



香港賽馬會社區資助計劃：「古蹟前行」文化遺產計劃
The Hong Kong Jockey Club Community Project Grant:
"Heritage - The Way Forward" Scheme

主辦 Organiser

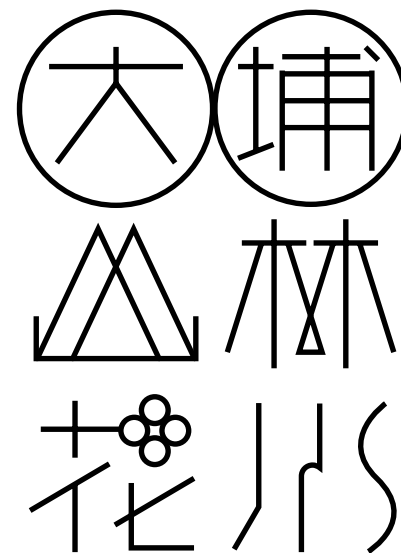


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序

黎穎詩博士
董事會主席
香港文化古蹟資源中心

《經驗的詩學：大埔本地人的微觀歷史》

歷史學家夏思義博士（Patrick Hase）在《1899年六天戰爭》和學者孔慧怡博士的《大埔故事》是關於大埔的兩部重要著作。一部探討了19世紀末英治政府與反對大英帝國佔領新界的大埔原居民之間的武裝衝突；另一部則是關於大埔的個人故事和本地社區的微觀歷史的匯編。這兩部作品加深了我們對這個位於風景如畫的吐露港歷史理解。

歷史比較注重大敘事。香港賽馬會社區資助計劃：「古蹟前行」文化遺產計劃，正努力具體呈現平凡人的經歷和人生起伏。我們在書中聚焦容易被忽視的大埔微觀歷史，描述漁民、農民和客家人的個人旅程。在這些深具個人色彩的故事中，我們了解到船灣村民受到1960年代船灣淡水湖工程影響和犧牲，以及大埔原居民為了謀生而遠赴馬來西亞、越南、新加坡、利物浦和曼徹斯特等地的奮鬥過程，以及基督教會在幫助窮人方面的角色，和嘉道理農業輔助會對香港戰後農業復興的貢獻等等。

如果沒有香港賽馬會慈善信託基金的支持，我們也難以把社區歷史結集。如果沒有同事們深入挖掘一個又一個的動人故事，也難以把微觀歷史和社區歷史的倡導精神實踐。

我為我們能為大埔和香港的文獻貢獻感到自豪。

Preface

Dr. Chloe LAI
Chairperson
Hong Kong Resource Centre for Heritage

A Poetic of Experience: the Microhistories of Tai Po Locals

The Six-Day War of 1899 by historian Dr. Patrick Hase and *Tai Po Stories* by translator/writer Dr. Hung Wai Yee Eva are two important publications about Tai Po. One deals with the armed conflicts in the late 19th century between the colonial government and Tai Po indigenous habitants who opposed Imperial Britain's takeover of the New Territories. The other is a compilation of personal stories about Tai Po and microhistories of the local communities. Both deepen our understanding of the historical village town that borders the scenic Tolo Harbour.

History often focuses on the marco narrative. The Hong Kong Jockey Club Community Project Grant: "Heritage – The Way Forward" is the Hong Kong Resource Centre for Heritage's attempt to make the experiences, the ups and downs of the common people visible. In this publication, we focused on the previously neglected microhistories of Tai Po, outlining the personal journeys of fishers, farmers, and Hakka. In those in-depth personal stories, we learnt the sacrifice of Shuen Wan villagers for the construction of Plover Cove Reservoir in the 1960s, the Tai Po indigenous villagers and local people' journey across the globe: Malaysia, Vietnam, Singapore, Liverpool, and Manchester just to make ends meet, the role of the Christian Church in helping the poor, and the Kadoorie Agricultural Aid Association's contribution to revitalizing

agriculture in post-war Hong Kong, etc.

Our attempt will remain elusive if we do not have the support from The Hong Kong Jockey Club Charities Trust. Our advocacy for microhistories and community histories will not bear fruit if our colleagues do not dig deep to uncover one personal story after another.

I am proud that we are able to contribute to the literature about Tai Po and Hong Kong.



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Flagstaff Hill



圓崗山航拍照 (相片來源：香港文化古蹟資源中心)

Aerial Photo of Flagstaff Hill (Provided by Hong Kong Resource Centre for Heritage)



圓崗山又稱旗桿山和運頭角山。1898年，清廷與英國簽訂《展拓香港界址專條》，把界限街以北，深圳河以南之地租借予英國，租約為期九十九年。

1899年3月27日，時任香港總督卜力遣警察梅含理率人到圓崗山搭建警棚，打算舉行升旗禮，但惹來新界原居民的憤怒，爆發激戰，史稱為新界六日戰爭。由於雙方軍事實力懸殊，陣亡居民數量多達五百人，戰爭僅維持六天，原居民敗退。英國在1899年4月16日重新在圓崗山進行升旗禮，宣示新界為英國的租借地。

港英政府在圓崗山上興建多座英式建築，如舊大埔警署（1899）、舊北區理民府（1907）、舊北區理民府職員宿舍（1921），跟對岸的元洲仔新界布政司官邸（1905）和舊大埔警署宿舍（1909）遙遙相對，以居高臨下的姿勢來宣示政治權威。這些龐大的英式建築群，曾被印度測量師Kudratali和Paras Ram在1904年手繪地圖上，稱之為「山間避暑小鎮」。「山間避暑小鎮」源自於英屬印度，當時英治政府在印度開拓殖民地，為加強對印度的直接控制，採取「掣高點」戰略，把行政中心建造在高海拔地勢，把行政、軍事和經濟三權集中在高山地區，並以空間隔離政策，區分歐洲和印度人的社會等級。不少印度居民也依附「山間避暑小鎮」發展起來，建立莊園、運輸網絡和小鎮。

Flagstaff Hill was a strategic location. In 1898, the British government leased the New Territories from the Qing Dynasty through the "Convention Between Great Britain and China Respecting an Extension of Hong Kong Territory". This leased area was located north of Boundary Street and south of the Shenzhen River, with a 99-year lease period.

In 1899, the British Governor of Hong Kong, Sir Henry Blake, sent a team led by Sir Francis Henry May to establish a temporary police station shed on Flagstaff Hill and held a flag-raising ceremony. This sparked outrage among the original inhabitants of the New Territories, leading to an intense six-day battle known as the Six-Day War of the New Territories. Due to the vast difference in military strength, the conflict resulted in up to 500 civilian casualties, and the original inhabitants were ultimately forced to retreat. On 16 April 1899, the government held the flag-raising ceremony again on Flagstaff Hill, declaring their rule in the New Territories.

The government then constructed several buildings on Flagstaff Hill, such as the Old Tai Po Police Station, the Old District Office North, and the Old District Office Quarters which served to establish British sovereignty over the New Territories. This cluster of buildings was regarded as a 'Hill Station' on a historic map, which underscores the intent of the British colonial government to enforce sovereignty by replicating the very same approach adopted in British India, where they established administrative centres at high elevations to segregate European and Indian social classes.

舊北區理民府位於香港新界大埔運頭角里。英治政府在1907年，興建北區理民府，象徵管治新界的權力中心。作為政府的辦公大樓，內有裁判司法庭，提供土地註冊、買賣登記、收地賠償、排解糾紛、生死註冊、審裁案件等服務。舊北區理民府屬於愛德華式建築，整座建築物由紅磚築砌，並引入印度走廊、法式扇門、荷蘭式山牆，糅合多國建築風格跟原本英式建築大有分別，可謂集百家建築之大成，形成世界獨一無二及專屬香港的英式建築風格。1981年11月13日，舊北區理民府被列入香港法定古蹟。



Old District Office North, located in Wan Tau Kok Lane, Tai Po, New Territories, Hong Kong, was constructed by the British colonial government in 1907 as a symbol of the central authority governing the New Territories. Serving as a government office building, it housed judicial courts and provided services such as land registration, property transactions, land compensation, dispute resolution, birth and death registration, and case adjudication.

The Old District Office North possesses the hallmarks of a building dating from the Edwardian era. The entire building is constructed with red bricks and incorporates architectural elements from various countries, including Indian verandahs, French doors, and Dutch gables. This fusion of architectural styles from different nations distinguishes it from traditional western-style buildings, creating a unique and distinct English architectural style exclusive to Hong Kong. On November 13, 1981, the Old District Office North was designated as a declared monument in Hong Kong.



位於運頭角山上的舊北區理民府，興建於1907年

(相片來源：香港文化古蹟資源中心)

The Old District Office North, built in 1907, located at Wan Tau Kok Hill

(Provided by Hong Kong Resource Centre for Heritage)

舊北區理民府的颱風庇護中心

Old District Office North Typhoon Shelter

徐河妹 Chui Ho-mui

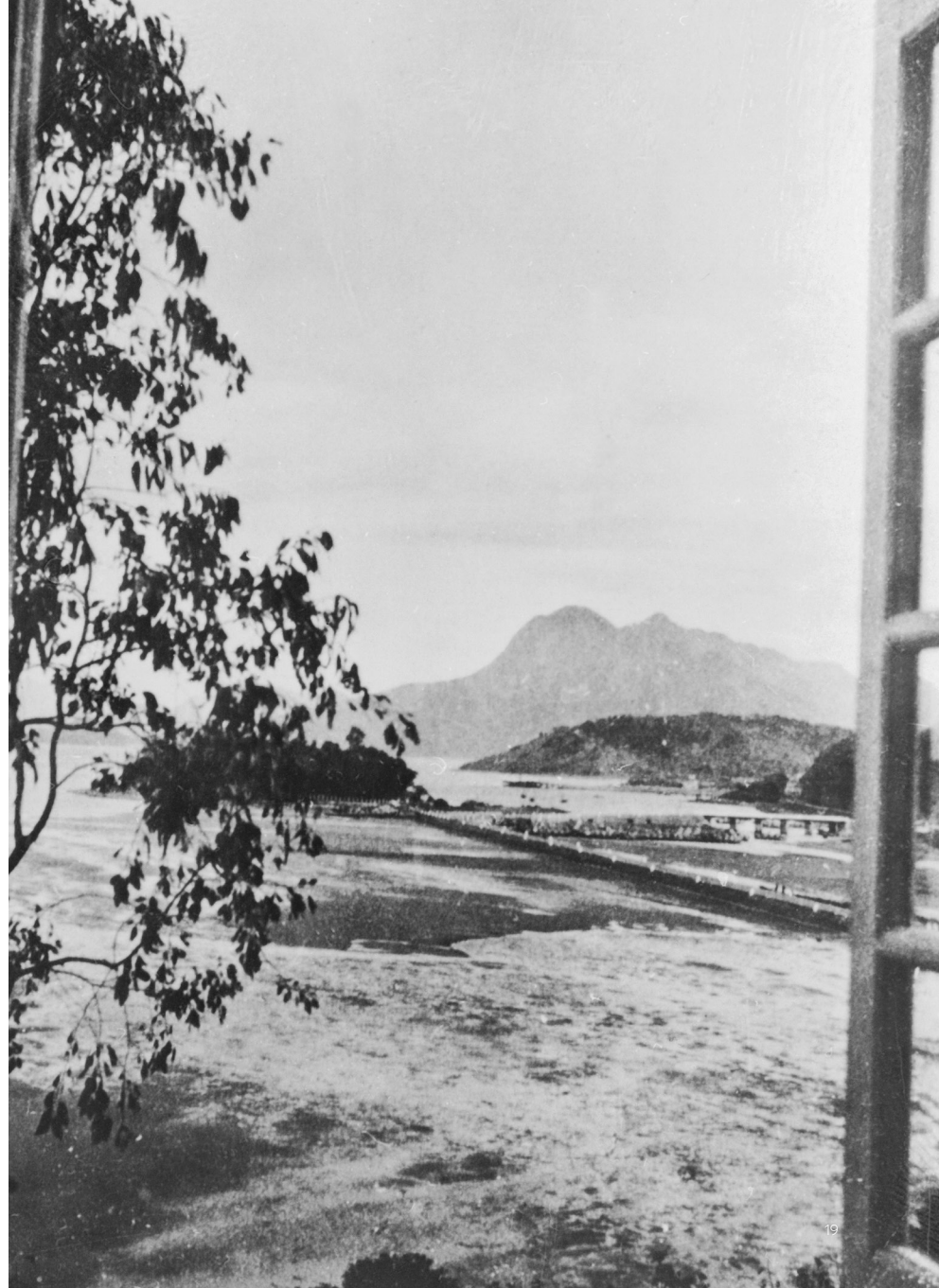
撰文：蘇文英

Written By: So Man Ying

前方是元洲仔及附近沙灘的位置（相片來源：政府新聞處，相片編號：15692-18）

Yuen Chau Tsai and nearby beaches (Provided by Information Services

Department, Photo No.: 15692-18)



河妹是大埔的漁民，在她7歲左右遇上颱風溫黛（1962年）的吹襲。溫黛是香港氣象史上其中一個最強的颱風，釀成183人死、388人傷、108人失蹤。美國空軍預備隊派出颶風獵人的偵察機，飛入溫黛風眼中心，風級達颱風程度，風眼直徑有1,600公里。原先溫黛並沒有正面吹襲香港，但後來折返，香港正面受襲，引發了風暴潮，加上天文大潮，導致香港災情相關嚴重。皇家香港天文台在9月1日早上6時15分掛起十號颶風信號，風眼通過長洲和靠近大嶼山一帶，她們一家僅靠一部細小的收音機，接收了颱風消息。

她的父母跟家族船隊的親友商量後，決定先把婦孺和長者送到大埔圓崗山上的舊北區理民府暫時避難。男人則嘗試把漁船駛至避風塘位置，通宵看守船隻。在1960年代的漁業社會，漁船是漁民重要的經濟財產。漁民靠一艘船，開始與親友組織起家族船隊，在近岸捕魚。倘若漁船消失，好幾個家庭就頓失經濟支柱，生活甚為艱難。

河妹還記得她在避風塘的位置，看到大埔舊警署、大埔水警基地也掛起了十號颱風的訊號，還有兩盞燈號亮著，向公眾通報颱風的最新資訊。

她的母親不忍心父親獨自一人守護漁船，把她、弟弟和妹妹交由親友臨時托管。她當時看到舊北區理民府內擠滿避風的人群。那裡沒有床墊，人人只能席地而坐。有人的衣服被狂風大雨淋濕，也有人嫌棄被他人濕漉漉的衣服觸碰而發生爭執。

Ho-mui is a fisherman from Tai Po. She was around seven years old when Typhoon Wanda struck in 1962. Wanda ranked among the most powerful typhoons to ever hit Hong Kong, resulting in 183 deaths, 388 injuries, and 108 people missing. Hurricane Hunter, a weather reconnaissance aircraft from the United States Air Force Reserve, was dispatched to fly into the eye of the storm, which boasted wind speeds at typhoon levels and spanned a diameter of 1,600 kilometres. Wanda did not initially hit Hong Kong directly, but later changed its course and struck the city, causing storm surges. Combined with astronomical tides, it resulted in severe damage. At 6:15 am on September 1st, the Royal Hong Kong Observatory issued typhoon signal number 10. The eye of the storm traversed Cheung Chau and approached Lantau Island. Ho-mui's family depended entirely on a small radio for updates on the typhoon.

After discussions with families and friends from the family fleet, Ho-mui's parents decided to temporarily evacuate women, children, and the elderly to the Old District Office North on Flagstaff Hill in Tai Po. The men took measures to navigate their boats to sheltered areas and stayed overnight to safeguard them. Fishing boats were crucial economic assets in the 1960s fishing community, as families relied on a single vessel to conduct nearshore fishing alongside relatives and friends. The loss of a fishing boat would not only affect one family but several, stripping them of their means to earn a living and significantly complicating their lives.

Ho-mui vividly remembers the sheltered harbour where she was during the storm, with a clear view of the Old Tai Po Police Station and

理民府內的華人職員分別向災民派發少量的餅乾和白麵包充飢。河妹記得她的表姊因為肚餓，在理民府四周尋找野果充飢，結果誤吃一些芒果，引致肚痛，令家人擔心了一整晚。

颱風過後，災民陸續回到元洲仔漁村，了解船身受損毀的情況。不過，也有人趁火打劫，在廢墟中和破爛的船身中嘗試尋找有值錢的物品，如金器、耐用品，取不義之財。

她有一位親友被發現死於風災下，他被棚屋的鋅鐵屋頂削去半邊面。岸邊還有很多被風浪捲走和淹浸的屍體，堆積在運頭塘的林村河段。她形容景象十分恐怖。有漁船也被強風吹至汀角路的村屋門口。

事後她聽說天文台台長被公眾猛烈批評，認為低估颱風的強度而畏罪自殺。但事隔多年，香港天文台台長澄清前台長自殺只屬都市傳說，那位被指控的天文台台長應是經歷1906年的「丙午風災」的杜伯克博士（1852至1941年）。他確實被問責，並於翌年離開工作24年的崗位。前香港天文台台長岑智明表示杜伯克博士退休後還在參與研究工作，只是人們一直以訛傳訛後，產生誤解（黃泳樺，2016）。

河妹形容，以前大埔尚未發展新市鎮時，吐露港的港口很闊，也令海浪顯得明顯和巨大。以前她們一聽到颱風的消息，都會擔驚受怕，嚴陣以待，不像現今大家會把颱風看成是額外的假期。

the Tai Po Marine Police Base. It was there that typhoon signal number 10 was hoisted, and the two signal lights were activated to keep the public updated on the typhoon's status.

Unable to leave her husband by himself, Ho-mui's mother made the decision to stay with him, leaving Ho-mui and her younger siblings in the temporary care of relatives. Amidst the chaos, Ho-mui observed the scene at the Old District Office North, which was overflowing with people seeking refuge from the storm. The shelter lacked basic comforts like mattresses, forcing everyone to sit directly on the floor. The heavy rain had soaked many of their clothes, leading to tensions among the evacuees when their wet garments brushed against others.

Inside the District Office, Chinese staff members handed out limited quantities of biscuits and white bread to help ease the hunger of those taking shelter. Ho-mui recalls how her cousin, driven by hunger, scavenged for wild fruits around the residence. Unfortunately, she mistakenly consumed poisonous fruits, which caused a severe stomachache and left her family anxious and worried throughout the night.

After the typhoon subsided, the victims began to return to the fishing villages of Yuen Chau Tsai to evaluate the damage on their boats. Amidst this recovery, some individuals exploited the disarray by committing theft. They rummaged through the ruins and damaged boat hulls, searching for valuable items like gold and durable goods to steal.

A relative of Ho-mui was found dead under the wreckage, with half of his face shaved off by the zinc roof of a hut. There were also many bodies washed ashore and submerged by the wind and waves. The

bodies were piled up in the Wan Tau Tong section of Lam Tsuen River. She described the scene as extremely horrifying. Additionally, the strong winds had pushed some fishing boats all the way to the doorsteps of village houses along Ting Kok Road.

Following the disaster, there were rumors that the Director of the Observatory had been severely criticized by the public for underestimating the strength of Typhoon Wanda, leading to his alleged suicide out of guilt. However, many years later, it was clarified by a former Director of the Hong Kong Observatory that this story was merely an urban legend. The Director in question was Dr. Doberck (1852-1941), who had also experienced the 1906 Hong Kong Typhoon during his time as the Hong Kong Observatory Director. He did face significant accountability for his perceived mishandling of the situation and left his position the year after Typhoon Wanda, after serving 24 years at the Observatory. Lam Chi-ming, a former Director of the Observatory, noted that after Dr. Doberck retired, he continued his involvement in research. Nonetheless, the story of his supposed suicide persisted as a rumor, further fueled by misunderstandings (Wong).

Ho-mui recalled that before Tai Po was developed into a new town, the wide expanse of Tolo Harbor made the waves seem significantly larger and more intimidating. In those days, the announcement of an approaching typhoon would instil a sense of fear and prompt immediate vigilance among the community. This contrasts sharply with modern times, where many now view a typhoon warning more as an unexpected holiday rather than a serious threat.

大埔官立小學成立於1946年，為大埔區內悠久的學校之一，早期校舍位於大埔墟大埔道（即現時廣福道）的平房內。後得到大埔鄉紳如鄧勳臣的募捐和籌備，向政府申請校址，終在1952年於圓崗山上建造新校舍。校舍屬於典型現代主義建築風格，兩側教育大樓對稱興建。校舍門前種有一棵木棉樹，維繫了好幾代師生的感情。

當年校舍只提供小三至小六年級，起初每級各有一班。大埔官立小學是新界少數學校會提供小學會考。成功通過小學會考的學生，能報讀港島和九龍區中學，如皇仁書院、拔萃女書院、拔萃男書院、庇理羅士女子中學、九龍華仁書院、聖保羅男女校、伊利沙伯中學等，故很多家長視學校為一等學府。不少來自鄉村學校的學生爭相報讀，須經過筆試遴選。即使學生僅拿小學會考證明，由於學校教授的課程實用，如農村常識、木工和家政等，為畢業生提供終生受用的手藝。

←

位於圓崗山上的大埔官立小學舊貌

（相片來源：大埔官立小學）

The old appearance of Tai Po Government Primary School on

Flagstaff Hill (Provided by Tai Po Government Primary School)



Tai Po Government Primary School, established in 1946, is one of the oldest schools in the Tai Po district. In the early days, the school was housed in a bungalow on Nam Shing Street in Tai Po Market. Later, with the fundraising and preparation efforts of Tai Po gentry such as Tang Hsun-chen, the school applied to the government for a new campus site. A new school building was constructed on Yuen Kong Hill in 1952. The school building was designed in a typical functionalist modern architectural style, with an emphasis on clean and functional design language devoid of unnecessary ornamentation. The only concession to classical design language is the symmetry of the design which may have been the result of optimising the site to accommodate the sports ground in front of the building. There is a kapok tree in front of the school entrance, which has nurtured the sentiments of generations of teachers and students.

In the past, the school only provided classes from Primary 3 to Primary 6, with initially one class per grade. Tai Po Government Primary School was one of the few schools in the New Territories that offered the Primary School Leaving Certificate Examination. Students who successfully passed the exam were able to apply to study in secondary schools on Hong Kong Island and in Kowloon, such as Queen's College, Diocesan Girls' School, Diocesan Boys' School, Belilios Public School, Wah Yan College (Kowloon), St. Paul's Co-educational College, and Queen Elizabeth School. As a result, many parents regarded the school as a top-tier educational institution. Many students from village schools competed to enrol and underwent written tests for selection. Even those students who only obtained the Primary School Leaving Certificate found the school's practical curriculum, such as rural studies, woodwork, and home economics, very useful and applicable for the rest of their lives.

大埔官立小學的木棉守衛者

Guardian of the Kapok Tree at Tai Po Government Primary School

周金生 Chau Kam-san

撰文：何詩雅

Written By: Ho Sze-nga

位於大埔圓崗山上的大埔官立小學舊址，種有一棵巨大的木棉，樹下見證幾代師生感情（相片來源：網上照片）

There is a huge kapok tree at the former site of Tai Po Government Primary School in Flagstaff Hill, Tai Po, under which the relationship between generations of teachers and students has been witnessed (Provided by an online source)



當我們提起母校，哪些畫面會在你的腦海中浮現？自1946年創辦以來，大埔官立小學經歷了數次遷移與改建。從位於大埔墟大埔道（即現時廣福道）的租借平房，到運頭角里小山崗上的古雅校園，再至現在坐落於太和路的現代校舍，其中，學校在小山崗上停留了最長的時間，超過四十年，內外草木扶疏，環境優美。那些稚嫩的孩童如今已成為了成熟的大人，但他們仍以各自的方式，守護著校園內那棵象徵母校回憶的木棉樹。

周金生與大埔墟有著深厚的連結。他自幼居住在仁興街的二層老舊磚瓦房子內。周生最初的學校是大埔公立小學，在1957年，他通過了考試並轉學到大埔官立小學。時光流轉至今，他不僅是大埔官立小學的校友，還擔任著小學校友會的主席，繼續為母校奉獻。周金生常憶起當時校內木棉樹下的花海：「啲木棉花開咗之後，成個地下好似雪咁白色嘅，好靚！」而現在新校園內的木棉樹，正是周生建議栽種的，代表著記憶與歷史的延續。



周金生近照（相片來源：受訪者）
Recent photo of Chau Kam-san
(Provided by the interviewee)

Since its establishment in 1946, Tai Po Government Primary School had relocated several times. From rented houses on Tai Po Road, in Tai Po Market (current Kwong Fuk Road), to the quaint campus on a small hill in Wan Tau Kok Lane, and now in a modern school building on Tai Wo Road. Among all these different iterations, the school stayed on the small hill for the longest time, over forty years, with lush vegetation both inside and outside, creating a beautiful environment. Innocent children have now grown up, but they still, in their own ways, guard the kapok tree that symbolises memories of their alma mater.

Chau Kam-san has a deep connection with Tai Po Market. He grew up in an old-style two-storey brick building on Yan Hing Street. Chau's first school was Tai Po Public School, and in 1957, he passed an exam and transferred to Tai Po Government Primary School. Over the years, he has not only become an alumnus of Tai Po Government Primary School but also currently serves as the chairman of the school's alumni association, continuing to contribute to his alma mater. Chau often recalls



新的木棉樹於2009年重新栽種在新校舍，左方第一位人士是周金生先生（相片來源：網上照片）
New kapok trees were replanted in the new school building in 2009. The first person on the left is Mr. Chau Kam-san (Provided by an online source)

爭相報讀 大埔官小乃城中熱話

在沒有免費教育政策的年代，「唯一唔洗交學費就畀官立小學」，僅收取五毫子堂費。除了教育成本低廉之外，大埔官小還提供了良好的學生健康保障計劃。護士會定期來校施打預防針，並且每年都有檢查牙齒的服務，學生還可以前往政府診所接受牙醫的後續治療。此外，作為官方運營的學校，大埔官立小學的教師多數來自教育專業院校，比如葛量洪師範學校。低廉的學費、完善的學童健康服務以及優秀的教師團隊，無疑是大埔地區以及鄰近的粉嶺、沙田和上水的家長選擇為孩子報考大埔官立小學的重要原因。

當然，優質學校總伴隨著激烈的競爭，「沿線嘅九廣鐵路（即現時的東鐵）最出名嘅小學，所以好多人都慕名一定要考到入嚟。」學生必須在現場完成語文和算術考試，由此窺見，在眾多報考者中脫穎而出並成功入學並非易事。

實用技能培養 為學生成長鋪路

學校除了提供傳統的中文、英文和數學等基礎學科之外，大埔官立小學也不忘關心學生的未來發展，「當時嘅社會環境都係中下層嘅多，男仔讀完小學唔一定考到中學、繼續讀中學。」有鑑於此，在追求學術成就的同時，還特別開設了技能學科。這些課程旨在讓學生掌握至少一項實用技能，以應對可能無法升中學的情況。

Enthusiastic Enrollment in Tai Po Government Primary School Becomes the Talk of the Town

In an era without free education policies, "the only school that doesn't require tuition fees is Tai Po Government Primary School," which only charged a nominal fee of five cents per lesson. Besides its affordable educational costs, Tai Po Government Primary School also provided excellent student health care services. Nurses regularly visited the school to administer preventive vaccinations, and dental check-up services were provided annually. Students could also receive follow-up dental treatments at government clinics. Additionally, as an officially operated school, most teachers at Tai Po Government Primary School came from professional education institutions such as the Grantham College of Education. The combination of low tuition fees, comprehensive student health services, and an excellent team of teachers undoubtedly made Tai Po Government Primary School a top choice for parents in Tai Po, as well as in nearby areas such as Fanling, Sha Tin, and Sheung Shui.

Of course, a high-quality school always came with fierce competition. "It was the most famous primary school along the Kowloon-Canton Railway (now the East Rail Line). So many people aspired to get in." Students must complete on-site language and arithmetic exams, indicating that standing out among numerous applicants and successfully gaining admission was no easy task.

