危機,每年的譚公誕、飲宴、會所日常運作都 開銷甚巨。「至於未來,希望資源方面能夠更充足一些。 這是父親的心願,而我本人也十分喜歡和投入,會盡心盡 力地去做好每一件事。」傳承父親守護街坊的心意,是愛 蓮堅持不懈的最大動力。 kaifong, my father was willing to offer his ideas for his fellow villagers, and I am very proud of him. Later he became the Managing Director of Shaukiwan Agricultural, Industrial and Mercantile Association, and was commissioned as District Councillor. Still he had not wavered from his initial motive to serve the community." In the eyes of Oi-lin, her father was a credible man in the community who was devoted to the welfare of hillside villages.

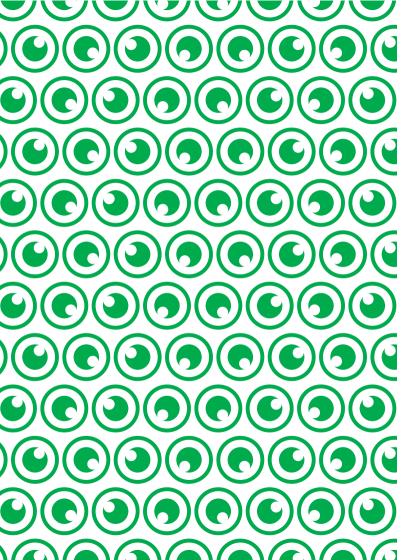
In the 80s these hillside squatter areas were cleared, and villagers were resettled to Kowloon areas, far away from Shau Kei Wan. Lam's father would like to search for a clubhouse for the Association. His fundraising campaign was supported by various *kaifong* organisations, District Councillors, and members of his own association. The current address of the clubhouse was bought in 1986, that the association could continue to operate until today. "My father had participated in many other organisations. For example, he had been secretary and board member of Shaukeiwan Kaifong Welfare Association and Nam On Tong Welfare Advancement Association. He had devoted his whole life in enhancing public welfare, and he had been an honorable and respectable member of the

community." The spirit of her father serving the *kaifong* was always in the heart of Oi-lin.

Introduced by her father, Oi-lin has joined Shaukiwan Agricultural, Industrial and Mercantile Association for over a decade, and has assisted in many administrative works. The falling number of member has brought financial crisis to the Association. The expenses for birthday celebration of Tam Kung, feasts, and daily operation of clubhouse are huge. "As for the future, I hoped to have more resources. The Association was the ideal of my father, and I am very much devoted in it. Hence I shall try my very best in every task." To succeed her father's promise to *kaifong* was the greatest motivation for Oi-lin to carry on with her efforts.







余自立 Yu Chi-lops

柏架山下 Below Mount Parker 二十世紀五六十年代,沿著筲箕灣一帶的山上,漫山遍麓 盡是寮屋區。1952年余自立出生後不久,便跟隨父母搬 到這區,起初住在西灣河成安村木屋區,隨後遷至海旁附 近的聖十字徑街,父親租了間寮屋,在地下開飛髮舖,閣 仔用來睡覺。余自立在柏架山下的筲箕灣,一住便是三 十年。

那個年代,家庭式手工業及商販隨處可見,筲箕灣區也有許多小工廠和店舗。「聖十字徑街邊有專門打造鋅鐵水桶的工匠,我們的左鄰是賣五金英泥的、右舖是賣木方兼刨木鋸木的。近海那方有賣炭的、手製籐椅的。街口有配匙、打棉胎及賣醬醋的,形形色色的商販遍佈街道。」但很多傳統手工藝如今已漸漸消失。

In the 50s and 60s of the twentieth century, on the ridge behind Shau Kei Wan, there were squatter huts all over. Short after his birth in 1952, Yu Chi-lop moved to this community with his parents. At first they lived in the slum in Shing On Village, Sai Wan Ho, and later moved to Holy Cross Path. Yu's father rented a squatter hut, in which he opened a barbershop on the ground floor and slept in the attic. From there, Chi-lop had spent 30 years living in the Shau Kei Wan beneath Mount Parker.

In those days, family workshops and vendors were commonly seen. There were also many small factories and stores in Shau Kei Wan. "On the roadside of Holy Cross Path, there were craftsmen producing zinc buckets. The

「戰後筲箕灣雖然日趨興旺,但背靠柏架山的我們,生活 與自然密不可分。」自立記得小時孩童流行上山捉金絲 貓,以草篾飼養起來,與夥伴們互鬥看誰的最勇猛。「除 了養蠶、捉金絲貓,我還試過走上山尋覓復活蛋!」原來 在復活節期間,自立就讀的小學會事先將紅雞蛋藏在柏架 山上二戰遺跡的隱秘位置,讓同學們上山「尋寶」。「那 時個個同學都很開心,因為可以在大自然探秘,無論是否 能找到復活蛋,這段經歷是非常難忘的。」自立和他同時 代的稚齡小孩,就是這樣在自然環境中慢慢成長。

