

THE HIDDEN CORNER
IN THE CITY —
TAI KOK TSUI'S
TRANSFORMATION

自成一角

大角咀的變奏

香港賽馬會社區資助計劃
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同心 同步 同進 RIDING HIGH TOGETHER

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- 1 偉記五金
Wai Kee Hardware
- 2 同安興五金
Tung On Hing Metal
- 3 張明記五金
Cheung Ming Kee Steel
- 4 成盛五金
Shing Shing Hardware Metal
- 5 恒發機械工程
Hang Fat Machinery Engineering
- 6 英記油渣麵
Ying Kee Noodle
- 7 美亞菓子
Mei Ah Candy
- 8 恒輝文具
Hang Fai Stationery
- 9 寶元號
Pao Yuen Ho
- 10 多喜金行
Dor Hee Jewellery & Goldsmith

- 11 大角咀市政大廈
Tai Kok Tsui Municipal Services Building
- 12 大角咀大廈
Tai Kok Tsui Building
- 13 樂群街公園
Lok Kwan Street Park
- 14 櫻桃街公園
Cherry Street Park
- 15 南昌公園
Nam Cheong Park
- 16 大同新邨
Cosmopolitan Estate
- 17 大角咀碼頭 (已拆卸)
Tai Kok Tsui Ferry Pier (demolished)
- 18 洪聖廟
Hung Shing Temple
- 19 旺角街坊會
The Mong Kok Kai Fong Association

連翔道 Lin Cheung Rd

海輝道 Hoi Fai Rd

澳旺道 Sham Mong Rd

奧運站 Olympic Station

福利街 Fuk Lee St

惠安街 Wai On St

中匯街 Chung Wui St

大全街 Tai Tsun St

利得街 Li Tak St

福澤街 Fuk Chak St

嘉善街 Ka Shin St

博文街 Pok Man St

富貴街 Foo Kwai St

櫻桃街 Cherry St

合桃街 Walnut St

洋松街 Larch St

福全街 Fuk Tsun St

埃華街 Ivy St

晏架街 Anchor St

通州街 Tung Chau St

必發道 Bedford Rd

松樹街 Fir St

荔枝角道 Lai Chi Kok Rd

塘尾道 Tong Mi Rd

《自成一角——大角咀的變奏》及時記錄了在近三十年的急速變化後，大角咀在開埠早期的面貌漸漸消失。透過訪問老店舖和居民，讀者除了見到這個變化歷程，還可看到香港人在建設香港過程中的努力和付出。

「大角咀」這中文地名準確描繪了她在命名時的地形，像一個角凸出在維多利亞港中。這隻角插在海港水較深的位置，自然是建設碼頭船塢的好地方，海運是開埠初期唯一對外聯繫的交通模式。早期英國人和中國做生意，佔據香港後就從廣州興建鐵路到港，讓貨物可從香港出口，把香港發展成商埠。九廣鐵路的末段就是在九龍半島最南的尖角，即尖沙咀。靠近尖沙咀的大角咀便成了支援貨運的最佳選址，船塢是大角咀最早期的基建，附近亦因此聚集船廠，負責維修貨船或製造接駁小船。

大角咀五金店成行成市，早期就是支援船塢。同安興五金舖老闆龍哥憶述早年的行家就是靠拆船起家。在船塢拆卸以後，五金舖靠買賣一般裝修及建造工程所需的金屬材料，讓生意得以持續，偉記五金、張明記五金和成盛五金亦然。五金材料以外，還有恒發機械承接機件有關的維修工程。大角咀是各五金店舖聚集地，行家們相輔相成，大家都有生意做。

所有工商業都需要貨運的支援，但很少店舖會有自己的車隊，於是便需要如華記貨車的單頭貨車，每天承擔起讓這個城市運作的重任。相信這些司機的汗水和努力也養活了許多家庭，華記老闆袁冠華就是這樣的一個人物。

早期的大角咀，顯然是基層家庭、勞苦大眾聚居的地方，街市真的是

沿街滿佈小販的「街」市，陳太始終鍾愛露天街市，價廉物美又多選擇。舊日住宅樓宇和工廠都是開放式的設計，到處都是公共地方，從大廈走廊一直走到海旁，兒童就如走進樂園一樣，自由自在。家庭雖不富有，但快樂。多年來大角咀街坊確有不少美好回憶，凌麗貞、彭頌海、梁柏儀和陸藝揚也於書中娓娓道來。

早期的食肆店舖現在已成老店，即使大角咀現在已有很多新選擇，不少街坊仍舊喜愛價廉物美的小店。一碗油渣麵，既飽肚又美味，英姐的英記油渣麵便在區內屹立半世紀；一間茶餐廳，不只是吃飯的好去處，更是連結街坊的聚腳點；一包話梅涼果，就是最好的零食，令人回味無窮，美亞菓子更曾經馳名海外。

大角咀這個社區是自成一角的，但連金舖、元寶香燭舖、文具舖、廟宇這些不是區區都有的，亦一一俱備，當中更藏着不少寶藏。多喜金行的老闆就是金飾師傅，已經愈見罕有。街坊經常「幫襯」的寶元號和恒輝文具同樣歷史悠久。至於洪聖廟，近年更有街坊會舉辦大角咀廟會，特別加設讓外國人也可參加的巡遊，集傳統與創新於一身。

《自成一角——大角咀的變奏》絕對是值得收藏和閱讀的一本小書。

長春社文化古蹟資源中心主席

熊永達博士，M.H.

This book captures, in a timely manner, the rapid transformation of Tai Kok Tsui over the past three decades. It provides insights into the past from the vanishing features of the early days by documenting the living history through extensive interviews with old shopkeepers and residents about the effort the community made in shaping the district.

The Chinese name of Tai Kok Tsui gives an accurate geographical description of the place – a promontory projecting in Victoria Harbour. Located in deep waters, this promontory favoured the development of dockyards, this was vital as marine transport was the only transport available to the outside world in the early colonial days.

Following the occupation of Hong Kong, the British government established a railway linking Hong Kong and Guangzhou with its terminus at Tsim Sha Tsui, which became the interchange between the marine and rail modes of transport. Owing to its proximity to Tsim Sha Tsui, Tai Kok Tsui was in a perfect location to support the marine transportation function. Wharfs and docks were the earliest infrastructure built in Tai Kok Tsui, generating demands for ship-related industries which provided maintenance and shipbuilding services.

The metal industry, which characterises the district's industrial economy, attributes its emergence to the provision of services for the dockland. Lung, the owner of Tung On Hing Metal, recalls the industry began with disassembling ships. Subsequently, the industry started to engage in the trade of metal materials for construction as the economy changed. The story was shared by many other metal shops in the district, including Wai Kee Hardware, Cheung Ming Kee Steel and Shing Shing Hardware Metal. As well as Hang Fat Machinery Engineering which specialises in machinery repair services, the metal shops are clustered and complement one another in Tai Kok Tsui. Added to the supply chain is the transportation industry which provides lorries and vans to carry raw materials and goods, including Wah Kee Lorry whose services underpinned the city's operations for decades.

Mrs Chan remembers Tai Kok Tsui in its early days was home to the grassroots' families and was lined with open-air market stalls which sold a variety of goods at bargain prices. The residential and industrial buildings were open to the public in its design, providing open space and a playground for children, who saw Tai Kok Tsui as a play space stretching from the corridors in buildings to the coast. Such vivid memories of living in Tai Kok Tsui have been shared by neighbours including Crystal, Howard, Iris and Woody.

Food is an integral part of living. Tai Kok Tsui comprises restaurants and eateries that have been providing affordable choices, despite many new waves of redevelopment. For example, Ying Kee Noodle, a noodle shop established over half a century ago, offers bowls of tasty and satisfying pork lard noodles. A *cha chaan teng* (Hong Kong-style diner) is not merely a dining place, but also a community hub. Traditional snacks, that used to be exported worldwide, are still offered by a shop called Mei Ah Candy.

Tai Kok Tsui is not just a hidden corner, but also a hidden gem with independent shops of gold accessories, stationery, incense and joss paper and a temple that are not commonly seen in the rest of the city. Besides the decades-old shops such as Pao Yuen Ho and Hang Fai Stationery, rare craftsmanship also remains in Dor Hee Jewellery & Goldsmith. The place is also a blend of old and new, with Tai Kok Tsui Temple Fair hosted annually in which foreigners are welcome to participate.

This little booklet, *The Hidden Corner in the City – Tai Kok Tsui's Transformation*, is definitely a worthwhile keepsake to be enjoyed and read.

Dr Hung Wing-tat, M.H.
Chairman of The Conservancy Association Centre for Heritage

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提起大角咀，或許不少人都會感到相當陌生。她毗鄰旺角及深水埗，卻遠比兩區來得「低調」，像一個被孤立的角落，悄然無聲地書寫自己的故事。我們又可曾留意，這個邊緣小社區，其實蘊藏了甚麼故事？

顧名思義，「大角咀」指海邊的一大岬角，大概由界限街一帶延伸至今博文街及富貴街附近，惜多番填海後已了無痕跡。憑着近海之便，大角咀初期發展跟船務息息相關，在 1875 年建成的四海船塢便是大角咀最早期的大型建設。因大角咀位處市區邊陲，交通不便，地價低廉，早於二十世紀初本土工業萌芽初期，已有不少山寨工場進駐，後來更發展為全港工業最密集的地方之一，至今仍是五金工業的集中地，繼續於城市建設中擔當着不可或缺的角色。

大角咀既有工廠聚集，自然也吸引不少小商戶進駐，回應工人及居民需要。小販和牌檔將街道擠得水洩不通的場景，更是街坊眼中日常風景的主軸，訴說着大角咀草根和貼地的生活點滴。如今在區內留守的老店，總是懷緬着當年街頭熱鬧興旺的歲月。對不同年代的大角咀居民來說，大角咀一直都是個便於生活的地方，能全面照顧日常所需。

只是，又有誰會想到，這個毫不起眼的小區近年竟接二連三迎上新衝擊？自八十年代末「香港機場核心計劃」推出後，多項接駁機場的基建落成，為大角咀帶來了鐵路、大型商場、辦公大樓及新填海區的臨海住宅。隨着新的海岸線被一幢幢豪宅取替，大角咀不再邊緣，舊日海邊回憶被淡忘。為了迎合中產家庭及白領階層的消費習慣，酒吧、「文青」café 開始

出現。毗鄰旺角的大角咀，更開始有廉價酒店進駐，帶來一批批遊客。這些又是否居民所需所想？

身為舊區的大角咀，自是無法逃離市區重建的命運，新舊住宅與工廠大廈交替不斷。面對種種難以預料的變化，大角咀如何發展出獨特的韌性？當中生活的人又如何適應這個多變的地方？

藉着訪問書中各人，筆者才察覺到，在傳統社區裏，同一行業或位置相近的店舖之間，關係千絲萬縷，在這間小店的發展軌跡中，不難發現那間小店的歷史痕跡。在區內扎根的店舖，早已彼此影響，互有關連。社區歷史之豐富及多面，片言隻語似乎是言猶未盡。惟受篇幅所限，憾未能將所有故事盡錄。本書如有任何錯漏之處，還望讀者不吝賜正。特此鳴謝攝影師陸藝揚先生，以及東華三院賽馬會大角咀綜合服務中心同工 Tommy 和 Wing，在百忙之中抽空與筆者走訪區內，一同分享所見所聞。

若您從未認識「自成一角」的大角咀，不妨在閱讀本書後，親身到大角咀走一趟，在翻天覆地的改變來臨前，感受一下她獨特的面貌。倘若您在大角咀生活已久，還望您能在此找到一點共鳴。

Tai Kok Tsui is like a hidden corner in Yau Tsim Mong, compared to the neighbouring Mong Kok and Sham Shui Po. Little has been known by the public about the stories of this humble locality.

Tai Kok Tsui in Chinese refers to the promontory situated in the vicinity of Pok Man Street and Foo Kwai Street before it disappeared in reclamation. In proximity to the sea, Tai Kok Tsui was a place to the shipping industry, built with the first few port facilities such as Cosmopolitan Dock in 1875. Located next to the urban area with a less developed transport network, Tai Kok Tsui attracted local industries at a cheap land cost in the early 20th century, gradually developing into an industrial cluster with the majority of metal industry, which is still an underlying force for supporting the city's growth.

The cluster of industrial buildings gave rise to the blooming retail businesses for accommodating the needs of residents and workers. The vibrant street scene of hawkers and stalls was an indicator of the everyday life of the grassroots community. The nostalgia of the local old shops are witnesses of the good old days. To residents across generations, Tai Kok Tsui has much to offer in terms of daily necessities.

However, the humble corner has experienced a total facelift and changes since the 1980s. As part of the Hong Kong Airport Core Programme, Tai Kok Tsui has seen itself surrounded by new airport railway, large shopping malls, offices and harbour-facing residential estates on the reclaimed land. With the new coastline dotted with new residential buildings, the once-vibrant community life by sea has become history. Moreover, due to the new development and railway, new bars, cafés and restaurants are opened to serve new residents and visitors, alongside budget hotels built for its proximity to the tourist-packed Mong Kok. Are these changes catering to the local needs?

Tai Kok Tsui, being an old district, can hardly escape the fate of urban redevelopment. The old urban area has been interspersed with new residential and industrial buildings. Faced with such massive change, how would Tai Kok Tsui demonstrate its resilience? How would the local residents adapt to it?

Through interviews, it's found that shops and businesses are closely linked with one another. They together write a rich and diverse history of Tai Kok Tsui, which is beyond words to be described in this book. We thank you for your careful reading and any helpful comments and suggestions. Meanwhile, we would like to express our gratitude to photographer Woody Luk, as well as Tommy and Wing from Tung Wah Group of Hospitals Jockey Club Tai Kok Tsui Integrated Services Centre, for exploring the stories together in the community.

This book is hoped to be an introduction to this humble corner for visitors who have known little about it, as well as a book to share the community memories with readers who are local to the place.



九十年代富多來新邨及櫻桃街一帶的填海工程。(由陸藝揚先生拍攝及提供)
The reclamation work at Fu Tor Loy Sun Chuen and Cherry Street in the 1990s.
(Photo taken and provided by Mr Woody Luk)

銅、鐵、鋼 —— 五金原料部
Copper, Steel and Stainless Steel – The Staples of the Metal Industry

華記貨車 —— 肩負運輸的重任
Wah Kee Lorry – The Wheels That Keeps the City Functioning

恒發機械 —— 城市保養維修隊
Hang Fat Machinery Engineering – The City's Maintenance Team

五金業是現時大角咀區內最為密集的工業。除了鑄造金屬原料外，五金業還包括製作、運輸、裝嵌、維修等部份。在香港還未加快城市化的步伐前，大角咀早已是山寨廠聚集地。隨後政府整頓市區，山寨廠排山倒海地結業，五金業在有着眾多工廈地舖的大角咀尚有容身之所。但當城市現代化的腳步只向前邁進，不再回望，將為傳統五金業帶來多大挑戰？五金業未曾停歇地為現代化付出，但社會進步後，又能夠何去何從？

The metal industry is a major industry in Tai Kok Tsui, covering trades of raw metal materials, assembling, maintenance and transportation. In the industrial age of Hong Kong, Tai Kok Tsui was home to many household workshops. Even in the present days when the workshops are gone, Tai Kok Tsui remains providing for metal industry with the ground-floor shops in the factory buildings alongside the new factory buildings. Being the underlying force for modernising the city over decades, modernisation has brought challenges to the industry. How would the industry adapt to the rapid urban transformation?



大角咀，可能已是香港最後的五金基地了。

銅、鐵、鋼

—— 五金原料部

Copper, Steel and Stainless Steel – The Staples of the Metal Industry

Tai Kok Tsui is probably the last, hidden corner that accommodates the industry, laying out the foundations for this city.

受訪人物 Interviewee

羅永昇

偉記五金老闆，1956 年出生，於 1978 年到父親的店舖幫忙，店舖主要售賣紅銅及黃銅，用以製成裝修物料。

黎金龍

同安興五金老闆，1954 年出生，1979 年加入叔父開設的店舖，負責買賣及切割鐵料，2003 年接手至今。

張佩玲

張明記五金負責人，1964 年出生，於 2001 年繼承家族生意，店舖自六十年代起以買賣鋼鐵材質為主。

陳耀安

成盛五金老闆，1962 年出生，1980 年加入店舖學師，學習機械配件及維修，1987 年頂手，由機械轉賣不銹鋼。

Lo Wing-sing

The owner of Wai Kee Hardware Company. Born in 1956, he started working in his father's shop in 1978, selling copper and brass for the making of renovation materials.

Lai Kam-lung

The owner of Tung On Hing Metal. Born in 1954, he started working in his uncle's shop in the 1979, specialising in steel cutting and trade. He took up the mantle in 2003.

Cheung Pui-ling

The person-in-charge of Cheung Ming Kee Steel Company. Born in 1964, she succeeded the family shop specialising in iron and steel trade in the 2000s.

Chan Yiu-on

The owner of Shing Shing Hardware Metal Company. Born in 1962, he started as an apprentice in the shop in 1980 to learn about machinery maintenance. He took over the shop in 1987, and has transformed the business from machinery to stainless steel since then.