「做木工搵到食啦，識種嘢又搵到食啦。」男生們需要修讀農業常識課和木工課。學校配備了農田，供學生通過小組合作的方式親身體驗種植和收割的全過程。在農業常識課中，每六名學生一組，他們會種植椰菜、包心菜等易於生長的蔬菜，等到收成季節，他們可以將所種植的產品帶回家中食用。木工課則要求學生親手製作書架、抽屜和桌子等實用物品，從而學會木工技能。

女生們則需要修讀家政課，學習縫紉、編織以及家居整理等家務技能，例如學會鋪床等。學校設有專門的房間，讓學生實踐打理家庭的技能。



女同學在修家政課（相片來源：網上照片）

Female students were taking home

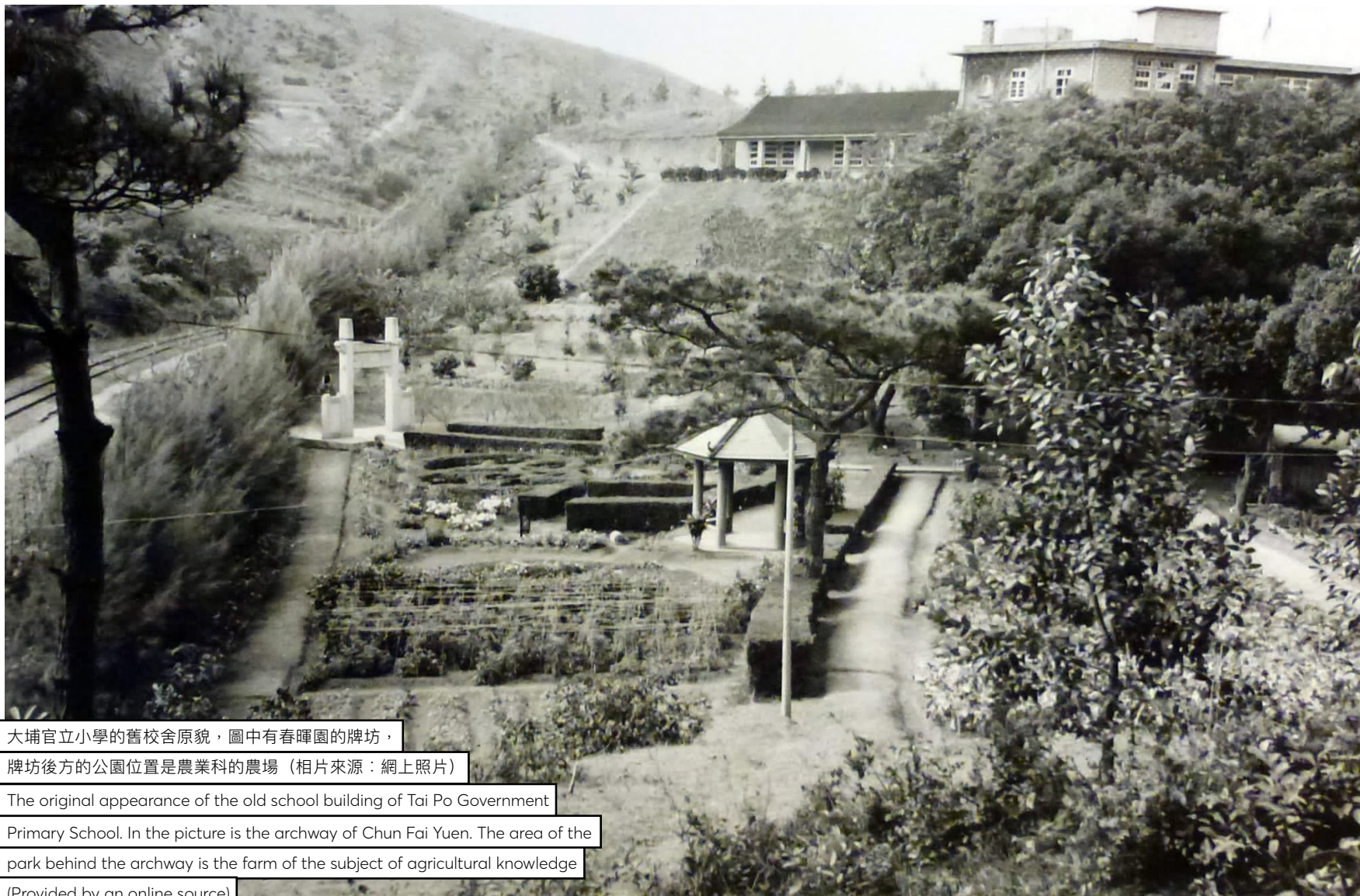
economics classes (Provided by an online source)

Practical Skill Development Paves the Way for Students' Growth

In addition to providing traditional subjects such as Chinese, English, and Mathematics, Tai Po Government Primary School also showed concern for students' future development. "At that time, society was predominantly made up of lower and middle classes, and boys who finished primary school didn't necessarily get accepted into and continue on to secondary schools." In view of this, while pursuing academic achievements, the school specially offered pre-vocational training. These courses aimed to equip students with at least one practical skill to prepare them for situations where they might not be able to enter secondary school.

"For woodworking, you can find employment, and knowing how to grow things can also help you earn a living." Boys needed to take agricultural knowledge and woodworking classes. The school was equipped with farmland, allowing students to experience the entire process of planting and harvesting through group cooperation. In the agricultural knowledge class, six students formed a group and cultivated easy-to-grow vegetables such as cabbage and pak choi. When it was harvest season, they could bring home the fruits of their labour to consume. In the woodworking class, students were required to handcraft practical items such as bookshelves, drawers, and tables, thus acquiring woodworking skills.

For girls, they needed to take home economics classes to learn sewing, weaving, and home organisation skills, such as making household beds. The school had dedicated rooms for students to practise their domestic skills.



大埔官立小學的舊校舍原貌，圖中有春暉園的牌坊，

牌坊後方的公園位置是農業科的農場（相片來源：網上照片）

The original appearance of the old school building of Tai Po Government

Primary School. In the picture is the archway of Chun Fai Yuen. The area of the

park behind the archway is the farm of the subject of agricultural knowledge

(Provided by an online source)

多彩秋夏 活學活玩的校園生活

秋日裡的大埔官立小學變得獨特而迷人。「尤其我哋學校球場好大，咁大棵木棉樹，下面仲有幾棵細啲嘅木棉樹，全個球場好似落咗雪咁。」周金生回憶著木棉花如雪花般飄落，覆蓋整個球場，孩童們在花海中踢著木棉花球，這畫面讓他至今難忘，帶著笑意懷念往昔，「呢個就係我懷念母校嗰時，諗吓諗吓自己都會笑出嚟。」

這片運動場還會用作舉行聯校陸運會陸運會，大埔官小的學校在跳高和長跑項目上尤其聞名。而在場地盡頭的山坡上，即鄰近現在聖公會莫壽增會督中學之地，有座由花崗岩建造的勳臣閱台，常作為全校集會之地。

初夏不僅為大埔官立小學帶來了盛開的木棉花，還伴隨著各種課外活動。童軍每兩周便會在學校後山進行露營，「玩得好開心㗎真係，係好辛苦，但當時唔覺。」即便活動過程中有辛苦和挑戰，學生們的歡笑和樂趣讓這些辛勞顯得微不足道。在露營期間，學生們也會經歷共享的時刻。當肚子餓時，他們會互相分享食物，這不僅滿足了飢餓，更深化了同學間的情誼。

秋季旅行則是學生們期待不已的另一個焦點活動。周金生回憶道，「去旅行前啲晚點都瞓唔着。」旅行前夕，學生們常常因為興奮而難以入睡。他們會前往林村河邊進行戶外活動，玩水和探索自然，這些經歷無疑為學生們留下了珍貴的回憶。

Colourful Summer and Autumn: A Vibrant Campus Life of Learning and Play

Tai Po Government Primary School became unique and charming in the autumn, "especially our school's large playground with big Kapok trees and several smaller ones. (The Kapok flowers) cover the entire field like snow." Chau Kam-san recalls the Kapok flowers falling like snowflakes, creating a sea of flowers where children play soccer with Kapok flower balls. This image remains unforgettable for him, evoking fond memories and a smile. "This is what I miss about my alma mater. Just thinking about it makes me laugh."

This sports field was also used for inter-school track and field events, where Tai Po Government Primary School was particularly renowned in high jump and long-distance running. At the end of the field, on the slope adjacent to the present-day SKH Bishop Mok Sau Tseng Secondary School, there was a granite-built platform often used as the gathering place for the entire school.

Early summer not only brought blooming Kapok flowers to Tai Po Government Primary School but also various extracurricular activities. Every two weeks, the scouts went camping in the school's backyard. "We had so much fun, although it was tough. But at that time, we didn't feel it." Despite the hardships and challenges during the activities, the students' laughter and joy made those efforts seem insignificant. During the camping trips, students also experienced moments of sharing. When they got hungry, they would share food with each other, not only satisfying their hunger but also deepening their camaraderie.

Another highly anticipated activity for students was the autumn trip. Chau Kam-san recalls, "I couldn't sleep the night before the trip." On the eve of the trip, students often find it difficult to sleep due to excitement. They would go to the riverside in Lam Tsuen for outdoor activities, playing in the water and exploring nature. These experiences undoubtedly left precious memories for the students.

舊校內有一坐中式涼亭（相片來源：網上照片）

There is a Chinese-style pavilion in the old school

(Provided by an online source)



大埔官立小學上學記

Days in Tai Po Government Primary School

林兆泰 Lam Shiu-tai

撰文：何詩雅

Written By: Ho Sze-nga

大埔官立小學校園一角（相片來源：網上照片）

A corner of the campus of Tai Po Government Primary School

(Provided by an online source)



在新校舍重植象徵深遠的木棉樹之外，大埔官立小學的校友林兆泰也採取其他方式來持續表達對母校的熱愛與追憶。他與幾兄弟以父親的名義，在大埔官小創立了一項獎學金，旨在獎勵那些品行優良的學生。此外，他還特別創作了幾首詩，透過文字紀錄對母校的溫馨回憶。

大埔官立小學開幕，校長馮銳韶在學校門前迎接主禮嘉賓柏立基爵士，
柏立基爵士為時任香港輔政司（相片來源：網上照片）
Tai Po Government Primary School opened. Principal Fung Yui-shiu
welcomed the officiating guest Sir Robert B. Robertson, who was the Colonial
Secretary of Hong Kong at the time. (Provided by an online source)



In addition to replanting the symbolic kapok tree in the new school building, Lam Shiu-tai, an alumnus of Tai Po Government Primary School, expressed his love and memories for his alma mater in other ways. In his father's name, he established a scholarship at Tai Po Government Primary School to reward students with excellent conduct. He also composed several poems in which he reminisced his fond memories of the school.

林兆泰近照（相片來源：受訪者）

Recent photo of Lam Shiu-tai

(Provided by the interviewee)



校園開幕當天，嘉賓參觀學生作品（相片來源：網上照片）
On the opening day of the school, guests viewed students' creations
(Provided by an online source)



因材施教跨越年齡與學業隔閡

與周金生為好友的林兆泰家住粉嶺，他和三個弟弟都是專程早上五點起床，六點搭乘巴士，再上山到大埔官立小學上學。林兆泰於1954年進入該校，從四年級開始，學校根據學生成績將學生分為A、B、C三個班級，那些英文默書成績達到九十分以上的學生會被分配到精英C班。林兆泰當時只差一分就能進入C班，於是他請求老師讓他進入C班，大埔官小的老師回應說：「見你咁有上進心，畀你讀C班啦。」林兆泰聽後喜出望外，「聽到嗰陣幾開心啊！」這也促使他更加努力學習並尊重老師。

大埔官立小學校歌(舊版)

崇青山作岸 浮白浪如銀 大埔官校
矗立海之濱 山川毓秀 春風時雨化
及無垠 唯我同學 朝夕相親
樂群以敬 業克己以歸仁 寧靜以致遠
抱璞以守真 磨礱砥礪 德業日伸揚
敦真秉永為母校百年樹人

大埔官立小學早期的校歌
(相片來源：網上照片)

School song of Tai Po Government
Primary School in the early days
(Provided by an online source)

Tailoring Education to Bridge Age and Academic Gaps

Lam Shiu-tai, a close friend of Chau Kam-san, lived in Fanling. He and his three brothers would wake up at 5 o'clock in the morning, take a bus at 6 o'clock, and then climb the mountain to attend Tai Po Government Primary School. Lam Shiu-tai entered the school in 1954. Starting from the fourth grade, the school divided students into three classes, A, B, and C, based on their academic performance. Those students who scored above 90 in English dictation were assigned to the elite C class. Lam Shiu-tai was only one point away from entering the C class, so he requested the teacher to let him enter the C class. The teacher responded, "Seeing your motivation, I'll let you join the C class." Lam Shiu-tai was overjoyed upon hearing this, saying, "I was so happy when I heard that!" It also motivated him to study harder and show respect to his teachers.

Apart from academic differences, there was also a significant age gap among classmates. "Wow, you won't believe it! Some students in the sixth grade were already twenty years old!" As education was not yet widely accessible in society at that time, many people started studying later in adulthood. Faced with disparities in students' abilities, teachers had to devise diverse teaching plans to ensure all students could access the same instructional content.

In one of Lam Shiu-tai's poems praising Tai Po Government Primary School, he wrote, "Beneath crimson curtains, the winds blow clear - the teachers impart their wisdom, untainted by worldly desires." This verse depicts the scene where teachers willingly provided free tutoring for students after school. "The teachers were great at that time." Lam Shiu-tai reminisced, "They taught without expecting rewards." This passionate and selfless spirit of education still deeply touches Lam Shiu-tai to this day, becoming one of his most cherished memories of his alma mater.

除了學術上的差異，同學之間的年齡差距也相當大。「嘩，你都唔信呀！六年班有啲成二十歲㗎！」由於當時社會尚未普及教育，許多人並非從小就開始接受教育，因此有人在成年後才開始讀書。面對學生能力的差異，老師們必須制定更多學習計畫，以確保所有學生能接受相同的教學內容。

林兆泰在讚揚大埔官立小學的一首詩中寫道：「絳帳風清不為錢」，這句詩描繪了當年老師們在放學後仍願意免費為學生補習的情景。「當時啲先生好好㗎。」「老師授課唔係為錢嘅。」林兆泰回憶說。這種充滿熱情與無私的教育精神，至今仍深深感動著林兆泰，也成為了他最珍貴的母校記憶之一。

大埔官立小學曾有一個大型的運動場，可舉辦學界陸運會，圖中為運動場上的司令台，又稱「勳臣閣台」（相片來源：網上照片）

Tai Po Government Primary School opened. Principal Fung Yui-shiu welcomed the officiating guest Sir Robert B. Robertson, who was the Colonial Secretary of Hong Kong at the time. (Provided by an online source)



Achievements and Contributions of the Four Brothers at Their Alma Mater

Lam Shiu-tai and his three younger brothers excelled academically at Tai Po Government Primary School. Lam Shiu-tai achieved the fifth-best result in his class. The school rewarded students with excellent academic performance, affirming their efforts and achievements. One of Lam Shiu-tai's younger brothers, in particular, demonstrated outstanding academic performance and even received a one-year scholarship. This recognition and encouragement were not only acknowledgments of their past academic achievements but also planted a seed in their hearts, inspiring them to give back to their alma mater by establishing scholarships to support future students.

In the sixth grade, students faced the crucial Joint Primary 6 Examination, which was a significant milestone for entering secondary school. Among all primary school students in Hong Kong at that time, only the top 150 students would receive five years of free education in secondary school. Tai Po Government Primary School occupied twelve spots, which was quite an impressive accomplishment. Although Lam Shiu-tai himself did not have the opportunity for free education, he successfully entered his desired prestigious secondary school, as did his brothers. As Chau Kam San said, "Tai Po Government Secondary School has nurtured many outstanding individuals."

These experiences not only showcased the academic talents of Lam Shiu-tai and his brothers but also demonstrated their value for education and gratitude towards their alma mater. This thirst for knowledge not only left a profound impression during their student years but also translated into concrete support and contributions to their alma mater in adulthood.

兄弟四人在母校的成就與回饋

林兆泰和他的三位弟弟在大埔官立小學的學業表現都非常出色。林兆泰曾榮獲全班第五名的好成績。學校對於成績優秀的學生給予獎勵，肯定他們的努力與成就，林兆泰的其中一位弟弟學業成績尤其優異，甚至獲得了為期一年的獎學金。這樣的肯定和鼓勵不僅是對當時成績的認可，更在他們心中播下了一顆種子，促使他們在成年後回饋母校，創立獎學金以資助後來的學子。

到了六年級，學生們面臨著小學會考，這是進入中學的重要關卡。在當年全港小學生中，只有考取前一百五十名學生能獲得中學五年的免費教育，而大埔官立小學就佔有十二個名額，這在當時是一項相當了不起的成就。雖然林兆泰本人沒有獲得免費教育的機會，但他也成功進入了自己心儀的名校，而他的弟弟們同樣如是，正如林生所言，「大埔官立小學都栽培了不少猛人。」

這些經歷不僅展現了林兆泰和他兄弟們的學業才能，更彰顯了他們對教育的重視和對母校的感恩之情。這種對知識的渴望，不僅在他們的學生時代留下深刻印記，也令他們成年後對母校感恩之情化為具體的支持與貢獻。

Expressing Love for Alma Mater through Scholarships and Poems

After becoming an alumnus, Lam Shiu-tai and his brothers established the Lam Sin-chiu Outstanding Student Scholarship in their father's name, awarding three students in each class from grades two to six who displayed both academic excellence and good conduct. He emphasised, "Being a good student doesn't necessarily mean being the top scorer. Good character is crucial." Through this initiative, Lam Shiu-tai and his brothers not only demonstrated their appreciation for education to the younger generations but also conveyed the message that while academic achievements are important, excellent character is fundamental. This scholarship has been running for eight years, a testament to the Lam brothers' commitment to long-term support for their alma mater.

This continued contribution also conveys the value of education, not just in terms of short-term academic accomplishments but also in its ability to shape one's character, values, and capacity to contribute to society. Lam Shiu-tai and his brothers have exemplified this concept through their actions.

Lam Shiu-tai, a writer imbued with a strong affinity for history and literature, has published the well-received historical novel "The Early Tang Dynasty." Even after graduation, he still holds Tai Po Government Primary School dear to his heart. He has written two poems praising the Tree Cotton, titled "Ode to the Red Kapok" and "Red Kapok Anthem." When explaining the meaning of these poems, Lam Shiu-tai says, "It accompanied us as we grew up." This Tree Cotton is not only a landscape from his primary school days but also a witness to his personal growth.

For nearly eighty years, Tai Po Government Primary School has witnessed the growth of countless children and the changes of the times, carrying the memories of students from different eras. Both Chau Kam San

以獎學金和詩詞表達對母校熱愛

林兆泰和他的兄弟們在成為校友後，以父親的名義，設立林仙潮好學生獎學金，表彰二至六年級各班三名的品學兼優生。他強調，「好學生呢個定義唔係一定要考第一嘅，品德好嘅係好重要」。透過這種方式，林兆泰和他的兄弟們不僅向後輩展示了他們對教育的看重，也傳達了好學生的學業成就固然重要，但品德的優秀才是根本的。這個獎學金已經持續了八年，足以見證林氏兄弟對長期支持母校的承諾。

這種持續的貢獻也傳遞了教育的價值不僅在於短期的學業成績，更在於其能長遠培養的人格、價值觀和回饋社會的能力。林兆泰和他的兄弟們通過他們的行為好好地體現了這一理念。

充滿歷史文學氣息的林生，曾出版廣受好評的歷史小說《初唐演義》。林生畢業後仍心繫大埔官小，寫上兩首有關歌頌木棉樹的詩，「詠木棉」和「木棉頌」，林生在闡述詩詞意思時道，「佢係陪我哋一齊成長㗎。」這棵木棉樹不僅是小學時代的自然風景，也是他成長的見證者。

近八十載，大埔官立小學見證了無數孩童的成長與時代的變遷，承載著不同年代學童的回憶。周金生與林兆泰都將木棉樹視為大埔官立小學回憶的核心。他們用不同方式表達對這棵木棉樹的懷念。木棉樹成為了他們共同記憶中不可分割的一部分，象徵著成長與純真的動人時光。在新校園裡，依舊有著木棉樹，每逢春天開花落在操場上，繼續默默見證著更多學生的故事。



大埔已故鄉紳 — 鄧勳臣

(相片來源：網上照片)

The late gentry of Tai Po —

Tang Fan-san (Provided by an online source)

and Lam Shiu-tai regard the Tree Cotton as the core of their memories from school. They express their nostalgia for this tree in different ways. The Tree Cotton has become an inseparable part of their shared memories, symbolising growth and the poignant moments of innocence. In the new school campus, the Tree Cotton still stands, blooming and shedding its flowers on the playground every spring, silently witnessing the stories of more students.

船灣

Shuen
Wan



船灣村落（相片來源：香港文化古蹟資源中心）

Shuen Wan Villages (Provided by Hong Kong Resource Centre for Heritage)



船灣位於八仙嶺下，共有十一條客家村，包括：鴉山村、井頭村、洞梓村、圍下村、磡頭角村、詹屋村、李屋村、陳屋村、沙欄村、黃魚灘村、蝦地吓村，及聯同沙螺洞張屋、沙螺洞李屋和下坑村組成集和約，成為七約鄉公所組成部分，在1892年共同籌建太和市。船灣鄉的客家村落開基由二百至四百年不等，由於船灣鄉為雜姓村，村民以關帝為信仰核心，凝聚鄉民感情，守望鄰里和維繫社稷安寧，因而船灣鄉有多座協天宮。

船灣有一處特殊地貌，叫「圍海造田」。詹屋村建造堤堰，堵截及抽走海水，把臨海之處轉換為稻田和耕地。但堤堰經不起1962年的颱風溫黛吹襲而沖毀，農田變成澤國。加上，戰後香港人口急增，用水量多，且1963年香港發生嚴重乾旱，英治政府鑒於當時本地水塘儲水量不足，推行制水措施，並決定興建船灣淡水湖，解決水荒問題。工程歷時八年，鋪設多條輸水管和建造集水區，把方圓的水源引流至淡水湖內。由於失去灌溉水源，船灣農業也加速式微，引致農村青年失業問題嚴重，唯有選擇到海外謀生。

村民因經濟和人口外移的問題，無力恢復圍海造田，任由它變成荒廢澤國。這處的鹹水濕地也意外吸引鷺鳥棲息，政府也因其濕地價值，在1994年刊憲把船灣兩處濕地納入為具特殊科學價值地點。

Located under Pat Sin Leng, Shuen Wan has eleven Hakka villages, including A Shan Tsuen, Tseng Tau Tsuen, Tung Tsz Tsuen, Wai Ha Tsuen, San Tau Kok Tsuen, Chim Uk Tsuen, Lei Uk Tsuen, Chan Uk Tsuen, Sha Lan Tsuen, Wong Yue Tan Tsuen, Ha Tei Ha Tsuen. With the combined group of Sha Lo Tung Cheung Uk, Sha Lo Tung Lei Uk, and Ha Hang Tsuen, they together form a settlement known as Jap Wo Alliance, and is a constituent part of the Tai Po Seven Alliance Rural Committee. In 1892, they jointly established Tai Wo Market. The Hakka villages in Shuen Wan have a history ranging from two hundred to four hundred years. As Shuen Wan village is a village with various surnames, the villagers regard Kwan Tai as the core of their faith, which consolidates the emotional bond among the villagers, fosters neighbourly relations, and maintains social harmony and peace. Therefore, there are multiple Hip Tin Temples in Shuen Wan village.

Shuen Wan has a unique geographical feature called "Wai Hoi Jo Tin," which translates to reclaiming farmland from the sea. The village of Chan Uk, located near Sheun Wan constructed embankments to block and drain seawater, transforming the coastal areas into rice paddies and arable land. The fruits of labour did not last long as Typhoon Wanda flooded the area in 1963 and turned the land into a marsh. Concurrently, with the surge in Hong Kong's population after the war, and a severe drought, the British colonial government decided to build a water reservoir. In 8 years time, natural water in Shuen was diverted to Plover Cove Reservoir resulting in the rapid decline of agriculture and a severe problem of youth unemployment in the rural areas, forcing many to seek a livelihood overseas.



船灣祖先團結一致，參與圍海造田的工程

(相片來源：新界大埔船灣聯村村公所)

The image above showcases the ancestors of Shuen Wan participating in the land reclamation project

(Provided by Joint Village Office for Villages

in Shuen Wan Tai Po)

Due to economic and immigration, the marshland was abandoned. The lack of maintenance resulted in rising saline levels which unexpectedly attracted a large population of herons. Later on, the Hong Kong Government Gazette recognized two wetland areas in Shuen Wan as Sites of Special Scientific Interest (SSSI) in 1994.



鹹水濕地也意外形成枕山環水的風水格局

(相片來源：香港文化古蹟資源中心)

The above is a scenic view of the brackish water wetlands.

This view also forms a depiction of the Feng Shui pattern of calm waters

cushioning mountainscape (Provided by Hong Kong Resource

Centre for Heritage)

蝦地吓的塘下月色

The Moonlight under Ha Tei Ha Tsuen

盧天民 Lo Tin-man

撰文：莊少玲

Written By: Chong Siu-ling



船灣余東旋學校舊照（相片來源：新界大埔船灣聯村村公所）

Old photo of Shuen Wan Eu Tong Sen School

(Provided by Joint Village Office for Villages in Shuen Wan Tai Po)

出生於1936年的盧天民，他在五歲時被船灣蝦地吓村的一對客家夫婦從保良局孤兒院領養。父母視他如己出般愛錫，安排他在圍下村的育英學校接受教育，當時學校只有一位老師和三間教室。由於大部分村民都很貧窮，學校每月只向家長收取一升米作為學費，相當於1.5斤的重量。後來，香港遇著了1941年12月的日本侵華事件，學校被逼停課，他在該校只修讀了幾個月就要離開。直至1945年戰爭結束，一切才恢復正常。之後，他轉到於1950年落成的船灣余東旋學校繼續上學，當時全班同學共有44位，現在大概只剩下四位同學還在村內生活。

根據船灣村民的傳說，船灣余東旋學校的由來是當年日本士兵進入大埔汀角路，將余東旋的大埔余園作為日本在大埔的臨時軍事基地。余園別墅下面還有一個地下室，收藏了大量的古董和糧食。村民沒有向當時的日軍透露那個地下室的存在。

余東旋家族為了感激村民對余園的保護，使家族的珍藏得以保存，所以余東旋的兒子余仁生於1950年在現今比華利山別墅旁邊的山丘，興建船灣余東旋學校，校舍共有六間教室和一個禮堂。全盛期，學校吸引鄰近的三門仔和光頭山的漁民子弟入讀，高峰期學生人數達600人。然而，大埔墟發展成為現代化的新市鎮，很多學童和村民都搬到市中心居住，只剩下老人留守村莊。學校因招生不足，最終在1994年停止運作。

Lo Tin-man, born in 1936, was adopted by a Hakka couple from Ha Tei Ha Tsuen in Shuen Wan at the age of five. His adoptive parents loved him as if he were their own and arranged for him to receive education at Yuk Ying School in Wai Ha Tsuen. The school had only one teacher and three classrooms. Because most villagers were poor, the school only collected one litre of rice per month from parents as tuition fees, which was equivalent to 1.5 catties in weight. During the Japanese Occupation in December 1941, the school was forced to suspend classes. He had to leave after studying at the school for a few months. It was not until the end of the war in 1945 that everything resumed to normal. He then moved to Shuen Wan Eu Tong Sen School, which was established in 1950, to continue his studies. At that time, the class had a total of 44 students; today, only about four of his former classmates still reside in the village.

According to the legend among the villagers of Shuen Wan, Shuen Wan Eu Tong Sen School was established because Japanese soldiers entered Tai Po Ting Kok Road and used Eu Tong-sen's villa, Sirmio, as a temporary military base in Tai Po. There was an underground cellar beneath Sirmio, which stored a large number of antiques and food supplies. The villagers did not reveal the existence of that cellar to the Japanese army at the time.

In 1950, to express gratitude to the villagers for protecting Sirmio and preserving their previous collection, Eu Tong-sen's son, Eu Yan-sang, built Eu Tong Sen School on the hill next to the present-day private housing development, The Beverly Hills in Shuen Wan. The school had six classrooms and an assembly hall. The school drew children from nearby fishing communities like Sam Mun Tsai and Kwong Tau Shan,

以物易物和勤儉生活

盧天民回憶起他們在船灣區內的艱辛生活經歷。村民需要上山砍柴、擔柴，或採摘野草，將它們捆成一扎一扎的。每扎可以賣到幾角至一元左右的價錢，這樣他們兌換現金，可購買油鹽和火水。當時火水是一種極為重要的燃料，可以用來點燃燈火，提供晚間的照明。但很多家庭仍然無法負擔火水錢，假若小孩子想在晚間點燃火水燈溫習、應付考試，絕非易事，家長們會基於節省金錢的考量，加以阻止。

另外，當時物資非常貧乏，一般人只能在節日期間才能品嚐到肉食。例如農曆七月十四日、八月十五和冬至，這些日子家裡才會有雞肉和豬肉菜式。如果家中有喜事，或在重大節慶，客家人會喜愛用九個八角形的碗，盛裝九款不同的菜餚，稱之為「食九規」或「食九簍」。這些菜餚包括豬皮蘿蔔、炆豬肉、扣肉、蝦、蝦米粉絲煲、雞、鴨等等，有時甚至還會有狗肉。他記得年輕結婚時，也在蝦地吓的盧氏宗祠舉行婚宴，也以「食九簍」為頂級的宴客菜式。然而，這種傳統的客家九簍菜漸漸被盆菜所取代。

移民決定

盧天民深刻感受到年輕人在蝦地吓村生活中所面臨的許多困難，不論在事業發展，抑或家庭生活方面。由於港英政府在1960年動工興建船灣淡水湖，把方圓的灌溉水源堵截，影響區內的耕作環境。加上船

and at its peak, the student population reached 600. However, as Tai Po Market developed into a modern new town, many students and villagers moved to the city centre, leaving only the elderly in the village. Due to insufficient enrollment, the school eventually ceased operation in 1994.