最讓自立念念不忘的,是年少時仰望筲箕灣夜空的浩淼繁星。「中一時,因為一顆池谷·關彗星燃起我對天文學的濃厚興趣,此後六年在皇仁的日子裡,一直跟隨老師和同好不斷鑽研,更出任天文學會主席。當年學生多清貧,老師就教我們自製天文望遠鏡。以金剛砂夾在兩塊厚圓玻璃間挨邊打圈研磨,直至鏡面凹度合適,才可鍍銀裝配鏡筒、目鏡及赤道儀,成為反射式望遠鏡。考驗耐性精力及準繩,絲毫不能馬虎。」當年自立更忽發奇想,自製土炮折射望遠鏡,以放大鏡嵌入硬紙筒一端,另一端接駁玩具目鏡。雖然色差嚴重,卻聊解觀星望月之渴,樂在其中!

neighbour on my left sold household hardware and the one on my right sold timber and carpentry tools. Near the coast there were shops selling charcoal and handmade rattan chairs. At the street corner there were keysmiths, bedsheet beaters, and spice sellers. Vendors of all kinds fill the streets." Unfortunately, many traditional handicrafts had not been inherited

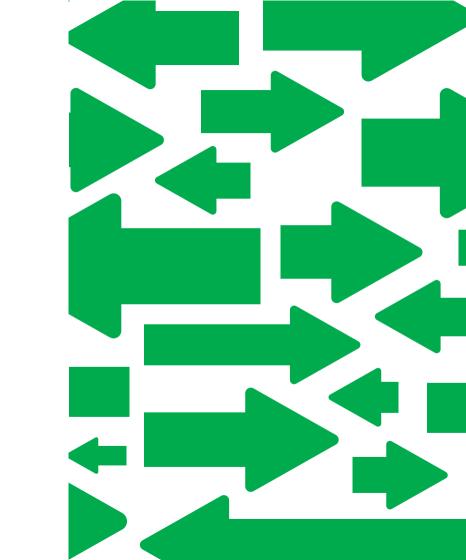
"Although Shau Kei Wan after WWII started to prosper, we who lived next to Mount Parker could not part with nature." Chi-lop recalled that one of the popular games for children was to catch fighter spiders in the hill. The spiders were kept in bamboo cases, and pitted against those owned by others. "Apart from keeping silkworms and collecting fighter spiders, we had also tried hunting for easter eggs in the hill!" During Easter, the Primary School Chi-lop studied in would hide dyed eggs at secret places in the WWII ruins on Mount Parker and let students play a game of "treasure hunt". "Everyone of us was very happy to join, as we had the opportunity to explore the wild. Whether we could find the easter eggs or not, this was indeed an unforgettable experience." Yu and children of his age grew up in such natural surroundings.

「以前光污染沒有那麼嚴重,樓房低矮,在小街上抬頭便 能觀星。我第一個用肉眼辨認到的星座,便是兒時我甫踏 出家門,遠眺冬夜鯉魚門兵房上空,從天邊緩緩升起的獵 戶座。」

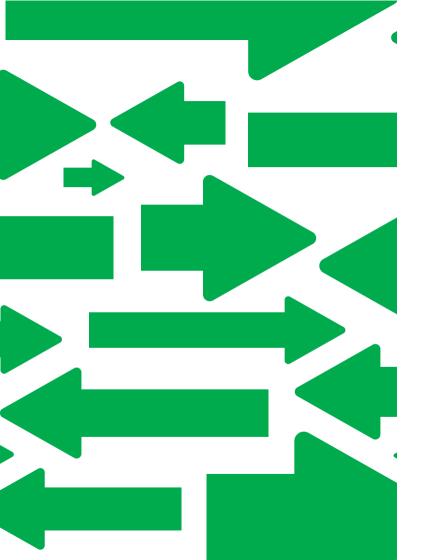
說起往事,自立滔滔不絕。「如果説『獅子山下』代表了香港,我覺得以『柏架山下』代表港人本質似更合適。」港島東部,山海相依。居民或賞山中奇珍,或釣魚泛舟。 人總要接觸自然才可體會純樸社區生活的殊勝。今時今日,科技發達反令人疏離自然,燈光璀璨的市區現已難覓星辰。工藝和科技,有時確能巧奪天工,但論山海自然之美,卻是渾然天成。 The most memorable of all for Yu Chi-lop was his being able to stargaze into the night sky of Shau Kei Wan. "In Form 1, it was because of the Comet Ikeya-Seki, I have started to have strong interest in astronomy. In the following six vears in Queen's College, I researched the topic with my teacher and fellow schoolmates. Leven became Chairman of Astronomy Society. Students were poor, and teacher taught us to make our own telescope. Using a piece of carborundum between two pieces of thick round glass, you could abrade the glass into the necessary concavity through circular motion. Then you could chrome plate the glasses for installation onto the scope, viewfinder and equatorial mount. Now you have a reflective telescope. It took patience and accuracy, and there allows not a tiny bit of slackness." An idea came across the mind of Chilop, which was to make to make his homemade refracting telescope. He fixed a piece of magnifier onto one end of a hard paper tube, and connected a toy eyepiece onto the other end. Despite the serious aberration, the thirst of Chi-lop to moongazing was guenched, and allowed him to immerse himself in the vast universe. "The light pollution was not as serious as present. The buildings were also low, so it was possible to see a sky full of star when you