在大角咀工業區內，幾乎每間工廠大廈的地舖都是五金店，擺滿各種重型金屬。這些重型金屬貨品大多屬於「半製品」，即是由原材料鑄造及加工成型，但仍須因應用途進一步加工才能運用的製品。許多店舖都以「五金」來命名，但其實五金種類繁多，各種金屬材質的特色及用途大有不同，當中以銅、鐵、鋼較常用。

銅

偉記五金是賣銅的五金店，由現在老闆羅永昇的父親於 1970 年創立，起初售賣燈飾、首飾等，後因競爭激烈，轉做裝修物料至今。羅生謂，銅是一種古老而用途廣泛的金屬，遠至古代的青銅鼎器，近至我們身上的皮帶扣；廣至酒店大堂裝修，細至冷氣喉管，用的都是銅。近年更有新興的風水用途，如用銅片貼牆，或放於地面上再鋪石屎，每到年尾這類生意特別多。不過，自從更便宜、更易打理的不銹鋼興起，銅已漸漸被取代。

八十年代中國改革開放，幾乎所有銅製品廠家都北移減低生產成本，早已轉型做裝修物料的偉記則留了下來。羅生認為，香港人對價值不菲的銅製品要求高，物料要即日運送的需求也大，所以寧願直接以貴價購買質素高的外國貨加工。回想開放初期，也曾有內地廠家專程過境來店取貨，但現時他們已可於內地買銅。羅生感嘆，「(內地) 以前係 (香港五金業) 市場，而家係對手。」羅生補充，現時全港以銅為業的店舖所剩無幾，大角咀也只剩下偉記一間賣銅店。眼看不少行家轉型售賣不銹鋼製品，或索性退出五金市場，羅生仍盼望生意能踏實做下去。

鐵

除室內裝修工程外，地盤亦常運用到重型金屬。賣鐵為業的同安興五金及張明記五金曾運送鐵料至政府大型基建的地盤工程，如港珠澳大橋、機場三跑工程、西鐵延綫等，鐵業與香港經濟及基建發展可謂息息相關，其變遷繫於市場環境。同安興五金老闆黎金龍（龍哥）憶述，當初聽說開舖的叔父於六十年代由拆船業起家，後來的生意也因此涉及船務，現時仍會供應船隻維修需要的鐵件。龍哥會按顧客的需要，將鐵板切割成合適的尺寸運送，行內稱為「拈鐵」，取其英文諧音「cut」。隨着香港工業盛世衰落，大角咀的拈鐵舖已由顛峰期的二十多間跌至如今七至八間，但龍哥仍想盡力留守，尤其知道上一輩的歷史，希望自己能夠承傳到最後。

同樣賣鐵，張明記五金則由售賣裝修木材起家，其後因鋼鐵材質愈發興旺而轉型。負責人張佩玲（玲姐）指，現時張明記除了會做家居裝修的鐵配件外，也有廠房專門製造地盤用的配件。近年來面對工資及地價等各樣成本上升，玲姐於賣鐵之餘亦承接工程生意，盼為張明記開源，同時又想過將店舖遷至租金較便宜的新界，捨棄門市，轉換生意模式：「咁你擺自己嘅倉嚟聽電話囉，電話 order（訂單）囉……咁我哋咪係好似執藥咁執囉，執咗跟住咪送出去九龍囉。」她認為能夠繼續留在區內的日子也不會長，「呢度都遲早收喇喇，呢啲工廠大廈。」



同安興五金老闆龍哥於舖內「拈鐵」。
Lung, the owner of Tung On Hing Metal, cutting the iron plates.

鋼

不少做銅鐵的行家均選擇轉營新興的不銹鋼，成盛五金便是其中之一。老闆陳耀安初入行時，工業蓬勃，對機器需求大，店舖由是以售賣鐵製的機械零件如齒輪、摩打、外殼等為主。當年成盛更於新界自設鑄造廠，由製造、零售到裝嵌提供一條龍服務，方便控制質量。當機械廠式微，製造廠北移，本地機器需求下跌，成盛便因應環境變化，轉型賣高增值的不銹鋼製品，而現時大部份貨源都來自內地。雖然成盛有幸趕及轉型，但近年工資上漲，生意額未必能趕得上，加上網絡發展也為傳統賣金屬的店舖帶來打擊，「有好多其實都係，自己有啲皮包公司，唔使開舖頭嚟接單啲，成本輕又唔使舖面，自然又會平過你啦嘛。」不過，陳生也慶幸有兒子和姪兒這樣的年輕人願意投身店舖幫忙，「後生嘅佢哋又識得 WhatsApp 呀、email 呀、打報價單呀。人哋話：『整份報價單嚟我公司啦！』你叫我寫報價單就得，你叫我打報價單我打唔到。」另一方面，他也有考慮為店舖開設網頁，嘗試新的推廣模式。與年輕一輩一同回應時代發展，總算有望將字號傳承下去。

大角咀，這個曾經雲集各行業工廈的舊區，讓不少五金店都站得住腳，百花齊放。然而，重型五金貨品體積大而重，佔地成本高，市區土地愈見罕有、地價高企不下，各行家所面對的挑戰只會與日俱增。由古老的銅到新興的鋼，要在大角咀走下去，絕非易事。近年城市密集發展，到處皆是民居，一旦重型五金業面臨重建搬遷，恐怕再難於市區覓得合適用地。縱觀整個香港，也只有大角咀經歷了

時代考驗後，仍能不屈地迎難而上，讓這些為城市建設打好根基的行業得以繼續打天下，服務本土。大角咀，可能已是香港最後的五金基地了。



成盛五金內零售及批發的製品「地漏」，作排水之用。
左邊貨架上的全為生鐵製品，右邊的則是不銹鋼製品。
Floor drain products of Shing Shing Hardware Metal.
From left to right: cast iron and stainless steel.

The majority of ground-floor shops in Tai Kok Tsui factory cluster are metal shops with various types of metals to offer. The most common metals are copper, iron and stainless steel that are predominantly semi-finished, requiring further production to fit different specific purposes.

Copper

Specialising in copper trade, Wai Kee Hardware started its story with Lo Wing-sing's father who founded the shop in the 1970s. His father used to sell lights and accessories, only later due to the fierce competition did he change to the renovation material trade. As Lo describes, copper has been widely used over a long history from bronze tripods in the historical past, to the belts in modern fashion to construction works nowadays. In recent years, copper is also a popular feng shui feature, such as cladding wall with copper plate and flooring underneath concrete, which is particularly in high demand near the year's end.

However, the industry has also been faced with challenges. Besides the keen competition from the cheaper stainless steel, the reform and opening of the mainland China since the 1980s has sharply reduced the production cost and forced many local metal businesses to close down or relocate. Wai Kee, who has changed to the renovation business way before China's opening policy, became the few remaining in Hong Kong and serves a market that prefers high-quality foreign imports not minding a higher price. 'Prior to the 1980s, China was Hong Kong's market. Now it's a competitor,' Lo sighs. Despite other traders turning to stainless steel business or calling it quits, Lo wishes that he can sustain his decent business.



偉記五金售賣的黃銅，加工後用於飾品、零件等製品。
Brass from Wai Kee Hardware, used for ornaments and accessories after further processing.

Iron and Steel

As well as interior design and renovation, construction requires the use of metals. Iron and steel suppliers such as Tung On Hing Metal and Cheung Ming Kee Steel provided for government's infrastructure projects, such as Hong Kong-Zhuhai-Macao Bridge, Three-runway System at Hong Kong International Airport and West Rail extension, which underlie the Gross Domestic Product (GDP) of Hong Kong. Tung On Hing's owner Lai Kam-lung (Lung) recalls that his uncle who founded the shop was formerly engaged in the ship breaking industry, hence there have been supplies of iron plates to ship maintenance uses. His shop also cuts iron plate into shapes and forms based on customers' varying needs.

As the golden age of Hong Kong industry has passed, the metals stores specialising in iron cutting in Tai Kok Tsui have diminished from the number of over twenty at its peak to eight nowadays. Despite the tougher environment, Lung will continue to strive to retain his brand as a way to preserve his predecessors' heritage.

Another metal store in Tai Kok Tsui is Cheung Ming Kee Steel that specialises in iron and steel trade, which replaced the previous timber business for its higher popularity. The person-in-charge Cheung Pui-ling (Ling) states that the shop provides custom manufacture for household renovation and constructions. Being faced with the rising wages and land price, the shop has expanded the business to undertaking works on top of the steel trade, along with the plan to relocate to New Territories to transform the operation mode. 'We can receive orders by phone from the warehouse, where we collect the goods and deliver them to Kowloon,' she remarks. Foreseeing relocation will happen shortly, Ling says 'Factory buildings like this are going to be redeveloped sooner or later.'

Stainless Steel

Meanwhile, stainless steel has become a popular choice to replace the copper and iron business in the metal industry. One of the brands which has made the change is Shing Shing Hardware Metal. The time when the owner Chan Yiu-on first entered the industry was the golden time for metal industry in which the demand for machinery was high, driving growth of iron-made parts such as gear wheels, motors and the external structures. In those years, Shing Shing had its own factory in New Territories to cover the whole range of services from manufacturing, retail to assembling services.

With factories relocated to China, the local demand for machinery had sharply dropped so Shing Shing made the timely decision to transform its business to stainless steel trade, which is mainly sourced from China. However, uncertainty looms over the industry due to the rising wages and the keen competition from online sales. 'There are many companies which now doesn't have a shop but a hotline to take orders. With the reduced cost by saving the rent for retail space, they can surely offer a much more attractive price,' he says. Nonetheless, Chan is lucky to get help from his son and nephew who help utilise mobile and computer technology. 'They are proficient in WhatsApp, email and computer typing for providing quotations. I know how to write a quotation by hand, but don't know how to type in a computer software if a client requests,' he adds. A website is also being set up to reach out to a wider market and remain the business standing in the test of time.

Tai Kok Tsui is home to the vibrant cluster of metal industry. However, seeing the rising land cost and rapid redevelopment where residential buildings are springing up, the industry that takes so much space can hardly find other suitable urban locations in the face of demolition. Tai Kok Tsui is probably the last, hidden corner that accommodates the industry, laying out the foundations for this city.



「靠熟客，靠啲街坊關照㗎㗎，靠啲舖頭呀，
『呀華記，過嚟！得唔得閒？』咁樣囉。」

華記貨車——肩負運輸的重任

Wah Kee Lorry – The Wheels That Keeps the City Functioning

‘Our business counts on the patrons and neighbouring shops.
Sometimes they just come and ask “Wah Kee, free to help now?”’

受訪人物 Interviewee

袁冠華

華記貨車負責人，1960 年出生，1981 年起於大角咀負責運輸工作至今。

Yuen Koon-wah

Born in 1960, he is in charge of Wah Kee Lorry with experience of lorry transportation in Tai Kok Tsui since 1981.

平日走到大角咀工業區一帶，我們總會看見街邊有不少重型運輸車輛來回穿梭，繁忙地上落貨。五金業要順利運作，背後須靠一批批貨車司機肩負起運輸的重任，日夜將大型五金貨件運到全港。

負責華記貨車的袁冠華已入行接近四十年，二十歲出頭便在大角咀靠一雙手和軚盤養活自己。一般大型運輸公司都有自己的車隊，由數十架至數百架車不等。而華記則只有袁生一人負責一輛車，如的士司機般自僱，行內俗稱「單頭車」或「街車」，「靠熟客，靠啲街坊關照㗎㗎，靠啲舖頭呀，『呀華記，過嚟！得唔得閒？』咁樣囉。」由於貨車司機在大部份情況下均只能被動地等生意，因此他們更須建立良好口碑，慢慢累積熟客，有時又主動協助對方搬運，建立互信關係，華記亦靠此道生存至今。

一般輕型客貨車可負載約兩噸半至三噸重，華記則由五噸半平斗貨車做起。隨着生意額上升，發現熟客有其他需求，華記慢慢將貨車替換成載貨量更高、車身更大的型號，現時華記的「搵食車」已是一部附有吊臂的十三噸半貨車。袁生猶記得在八十年代初期，較為省力的「風油軚」尚未普及，每次扭軚都要出盡全力，「紮住個馬咁樣擰！」車上更載有重物，因此駕駛貨車其實是體力勞動的工作。

一般而言，貨車司機的工作時間跟五金舖營業時間相若，朝八晚五。不過華記有時也會按客人需求通宵工作，有些地方如商場不能於日間停車、上落貨、開展工程等，袁生便須要開夜更。從前電話及傳呼機還未普及，店舖招攬司機都只靠步行傳話，稱作「噏車」，「搵全街，去噏

華記啦！」後來轉用電話聯絡後，袁生有時深夜在家也會收到客戶電話，預約他於清晨時段幫忙運貨。

自入行起，袁生已扎根於大角咀，「大角咀係運輸區嚟㗎嘛，嗰陣差唔多都係大角咀呀，旺角弼街嗰啲地方㗎，啲貨車佬都係。」運輸是五金業的重要一環，八十年代內地改革開放同樣是貨車業的生意顛峰期，華記須不斷運送五金原材料到關口，再將加工好的製品運回香港。後來內地發展上軌道，華記生意也慢慢轉淡，但只要城市繼續發展，本地對建築及工程物料仍有一定需求。

回想當初入行，袁生笑說只因市道暢旺，學歷不高便能勝任，「講句難聽啲就係做有牌咕喱。」不過這個牌卻並不廉價，街邊每部貨車都看

似普通，其實每月要供車的款項絕不比租舖少，每部車也是非常重要的資產。大半輩子靠貨車過活，袁生倒也覺得自在，「巴士又困身，做我哋呢啲啲呢，自由啲，鍾意就做唔鍾意就唔做，就唔使受氣，而家都叫有隻兜（貨車）嘅身。」今天袁生仍看好前景，直到現時仍有新人入行，「做呀肯定有得做㗎，一定有需求㗎，但係你旺唔旺呢就另一回事。」平常提起五金業，我們也許未必會先想到貨車運輸業，但經歷時代變遷，當本土五金業逐漸被淘汰時，貨車運輸始終不被輕易取代。一些不受重視的工作，其實一直在背後支撐着整個行業，發揮着無比重要的作用。

大角咀區內貨車協助樓宇拆卸工程。(由陸藝揚先生拍攝及提供)
Lorries in Tai Kok Tsui assisting in the demolition of old buildings.
(Photo taken and provided by Mr Woody Luk)



Heavy vehicles maneuvering around, busily loading and offloading, is a common scene in Tai Kok Tsui, giving impetus to the daily business of the metal industry there.

Yuen Kwun-wah, who manages Wah Kee with almost forty-year experience of lorry transportation, started feeding himself in his twenties by sitting behind a steering wheel. Compared to large-scale companies with a fleet of lorries up to a number of hundreds, Wah Kee is made of Yuen and his lorry alone, similar to a self-employed taxi driver. 'Our business counts on the patrons and neighbouring shops. Sometimes they just come and ask "Wah Kee, free to help now?"' Yuen comments. Being helpful and kind to customers such as helping to move goods when loading and unloading, Yuen has been building his reputation for his hire service.

Instead of a light goods vehicle which can carry 2.5 to 3 tonnes of goods, Wah Kee uses a 5.5-tonne flat-bed lorry from the start of the business. With the business growing, the company acquired models of higher carrying capacity and now owns a 13.5-tonne lift lorry with a jib.

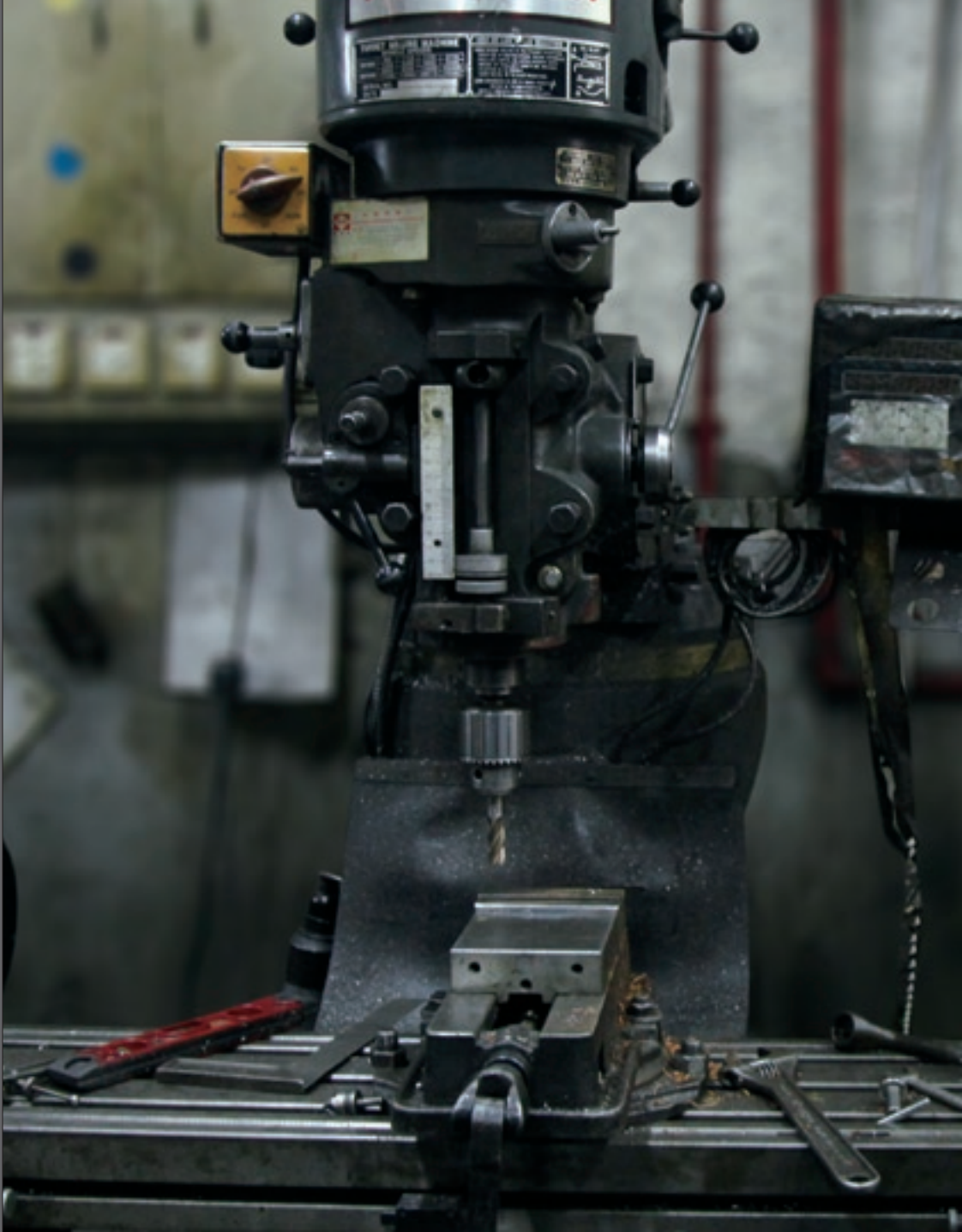
As Yuen recalls, in the 1980s when the stamina-saving hydraulic power steering system was not yet introduced, driving a lorry was a physically demanding job. 'It couldn't be done without making a martial squat!' Yuen says.