Bartering and Frugal Lifestyle

Lo Tin-man recalls the hardships they experienced in the Shuen Wan area. Villagers scavenged firewood or wild grass from the mountains, which could then be sold for a few cents to about a dollar. This provided them with cash to purchase necessities like oil, salt, and kerosene. Kerosene was particularly important as a fuel source since it was also used for lighting during the evenings. However, many families couldn't afford the cost of kerosene. To save money, parents often prevented their children from studying or preparing for exams at night to avoid using a kerosene lamp.

Additionally, resources were scarce at that time, and ordinary people could only afford meat dishes during festive occasions. For instance, the family would only have chicken or pork dishes on specific days such as the 14th day of the seventh lunar month (the Yu Lan Festival), the 15th day of the eighth lunar month (the Mid-Autumn Festival), and the Winter Solstice. If there were joyous events or major festivals, Hakka people would use nine octagonal bowls to serve nine different dishes, known as 'Sik Gau Gwai' (食九簍). These dishes included braised pork with radish, stewed pork, braised pork belly, shrimp, shrimp and vermicelli casserole, chicken, duck, and sometimes even dog meat. He



蝦地吓村的盧氏宗祠

(相片來源：香港文化古蹟資源中心)

Lo Ancestral Hall in Ha Tei Ha Tsuen

(Provided by Hong Kong Resource Centre for Heritage)

灣位置偏遠，交通不便，使他們的生活變得艱難。他眼見著鄰居們前往英國數年後，穿著西裝和漂亮的皮鞋回鄉，甚至能夠娶妻養兒。相比之下，他覺得自己留在蝦地吓村的發展遠遠不及海外華僑。他決定到英國闖蕩，前往英國的手續相對簡單，只需要得到當地公司發出一封邀請信，證明有意聘請他，他到北區理民府辦理身分證、護照手續後，便可以出發。他有幸得到英國親友的接濟，順利前往英國謀求新的生計。

remembers that when he got married, he also held a wedding banquet at the Lo Ancestral Hall in Ha Tei Ha, featuring the 'Sik Gau Gwai' as the top dishes for guests. However, this traditional Hakka nine-dish meal has gradually been replaced by basin meal.

Immigration Decision

Lo Tin-man experienced the same difficulties which young people faced in their lives in Ha Tei Ha Tsuen, whether in career development or family life. Due to the construction of the Plover Cove Reservoir by the government in 1960, the irrigation water sources in the area were blocked, affecting agricultural activities. In addition, the remote location and inconvenient transportation in Shuen Wan made their lives difficult. He saw his neighbours return to the village after several years in the UK, dressed in suits and leather shoes, and even able to marry and have children. In comparison, he felt that his own life in Ha Tei Ha Tsuen was far behind that of overseas Chinese. He decided to venture to the UK, and the process of relocating to the UK was relatively simple. He only needed an invitation letter from a local company to prove that they intended to hire him. After completing the ID card and passport procedures at the Old District Office North, he could depart. He was fortunate to receive assistance from friends and overseas relatives and successfully sought a new live abroad in the UK. .

盧天民於1961年4月結婚，在婚後第六天與妻子前往英國，乘坐了第一班民航飛機。當時，由於大埔地區缺乏工作機會，許多人紛紛前往英國尋找工作。盧天民在中學畢業後，曾在屈臣氏工作了三年，許多人羨慕他的工作穩定性。然而，盧天民抵達英國後，他開始感到後悔。在蝦地吓村，他不需要自己做飯和做家務，但在英國，他必須凡事親力親為。這種改變讓他感到挫折和不適應，加上英國昏暗的天氣，少見晴天，令他開始出現情緒問題。某年，他前往美國遊歷，看到陽光與海灘，決定舉家搬到美國生活。

他留在英國17年裡，他與一位朋友共同投資經營一家餐館，生意非常暢旺。白天他留在店裡工作，晚上與妻子一起到廚房洗碗。不幸的是，他的妻子後來患上了癌症，他為了照顧三個年幼的子女，結束了在英國的生意，舉家搬到美國的親戚家居住。

在美國生活了13年後，盧天民前往中美洲從事生意，但在墨西哥遭遇車禍，導致斷腳。在他71歲時，由於生意失敗，經濟陷入困境，他決定返回香港，安享晚年。回到蝦地吓村後，他過著簡樸的生活，並在船灣岐山三宮廟內擔當廟祝。

這所廟宇遭1936年的颱風吹襲而倒塌，村民等待七十多年後，終在2009年成功重修。幾年前，盧天民退下了廟祝的工作。他每天愛在蝦地吓散步，與鄰里聊天，他深信「遠親不如近鄰」。

Lo Tin-man got married in April 1961, and he and his wife took their first civil aviation flight to the UK just six days after their wedding. Due to a lack of job opportunities in the Tai Po area, many people were going to the UK in search of work. After graduating from high school, Lo Tin-man had worked at Watson's for three years, and many people envied the stability of his job. However, after arriving in the UK, Lo Tin-man began to feel regret. In Ha Tei Ha Tsuen, he didn't have to cook or do housework himself, but in the UK, he had to do everything by himself. This change left him frustrated and unable to adapt, and the gloomy weather and rare sunny days in the UK started to affect his mood. One year, when he travelled to the United States and saw the sunshine and beaches, he decided to move his whole family there.

During his 17 years in the UK, Lo Tin-man invested in and operated a restaurant with a friend, and business was thriving. He stayed in the shop during the day and washed dishes in the kitchen with his wife at night. Unfortunately, his wife later developed cancer, and he had to end his business in the UK to take care of their three young children. They moved to live with relatives in the United States.

After living in the US for 13 years, Lo Tin-man went to Central America for business. However, he had a car accident in Mexico, which resulted in a leg amputation. At the age of 71, facing financial difficulties due to business failure, he decided to return to Hong Kong to enjoy his retirement. After returning to Ha Tei Ha Tsuen, he led a simple life and served as a temple caretaker at the Shuen Wan Temples.

他感嘆華僑的悲哀，每年春節時他從新聞看到深圳的工人在車站等待幾天才能買到一張回鄉的車票，勾起他身處海外時對父母和家鄉的思念。自從妻子去逝，他獨自回船灣，子女選擇留在美國生活。他說子女現在已成家立室，也要照顧自己的家庭，未必有時間探望他。現在他已經88歲了，他的女兒們亦是祖母級別了，需要照顧孫子和孫女，他對於隔空的親情表示接納，但內心也有說不出的孤獨感。

盧天民的華僑經歷也反映了大多數船灣人的生活寫照，年長的村民在年輕時受到政府公務工程所影響，農業式微，迫使他們漂洋過海尋找生計。這個故事代表了許多華僑在追求更好生活的過程中所面臨的困難和挑戰，也展示了華僑群體的堅韌精神和唏噓。

The temples had collapsed in a typhoon in 1936, and after more than 70 years, it was successfully rebuilt in 2009. A few years ago, Lo Tin-man retired from his role as a temple caretaker. He loves to take walks in Ha Tei Ha and chat with his neighbours every day. He firmly believes in the saying, "A close neighbour is better than a distant relative."

He laments the sadness of overseas Chinese. Every year during the Lunar New Year, he sees news of workers in Shenzhen waiting at the train station for days to buy a ticket back home, which reminds him of his longing for his parents and hometown when he was overseas. Since his wife passed away, he has returned to Shuen Wan alone, while his children chose to stay in the United States. He said his children are now married and have their own families, so they may not have time to visit him. Now at the ripe old age of 88 years old, even his daughters have become grandmothers and need to take care of their grandchildren. He accepts the distant affection, but he also feels an indescribable sense of loneliness deep inside.

Lo Tin-man's overseas Chinese experience also reflects the lives of most Shuen Wan people. Elderly villagers were affected by government public works projects when they were young, and agriculture declined, forcing them to go abroad to seek a livelihood. This story represents the difficulties and challenges that many overseas Chinese face in their pursuit of a better life, showcasing the community's resilience and their shared sense of vulnerability.



船灣三宮廟相傳已有三百年歷史，所謂三宮即是協天宮、天后宮及孔聖宮，供奉關帝、天后和孔子。三宮廟既是船灣人的宗教和讀書場所，村民重視「三尊並舉」，推崇文教、敬佩忠勇，因而廟宇也是船灣人早期的學堂，專程在市區聘請老師入村，教授年輕子弟知識。另外，早期船灣人靠捕魚為生，故他們也供奉天后，祈求出海平安，風調雨順。

←

船灣三宮廟曾於1937年的丁丑風災倒塌。相隔七十年後，村民於2000年

開始籌備重建工程。廟宇終在2009年重光開幕

(相片來源：香港文化古蹟資源中心)

The Shuen Wan Temples collapsed in 1937 during the Typhoon of 1937.

After a gap of seventy years, the villagers began preparations for the

reconstruction project in 2000. The temples finally reopened in 2009

(Provided by Hong Kong Resource Center for Heritage)

The Shuen Wan Temples are said to have a history of three hundred years. These three temples are Hip Tin Temple, Tin Hau Temple (Temple of the Heavenly Empress), and Hung Sheng Temple (Temple of Confucius), where Kwan Tai, Tin Hau, and Confucius are worshipped, respectively. The three temples serve as religious and educational spaces for the people of Shuen Wan. The villagers value the concept of "honouring the three deities in unison," emphasising both culture and education and admiring loyalty and bravery. Therefore, the temples also served as early schools for the people of Shuen Wan. Teachers were specially hired from the urban areas to teach young students various knowledge. Additionally, The Heavenly Empress, known as the deity who watches over the seas and weather, was frequently worshipped by the early inhabitants of Shuen Wan as they relied on fishing for their livelihood. By worshipping Tin Hau, they prayed for safe voyages and favourable weather conditions at sea.

見證船灣離散的時光

Witnessing the Passing of Time in Shuen Wan

陳運福 Chan Wan-fook

撰文：蘇文英、莊少玲

Written By: So Man-ying and Chong Siu-ling

結婚不久，陳運福變啟程到英國移民，親友紛紛來送行。（相片來源：受訪者）

Soon after getting married, Chan wan-fook and his wife set off to
immigrate to the UK, with family and friends coming to see them off

(Provided by the interviewee)



戴著帽和撐著拐杖的陳運福先生，又稱福伯，引領我們由圍下村的小路走到船灣三宮廟參觀。雖然他是88歲的老人，仍然健步如飛，為人不減風趣，笑說著：「我給你們開幾個謎題。」他問我們三宮廟左方的羅漢果松像三棵大葫蘆嗎，又問女善信最喜歡什麼樹，原來是檳榔樹，因為名字讀起來像「綁郎樹」，認為神木有助維繫好姻緣。我們從猜謎的過程中，對福伯和船灣三宮廟多了許多認識，甚至他的一生如何跟廟宇結下不解緣。

船灣三宮廟的由來

船灣三宮廟又稱為「船灣岐山三宮廟」，內部供奉著關帝、天后和孔聖。由於早期船灣漁民不僅種田，還會靠捕魚為生。加上船灣地理靠近船灣海，他們也信奉天后，祈求風調雨順，出海平安。早期廟宇也設有卜卜齋，村民聘請老師到村內教授孩子。

惟這座廟宇在1936年的丁丑風災倒塌，洪水和豪雨沖毀了廟宇，到了千禧年間，廟宇位置仍然一片頹垣敗瓦。由於過去船灣村民單靠微薄的漁農業收入，不足以完成這項巨大工程，因而廟宇修建工作遲遲無法起動。村民只是在破落的廟宇牆壁貼上「千秋義勇無雙士，萬古精忠第一人」的對聯，僅靠這些紅紙來識別廟宇的痕跡。

一些老村民向他表示希望在有生之年能看到古廟修建。福伯對這座廟宇也有親切的感情，因為廟宇倒塌之年也正是他出生之年，他覺得這是一種緣份。儘管他當時已經70多歲高齡，但眾人最終仍然選出他出任廟宇重修委員會的主席，讓他肩負了廟宇重修的神聖職責。福伯在本地和海外籌款，籌得七百多萬港元的善款，經歷五年時間，終於在2009

Mr. Chan Wan-fook, also known as Uncle Fook, wearing a hat and leaning on a cane, led us from the small path of Wai Hei Tsuen to visit the Shuen Wan Temples. Despite being 88-years old, he still walks briskly and is full of wit. He jokingly said, "Let me give you a few riddles." He asked us if the Buddhist pine on the left side of the Shuen Wan Temples looks like three big gourds, and he also asked what trees female devotees like the most, which turned out to be the betelnut palm. As the Cantonese pronunciation of betelnut palm, 'ban long syu' (檳榔樹), sounds similar to the homophonic phrase, 'bong long syu' (綁郎樹), which literally means 'tying the groom tree', the female devotees believed that the sacred tree can help maintain good marital relationships.

Through the process of solving the riddles, we gained a deeper understanding of Uncle Fook and the Shuen Wan Temples, even how his life is intertwined with the temples.

Origins of the Shuen Wan Temples

The Shuen Wan Temples, also known as the 'Shuen Wan Sam Kung Temple Complex,' enshrines three deities, namely Kwan Tai, Tin Hau, and Confucius. In the early days, the Shuen Wan fishermen did not only farm, but also relied on fishing for their livelihood. Additionally, Shuen Wan is geographically close to the sea, so they also worshipped Tin Hau, praying for favourable weather and safe voyages. The temples also had a private school in the early days, where the villagers hired teachers to teach the children.

However, the temples collapsed in the Typhoon of 1937. The flood and heavy rain destroyed the temples, and by the end of the millennium, the temple site was still in a state of ruins. Due to the meagre income

年完成古廟的修建，令廟宇再次成為凝聚船灣村民的神聖地方。他記得在廟宇遺址丈量 and 勘察時，他的兄弟走進草叢，突然被地上一件硬物絆倒，伸手觸摸一下，發現竟是天后的古香爐；他們又在不遠處，尋獲關帝的古香爐。福伯形容這兩座香爐是廟宇珍貴的古董，已有逾百年歷史。

廟宇對出有一個花園，原來是福伯親手興建，他問我們在水園裡感受到什麼。雖然目測花園只有三百呎左右，但在花園盡頭，豎起了一枝旗桿，放眼望向前方的景致，左邊是八仙嶺山巒，右邊遠處是馬鞍山。前方一大片的紅樹林，猶如海上的波濤，令我們站在旗桿之下，恍如站在船頭的桅桿位置，像船員或漁民向著大海前進。福伯也解釋了創造的理念，跟船灣人一直過著「半漁半農」的生活模式一脈相連。



from fishing and farming, the villagers did not have enough financial resources to undertake this massive project. Therefore, restoration of the temple was delayed. The villagers were only able to post the couplet, 'a warrior of unparalleled valour and righteousness, revered for ages; the foremost paragon of unwavering loyalty throughout history,' on the dilapidated temple walls to commemorate the deities which they used to worshipped within the complex. .

Some elderly villagers expressed the hope that they could see the restoration of the ancient temples before they passed away. Uncle Fook also has a strong sense of kinship with the temples, as the year the temples collapsed was also the year he was born. He felt it was his fate to make sure that the temple complex would be restored. Although he was already over 70 years old at the time, the villagers still elected him as the chairman of the temple restoration committee, entrusting him with the sacred responsibility of rebuilding the temple.

Uncle Fook raised over HK\$7 million in donations locally and abroad. After five years of effort, the ancient temples were finally restored in 2009, once again becoming a sacred place that unites the Shuen Wan villagers.

He remembers that when they were measuring and inspecting the ruins of the temple, his brother walked into the bushes and was suddenly tripped by a hard object on the ground. Upon touching it, they found that it was an ancient incense burner of Tin Hau. They also found the ancient incense burner of Kwan Tai not far away. Uncle Fook described these two incense burners as precious antiques of the temple, with a history of over a hundred years.

人生苦澀的層次

陳運福出生於1936年，他的父親靠捕魚為生，撐著船在船灣海捕魚。但當年吐露港有海盜橫行，有賊人打家劫舍。有次，海盜遇到他的父親，逼他走私，把貨物經水路偷運到內地的大小梅沙。他的父親起初就範，但之後跟叔父提起這件事。伯父說：「不要去，會沒有命的！」，建議父親暫時躲避。

躲避了若干星期後，父親擔心家裡孩子餓壞，於是冒險出海捕魚。結果海盜發現了他，把他五花大綁，拋進海裡。他的父親嘗試用腳游水，怎料賊人無情地用槍射向他的頭部，一命嗚呼。福伯說估計父親在三門仔遇難。父親逝世時，他只有四歲。當時家中有四兄弟姊妹。母親又不幸罹患重症，在他十多歲時也相繼離逝。他說：「很多人說自己日子如何苦，也不及我的苦。」年紀輕輕，父母雙亡，親友也霸佔了田產和房屋。

自此，他和兄弟姊妹的命運改變了。姐姐經親戚介紹後，在十七歲時嫁人。他的哥哥選擇移民，到英國謀生。起初福伯也沒想過到英國發展，在村內放牛，然後去做Boy（即是酒店行李服務員），又在育英學校由二年級讀到五年級，但當時農村失業問題嚴重。他開始到大埔墟和外面工作，跟人學製衣和當廚師學徒。他在大埔益昌隆做服務員，專賣洋貨，如香水和化妝品等，與大埔另一間洋貨店一萬昌隆是競爭對手。他又曾經在上水大江國貨公司工作，每月領取五百元的工資，做到直至退休。之後，他又回到大埔，在街頭做小販，賣古衣（即售賣日常的便服和兒童的校服）。他會在深水埗北河街買貨，然後拿到上水擺賣。當時他太太的叔叔有一間店舖，讓他有一個穩定的擺賣點。

There is a garden in front of the temple, which was built by Uncle Fook himself. He asked us what we felt in the garden. Although the garden is only about 300 square feet, at the end of the garden stands a flagpole, and looking forward, we see the mountain ranges of the Pat Sin Leng on the left, and in the distance, Ma On Shan. In front of us is a vast mangrove forest, like the waves of the sea. Standing under the flagpole, it feels like standing at the mast of a ship, like a sailor or fisherman heading out to sea. Uncle Fook also explained the concept behind this, which is connected to the Shuen Wan people's traditional "half fishing, half farming" lifestyle.

The Layers of Bitterness in Life

Chan Wan-fook was born in 1936. His father made a living by fishing, rowing a boat in the bay to catch fish. But during that time, there were pirates roaming around Tolo Harbor, robbing and plundering. Once, the pirates encountered his father, forcing him to smuggle goods by transporting the cargo via waterways to Dai-xiao Mei-sha in Mainland China. At first, his father complied, but later he mentioned this to his uncle. His uncle warned him, "Don't go, you'll lose your life!" He advised his father to hide for a while.

After hiding for several weeks, Chan's father was worried that his children would starve, so he braved going out to sea to fish. The pirates discovered him, tied him up, and threw him into the sea. His father tried to swim away using his feet, but the ruthless pirates shot at his head, killing him. Uncle Fook estimated that his father perished near Sam Mun Tsai. Chan was only four years old when his father passed away. At that

他在村內認識了他的太太。之後透過親友做媒人，與太太訂婚。由於家裡的經濟環境未有改善，親友遊說他到英國發展，他也開始動搖。當時他到政府申領出世紙，但有了這些文件也不足夠。他需要得到英國當地的鄉里寄出就業表格，證明需要他來英國幫手。他記得郵寄時間來回了好幾個月，他說：「結婚四個月便被賣豬仔去英國做勞工，還沒看清老婆……你問何謂人生之苦，我一定是苦中之苦」。新婚四個月後，在農曆正月初四，乘搭郵輪前往英國，穿過法國，再改乘搭鐵路到達德國，再改乘鐵路到達英國，整個行程歷時29天。

當時他的哥哥在英國工作，可以為他申請一張勞工紙，請他到英國做廚師。抵步後，福伯先在堂兄工作的洗衣店內工作和居住，後來他轉到餐廳做雜工，生活非常艱苦，形容自己好像乞丐。他記得冬天的水很冰冷，日間又不斷做打雜，晚上不禁躲在被窩裡哭起來，為的是賺取幾鎊人工。



陳運福在英國考區人生中第一個車牌。

(相片來源：受訪者)

Chan Wan-fook got his first licence plate
in the UK (Provided by the interviewee)

time, he had four siblings. His mother also fell seriously ill and passed away when Chan was in his teens.

Chan said, "Many people complain about how hard their lives are, but they don't know the suffering I've been through." At a young age, he lost both parents, and his relatives even seized his family's land and property.

From then on, Chan and his siblings' lives took a turn. His sister got married at 17 through an introduction. His brother chose to immigrate to England to seek a living. Chen initially did not plan to go to England either, herding cattle in the village, then working as a "boy" (i.e. the bell boy in a hotel) and studying from grade 2 to grade 5 at Yuk Ying School, but rural unemployment was severe. He started working at Tai Po Market and out of town, learning garment-making and working as an apprentice chef. He also worked as a cashier at Cheung Lung Department Store, earning a monthly wage of 30 dollars. Later, he worked at Tung Wah Department Store in Sheung Shui, but the store caught fire, forcing him to take to the streets as a street vendor, selling secondhand clothes and children's school uniforms. He would buy goods in Sham Shui Po and sell them in Sheung Shui.

Chan met his wife in the village. Through matchmaking by relatives, they became engaged. Due to the family's poor financial situation, relatives persuaded him to go to England for development. He started the process of applying for a birth certificate, but that was not enough. He needed to obtain a recommendation letter from his fellow townsmen in England to prove he was needed there. He said the back-and-forth mailing took several months, and "I was sold off to England as a labourer just four months after getting married, without even getting



陳運福人生中看到的第一場雪。

(相片來源：受訪者)

The first snow Chan Wan-fuk saw in his life

(Provided by the interviewee)

to know my wife well... If you ask what the bitterness of life is, mine would be the bitterest." Four months after his marriage, on the 4th day of the first lunar new year month, he boarded a ship and travelled to France, detoured by railway in Germany, before finally reaching England. The entire journey took 29 days.

His brother was already working in England and could apply for a work permit for Chan to come work as a chef. Upon arrival, Chan first worked and lived at his cousin's laundromat, and later transferred to a restaurant doing odd jobs. Living in dire poverty, he described himself as a beggar. He remembered the freezing cold water in winter, constantly doing menial work during the day and crying in his blanket at night just to earn a few pounds.

Later, he saved up some money and invited his wife to join him in England. After his wife became pregnant, he returned to Hong Kong to try going into business with his cousin, but the business failed due to his cousin's gambling addiction. Chan returned to England, working at a Chinese takeaway restaurant in Manchester, selling curry chicken. Although he felt his English was not very good and needed local help with translation, he was finally able to save up some money to return home when he acquired a shop in Tai Po Market to sell earthenware and stoneware.

Chan's life gradually improved. His children became successful. Some became psychologists, and he even had great-grandchildren. He had achieved a multi-generational family.

後來，他開始儲了一點錢，便邀請太太來英國。當太太懷有身孕後，他再回到香港，嘗試與堂哥合股做生意。後來因為堂哥愛賭錢，生意失敗，他再次到英國，在英國北部的曼徹斯特專營中國菜的外賣店，賣咖喱雞。雖然他覺得自己英語不太好，需要當地人幫手翻譯，但總算儲了點錢，可以衣錦還鄉，在大埔墟買了一個舖位，賣缸瓦。他的生活漸漸步入佳景，他的子女成才，有人做心理醫生，甚至有幾位已經做了「阿太」（即是當了祖父母的意思），四代同堂。

年輕時陳運福攜同妻兒回港祭祖

(相片來源：受訪者)

When Chan Wan-fook was young, he returned to

Hong Kong with his wife and children to worship his ancestors

(Provided by the interviewee)





船灣崇真堂正式在1960年於船灣李屋村成立（相片來源：Mission 21）

Shuen Wan Tsung Tsin Mission was officially established in

Lei Uk Tsuen, Shuen Wan in 1960 (Provided by Mission 21)

自1958年起，香港崇真會傳道部卓恩高長老前往船灣各村，向區內客家家庭派發福音單張、談道。船灣崇真堂正式在1960年於船灣李屋村成立，為大埔崇真堂的前身。李屋村村民李貴借出第十及十一號的村屋，作為船灣崇真堂的佈道所。

Since 1958, Elder Chak Ko-yan of the Hong Kong Tsung Tsin Mission led a team to visit villages in the Shuen Wan area, distributing gospel pamphlets and preaching to Hakka families. Shuen Wan Tsung Tsin Mission was officially established in Lei Uk Estate, Shuen Wan in 1960, which later became Tai Po Tsung Tsin Mission. Lei Gui, a villager from Lei Uk village, loaned out houses as the preaching centre for Shuen Wan Tsung Tsin Mission.

李屋村跨國客家情

The Transnational Hakka Connection of Lee Uk Village

李卓鴻 Henry Lee Chek-hung

撰文：莊少玲、蘇文英

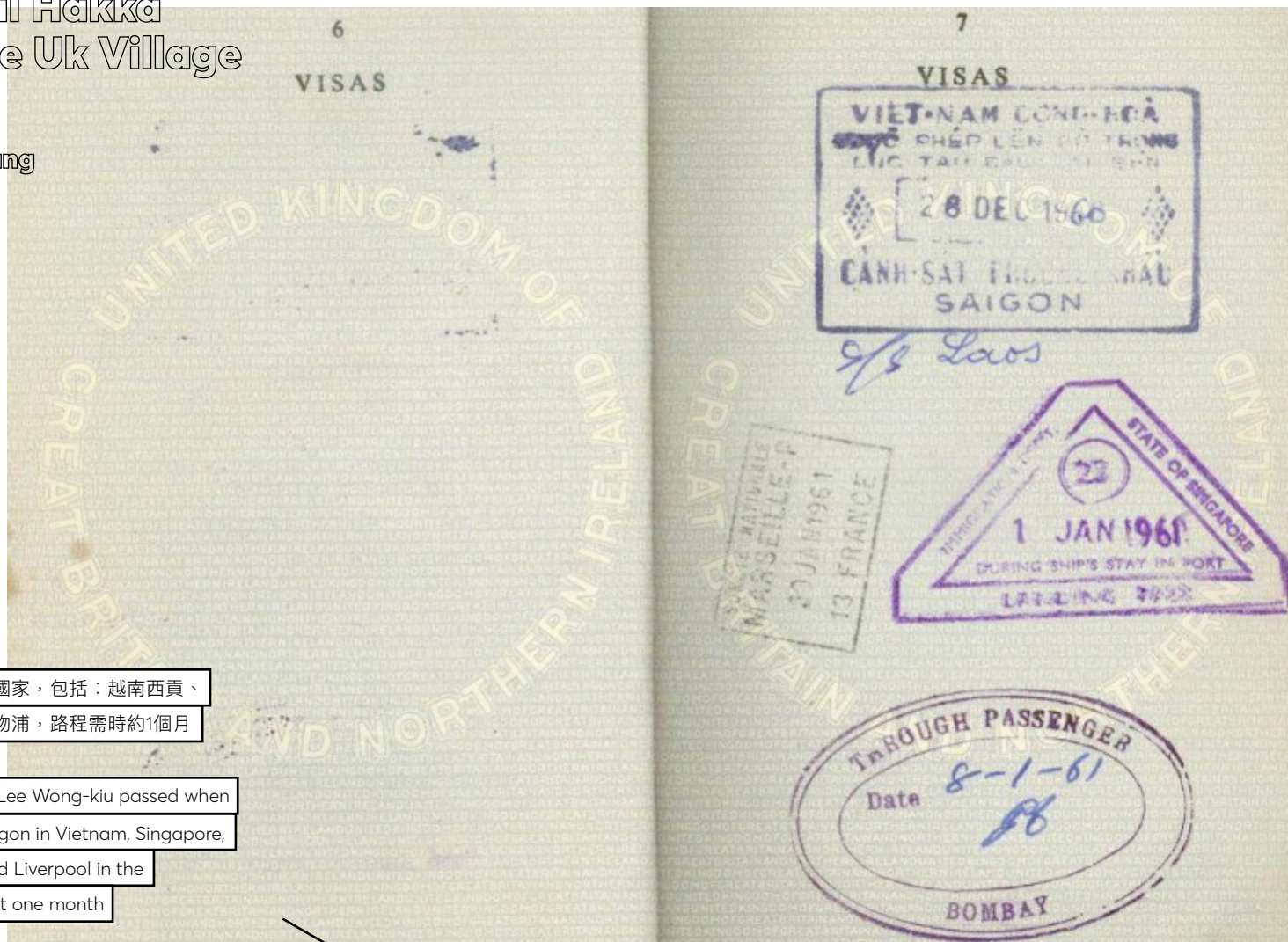
Written By: Chong Siu-ling, So Man-ying

爺爺李煌嬌乘火船前往英國時所途經的國家，包括：越南西貢、新加坡、印度孟買、法國馬賽、英國利物浦，路程需時約1個月

(相片來源：受訪者)

The countries that Henry's grandfather Lee Wong-kiu passed when he took the ship to England include: Saigon in Vietnam, Singapore, Mumbai in India, Marseille in France, and Liverpool in the United Kingdom. The journey took about one month

(Provided by the interviewee)



李卓鴻（洋名：Henry）是在英國曼徹斯特出生和成長，他的祖先在十八世紀中葉從廣東省惠東縣白花鎮移居到大埔船灣半島。據1911年香港人口普查記錄了李屋村有100人，村內有16間房屋，4.46公頃的稻田。他嘗試翻查祖先的集體官契，發現了祖先用了「李異梅祖」名為物業擁有者。舊時李屋村的房屋屬層半式平房，排列得整齊，與船灣區內的村落佈局有點不同。祠堂位於排屋中間，屬三進建築，分為前、中和後的部分。前間是廚房，中間是天井，最後的房間是擺放神主牌的祠堂，兩排屋前是禾場，在農業社會時候用來曬穀物，節慶期間則用於村民聚會和享用盆菜。

村內有兩口水井，一口位於民居旁，另一口位於耕地上。古語有一句「男耕女織」，但用不上李屋村內。李屋村的男士主要出海捕魚，婦女負責耕田和家務，社區內有另一種性別分工。



李卓鴻與他的爺爺李煌嬌合照

(相片來源：受訪者)

Photo of Lee Chek-hung with his grandfather

Lee Wong-kiu (Provided by the Interviewee)

Lee Chek-hung Henry was born and raised in Manchester, England. His ancestors migrated from Baihua-zhen, Huidong-xian, Guangdong, to the Shuen Wan Peninsula in Tai Po in the mid-18th century. According to the 1911 Hong Kong census, there were 100 people living in Lei Uk Tsuen, with 16 houses and 4.46 hectares of rice fields. He attempted to search for the block government lease of his ancestors and discovered that they were listed as the property owners under the name 'Lee Yi Mei Chao' (李異梅祖).