looked up from the street. The first constellation I could recognised with bare eyes was the Orion which slowly rose when I looked into the winter night above the barrack of Lei Yue Mun."

Talking about his past, Yu continued without rest. "If 'Below the Lion Rock' represented the spirit of Hong Kong, then I think 'Below Mount Parker' was more suitable." The eastern side of Hong Kong Island was a place where mountain and sea interlinked. Residents there either go hiking in mountain or go fishing at sea. Only by communing with nature could one understand the brilliance of simple community life. Nowadays, the advancement of technology had alienated us from the nature. The star-studded sky is nowhere to be seen in the urban area ablaze with lights. Technology may create wonderful workmanship as to excel nature, but the beauty of nature is impeccable.







尹達光 Wan Tat-kwong

明華回憶 Recapturing Ming Wah 二十世紀六十年代以後,隨著人口極增,香港樓房日漸向 高空發展。許多結合商住的瓦頂舖居開始被重建,取而代 之的是高密度群居房、轉角樓宇、乃至七十年代的平台大 廈,人們的生活也隨之一步步「離地」。六七十年代的居 住空間非常擠迫,但公共空間如何凝聚社區生活,老街坊 尹達光少年時在明華大廈的生活或許能為我們詮釋一二。

1962年,明華大廈在筲箕灣阿公岩道依山而建,以房屋協會創辦人之一何明華命名。由十一座長型樓群和兩座塔式高樓組成,每兩座之間設有一條開揚通風的走廊。達光一家四口於1963年入伙,「單位面積大約三百平方呎左右,對於曾住『蝸居』板間房的我們來説,簡直就是天堂!」除了室內環境,室外空間也滿載歡樂笑聲。

After the 60s of the twentieth century, the population of Hong Kong rose dramatically, and residential flats began to expand vertically. Many shophouses of mixed commercial-residential use were redeveloped. In their place emerged densely built cluster buildings, corning buildings, and even podium towers common in the 70s. The life of people was literally "lifted" off ground. The living space in the 60s and 70s was very cramped. Yet, our older *kaifong* Wan Tat-kwong could explain how public space could condense community life by narrating his youthful days in Ming Wah Dai Ha

In 1962, Ming Wah Dai Ha was built on the hill of A Kung Ngam Road in Shau Kei Wan, named after Ronald Owen

說到明華大廈居民的集體回憶,或許沒有什麼比「猜檯」 更有代表性的了。有幾座地下有石製的乒乓球檯,如已被 佔用而又想玩的話,大家需要遵守一個共同規則——「猜 檯」,首先要集齊乒乓三寶——乒乓球拍、乒乓球和網, 放在檯面後,就示意向正在打球的人挑戰。三局兩勝,赢 家可以留下,輸家便要即走,但可以翻猜。「這可算是在 明華大廈成長的必經過程,大家都會很自然地遵守遊戲規 則,試過成功,經歷失敗,學會保持平常心。」一張簡單 的乒乓球檯已教會了孩子如何面對失敗和相互尊重,屋邨 嬉戲之處亦是人生課堂。

明華大廈樓宇之間還有一個兒童康樂設施——圓形大韆鞦架,街坊稱為「圓揼朵」。韆鞦呈圓錐形,中間是一支鐵柱支撐,自頂端垂落了一個圓形的轉盤,像一把傘。據達光憶述,這個韆鞦需要眾人合力才能轉動。一群孩童中需要有人願意「犧牲」負責推,其他則坐在韆鞦的一邊,才能使韆鞦橢圓形打轉,忽高忽低。當速度越來越快,「推手」再很有技巧地跳上去,一齊享受飛的過程。「大家很有默契,不會介意誰來推,通常都交給高個兒的、強壯些的小孩,我也是其中之一! | 年少的達光,已深深體會了

Hall, one of the founders of Hong Kong Housing Society. Ming Wah Dai Ha was an estate formed by 11 row blocks and 2 towers. Between every two blocks there was an open corridor. Tat-kwong and his family of four moved in the estate in 1963. "The flat has a built area of around 300 square metres. For us who had lived in a "cell-like" subdivided flat, it was already a paradise!" Not only there were joyous laughters from the inside, the same could also be heard in the outdoor areas