In term of business hours, a lorry driver typically aligns with the metal industry from eight in the morning to five in the afternoon. In some circumstances, for example, where the shopping malls do not allow loading and unloading in the daytime, Yuen would have to work overnight. The working schedule has become more irregular with the mobile communications technology. Before mobile phone and pager was commonly used, customers arrived at his lorry and ordered hire service. Nowadays, he receives orders by phone, sometimes even at midnight.

Tai Kok Tsui is the root of Yuen's business as he regards Tai Kok Tsui and Mong Kok to be a cluster of lorry drivers. 'Tai Kok Tsui is a district of transport industry, with Mong Kok where lorry drivers were gathered,' Yuen remarks. Being a crucial component of the metal industry, logistics reached its peak during China's economic reform in the 1980s, in which Wah Kee transported a huge amount of metal materials to the border and carried the finished products back to Hong Kong. With China's less reliance on Hong Kong's manufacturing support, Wah Kee experienced downslide in business. Nowadays, the business is underpinned by the strong local demand for construction materials as long as the city development continues.

Recalling how he entered the industry, Yuen jokes it was because of the strong demand driven by the prosperous market and without the need of education background. 'Put it bluntly, we are coolies with (lorry driving) license,' he says. Despite its modest appearance, a lorry is a valuable asset in the business sense, costing as much as shop rent for its monthly mortgage payment. It also makes an occupation promising a certain degree of freedom, as compared to bus drivers. 'Bus drivers' life is inflexible, whereas we take the ownership of our lorry and choose whether to take orders today.'

Yuen remains positive about the prospect of this industry, which always manages to adapt itself to the changing demands in the economy. 'I believe there are always demands for the service, with the only matter of whether the business blooms or not,' he comments. As time goes by, the haulage industry is still taking the indispensable role to support businesses up and running.



「當年係幾哄動嚟香港。呢件嘢當年（七十年代）
係賣緊三十幾萬，可以買兩層樓。」

恒發機械

—— 城市保養維修隊

Hang Fat Machinery Engineering – The City's Maintenance Team

'It was such a talk of the town. This model costed three-hundred thousand dollars, worth of two apartments (back in the 1970s).'

受訪人物 Interviewee

趙敏浩

1962 年出生，1990 年接手父親創下的恒發機械工程，於大角咀營業至今逾三十年。

Chiu Man-ho

Born in 1962, he took up the mantle from his father in 1990 for running Hang Fat Machinery Engineering, which has been established in Tai Kok Tsui for over three decades.

除了原材料買賣及運輸外，維修工程亦是五金業中舉足輕重的一環。作為五金業集中地，大角咀當然少不了負責維修機械的店舖，一直默默付出，為城市保養。

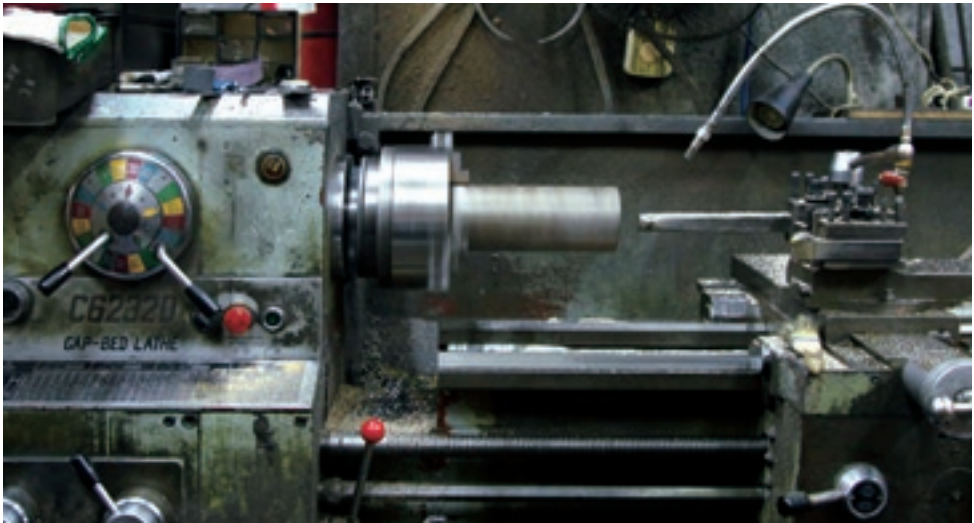
恒發機械老闆趙敏浩（浩哥）的父親於六十年代創業，初時以維修汽車及機械為業。機械日夜運作，日子久了自然會有損耗，在那個年代，每一項零件都顯得格外珍貴，因此大家遇上機械故障時，第一時間會去修理。一般車房都能用人手處理基本的維修工序，若然需要額外的機器配合較複雜的維修，車房便會將車輛相關的部份拆件，運到如恒發的工場維修。走到廠房裏，可以看到各式各樣的大型機器，地上亦放滿維修工具。浩哥表示，機械維修是十分專業的工作，汽車各個部份都有特定機器及專門的師傅處理，每一台機器都有「威水史」，如一部丹麥的機器便曾引來上海工程師專程來店拍照參考，「當年係幾哄動㗎香港。呢件嘢當年（七十年代）係賣緊三十幾萬，可以買兩層樓。」

恒發原位於旺角西洋菜街，1998 年才搬至榆樹街現址。這舖位較大，方便添置新的機器，令維修工作更全面，浩哥說：「關於機械上嘅嘢差唔多冇九成應付到。全個香港有四間，得四間，比較專業㗎囉。」不過，隨着社會逐漸發達，有時生產成本比維修成本更低，很多人寧願直接更換零件，也不會選擇修理機械。政府近年推行不少環保政策，例如 2000 年逐步以石油氣的士取代柴油的士，但石油氣的士的引擎設計不容許人修理，直接令恒發等車廠的生意大受打擊，「當年我哋剩係香港嘅的士，我哋做咗七成，但係政府一下子一 cut（停止），cut 咗，

轉晒石油氣嘛，冇晒，完全冇晒。我哋其實係死㗎。」政府又於 2014 年強制淘汰歐盟四期以前柴油商業車輛，並補貼車主，規定他們更換配置環保引擎的新車，恒發可謂經歷連番挫敗，浩哥仍記得當年整個行業氣氛蕭條、大家徬徨無助的心情：「你諗吓一架新車，我哋做車咁耐，保守估計，會行五年先有問題，仲係小問題。如果全港咁多新車㗎話，咁做車房㗎啲，就一定冇生意。」浩哥認為政策方向是好的，只是推行得太急，令許多人一下子失業。現時恒發生意規模已逐漸減少，人手也由高峰期的三十多人大幅縮減至三人。



恒發機械內的車床，用以維修汽車零件。
Lathe from Hang Fat Machinery Engineering,
a tool used in repairing automotive parts.



恒發機械內的車床，用以維修汽車零件。
Lathe from Hang Fat Machinery Engineering, a tool used in repairing automotive parts.

面對經營困局，恒發於六年前轉型，由修理汽車部件轉為主力維修升降機部件，生意才漸漸重回軌道。浩哥現在主要做本地急件，比較不容易被取代，始終一座座四十多層高的大廈，若電梯突然停用會十分麻煩。浩哥又認為將來香港的高樓大廈只會有增無減，相信此類生意在香港有很大營運空間，「乜嘅損耗仲大過車。」雖然汽車機械維修行業已不再蓬勃，但浩哥也慶幸恒發能擴闊其他生存模式，於時代洪流中站穩住腳，讓年輕一輩也能將家業承傳下去。

As important as logistics and material trade, mechanical maintenance is an integral part of the metal industry. Being an industrial cluster point, a few maintenance stores can still be found in Tai Kok Tsui, working hard yet almost silently to contribute to the city's maintenance.

Chiu Man-ho (Ho)'s father opened the business in the 1960s, focusing on car and machinery repair services. In the past days of scant resources, businesses would seek prompt repair whenever their equipment or a component within worn down. Whereas ordinary automobile repair shops could handle basic repair works, Hang Fat was relied on for the more complicated and advanced tasks with their dedicated equipment.

Inside the shop, equipment of various sizes and shapes can be seen with tools scattered around the floor. Ho asserts that mechanical engineering is a profession that each component of a vehicle requires a specialised repair skill. When presenting the story of each equipment, he highlights one Denmark-made model in particular that once attracted a visit of engineers from Shanghai, saying 'It was such a talk of the town. This model costed three-hundred thousand dollars, worth of two apartments (back in the 1970s).'

Hang Fat was formerly located on Sai Yeung Choi Street in Mong Kok, before it was moved to the current site in 1998 with a larger space to accommodate additional equipment for a more comprehensive range of services. 'In principle all types of maintenance services can be provided in Hang Fat, making it one of the only four large-scale workshops in Hong Kong,' Ho says.

However, with the society progressing, production becomes even cheaper than maintenance, encouraging customers to acquire a new one instead of fixing it. The business has also been buffeted by the government's measure in 2000 to subsidise the replacement of diesel taxis to liquefied petroleum gas (LPG) taxis, in

which the latter's engine just cannot be repaired. 'Previously we had a 70% share of diesel taxi repair business, but with the government's drastic measure to switch to LPG taxis completely, we lost all of the businesses at a sudden,' Ho sighs.

The business was faced with another difficulty when the government announced to phase out Pre-Euro IV diesel commercial vehicles which do not comply with the emission standards anymore, along with the provision of subsidies for the purchase of newer and greener vehicles. 'To our expertise, a car typically needs a repair after five years of operation. But now all vehicles are brand new on road, we lose our business all of a sudden,' Ho says, concerned that the measure was too hasty despite the right direction, causing the massive job losses in the industry. With the downsized business, the scale of Hang Fat has been reduced from over thirty employees at peak to three nowadays.

Faced with the difficult business environment, Hang Fat strategically transformed its business model and expanded its services to lift maintenance, which promises a huge current and future demands due to the growing number of high-rise buildings in Hong Kong. 'Lifts worn out faster than vehicles,' Ho says. With the newfound business stream, Hang Fat is now on a stable footing to continue the family's legacy.

英記油渣麵 —— 從街頭到地舖的滋味
Ying Kee Noodle – The Delicacy That Started With a Stall

美亞菓子 —— 苦中一點甜的日子
Mei Ah Candy – Those Bittersweet Days

恒輝文具 —— 盛世以外的倖存者
Hang Fai Stationery – An Old Shop Through the Thick and Thin

寶元號 —— 海邊文化回憶
Pao Yuen Ho – The Memories of the Coast

多喜金行 —— 存金保值的記載
Dor Hee Jewellery & Goldsmith – Reminder of the Gold Saving Age

傳統店舖跟地區歷史兩者密不可分，店舖自身歷史往往印證着社區變化。大角咀老店欣欣向榮的日子都跟工業發展相關。即使盛世已經過去，但留守的老店大多懂得靈活變通，才能於變幻莫測之中，找到生存之道，跟社區一同變遷，回應街坊需要。潮流更替或終究難以逆轉，靠着多年來累積的街坊網絡及人情關係，老店又能否走下去？

Traditional shops are both the witness and creator of the local history. The pinnacle of their business was linked to the industrial development. When the industrial period has passed, the shops adapt themselves to the changed environment and needs of residents. Faced with the changing society, would they manage to keep their footing with the patronage and community network?



「一到十二點零鐘開始，嗰啲人呀，嘩，我哋四五個鐘頭賣成十桶粉仔㗎！一桶五廿零碗到。」

英記油渣麵

——從街頭到地鋪的滋味

Ying Kee Noodle – The Delicacy That Started with a Stall

‘Starting from noon, over ten pots of noodles were sold in the four to five hours to come, equating to fifty bowls of noodles!’

受訪人物 Interviewee

陳鳳英

英記油渣麵老闆娘，自 1974 年起於大角咀經營油渣麵小販檔，後來搬入地舖，營業至今。

Chan Fung-ying

The owner of Ying Kee Noodle. She started the hawker stall in Tai Kok Tsui in 1974 and subsequently moved to the current shop, continuing the business to date.

談起大角咀老店，便不得不提英記油渣麵。由街邊小販檔開始，英記已扎根於大角咀四十餘年。油渣其實是肥豬肉油炸後剩下的脂肪，配上粗麵及湯底便成了香港獨特的平民美食。多年來，英記賣出的一碗碗油渣麵填飽過不少路人的肚子。

英記由陳鳳英（英姐）主理，她六歲來港，沒有機會讀書，只好跟着姑媽於旺角街邊，推着小販車仔檔賣油渣麵。後來英姐聽說大角咀工廠多、人流旺，1974 年便開始獨自推着木頭車走到大角咀，做起小販麵檔的生意。英姐還記得當年必發道整條街遍佈地攤百貨，有衣服、鞋、毛巾、書本、豬肉、熟食……憶起小販，她仍難掩興奮之情，「一到十二點零鐘開始，啲啲人呀，嘩，我哋四五個鐘頭賣成十桶粉仔㗎！一桶五廿零碗到。」那年代正是生意最興旺之時，點點滴滴得靠辛苦累積，炸豬油渣、煮麵、洗碗，全由英姐一手包辦，毫不簡單。

舊日無牌小販稱作「走鬼檔」，因小販要避開執法人員的追查，常推着貨物東奔西走。後來政府大力打擊無牌小販，英記便於九十年代展開入舖生涯，「唔入舖你咪冇得生存囉！」雖然入舖後不用「走鬼」，可是不代表從此安穩，英記曾因地舖所處舊樓面臨拆卸重建而多次遷舖。慶幸店舖只是由街頭搬街尾，熟客猶在。有時英姐反而懷念「走鬼」的自由，「嗰時走鬼好，我鍾意就開，唔鍾意味唔開，我有皮費㗎嘛！但我而家唔開唔得㗎嘛，我十幾個員工，我點可以唔開檔㗎？我一年都係休嗰四五日息㗎咋。」



約 1965 年位於大角咀工廠區的熟食檔。
Cooked food stalls along in Tai Kok Tsui industrial areas in c.1965.

英記能於大角咀屹立至今，除了用美味留住客人的胃，也因英姐眼光獨到。九十年代末，香港工業逐漸凋零，早上的大角咀變得門可羅雀，英姐便試着變更營業時間，提早至凌晨開鋪，漸漸發現通宵生意更好，便主力做通宵生意，至今已通宵經營廿多年，「初初我哋做通宵，呢度成個大角咀得我哋一檔食肆㗎咋，後尾就愈做愈旺。」如今，大角咀已變成宵夜勝地。直至現在，英姐仍堅持每天晚上到鋪面通宵工作十小時，為了維持生意，既要靈活變通，也要不怕捱苦。

由開業起，英記可謂極為「專一」，除了油渣麵一項主菜外，只得油菜、雞翼和腸仔作配菜。沒有琳瑯滿目的餐單選項，但英記對每樣食材都特別認真，這兒的豬骨湯底及豬油渣都由英姐親手製作，她亦為客人考慮周到，於麵中加入冬菇及較瘦的豬油渣，讓客人選擇不同配搭，如「走渣」、「瘦渣多菇」，照顧不同人的口味。經年累月，難怪英姐會出此豪言：「個個都話，喺我哋呢度食咗油渣麵，唔使嚟出面食㗎喇。」

一碗油渣麵看似簡單，但背後累積的工夫絕不輕鬆。這碗油渣麵盛載的，除了只有幾款可選的食材，還有濃濃的人情味，一直支撐着英記於大角咀度過半個世紀。「我哋兜兜轉轉都做咗五十年，其實而家係唔捨得唔做，即係啲客對我哋好好。」英姐亦十分珍惜與顧客間的感情，「啲客老一輩呢又帶埋啲後生嚟食，帶埋啲孫，帶埋啲仔嚟食。」在急速現代化的城市裏，我們未必再找得到舊日街邊檔的惹味風情，但慶幸仍可於這兒感受到沉澱了半世紀的滋味。

Starting as a hawker stall, Ying Kee Noodle has been established in Tai Kok Tsui for over four decades, offering the celebrated lard noodles which is a local delicacy made of dregs from deep fried pork belly and thick-cut noodles.