In the past, the houses in Lei Uk Tsuen were semi-detached traditional village houses arranged neatly but slightly different from the layout of other villages in the Shuen Wan area. The ancestral hall, located in the middle of the row of houses, was a three-hall structure, consisting of a front, middle, and back hall. The front section served as the kitchen, while the middle section was an open courtyard, and the back section was the ancestral hall where the ancestral tablets were placed. In front of the two rows of houses was an open field used for drying crops. During festive occasions, it was used for village gatherings and to partake in the communal feast of basin feast (盆菜).

There were two water wells in the village, one located next to the residential area and the other on the cultivated land. There was an old saying, 'men plough and women weave,' but it didn't apply to Lei Uk Tsuen. The men in Lei Uk Tsuen mainly went out to sea for fishing, while the women were responsible for farming and chores. There was a different household division of labour within the community.

In the 1950s, the government planned to build the Plover Cove Reservoir, which impacted the villagers' livelihood. They had to seek opportunities to make a living elsewhere. Henry heard from

1950年代，港英政府計劃興建船灣淡水湖，這對村民的生計和生活造成了影響，他們不得不尋找外出謀生的機會。Henry回憶起他的祖父李煌嬌，最初前往南太平洋島國諾魯（The Republic of Nauru）當礦工，但不太適應而返回香港。1950年代，港英政府鑒於農村失業問題嚴重，提供移民計劃，他的祖父在1960年尾決定前往英國，當時只有35歲，獨自乘火船經過越南西貢、新加坡、印度孟買、法國馬賽，最終抵達英國利物浦，船程需時一個月時間。

Henry的祖父在利物浦安頓數年後，才申請他的父親前往英國，當時他的父親有13歲，於1971年與堂叔一起乘飛機前往英國，途中經過多個城市，花了一星期的時間才和祖父會合。隨後他們定居在曼徹斯特，並分批將李屋村的親人接到英國共同生活。目前，李屋村只剩餘兩戶李屋後人居住，其他房屋則租借給其他人居住。



爺爺李煌嬌出發英國前，與他的母親、太太和
子女全家福（相片來源：受訪者）
Henry's grandfather Lee Wong-kiu took
a family photo with his mother, wife and
children before leaving for the UK
(Provided by the interviewee)

his grandfather Lee Wong-kiu, that he first went to the South Pacific island country of Nauru (The Republic of Nauru) to work as a miner but he didn't adapt well and returned to Hong Kong. In the 1950s, due to the serious rural unemployment problem, the government offered immigration programs. His grandfather decided to go to the UK in the late 1960s when he was only 35 years old. He traveled alone by ship, passing through Saigon in Vietnam, Singapore, Mumbai in India, and Marseille in France before finally arriving in Liverpool, UK. The journey took about a month.

After his grandfather settled in Liverpool for a few years, he then applied for his father to come to the UK. At that time, his father was 13 years old. In 1971, his father flew to the UK with his uncle, travelling through several cities and taking a week to reunite with his grandfather. They later settled in Manchester and gradually brought their relatives from Lei Uk Tsuen to the UK. Currently, only two households of Lei Uk Tsuen descendants continue to reside there, while other houses are rented out to other people.

Henry's grandparents, uncle, father, and aunt opened a takeout restaurant in Manchester, primarily serving fish and chips and other Chinese cuisine. The ground floor of the shop served as their living quarters, and sometimes they would provide accommodation for newly arrived relatives and friends, with more than ten people crowded together at times.

During Henry's childhood, he experienced the lifestyle of a large Hakka family. His family often communicated in Hakka dialect, so he also became fluent in speaking the dialect. It wasn't until he reached the age of five that his family started speaking Cantonese at home.

Henry的祖父、祖母、伯伯、爸爸和姑姐在曼徹斯特開設了一家外賣店，主要供應炸魚薯條和其他中華料理。外賣店的一樓是他們一家起居生活的地方，有時會為剛到埗的親友提供住宿，有時十多人擠在一起。

Henry在小時候擁有客家大家庭生活的形態。家人經常用客家方言溝通，所以他也學得一口流利的客家話。他在五歲之後，家裡才開始講廣東話。此外，他們每隔數年就回港探親，看看祖屋，即使他人身在異處，但他與祖籍地仍有一定的維繫，長大後更對客家文化有好奇心，不時與妹妹參加國際客家文化研討會，席上認識不同國籍和混血兒的客家人，形成龐大和跨國性的客家網絡。Henry在2014年回流香港，留港期間會與親友在中秋賞月，在村內一起享用盆菜和炆豬肉，也對李屋村和船灣聯村的歷史過去和文化十分感興趣。

Henry分享，很多海外客家人會成立一些客家群組，通過Facebook和Youtube學習和分享客家文化，題材不乏食物和語言，有時甚至相約一起聚會，他們對於持有客家身分滿有自豪感。

雖然李屋村是傳統的漁農業社區，但五六十年代也發展成一條基督教村落。基督教香港崇真堂編印《香港崇真堂立會一百四十周年紀念特刊》，曾建和牧師撰寫一篇〈大埔崇真堂簡史〉文章並載入刊中，提到大埔崇真堂原稱為船灣崇真堂，自1958年起由香港崇真會傳道部卓恩高長老帶領前往船灣各村，向區內客家家庭派發福音單張、談道，晚上又在空地上舉行露天佈道，借用電影和幻燈片等影像工具進行福音工作（曾建和，1987，頁225）。李屋村村民李貴借出第十及十一號的村屋，作為船灣崇真堂的佈道所，教區也派出許雲來牧師擔任傳道所主任（同

Additionally, they would return to Hong Kong every few years to visit their ancestral home and reconnect with their roots. Despite being far away, Henry maintained a certain connection with his ancestral homeland. As he grew older, his curiosity about Hakka culture grew, and he would occasionally attend international Hakka cultural conferences with his sister, where they met Hakka people of different nationalities and mixed heritage, forming a large and transnational Hakka network.

In 2014, Henry returned to Hong Kong and during his stay, he joined his relatives and friends in celebrating the Mid-Autumn Festival, enjoying basin meal and braised pork together in the village. He also developed a keen interest in the history and culture of his ancestral village and the other interconnected villages of Shuen Wan.

Henry shared that many overseas Hakka people establish social groups to learn and share Hakka culture through platforms like Facebook and YouTube. These social groups cover topics including food and language, and gatherings are sometimes organised. They take great pride in their Hakka identity.



李卓鴻的父母結婚時向他的曾祖母敬茶
(相片來源：受訪者)

Lee Chek-hung's parents served tea to his great-grandmother when they got married (Provided by the interviewee)

上)。第一批信主的家庭來自黃魚灘村的張發家庭，全家七口歸主，傳道人在1960年1月9日到訪家中為他們祈禱，協助除去其他偶像崇拜，李屋村陳嬌和李貴夫婦也在同年1月10日領洗，成為首批領洗的教友（同上頁226）。

當時教堂的傳教士也扮演救濟角色，贈送物資和食物給村民。1960年代，西方醫學在農村並不普及，因此教會也成為李屋村的醫療支援中心。崇真堂的寬濟民姑娘和胡師奶擔任村內護士的角色，照顧村民的健康，提供急救護理，令村民對崇真堂非常感激，開始改信基督教。

由於宗教信仰的轉變，村內的文化也產生變化，很多習俗漸漸被基督教的傳統所取代。加上，1962年李屋村受到颱風溫黛的吹襲，許多村內的文物和文字記錄都被洪水沖毀，據說族譜和神主牌也遺失。

雖然村民移居英國，仍然有村民保留基督教信仰，但有些也改信道教和佛教。Henry的祖父和祖母在1988年正式退休，回流香港。他們仍會每週到大埔墟教堂參加崇拜，會見年輕時認識的教友。



船灣教友進行受洗儀式的合照

（相片來源：Mission 21）

A group photo of church members

performing a baptism ceremony in

Shuen Wan (Provided by Mission 21)

Although Lei Uk Tsuen was originally a traditional fishing and farming community, it also developed into a Christian village in the 1950s and 1960s. The Christian Hong Kong Tsung Tsin Mission published a special issue commemorating its 140th anniversary, which included an article titled "A Brief History of Tai Po Tsung Tsin Mission" written by Reverend Tsang Kin-wo. The article mentions that the Tai Po Tsung Tsin Mission was originally called Shuen Wan Tsung Tsin Mission. Since 1958, Elder Chak Ko-yan of the Hong Kong Tsung Tsin Mission led a team to visit villages in the Shuen Wan area, distributing gospel pamphlets and preaching to Hakka families. In the evenings, evangelistic gatherings were held in open spaces, utilising visual tools such as films and slides for evangelistic work (Ching 225). Lei Gui, a villager from Lei Uk Tsuen, loaned out houses as the evangelisation centre for Shuen Wan Tsung Tsin Mission. The church district also sent Reverend Hui Wan-loi to serve as the director of the evangelisation centre (ibid. 225). The first family to believe in Christ was the Cheung Fag's family from Wong Yue Tan Tsuen, with all seven family members coming to faith. On January 9, 1960, the evangelists visited their home to pray for them and help them renounce other forms of idol worship. On January 10 of the same year, Chan Kiu and Lei Gui, a couple from Lei Uk Tsuen, were baptised, becoming the first baptised church members (ibid. 226).

During that time, missionaries from the church also played a role in offering relief, distributing supplies and food to the villagers. In the 1960s, Western medicine was not widely available in rural areas. The church therefore also served as a medical support centre for Lei Uk Tsuen. Kind-hearted Miss Fun from the Tsung Tsin Mission and Auntie Wu took on the role of village nurses, caring for the health of the villagers



李卓鴻在荔枝窩學習客家花帶編織
(相片來源：受訪者)

Lee Chek-hung learns Hakka lantern
band embroidery in Lai Chi Wo
(Provided by the interviewee)

and providing emergency medical care. The villagers were very grateful to the Tsung Tsin Mission, and many began to convert to Christianity.

Due to the change in religious belief, the culture within the village also underwent significant changes, with many customs gradually being replaced by traditional Christian practices. Additionally, in 1962, Lei Uk Tsuen was hit by Typhoon Wanda, and many cultural relics and written records in the village were washed away by the flood. It is said that genealogical records and ancestral tablets were also lost.

While some villagers migrated to England, there were still villagers who maintained their Christian faith, while others converted to Taoism and Buddhism. Henry's grandparents officially retired and returned to Hong Kong in 1988. They would still attend worship services at the Tai Po Market Church every week and meet with fellow church goers they knew from their younger days.

李卓鴻與外婆和舅父學習玩客家六虎牌 (相片來源：受訪者)

Lee Chek-hung learns to play Hakka Six Tigers
with his grandmother and uncle (Provided by the interviewee)



洞梓村兩代村長感情

Strong Bond between Two Generations of Tung Tze Tsuen Representatives

葉志良、葉偉兒 Yip Chi-leung and Yip Wai-yi

撰文：莊少玲、蘇文英

Written By: Chong Siu-ling, So Man-ying



洞梓村葉氏祠堂外觀（相片來源：香港文化古蹟資源中心）

Exterior of Yip Ancestral Hall in Tung Tsz Tsuen

(Provided by Hong Kong Resource Centre for Heritage)

村民除了在祠堂供奉葉氏祖先外，還會在農曆新年為初生男嬰舉行點燈儀式。葉志良回憶他的兒子出生時也在祠堂掛上燈籠。相傳洞梓村的風水十分好，很多家庭容易誕下雙胞胎。

祠堂附近有一座古墓，一直被村民視為風水寶地。一位著名的風水師曾指這座古墓的坐向像貓兒在洗臉，有助庇佑洞梓村的家庭多生男孩子。

洞梓觀音古廟

離葉氏祠堂不遠處，有一座相傳四百多年的觀音古廟，內裡供奉著一尊送子觀音像。據說很多新婚夫婦祈求過後，如願以償，一索得男。雖然現在這座古廟看起來美輪美奐，但在1962年也經歷颱風溫黛吹



洞梓村葉氏古墓（相片來源：
香港文化古蹟資源中心）

Yip Family Tomb in Tung Tsz Tsuen
(Provided by Hong Kong Resource
Centre for Heritage)

Yip Chi-leung was the former village representative of Tung Tsz Tsuen and chaired the Joint Village Office for Villages in Shuen Wan, Tai Po. His second son, Yip Wai-yi, has since taken up his father's mantle, currently serving as the village representative and deputy chairman of the same committee.

Tung Tsz Tsuen is situated in Shuen Wan, Tai Po, close to the Education University of Hong Kong and Sam Mun Tsai, and neighbouring the Tsz Shan Monastery. Tung Tsz Tsuen is the first village among the eleven villages in Shuen Wan, followed by Wong Yue Tan Tsuen.

Settlement of the Yip Clan

In the early days, the Yip family predominantly populated Tung Tsz Village. According to villagers' accounts, the Yip Ancestral Hall in the village has a history of over four hundred years. The Yip family migrated from Mei-xian to Shanwei in Guangdong, and then from Shanwei to Lin Ma Hang in Hong Kong. Later, some residents of Lin Ma Hang moved to Tung Tsz Tsuen to settle down.

The early Yip Ancestral Hall was relatively simple in structure, with only a roof and not built with solid materials like it is now. Due to a lack of repair and maintenance over the years, the ancestral hall could not withstand heavy rain and storms and eventually collapsed.

Yip Chi-leung recalled his childhood memories of entering the site of the ancestral hall with his mother to pay tribute to their ancestors. His mother told him that the collapsed area was where the ancestral hall once stood. Unfortunately, at that time, the villagers faced poverty, prioritising their basic needs over substantial projects like rebuilding the ancestral hall.

襲，使整座古廟倒塌。適逢港英政府推出海外移民政策，許多村民選擇到海外謀生，故洞梓觀音古廟曾一度荒廢，缺乏人去管理。後來，葉志良從英國回流，將這座古廟管理和維修，並把廟宇開放給區內和區外人士參拜。

觀音古廟外貌

(相片來源：香港文化古蹟資源中心)

Exterior of the Kwun Yum Ancient Temple

(Provided by Hong Kong Resource Center for Heritage)



After Yip Chi-leung was elected as the village representative, he actively participated in the reconstruction of the ancestral hall. It took him two years to prepare the renovation plan and register the location of the ancestral hall with the Home Affairs Department before starting to raise funds. After four years of effort, the ancestral hall was successfully rebuilt, costing a total of 800,000 Hong Kong dollars. The front of the ancestral hall is adorned with red marble, with a golden inscription of the couplet of "Generations-old prestige in Lianxi, and renowned reputation in the Chu-xian". Lianxi is the ancestral hometown of the Yip clan in Tung Tsz Tsuen and can be traced back to the Song and Yuan dynasties. The Yip clan migrated to Jiangxi, Fujian, and Guangdong to escape the turmoil caused by the Jin Dynasty and Mongolian threats. The descendants of the Yip family in Tung Tsz Tsuen belong to the Shanwei branch of Guangdong.

A feng shui³ wall, about one metre high, was built in front of the ancestral hall. Although the entrance of the ancestral hall faces east, it is believed that when the east wind blows directly towards the ancestral tablets of the Yip ancestors, it creates negative energy. To counteract this, they built the wall to block the negative energy. The area in front of the ancestral hall has also been developed, with many houses built. It is believed that these houses serve as a buffer against negative energy.

In addition to worshipping the Yip ancestors in the ancestral hall, villagers also host the lantern lighting ritual for newborn baby boys during the Lunar New Year. Yip Chi-leung recalls hanging a lantern in the ancestral hall when his son was born. It is believed that Tung Tsz Tsuen has excellent feng shui, and many families easily give birth to twins.

Near the ancestral hall, there is an ancient tomb that has long been regarded by the villagers as an auspicious place for feng shui. A

他指每座觀音廟的門口都有一對聯：「西方綠竹千年翠，南海蓮花九品香」，意指南海的綠竹，千年以來依然青翠；西方極樂世界的妙法蓮花，具有九品的清香。洞梓觀音古廟非常寧靜，觀音像顯得十分慈祥，鄰近的慈山寺在落成後，他們也特意來借洞梓觀音的靈氣，不少善信每月初一和十五前來參拜，祭壇上擺放了許多食物。

洞梓觀音古廟是洞梓村極為重要的宗教場所，深受村民們的尊敬。廟內正中央供奉著觀音，在祂的右側是地藏王和左側是藥師佛，並有美麗的蓮花裝飾和香油燈。據說曾有村民生病，他們會前往觀音廟祈求康復，有一位年過八十的村醫，他給予病人藥方，而病人則前往藥店購買藥物後，再回到觀音廟，先向觀音叩拜，祈求早日康復和身體健康，再向藥師佛敬拜，這樣病人便會藥到病除。這個傳說至今流傳，顯示了觀音古廟對於村民的信仰和守護健康有重要的精神價值。

每年村民會為洞梓觀音古廟舉行觀音出巡活動，具體日期通常由村長向觀音請示再確定。葉志良指他們一般會使用筊杯的方法，向觀音娘娘請示出巡日期。

2023年12月22日的冬節，村民為洞梓觀音古廟舉行第二屆出巡活動。在這次巡遊中，觀音坐在一輛轎車內，由壯健的男士抬著觀音轎遊走船灣十一村。巡遊隊伍沿途敲鑼打鼓，呼喊著「迴避，觀音出巡啦」，並有麒麟隨行助慶。觀音經過之處，村民紛紛爭著上香。一些義工手持著「觀音加持」、「大慈大悲」等執事牌，場面十分熱鬧。這次盛事吸引一千多名義工參與，警方和民政署也全力支持，安排交通和派員維持在場秩序。整個巡遊歷時數小時，對義工的體力要求相當高，故不少抬轎的人士多數是消防員義工。巡行結束後，大家一起享用齋菜。

famous feng shui master once pointed out that the orientation of this ancient tomb resembles a cat washing its face, which is believed to bring blessings and result in a higher birth rate of male children in Tung Tsz Village.

Tung Tsz Kwun Yum Ancient Temple

Not far from the Yip Ancestral Hall, there is a Kwun Yum Ancient Temple that has been passed down for over four hundred years. Inside the temple, there is a statue of Child-giving Kwun Yum⁴, one of the manifestations of the Goddess of Mercy, who is believed to fulfil the wishes of many newlywed couples for a son. Although the temple now looks magnificent, it experienced a collapse in 1962 due to Typhoon Wanda. At that time, many villagers chose to relocate overseas under the government's policies, leading to a period of neglect and lack of management for the Tung Tsz Kwun Yum Ancient Temple. Later, Yip Chi-leung returned from the United Kingdom and took over the management and restoration of the temple. He opened it to visitors from both the district and out of the area.

Yip Chi-leung mentioned that each Kwun Yum temple has a set of couplets at the entrance that means that the green bamboo in the South Sea has remained green for thousands of years; the wonderful lotus in the Western Paradise has a nine-grade fragrance. The tranquil atmosphere of the Tung Tsz Kwun Yum Ancient Temple complements the benevolent appearance of the Kwun Yum statue. After the completion of the nearby Tsz Shan Monastery, many devout believers also come specifically to seek the spiritual energy of the Tung Tsz Kwun Yum. They visit on the first and fifteenth day of each month, and the altar is filled with various offerings.

船灣農業和飲食文化

從1963年的船灣黑白地圖顯示，村民在船灣一帶開墾大片農地。葉志良回憶起過去的洞梓村景象，當時每戶人家都靠耕田為生。葉志良小時候也幫家人耕田和養牛。水稻每年種植兩次，需要人手疏苗和搬運泥土。由於禾苗之間容易長出雜草，村民需要用腳搓進泥土內，在濕潤的田間直接拔草，方能進行插秧工作。在60、70年代，大埔船灣的絲苗米曾很有名氣。

除了種植絲苗外，村民也會種植大粒米（即是糯米）。糯米一年只能種植一次，主要用來製作米通（又稱米層），這是村內婦女們在每年正月製作的賀年應節食品。她們先將米放入大鍋中炒熟，然後加入糖膠。放糖膠的工序很講究，需將水和片糖均衡在鍋中攪拌。成功的糖膠需呈現流動的線狀。有些人在製作米通時失敗，會歸咎於孩童淘氣，但葉志良解釋這是由於水和糖的份量控制不當所致。

舊時農村，每戶人家都必然有一個大鑊，用來煮飯、做米通和煲熱水供全家洗澡。婦女們在農曆新年製作年糕（又稱圓籠粿）時，她們先將糯米粉搓成粉團，然後鋪在一個籃內。這籃子要用冬葉包裹，粉團才不會黏在籃子上。年糕蒸煮需要十多個小時，村民通常要通宵達旦看守爐灶。葉志良很欣賞村婦們的智慧，她們會在鍋底放入一片瓦片，憑鍋中的聲音判斷是否需要添加水份，那就不用經常打開蓋子查看。她們還會用特別的工具，把蒸好的年糕切割。由於客家年糕又大又硬，一般很難使用刀來切開，需要兩個人用鐵線，像拔河般在年糕上慢慢地拉動，方能把年糕切開。

The Tung Tsz Kwun Yum Ancient Temple is a highly significant religious site in Tung Tsz Tsuen and is deeply respected by the villagers. In the heart of the temple, an altar is dedicated to Kwun Yum. Flanking Kwun Yum, to the right stands the Bodhisattva Ksitigarbha and to the left, the Medicine Buddha. The temple is adorned with beautiful lotus decorations and oil lamps. According to local tradition, when villagers fall ill, they visit the Kwun Yum Ancient Temple to pray for recovery. At the temple, the resident elderly village doctor would diagnose their ailments and prescribe remedies. Patients then purchase their prescribed medicines from the nearby pharmacy and return to the temple. Upon their return, they first bow to the Kwun Yum, seeking her blessings for a swift recovery and good health, before paying homage to the Medicine Buddha. This ritual, believed to aid in healing, has been a cherished practice, handed down through generations, and underscores the profound spiritual significance of the Kwun Yum Ancient Temple in maintaining the health and well-being of the community.

Every year, the villagers hold a Kwun Yum procession for the Tung Tsz Kwun Yum Ancient Temple. The specific date is usually determined after the village representative consults Kwun Yum. Yip Chi-leung mentioned that they typically use the method of throwing divination blocks to determine the date of the procession.

On December 22, 2023, during the winter festival, the villagers held the second Kwun Yum procession for the Tung Tsz Kwun Yum Ancient Temple. In this procession, Kwun Yum was seated inside a sedan chair, carried by strong men, and paraded through Shuen Wan villages. The procession played drums and shouted, "Make way, Kwun Yum is on procession!" accompanied by a Chinese unicorn for celebration. Wherever Kwun Yum passed, villagers rushed to offer incense. Some

葉志良也提到製作年糕時的一些禁忌。灶頭是一個四四方方的地方，旁邊有門杉，門杉上有供奉灶君的位置。當年糕尚未蒸熟，村民被禁止坐在灶頭上。葉志良表示，曾經有人在蒸年糕期間坐在這個位置休息，結果做出來的年糕上就留下了一個屁股印，村民認為這是由於對灶君不敬所致。他們認為灶君對他們的生活和飲食非常重要和神聖，所以他們在除夕會進行謝灶儀式，仔細清洗灶君的位置，在農曆新年期間也進行接神儀式，迎接由天庭回來的灶君。

葉志良本身也是做客家菜的高手，但他感嘆現在物價高企，許多客家傳統飲食也逐漸消失。以前他在年初二會製作扣肉，一碟扣肉需用上兩斤豬肉和一個芋頭，以前五花肉每斤為60元，現在漲價到每斤200元。芋頭的價格也不便宜，從每個8元增加到35元。加上，製作扣肉需時，但進食只需五分鐘，他也無力負擔為村民製作扣肉的宴會。現在他已經退休，只能將這項傳統留給年輕人去執行了。

現代村長的挑戰

葉偉兒是葉志良的兒子，他是新任的洞梓村村長。作為村長，葉偉兒也需承擔做社頭的工作。社頭是船灣鄉的一個集體文化傳統。每年年初和年底，村民會齊集在船灣圍下村的大王爺社壇，分別進行起神和酬神儀式，祈求來年風調雨順，身體健康。在年底的酬神儀式結束時，社頭會將一塊豬肉和紅紙交給下一屆的社頭，紙上寫滿船灣十一村的男丁名字。這張紅紙代代相傳，每屆都會傳承下去，猶如船灣村的簡易族譜。新生小孩子的名字也會被加到這張紅紙上，然後紅紙會被焚燒，象徵將族內的名單送往天庭，祈求諸神庇佑鄉內的人口，平安和順境。

volunteers held guard of honour plaques⁵, such as "Blessings from Kwun Yum" and "Great Compassion", to assist in the proceedings, creating a lively atmosphere. More than a thousand volunteers participated in this grand event, with full support from the police and the Home Affairs Department, who helped arrange traffic and maintain order. The procession lasted for several hours and required significant physical endurance from the volunteers, with many of the sedan carriers being volunteer firefighters. Following the procession, all participants gathered to share a vegetarian meal together.

Shuen Wan's agriculture and food culture

According to the map of Shuen Wan in 1963, villagers cultivated vast farmland in the Shuen Wan area. Yip Chi-leung fondly recalls the earlier days of Tung Tsz Tsuen, where farming was the mainstay of every household's income. In his youth, he contributed to his family's livelihood by working in the fields and tending to cattles. Rice was planted twice a year and required manual thinning of seedlings and transporting of soil. As weeds would easily grow between the rice seedlings, villagers needed to use their feet to tread into the muddy soil and directly remove the weeds in the wet fields before transplanting the seedlings. In the 1960s and 1970s, the silk rice from Shuen Wan in Tai Po was well-known.

In addition to cultivating silk rice, villagers also grew glutinous rice, which could only be planted once a year. Glutinous rice was mainly used to make rice crackers, a festive food prepared by women in the village during the Lunar New Year. They would first fry the rice in a large pot and then add sugar syrup. The process of adding sugar syrup requires a balance of water and rock sugar in the pot, and the successful sugar syrup should have a flowing consistency. Some attributed the failure to



船灣圍下村的大王爺社壇

(相片來源：香港文化古蹟資源中心)

The shrine of Tai Wong Yeh (Great Lord) in Wai Ha Tsuen, Shuen Wan

(Provided by Hong Kong Resource Center for Heritage)

洞梓村村長的日常工作不僅要將客家文化傳承，還要改善居民生活。葉偉兒在洞梓村長大，小時候便注意到爺爺那一輩的村民很少跟與政府有溝通。1980年代前，許多村務都由村民共同合作和自行集資解決的。但近年，洞梓村的外來人口急劇增加，為村內帶來電力供應不足、水浸和交通擠塞等問題。

葉偉兒回憶起他上幼兒園的時候，船灣一帶有綠色小巴行駛，班次為每小時一班，到了大概晚上七時便是尾班車。現在小巴可行駛至凌晨一點，且平均每戶家庭都有一輛私家車，導致車路的使用率很高，大

make rice crackers to mischievous children, but Yip Chi-leung clarified that the actual cause was improper control of water and sugar levels.