Talking about the collective memory of residents of Ming Wah Dai Ha, there was nothing more representative than the "ping-pong challenge". There were several stonemade table tennis tables on the ground floor. If the tables were all occupied and the latecomers would like to play, everyone must follow the same rule - "ping-pong challenge". First the challenger must gather the three essential components for a game of table-tennis - the racket, the ball, and the net. These items once placed on the table, it means that a challenge is placed on the existing players. A game of best of 3 is played. The winner stays and the loser goes, but the loser can request a rematch. "This was a stage which everyone grew up in Ming Wah

分工合作的重要,若人人只願享受,慳吝付出,又如何能 體驗到風中馳騁的樂趣呢?

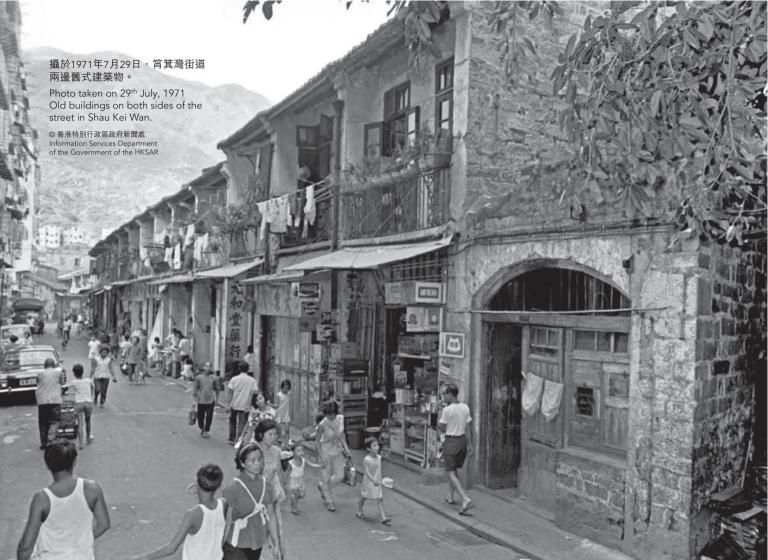
如今許多孩童被稱為「港孩」,不會與人相處。除了責怪 父母的寵溺,社區設施和公共空間規劃或許也有跡可循。 「當下的許多住宅都是封閉式的,雖有豪華裝飾的大堂和 會所,卻沒有可供居民互動交流的公共空間和落腳點,死 氣沈沈。」昔日的明華卻是一個樸素而溫情的社區,到 處充滿著童真,鄰里之間互相串門,快樂生活可以是這樣 簡單。 Dai Ha must passed. All children naturally followed the game rules. We had both won and lost, which taught us to keep cool." A simple ping-pong table had already taught children to face failure and respect each other. The playground of public estate was also the classroom of life.

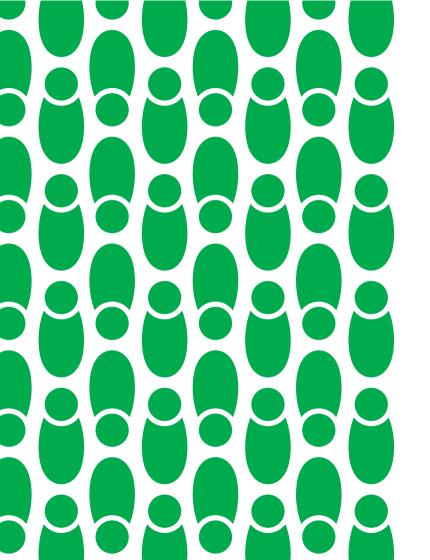
There was another children recreation facility between the buildings of Ming Wah Dai Ha - the grand circular swing, alias "the roundabout". The swing was built in the shape of a cone. In the middle was a metal post supporting the inside of the tip of a dangling cone-shaped frame, which looked like an umbrella. As said by Tat-kwong, this swing could spin only if everyone worked together. Amongst a group of children, some of them must "volunteered" to push while the rest sat on the other end of the swing in order to make it spin and rock up and down. When the speed gradually gained, the "pushers" could skillfully hop onto the swing and enjoy the motion together. "Everyone knew the time for their turn and did not mind being the one to push. Though the task was usually given to those kids who were taller and stronger, and I was one of them!" The young Tat-kwong had long ago learnt how to cooperate with others. If the children knew only to take but not to

give, how could they all experienced the fun blowing in the wind?

Nowadays many children were called "Kong Kids" for their inability to get along with people. Apart from blaming the parents for spoilage, the poor planning of community facilities and public spaces are also culprits. "Many residential flats were of enclosed design. Despite the luxurious lobby and clubhouse, there is no public space or gathering point for residents to communicate and interact. The whole environment is lifeless." Ming Wah Dai Ha was once a humble and warm community. There were innocent children fooling around and the neighbourhood was close. Quality of life could be just that simple.