The restaurant owner Chan Fung-ying (Ying) has started making lard noodles for a living at six years old, when she came to Hong Kong and helped her aunt with the hawking business in Mong Kok as the chance to study was rare at the time. Growing up into independence, Ying started her own hawker stall in Tai Kok Tsui in 1974, where the factory buildings created a strong footfall with a high number of workers. Ying recalls it was full of vibrancy on Bedford Road, where a variety of hawker stalls could be found from clothing, shoes, towels, books to food. ‘Starting from noon, over ten pots of noodles were sold in the four to five hours to come, equating to fifty bowls of noodles!’ The past scenes remain fresh in Ying’s memories. This massive sum of money was not made easily, attributing to all Ying’s efforts from deep frying pork belly, cooking noodles to washing dishes all on her own.

In the old days, unlicensed hawkers often had to *jau gwei* (flee from ghosts) with their merchandise to escape from being charged by law enforcement officers (the ghosts). With time the policy against unlicensed hawking had become even tougher, so Ying chose to run a store in order to sustain her business. ‘If you did not move into a shop, you couldn’t survive!’ Ying says. However, operating a store did not necessarily guarantee a stable business environment – no more the threat of running ghosts, but frequent relocations due to the buildings where the shop was situated being demolished and redeveloped. Nonetheless, each relocation often took place on the same street so the restaurant remained within easy reach of the patrons. Settled in a shop, Ying sometimes reminisces the freedom of running ghosts. ‘You could freely choose whether to open for the business today or not, without the responsibilities for rent and employees like now, having to work all year round to cover these expenditures,’ Ying notes.



英記油渣麵店面。
The shop front of Ying Kee Noodle.

After all, the success in maintaining the business for so long amid the challenging environment reflects Ying's entrepreneurial mindset. With the diminishing industrial economy in the late 1990s, Ying noticed the shrank business during the daytime, and therefore delayed the opening hours until midnight which was well received by late-night diners. And it has been twenty years since Ying reinvented her shop into a midnight restaurant. 'We were probably the first to create the midnight dining culture in Tai Kok Tsui, and it gained popularity and became a local character over time,' Ying recalled. Even now, Ying is still very persistent to keep up her brand by tending the restaurant herself for ten hours every night.

Since opening, Ying Kee has been specialising only on lard noodles with boiled vegetables, chicken wings and sausages as the side food. Such degree of dedication has eventually led to Ying's well-known speciality with the unique recipe of her own making of deep-fried pork mean and pork bone broth. She also offers a variety of combinations like pork-free and lean pork with extra mushroom to cater for different tastes. 'Everyone says the lard noodles of the others are no longer appealing after trying mine,' Ying proudly remarks.

A delicious bowl of lard noodles is made not just of the few ingredients, but also the dedication and cooking skills of Ying that has accumulated for almost half of the century. 'Having been here for almost fifty years, it's hard to close the business because of all the bonding we have made with our patrons. Some long-term patrons would also bring their kids and grandkids over!' Ying says. This is a story of a historical hawker stall characterised by the enticing flavour of lard noodles, being part of the old district continually regenerated.



舊樓拆遷重建，英記油渣麵由福全街遷至菩提街現址。(由陸藝揚先生拍攝及提供)
With the demolition and redevelopment of the old building, Ying Kee Noodle
was relocated from Fuk Tsun Street to the present site at Lime Street.
(Photo taken and provided by Mr Woody Luk)



「嗰時只要係甜嘢都好好食㗎喇，即係細路仔，我記得
嗰陣時幫我阿婆買，去藥材舖買幾毫子龍眼肉，返嚟煲湯，
都要偷幾粒食吓。」

美亞菓子——苦中一點甜的日子

Mei Ah Candy – Those Bittersweet Days

‘The sweet flavour was so tempting. I remember I couldn’t help sneaking the dried longan, which I helped my grandma bought from a Chinese herbal medicine pharmacy for making soup.’

受訪人物 Interviewee

王漢威

1956 年出生，1978 年加入父親開設的美亞菓子店，繼承父業至今。

Wong Hon-wai

Born in 1956, he has taken his father's mantle in running Mei Ah Candy. He started helping to tend the family shop in 1978.

現時大家選購零食，大多會光顧連鎖店、超市或網上平台。你又可會想起，舊社區裏還有其他選擇？大角咀就保留了一間專門售賣涼果的老店，在這裏能找到陳皮梅和雪花梅等傳統涼果——美亞菓子公司創於 1947 年，現時位於塘尾道雷生春對面，即一般人視之為大角咀、太子及深水埗的交界。

在美亞菓子老闆王漢威的印象中，父親創業的年代，涼果業非常興盛。戰後生活艱難，大眾負擔能力不高，外來貨物尤為稀少而昂貴，「來佬貨」橡皮糖和朱古力都是貴價貨，涼果則是經濟相宜的選擇。那時候大家都分外珍惜得來不易的甜點，王生至今仍對小時候的甜食回味不已，「嗰時只要係甜嘢都好好食㗎喇，即係細路仔，我記得嗰陣時幫我阿婆買，去藥材舖買幾毫子龍眼肉，返嚟煲湯，都要偷幾粒食吓。」

王生孩提時代，店舖位於上環附近，後因舊舖重建，美亞才於 1970 年搬來大角咀，而他則於 1978 年開始在店舖幫忙至今。據舊伙記憶述，當初選址大角咀全因此處工廠多、人流旺。每日午飯時間，總有不少工廠女工到附近閒逛，加上店舖旁邊就是戲院，街道總是人來人往。當年大角咀是戲院集中地，高峰期更有四間戲院同時營業：好世界戲院、英京戲院、麗華戲院和金冠戲院。距離美亞最近的好世界戲院於 1972 年結業，生意曾一度受影響，到九十年代所有戲院均全告結業，昔日繁榮景象已不復見。

七十至八十年代，是美亞生意如日中天的年代。主要顧客除了有工人外，當年美亞附近還住了不少台山人，他們也會常常過來訂貨，寄給在國外工作的親戚。王生剛入行時，適逢台灣放寬旅遊限制，不少旅客都會買華人零食作手信。美亞的產品更會遠銷海外至南美，如委內瑞拉等地的華人社區，出入口的中介公司都會跟他們訂貨，美亞亦因此特別推出人手繪畫的包裝紙盒裝。每到農曆年年尾，還會有做外省人生意的南貨店向美亞取貨，三間南貨店已能消耗二千磅貨，王生更形容顛峰期時出貨有如配給：「你攞五百磅，我最多畀二百磅你。」

美亞成立初期的貨源都是來自其他供應商，自八十年代起於元朗自設廠房製糖。為保證質量，曬涼果的地方也達萬呎，可惜後來業主收地，加上政府收緊排污條例，王生自覺難以大額投資建設符合標準的設施，因此沒有再覓地設廠，其後也只能將材料交予其他廠房加工。其實踏入八十年代末，美亞生意已漸漸由高峰回落，內地改革開放加上全球化貨物流通，對傳統涼果店影響甚大，一來本地人工成本較內地高，本地貨價格競爭力不足；二來外地人也愈來愈容易找到世界各地的零食產品，不用靠香港出產涼果。

隨着社會物質豐盛，大眾口味改變，美亞售賣的涼果種類比從前減少了，「最簡單一個芒果，啲肉愛嚟做晒芒果乾，啲粒核呀，啲粒核都可以用嚟做芒果核，醃咗畀你啲人。」反觀西式糖果佔的比例則愈來愈多，包括瑞士糖和本地出產的史密夫軟糖、甄誠記椰子糖等。雖然如此，但店舖主力賣的依然是涼果，賣糖只為「帶貨」，希望顧客能同時

購買涼果，就如王生明言，「我老子（爸爸）嗰時個觀念就係，我秤兩蚊話梅畀人，好過賣一磅糖。」

現在光顧美亞的人以熟客為主，或因店舖位處兩區交界，街外人不多。即使大角咀區內不斷有新大廈落成，增加了不少人流，但王生認為這也未能帶旺店舖附近的區域，畢竟此處並非大部份人日常出入的必經之路。對一般傳統老店而言，收購重建往是最大的挑戰，經歷了數十個寒暑的美亞，唯有坦然面對時代巨輪。「就算真係唔做，即係辛苦咗大半世咯，都叫做應該餓唔死嘅。」王生如是說。但願這個社會仍然記得，涼果帶給我們苦中一點甜的快樂。

While the choices of snacks would mainly go to chained supermarkets and online stores, independent shops in the neighbourhood, often underrated and neglected, have much to offer as well. Mei Ah Candy, an old store established in Tai Kok Tsui since 1947, sells a range of preserved fruits from sun-dried mandarin peel plum to snowdrop plum. It is located in the opposite of Lui Seng Chun on Tong Mi Road, which is widely perceived to be the boundary between Tai Kok Tsui, Prince Edward and Sham Shui Po.

From the view point of Wong Hon-wai, the owner of Meh Ah Candy, preserved fruits were in high demand during the time of his father's shop opening. Living was difficult after the war, during which the public did not afford scarce imports such as gummies and chocolate. At that time, preserved fruits were a budget choice in the impoverished living, being cherished for its sweetness. 'The sweet flavour was so tempting. I remember I couldn't help sneaking the dried longan, which I helped my grandma bought from a Chinese herbal medicine pharmacy for making soup,' he says.

When Wong was a kid, the shop was first located in Sheung Wan until 1970, later moved to Tai Kok Tsui as the building was demolished. Then Wong started tending the shop in 1978. Wong says, as the old staff accounted, Tai Kok Tsui was the choice of relocation due to the high concentration of factories and four cinemas (namely Great World Theatre, Ying King Theatre, Mayfair Theatre and Golden Crown Theatre), generating high footfall and workers especially during lunch hours. The new shop benefited from the busy crowd from the neighbouring Great World Theatre, until its closure in 1972 and others followed in the 1990s.

In the 1970s and 1980s, Mei Ah experienced its golden age. As well as workers, Taishan People, a lot of whom living in the community, were among the customers who ordered the sweets for relatives working abroad. When Wong first



美亞菓子有限公司店面。
The shop front of Mei Ah Candy.

worked for the shop, the sweets rose to popularity as Chinese souvenirs when the travel restriction was lifted in Taiwan, also among Chinese communities in South America such as Venezuela. Having a large overseas market with close ties with exporters, Mei Ah even provided hand-drawn packaged gift boxes. For Chinese New Year, South China grocery stores would place large orders from Mei Ah, with only three stores taking as much as 2,000 pounds of sweets. Wong said they were like rationing the supplies at that peak period. ‘There were too many orders that sometimes we could only supply 200 pounds of sweets for every 500 pounds requested,’ Wong says.

When Mei Ah was first opened, the sweets were mainly provided by suppliers, until the 1980s when they set up their own factory in Yuen Long with an open yard of 10,000 sq ft to dry preserved fruits. Eventually, the land owner stopped letting the land, along with the increasingly stringent pollution control regulations, making Wong decide not to invest on setting up own production facilities and let other factories to finish the production of their ingredients instead. In the late 1980s, with the economic reform in China and the globalising market, Mei Ah experienced the downslide in business due to the limited production capacity and high cost compared to China and fierce competitions with sweets and snacks from all over the world.

As the materialistic living standard improves, the popular taste for sweets changes and so the variety of preserved fruits offered in Mei Ah has also decreased. ‘In the past, a whole mango would be used, with flesh becoming dried mango and the pit preserved as another type of sweet,’ Wong says. Nowadays, western-style sweets become the majority on shelf such as Sugus, Smith Jelly Candy and Yan Shing Kee Coconut Candy, accompanying the selection of Chinese preserved fruits that have been the staple merchandise for Mei Ah.

With Mei Ah mainly supported by old patrons, Wong does not think the new footfall generated by new developments around would bring new customers to Mei Ah as it is located away from where people pass by and cluster. Instead, for many old shops in Hong Kong, urban regeneration is a curse rather than a blessing as they would most likely to disappear after the old building is demolished and rebuilt. Mei Ah, having endured the highs and lows over the past few decades, remains calm and composed for whatever may come in the future. ‘If I call it quits someday, I think I will be able to support myself after having worked hard almost half of my lifetime,’ Wong notes.



美亞出售的涼果及糖果大多放於玻璃樽內售賣。
The products of Mei Ah Candy being stored in glass bottles for sale.



美亞於七十年代推出的人手繪畫紙盒包裝。
The hand-drawn packaged gift boxes by Mei Ah in the 1970s.

「今日你再唔車，連呢三四個客都會冇㗎喇。」



恒輝文具

—— 盛世以外的倖存者

Hang Fai Stationery – An Old Shop Through the Thick and Thin

*‘If you don’t go the extra mile (for delivery and the business),
you would probably lose the remaining few clients.’*

受訪人物 Interviewee

黃耀輝

1961 年出生，八十年代初於大角咀工廠區工作，1989 年於頌賢花園開設了恒輝包裝文具公司，成為屋苑入伙時的首間店舖，經營至今。

Wong Yiu-fai

Born in 1961, he started working in a factory building in Tai Kok Tsui in the 1980s. He has opened Hang Fai Company in 1989, being the first shop in June Garden.

對比在區內六、七十年代開業的老牌文具店，恒輝文具算是年輕的代表，於 1989 年才於頌賢花園開業，但足以見證大角咀三十多年來的急速變化。

恒輝文具老闆黃耀輝在大角咀開設文具店前，八十年代初開始於區內的製衣廠做「包頭」，負責將成衣包裝入袋的最後工序。後來，黃生得悉工廠將陸續遷移內地，製造業前景未明，同時又察覺到大角咀詩歌舞街一帶為學校集中地，剛巧由香港房屋協會推售的頌賢花園快將於旁邊落成，有地舖單位招租，他當時心想：「如果每人買一支筆，我咪做唔切！」，便萌生開文具店的念頭。

恒輝開業後，生意跟預期大相逕庭，學生佔的生意額很有限，反而午飯期間工廠員工絡繹不絕地經過，購買辦公室需要的文具。不過街客生意始終不足，恒輝的首年也是虧本的。正當黃生打算離場止蝕之際，「咁又啱啱，真係叫做好彩」，遇上區內大型文具包裝公司結業，有生意可讓恒輝接手，黃生因此尋回一絲希望：「佢搬走，咁我就開始嚟佢手指罅有啲生意做。」從此，恒輝開始接工廠訂單，以大量的包裝用品為主，包括膠紙、紙張、製衣配件等，每次出貨量均涉及數百卷膠紙，能載滿十多個大紙箱，工業昌盛其實亦有助文具包裝業發展。

九十年代初，中國內地剛剛開放，各種物資匱乏，包裝配件都須要由香港運上內地。那時大型文具行幾乎不愁生意，黃生更如此描述當年行家興隆之象：「只要你有貨，錢係會跌落嚟嘅，唔係我哋，係我哋哋哋行家……係哋哋哋做得好大，佢哋當年都話咯，擺個麻布袋嚟度收錢

噪咋，佢唔得閒數錢呀！」不過，對恒輝這類小店來說，通常都只能做較小型的本地生意，踏實地摸索生意方向。除了文具及包裝用品外，恒輝也曾兼售玩具及家品，嘗試拓展市場，可惜效果不大。由是者，恒輝始終還是以學生及工廠生意為主，但學生生意佔的比例日趨減少，十多年前還佔逾半，目前只剩兩至三成。黃生認為學生愈來愈少逛文具店，智能手機普及讓學生接觸到更多娛樂，「淘寶你都淘晒啦。」再者，鑑於科技進步，資料和文件亦趨電子化，人們減少影印，對文具店生意也打擊不少，特別是相較於還有會考及高考的年代，「我哋要請一個 part-time 每日兩點半返嚟影印，影印到夜晚六點鐘收工。而家係零影印，係零影印，零呀！」

雖然近年文具店並不易做，但不知不覺間恒輝已成為了頌賢花園歷史最悠久的店舖。能夠在屋苑長駐多年，恒輝似乎已覓得一個相對穩定的方向，但近年房協開始以招標方式招租，讓恒輝開始要面對外來競爭者，黃生只好見步行步。雖摸着石頭過河，黃生卻時常慶幸一路上遇到的生意機遇：「我做人人都係覺得自己好好彩㗎喇，我就做到有生意，青山道就有個行家唔做，佢畀咗啲客仔我去做。」後來青山道生意漸淡，恒輝又遇上大角咀一間四、五十年的文具公司結業，「佢又畀咗一咋客我呀嘛，變咗我哋又可以繼續苟延殘存喇！」一次又一次低谷過後，黃生仍虛心踏實地繼續堅持。大概除了運氣外，還有黃生這份謙遜，讓對方安心交託生意予恒輝。如今他還會親自送貨予青山道十多個工廠客戶，即使只餘下三數間營業，他仍每天繼續由大角咀往返青山道，只為留住手上的生意，「今日你再唔車，連呢三四個客都會冇㗎喇。」大概黃生始終盼望，累積多年的經驗和網絡，能讓恒輝與大角咀一起繼續走下去。

Hang Fai may appear to be a young brand compared to the 60 to 70-year old counterparts in the neighbourhood, but it does deserve some historical weight for witnessing the changes in Tai Kok Tsui over the past thirty years.

Before opening Hang Fai, Wong Yiu-fai was a worker who packaged clothing in the last production stage in a Tai Kok Tsui garment factory. At a time, Wong foresaw the forthcoming trend of factory relocation to China which loomed over the industry. Meanwhile, with June Garden to be completed soon, the cluster of schools around Sycamore Street inspired Wong to open a stationery shop in the new estate. 'Imagine each student buying one pen, adding up to a generous sum of revenue!' Wong says.