In the old rural days, every household would have a large wok for cooking rice, making rice crackers, and boiling hot water for the family to bathe. When women made rice cakes during the Lunar New Year, they would first knead glutinous rice flour into dough and then spread it in a basket. The basket needed to be wrapped with Phrynium leaves so that the dough would not stick to it. Steaming and cooking the rice cake took more than ten hours, and villagers usually took turns staying up all night to watch over the stove. Yip Chi-leung admired the wisdom of the village women. They would place a piece of tile at the bottom of the pot and judge whether to add water based on the sound in the pot, without frequently opening the lid. They also used special tools to cut the steamed rice cakes. Hakka rice cakes were large and hard, making it difficult to cut them with a knife. Two individuals would use iron wires to cut the cakes, pulling and tugging like a tug-of-war to split it open.

Yip Chi-leung also mentioned some taboos during the making of rice cakes. The hearth was a square area by the door frame, on which there is a shrine-let of the Kitchen God. Villagers were forbidden to sit on the hearth while the rice cakes were not yet cooked. Yip Chi-leung stated that someone once sat on the hearth to rest during the steaming of the rice cakes, resulting in a buttock mark on the finished cakes. Villagers believed that this was due to disrespect towards the Kitchen God. They considered the Kitchen God to be very important and sacred in their lives, so they would perform a ritual thanking the Kitchen God on New Year's Eve, carefully cleaning the Kitchen God's place. They would also perform a ceremony of inviting the deity during the Lunar New Year to welcome the Kitchen God back from the celestial palace.

埔汀角路無法滿足現今村民的需求。近十年，鄉村式房屋大規模增加；及地產商在2021年向政府借出黃魚灘15.6萬平方呎的土地，興建過渡性房屋，預料船灣將新增1,236伙，為區內交通帶來壓力。

村代表一直與政府周旋，向運房局¹的官員將居民的意見反映，如提議將單車徑移到海邊，擴寬車路等建議，他希望新一屆議會能盡力解決這個問題。

Yip Chi-leung himself is skilled in cooking Hakka cuisine, but he laments that the high cost of living has caused many traditional Hakka foods to gradually disappear. In the past, he would make braised pork on the second day of the Lunar New Year. One plate of braised pork requires two catties of pork and a taro. Previously, pork belly was priced at 60 Hong Kong dollars per catty, but now it has increased to 200 dollars. Taro is also not cheap, with the price increasing from 8 Hong Kong dollars per piece to 35 dollars. Additionally, making braised pork takes time, but eating it only takes five minutes. Yip Chi-leung cannot afford to host a braised pork feast for the villagers. Now that he is retired, he can only pass on this tradition to the younger generation to continue.

The Challenges of a Modern Village Chief

Yip Wai-yi, the son of Yip Chi-leung, has become the new village representative of Tung Tsz Tsuen. As the village representative, Yip Wai-yi also takes on the responsibilities of the She Tou⁶, a collective cultural tradition in the villages of Shuen Wan. At the beginning and end of each year, villagers gather at the shrine of Tai Wong Yeh (Great Lord) in the lower village of Shuen Wan to perform the rituals of inviting the deity and thanking the deity, praying for a year of favourable weather and good health. In the ritual of thanking the deity, the She Tou passes a piece of pork and a red paper to next-year She Tou, with the names of the male residents from the eleven villages of Shuen Wan written on it. This red paper is passed down from generation to generation, like a simplified genealogy record of Shuen Wan villages. The names of newborn babies are also added to this red paper, which is then burned, symbolising the sending of the list of names to the celestial palace, praying for the blessings and well-being of the village's population.

The daily work of the village representative in Tung Tsz Tsuen involves not only preserving Hakka culture but also improving the lives of the residents. Growing up in Tung Tsz Tsuen, Yip Wai-yi noticed that the older generation of villagers had little communication with the government. Before the 1980s, many village affairs were collectively cooperated and financed by the villagers themselves. However, in recent years, the rapid influx of the external population to Tung Tsz Tsuen has brought about problems such as insufficient power supply, flooding, and traffic congestion.

Yip Wai-yi recalls that when he was in kindergarten, there were green mini buses running in the Shuen Wan area, with a frequency of one bus per hour, and the last bus would be around 7 p.m. Now, mini buses can run until 1 a.m., and on average, every household owns a private car, resulting in high utilisation of the roads. Ting Kok Road in Tai Po can no longer meet the current needs of the villagers. In the past decade, there has been a large-scale increase in rural-style houses. In 2021, real estate developers borrowed 156,000 square feet of land from the government at Wong Yue Tan to build transitional housing, and it is expected that Shuen Wan will have an additional 1,236 units, putting pressure on the local transportation system.

The village representative has been in constant negotiation with the government, conveying the residents' opinions to officials from the Transport and Housing Bureau⁷, such as proposing to move the bicycle path to the seaside and expanding the roads. He hopes that the new council will make every effort to address this issue.

沙欄村的村民曾創作客家山歌，當中提到「船灣鄉村好地方，山明水秀人健康；桃紅柳綠八仙景，漁船蝦蟹滿海江。」足見船灣風光明媚，令居民身心健康。

A villager of Sha Lan Tsuen once created a Hakka mountain song, which mentions "Shuen Wan villages, a wondrous place, where mountains shine and waters race. The people here, their health does gleam, in this pastoral, heavenly scene. Peach blooms and willow greens entwine, the Pat Sin Leng scenery divine. Fishing boats ply the rivers and sea, shrimp and crabs swimming endlessly." The radiant and enchanting landscape of Shuen Wan contributes to the residents' health.

大埔沙欄海灘（相片來源：楊顯智先生）

Sha Lan Beach in Tai Po (Provided by Mr. Yeung Hin-chi)



巷里遊踪街坊導賞員

Exploring the Neighborhood with Shuen Wan's Local Guide

楊顯智 Yeung Hin-chi

撰文：莊少玲、蘇文英

Written By: Chong Siu-ling, So Man-ying

船灣的香蒲草（相片來源：楊顯智先生）

Cattalis in Shuen Wan (Provided by Mr. Yeung Hin-chi)



楊顯智和太太早年在繁忙的香港市區生活。十年前，因工作和家庭的緣故，他們思考人生下半場的生活。經好友的介紹下，他們初次來到大埔船灣的沙欄，看著怡人的山海景致，生活優哉游哉似的，決定搬到船灣生活。他居住的村落前方有一遍沙灘，左邊可遠眺八仙嶺，右邊還可看到馬鞍山，風景極為優美和寧靜。他搬進船灣十年，經常遊走區內的村莊、祠堂和廟宇。

楊顯智是一位熱愛行山的人，他懷念起行山師父陳溢晃先生的啟蒙，曾教導他和一眾師兄在行山時如何跟當地村民相處，如走到土多時不妨買一瓶水，或吃一碗麵，與店主閒聊村內的近況和故事。



颱風襲港時對楊顯智居住的村落所造成破壞

(相片來源：受訪者)

The damage caused to the village where

Yeung Hin-chi resides during a typhoon

hitting Hong Kong (Provided by the interviewee)

Yeung Hin-chi, Edward and his wife lived in a busy urban area of Hong Kong in their early years. Ten years ago, due to work and family reasons, they were thinking about the second half of their lives. Introduced by friends, they visited Sha Lan in Tai Po for the first time. They were captivated by the beautiful mountainous coastal landscape and decided to move to Sha Lan to enjoy a leisurely life. In front of their village, there is a stretch of sandy beach, with views of Pat Sin Leng to the left and Ma On Shan to the right, creating a picturesque and tranquil scenery. During the ten years of living in Sha Lan, they frequently explored the villages, ancestral halls, and temples in the area.

Edward is a passionate hiker and he fondly remembers his mentor, Mr. Chan Yat-fong, who taught him and his fellow apprentices how to interact with the local villagers during their hikes. For example, when passing by a grocery store, they would buy a bottle of water or have a bowl of noodles, and chat with the store owner about the latest news and stories in the village.

The Change of Emotions from Cold to Warm Among Villagers

Edward recalled his initial experience when he moved into Chan Uk Village and felt that the original villagers generally had kept their guard up towards outsiders, especially an elderly lady who lived above his residence. However, after more than two years of getting along, during a typhoon that hit Hong Kong, Yeung Hin-chi and his wife happened to be away on a trip, and a window in their home was forcefully opened by the strong wind. The elderly lady and other villagers worked together in the raging wind, using bamboo poles to try to close the window. When Yeung Hin-chi returned and learned about the incident, he was incredibly grateful for the help of the elderly lady and the villagers. After

村民由冷到暖的情感轉變

楊顯智回憶起最初搬進陳屋村時的經歷，感覺原村民對外來人一般有一份警戒心，尤其住在他居所上方的一位婆婆。但經過兩年多的相處，在一次颱風襲港，楊顯智夫婦剛巧外遊，家中有一扇窗戶被強風打開，婆婆與其他村民合力地在狂風中用竹竿嘗試把窗戶關閉。楊顯智回來得知事件，對婆婆和村民的幫助感激不盡。彼此熟絡後，鄰近村民也經常主動跟他打招呼，今年初甚至邀請他一起回鄉祭祖。作為一位鄉外人，竟然得到原村民的全然接納，實在讓他感到喜出望外。

他回憶起2019年疫情期間，村民發揮互相相應的精神，教他十分感動。當時居民對前往大埔區人流密集地方購買食物感到憂心，鄰近三門仔新村一些漁民自發出海捕魚，把捕撈得來的魚獲以本村村民的抗疫價錢銷售給他。漁民又教他如何辨認和烹調各種捕得的魚鮮，讓他品嚐到新鮮食材之餘，更體會到當中濃厚的人情味。

他和太太經常出席村民的活動，如參加了洞梓村觀音古廟和船灣聯村舉辦的新年盆菜宴，期間讓他有機會認識許多鄉裡的人，尤其是一些平時難得遇上的年邁鄉民。船灣鄉基本上由十一條客家村組成，村民不時趁節慶舉辦活動，外來居民也可以透過這個場合讓對方認識，打破彼此隔膜。

很多人經常以為盆菜屬於客家傳統菜餚，但新界的圍頭人也有吃盆文化。楊顯智記得有一次他在農曆新年的大王爺酬神活動上，首次品嚐到當地的客家炆豬肉菜式。這道菜餚由豬肉和慈菇為主要材料。慈菇代表男丁的意思，寄語村內人口繁衍、村落興旺，保留了漁農業社會以父權為主導的特徵。而這道菜餚也指定要男性做廚師，他們同時身兼社頭身分。

becoming acquainted with each other, the neighbouring villagers would often greet him proactively, and earlier this year, they even invited him to return to their family's place of origin together for ancestral worship. As an outsider, to be fully accepted by the original villagers came as a pleasant surprise to him.

He recalled the spirit of mutual care and support among the villagers during the pandemic in 2019, which deeply touched him. At that time, the residents were concerned about going to crowded areas in Tai Po to buy food. Some fishermen from the nearby Sam Mun Tsai New Village spontaneously went out to sea to catch fish and sold the catch to the villagers of nearby villages at a special price for fighting the pandemic. The fishermen also taught him how to identify and cook various types of fresh fish, allowing him to not only taste fresh ingredients but also experience the rich emotions behind it.

He and his wife often attended village activities, such as participating in the Lunar New Year basin feast¹ at Tung Tsz Tsuen Kwun Yum Ancient Temple and the joint New Year feast organised by the villages in Shuen Wan. During these events, he had the opportunity to meet many people from different villages, especially elderly villagers whom he rarely encountered. Shuen Wan is primarily composed of eleven Hakka villages, and the villagers often organise events during festivals, providing an occasion for both locals and outsiders to get to know each other and break down barriers.

Many people often assume that the basin feast is Hakka traditional cuisine, but the walled villages in the New Territories also have the culture of Sek Pun² (basin feast). Yeung Hin-chi remembers the first time he tasted a local Hakka-style braised pork dish at the annual

疫情期間，村民主動出海捕魚，把捕獲的海鮮以優惠價銷售給鄉內的居民，紓解疫情底下無法順利外出買菜的困擾（相片來源：受訪者）

During the pandemic, villagers took the initiative to go fishing and sold the caught seafood to residents in nearby villages at discounted prices, alleviating the problem of being unable to go out to buy food smoothly during the pandemic (Provided by the interviewee)



event of thanking Tai Wong Yeh (Great Lord) during the Lunar New Year. This dish primarily consists of pork and arrowhead, a type of water plant whose tuber is edible. The arrowhead symbolises male offspring, expressing the wish for a prosperous population and thriving villages, while retaining the characteristics of a fishing and farming society dominated by patriarchal norms. It is specified that men should be the chefs for this dish, and they hold the important positions of She Tou of the event.

Every year, during the Lunar New Year and year-end events in Shuen Wan Village, the ceremonies of inviting and thanking the deity are held at the main shrine. Men from both within the village and overseas take turns serving as She Tou and are responsible for the ritual worship. After the ceremony, they become the "head chefs" and cook a grand feast of Hakka-style braised pork for the villagers, of around 20 to 30 tables, each seating six to eight people.

Yeung Hin-chi deeply appreciates how these cultural activities help foster a sense of unity among the villagers of the eleven villages. In addition to preparing the braised pork, the villagers also make a pork organ congee to share with everyone.

The Cultural Significance of Hakka Folk Songs

He has heard people spontaneously singing Hakka mountain songs at banquets, with lyrics that encompass the joys and sorrows of Hakka life, as well as expressions of love and affection between couples. Some songs even mention the names of certain places in Tai Po. These intangible cultural heritage pieces document the lives and stories of the villagers. Hakka mountain songs also bear witness to the historical experiences and emotions of their ethnic group.

船灣鄉每年新春和歲晚會分別舉行大王爺社壇的起神和酬神儀式。不論鄉內或海外的男士均輪流做社頭，負責拜神儀式。儀式結束後，他們會變成伙頭，為船灣鄉的鄉民烹調一頓客家炆豬肉的盛宴，席數多達二十至三十檯，每檯可坐六至八人。

楊顯智深刻體會，這些文化活動有助凝聚十一村鄉民的感情。村民除了炮製炆豬肉外，還會煲豬雜粥，稱為社粥。

客家山歌的珍貴

他曾聽過宴會上有人即席唱客家山歌，歌曲內容涵蓋客家人生活的喜與悲，以及情侶間的傳情和表達愛意，有些歌曲還提到大埔一些地方名。這些非物質文化遺產記錄了村民的生活和故事。客家山歌也見證了他們族群過去的歷史和情懷。

山歌是靠口耳相傳，一代一代流傳下來的，有些村民甚至能自我創作歌詞。曾經有一位住在村口的老人家，一直為客家山歌譜上新歌



村民經常分享自家製作的客家茶粿及美食
(相片來源：受訪者)

Villagers often share their homemade Cha Kwo
and other Hakka delicacies
(Provided by the interviewee)

Mountain songs are passed down through oral tradition, from one generation to another, and some villagers are even able to create their own lyrics. There was once an elderly person living at the entrance of the village who continuously composed new lyrics for Hakka mountain songs. The elder was talented but unfortunately succumbed to the COVID-19 pandemic early last year. Yeung Hin-chi read a book titled "In Search of the Songs of the Hong Kong Fisherman" by ethnomusicologist Yip Chee-Kwong, published in 2023, which documented a wedding lament sung by an elderly lady, Granny Cheung. The song depicts a Hakka woman's hair combing ceremony³ before her marriage. However, a few months ago, she encountered health issues and had to reside in a nursing home. As this older generation of villagers gradually fades from the community, Yeung Hin-chi laments that there will be fewer and fewer people who can sing Hakka mountain songs. Additionally, in recent years, most of the village's festive events have invited external singers to perform Hong Kong pop songs, indirectly causing the decline of these distinctive traditional Hakka mountain songs and the culture of oral storytelling through lyrical performances.

Reflection on Development and Cultural Inheritance

Yeung Hin-chi describes living in the rural outskirts of Shuen Wan as being immersed in a library of Hong Kong's history. He often chats with his neighbours, listening to their stories about local Hakka life in the 1950s and 1960s, as well as their working experiences in overseas restaurants. These stories deepen his understanding of the broader history and culture of Hong Kong at that time.

詞，才華洋溢，卻敵不過新冠疫情而於去年初病逝。楊顯智看了一位民族音樂家葉賜光在2023年出版的《尋找香港漁歌》一書，書中記錄了一位張婆婆所唱的嘆歌，唱出一位客家婦女在出嫁前進行上頭儀式的歌。無奈數月前她健康出現問題，現需住在老人院舍。隨著這一代年長鄉民逐漸淡出人生舞台，楊顯智感慨會唱客家山歌的人將會越來越少。加上，近年村內的節慶活動大多邀請外來歌手演唱香港流行曲，間接令這些別具特色的傳統客家山歌和說唱文化日漸式微。

反思發展與文化傳承

楊顯智形容生活在船灣鄉郊，彷彿置身於一座香港歷史的真實圖書館中。他常常和鄰居聊天，聽他們訴說50、60年代的本地客家生活，以及他們在海外餐館工作的經歷，這些故事讓他更深入地了解當時香港的大歷史和文化。

船灣村的客家人一直過著漁農業生活，但香港在60年代面臨淡水资源短缺的問題。1963年，港英政府決定每隔四天才供水四小時，並選擇在船灣海一隅建造海上水庫，即是現今的船灣淡水湖。政府在周遭興建一些大型的集水設施，令村民無法獲到足夠的灌溉水源去耕種，被迫放棄家園，遠赴英國、荷蘭、德國和美國等地，尋找新出路。許多人不得不為了生存而離開熟悉的地方，過著異鄉人的生活。

近年，楊顯智也開始對船灣附近的三門仔新村感興趣，嘗試收集一些社區故事。村民憶述他們以前只能靠一口水井，應付日常起居生活和耕作用途。後來，政府興建船灣淡水湖後，令這口水井也乾涸，村民的生活變得百上加斤。幸好有一些傳教士向他們派贈一些生活必需品和



船灣鄉大王爺社壇的酬神儀式後，社頭委託廚師炮製客家炆豬肉。

相片中央的人士為井頭村村民彭先生，他是區內炮製客家

炆豬肉的高手之一（相片來源：受訪者）

After the ceremony of thanking Tai Wong Yeh (Great Lord) at the shrine in Shuen Wan Villages, the She Tous commissioned skilled chefs to prepare the Hakka-style braised pork. The person in the centre of the photo is Mr. Peng, a resident of Tseng Tau Tsuen. He is one of the experts in cooking Hakka-style braised pork in the area (Provided by the interviewee)

The Hakka people in Shuen Wan Villages have traditionally lived off fishing and farming, but in the 1960s, Hong Kong faced a shortage of fresh water resources. In 1963, the government decided to implement a water supply schedule of four hours every four days, and they chose to build a reservoir in the corner of Shuen Wan Sea, which is now known as Plover Cove Reservoir. The government constructed large-scale water collection facilities in the vicinity, which deprived the villagers of sufficient irrigation water for farming. Many were forced to abandon their homes and seek new opportunities in countries like the United Kingdom, the

食物，如派發牛奶，靠這些援助過渡了這艱苦歲月。後來一些村民亦改信奉基督教，在自家門前畫上紅色的十字架，標誌著已歸信基督。

楊顯智希望年輕人能繼續承傳文化，為自身鄉俗傳統注入長青的動力。他難忘大王爺社壇祭祀儀式上，船灣鄉的村民會把所有男士的名字寫在一張紅紙上，舊社頭又會向新社頭交付一份豬肉，象徵把肩負大王爺社壇的酬神和起神儀式的重任正式交棒，寓意客家傳統文化薪火相傳。

船灣鄉一帶的鹹淡水濕地，圖中開滿紅花的

木棉樹已被砍掉（相片來源：受訪者）

In the brackish water wetland area of Shuen Wan Village, the red-flowered

kapok tree in the picture has been cut down (Provided by the interviewee)



Netherlands, Germany, and the United States. They had to leave behind their familiar surroundings and live as strangers in a foreign land, all for the sake of survival.

In recent years, Yeung Hin-chi has also become interested in Sam Mun Tsai New Village, located near Shuen Wan, and has been attempting to collect community stories. Villagers recall a time when they had to rely on a single well for their daily activities and agricultural needs. However, after the construction of Plover Cove Reservoir, even this well dried up, making life even more challenging for the villagers. Fortunately, some missionaries provided them with essential supplies and food, such as distributing milk, helping them get through those difficult times. Some villagers also converted to Christianity and painted red crosses on their doorways, signifying their embrace of the Christian faith.

Yeung Hin-chi hopes that young people will continue to inherit and preserve the villages' cultural traditions, injecting new energy into their local customs. He fondly remembers the ritual at the shrine of Tai Wong Yeh (Great Lord), where the villagers of Shuen Wan would write the names of all the men on a red paper, and the old She Tou would pass on a portion of pork to the new She Tou. This symbolised the formal transfer of responsibilities for worshipping Tai Wong Yeh (Great Lord), representing the continuation of Hakka traditional culture from one generation to the next.

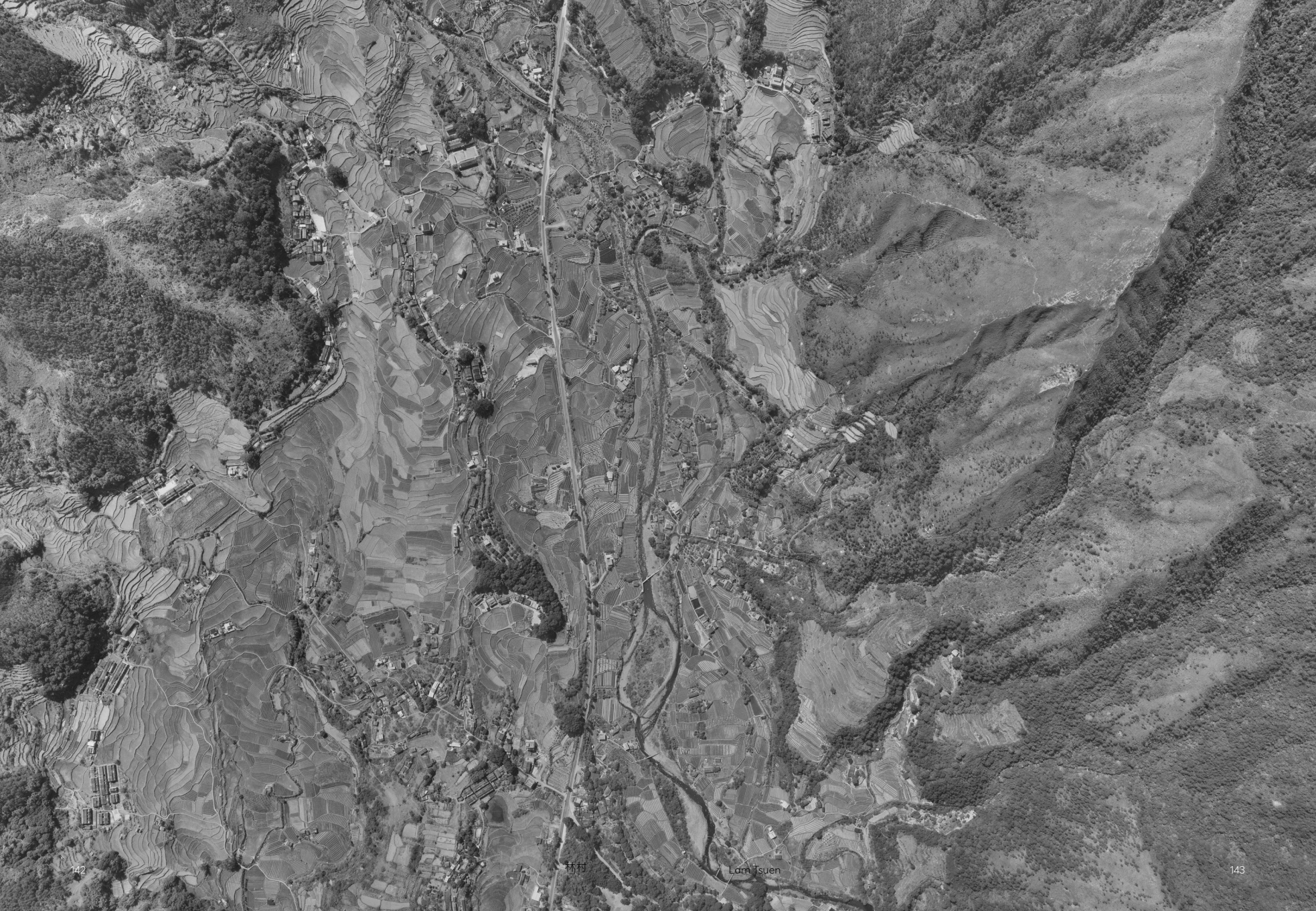


六德書室近照（相片來源：香港文化古蹟資源中心）

Recent Photo of Luk Tak Study Hall

(Provided by Hong Kong Resource Centre for Heritage)





林村山谷河水充足，是本港著名的農業社區。清澈的溪流為信譽農場、有機農場、菇場、花場提供乾淨的灌溉水，種植優質的農作物。林村河是大埔標誌性的河流，上游源於梧桐寨瀑布，流經嘉道理農場暨植物園、林村谷、寨廸、麻布尾、新塘、放馬莆、川背龍的農地，再轉向至圍頭村，經梅樹坑流向大埔市中心，下源與大埔其他河道匯聚，河水流入吐露港。

十九世紀末，林村鄉的兒童人數大幅增加，六德書室因而建造。六德書室是由大菴村張氏於1930年代興建，並以該村的其中一位開基祖先張六德的名字作為書室命名。



The Lam Tsuen River passes through the agricultural community of Lam Tsuen Valley, which is well-known for its clear streams that provide clean irrigation water for reputable farms, organic farms, mushroom farms, and flower farms. These pristine waters contribute to the cultivation of high-quality crops. Lam Tsuen River is a prominent river in Tai Po, Hong Kong. Its upstream originates from Ng Tung Chai Waterfalls and flows through Kadoorie Farm and Botanic Gardens, Lam Tsuen Valley, Chai Kek, Ma Pou Mei, San Tong, Fong Ma Po, and Chuen Pei Lung, before turning towards Wai Tau Tsuen. It then continues through Mui Shue Hang and flows towards the centre of Tai Po, where it converges with other rivers in the area before ultimately reaching Tolo Harbour.

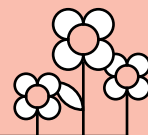
By the late 19th century, the number of children in Lam Tsuen Township had significantly increased, so the villagers built Luk Tak Study Hall. The Luk Tak Study Hall was constructed in the 1930s by Cheung of Tai Om Village and was named after Cheung Luk-tak, one of the founding ancestors of the village.



位於林村段的林村河（相片來源：香港文化古蹟資源中心）

Lam Tsuen Section of Lam Tsuen River

(Provided by Hong Kong Resource Centre for Heritage)



大菴村客家文化寶藏

Hakka Cultural Treasure in Tai Om Tsuen

張育文 Cheung Yuk-man

撰文：莊少玲、蘇文英

Written By: Chong Siu-ling, So Man-ying

現時的六德書室（相片來源：香港文化古蹟資源中心）

Recent Photo of Luk Tak Study Hall

(Provided by Hong Kong Resource Centre for Heritage)



九十後的張育文，以22歲之齡開始出任大菴村村長。轉眼間，他的村長工作已踏入第五年。

大菴村位於大埔林村谷西南坡，既是林村鄉的範圍。「菴」不是原本的字，「庵」的上面應該是「山」字。由於現今電腦無法輸入這個古字，唯有使用「菴」字來代替。「庵」的意思是草寮房子的意思。根據嘉慶二十四年（1819年）編纂的《新安縣志》，大菴村被列為官富司管轄下的客籍村落。1899年，洋人輔政司駱克代表英國接管新界時，撰寫《駱克報告書》，提到該村被登記的居民人口有一百人。時至今日，村內的常住人口已發展成至五百人。

根據林文映的「從山客到海客」文章，客家人經歷了至少五次大規模遷徙，從中原地區遷徙至南方地區。其中一站是在香港，並且以客家身份在這裡定居已經有三百多年的歷史。根據2011年政府統計處的人口普查，全港有十分之一的人口為客家人，當中有約二十萬人仍能使用客家話進行日常交談。

大菴村是一條張氏的單姓村落。張氏先祖於元末明初時（約一六四七年）從福建遷至廣東五華和大田，其中一對張氏夫婦在清初移居香港。他們是張氏第八世祖張秉忠和妻彭氏，張秉忠是張穗公和卓氏所生的第三子，也是香港張氏的開基祖先。起初，他們在大帽山上的四方山和企山托等高地開墾荒地，以種植山茶、粟和水稻為生，當年梯田的遺跡至今仍能在四方山上見到。

十二世祖堯吉是雲公的長子，母親是巫氏，妻子是黃氏（後來被稱為黃婆太）。黃婆太帶著她的三個兒子：士俊、士傑和士宏，從大帽山遷移到現今的大菴村，正式建立了該村落和張氏家祠。隨著人口的增

Cheung Yuk-man, born in the 1990s, took office as the village head of Tai Om Tsuen at the age of 22. In the blink of an eye, he has been working as the village representative for five years.