莫志榮 Mok Chi-wing

大街小孩 Kids on the Main Street 1960年代,筲箕灣東大街兩旁多數是兩三層樓高的戰前唐樓。人們下舖上居,物質生活雖然不夠豐富,但街坊鄰里之間彼此相熟,大街是人們社區生活的公共空間。出生於六十年代的莫志榮,便是其中一個在東大街長大的小孩。

志榮一家六口租住在東大街的唐樓,樓下是金舖。「童年的家只是一間板間房,一床一櫃再加兩張凳。全家都睡在這張床上。」由於家中擠迫,志榮可以說是在街上長大。物質的貧乏反而激發孩童無限的創意,對於志榮和大部分孩童來説,街道就是他們的遊樂場。

志榮喜歡在東大街上搜尋材料,自製玩具。「沒錢買玩 具,就想方設法製造玩具。例如將雪條棍砌成不同的形 In the 1960s, most of the buildings along the two sides of Shau Kei Wan Main Street East were pre-war *tonglau* of two to three storeys high. They were of mixed commercial-residential use where shops were on the ground floor and flats were on the upper floors. Although the material life could not be considered abundant, the neighbourhood was close and Main Street East had become the public space for the community. Born in the 60s, Mok Chi-wing was one of the kids raised on Main Street East.

Chi-wing grew up in a family of six and they rented a flat above a goldsmith, in a tonglau on Main Street East. "The home of my childhood was a sub-divided flat. There were only a bad, a wardrobe and two stools. The whole family

狀,再用橡筋固定,便可以造槍、飛船、飛機。許多小孩都會在士多門口候著,有人吃完雪條就立馬『回收』雪條棍,一把槍要幾十根棍呢!」將這些日常生活中常見卻被人遺棄的物品重用,已足以讓孩童「玩餐飽」。「荷蘭水蓋(汽水蓋)也是我們小孩的收集目標之一。那時汽水是玻璃樽裝的,通常士多開完汽水後,有個小鐵箱收集樽蓋,如果你跟老闆娘相熟她便會贈予你。怎麼個玩法呢?回到家,用錘子敲打樽蓋至扁平,中間鑿個小洞,穿條繩,兩手抓住繩子兩端,一拉,蓋子就會旋轉。我們會將蓋子邊緣磨利,甚至剪成星型,比誰鋒利,有時劃傷手也不毫不在意。」念及自己動手製作玩具,志榮一臉神往,仿佛回到過去。

除了平日的玩耍,孩子們最企盼的節日也少不了創意和想象。「中秋節時,紙紮燈籠可算奢侈品,父母不買,我們就地取材,拾個月餅盒,在四周剪些小洞,放支蠟燭就是燈籠。還有更簡單的!將一個柚皮分成四瓣,我們四兄弟姐妹每人一瓣,用鹹水草綁住,放支蠟燭,在地上拖行,可開心呢!」或許正是這樣的生活讓志榮和那個年代的小孩懂得珍惜,發揮創意,和與人分享。

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had to share the same bed." As the flat was cramped, Chi-wing spent his childhood on the Street. The lack of resource had somehow stimulated the boundless creativity of children. For Chi-wing and most of the kids, the Main Street was their playground.

Chi-wing loved to search for materials on Main Street East to make his own toys. "Though having no money to buy toys, I tried to make it myself. For example, popsicle sticks can be made into different shapes, holding them together with rubber bands, you can make guns, airships and aeroplanes. Many kids would wait by the grocery stores to "recycle" these sticks from those who finished eating a popsicle. You know what, a gun needs a few dozens to make!" Reusing these wastes commonly seen in daily life could already enable these children to enjoy themselves fully. "Bottle caps were also our collection target. Softdrinks used to be held in glass bottles. There was a small metal box collecting opened caps. If you were well acquainted with the shopkeeper, she would gift them to you. How do you play with them? First you take them home and hammer them flat. Then you drill a hole in the middle and insert a piece of string through it. If you hold the two ends of the

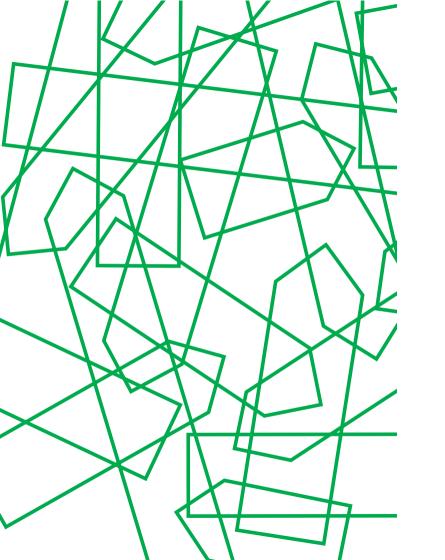
如今的東大街,早已沒有昔日孩童滿街玩耍的情景。學校、補習社和家之間點對點連接,孩童愛玩的天性和對集體生活的渴求甚少得到滿足。知識的學習固然重要,但健康的情緒和溝通能力卻是書本上學不到的。「我們的童年是開心的,不在於玩具的質素,更重要的是跟朋輩在一起。」在志榮的眼中,金錢並不一定與快樂成正比,豐裕的物質也代替不了集體生活。年過半百,最令他回味無限的正是小時候在東大街上那段快樂的「街童」歲月……