However, the business performance was not as expected with the meager profit made from students. On the contrary, the major revenue was made from factory workers who needed office stationery supplies. Into the first year of making loss, Wong decided to call it quits to prevent further loss, but he saw a glimpse of hope as a competitor nearby was closed when he decided to quit. 'It was really good luck at a right timing that such opportunity came to me,' Wong says, from which he could gained a traction of business, 'their departure meant some businesses were diverted to us.' Since then Hang Fai started receiving orders from factories for packaging items, with each order involving several hundred rolls of plastic packages enough to fill an upward of over ten large cardboard boxes.

In the early 1990s, China just started opening its market and relied heavily on all sorts of imports down to packaging materials from Hong Kong. Stationery suppliers were among the industries that benefited from it. 'It happened to other traders, not me, that you could happily cash in so long you had stock. They used to joke they were too busy taking account of how much they have earned from the countless orders, which were literally filling a gunny sack with money,' he comments.

Despite the favourable environment, small-sized enterprises like Hang Fai needed to look out for themselves by proactively seeking opportunities. In addition to stationery and packaging materials, Hang Fai once offered toys and homeware to expand its market, but with little effect. Therefore, students and factories remained to be the largest source of revenue for Hang Fai, even though the former's shrinking from half the revenue ten years ago to just 20-30% nowadays. Wong attributes the fall to the rise of mobile technology and online shopping such as Taobao offering students alternatives. 'You can get almost everything you want from Taobao,' he comments. Moreover, advancing technology enables the digitalisation of information, diminishing the role of photocopying and thus the business of stationery shops. Comparing with the times of HKCEE and HKALE, 'We had to hire a part-time worker from 2:30pm to 6pm every day just for dealing with photocopying. The three photocopiers were fully utilised. But now, it is almost unused, completely unused!' Wong remarks.

In spite of the hard time, Hang Fai has stood the test of time and becomes the oldest shop in June Garden. The estate provided a relatively stable business environment, until recently Hong Kong Housing Society, the housing provider, introduced open tendering for the estate shops to attract new competitors, leading to a more fierce and unpredictable competition for Hang Fai.

Despite the challenges, Wong remains diligent and persistent with his experience and network to sustain the business in the area. 'I have been very fortunate in the business by having the opportunity whenever I decided to give up. When a trader at Castle Peak Road left the industry, they referred their clients to me,' Wong adds. While the overall market on Castle Peak Road shrank, another stationery shop in Tai Kok Tsui closed and recommended Wong to their clients. 'That's how I've managed to sustain through all the difficult times!' Wong states. Nowadays, he remains committed to delivering goods from



恒輝文具設於頌賢花園地舖。
Hang Fai Stationery is located in June Garden.

Tai Kok Tsui to factories on Castle Peak Road, although the number dropped from around ten to just three today. 'If you don't go the extra mile (for delivery and the business), you would probably lose the remaining few clients,' he says.

Given his years of experience and network, Wong still has hope that Hang Fai will keep his footing in Tai Kok Tsui.

寶元號

—— 海邊文化回憶

Pao Yuen Ho - The Memories of the Coast

「你而家做呢，都只不過係開開心心，搵啲細藝，
然後等啲朋友嚟，見下你。」

*‘Running the shop is for spending the time
and meeting friends.’*



受訪人物 Interviewee

方啟波

1944 年出生，自小過着前舖後居的生活，於父親開設的店舖內幫忙，後來繼承之並營業至今。

Fong Kai-bo

Born in 1944, he lived in the shophouse in his childhood and helped his father to tend the shop. As he grew, he assumed the mantle from his father and has been running the shop to date.

大角咀老字號之一的寶元號，是區內早期的香燭文具店，在油尖旺區留守了差不多一整個世紀。如今寶元號的負責人——方啟波總能一道道出社區的變遷。

1924 年，方生父親於旺角洗衣街設置寶元號前舖後居的地舖及工場，以製造及批發紙製的拜神用品為業，如元寶、紅紙等，直至發展商收購舊樓，才於六十年代初將舊居和店舖遷至大角咀洋松街的住宅大廈。其後方母認為門市生意可為，能帶來更多現金收入，用以發展業務，於 1965 年將寶元號遷至大角咀道地舖，售賣批發生意剩下的餘貨，同時兼售文具開源。後來生產紙製品的成本不斷上升，競爭力不及內地廠家，寶元號便索性關閉工場，專注門市生意。

起初寶元號只賣紙筆等基本用具，後漸漸增加其他貨品如美勞用具、節日賀卡、運動用品等，連附近的小學校長及老師都成為顧客，着寶元號為他們準備學生的禮物。方生憶述，「以前一到聖誕，佢哋就過嚟，『同我包五、六十份禮物，每份五蚊或十蚊』。」在賣賣文具以外，寶元號還出售一些水上人的紙製拜祭用品，如娶老婆用的「狀元花」、還神用的「酬神花」。昔日做水上人生意，有時也只建立在一個「信」字上，皆因水上人出海歸期不定，收入不穩，通常節慶前或年尾才回來，得到漁穫才會「找數」。方生對此表示不會擔心過他們會「走數」，因為水上人認為有神保佑他們平安回來，十分着重報答神恩。

寶元號位於大角咀道，六、七十年代還未填海前相當靠近海邊，但

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六十年代工人於通州街及樂群街一帶起卸貨物。
Manual labour engaged to load and unload cargoes along
Tung Chau Street and Lok Kwan Street in the 1960s.

方生說水上人的生意其實只佔少數，不過問及水上人的相關生活，他還是會按捺不住談起舊日見聞。由於水上人經常攜幼出海，整年泊岸日子甚少，孩童難以到正規學校上課，因此有人於大角咀避風塘外的海中心開設了水上學校，位置大概位於現時富榮花園對出。方生依稀記得學校名為「慕光福音船」，更指「有摩打船載住老師來回去教書」。

舊日大角咀工業集中，海邊自然成為了運貨重地，讓水上人於捕魚外，發展運輸事業。受水深及海岸線長度所限，大型貨船不能直接泊近岸邊，因此須靠漁民來回岸邊及貨船，將貨物轉駁搬運。以往科技未發達，一切設備都很原始，水上人從艇與艇之間運貨時，更只有普通木板接駁着，一個不留神便會失足掉進海裏。方生表示，早於四十

至五十年代，帆船是普遍的運輸工具，到六十年代工業發達，漁業亦開始多運用機械，改用汽船作運輸，帆船自此從水上運輸的舞台淡出。後來這種海上中途運輸的規模愈來愈大，漁民須添置更大的漁船，如裝有吊臂的躉船，才可擴大生意。方生更認識一位漁民街坊將之發展成運輸公司，建立了自己的貨車隊，直接到工廠載貨，還拓展出航運服務，更因此而發跡。不過，隨着年月過去，關於大角咀海邊的記憶早被大眾淡忘。

時至今日，城市發展的步伐馬不停蹄，文具或香燭生意已不復當年。雖然生意額有限，但小店堅持下去，偶爾仍可為老街坊解決日常需要，「頭先啲個（長者顧客）喺富榮花園行到過嚟，都係搵一間文具鋪買一樣嘢啫。」更多時候，有着百年歷史的「寶元號」已成為街坊的聚腳地及方生的精神寄託，就如方生笑言，「你而家做呢，都只不過係開開心心，搵啲細藝，然後等啲朋友嚟，見吓你。」身處舊區，或許寶元號終將面對市區重建的難題，但對於未來的發展，方生還是處之泰然。



左至右：酬神花及狀元花。
From left to right: Choushen Hua and Zhuangyuan Hua

Pao Yuen Ho is among the oldest joss paper shops in Tai Kok Tsui and the wider Yau Tsim Mong region. The owner Fong Kai-bo recalls his father started a ground-floor shophouse and workshop on Sai Yee Street in Mong Kok in 1924, producing and wholesaling paper made offerings to deities, including joss paper ingots and red paper. In the 1960s, the building in which the shophouse located was demolished for redevelopment and the shophouse moved to a residential building on Larch Street in Tai Kok Tsui. Considering the profitable retail business which promised greater cash inflow, Fong's mother started a retail shop on Tai Kok Tsui road in 1965, selling stationery and the stock left after wholesale trade. Gradually, with the rising cost of paper offering and the keen competition from the mainland counterparts, Pao Yuen Ho decided to give up on production and focus on retail business.

Starting with basic stationery supplies, the shop eventually expanded the product range to art and craft supplies, festival cards and sport items. Principals and teachers in the nearby primary schools were among their customers, always preparing gifts from there. 'They would just come around in Christmas, "please prepare fifty to sixty gifts, with each costs five to ten dollars." They make orders every year,' Fong recalls.

In addition to stationery, the shop also offered paper offerings for boat people such as Zhuangyuan Hua and Choushen Hua for the purposes of wedding and worship respectively. The trade relationship between Pao Yuen Ho and the boat people were based on trust, where they were allowed to purchase the products on credit. It is because the fishing business was unstable, they would normally afford to pay only after coming home with catch. Fong remarks, if they made the money and returned safe, they would definitely deliver their promise and not to cheat the deities who had safeguarded them in the sea.

Located on Tai Kok Tsui Road, Pao Yuen Ho was close to the coast in the 1960s and 1970s when the reclamation has not yet taken place. The memories of the boat people community and their lives by the sea are still vivid to Fong.

As the boat people were away most of the time, their kids rarely stayed on the continent, thus not having access to regular school education. Therefore, there used to be a school dedicated to the children on the water in the typhoon shelter at Tai Kok Tsui, where Charming Garden is currently located. 'There used to be motorboats carrying teachers back to the school!' Fong recalls.

Thanks to the vibrant industrial activities, Tai Kok Tsui was also a dock where the boat people could make living by transporting goods. Due to the shallow waters and the short coastline, large boats could not be berthed at the dock. Therefore, the boat people would use their boat to carry goods between the ships afar and the dock. In the bygone days, the boats were lining up with one another from the dock all the way to the ship, only bridged by planks on which they moved goods. The slightest negligence can result in plunging into the water. Fong reveals that sailing boats used to be the major means of sea transport in the 1940s and 1950s, until it gave way to steamboats due to industrialisation in the 1960s. As the business grew, some boat people acquired larger ships, many of which were equipped with cranes for lifting heavy goods. Fong knew a boat man who gradually turned it into a lucrative transportation company with his own fleet of trucks and ships. Nowadays, the memory of Tai Kok Tsui coast fades, if not disappears.

Gone is the legend of the shipping boom after reclamation, as well as the many old shops which have witnessed the changes of Tai Kok Tsui. As the remaining few, Pao Yuen Ho strives to carry on and serve the daily needs of the neighbours despite the diminishing business. 'Just now a senior patron came all the way from Charming Garden for one stationery item only,' Fong says. Pao Yuen Ho is more than a business, in the eyes of Fong, that the shop has long become a community hub associated with social bonding as well as his emotional crutch. 'Running the shop is for spending the time and meeting friends more than making money,' Fong remarks. Situated in an old district, Pao Yuen Ho will face redevelopment sooner or later. But Fong remains composed for whatever the future unfolds.



「(工人) 出咗糧買金㗎，嗰時啲金又平啦，廿幾蚊一錢咋嘛。」

多喜金行

—— 存金保值的記載

Dor Hee Jewellery & Goldsmith – Reminder of the Gold Saving Age

*‘Whenever they (the factory workers) got paid, they would buy gold.
The price was low as just twenty dollars per mace.’*

受訪人物 Interviewee

梁森祥

1938 年出生，二十多歲開始於金舖工場學師，後來隨師傅到多喜金行工作，留守店舖至今。

Leung Sum-cheong

Born in 1938, he started as an apprentice in a goldsmith workshop in his twenties, and later followed his mentor to work for Dor Hee Jewellery & Goldsmith. Since then, he has been working with the brand to date.

今天我們要購買金器，首先想到的可能是擁有眾多分店的連鎖金行。其實只要走入舊區，便會發現還有些傳統金舖，為市民提供另一種選擇。多喜金行便是最早進駐大角咀的金舖，以小本經營闖出一片天地，多年來為街坊服務。

多喜於 1964 年開業，梁森祥是多喜的開國老伙記，老闆是他的師傅。當年要入金行工作，通常都要先在工場跟師傅當學徒，學懂做首飾的各種工序，如調整戒指玉托、鑲玉等；學師滿五至七年後，才能到店面幫忙。除辛酸工作點滴外，梁生猶記得年少學師期間，眾人以舖為家的畫面：「以前喺舖頭有十幾人住，有啲馴飾櫃面，有啲馴喺凳，又有人有帆布床，總之有得馴就馴。」

後來梁生的師傅累積經驗後，便帶他和其他伙記另起爐灶，開了多喜。當年上海街是金舖集中地，師傅擔心初出茅廬，人力、資金均不足以與其他金行競爭，便選擇於毫無金舖網絡的大角咀開店。大角咀當時是新發展區，舖租相宜，工廠繁多，商機遍地。梁生憶述，每逢午飯或下班時間，店外整條街都擠滿工人購物，「(工人) 出咗糧買金㗎，嗰時啲金又平啦，廿幾蚊一錢咋嘛。」六十年代政局不穩，不少人都喜愛買金保值，同時又可作裝飾之用。那時男女對金器的喜好亦有所不同，女工愛美，喜歡有花紋飾樣的首飾；男工如苦力則會購買看上去較粗豪的大戒指，繫於粗金頸鏈上。除了日常來光顧的工人外，還有不少水上人於避風塘上岸後過來買金。水上人以海為家，居無定所，唯有將現金轉為黃金，隨身攜帶，才能感到安心。

舊日金價穩定，銀行未普及，基層對銀行運作又不熟悉，如須儲蓄或套現時，大多會到金舖解決。每逢過年，工人得到雙糧，便造就了金舖的旺季。臨近年尾，整個行業亦會有共識地推遲關門時間，如平日八時收舖，年十六至年廿七會改為九時才關店，年三十會營業至午夜十二時，當晚超時更是常態：「好多時做到過晒十二點，即係超時㗎，就係咁樣，成行都係咁樣。」回想舊日，梁生不住感嘆今非昔比：「冇㗎啦，你開夜㗎都有人入嚟買嘢，咁你又開夜有乜用㗎，同前個環境唔同晒㗎喇。」

存金保值的觀念早已不流行，金器以外的首飾選擇繁多，而大角咀工廠顧客也不如往日般集中，光顧金行的人愈來愈少。雖然金器仍有其捧場客，但工場學徒出身的梁生慨嘆，隨着大眾追求款式精美的金器，大部份造金的過程都必須靠機器幫忙，才能造出複雜的款式；機器亦可同時大量生產，減低成本，令金器價格較相宜，因此他已不寄望有人能繼承手工造金的技術，此門工藝也只能無可奈何地逐漸沒落。

在時代巨輪的碾壓下，再美好的手工技藝也未必留得住，但總有些有心人念念不忘，回頭尋找昔日記憶中的小店。「有啲移咗民去第度㗎，都有人返嚟呀，『嘩！你哋仲喺度呀？』有留返啲嘢，『咦，係你哋㗎㗎！』又攞返嚟呀，又換呀、買呀。」如今還能讓堅持留守下來的傳統金行和老伙記感到欣慰的，大概只有這樣由客人帶來的驚喜與感動。



八十年代全港歷經金行連環劫案後，保險公司規定金行必須於櫃台上安裝鐵欄，如今多喜金行仍保留之。

Installation of iron fences were required by insurance companies after series of robbery on goldsmiths around Hong Kong in the 1980s. Dor Hee Jewellery & Goldsmith keeps the fence up till now.

When it comes to buying gold accessories, one may go to chained stores without second thought. Little does one realise that some traditional gold shops remain humbly in the old districts, offering an additional option. Dor Hee Jewellery & Goldsmith was among the first gold shops opening in Tai Kok Tsui, having served the neighbours for decades.

Dor Hee is opened in 1964 in Tai Kok Tsui. Leung Sum-cheong, the shop manager, has been a loyal employee to his mentor (also the shop owner) since its opening. In his junior years, he recalls, he learned from his mentor about the different procedures and aspects of metalsmithing from ring mountings to settings in the workshop for five to seven years before he could serve customers in the shop. The shop was also home to the staff. ‘There were more than ten co-workers dwelling in the shop, from the counter, chairs to folding cambeds,’ Leung remembers.

As his mentor was experienced enough, he established his own brand and recruited a bunch of co-workers including Leung. Due to limited workforce and capital, he eyed on Tai Kok Tsui instead of Shang Hai Street, which saw a cluster of jewellery and goldsmiths. At that time, Tai Kok Tsui did not have any shops of the like, but provided a potential retail opportunity as a new developed area thanks to the cheaper rent and the multitude of factory buildings. Leung remembers the busy scene during lunch hours and after work, where factory workers swarmed the streets on a shopping spree. Due to the political instability in the 1960s, gold was a popular choice as both an asset and ornament. ‘Whenever they got paid, they would buy gold. The price was low as just twenty dollars per mace,’ Leung says.

The preferences to the type of gold accessories varied between genders, as women preferred patterned items whereas men liked masculine designs such as thick rings and necklaces. In addition to the factory workers, the shop was

also frequented by boat people who disembarked at the typhoon shelter, and preferred gold to cash for its handiness due to the transient lifestyle.

Gold used to be an asset with stable value, becoming a popular option of saving and liquidity for the general population when bank services had yet been mainstreamed. Chinese New Year was the peak season, before which workers receiving a year-end bonus bought gold and the whole industry had to extend the opening hours from 8pm to 9pm, or even the midnight on the eve. ‘We usually opened until the midnight. It’s a norm across the sector to work overtime,’ Leung remarks. ‘The business environment has changed. It wouldn’t help to raise revenue now even if we extend our business hours,’ Leung groans.