Tai Om Tsuen (大菴村) is located on the southwest slope of Lam Tsuen Valley and is within the jurisdiction of Lam Tsuen. '菴' ('Om') is not the original character, '庵' ('Om') should be written with the character '山' (that means 'mountain') above it. However, due to the limitations of current computer input methods, the character '菴' is used instead. The meaning of '菴' is a grass hut. According to the Gazetteer of Xin'an County¹ compiled in the 24th year of Jiaqing's reign (1819), Tai Om Tsuen was listed as a Hakka village under the jurisdiction of the Guanfusi². In 1899, when the British took over the New Territories, the Colonial Secretary Sir Lockhart wrote the "Lockhart Report," which mentioned that the registered population of the village was one hundred. Today, the permanent population of the village has grown to five hundred.

According to Lam Man-ying's article 'From Mountain Hakka to Sea Hakka,' Hakka people have experienced at least five large-scale migrations in China from the Central Plains to the southern regions. One of the stops was in Hong Kong, where Hakka people have settled for over three hundred years. According to the 2011 population census conducted by the Census and Statistics Department, one-tenth of Hong Kong's population is Hakka, and about two hundred thousand people can still converse in Hakka dialect in their daily lives.

1 The Gazetteer of Xin'an County is a record of historical events, economic trades, political systems, and geography of Xin'an County, present-day Hong Kong and a large area of Shenzhen, that was compiled by locals and government officials.

2 Guanfusi is the official who managed the production and distribution of salt in the government salt farms.

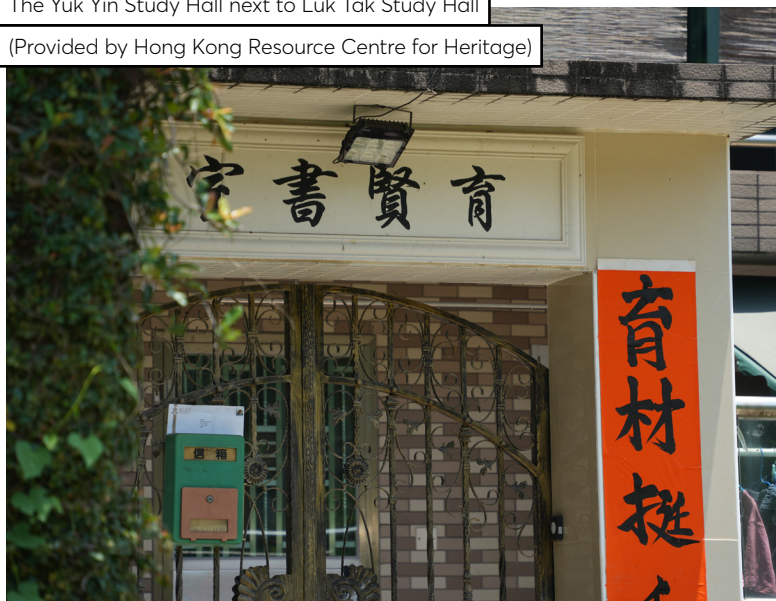
加，大菴村的家族人口逐漸增多，發展到有二十多戶人家。一些族人也分房外遷至元朗的八鄉長莆村、大埔的新圍仔和青衣島等地。為了紀念黃婆太的三位兒子，村內建立了三達堂。

到了十八世紀中期，張氏族人在村內合力建立育賢書室，為村中的子弟提供儒學。這座書室也成為林村鄉的知名學府，十九世紀末，林村鄉的兒童人數大幅增加，因此村民在育賢書室旁另外建造一座六德書室。六德書室是由張仕宏於1930年代興建的，並以該村的其中一位開基祖先張六德的名字作為書室命名。村民在深圳南頭聘請先生教授四書五經，還開設地理和數學等現代科目，書室也吸引來自大埔、大美督的富

位於六德書室旁的育賢書室（相片來源：香港文化古蹟資源中心）

The Yuk Yin Study Hall next to Luk Tak Study Hall

(Provided by Hong Kong Resource Centre for Heritage)



Tai Om Tsuen is a single-surname village of the Cheung clan. The Cheung ancestors migrated from Fu-jian to Wu-hua and Da-tian in Guangdong around the end of the Yuan Dynasty and the beginning of the Ming Dynasty (around 1647). One couple of the Cheung clan moved to Hong Kong in the early Qing Dynasty. They were Cheung Ping-chung, the eighth-generation ancestor of the Cheung clan, and his wife Pang. Cheung Ping-chung was the third son of Cheung Sui-gong and Cheuk, and is considered the founding ancestor of the Cheung clan in Hong Kong. Initially, they cultivated barren land on Sze Fong Shan and Kei Shan Tok in Tai Po, growing camellia, millet, and rice. The terraced field remains can still be seen on Sze Fong Shan to this day.

The twelfth-generation ancestor Yiu-gat was the eldest son of Yiu-gong. His mother was Wu, and his wife was Wong (later known as Wong Por-tai). Wong Por-tai, along with her three sons: Shi-chun, Shi-kit, and Shi-wang, migrated from Sze Fong Shan to the present-day Tai Om Tsuen, formally establishing the village and the Cheung Ancestral Hall. With the increase in population, the Cheung family population in Tai Om Tsuen gradually grew, developing into more than twenty households. Some of the clan members also moved to locations such as Pat Heung Village in Yuen Long, San Wai Tsai in Tai Po, and Tsing Yi. To commemorate the three sons of Wong Por-tai, the village built the Sam Tat Hall.

In the mid-18th century, the Cheung clan in the village collectively established the Yuk Yin Study Hall, providing Confucian education to the children in the village. This study hall also became a renowned school in Lam Tsuen Township. By the late 19th century, the number of children in Lam Tsuen had significantly increased, so the villagers built another study room called the Luk Tak Study Hall next to the Yuk Yin Study Hall. The Luk Tak Study Hall was constructed in the 1930s by Cheung

裕子弟入讀。書室樓高兩層，建築風格呈歐陸式，上層主要用於教學，下層則是廚房和宿舍，供遠道而來的師生在學期間入住。後來，林村公立學校在1950年成立，大量學生選擇到大埔或市區升學，六德書室也因此關閉。六、七十年代，六德書室曾改變用途為幼稚園。惟這座書室建成後百年間，從未進行過大規模維修，因此現在已經非常破舊。政府將六德書室評為三級歷史建築物，並計劃對其進行活化利用。與此同時，育賢書室在近年被重建為民居。

大菴村內還有一座超過150多年歷史的瓦窯，是其祖先張廷昌於1860年代建造。張廷昌共有八位孩子，其中兩位兒子在馬來西亞賺到錢後，回到大菴村買田地建屋，因此對瓦片有大量需求。他們發現村裡河

大菴村瓦窯（相片來源：受訪者）

Tile Kiln in Tai Om Village (Provided by interviewee)



Shi-wang and was named after Cheung Luk-tak, one of the founding ancestors of the village. The villagers hired teachers from Nan-tou, Shenzhen to instruct the Four Books and the Five Classics, as well as modern subjects such as geography and mathematics. The study hall attracted wealthy children from nearby areas such as Tai Po and Tai Mei Tuk. The two-story study hall had a European architectural style, with the upper floor primarily used for teaching and the lower floor housing the kitchen and dormitories for teachers and students who came from afar. Later, in 1950, the Lam Tsuen Public School was established, and many students chose to pursue further education in Tai Po or the urban area, leading to the closure of the Luk Tak Study Hall. In the 1960s and 1970s, the study hall was briefly converted into a kindergarten. However, over the century since its construction, the study hall has never undergone significant renovations and is now in a dilapidated state. The government has designated the Luk Tak Study Hall as a Grade 3 historical building and plans to revitalise its use. Meanwhile, the Yuk Yin Study Hall has been rebuilt as a residential building in recent years.

In Tai Om Tsuen, there is also a tile kiln with a history of over 150 years. It was built by Cheung Ting-cheong, an ancestor, in the 1860s. Cheung Ting-cheong had eight children, and two of his sons returned to Tai Om Tsuen after earning money in Malaysia to buy land and build houses, resulting in a high demand for tiles. They discovered that the clay in the village's river was suitable for making tiles, so they developed a tile-making business and constructed the tile kiln. They also produced a small number of green bricks, which were sold to nearby villages such as A Pai Tsuen, Ping Long Tsuen, and Tai Om Tsuen. The Hakka houses in the area were built with an 11-ridge tile roof, which is more than the usual 7-ridge tile roof, indicating a larger space inside the houses. However, the tile

道的黏土適合做瓦，於是發展了燒瓦事業，建造這座瓦窯，也燒製少量青磚，售賣給附近的丫排村、坪朗村和大菴村。區內的客家屋能砌出11坑的瓦頂，比起平常的客家屋只有七坑為多，表示房子的空間更大。但房子的瓦頂需要定期保養和維修，加上村民開始外移至大埔區，瓦片需求大減，令瓦窯約在1910年左右停止運作，並作為儲物空間，主要放置肥料。

張育文曾訪問60多歲的村民，回憶起小時候經常在家裡幫忙照顧牛隻和耕田時，也會與其他小朋友一起到瓦窯附近捉迷藏。

現今大菴村還保留許多重要的客家文化和儀式。這些傳統習俗不僅彰顯村民的信仰和傳統價值觀，也凝聚了村民和強化他們的社區意識。

每逢農曆新年前的年三十晚，村民會使用碌柚葉和石菖蒲洗澡，寓意去除不吉祥的事物，迎接新一年。習俗上，村民會在子時之前（即晚上十一時）洗澡和洗頭，初一和初二則不會洗頭。在初一晚上十一時，有人會在祠堂門前擊打銅鑼，早期社會甚至燃放炮竹，令村內瀰漫過節的氣氛。

大菴村的祠堂是舉行紅、白二事的儀式場所。譬如男丁成婚前的上頭儀式，準新人坐在祠堂內的椅子上，面向祖先牌位，長輩向準新郎諄諄教誨和祝福，由好命公為準新郎配戴上頭花。

另外，當有人病重時，村民和家屬會把他安放在祠堂內等待臨終。如果病人尚未氣絕身亡，他們的腳通常會朝向祠堂內。但當他們去世時，他們的腳會被反轉至門口方向，與神主牌面向同一視線，象徵駕鶴西歸。當晚，村長或其家人會在祠堂前燒炮仗，通知村內人士有人去

roofs of the houses require regular maintenance and repairs. Additionally, as villagers started to migrate to the central area of Tai Po, the demand for tiles decreased, leading to the cessation of operations of the tile kiln around 1910. It was then used as a storage space primarily for fertilisers.

Cheung Yuk-man has interviewed villagers in their 60s, who recalled helping take care of cattle and working in the fields when they were young. They would also play hide-and-seek near the tile kiln.

Tai Om Village still preserves many important Hakka cultural customs and rituals. These traditional practices not only reflect the villagers' beliefs and traditional values but also foster a sense of community and solidarity among them.

On the evening of the Lunar New Year's Eve, villagers bathe using pomelo leaves and Grassleaf Sweetflag Rhizome, symbolising the removal of inauspicious things and welcoming the new year. According to the custom, villagers bathe and wash their hair before midnight (around 11 pm), and they refrain from washing their hair on the first and second day of the lunar new year. At 11 pm, someone would strike a gong in front of the ancestral hall, and in earlier times, firecrackers were even set off, creating a festive atmosphere in the village.

The ancestral hall in Tai Om Tsuen is the venue for various ceremonies, including the rituals for important events such as weddings and funerals. For instance, before a young man gets married, there is a ritual called the hair combing ceremony where the prospective groom sits on a chair inside the ancestral hall, facing the ancestral tablets, while elders offer advice and blessings. The groom-to-be is adorned with a floral headdress by a matchmaker.

Furthermore, when someone is seriously ill, villagers and family members would place them inside the ancestral hall to await their final



世。喪禮通常在早上舉行，中午前往山上安葬。大部分村民仍然遵循土葬的傳統。到了晚上，家人和村民會共享解穢酒，表示喪事完成。

此外，大菴村最隆重的節慶是林村太平清醮。鄰近林村許願樹的天后廟在乾隆年間建成，村民會每隔十年舉辦一次太平清醮。在建醮期間，全鄉禁止砍伐木、戒殺生，鄉民需進行齋戒和沐浴。村民會延請法師誦經祈福，酬謝神恩，並舉行布衣施食和祭幽靈的儀式。村民非常重視林村鄉太平清醮的傳統禮儀，當日村長和長老們會到祠堂請伯公，然後與舞麒麟和吹奏嗩吶的隊伍一起前往林村許願樹的廣場。然後，他們會將伯公供奉在祭壇上，接受村民參拜和觀看粵劇，讓人神共樂，祈求整個鄉約合鏡平安。

moments. If the patient has not yet passed away, their feet are usually directed towards the interior of the ancestral hall. However, when they do pass away, their feet are turned towards the entrance, aligning with the view of the ancestral tablets, symbolising their journey to the spiritual realm of afterlife. That evening, the village representative or their family would set off firecrackers in front of the ancestral hall to notify the villagers of the passing. The funeral usually takes place in the morning, with the burial on the mountainside before noon. Most villagers still adhere to the tradition of coffin burials. In the evening, family members and villagers share a consolation feast to signify the completion of the mourning period.

Additionally, the most significant festival in Tai Om Tsuen is the Lam Tsuen Jiao Festival. The Tin Hau Temple near Lam Tsuen Wishing Trees was built during the Qianlong's reign, and the villagers hold the Jiao Festival once every ten years. During the festival, logging and killing are prohibited throughout the township, and the villagers observe fasting and cleansing rituals. They invite masters to chant scriptures and thank the deities. Rituals such as feeding the ghosts and giving offerings to wandering ghosts are also performed. The villagers attach great importance to the traditional customs of the Lam Tsuen Jiao Festival. On the day of the festival, the village representative and elders go to the ancestral hall to invite the village deity, and then they proceed to the square near the Wishing Trees accompanied by Chinese unicorn dance and suona (a traditional Chinese wind instrument) band. They then enshrine the village deity on the altar, allowing villagers to pay respects and watch Cantonese opera, creating a joyful atmosphere and praying for peace and prosperity in the entire township.

舞麒麟對客家村來說非常重要。林村鄉的舞麒麟文化始於1940年代。在70至80年代的全盛時期，鄉內有十多條村組織自己的麒麟隊，在林村鄉太平清醮期間慶賀。據村內1972年的資料，當時全鄉有超過二百人參與學習舞麒麟的技藝，每條村的麒麟隊各具特色。

然而，舞麒麟的熱潮逐漸減退，張育文也擔心舞麒麟的文化失傳，嘗試積極推廣，張秀邀請有名的麒麟師傅張松在村內開班授徒，邀請年輕村民學習舞麒麟的舞法和樂器演奏，透過過程更深入地了解客家禮儀和客家話等傳統文化。他們的努力也在國際麒麟大賽中屢次獲得冠軍。這些傳統不僅代表了林村村民的信仰和價值觀，也是一份珍貴的文化遺產，保留鄉土社會的傳統風俗和維護社區凝聚力。



林村太平清醮時的舞麒麟（相片來源：受訪者）

The dance of Chinese unicorn during Lam Tsuen Jiao Festival

(Provided by interviewee)

The Chinese unicorn dance is highly significant to Hakka villages. The unicorn dance culture in Lam Tsuen began in the 1940s. During its peak in the 1970s and 1980s, there were over ten unicorn dance troupes organised by different village groups within the township, celebrating during the Jiao Festival. According to records from 1972, there were over two hundred people in the township involved in learning the skills of unicorn dance, and each village's unicorn dance troupe had its unique characteristics.

However, the enthusiasm for unicorn dance gradually waned, and Cheung Yuk-man was concerned about the cultural heritage of the unicorn dance. He made efforts to promote it actively. Cheung Sau invited renowned unicorn dance master Cheung Sung to teach in the village and invited young villagers to learn the dance techniques and musical instrument playing, deepening their understanding of Hakka rituals and traditional culture through the process. Their efforts have been recognized with multiple championships in international unicorn dance competitions. These traditions not only represent the beliefs and values of the villagers in Lam Tsuen but also serve as precious cultural heritage, preserve the traditional customs of the local community and maintain social cohesion.



林村一隅農田（相片來源：香港文化古蹟資源中心）

A corner of agricultural fields in Lam Tsuen

(Provided by Hong Kong Resource Centre for Heritage)

林村谷的農學相傳

The Agricultural Heritage of Lam Tsuen Valley

俏姐與老農夫 Ciu Ze¹ and the Old Farmer

撰文：黃雪莉

Written By: Wong Suet-lee

俏姐農場一隅（相片來源：香港文化古蹟資源中心）

A corner of Ciu Ze Farm

(Provided by Hong Kong Resource Centre for Heritage)

¹ 'Ze' is the Cantonese romanization, also known as 'Jyut ping', of the word 'sister'. In Cantonese, 'ze' is a polite term to address a woman older than oneself with respect.



林村谷土地肥沃，水源充沛，此地自有人居住以來，便常被用作農地，起初農民主要種植稻米和蔬菜，戰後因大量人口南遷來港，水資源供應越趨緊張，英國政府1960年決意興建船灣淡水湖，將林村谷水源引至水塘，以解制水之患，但此工程亦大大影響附近農地的收成，很多農民被迫轉行，甚至移居海外維生。同時，初來報到的移民進佔林村谷，將稻田改為花場，延續林村谷的農業。直至80至90年代，隨著中國內地改革開放，不同中國製產品輸入香港，當中包括花卉及蔬果，令花價大幅下降，花農無以為繼。後來，香港農業得到社會和民間關注，加上政府也提供一些農業政策和技術支援，在多方面的推動下，本港不少農場逐步轉營為有機農場，生產高品質農作物，而「俏姐農場」就是在此浪潮下誕生的。

俏姐，原名羅潤俏，祖籍東莞橋頭，1957年生，1979年來港，來港後改名為羅秀儀，廿歲出頭的她來港後不想再務農，做過蘋果牛仔褲的車衣女工，直至1990年搬入大埔後，與姊姊合資在富善街經營時裝店，這也是她與林村一帶的農夫結緣的地方。

俏姐的長輩農夫桃姐

訪問當天，我們首站並非俏姐農場，而是位於大埔圍頭村旁的農場。一甫進，龍眼樹、荔枝樹、雞蛋果樹井然有序地排列在小路兩旁，穿過果園，看見一位婆婆坐在天藍色的小農舍外乘涼，她就是俏姐口中常提起的「長輩農夫」—桃姐，亦是這個農場的場主。

年屆80的桃姐50年代從廣州花都嫁來香港，70年來，起居飲食也就在這五斗地裡，協助夫家打理花場。「嗰陣時，我住大埔咁耐，連八

Lam Tsuen Valley is blessed with fertile land and abundant water sources. Since people first settled here, it has been used for agriculture. Initially, farmers mainly cultivated rice and vegetables. After the Second World War, due to a large influx of people migrating to Hong Kong, the supply of water resources became increasingly scarce. In 1960, the British government decided to build the Plover Cove Reservoir to divert water from Lam Tsuen Valley, alleviating the water shortage issue. However, this project greatly affected the harvests of nearby farmland. Many farmers were forced to switch occupations or even move overseas for a living. At the same time, newly arrived immigrants occupied Lam Tsuen Valley, converting the rice fields into flower farms, preserving the agricultural heritage of the area.

In the 1980s and 1990s, with the reform and opening up of mainland China, various Chinese products, including flowers and vegetables, were imported to Hong Kong, causing a significant drop in flower prices. Flower farmers struggled to continue their operations. The Hong Kong society at large became very concerned with the plight of the local agriculture industry. The government responded by implementing agricultural



俏姐初來港的照片（相片來源：受訪者）

Photo of Ciu Ze when she first arrived in Hong Kong

(Provided by the interviewee)

號花園都唔識去，最遠去過嘅都係大埔；富善街最熟，出去賣完菜，飲茶，再買啲餸就返去做嘢，邊有時間行街。」桃姐憶述昔日繁忙的務農生活，現在子女已長大成人，有空會攜她出九龍、香港走走。

當年，桃姐夫家以種菊花為主，種蔬菜為副，一紮菊花17支賣二百多元，新年賣花便可獲一整年的收入，還可儲些錢，待花收成時便靠賣菜維生。直至90年代初，中國產的農作物大量湧入香港市場，令本地花價大跌，桃姐一家無法再單靠耕種維生，而桃姐亦厭倦終年無休的農耕生活，與夫家商量後，決定外出打工，曾到大埔工業邨的某廠房做清潔工，直至公司把生產線遷離香港，才重投農業。



桃姐農場（相片來源：香港文化古蹟資源中心）

Tou Ze Farm (Provided by Hong Kong Resource Centre for Heritage)

policies and providing technical support. With the collective efforts of various parties, many local farms gradually transformed into organic farms, producing high-quality crops. The 'Ciu Ze Farm' emerged during this wave of transformation.

Ciu Ze, whose original name is Luo Run-qiao, was born in Qiaotou town, Dongguan city in 1957. She came to Hong Kong in 1979 and changed her name to Law Sau-yi. In her early twenties, she didn't want to continue farming after coming to Hong Kong. She worked as a sewing worker at Apple Jeans. She only formed a connection with the farmers in the Lam Tsuen area in 1990, after moving to Tai Po and partnering with her sister to run a fashion store on Fu Shin Street.

The Senior Farmer Tou Ze

On the day of the visit, our first stop was not Ciu Ze's farm, but a farm located next to Tai Po Wai Tau Tsuen. As soon as we entered, longan trees, lychee trees, and eggfruit trees were neatly arranged on both sides of the path. Walking through the orchard, we saw an old lady sitting outside a sky-blue farmhouse, enjoying the cool breeze. She was the "senior farmer" mentioned by Ciu Ze—Tou Ze, who is also the owner of this farm.

Tou Ze, who is in her 80s, came to Hong Kong from Huadu district, Guangzhou in the 1950s. For the past 70 years, her daily life has revolved around this plot of land, helping her husband manage the flower fields. "Back then, I lived in Tai Po for so long that I didn't even know how to get to Eightland Gardens. The farthest I've been is Tai Po. I'm most familiar with Fu Shin Street. After selling vegetables, having tea, and buying some side dishes, I would go back to work. Who has time to go shopping?" Tou Ze recalled the busy farming life of the past. Now that her children have

從「姊妹時裝店」到「俏姐農場」

相對其他地區，大埔居民較容易接觸本地菜，俏姐也不例外。有次，她路過大埔社區中心，跟正在擺攤的桃姐買了節瓜，當時只有六七歲的兒子一嘗，便大讚好吃，俏姐就這樣成為本地菜的粉絲。另一邊箱，桃姐跟其他長輩農夫也經常到俏姐的時裝店買衣服，特別是褲子。她才意外發現農夫多穿著短身的褲子，方便下田工作。

姊妹時裝店後因租金高昂，於千禧年結業，俏姐轉為半職家庭主婦，邊做兼職，邊照顧幼子。2008年農曆新年前，俏姐萌起到林村買桃花的念頭，順道探望認識良久的長輩農夫，她一到林村便被眼前的自然風景所吸引，長輩農夫潘婆婆見她興趣盎然，便問她想不想種田，可給她一兩行農地玩玩。俏姐沒當作玩兒，天天都來，結果愈種愈投入，於16年前租了林村坪朗的兩斗田，開創一個屬於自己的農場。



俏姐經營時裝店時的照片

(相片來源：受訪者)

Photo of Ciu Ze when she was
running a fashion store
(Provided by the interviewee)



俏姐在招牌前與農作物留影

(相片來源：香港文化古蹟

Ciu Ze posing with crops in front of
the signboard (Provided by Hong Kong
Resource Centre for Heritage)

grown up, they occasionally take her to visit Kowloon and Hong Kong when they have free time.

Back then, Tou Ze's family primarily grew chrysanthemums and vegetables as a secondary crop. A bundle of seventeen chrysanthemum stems could be sold for over 200 Hong Kong dollars, and selling flowers during the Lunar New Year could provide a year's worth of income and some savings. While waiting for the flower harvest, they sell vegetables to sustain their livelihood. However, in the early 1990s, a large influx of Chinese agricultural products flooded the Hong Kong market, causing local flower prices to plummet. Tou Ze's family could no longer sustain themselves solely through farming, and Tou Ze herself grew tired of the year-round labor. After discussing with her husband, they decided to seek employment outside of farming. Tou Ze worked as a cleaner at the Wally Semiconductor Hong Kong Limited in Tai Po Industrial Estate until Phoenix TV took over, at which point she returned to agriculture.

From 'Sisters Fashion Store' to 'Ciu Ze Farm'

Compared to other areas, residents of Tai Po had easier access to locally grown vegetables, and Ciu Ze was no exception. One time, as she passed by the Tai Po Community Centre, she bought a hairy gourd from Tou Ze, who was selling them at a stall. Ciu Ze's son, who was only six or seven years old at the time, tasted it and praised its deliciousness, turning Ciu Ze into a fan of local vegetables. In return, Tou Ze and other elderly farmers often went to Ciu Ze's 'Sisters Fashion Store' to buy clothes, especially pants. Ciu Ze found that farmers often wore short-legged pants for convenience when working in the fields.

After the high rent forced the closure of the 'Sister Fashion Store,' Ciu Ze became a part-time homemaker, taking care of her young child

可俏的俏姐出品

「俏」除了解作容貌漂亮外，還有受歡迎、商品銷路好的意思，所以深諳生意之道的俏姐直接將農場命名為「俏姐農場」。俏姐正式成為全職農夫後，出菜是一大困難，儘管她不時到農墟賣菜，但總有菜無人問津，造成浪費。行動力十足的俏姐沒坐以待斃，先安排不同團體參觀農場，又舉辦各式各樣的烹飪班，用自家種植的農作物製作傳統食物，包括茶粿、鹹肉糰、灰水糰等，全是家傳食譜，並將農作物加工，製成零防腐劑的商品，當中以「手工煮糖薑」最受歡迎。

留下老品種

留種是農夫的要務之一，特別是對有機種植來說，一方面可以保留優良的原生品種，減少對外來品種的依賴，亦可促進農產品的生物、基因和生態多樣性。俏姐的「手工煮糖薑」就是來自長輩農夫潘婆婆代代相傳的肉薑，「潘婆婆話呢隻薑佢種咗幾十年，食落起粉嘅，無渣，大陸無呢隻薑，淨係香港先種到，就算泰國嚟嘅肉薑都無我哋呢隻薑咁好食，叫我一定要留返。」

去年年底起，俏姐除打理自己的農場外，更會到桃姐的農場幫手，一方面陪伴獨居的桃姐，同時跟她學習累積多年的耕種技術，希望留種之餘，也留下長輩農夫的知識、經驗和智慧。「我讀好少書，就幾年喺大陸，見到長輩佢哋咁多嘢做都堅持，好似輪到我六十幾歲，我覺得自己都要堅持落去。」

疫情期間，俏姐有緣認識位於界限街八號、專賣日牌服飾的「取社商店」，社長 Brian 希望更多市區居民認識及支持本地農業，留下他

while working part-time jobs. Before the Lunar New Year in 2008, Ciu Ze had the idea to buy peach blossoms in Lam Tsuen and took the opportunity to visit the elderly farmer she had known for a long time. As soon as she arrived in Lam Tsuen, she was attracted by the natural scenery. When the elderly farmer, Granny Poon, saw her enthusiasm, she asked if Ciu Ze wanted to try farming and offered her a small plot of land to play with. Ciu Ze didn't treat it as a mere pastime and started coming every day. As a result, she became more and more invested in farming. Sixteen years ago, she rented two plots of land in Ping Long, Lam Tsuen, and established her own farm.

Labour of Love by The Lovely Sister

The resourceful Ciu Ze, who understands the ways of business, directly named her farm 'Ciu Ze Farm' since 'Ciu' not only means beautiful appearance but also signifies popularity and good sales for products. After officially becoming a full-time farmer, Ciu Ze faced difficulties in selling her products. Despite occasionally selling vegetables at the farmers' market, there were always some vegetables that went unsold, resulting in waste. However, Ciu Ze, with her proactive nature, didn't sit idly by. She first arranged visits to the farm for different groups and also organised various cooking classes, using the crops grown on her farm to make traditional dishes such as Cha Kwo (steamed sticky rice dumpling), rice dumpling with salted pork, and rice dumpling with lye water². These recipes were all passed down within her family. She also processed the

2 Translations of the traditional dishes take reference from the First Intangible Cultural Heritage Inventory of Hong Kong, which was recommended by the Intangible Cultural Heritage Advisory Committee and accepted by the HKSAR government in 2014.



從長輩農夫潘婆婆留下來的

肉薑（相片來源：受訪者）

Hong Kong ginger inherited from the

elder farmer Granny Poon.

(Provided by the interviewee)

crops into preservative-free products, with her 'handmade ginger candy' being the most popular among them.