string and pull, the cap will spin. We used to sharpen the edge of these caps and even cutting them in star shape, then we competed for being the sharpest cap. We didn't bother even if we cut our hands." Recalling how he made his own toys, Chi-wing looked fascinated and seemed to be carried away to the past.

Apart from playing in usual days, the children also showed much creativity and imagination during their anticipated festivals. "In Mid-autumn Festival, paper-strapped lanterns were considered luxurious and parents didn't allow us to buy them. So, we made use of the materials nearby. We sought a mooncake case, cut some small holes along the side, added a candle, and then we had a lantern. There was something even more simple! We found a piece of pomelo skin, splitted it into four pieces and shared them amongst us four siblings. After attaching a piece of salt water grass to the end of the pomelo skin and placing a candle on top of it, we would drag it along the street. Such an enjoyable game!" May be it was such a living environment which taught Chi-wing as well as other kids of that generation to treasure, to improvise, and to share.

The Main Street East nowadays has long lost the scene of children playing everywhere. Schools, tuition centres, and homes are connected directly, that children's natures for fun and group life are rarely satisfied. Learning new knowledge is indeed important, but mental health and communication skill cannot be acquired from books. "Our childhood was joyful. The quality of toy was not important, but that you could be with your friends." In the eyes of Chi-wing, money does not necessarily bring happiness. Rich materials cannot replace group life. Having lived half a century, it was the happy childhood on Main Street East which Chi-wing likes to relive the most.





## 關錦年 Rachel Kwan

迷失東區 Lost in Eastern District 上世紀六七十年代的筲箕灣大街小巷,曾有許多小販的身影。關錦年的母親便是其中之一,在東區一帶販賣日常生活用品,多在筲箕灣工廠街和柴灣擺賣,有時亦會涉足鰂魚涌和北角。小時候,她和其他三個兄弟姊妹經常跟隨媽媽身邊,「媽媽一開檔,我們就在街上玩。她不可能時刻看管我們,就叮囑我們,萬一迷路,只要找到電車路軌,便能知道回家的路。」或許正是成長在這樣的環境,讓關錦年有更多機會探索社區。

街邊小販的流動性很強,但也有幾處固定的地方。銅鑼灣 上學的關錦年有時放學後會去找母親會合。「幾個兄弟姐 妹會相約放學一齊找媽媽,當時沒有電話,我們都是猜測 媽媽的位置。」雖然十之八九都心有靈犀,卻也難免有 In the 60s and 70s of the last century, there were many hawkers on every street and lane of Shau Kei Wan. Rachael Kwan's mother was amongst one of them, selling daily accessories across Eastern District. She usually opened stall on Factory Street, Shau Kei Wan and in Chai Wan. Sometimes she would also sell in Quarry Bay and North Point. When Rachel was still young, she and her three siblings always accompanied their mother to work. "When mother finished setting up her stall, we children would leave for the streets to play. As she couldn't take care of us at all time, she reminded us many times that if we were to get lost, we could find our way home following the tram tracks." Maybe it was such an environment which gave Rachel more opportunity to explore the community.

「撲空」的經歷。「讀中一那年,我一個人放學後想去接媽媽回家,給她一個驚喜。當時我搭8號巴士到鰂魚涌新威園,卻找不到媽媽。更糟糕的是,身上已毫無分文!由於之前跟隨媽媽來過這裡,記得附近一個菜檔的老闆娘,於是我跟老闆娘說媽媽常在這兒擺檔,問她借了路費,當時小童車費\$0.4,這才回到了家。」小小年紀的她遇事冷靜,並無慌張。「當時環境成長的小孩子,兄弟姊妹多,父母沒有十分貼身的照顧,遇到困難已習慣了獨自思考和處理。」

生活的流動性培養了關錦年獨立的性格,也讓她更融入社區。「印象中的筲箕灣社區十分多元化。城隍廟附近有早餐檔賣粥;金華街大廈之間的縫隙小巷有理髮檔,放了一些公仔書和雜誌,讓小孩一邊看書一邊理髮;不同的巷子裡有很多大排檔,豆腐花、雲吞麵、糯米飯,以前大家都是在這些攤檔吃,素不相識的也會聊上兩句。」大街,小販,街坊,社區生活無處不在。