The shop is not as popular as in the old days, due to many reasons, like the society’s changing preference for investment, a wide range of alternatives to gold accessories and the fewer workers in the factory buildings. Leung moans about the fading goldsmith skills, which have been giving way to machinery that produces intricate patterns at a lower cost. Having said that, the old patrons have helped to sustain the business of old goldsmith shops like Dor Hee. ‘Some customers who have moved abroad would even come back and bring the gold, made by us ages ago, back to our shop!’ Leung says. Nowadays, the patronage is what motivates the traditional gold shops and old staff members to carry on.

嘉善街市集 —— 街市的演變
Ka Shin Street – Amid the Changes in the Market

大角咀大廈 —— 家庭式工場重地
Tai Kok Tsui Building – Where Household Workshops Were Clustered

天台、街道、遊樂場 —— 孩童玩樂之地
Roof, Street and Playground – The play Space for All

大同新邨 —— 土生土長的見證
Cosmopolitan Estate – In the Eyes of a Native

攝影年月 —— 細味大角咀影像
The Days and Nights of a Photographer – Capturing the Images of Tai Kok Tsui

大角咀範圍雖小，卻是個生活便利的地方。區內有着各式各樣的店鋪之外，日常生活的場所都近在咫尺：居所樓下有街市，住宅大廈的天台及走廊盡是小孩的遊樂場，有人家中甚至是小型工場，謀生之餘也方便家庭常聚天倫……當大角咀面對城市規劃、交通發展、市區重建，區內熟悉的地方不斷變化，對居民的生活會帶來甚麼衝擊？曾建立起的生活習慣及歸屬感會否隨年月淡去？

Tai Kok Tsui is a compact neighbourhood, providing convenience for local residents with a large variety of shops and communal space, from markets, rooftop playgrounds, corridors and household workshops. In face of the changes from urban regeneration to new transport infrastructure delivery, how would residents cope with the shock? Would it impact their way of living and sense of belongings to the community?



「你知我哋啲師奶仔，要睇吓邊度啱先買㗎嘛，
我行呢檔唔啱我可以去第二檔㗎嘛。」

嘉善街市集

—— 街市的演變

Ka Shin Street – Amid the Changes in the Market

*‘With the duty of running a family, it makes sense to compare prices
between shops to find the best deal.’*

受訪人物 Interviewee

陳太

1932 年出生，五十年代婚後由深水埗搬至大角咀，先後於嘉善街唐樓及頌賢花園居住，於區內已生活六十多年。

Mrs Chan

Born in 1932, she is a Tai Kok Tsui resident who moved from Sham Shui Po after getting married in the 1950s. She has lived in a *tong lau* (tenement building) on Ka Shin Street and June Garden throughout her sixty-year residency in Tai Kok Tsui.

現在大家要買菜煮飯，大多會到室內街市或超市選購，但其實在六十年代或更早以前，街坊只會到路邊攤買餸菜與柴米油鹽。而在大角咀，博文街及嘉善街便曾是街坊每日買餸的好地方。

陳太初搬到嘉善街時，樓下已是買餸的地方。陳太憶述，當年嘉善街整條街排滿地攤，地攤跟牌檔不同，沒有固定的攤檔，只有一籬籬貨物分門別類放在地上叫賣，主要賣菜、肉、水果等濕貨。攤販身後的地舖也會售賣同類型的食物及糧油雜貨，街道熱鬧非常。陳太最深刻的是各種新鮮的漁穫，從前大角咀海邊對出便是避風塘，漁民晚上都會乘坐小艇外出捕魚，早上回來販賣漁穫。雖然那時的魚較細小，但非常新鮮，漁民更帶同其他海鮮如蝦、蟹，供街坊選擇。一般地攤都是朝行晚拆，由清晨營業至傍晚六、七時，便會收拾攤檔，街道回復原狀，每日如是。陳太覺得嘉善街攤販相當方便，「我喺樓上，冇理由唔幫襯。」不過，這也意味着居住環境較為嘈雜，老鼠更是常客，「因為多嘢食㗎嘛，有啲啲菜頭菜尾呀。」

直至七十年代，政府計劃興建大角咀碼頭及巴士總站，須重整街道、疏導車輛，便將佔用嘉善街及附近一帶共 76 個小販，安置於福全街的臨時小販市場。後來，政府為了解決區內街市不足及無牌小販的問題，於八十年代初規劃興建大角咀市政大廈，把福全街及埃華街之間的山寨廠整頓、遷移，於 1988 年成立大角咀臨時街市，將合資格的小販遷入。當臨時街市運作了十多年後，被街坊稱為「新街市」的大角咀市政大廈於 2005 年落成，原址攤販遷入，而附近空地亦改建為休憩用地，自此街坊可到環境舒適的室內街市買餸。

不過，陳太卻甚少光顧新街市，因為選擇不多，每類食物大多只有一兩檔，而且幾乎沒有競爭，價格自然較高。她寧願額外多走十數分鐘，到貨物種類更多、更便宜的旺角街市或深水埗街市買餸，「你知我哋啲師奶仔，要睇吓邊度啱先買㗎嘛，我行呢檔唔啱我可以去第二檔㗎嘛。」她更笑言，於大角咀街市買一斤菜的價錢，已能於深水埗街市購得兩斤菜，即使新街市有冷氣，對她來說也毫不吸引。但她觀察到新街市亦有其顧客群，例如不少港灣豪庭的外籍傭工都會到新街市選購，「佢哋啲又人少食飯呢，兩公婆最多帶個細路咁食飯，咁又可以買少啲，我哋又唔係呀，我哋多人食飯，咪出去又多啲選擇㗎嘛。」

大角咀地方小小，城市發展不及旺角、深水埗般發達，但鄰近這兩區，反倒可集各區之大成。靈活變通的街坊不想捱貴菜，便要每天多走幾條街，解決日常所需。



有關大角咀臨時街市開幕的報導。
The news report on the opening of the temporary market on Tai Kok Tsui.



- A** 1970 年成立的臨時小販市場（前身為存放貨品之空地）。
The hawker bazaar built in 1970. It was formerly a site full of abandoned goods.
- B** 1988 年成立的大角咀臨時街市（前身為木屋工場）。
Tai Kok Tsui Temporary Market that was built in 1988. The former site was full of squatter workshops.
- C** 2005 年落成的大角咀市政大廈（前身為大角咀臨時街市一部份）。
Tai Kok Tsui Municipal Services Building was built in 2005. It was formerly a part of Tai Kok Tsui Temporary Market.

In modern days, grocery shopping is usually done in supermarkets and the government complexes. Nonetheless, back to the 1960s and earlier, street hawkers were the main choices for buying daily necessities. Pok Man Street and Ka Shin Street were where street hawkers gathered as a market for Tai Kok Tsui residents.

When Mrs Chan first moved to Ka Shin Street, the street was flanked with hawkers laying out a wide variety of goods for sale. These street hawkers, different from the licensed stalls which are fixed-pitch, sold vegetables, meat and fruits in front of ground stores offering similar products as well as dry groceries. As Mrs Chan recalls, the fresh catch from the sea, including prawns, crabs and fish, was one of the remarkable products from the market, which were freshly caught from the fishing boats in the typhoon shelter at Tai Kok Tsui.

The street hawkers were pitched in the morning and taken down in the evening, returning the street to normal after a day of bustle and hustle. Mrs Chan thinks Ka Shin Street was within easy reach. ‘I was living upstairs so it’s very convenient to visit the stalls,’ she says. However, with the convenience came the price of noise and the prevalence of rodent pests. ‘They relished and feasted on the abundance of food supplies from the market,’ she remarks.

In the 1970s, the government planned to build Tai Kok Tsui Ferry Pier and the bus terminal, therefore relocating the 76 street hawkers from the precinct of Ka Shin Street to the hawker bazaar on Fuk Tsun Street. Later in the 1980s, Tai Kok Tsui Municipal Services Building was planned to be erected, with the squatter workshops in Fuk Tsun Street and Ivy Street being relocated or demolished. Another temporary market was created in 1988 on that site to accommodate the hawkers around Tai Kok Tsui. It had been running for over a decade until 2005, the government complex was finally built for the stalls to move in. The former temporary markets were then transformed into open space. From then residents can do their grocery shopping indoor.

However, Mrs Chan rarely visits the new market building, despite its more comfortable and air-conditioned environment. The limited choices of shops lead to little competition and a relatively high price. ‘With the duty of a housewife, it makes sense to compare prices between shops to find the best deal,’ she says. Instead, she prefers going to Mong Kok or Sham Shui Po for grocery shopping where a double amount of vegetables can be bought at the same price.

Having rarely visited the new market building, Mrs Chan observes that it has a distinctive market for small families living in the new housing estates such as Metro Harbour View, with domestic helpers buying a relatively lower quantity of grocery. ‘The new families tend to be small in size, whereas we buy in bulk and seek cheaper price as a large family,’ she comments. As time goes, Tai Kok Tsui has accommodated a diverse community with mixed demands in the neighbourhood. Although the new market in the district no longer fulfils the needs of residents like Mrs Chan, these residents are still adaptable to reach out with Tai Kok Tsui’s high connectivity with the neighbouring Mong Kok and Sham Shui Po.

大角咀小販因建碼頭而遷至新小販市場的相關報導。
The news report on the relocation of hawkers to a new market
owing to the establishment of Tai Kok Tsui Pier.





「呢種嘢（大角咀大廈）係超級奇特，但係好巨型嘅怪物！」

大角咀大廈

—— 家庭式工場重地

Tai Kok Tsui Building – Where Household Workshops Were Clustered

'It is an extraordinary and enormous giant!'

受訪人物 Interviewee

凌麗貞

1968 年出生後居於旺角，平日常常跟母親到大角咀大廈的家庭式工場工作。

Crystal, Ling Lai-ching

Born in 1968 and lived in Mongkok, she always visited her family workshop in Tai Kok Tsui with her mum when she was a kid.

大角咀大廈位於橡樹街，建於 1962 年，以住宅單位為主，亦有不少工場。大廈裏蘊藏着的，是一個個白手興家的故事。

三十年代，凌麗貞 (Crystal) 外公於廣州學滿師後，因時局動蕩來到香港，輾轉之下找到大角咀大廈的單位，同時作起居及家庭式山寨廠之用，名為「中央皮具廠」。Crystal 指出，大廈內的工場都位於走廊頭尾近樓梯及升降機的位置，其單位間隔為「L」型，面積較大，方便放置工業器材，同時仍有空間讓家庭作日常起居之用；而住宅單位則位於走廊的中間位置，採用長方形間隔，方便分間房間。Crystal 外公家一千多呎的單位內，有兩間房、五個閣仔，還設有一部裁床（用來把一大幅布匹剪裁成適合尺寸的大桌子）。自 Crystal 有記憶以來，家中主要生意來源是為「泛美航空公司」織造旅行袋。雖然家庭式工場規模甚小，只得十人左右，但分工相當清晰，由接單、選購物料、剪裁到縫紉，流水式作業，效率很高。當時未滿十歲的 Crystal 也要落場幫忙，忙着把縫好的布袋剪開。

大角咀大廈為長型建築，走廊長得仿似沒有盡頭，小時候的 Crystal 總愛在走廊玩「捉伊因」，整幢大廈都是她的遊樂場，也因此發現九樓以上工場外的單位總放滿一箱箱貨物，還有師傅就地封箱，「行過門口呢，嗰啲 uncle（叔叔）會鬧我哋㗎，話工場㗎㗎嘛，人哋住宅嗰啲唔會鬧我哋㗎。」據 Crystal 觀察，低層也有工場，卻甚少將貨物置於走廊，或怕賊人乘虛而入。雖然住宅與工場並存，但大家有規有矩，通常午後才會開工，晚上便會安靜下來，Crystal 一家亦不會於晚上開衣車工作，避免滋擾鄰居。「有條神秘內巷，就係做嗰啲重工業，轟轟聲嗰啲機器。」

Crystal 也知道裏面有印刷廠運作。一般情況下，大家不會投訴噪音問題，因為入住時已預計這裏有工場。

八十年代中國改革開放，各廠房陸續搬到內地，本地家庭式工廠的出貨量遠不及內地廠房，可以接的生意變得愈來愈少，工場遂於九十年代末停業。幸好多年累積的經驗總有用武之地，Crystal 兩位分別負責裁床剪布及採購的舅父，接近五十歲仍能轉至其他公司打工，「因為其實佢哋已經係喺個行頭係有啲名㗎」，剪裁及採購工作需要一定經驗，「呢啲後生仔做唔到，即係一定要有經驗。」兩位舅父亦一直於新公司工作，直至退休。

社會環境轉變，家庭工業難以維持，Crystal 一家要維繫傳統大家庭的生活方式也不易。舊日千多呎的大單位內擠二十人是尋常事，工場工作令各人分工合作、於衝突之中互相磨合，才能於生活中共處。工場停業，大家少了共事機會，當下一代長大成人要結婚成家，單位內漸漸分為不同的小家庭，房間不夠分，磨擦漸多，「嘈到連婆婆都頂唔順。」

單位一直鮮有裝修，設備停留在當年入伙的模樣，最後大家決定遷出，「因為嗰個大家庭要分散為幾個小家庭，自己有自己個家庭，已經人口多咗，住唔到咁多人。即係每一個都結婚，每個都生兩個小朋友，咁點住呀？」在現代社會中，我們已很難再見到以傳統家庭為生產單位或二十人一起住的生活模式。

大角咀大廈成立之初，曾容納過不少小本經營的工廠，讓人創立屬於自己的事業，立足社會，而以工場為家的方式亦方便家庭成員互相照顧。可惜時移世易，這類小本生意已經找不到生存空間，住宅大廈內的家庭式工場悄悄退場。小時候 Crystal 曾經以為，全港許多住宅大廈都如大角咀大廈龐大，住戶及工場共存，長大後才察覺此類大廈實屬罕見，「呢種嘢（大角咀大廈）係超級奇特，佢係好巨型嘅怪物！」時至今日，雖然 Crystal 的家庭已經不再留守於大角咀大廈，但每每回想起童年往日，她卻仍覺得能在當中生活的時光相當獨特，回憶亦會一直埋藏於心。

大角咀大廈舊日為工住混合的大樓。
Tai Kok Tsui Building is a residential building which
was also home to workshops in the old days.



Tai Kok Tsui Building was a predominantly residential building built in 1962 on Oak Street. It was also home to workshops, where a lot of family-owned businesses were established.

Crystal Ling Lai-ching was born to one of the families which started their business in the building, giving her a memorable childhood in the arduous but uniting family-run workshop. In the 1930s, Crystal's grandfather came to Hong Kong after completing his apprenticeship in Guangzhou, which suffered the upheaval of war at the time. The family rented a flat in the building as a place of residence and work, named Central Leather and Plastic Factory, which was 1000 sq ft with higher ceilings, two rooms and five attic rooms. According to Crystal, workshops were located near stairs and lifts and in larger, L-shaped units where there was more room to accommodate the equipment for industrial use and residential needs. Residential units, in rectangular shape for dividing rooms, were clustered at the middle of the hallway.

Crystal recalls, the workplace contained a cutting bed (a table on which fabric was tailored) for their textile business, of which the majority came from Pan American World Airways for the production of their travel bags. The family factory was small in scale with ten workers, each specialising in their own tasks in an efficient and cooperative way from receiving orders, purchasing materials, tailoring to sewing. The work was so busy that Crystal would offer a helping hand since she was a small kid below the age of ten.

As a kid, Crystal liked to wander around and play hide and seek across different floors of the building, which has a seemingly never-ending corridor. On floors higher than the ninth level workers would pack the boxes in the hallway but would oust passers-by for the fear of theft. 'The adults would oust us for passing their workshops, but it was okay to pass by the residential units', she recalls. Workshops on the lower floor units would keep the goods inside to prevent them from being stolen.

Everyone learned to cooperate and live with one another acknowledging the potential disturbance to others' living from their industrial use. Often into the evening workplaces such as printing shops and Crystal's family's sewing machines would stop working in order not to make too much noise. 'I remember there was a mystical

hallway where the roaring machinery operated for the heavy industry,' she says. In normal circumstances, residents accepted one another as they understood it's a mixed-use building where neighbours needed to run workshops for a living.

Starting from the 1980s, factories were relocated to the mainland, posing fierce competition to local factories in terms of production scale. Seeing the fall in business opportunities, Crystal's family business was closed in the late 1990s. Under the tides of change, Crystal's two uncles successfully started their new careers as tailoring and textile sourcing respectively at their fifties. 'They had good reputation for their skills in the industry.' Experience is an important asset in tailoring and textile sourcing, 'it could hardly be substituted by the younger,' she says. Her uncles spent their time in the new companies till they retired.

As time changes, household workshops can no longer sustain, so does living together as a large family. In the old days, it was common for twenty people to live in a 1,000 sqm flat and workshop where family members worked together in a communal living way. As the family workshop business gradually fell, combined with children growing into adults and forming own families, the flat no longer serve its business purpose and became a place of family disputes with overcrowding issues. 'Our grandma couldn't stand the quarrels,' Crystal says. Moreover, the flat stayed the same without any refurbishment since it was moved in. The family finally moved out. 'The family outgrew the house capacity, with each sibling eventually having their spouse and two kids. How can we squeeze into such a flat?' she says. In modern days, it is very uncommon to find a traditional family as a production unit in Hong Kong.