Heirloom Varieties

Preserving heirloom varieties³ is one of the responsibilities of farmers, especially in organic farming. On one hand, it helps to preserve excellent native varieties and reduce dependence on external varieties. On the other hand, it also promotes biological, genetic, and ecological diversity in agricultural products. Ciu Ze's 'Handmade Ginger Candy' comes from the ginger passed down through generations by the senior farmer, Granny Poon. 'Granny Poon said she has been growing this ginger for decades. It has a powdery texture, no fibre, and it's only grown in Hong Kong, not even in mainland China or Thailand. It's so delicious that Granny Poon insisted on preserving it.'

Since the end of last year, in addition to managing her own farm, Ciu Ze has been helping out at Tou Ze's farm. She not only keeps company with Tou Ze but also learns from her the accumulated farming techniques over the years. She hopes to preserve not only the heirloom varieties but also the knowledge, experience, and wisdom of the senior farmers. 'I didn't have much education, just a few years in mainland China. But seeing how the elders persevered in their work, I feel that even at my age in my sixties, I should also persist.'

3 While there is no consensus amongst botanists and historians as to the specific definition of 'heirloom variety' or 'heirloom plants', it is generally agreed that the terminology encompasses a heritage variety of plant corps which predate hybridised cultivation and that it must be old. See University of Massachusetts Amherst's Centre for Agriculture, Food and the Environment:

<https://ag.umass.edu/home-lawn-garden/fact-sheets/heirloom-vegetable-varieties#:~:text=Some%20think%20that%20heirlooms%20should,to%20form%20generation%20after%20generation.>

認為美好的事物，便開放自己的店鋪，舉辦小型農墟，而俏姐便是合作單位之一。起初，她跟其他幾位本地農夫在商店的二樓擺檔，但後來只有她風雨不改，堅持每周六下午將一車農作物從林村拉到太子，社長見狀，索性讓俏姐在門前擺檔。

農夫的使命感

「起初做農夫無諗咁多嘢，但做下做下，又發覺有種使命感；我好開心可以同小朋友講解蘿蔔呀、花生呀係點樣種出嚟。佢哋入嚟開心，大家開心，種啲嘢健康畀佢哋食，就係咁，無咩嘢。」俏姐表示雖然農務繁瑣，但能為下一代提供健康無害的食物，讓他們與大自然重建連結，她願意繼續堅持。

上網一搜，俏姐農場不止有臉書專頁，就連 Instagram 賬號也有，有趣的是，頁面上除農場的最新消息外，不時還會出現手語課程的資訊，原來是來自俏姐女兒 Cat 為聾人服務的社企「腦舍」，女兒也承繼了母親擇善固執的人生態度，幫助聽覺有缺憾的人過著正常人的生活。



俏姐偕丈夫在取社商店前
擺攤（相片來源：受訪者）

Ciu Ze and her husband set up a stall
in front of Simple Legend Shop
(Provided by the interviewee)

During the pandemic, Ciu Ze had the opportunity to meet Brian, the owner of Simple Legend Shop, a store specialising in Japanese clothing located at 8 Boundary Street. Brian hoped to introduce and support local agriculture to more urban residents, so he opened up his store and organised a small farmers' market, with Ciu Ze being one of the collaborating partners. Initially, she and a few other local farmers set up stalls on the second floor of the store, but later on, she was the only one who persevered, rain or shine. She insisted on bringing a truckload of farm produce from Lam Tsuen to Prince Edward every Saturday afternoon. Seeing her dedication, Brian eventually allowed Ciu Ze to set up her stall in front of the store.

Mission of farmers

'At first, I didn't think much about being a farmer, but as I continued, I realised a sense of mission. I am happy to explain to children how radishes and peanuts are grown. When they come and they are happy, everyone is happy. Growing healthy food for them, that's all there is to it.' Ciu Ze mentioned that although farming tasks can be tedious, she is willing to persist because it allows her to provide the next generation with healthy and safe food and helps them reconnect with nature.

Upon searching online, Ciu Ze's farm not only has a Facebook page but also an Instagram account. Interestingly, besides sharing the latest updates from the farm, the page occasionally provides information about sign language courses. It turns out that it is related to 'Brainfood,' a social enterprise and a hub of sign language founded by Ciu Ze's daughter, Cat, to serve the deaf community. Cat has inherited her mother's commitment to doing good and helping individuals with hearing impairments live a normal life.

林村桃花地

Peach Blossom Ground in Lam Tsuen

順發花場場主賴太

Mrs Lai, Owner of Shun Fat Flower Farm

撰文：蘇文英

Written By: So Man-ying

臨近農曆新年，客人陸續到農場訂桃花

(相片來源：香港文化古蹟資源中心)

As the Lunar New Year approaches, customers are ordering

peach blossoms from the farm one after another

(Provided by Hong Kong Resource Centre for Heritage)



身穿粉紅色上衣的賴太，是林村順發花場的農夫，我們的相遇臨近農曆新年前夕，她在田邊打理農務。她的農場在林村已有起碼二十年的歷史，原本農場由她老爺開墾打理，但在二十多年前，她的女兒建議她向爺爺學習種桃花，因而她在四十多歲踏上了創業路。

賴太出生在東莞，與丈夫是同鄉，他們的居住地只有一村之隔。他們經媒人介紹後，在內地結婚。丈夫先隨老爺到香港，後來她才開始申請移民到香港。

由於她的學歷不高，只能在職場找到一些清潔工。她跟我們說：「我曾在某電視台做清潔。」但收入微薄，她說在二十多年前她每月只領有300元的工資。



賴太是順發花場場主，種植桃花二十多年

(相片來源：香港文化古蹟資源中心)

Mrs. Lai is the owner of Shun Fat Flower Farm and has been growing peach blossoms for more than 20 years

(Provided by Hong Kong Resource Centre for Heritage)

Dressed in a pink T-shirt, Mrs Lai is the farmer of Shun Fat Flower Farm (順發花場) in Lam Tsuen. Our meeting took place a few weeks before the Lunar New Year in 2024, as she was tending to the farm by the field. Her farm has a history of at least twenty years in Lam Tsuen. Originally, the farm was managed by her father-in-law, but over twenty years ago, her daughter suggested that she learnt to grow peach blossoms from her grandfather. As a result, she embarked on the path of entrepreneurship in her forties.

Mrs Lai was born in Dongguan and is from the same hometown as her husband. Their homes are only a village apart. After being introduced by a matchmaker, they got married in Mainland. Her husband initially went to Hong Kong with her father-in-law, and later she began the process of immigrating to Hong Kong.

With limited education, Mrs. Lai was only able to secure cleaning positions in the workplace. She told us, 'I used to work as a cleaner at a TV station.' However, the income was meagre; she mentioned that over twenty years ago, she earned only 300 Hong Kong dollars a month.

At first, she had some difficulty adjusting to Hong Kong, feeling that the cost of living was high and that she needed to rebuild her social network. Later, after finding a job in the market, she managed to settle down and was not as anxious as before. She admitted that she never imagined herself embarking on the path of growing peach blossoms. Her daughter, seeing how hard she worked, suggested Mrs. Lai followed her father-in-law's footsteps in cultivating peach blossoms. Her father-in-law used to be a pig farmer but later switched to growing peach blossoms. She observed and learned from him, inheriting the knowledge of peach blossom cultivation through observation and oral transmission. She felt

她起初來到香港有點不適應，覺得物價昂貴，人際關係網絡需要重建。後來，她在市場上找到工作後，開始安頓了，不像以往誠惶誠恐。她坦言沒想過自己會踏上桃花種植之路。她的女兒看到她工作那麼辛苦，提議不如跟隨爺爺種桃花。他的老爺原本是豬農，後改種桃花。她就在旁觀學習，透過目測和口耳相傳的方式傳承了桃花知識。她覺得自己的手藝未追得上老爺，但她從屢試屢敗的經驗中，摸索了自己一套的栽培技術。

她觀察到香港人「插桃花」的興趣比內地更濃烈，估計與香港人多做生意有關，老闆喜愛取人緣好和貨如輪轉的美意。有些老闆會很誠心在臨近新年前駕車到農場，挑選心頭好。

過去林村本身是花場的集中地。不少有名的花場在此地立戶，如佳記園，場主佳叔曾是國民革命軍軍長、前廣州市長李福林將軍的園丁，在康樂園前身的花圃耕作四十多年。退休後，他決定自立門戶，創辦佳記園。根據《華僑日報》在1973年1月的報導，佳記園每年新春吸引港九商行、商業廣播電台、新樂酒樓專程入大埔園內買花。但現今林村谷也多了鄉村式發展房屋，農地兼併增加，剩下來的桃花場估計只有7至8所。

賴太說：「如果我不種，就沒人接手，需要把田地退還給地主。」

賴太的花場面積共有五斗地。她的農場叫「順發花場」，「順」是她的名字，「發」是兒子的名字，寄望母子一起打天下。花場至今已營運了二十多年。賴太習慣稱桃花田為桃花地，園內平均每年種下400至600棵桃花，桃花主要分為兩個品種，有壽帶和緋桃。

that her skills couldn't match her father-in-law's, but through repeated trials and failures, she developed her own cultivation techniques.

She observed that Hong Kong residents show a greater interest in 'planting peach blossoms' compared to mainlanders. She believes this preference is linked to Hong Kong's business-oriented culture, where there is a cultural emphasis on maintaining good relationships and this in turn, could help businessmen grow their business and increase inventory turnover.. Some business owners eagerly visit the farms by car near the Lunar New Year to choose their favourite peach blossoms.

In the past, Lam Tsuen was a concentrated area for flower fields. Many well-known flower fields were established there, such as Kai Kee Garden (佳記園). The owner, Uncle Kai, used to be a gardener for General Li Fook-lam, a former commander of the National Revolutionary Army and former mayor of Guangzhou. He cultivated flowers in the flower garden that later became Hong Lok Yuen for over forty years. After retiring, he decided to start his own business and founded Kai Kee Garden.

According to a report in the Overseas Chinese Daily in January 1973, Kai Kee Garden attracted chambers of commerce in Hong Kong and Kowloon, Commercial Radio, and Shamrock Seafood Restaurant to come to Kai Kee Garden to buy flowers during the Chinese New Year. However, nowadays, Lam Tsuen has seen more housing under the 'Village Type Development' scheme with increased farmland acquisition. Therefore, there are estimated to be only 7 to 8 remaining peach blossom fields.

Mrs. Lai said, 'If I don't cultivate them, no one will take over, and I will have to return the land to the landlord.'

Mrs. Lai's flower field covers a total area of five dou (traditional Chinese unit of measurement used for agricultural land). Her farm is called 'Shun Fat Flower Farm,' with 'Shun' being her name and 'Fat' being

一棵長滿花蕾的桃花樹，需要經過花農人手嫁接而成，把桃花穗移植至枝條上，等樹木傷口自然癒合，慢慢長出綠葉。花農通常在西曆6月左右，開始人手摘葉。如果不除去葉子，怕他們生長太茂密，搶奪花蕾的養份。賴太補充：「如果太早摘葉又不行，太遲亦不行，需要挑中好時機，花農並不易做。」

蟲害也是花農面對的一大挑戰，它們喜愛食取花蕾的蜜汁。被咬的嫩葉無法再次生長，長不出花蕾，故花農對於桃花蟲都會嚴陣以待，定期施肥，一年共六次，每隔兩個月便一次，預防蟲害蔓延。

本地桃花農通常分為批發和零售兩類。愈靠近馬路旁邊的花場，因地理位置處於當眼處，容易吸引駕車人士和乘客的目光，通常專做零售生意。

順發花場屬於零售模式，除了賣桃花，還會售賣四季桔和龍膽桔。但她就沒考慮把桃花運往年宵市場售賣，她說運輸費昂貴。她主要靠熟客生意，每逢農曆新年努力拼搏。

桃花地上種有不同年紀的桃花樹，有些種了一至三年，有些種了六至七年，更有些種了逾八年或以上，榮升了桃花王。

我們問賴太選好桃花的秘訣，她說：「各花入各眼，你覺得看下去順眼，便是理想的桃花。」賴太指靚桃花，可看樹枝上的花蕾茂密程度，樹幹是否對稱，樹冠會否呈球形。她園裡有一棵種了十年的桃花王，一位從事建材生意的客人在上年挑選了桃花王後方的花，今年看中了前方的桃花王。因為「各花入各眼」的選花喜好，令桃花地內出現不同時期的桃花樹坑，花農不會把賣剩的桃花割掉，任由它們原地生長，希望再經過悉心照料下，桃花成得更健壯，花蕾更茂密。

her son's name, symbolising their joint efforts. The flower field has been in operation for over twenty years. Mrs. Lai refers to the peach blossom field as a peach blossom ground. On average, she plants 400 to 600 peach trees in the field each year. The peach blossoms are mainly of two varieties, Shou Dai (壽帶) and Fei Tao (緋桃).

A peach tree full of flower buds needs to be grafted by the hands of flower farmers, transferring the peach blossom buds to the branches. The tree's wounds naturally heal, and green leaves gradually grow. Flower farmers usually start manually removing leaves around June. If the leaves are not removed, they may grow too dense and compete for nutrients with the flower buds. Mrs. Lai added, 'Removing the leaves too early or too late won't work. Being a flower farmer is not easy.'

Pest infestation is also a major challenge for flower farmers, as pests tend to feed on the nectar of flower buds. Bitten tender leaves



場內也提供四季桔

(相片來源：香港文化古蹟資源中心)

Calamondin are also available at the farm (Provided by Hong Kong

Resource Centre for Heritage)



賴太也善用田裡空間，種植蔬菜（相片來源：香港文化古蹟資源中心）

Mrs. Lai also makes good use of the space in the field to grow vegetables

(Provided by Hong Kong Resource Centre for Heritage)



賴太在田中種植了肥白的荷蘭豆（相片來源：香港文化古蹟資源中心）

Mrs. Lai planted succulent snow peas in the field (Provided by Hong Kong

Resource Centre for Heritage)

cannot regrow, leading to the inability to produce flower buds. Therefore, flower farmers are always prepared to prevent peach blossom pests, regularly fertilising the trees six times a year, every two months, to prevent the spread of pests.

Local peach blossom farmers are usually divided into wholesale and retail categories. Flower fields closer to the roadside, due to their prominent location, easily attract the attention of drivers and passengers, and usually focus on retail business.

Shun Fat Flower Field operates under a retail model. In addition to selling peach blossoms, they also sell Calamondin and trifoliate oranges. Mrs. Lai hasn't considered transporting the peach blossoms to the Lunar New Year market for sale due to the expensive transportation costs. She mainly relies on repeat customers and puts in extra effort during the Lunar New Year to attract business.

The peach blossom field has trees of different ages, some planted for one to three years, some for six to seven years, and others for over eight years or more, becoming 'kings of peach blossom.'

We asked Mrs. Lai about the secret to choosing good peach blossoms, and she said, 'Each flower has its own beauty. If it looks pleasing to your eyes, then it's an ideal peach blossom.' Mrs. Lai mentioned that for beautiful peach blossoms, one can observe the density of flower buds on the branches, the symmetry of the trunk, and whether the crown is spherical. In her garden, there is a peach blossom tree that has been growing for ten years. Last year, a customer who is engaged in the construction materials business selected the flowers behind the Peach Blossom King, and this year, they are interested in the Peach Blossom King in the front. Due to the diverse preferences in selecting flowers, different periods of peach blossom tree holes appear

農曆新年是花農最繁忙的月份。花農跟菜農不一樣，前者靠一次性的賣花收入維持一整年的生計，後者就得靠四季編配的時間表，種植不同種類的蔬果。

在農曆新年期間，賴太和丈夫在早上便已下田，子女也會在假日幫忙，在田間割桃花和綁桃花。兒子甚至充當司機四處送貨。賴太說：「如果賣花賣到兩、三成，已經算多。」

賴太現今年屆七十歲，她暫時還繼續在桃花田工作。她每天早上會到大埔墟飲茶，大概早上十時至十一時回來花場，工作至下午五時左右。她說：「每日在這裡做六至七小時，比起清潔工，人們會監視你。如果遲到，別人會罵你。如果曠工不上班，別人又嫌棄你，但我在這裡不上班也可以，比起做清潔工更自由。」

賴太在人生中場才開展桃花事業，每天穿梭在田間，自然對桃花也產生了感情，她說：「你種佢，點會唔鐘意佢？」。她也會利用田間的閒置位置種植蔬菜，令桃花地同是蔬果混合的農場，她和丈夫喜歡留在花場「過日晨」。



賴太把收成的蘿蔔風乾，製造家鄉的味道

(相片來源：香港文化古蹟資源中心)

Mrs. Lai dried the harvested radishes to create the taste of her hometown (Provided by Hong Kong Resource Centre for Heritage)

in the peach blossom field. Flower farmers do not cut off the remaining unsold peach blossoms, allowing them to grow in place, hoping that with careful care, the peach blossoms will become stronger and the flower buds more abundant.

The Lunar New Year is the busiest month for flower farmers. Unlike vegetable farmers who rely on a year-round schedule to grow different types of vegetables, flower farmers rely heavily on the income generated from selling flowers during the festive period to support themselves throughout the year.

During that period, Mrs Lai and her husband go to the fields early in the morning, and their children also help out on holidays by cutting and tying peach blossoms. Their son even acts as a driver to deliver the flowers. Mrs. Lai says, 'If we can sell 20% to 30% of the flowers, that's already considered good.'

Mrs. Lai, who is now approaching seventy, continues to work in the peach blossom fields for the time being. Every morning, she goes to Tai Po Market to yum cha and returns to the farm around 10 to 11 a.m., working until around 5 p.m. She says, 'I work here for six to seven hours a day. As a cleaner, you're constantly monitored. If you're late, you get scolded; if you miss a day, you're looked down upon. But here, I have the flexibility to choose my days off. It's much more flexible than cleaning work.'

Mrs. Lai started her peach blossom business in the middle of her life, and as she shuttles around the fields every day, she naturally develops an emotional attachment to the peach blossoms. She says, 'If you plant them, how can you not like them?' She also utilises the unused spaces in the fields to grow vegetables, turning the peach blossom field into a mixed farm of flowers and vegetables. She and her husband enjoy spending their time in the flower field.

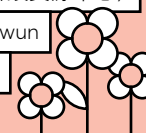
嘉道理農場暨植物園位於觀音山上，山脈的高地地勢不利耕作，卻成為嘉道理農業輔助會的農場，為嘉道理農場暨植物園奠基。1945年，香港尚未從二戰恢復，同時國內爆發第二次國共內戰，移民湧入導致香港人口急升，糧食不足。即使國內移民能以務農維生，香港的平原地已被本地人佔據。為了解決糧食及農地問題，嘉道理農業輔助委員會於1950年代成立，並於連接大埔、錦田兩個農區的林錦公路上的觀音山建立實驗農場，利用高山地勢及微氣候以多元方式耕種，教授農民高效、高回報的耕作方式，亦派發果種、豬種、雞種等，讓農民能以種果及養畜作另一收入來源，應對耕地不足。



俯瞰觀音山上嘉道理農場暨植物園的風景（相片來源：香港文化古蹟資源中心）

A view overlooking the Kadoorie Farm and Botanic Gardens on Kwun

Yam Shan (Provided by Hong Kong Resource Centre for Heritage)



戰後新界農業復甦— 嘉道理農業輔助會的角色

Revival of Agriculture in New Territories After War - The Role of Kadoorie Agricultural Aid Association

撰文：趙家琳

Written By: Chiu Ka-lam



在新界東北梅子林村發現的水井，刻有KAAA四字和1954年的建造年份

(相片來源：香港文化古蹟資源中心)

A well discovered in the village of Mui Tsz Lam in northeast New Territories,

engraved with the characters 'KAAA' and the year of construction, '1954'

(Provided by Hong Kong Resource Centre for Heritage)

在一次到梅子林的田野考察中，我們偶然發現了溪邊的一個水井，井上刻有「1954 KAAA」的標記，搜尋下發現「KAAA」代表嘉道理農業輔助會（即是嘉道理農場暨植物園的前身）。這座設施也見證嘉道理農業輔助會在1950至1970年代大量投入新界及偏遠離島的農村建設，幫助村民和戰後難民得到自力更生的機會。雖然這些設施不像政府評級的歷史建築物具有美學價值，但它們卻編織著倖存者的歷史，幫助我們了解嘉道理農業輔助會與香港農業和新界鄉郊發展的關係。

位處觀音山的嘉道理農場暨植物園於1950年代成立，當時的香港面對著資源短缺的問題。香港正處於二戰後的復甦階段，但二戰對英國國力造成龐大消耗，以致能投放於香港戰後重建的資源不足。加上，內地經歷兩次國共內戰，大量移民逃到香港。香港人口由1945年8月的600,000急升至1948至1949年的2,360,000人（Blackie, 1971, 1-4），糧食需求急增。港英政府提出建立糧食自給政策，恢復漁農業生產，達到自給自足的目的，解決人們三餐溫飽的問題。

儘管國內移民本身在家鄉是農民，但香港的平原耕地數量少，及多被新界原居民所持有，在耕地不足的情況下，羅蘭士·嘉道理及、賀理士·嘉道理、胡禮和胡挺生於1951年成立嘉道理農業輔助會，以扶農為目標，提出助人自助精神，解決難民、戰後重建等嚴峻社會問題。組織成立初期，主要向農戶派贈果苗及牲畜，協助農村建設，提供農業借貸。

嘉道理農場輔助會於1956年在林村白牛石修建試驗及推廣農場，利用山坡地形，進行高地農業示範，研究高效及回報高的耕種和畜牧技術。

During a field visit to Mui Tsz Lam, we accidentally discovered a well by the creek, which was marked with "1954 KAAA." Further investigation revealed that "KAAA" stands for the Kadoorie Agricultural Aid Association (the predecessor of the Kadoorie Farm and Botanic Garden). This facility witnessed the extensive efforts of the Kadoorie Agricultural Aid Association in the 1950s to 1970s to develop rural areas in the New Territories and remote outlying islands, providing opportunities for villagers and post-war refugees to become self-reliant. Although these facilities may not possess aesthetic value like government-rated historical buildings, they weave the history of survivors and help us understand the relationship between the Kadoorie Agricultural Aid Association and the development of agriculture in the New Territories and rural areas.

Located on Kwun Yam Shan, Kadoorie Farm and Botanic Garden was established in the 1950s when Hong Kong faced resource shortages. Hong Kong was in the post-war recovery phase, but the British resources available for Hong Kong's post-war reconstruction were insufficient due to the significant drain on Britain's national strength during World War II. Additionally, mainland China experienced two civil wars, leading to a large influx of mainland Chinese immigrants into Hong Kong due to social instability. The population of Hong Kong surged from 600,000 in August 1945 to 2,360,000 in 1948-1949 (Blackie 1-4), resulting in a rapid increase in food demand. The government proposed the establishment of a self-sufficiency policy in food production, aiming to restore agricultural and fishing industries to achieve self-sufficiency and address the food security concerns of the people.

Despite being farmers in their hometowns, the immigrants faced a scarcity of arable flatlands in Hong Kong, most of which were owned

克服耕種環境限制，派發果苗及牲畜

大帽山高度有957米，為全港最高的山峰。雖嘉道理農業輔助會位於深谷處，內有溪流，水源供應穩定，但山坡陡峭，表土層貧瘠且氣候潮濕；加上，山坡位置坐南向北，日照時間短，不利耕種。然而，一棵橘子樹卻意外在山坡上茁壯成長，令賀理士爵士萌生高地種植的念頭，積極開拓高海拔耕種技術，以梯田改造坡地，把地形的缺點變成優點，活用大面積的坡地為耕種用途，克服香港耕地不足的問題，為農民帶來新希望。

1950年代，無論國內農民或是本地的農民早已掌握莊稼的耕種技術，且水果種植的照料功夫相對少，農夫可以以蔬菜種植為主業，以種植果樹為副業，通過這種複合的耕種模式，擴大收入來源。嘉道理農業輔助會積極扶持農夫發展本地商業性的果園。由1952年至1971年間，嘉道理農業輔助會共派發了89,279棵果苗，協助建造了80個鄉村果園，包括：赤泥坪果園、下輦村果園、西山鄉村果園、井欄村鄉村果園等，園內種植蕉、木瓜、菠蘿等水果。

此外，為了應對水資源不足、土壤質素欠佳等環境限制，嘉道理農業輔助會也開拓家畜養殖業，向農民派發豬和雞苗等。戰爭令不少壯丁被派遣戰場，有的戰死沙場，導致不少婦女因丈夫和兒子陣亡，頓失經濟支柱。根據香港社會發展回顧項目記載，當年嘉道理兩兄弟目睹社會出現大量寡婦，但她們僅靠割草等雜役，賺取微薄收入。嘉道理農業輔助會曾派贈牲畜予寡婦，壯年者可獲豬牛，年老者可獲雞。當時靠賣雞隻或雞蛋的收入，幾乎是從事雜役的報酬三倍，為無依無靠的婦女帶來希望（香港社會發展回顧項目，1950s，P-KFB-048-022）。

by the indigenous inhabitants of the New Territories. In light of the limited availability of cultivated land, Horace and Lawrence Kadoorie as well as Norman Wright and Woo Ting Sang, established the Kadoorie Agricultural Aid Association in 1951. Their goal was to support farming and promote a spirit of self-help to address pressing social issues, such as influx of refugees and post-war reconstruction. In the early stages of the organisation, their primary focus was on distributing fruit seedlings and livestock to farmers, assisting in rural development, and providing agricultural loans.

In 1956, the Kadoorie Agricultural Aid Association built an experimental and demonstration farm at Pak Ngau Shek, Lam Tsuen. Making use of the hilly terrain, they conducted highland agriculture demonstrations, researching efficient and high-yield cultivation and livestock techniques.

Overcoming environmental constraints in cultivation, distributing fruit seedlings, and livestock

Tai Mo Shan, with a height of 957 metres, is the highest peak in Hong Kong. Although the Kadoorie Farm and Botanic Garden is located in a deep valley with a stable water supply from streams, it faces environmental constraints, including the steep mountain, infertile topsoil and humid climate. Additionally, the slopes face south to north, resulting in shorter insolation time, which is unfavourable for cultivation. However, a citrus tree unexpectedly thrived on the slopes, inspiring Sir Horace Kadoorie to explore highland planting techniques. They actively transformed the steep slopes into terraced fields, turning the disadvantages of the terrain into advantages. The extensive sloping land was utilised for cultivation, overcoming the issue of limited arable land in Hong Kong and bringing new hope to farmers.

嘉道理農業輔助會亦嘗試研發香港農作物品牌，透過育種，改善牲口品種和產量。當中他們派出專家研究由惠州公雞及紐咸西母雞雜種而成的白牛石雞。白牛石雞遺傳了惠州雞的優良肉質及紐咸西雞的高產蛋量，生長期亦合理，能為農民在較短時間內獲得最大的收成。由1964年至1970年間，嘉道理農業輔助會共派發692,339隻惠州雞及紐咸西雞，並以嘉道理農業輔助會的所在地，為新品種的雞隻命名為白牛石雞（Blackie 47）。

進行農村建設，改善農民生活

嘉道理農場輔助會選址在白牛石，因靠近林錦公路，能連繫林村與錦田兩大農業社區。林錦公路於1949年興建，連接新界東和西部，初為軍用路並特許新界鄉民使用，後於1952年正式開通（華僑日報港聞一；香港工商日報頁6）。林錦公路不僅連接菜站及新界蔬菜銷售合作社，亦令元朗墟和大埔墟之間的交通變得暢通，方便農產品交收，建立生產、批發和直銷的貿易鏈，把農產品由新界直送市區，故「新界菜」也是香港農業盛世時期的重要品牌，很多顧客憑這個港產標籤，覺得新界農作物較有保證。

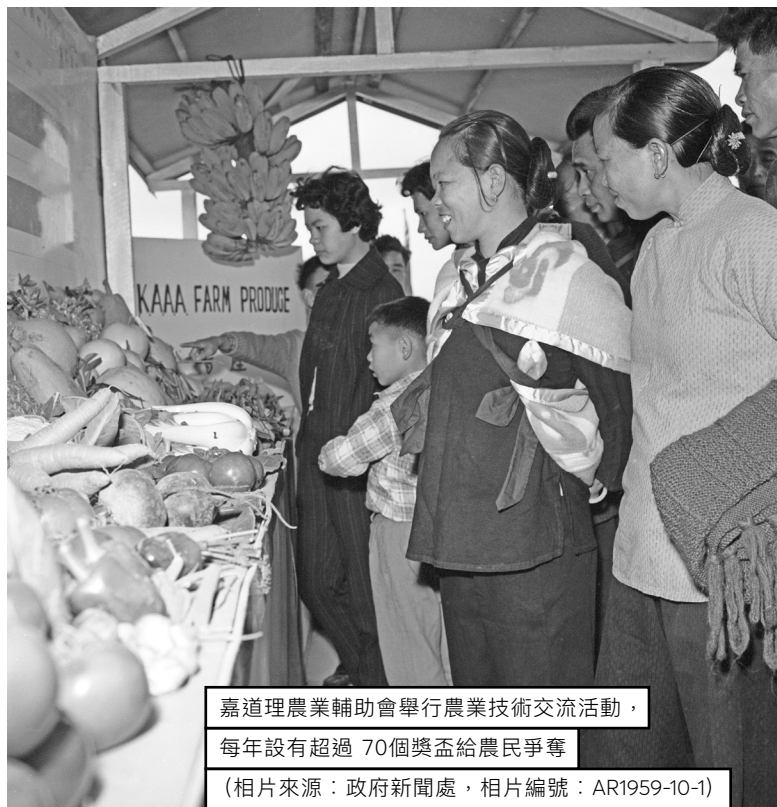
除此之外，嘉道理農業輔助會經常舉辦活動，如漁農處合辦農展會，邀請農民競逐農產品殊榮，勝出者可領取豐富的獎品和贈品。嘉道理農業輔助會也為農夫提供專業的耕種和養畜培訓課程，介紹新的農業知識。

嘉道理農業輔助會的農村工作還觸及到農具派發、修橋補路、興建儲水池、護土牆、灌概管道和植樹等，農業遺跡遍佈港九和新界，包

In the 1950s, both local farmers and farmers from mainland China were already skilled in crop cultivation, yet fruit cultivation requires relatively less maintenance. Farmers could focus on vegetable cultivation as their main occupation and engage in fruit tree planting as a secondary income source. Through this diversified farming approach, they could expand their sources of income. The Kadoorie Agricultural Aid Association actively supported farmers in developing commercial fruit orchards. From 1952 to 1971, the association distributed a total of 89,279 fruit seedlings and assisted in establishing 80 rural orchards, including the Chek Nai Ping Orchard, Ha Che Tsuen Orchard, Sai Shan Village Orchard, and Tseng Lan Tsuen Village Orchard, where bananas, papayas, pineapples, and other fruits were cultivated.