關錦年一直沒有離開過她成長的東區。目前住在筲箕灣的她十分喜愛這個地方。「這裡很方便,因為有電車。」她

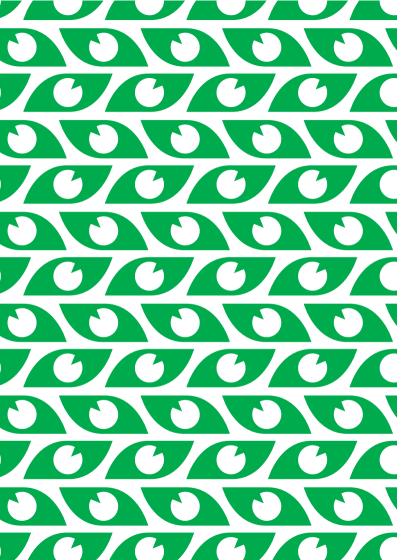
Despite high mobility of street hawkers, there were still several places that they frequented. Kwan who studied in Causeway Bay would meet up with her mother after school. "We brothers and sisters would join and meet our mother after school. There was no mobile phone back then, so we had to guess where she was." Although they mostly shared the same mind, there were also times they could not find their mother. "When I was in form 1. I finished school and wanted to pick up my mom alone to surprise her. When I reached Sunway Gardens, Quarry Bay by the no. 8 bus, I couldn't find her. Even worse, I had not a penny on me! As I had followed my mom to this place, I recalled that there was a lady shopkeeper at the vegetable stall. I told her that my mom often hawked nearby, and I borrowed 40 cents from her for the child bus fare to go home." Though she was young, she remained calm. "Children back then had many siblings and parents could not take care of them closely, that they were used to think and solve problems independently."

The "nomadic" life had formed the self-relying character of Rachel, and made her better integrated into the community. "The community of Shau Kei Wan was very 至今仍印象深刻,在跟隨母親「遊歷」東區時,總是電車 軌跡,指引著家的方向。

diversified in my memory. There was a congee stall near Shing Wong Temple selling breakfast. There was a barber stall in the narrow gap between the buildings of Kam Wah Street. Children could read comic books and magazines while having their haircut. In different alleys there were many daipaidong where everyone liked to have their tofu pudding, wonton noodle, sticky rice. Customers who didn't know each other could still start a chit-chat." With busy streets filled with hawkers and *kaifong*, the community life had penetrated every corner of Shau Kei Wan.

Rachel Kwan has never left Eastern District, where she grew up. Now living in Shau Kei Wan, she expressed her attachment to the place, "We have trams so it is convenient here." What has engraved on the mind of Rachel was how the tramway had been showing her way home when she ventured Eastern District with mother.





黃宜偉 Wong Yi-wai

海港兩岸 On Both Shores of the Harbour 地處維多利亞港東面入口,筲箕灣與九龍半島東隅隔海相望,1960年代已有航線相連。黃宜偉自小在調景嶺山村中長大,偏僻的地理位置使調景嶺與九龍半島其他地方的交通聯繫較少,反而與對岸的筲箕灣關係密切。「當時,我們解決衣食住行只有兩個選擇,一是翻山越嶺再轉小巴去觀塘,二是搭乘渡海小輪過筲箕灣。」對於宜偉和大多數調景嶺人來說,筲箕灣是一個相對繁華的城市,和四通八達的中轉站。

香港第一條地下鐵路通車之前,串連觀塘,鯉魚門和調景 嶺的是位於筲箕灣西的西灣河碼頭。「去觀塘比較遠,要 爬一座山,大約要廿幾分鐘。而從調景嶺下山已是碼頭, Located at the Eastern entrance of Victoria Harbour, Shau Kei Wan and the opposite Eastern Kowloon were connected by ferry as early as in the 1960s. Wong Yi-wai was raised in the hillside village in Tiu Keng Leng. Due to the remote geographical location of Tiu Keng Leng, there were few transports connecting the area with other parts of the Kowloon Peninsula. Rather, Tiu Keng Leng had close relation with Shau Kei Wan across the sea. "If we wanted to acquire our daily necessities, either we climbed over a hill to take a minibus to Kwun Tong, or we took a ferry to Shau Kei Wan." For Yi-wai and the most residents of Tiu Keng Leng, Shau Kei Wan was a relatively prosperous urban area, as well as the interchange for all locations.