In its early days, Tai Kok Tsui Building accommodated independent factories and workshops, where families could take care of each other while running a business. Nowadays, nonetheless, such businesses have mostly faded out together with the culture of large family living. As a kid, Crystal thought every residential building was as large as that of Tai Kok Tsui Building, where family workshops and housing co-exist. It was until she grew up did she know that Tai Kok Tsui Building was a rare gem. 'It is an extraordinary and enormous giant!' Crystal remarks. Although Crystal's family no longer stay in Tai Kok Tsui Building, from time to time Crystal would still reminisce about the childhood times she spent with her family.

「三毫子租半個鐘，一日零用得兩毫！可以由詩歌舞街踩到海皮，不過避風塘太臭好少去。」



天台、街道、遊樂場 Roof, Street and Playground – The Play Space for All

—— 孩童玩樂之地

‘Bicycle hire cost thirty cents for half an hour. But we only had twenty cents as pocket money per day! Sometimes we would ride the bicycle from Sycamore Street to the coast. But we rarely reached the typhoon shelter because it was too stinky.’

受訪人物 Interviewee

彭頌海

1958 年出生，居於櫟樹街的唐樓，童年於大角咀度過。

May Wong

東華三院賽馬會大角咀綜合服務中心社工，九十年代尾加入中心，同時也是大角咀街坊，自小於大角咀區長大。

張展翹

關注學童發展權利聯席社工，自 2018 年起服務大角咀、旺角區內基層兒童及其家庭。

Howard Pang Chung-hoi

Born in 1958, he spent his childhood in Tai Kok Tsui. He is now residing in a *tong lau* on Beech Street.

May Wong

The social worker of Tung Wah Group of Hospitals Jockey Club Tai Kok Tsui Integrated Services Centre, she joined the centre in the 1990s. She is also a local resident who grew up in Tai Kok Tsui.

Cheung Chin-kiu

The social worker of Alliance for Children Development Rights, he has been working for children from grassroot families in Tai Kok Tsui since 2018.

無論身在甚麼時代背景，小孩愛玩的天性不變。大角咀雖然是工業重地，但多年來總算不乏孩童玩樂之所。政府於六十年代整頓大角咀區，不少原是山寨廠的土地被改建作休憩用地，社區中心及市政大廈等設施日漸普及，令區內的遊樂場所有所變化。

彭頌海 (Howard) 自六十年代於大角咀長大，小時候住唐樓，天台便是最方便的遊樂場，又大又可自由出入，能容納二十多個小孩一同踢足球或打乒乓球。天台風大，小孩最愛「放紙鳶」。Howard 憶述，那時大家為了比賽「鏢紙鳶」，大伙兒會在街上拾取破爛燈管，將它們弄成粉末，再用膠水黏在風箏線上，鬥快割斷其他人的風箏，「我哋住櫟樹街，成日同富貴大廈啲人鬥鏢！」天台雖方便，但小孩還是喜歡往外闖，走上街道玩耍，偶爾 Howard 會到必發道租單車遊走大角咀，「三毫子租半個鐘，一日零用得兩毫！可以由詩歌舞街踩到海皮，不過避風塘太臭好少去。」

讓 Howard 津津樂道的娛樂，還有到戲院消磨時光。雖然當時只得七、八歲，但 Howard 及其他年紀相若的小朋友會自行到戲院購票看電影，一張戲票已可讓兩個小孩，或一個大人帶一個小孩入場，「嗰時好多小朋友睇戲，成個場都坐滿小朋友。」Howard 常去的英京戲院及麗華戲院分別上映不同類別的電影，有粵語片、英語片等，題材廣泛，總令小孩大開眼界。不過 Howard 形容，英京的環境龍蛇混雜，旁邊的小巷曾有非法賭檔，他笑言想去湊熱鬧也不容易，「一埋去就畀人話『行開啦細路！阻住晒』！」如今想起童年自由自在穿梭街巷、四處探索的時光，仍覺難能可貴。

七十年代起，陸續有不同的社區中心於大角咀開幕，於區內長大的 May Wong 便會到必發道的小童群益會服務中心流連。當時二樓設有圖書館，讓年輕人有安靜的閱讀環境；三樓則以兒童為服務對象，供孩子看書和玩遊戲。在如今 May 任職的東華三院賽馬會大角咀綜合服務中心內，同樣設有兒童閣，有空間讓小孩聚集與交流，中心還會舉辦興趣班、補習班等。May 認為社區中心讓兒童一起玩樂之餘，更培養他們的道德及人本發展。

九十年代以後，填海工程為大角咀帶來了面積更大的公園，如樂群街公園、櫻桃街公園、南昌公園等。關注學童發展權利聯席的社工張展翹曾組織區內小朋友參與社區規劃，比較大角咀區不同的休憩設施，發現櫻桃街公園最受歡迎，以空間大、設施豐富取勝。那裏的玩樂設施如鞦韆、滑梯、攀爬架等都比較刺激：「佢哋發現好多公園啲灩滑梯都唔夠『灩』，櫻桃街嘅夠高又好灩啲。」



櫻桃街公園內的遊玩設施。
The play equipment in Cherry Street Park.



樂群街公園內的荷花池。
The lily pond in Lok Kwan Street Park.

小朋友升讀中學後，自然不再到公園玩耍，轉玩遊戲機、踢足球、逛街。展翹表示，雖然公園的設施較適合小學生，但他直言，現在的小學生放學後都忙着補習，根本甚少時間可以到公園玩耍。區內公共休憩的地方確是比從前增加，可是孩童已鮮有玩樂的時間。雖然現在經過大角咀區內一些唐樓，偶爾還能看到小孩在天台踏單車、於走廊踩滑板的身影，但現時大部份的大廈管理森嚴，天台絕少開放，天台擠滿人的景象早已不復見。年月過去，小孩的玩樂之所不斷變化，加上日漸繁重的課業，即使孩子有多愛玩，大伙兒聚在街上，一同玩樂的場景，亦很難重現。

Children love fun no matter how time goes. Being an industrial cluster, Tai Kok Tsui is not short of children's playspace. Since the government's redevelopment initiatives in the 1960s, lots of places where household workshops were located have been rebuilt into open space. The playgrounds in the district have also evolved with the increasing prevalence of community centres and government complexes.

Born and raised in Tai Kok Tsui since the 1960s, Howard Pang Chung-hoi's favourite playground was the rooftop of the *tong lau* where he lived. Accessible to the public, the rooftop has the capacity for more than twenty children to engage in football, ping pong and kite flying activities supported by the strong wind. Howard recalls the kids always picked up broken pieces of lightbulb, grounded them into powder and attached it to the kite string with glue, making it the abrasive line to cut other kites' line in the kite fighting competition. 'We were the kids from Beech Street who always faced off against those in Peony House!' Howard says.

Cycling on the street was also the kids' favourite activity. 'Bicycle hire cost thirty cents for half an hour. But we only had twenty cents as pocket money per day! Sometimes we would ride the bicycle from Sycamore Street to the coast. But we rarely reached the typhoon shelter because it was too stinky,' Howard says.

However, going to the cinemas was the best entertainment to Howard. At age 7 or 8, Howard would go to the cinemas with other kids. Buying one ticket for two kids, Howard always visited Ying King Theatre and Mayfair Theatre for a wide range of films from Cantonese to English films. 'The cinemas were always filled with kids,' Howard says. He remembers Ying King was a bit dodgy where illegal gambling always took place in the nearby alley. 'When approaching the gambling stalls, the adults would shout at us "piss off kids, don't get in our way!";' he jokes. Those days of freely wandering the streets for fun are always a precious memory for him.

In the 1980s to 1990s, community centres were widespread. May Wong, who grew up in Tai Kok Tsui, was a frequent visitor to the centre of The Boys' & Girls' Clubs Association of Hong Kong on Bedford Road, which has a library on the second floor and spacious children amenity space on the third floor. Now May works for Tung Wah Group of Hospitals Jockey Club Tai Kok Tsui Integrated Services Centre, which also has a dedicated area for kids to hang out and play. Moreover, the centre provides hobby and study classes for kids to support their all-round development.

Since the 1990s, reclamation has provided an expansive area for parks, including Lok Kwan Street Park, Cherry Street Park and Nam Cheong Park. Cheung Chin-kiu, the social worker of Alliance for Children Development Rights who once organised a community planning for kids in the district, found that Cherry Street Park was the most popular among all amenity spaces in Tai Kok Tsui due to the large space and attractive facilities. Along with swings, climbing frames, 'Cherry Street Park has a higher and speedier slide than other parks have,' Cheung remarks.

However, parks today are not as popular as they used to be. Cheung says kids would no longer visit parks once they go to secondary school, preferring gaming, football and strolling along the streets instead. Even for primary school students, after-school activities are mostly study and tuition classes, giving little time for playing in the parks even though the facilities have become more common nowadays. Although there are still some kids playing on the rooftop, the sight of children hanging out and playing together is no longer common due to many reasons, such as the strict access to building rooftops and heavier workload for students. Children are born to be playful. However, the scene of children mingling and playing on the street has become bygone.



「我係幾鍾意大角咀㗎，同埋我係有少少
proud of (自豪) 自己係住喺大角咀嘅。」

大同新邨

—— 土生土長的見證

Cosmopolitan Estate - In the Eyes of a Native

'I like Tai Kok Tsui a lot and I feel proud of being a resident here.'

受訪人物 Interviewee

梁柏儀

自1985年出生起居於大同新邨至今，為「土生土長」的大角咀人。

Iris Leung Pak-yee

A native of Tai Kok Tsui who has been living in Cosmopolitan Estate since she was born in 1985.

大同新邨原址為大同船塢，於1875年落成時名為四海船塢，後改名為大同船塢，於1880年由黃埔船塢收購，當時附近還有不少船廠。直至六十年代，黃埔船塢遷至青衣，釋出的土地由大昌地產接手興建大同新邨，分批於1974至1976年落成，成為大角咀早期屋苑之一，十五座樓宇名稱均以「大」字作開首，如「大貴樓」、「大成樓」和「大豐樓」等。

大同新邨落成前，梁柏儀 (Iris) 的外婆便購入大貴樓的樓花，在媽媽婚後、哥哥出生後，一家三口本居住於大貴樓身後的中和樓，後來又搬至大同新邨的大有樓。到 Iris 出生後，一家四口再搬到大滿樓居住至今，因此三代都在大同新邨生活。雖然每座樓宇都有獨立法團，但 Iris 認為整個鄰舍網絡頗緊密，幾座大樓間的鄰居彼此認識，消息互通，樓下的金家樂茶餐廳就是大家「收風」的聚腳點，每日都有許多大同新邨街坊光顧，「總之佢哋個 network (網絡) 係喺嗰度出發啦，然後佢哋就會收集到好多大同新邨嘅情報。」一個平凡不過的場所，可能正正是社區裏最能夠連繫不同人的地方。

Iris 於大角咀出生，早已了解大角咀的五金面貌，但很少會踏足五金店聚集的必發道一帶，四處都是釘和貨物，還有工人在燒焊，覺得這樣的街道有點危險，所以小時候的生活範圍主要圍繞大同新邨附近。Iris 童年時，大角咀的公園及休憩場所不多，小學下課後喜歡到新九龍廣場，逛逛文具店、漫畫店、CD 店之餘，也會玩「捉依因」。雖然廣場不大，只得兩層，但已足以成為小孩的遊樂場，「變化比較多，可以匿嘅位置比較多。」而一年中最期待的時刻便是中秋節，她會到大角咀

碼頭及巴士總站放燈籠，那兒總擠得水洩不通，十分熱鬧。不過自碼頭於1992年拆卸後，此情此境不再，大部份街坊都轉去南昌公園或通州街公園。直到填海以後，大角咀便再沒有大型空地讓街坊聚集了。

近十年來，大角咀的新式餐廳如雨後春筍，取代了一些五金店。居民在飲食方面確是有更多選擇，但價格也相對提高，這些店舖也不一定以區內人為對象，「結果有一日返到嚟我好想食呢個雲吞麵，正常嘅潮州雲吞麵，我係搵唔到地方食，我就覺得，唉，真係變得太多喇呢度。冇牛雜麵食㗎，我真係接受唔到囉。」Iris認為，或因滙豐中心及奧運站落成，附近多了白領階層出入，區內因而也多了不少酒吧及「文青」café，「好明顯就唔係我哋生意啦，即係你叫我阿媽……我老豆又唔會落嚟呢度。」除了食肆，近年大角咀還有數間廉價酒店進駐，區內也因此多了藥房，這種競爭卻反而讓部份日用品降價，但區內多了外國遊客的身影也讓Iris不太習慣。看着外國人站在街上，凝望大同新邨一帶一式一樣的樓宇，Iris總是感到他們格格不入。明明是陪伴自己一路長大的社區，不知不覺間，原來也會突然變得有點陌生。或許我們對於屬於自己的社區，始終希望有一道清晰的界線。

居於這裏三十載，見證大角咀種種變遷，Iris始終認為大角咀是個宜居的好地方，生活上衣食住行所需要的，幾乎都能在大角咀區找到，非常方便。縱然大角咀對一般區外人而言都較陌生，但Iris反而很珍惜自己能夠居於其中的身份，「我係幾鍾意大角咀㗎㗎，同埋我係有少少

proud of (自豪) 自己係住喺大角咀㗎。」當其他人向Iris表示大角咀交通不便，她卻能輕易說出一連串直達各區的巴士及小巴路線。她認為，掌握到只有區內人才知道的資訊，尤感受到自己是屬於大角咀區的一員。

大角咀的多變，讓不同人對她有着不同的印象，或許這小社區的獨特魅力，得靠我們細心留意才能發掘。

約1965年的大同船塢。
The Cosmopolitan Dock in c.1965.

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約 1965 年的大同船塢。
The Cosmopolitan Dock in c.1965.

Cosmopolitan Estate was formerly a dockyard, which was built by W.B. Spratt & Company from 1871 to 1875 in the name of Cosmopolitan Dock, where the nearby industries provided maintenance support. In 1880, the Hong Kong and Whampoa Dock Company acquired the dock, which was subsequently relocated to Tsing Yi Island in the 1960s, releasing the large tract of land for residential development. Cosmopolitan Estate was built on the land by Tai Cheung Properties over two phases between 1974 and 1976, becoming among the first few housing developments in Tai Kok Tsui. The fifteen building blocks were named initiating with 'Tai' (literally big in Chinese), such as Tai Kwei Building, Tai Shing Building and Tai Fung Building.

Cosmopolitan Estate has been home to the three generations of Iris Leung Pak-yee's family. Before the construction of Cosmopolitan Estate was

completed, Iris' grandmother had purchased a flat in Tai Kwei Building off-plan. Iris' mother moved out and lived in Chung Wo Building for some years after marriage and giving birth to Iris' brother, then the family moved into Tai Yau Building. Later, with Iris' birth, the family moved into Tai Moon Building and has been living there ever since.

Although each block is administered by its own owner's corporation, Iris considers the neighbourhood tie to be strong and tight-knit across the estate, where neighbours know each other and share community updates. Kam Ka Lok restaurant is a place where neighbours gather. 'It is like a hub for our residents where they develop the social network and exchanging news around the Cosmopolitan Estate,' Iris says. What seems to be ordinary is a place where social bonding is more likely to establish in the neighbourhood.

To Iris, Tai Kok Tsui has always been an area of metal industry. She rarely wanders that area though because the nails, goods and workers welding at the shop front give her the sense of danger for pedestrians. Therefore, she spends most of the time around the area of Cosmopolitan Estate. As Iris remembers, leisure space and parks in Tai Kok Tsui was short in her childhood. Therefore, her favourite place after school was New Kowloon Plaza, where she could visit the shops of stationery, CDs and manga and play hide and seek. Notwithstanding the only two storeys, 'the mall was such a good place to explore and hide with unexpected and hidden spaces,' Iris remarks.

For Iris, the most awaited moment of the year was Mid-Autumn Festival in which the local residents flocked to Tai Kok Tsui Ferry Pier and the bus terminus to play lanterns and enjoy the full moon. However, such tradition was gone with the demolition of pier in 1992, making Nam Cheong Park and Tung Chau Street Park the substitutes for the festival celebration. Ever since the reclamation, spacious open space where the residents can gather becomes a rarity in Tai Kok Tsui.



九十年代初的大角咀碼頭巴士總站。(由陸藝揚先生拍攝及提供)
The Tai Kok Tsui Pier Bus Terminal in the early 1990s.
(Photo taken and provided by Mr Woody Luk)

In the past ten years, Tai Kok Tsui has seen new restaurant openings in replacement of the hardware shops. The new restaurants provide additional choices to the locals, at the same time catering to visitors at a higher price. 'I remember one day I felt like having a bowl of wonton noodles but I couldn't find a proper place here. At that point of time I realised this place, where local food like wontoon or beef brisket noodles used to be easily found, has changed too much. I just can't accept it,' she says. Iris contends that more workers are around here after HSBC Centre was built, attracting bars and cafés. 'Obviously they are not targeted at local residents. I don't think my mum and my dad would go to such places,' she adds.

The district also sees the emergence of budget hotels, drawing in the pharmacy business. On the contrary, the daily necessities are cheaper probably due to the keen competition. However, Iris does not feel very comfortable with the increasing number of tourists. As Iris found the tourists keep looking at the Cosmopolitan Estate in awe for the varying colours across the buildings, she does not feel they fit in very well. Somehow Iris has felt a bit awkward being in the community she was once familiar with. Perhaps, as residents, we tend to draw a clear line to define our own neighbourhood.