In addition, to address environmental constraints such as insufficient water resources and poor soil quality, the Kadoorie Agricultural Aid Association ventured into livestock farming by distributing pig and chicken seedlings to farmers. The war led to the deployment of many men and their casualties, widowing numerous women who lost their husbands and sons to the war, thus losing their economic support. According to records from the Hong Kong Heritage Project, the Kadoorie brothers witnessed a significant number of widows in society who could only earn meagre incomes from menial tasks, like cutting grass. To help them, the Kadoorie Agricultural Aid Association provided livestock to widows by offering pigs and cows to those of working age and chickens to the elderly. At that time, the income from selling chickens or eggs was nearly three times higher than that from menial labour, bringing hope to these vulnerable women (Hong Kong Social Development Review Project P-KFB-048-022).

括屯門藍地的房屋（現改建成嘉爵酒樓，以「嘉爵」之名紀念嘉道理兄弟的資助）（嘉道理農場暨植物園網頁）、牛潭尾的水壩和梅子林村的水井（Blackie 7, 28-29）。



嘉道理農業輔助會舉行農業技術交流活動，

每年設有超過 70個獎盃給農民爭奪

(相片來源：政府新聞處，相片編號：AR1959-10-1)

The Kadoorie Agricultural Aid Association held agricultural technology exchange activities and offered over 70 awards

annually for farmers to compete for (Provided by the

Government Information Services, Photo number: AR1959-10-1)

The Kadoorie Agricultural Aid Association also attempted to develop unique local agriproducts through breeding, aiming to improve livestock breeds and yields. Among their endeavours was the study of the Pak Ngau Shek Chicken, a crossbreed between the Wai Chow cock and the New Hampshire hen. The Pak Ngau Shek Chicken inherited the excellent meat quality of the Wai Chow chicken and the high egg production of the New Hampshire chicken. It also had a reasonable growth period, allowing farmers to achieve maximum yields in a shorter period of time. From 1964 to 1970, the Kadoorie Agricultural Aid Association distributed a total of 692,339 Wai Chow and New Hampshire chickens, and they named the new breed after the location of the Kadoorie Farm and Botanic Garden, calling it the Pak Ngau Shek Chicken (Blackie 47).

Engaging in rural development to improve the lives of farmers

The Kadoorie Farm and Botanic Garden is located in Pak Ngau Shek, chosen for its proximity to Lam Kam Road, which connects the agricultural communities of Lam Tsuen and Kam Tin. Lam Kam Road was constructed in 1949 as a military road and later opened to the public in 1952 (Overseas Chinese Daily 1; The Kung Sheung Daily 6). Lam Kam Road does not only connect vegetable depots and the New Territories vegetable marketing co-operative societies, but also facilitates smooth transportation between Yuen Long Market and Tai Po Market. This convenience enables the efficient delivery of agricultural products and establishes a trade chain encompassing production, wholesale, and direct sales. "New Territories vegetables" became an important brand during the prosperous era of Hong Kong agriculture. Many customers trusted this local brand and considered the quality of New Territories crops guaranteed.

嘉道理農業輔助會教授農民簡單技術，如調配水泥砂漿、塗擦水泥、接駁金屬水管等，讓農民學懂基本的農村建設技術，隨時自學維修，讓農夫過著獨立和有尊嚴的生活。在1952年至1971年期間，嘉道理農業輔助會派發了420,262包水泥，重量合共21,013.1噸，多達1,218條村落受惠(Blackie, 1971, 7)。自1970年代末，港英政府加強對新界的管治，農村建設開始交由政府專責部門處理，嘉道理農業輔助會也日漸淡化相關的角色。

1973年，嘉道理農業輔助會開始向公眾開放園區參觀，展示農業研究及園林設計的成果（嘉道理農場暨植物園網頁）。到了1989年，由於香港農業開始式微，嘉道理農業輔助會停止向農民分發家禽及豬隻（同上）。到了1995年1月20日，當年的立法局通過修訂香港法例第1156章《嘉道理農場暨植物園公司條例》的附屬法例，把輔助會轉型至嘉道理農場暨植物園公司，專注動植物保育、有機耕作、環境教育以及關注永續發展（同上）。

In addition, the Kadoorie Agricultural Aid Association frequently organises events, such as agricultural exhibitions, in collaboration with the Agriculture, Fisheries and Conservation Department. These events invite farmers to compete for recognition of their agricultural products, with winners receiving abundant prizes and gifts. The association also provides professional training courses in farming and animal husbandry, introducing new agricultural knowledge to farmers.

The rural works of the Kadoorie Agricultural Aid Association also involved distributing agricultural tools, repairing bridges and roads, constructing water reservoirs, retaining walls, irrigation pipelines, and planting trees. Agricultural remnants were scattered throughout Hong Kong Island, Kowloon, and the New Territories, including the house in Lam Tei, Tuen Mun (now converted into 'Kasir Restaurant' to commemorate the assistance provided by the Kadoorie Brothers) (Kadoorie Farm and Botanic Garden website), the dam in Ngau Tam Mei, and the water well in Mui Tsz Lam Village (Blackie 7, 28-29).

The Kadoorie Agricultural Aid Association taught farmers simple techniques, such as mixing cement mortar, applying cement, and connecting metal water pipes, enabling farmers to learn basic rural construction skills and perform maintenance independently. This allowed farmers to lead independent and dignified lives. Between 1952 and 1971, the association distributed 420,262 bags of cement, weighing a total of 21,013.1 metric tons, benefiting as many as 1,218 villages (Blackie 7). In the late 1970s, as the British Hong Kong government strengthened its governance over the New Territories, rural construction began to be handled by specialised government departments, and the role of the Kadoorie Agricultural Aid Association gradually diminished.



In 1973, the Kadoorie Agricultural Aid Association started opening its grounds for public visits, showcasing the results of agricultural research and landscape design (Kadoorie Farm and Botanic Garden website). By 1989, with the decline of agriculture in Hong Kong, the association ceased the distribution of poultry and pigs to farmers (same source). On January 20, 1995, the Legislative Council passed amendments to the subsidiary legislation of the Kadoorie Farm and Botanic Garden Ordinance, transforming the aid association into the Kadoorie Farm and Botanic Garden Company. The company then focused on animal and plant conservation, organic farming, environmental education, and sustainable development (same source).

←

1997年，嘉道理農場暨植物園的艾加里博士（中）正在猛禽保護區，向小學生介紹貓頭鷹的特徵及如何協助受傷的猛禽重返大自然（相片來源：政府新聞處，相片編號：AR1997-120-1）

In 1997, Dr. Gary Ades (centre) of the Kadoorie Farm and Botanic Garden was introducing the characteristics of owls and explaining how to assist injured raptors in returning to the wild to primary school students in the Raptor Roost (Provided by the Government Information Services, Photo number: AR1997-120-1)

半世紀的香港農業見證者

Half a Century Witnessing Hong Kong Agriculture

嘉建蔬果場

Ka Kin Farm

撰文：趙家琳

Written By: Chiu Ka-lam



嘉建蔬果場一隅（相片來源：香港文化古蹟資源中心）

A corner of Ka Kin Farm (Provided by Hong Kong Resource Centre for Heritage)

傅生是元朗八鄉的農夫，為嘉建蔬果場場主。於六十年代，十多歲的傅生跟隨家人由國內來到香港，傅生的爸爸以種菜維生，養豬和養雞為輔，傅生亦從爸爸身上學會種菜。傅生憶述耕種生活艱苦且時間長，但他的叔叔和伯伯也會下田幫忙，過時過節也會從田裏採摘農作物煮食慶祝，一家感情深厚。然而，在某年的聖誕夜，傅家發生火災，燒毀了雞屋、豬屋，牲畜和農作物毀於一旦，駕車經過的賀理士·嘉道理爵士見狀，便以嘉道理農業輔助會（Kadoorie Agricultural Aid Association）的名義向傅家伸出援手。



傅生近照（相片來源：香港文化古蹟資源中心）

Recent photo of Mr. Fu (Provided by Hong Kong
Resource Centre for Heritage)

Mr. Fu is a farmer and the owner of Ka Kin Farm in Yuen Long, Hong Kong. In the 1960s, as a teenager, Mr. Fu came to Hong Kong with his family from mainland China. His father made a living by growing vegetables, raising pigs and chickens, and Mr. Fu learned vegetable cultivation from his father. Mr. Fu recalls that the farming life was tough and time-consuming, but his uncles and cousins would help in the fields. On special occasions and festivals, they would celebrate by cooking and enjoying the harvested crops together, fostering a close-knit family bond. However, on one Christmas Eve, a fire broke out at Mr. Fu's home, destroying the chicken coop, pigsty, livestock, and crops. Sir Horace Kadoorie, passing by in his car, witnessed the incident and offered assistance to the Fu family through the Kadoorie Agricultural Aid Association (KAAA).

Rebuilding a Home After the Fire

To relocate the displaced Fu family and help them recover their lost farmland, the Kadoorie Agricultural Aid Association provided interest-free loans for building a new house and rented them nearly nine duo (approximately 6,000 square metres) of land, which was larger than the average plot. The association also assisted in constructing 12 pigsties for Mr. Fu. He remembers his father describing the new pigsties as 'luxurious mansions' because the Kadoorie Agricultural Aid Association introduced modern building materials and equipment to the rural area. The pigsties were constructed using granite and cement, and designed with proper drainage and electrical wiring. Compared to the old pigsties built with wooden or metal panels, the new pigsties were not only sturdy and durable but also facilitated the farmers' work with automation. After the completion of the pigsties, the Kadoorie Agricultural Aid Association provided chicken

火災後重建家園

為了重新安置失去田地的傅家，嘉道理農業輔助會提供免息貸款協助傅家建屋，並租出近九斗田，即約六千平方米土地，面積比一般田地大。嘉道理農業輔助會亦協助傅家興建豬舍，共建12個豬棚。傅生仍記得他的爸爸形容豬舍為「豪宅」，因嘉道理農業輔助會為農村引入現代化的建材和設備，不但以花崗岩和水泥興建，更設計了去水位和鋪設電線，對比起該時以木板或鐵板興建的豬舍，新豬舍不僅穩固耐用，電動化更方便農民工作。豬舍落成後，嘉道理農業輔助也將雞苗及豬苗贈予傅家，讓他們自行養畜及配種。嘉道理農業輔助會派發的豬種有兩種，第一代的豬種為大白豬，身體較長，第二代則為紅毛豬，身體較硬，初期只有約百隻豬。

在沒有自動化設備的時代，養豬並非易事。餵豬、配種和清潔豬棚等都由農民一手包辦。在豬隻的飲食方面，傅家會將剩下的菜莢、菜粥或是部份農作物餵豬，除了節省餵飼成本和幫助豬隻消化，亦減少牠們生病及發出臭味。除此之外，豬農亦對豬隻的身體狀況具一定認識和了解。傅生仍記得當豬隻發情的時候，就要隨時為牠們配種，在膠牌上寫下配種的時間，作為記錄。相隔3至4個月後，母豬便會生產，期間豬農需留意母豬的健康情況。豬農又要在母豬生產過程中，不時提供協助，如撿起剛出生的小豬檢查，以免被母豬壓死，並將小豬放進爐裏烘乾身體，以免牠們生病。為了讓豬隻得到妥善照顧，傅家亦將豬棚劃分成不同區域，包括公豬房、母豬房、幼豬房、產房。系統化的管理令傅家的豬場發展良好，於八十年代已養了上千隻豬。傅生憶述在經濟較好的時候，一斤豬肉能賣出20至30元，一頭100斤的豬大約賣1,000元，收

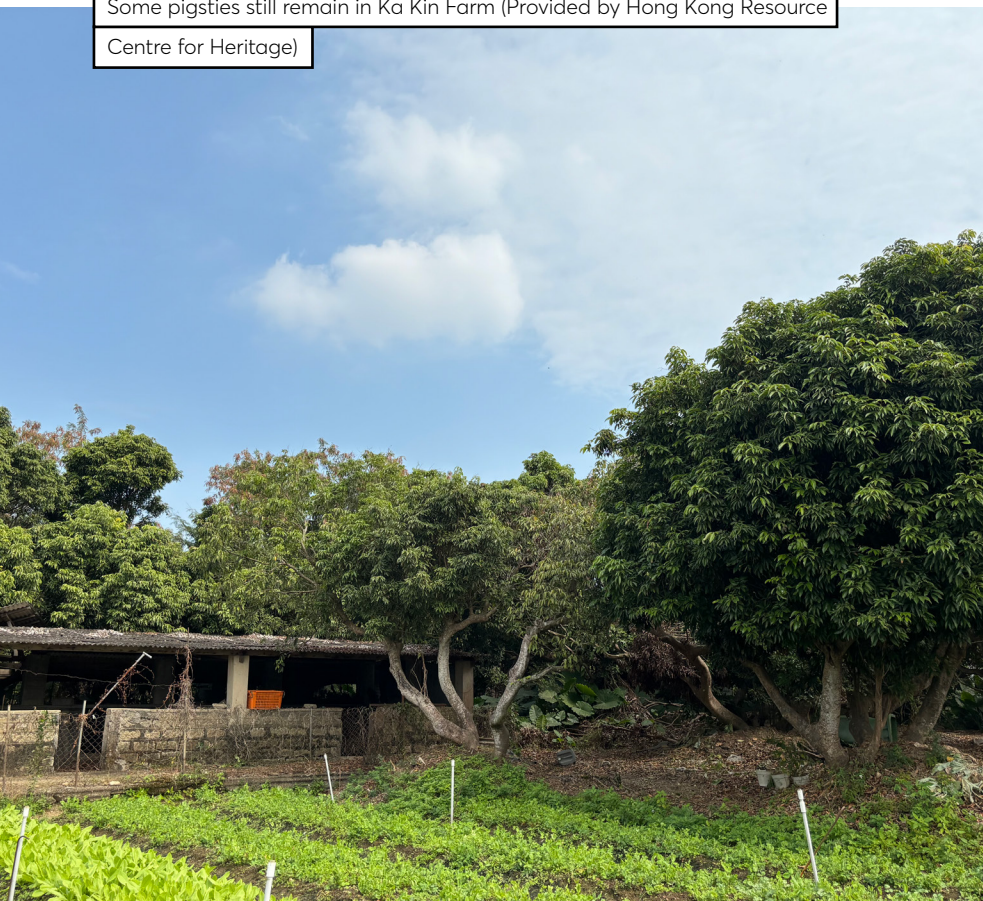
and piglets to the Fu family, allowing them to raise livestock and engage in breeding. The association provided two types of pig breeds: the first generation consisted of large white pigs with longer bodies, and the second generation comprised red-haired pigs with stronger bodies. Initially, there were only about a hundred pigs.

In an era devoid of automation equipment, pig farming was no easy task. Feeding, breeding, and cleaning the pigsties were all responsibilities handled by the farmers themselves. The Fu family would feed the pigs with leftover vegetable pods, vegetable porridge, or partially damaged crops. This approach not only saved on feed costs but also aided in the pigs' digestion, reduced the likelihood of illness, and mitigated the foul odour from the pigs. Additionally, the pig farmers needed to have understanding of the pigs' physical condition. Mr. Fu remembers that when the pigs were in estrus, they had to be bred at the right time, and the breeding times were recorded on plastic tags for reference. After 3 to 4 months, the sows would give birth, and during this period, the pig farmers had to monitor the health of the sows. They would assist in the labour process, such as picking up the newborn piglets to prevent them from being crushed by the mother pig and placing them in the stove to dry their bodies and prevent illness. To ensure proper care for the pigs, the Fu family divided the pigsties into different areas, including boar rooms, sow rooms, piglet rooms, and delivery rooms. The systematic management allowed the pig farm to thrive, and by the 1980s, they were raising thousands of pigs. Mr. Fu recalls that during better economic times, pork could be sold for 20 to 30 Hong Kong dollars per pound, and a 100-catty pig would fetch around 1,000 Hong Kong dollars, making it more profitable than working elsewhere. With the improved economic environment, the Fu family was able to purchase agricultural land and establish the Ka Kin Farm.

入比出外打工還高。由於經濟環境得到改善，傅家亦買下了農地，建立嘉建蔬果場。

仍保留在嘉建蔬果場的部份豬舍（相片來源：香港文化古蹟資源中心）

Some pigsties still remain in Ka Kin Farm (Provided by Hong Kong Resource Centre for Heritage)



Agricultural Exhibition—Annual event of the agricultural industry

In addition to being the Fu family's livelihood, pig farming also holds memories of the Fu family participating in agricultural exhibitions. Since the 1950s, the Kadoorie Agricultural Aid Association had held agricultural product exhibitions near the New Territories farming areas. Various competitions were held, allowing farmers to compete for multiple awards and prizes. For example, there was the Kadoorie Agricultural Aid Association Cup for the best pig, Norman Wright Cup for the best chicken, the CLP Cup for the best sheep, and the Star Ferry Cup for the best grains. In the agricultural exhibition of 1953 alone, there were over 3,000 exhibits, and the number of visitors reached tens of thousands on the first day.

At that time, the Fu family participated in the agricultural exhibition in Shek Kong, competing for the Kadoorie Agricultural Aid Association Cup and Norman Wright Cup. He personally selected the best mother pig before the competition, and the piglets born from that mother pig had to have even body size and colour. They were then transported to the exhibition venue by the Kadoorie Agricultural Aid Association's pig truck. Agricultural experts, government officials from the Agriculture, Fisheries and Conservation Department, and others would judge and select outstanding agricultural products. They would also teach farmers pig farming techniques. Taking the Kadoorie Agricultural Aid Association Cup as an example, Mr. Fu recalled that there were over sixty participants, and the scene was bustling. The winners would also receive agricultural tools like pesticide sprayers as prizes. He said, "At that time, taking a ride only cost a few cents, but a sprayer was worth fifty dollars, which was undoubtedly an attractive prize." However, Fu Sheng pointed out that if farmers needed agricultural tools, they could apply to the Kadoorie Agricultural Aid Association, and they didn't necessarily have to participate in the

農展會是農業界的年度盛事

養豬除了是傅家的生計外，亦記載了傅家參加農產品展覽會的回憶。自1950年代起，嘉道理農業輔助會於新界農區附近舉行農產品展覽會，當中舉辦不同的盃賽，讓農民競逐多個獎項及獎品，例如選出最佳豬隻的嘉道理農業輔助會盃、最佳雞隻的胡禮盃、最佳羊隻的中華電力盃，以及最佳穀物的天星小輪盃。單是1953年的農展會，展品達三千多種，首日觀眾便已達萬人。

傅家當時參加了位於石崗的農展會，競逐嘉道理農業輔助會盃及胡禮盃。他在比賽前親自挑選最靚的母豬，而該母豬所生的小豬必須體型及色澤均勻，再交由嘉道理農業輔助會的豬車專程送到展場，由農業專家、漁農署人員等評審，選出傑出的農產品。農業專家和署方亦會教導農民養豬技巧。以嘉道理農業輔助會盃為例，

傅生憶述當時多達六十多人參賽，場面墟口，勝出者更可獲贈農具，如農藥噴壺。他說：「當時搭車只需要一個斗零，但一個噴壺值五十元，無疑是吸引的獎品。」然而，傅生指農民若需要農具的話，可向嘉道理農業輔助會申請，不一定要參加比賽。對傅生而言，參加農展會不僅是為了獎品，他樂於與眾農民聚首一堂，參與盛事，互相學習，已是一大樂事。於該次農展會中，傅家贏得了嘉道理農業輔助會盃及胡禮盃，高度表揚傅家養豬的手藝和專業程度。

對嘉道理兄弟的感恩

2006年，政府因為養豬業會對環保及公共衛生造成問題，於是推行豬農自願退還飼養活豬牌照計劃。嘉建農場亦因此由豬場轉型至有機

competition. For Mr. Fu, participating in the agricultural exhibition was not just for the prizes. He enjoyed gathering with other farmers, participating in the grand event, and learning from each other. It was already a great joy. In the 1953 agricultural exhibition, the Fu family won the Kadoorie Agricultural Aid Cup and Norman Wright Cup, highly commending their pig farming skills and professionalism.

Gratitude towards the Kadoorie brothers

In 2006, the government implemented a voluntary pig farming licence surrender program due to environmental and public health issues caused by the pig farming industry. Ka Kin Farm also transformed from a pig farm to organic farming, consequently establishing a fruit and vegetable Farm. The efforts put into pig farming by the entire family in the past centuries went down the drain, and Mr. Fu admitted his regret. Nevertheless, Mr. Fu enjoys the autonomy of agriculture and finds satisfaction in seeing the crops he planted with his own hands grow and harvest.

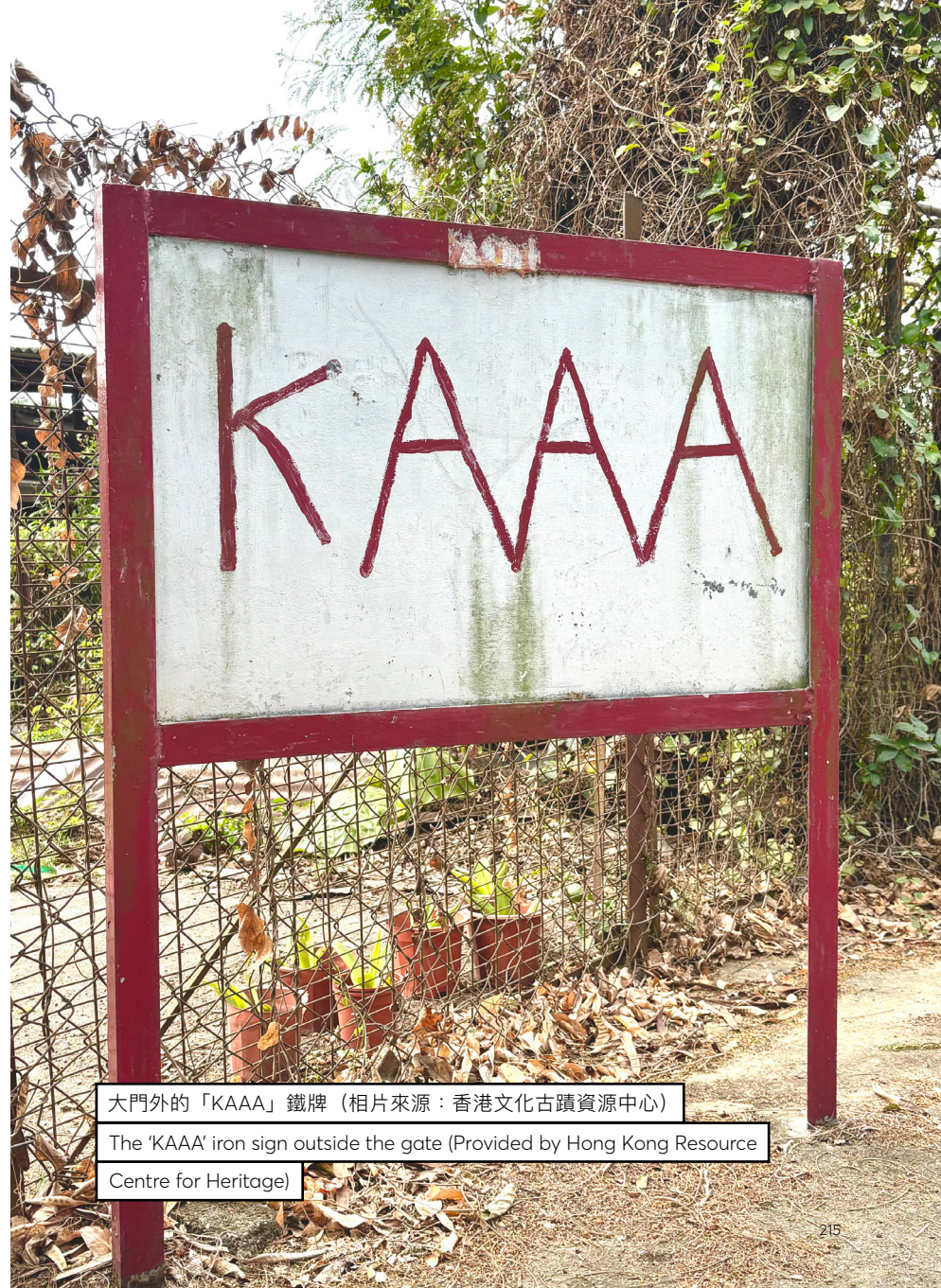
Mr. Fu still couldn't bear to completely dismantle the pigsties. He erected an iron sign outside the entrance of the fruit and vegetable farm with the letters 'KAAA' written on it. As Mr. Fu grew old, his memories of the Kadoorie brothers began to blur. He only vaguely remembered that the two brothers were down-to-earth, and they would invite farmers to their villa in Tuen Mun to celebrate during the Lunar New Year. Farmers only needed to bring some crops or bouquets to the villa. The Kadoorie brothers also visited the farm from time to time and became friends with the farmers. Even though Mr. Fu had forgotten many of the details of his interactions with the Kadoorie brothers, he still remembered their kindness towards the Fu family and the importance of gratitude towards the brothers.

耕作，建造嘉建蔬果場。他們一家投放進的養豬心血付諸流水，傅生坦言可惜。儘管如此，傅生享受農業的自主性，看到一手一腳栽種的農作物成長和豐收，為他帶來滿足感。

傅生仍然不捨得全面拆卸豬舍，在蔬果場大門外樹立一塊寫有「KAAA」的鐵牌。傅生年事已高，對嘉道理兄弟的記憶開始朦朧，只依稀記得兩兄弟沒有架子，他們於新年時會邀請農民前往位於屯門的嘉道理別墅慶祝，農民只需簡單攜帶農作物或花束到府上。嘉道理兄弟亦不時到訪農場，與農民做朋友。即使傅生已忘記不少與嘉道理兄弟相處的點滴，但仍記得嘉道理兄弟對傅家的恩情，飲水思源。

嘉建蔬果場的農作物（相片來源：香港文化古蹟資源中心）

Crops at Ka Kin Farm (Provided by Hong Kong Resource Centre for Heritage)



大門外的「KAAA」鐵牌（相片來源：香港文化古蹟資源中心）

The 'KAAA' iron sign outside the gate (Provided by Hong Kong Resource Centre for Heritage)

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嘉道理農場暨植物園 Kadoorie Farm and Botanic Gardens

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沙欄村 Sha Lan Tsuen

陳屋村 Chan Uk Tsuen

蝦地吓村 Ha Tei Ha Tsuen

頭角村 San Tau Kok Tsuen

黃魚灘村 Wong Yue Tan Tsuen

圍下村 Wai Ha Tsuen

詹屋村 Chim Uk Tsuen

鴉山村 A Shan Tsuen

大菴村 Tai Om Tsuen

嘉道理農場暨植物園 Kadoorie Farm and Botanic Garden

香港特別行政區政府新聞處

Information Services Department of the Government of the HKSAR
Mission 21

香港賽馬會社區資助計劃：「古蹟前行」文化遺產計劃

The Hong Kong Jockey Club Community Project

Grant: "Heritage - The Way Forward" Scheme

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This project is funded by the The Hong Kong Jockey Club Charities Trust and organised by the Hong Kong Centre for Heritage. By exploring the local communities, the project seeks to visit the historic buildings, intangible cultural heritage, and traditional crafts. Through cross-generational and cross-sectoral collaboration, the project collects oral histories and everyday life stories to revive the charms of these communities.

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