我們很多時候都選擇搭船。如果目的地是觀塘碼頭附近, 有時也會先搭船去筲箕灣,再輾轉去觀塘碼頭,還可以遊 船河。油塘三家村和調景嶺很相似,與筲箕灣只有一程船 的距離,都視筲箕灣為中心點。」正是這個獨特的地理位 置,讓筲箕灣在當時九龍東的居民心中舉足輕重。

據宜偉憶述,調景嶺人來筲箕灣的一個很重要的原因是看 醫生。「當時調景嶺醫生不多,小規模私營診所有一兩 間,唯一一間政府診所供不應求。若是生病,會來筲箕灣 道的郭繩武醫生和招顯洸醫生處求醫。我們覺得這兩位是 很出名的醫生,而且離碼頭也近,所以比如發燒之類的病 症,都會搭船過來找他們就診。」相較於對岸,筲箕灣已 是一個城市化地區,除了值得信賴的醫療服務外,也是一 個休閒娛樂的必經之處。

「筲箕灣是我們的起點,可以到達不同的地方。」經過這個港島東隅的港灣可以發散到不同地區,其交通地位不容小覷。「一上碼頭,往西步行便可到太安樓『搵食』,到太古城的出奇老鼠樂園玩耍;搭乘電車到北角公園溜冰;往南可以到筲箕灣後山爬山探秘:去石澳海灘游泳戲水;

Before the metro was in service, the only public transport station linking up Kwun Tong, Lei Yue Mun, and Tiu Keng Leng was the Sai Wan Ho Ferry Pier in Shau Kei Wan West. "It was guite far for us to reach Kwun Tong, as we had to climb over a hill and it took us nearly half an hour. Instead, we could just walk downhill to the pier. So we usually chose to the seaway. If our destination was near Kwun Tong Pier, sometimes we would still take a ferry to Shau Kei Wan first and changed for Kwun Tong Pier. We could even enjoy a boat trip on the way. The situation of Sam Ka Tsuen of Yau Tong was similar to our Tiu Keng Leng, as they also needed only a ferry trip to reach Shau Kei Wan. We both saw Shau Kei Wan as the city centre." Due to this unique geographical location, Shau Kei Wan was very important to residents in Kowloon Fast

As remembered by Yi-wai, one of the important reasons for Tiu Keng Leng villagers to visit Shau Kei Wan was to consult a doctor. "There were not many doctors available in Tiu Keng Leng. There were no more than two small private clinics. The only public out-patient clinic was always full of patients. If we got sick, we would seek medical treatment from Dr Kwok Sing-woo Simon and Dr. Chiu Hin-kwong

甚至搭船折返三家村遊歷冒險……」如此多元化的選擇,早已不復當年「英雄被困筲箕灣,不知何日到中環」的 笑談。

從小對筲箕灣充滿嚮往的宜偉,如今已定居此區。「小時候很憧憬繁華的城市風光,長大後卻留戀人情味濃的傳統舊區。相較於自己少時居住的社區,筲箕灣還算保留了一些往日的痕跡。」看到許多日新月異、改頭換面的舊區,宜偉希望這樣的改變在筲箕灣,發生得遲一些、慢一些才好。

who then practiced on Shau Kei Wan Road. We thought that they were renowned doctors and their clinics were close to the pier, hence we would cross the harbour for their services if we had fever." Compared to its counterpart on the other side of the sea, Shau Kei Wan had long been an urbanised area. Apart from reliable medical services, it also provided entertainment and recreation.

"Shau Kei Wan was the starting point of all our destination. It could connect to everywhere." This bay on Island East could radiate to different places, its being a transportation node should not be underestimated. "Once you landed, you could 'fill your stomach' by heading west to Tai On Building. If you headed towards Taikoo Shing, you could play at the Chuck E. Cheese Land. Taking a tram to North Point Park, you could go skating. Going southwards behind the town of Shau Kei Wan, you could explore the mystery of the hill. Furthermore, you could even go swimming at the Shek O Beach or travel back to Sam Ka Tsuen for a small adventure..." With such diversity of choices, the old joke on Shau Kei Wan for its remoteness is no longer being heard.

Wong Yi-wai, who was full of aspiration to colourful Shau Kei Wan from his youth, has now become one of its residents. "I always aspired to living in the bustling town since I was young. When I grew up, I started to feel nostalgic towards the traditional old communities where interpersonal relations are closer. Compared to where I used to live, Shau Kei Wan still preserves some traces of the old days." When many old communities were transformed and madeover, Yi-wai wishes that the changes to Shau Kei Wan can come later and slower.





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## 賽馬會社區資助計劃 — 保育社區文化遺產計劃

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

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。 This project is funded by The Hong Kong Jockey Club Charities Trust and organised by the Conservancy Association Centre for Heritage. The project includes a series of programmes to promote heritage conservation. Through the strengthening of public understanding on domestic history and community cultural heritage, every stakeholder can foster their local identity and community cohesion and hence participate in the conservation of community heritages. Launched in 2005, HKJC Community Project Grant provided their partners with grants in three-year cycles, in order to deliver appropriate community services and support the underprivileged.

關於我們 About Us

長春社文化古蹟資源中心(CACHe)於2005年成立,一 直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。 Established in 2005, The Conservancy Association Centre for Heritage (CACHe) is committed to organising different heritage conservation activities. Our 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 realisation of their social identities.