Having been living in Tai Kok Tsui for thirty years, Iris still considers Tai Kok Tsui to be a liveable neighbourhood given the changes. She regards Tai Kok Tsui as literally self-sufficient where most of the basic needs can be met by eating and shopping locally. Iris values her sense of identity and belonging to the community, having the insights of how to get about this area while visitors always think Tai Kok Tsui is inaccessible by MTR (Mass Transit Railway). With all these local perspectives and knowledge, Iris has developed deep attachment with the place. 'I like Tai Kok Tsui a lot and I feel proud of being a resident here,' Iris says.

The multiple facets of Tai Kok Tsui leave each resident with distinct memories and feelings, which give it the special charm to be unfolded with time and attention.



「有時唔一定影相㗎嘛，你關心吓，一句說話都好開心㗎嘛，起碼仲健在呀大家知道。」

(由陸藝揚先生拍攝及提供)
(Photo taken and provided by
Mr Woody Luk)

攝影年月

—— 細味大角咀影像

The Days and Nights of a Photographer – Capturing the Images of Tai Kok Tsui

*‘Sometimes you don’t necessarily have to take photos.
In the future we will greet and chat with one another,
which is even more rewarding and satisfying.’*

受訪人物 Interviewee

陸藝揚

六十年代出生於大角咀，一直於區內生活，三十年前開始在大角咀拍攝區內事物，曾數度舉辦關於大角咀的相片展覽。

Woody Luk

Born in Tai Kok Tsui in the 1960s, he has been living in the district ever since. He started photographing images of people, places and things in the Tai Kok Tsui three decades ago, having organised a number of photographic exhibitions on Tai Kok Tsui so far.

當有人提起大角咀，或許我們腦海中浮現的，是五金工業頻繁運作的片段，是舊樓新廈參差錯落的畫面。然而，一個地方之所以有靈魂，在於生活其中的小人物，以及他們藏着的動人故事。攝影師陸藝揚 (Woody) 醉心於拍攝大角咀的社區變化及人物，多年來為大角咀留下了不少影像紀錄。

Woody 自出生後，便與大角咀結下不解緣，由童年成長到成家立室，直至今日工作仍在大角咀區內。他記得，童年時大角咀有不少人過着前舖後居的生活，又或經營家庭式工場，生活範圍總是離不開大角咀，況且大家經濟環境一般，許多家庭只能租住床位，要和其他家庭共處一室，因而有許多相處交流的機會，「真係冇豉油隔離擺㗎咋」，昔日鄰里之情不言而喻。如今單位變成「蚊型」睡房，大眾跨區工作，流動性大，老店又逐漸消失，區內過客隨年月增多，大家只視此處為睡覺的地方。親睹這裏的變化，難免令 Woody 不勝唏噓：「而家啲人係……好冷漠㗎喇。」

長大後鑽研了攝影一段時間，Woody 雖常外出拍照，卻發現自己甚少拍下身邊事物，於是決定提起相機，在自己最熟悉的大角咀區內認真拍攝起來。只要關於大角咀，Woody 都會有興趣拍下，如面臨拆卸的舊建築、新樓地盤、填海工程的工地、節慶活動……而最觸動他的題材，便是老店裏的人。他總認為，長駐區內的店舖往往滿載豐富故事，五金鐵舖的玲姐如何巾幗不讓鬚眉、年近百歲的老中醫梁鴻見證了甚麼社區變遷、街邊報紙檔兩夫婦怎樣為了保住生意輪流過着日夜顛倒的生活……每一位都可以是大角咀的代表人物。

對 Woody 來說，大角咀人物既是拍攝對象，更是一個個難得相識的街坊，共同經歷大角咀的變化。不少紀實攝影師喜愛用「快拍 (snapshot)」的方式，隨意走到陌生的街頭，趁對象出奇不意之際按下快門，捕捉對方最自然一刻，但 Woody 偏偏喜歡花上時間，與街坊相遇、相知，互相認識後才提出拍攝邀請。Woody 認為，拍攝本是件雙向的事，唯有在彼此交流 and 了解後，他才能用影像傳遞情感，讓人從照片中感受到人物及攝影

「木板佬」在區內一人經營手作木工及木板回收生意五十多年。(由陸藝揚先生拍攝及提供)

The 'Carpenter' has been running his own one-man band business of wood craft and sale of recycled wood for over fifty years. (Photo taken and provided by Mr Woody Luk)



張明記五金負責人張佩玲 (玲姐)。(由陸藝揚先生拍攝及提供)
Cheung Pui-ling (Ling), the person-in-charge of Cheung Ming Kee Steel Company. (Photo taken and provided by Mr Woody Luk)

師的靈魂。Woody 笑言，花上一年半載才獲對方允許「擺機埋位」往往是等閒事。不過，Woody 從不介意等待，畢竟扎根於大角咀，這兒也是他生活的地方，大家本是街坊，用心待人亦毋須多加顧慮，「將來見到面㗎嘛有機會，打吓招呼仲開心。」年月累積下來，攝影為他帶來的不僅是一張張作品，還有一段段不會因拍攝完成便煙消雲散的關係，「有時唔一定影相㗎嘛，你關心吓，一句說話都好開心㗎嘛，起碼仲健在呀大家知道。」

留在區內的日子久了，街坊關係也自然更緊密，但 Woody 的拍攝並沒因此變得更容易。一來 Woody 提升了器材質素，由普通菲林片幅（120 毫米）升級至大片幅（4X5 吋）相機，相機之巨有如一台桌上電腦，配合足有一個成年人身高的腳架，加上菲林曝光時間長，特別須要對方維持姿勢不變十秒不等。凡此種種，都要拍攝對象不避諱「大機」始能成事，「因為相機係一個攻擊性武器㗎㗎嘛」。二來社區變化總讓人追趕不及，「例如你影呢個人物，下一秒已經『噯，我唔做喇喎。』……即係你想影嘅時候，（可能）冇喇，已經搬晒喇。」雖然大角咀近年面對密鑼緊鼓的重建項目，即將變天，卻似乎未有吸引大眾到大角咀拍攝。大角咀的重心以工業為主，較多工人出入，下班後便各散東西，不會留戀工作之地。但 Woody 始終覺得，大角咀的故事，總要有人願意繼續講下去。

街外人未能發現大角咀的獨特，就由 Woody 一直在區內拍攝記錄，漸漸成為了大家口中「大角咀的攝影師」，用鏡頭留住大角咀的溫度。每每拍攝後，他都會沖曬好照片，送到被攝者手上，與對方一同留着這份回憶。如今 Woody 仍不時創作新的攝影題材，例如不日推出的「大角咀的十個女人」，嘗試用不同角度呈現大角咀平凡中的不平凡。誰都說不定日後大角咀會變成怎樣，但憑着攝影，我們還能追憶過去的美好。不斷因攝影而連結和創造的每個故事，亦能讓回憶延續下去。大概一個「活」的社區，就是由一個個新舊故事交織而成。



年近百歲的中醫師梁鴻，自六十年代起已留守於大角咀區內。
（由陸藝揚先生拍攝及提供）
Leung Hung, a nearly hundred year-old Chinese medicine practitioner,
has been working in Tai Kok Tsui since the 1960s.
(Photo taken and provided by Mr Woody Luk)

What are thought to be characteristics of Tai Kok Tsui comprise the hustle of the metal industry and the juxtaposition of old and new buildings. Inside the physical forms of shops and buildings live people and their stories which breathe life into the place, being captured by photographer Woody Luk over the years.

Since Woody was born, Tai Kok Tsui has been central to his life as a home to his parents and his own family, also his workplace until now. He remembers as a kid, raising families in shophouses and workshops was common in Tai Kok Tsui, as well as households sharing units together to save money. All these made the neighbours live and bond with one another without the need to travel elsewhere. 'We could just go to our neighbours when we ran out of soya sauce,' he says. Nowadays, with the surge of nano flats, high mobility due to the prevalence of long commuting and the disappearance of old shops, Tai Kok Tsui has become more like a bedroom community. 'People are colder to each other... nowadays,' he groans.

Having taken up photography for a while, Woody realised he photographed many different subjects but Tai Kok Tsui, therefore he decided to switch the focus to this place, with everything from old buildings that were soon to be knocked down, sites of construction and reclamation and festivals... among all, his favourite are the people in the local shops. In his eyes, the people are telling the engaging stories about themselves and the neighbourhood, such as Ling's perseverance and independence in running the metal shop Cheung Ming Kee Steel as a woman, senior Chinese medicine practitioner Leung Hung who have witnessed the neighbourhood changes in his almost one hundred years of life, the couple who tend the newspaper stall day and night on the street...

To Woody, each person is not only a subject but also a neighbour to make friends with. Taking snapshots is common among documentary photographers, meaning to capture the subject in a natural and impromptu manner on the

street. Woody, on the contrary, likes spending time to get to know the subject before inviting him or her for a photoshoot. Woody thinks photography is based on two-way communications, in which connection between the photographer and the subject is the prerequisite for the emotions to be effectively conveyed through lens. He jokes it is common to take months and years to gain trust in the subject for being accepted. But there is no need to get hurry, 'in the future we will greet and chat with one another,' Woody says. He believes that what he gains is not only photographs, but also the neighbours' bonding that has developed. 'Sometimes you don't necessarily have to take photos. A simple greeting is already rewarding and satisfying,' he says.

Despite the close ties with the neighbourhood, Woody wouldn't find photography an easy task due to the 'technical difficulty' as he looked for advancement in photography equipment – from 120mm film to large format film with 4x5 inches, which includes a large camera setup. Longer exposure time is also needed for each portrait shot that requires the subject to be receptive to the 'intimidating' photoshoot experience. 'Somehow camera is an "intimidating weapon",' he jokes. In addition, the rapid changes in the neighbourhood means shops vanish into the thin air soon before he gets the chance to shoot. 'Right after you press the shutter button, you may be notified of their decision to close down the shop,' he says. Nonetheless, Woody thinks little attention has been drawn to photographing the disappearing neighbourhood as Tai Kok Tsui is mainly an industrial place where workers come and go without much attachment. No matter what, he insists capturing the stories through his lens.

Being hailed as the photographer dedicated to Tai Kok Tsui, Woody likes capturing Tai Kok Tsui from innovative angles, and continuing to connect with the neighbours and pass on the memories and stories through his lens.

洪聖廟 —— 地區守護神
Hung Shing Temple – The Deity for the Locality

大角咀廟會 —— 社區新節慶
Tai Kok Tsui Temple Fair – A New Festival to the Old Neighbourhood

十九世紀末有大規模填海時，水上人於大角咀興建洪聖廟，祈求神明庇佑。如今已不見水上人跟住家艇出沒於大角咀，惟廟宇依然屹立不搖，成為區內信眾的依靠支柱。自建廟以來，洪聖廟始終低調地陪伴在街坊左右，街坊也甚少大肆慶祝節誕。直至廿一世紀初契機出現，被視為舊區的大角咀開始辦起「大角咀廟會」來。大角咀不斷經歷新舊融合之際，「廟會」這類新興的大型節慶活動能否為大角咀建立新的傳統？

In the late 19th century, a temple for Hung Shing, the deity who safeguards the boat people, was built in Tai Kok Tsui. While the boat community is no longer seen in the district, the temple keeps its footing for worshippers who live locally. Since it was built, the temple has been humbly serving the neighbours without any magnificent celebrations. In the 21st century, a temple fair was first organised. As the old intersects with the new, would new festivals like the temple fair bring out a new tradition?



「（信眾／善信）反而會覺得佢係一個地方嘅神，因為佢喺度咁耐，
但有佢嘅能力可以保佑呢個地區，咁所以就會多咗好多
呢一啲人嚟拜。」

洪聖廟

—— 地區守護神

Hung Shing Temple - The Deity for the Locality

‘They (worshippers) respect him as the long-standing deity for the place with the capability to safeguard the locality, therefore becoming the devotees.’

受訪人物 Interviewee

梁中杰

東華三院公共服務經理，負責管理東華三院轄下的廟宇項目。

陳文鴻、伍兆聰

東華三院助理營運經理（委託廟宇），負責管理東華三院轄下的廟宇項目。

Leung Chung-kit

Traditional Services Manager of Tung Wah Group of Hospitals, in charge of the temple services under the management of Tung Wah.

Chan Man-hung and Ng Siu-chung

Assistant Operation Managers, Delegated Temples, in charge of the temple services under the management of Tung Wah.

洪聖廟是大角咀區內唯一一座廟宇，於 2010 年獲評為三級歷史建築。大角咀洪聖廟始建於 1881 年，本座落於福全鄉，約現今界限街一帶，相信用當時的漁民所建，但相關的歷史記載不多。1928 年，政府發展福全鄉，將位於收地範圍的廟宇遷至現址，重建後交由廣華醫院管理。1931 年廣華醫院跟東華東院和東華醫院合併後，廟宇轉由東華三院管理至今。如今廟內仍存有刻有「光緒七年」字樣的雲板，以玻璃密封，懸在廟宇的牆上，見證着舊日未有銅鐘前，眾人以銅製雲板作銅鐘，拜神前後敲雲板的習俗。

大角咀本位於海邊，因此拜祭海神洪聖爺似乎也理所當然。不過歷經多年填海工程及城市發展後，廟宇與海邊愈來愈遠，船塢也遷離了，大角咀的水上人寥寥無幾。東華三院公共服務經理梁中杰指出，現時到大角咀洪聖廟參拜的，多是附近街坊或區內工作的人，其實他們未必考究洪聖爺保佑甚麼，「(信眾/善信) 反而會覺得佢係一個地方嘅神，因為佢嘅度咁耐，但有佢嘅能力可以保佑呢個地區，咁所以就會多咗好多呢一啲人嚟拜。」隨此區變化，神明的職能在善信心中扮演的角色也有所差別。梁生笑言，大角咀洪聖廟跟其他洪聖廟相異之處，就是沒有水上人來拜，洪聖誕時亦少有大型賀誕活動。

社區變化固然對廟宇有影響，而東華三院作為大角咀廟宇的營運機構，也因應時代而作出相應安排。早年英政府初來管治香港，不清楚華人風俗，跟基層甚有距離，故須委託華人領袖去協調及溝通，保持中立，以非牟利的手法管理廟宇，而東華三院便是其中一個被委託的機構，現時轄下共有七間廟宇。東華三院成立初期以慈善醫療服務為業，開支龐大，

當年政府又未有正式的津助政策，只按情況需要逐次撥款，故東華三院受委託管理廟宇時，廟宇的收入可當作額外補貼。初時東華三院的管理方式是外判尋找廟宇管理人，由管理人擔保每年收入，再上繳至東華三院，院方甚少直接介入廟宇的運作。

時至今日，一間小小的廟宇已經不可能補貼大型醫院的開支，因此近二十年來東華三院重新審視廟宇的角色，投放更多資源於文化教育上，並藉此接觸更廣的社群，後來更決定終止外判制度，取回主導權。2012 年，東華三院將大角咀洪聖廟收回來自行營運，也趁此重修，改變佈局，同時費盡心思，訂定不同策略令廟宇收支平衡。梁生透露，他們冀望以新方法管理廟宇，藉此吸引人流。例如傳統上廟宇主要靠香收入，但東華三院則反其道而行，限制塔香數量，由以往 128 個減至廿多個。一來環保，二來也希望讓人有舒適的參拜環境。

或因大角咀向來位置較邊緣，在東華轄下的廟宇當中，以大角咀洪聖廟人流最少，但梁生卻覺得它對東華三院反而別具象徵意義。正因大角咀洪聖廟收入少，改革失敗代價低，所以他們放手以此為起點，發現效果好，新方法也能令廟宇維持收入，便由此得到鼓勵，未來會逐漸收回其他廟宇的管理權。當年重修大角咀洪聖廟時，他們還首次發起廟宇「眾籌」。一般地區廟宇要重修的話，大多由有地緣關係的人出資興建，如同一條鄉村的居民。而那次東華三院則動用了全港善信的網絡，不論身份及關係，只要有心便可募捐，其後更可於廟宇碑記上刻名。他們還記得當時眾人反應很熱烈，其後

每次做眾籌都供不應求，東華三院助理營運經理陳文鴻憶述「咱善信會打嚟，『你哋幾時又會重修呀？我好想刻個名喺間廟度㗎！』」

也許在人們心目中，大角咀洪聖廟依然毫不起眼。梁生也形容洪聖廟幾乎存在於無形，「佢都好似係融咗喺入面……即係……就好似街坊囉，有個街坊嘅度，我哋行過就係見到個街坊囉，你唔會特別對一個街坊 isolate（孤立）佢或者 focus（聚焦）佢囉，佢就係 be with you（與你同在）。」相信這座與大角咀一起歷經變化的洪聖廟，會一直守護着大角咀，擔當居民的寄託。



Hung Shing Temple is the only temple in Tai Kok Tsui, with the Grade Three Historic Building status granted in 2010. Built in 1881 by fishermen, the temple was originally located in Fuk Tsun Heung, where Boundary Street now sits. In 1928, Fuk Tsun Heung was redeveloped by the government, leading to the temple relocated to the present site with the management of Kwong Wah Hospital. In 1931, Kwong Wah Hospital, Tung Wah Eastern Hospital and Tung Wah Hospital were amalgamated into the 'Tung Wah Group of Hospitals', from which the temple has been under the management of Tung Wah Group of Hospitals to date. There is now a cloud plate (umpan), which was historically struck as a ritual prior to and after worshipping the deity, before it was replaced by copper bells, enclosed in a glass box for display and inscribed with 'Guangxu Year 7' (dated 1881 AS).

The proximity to the sea was the reason why Tai Kok Tsui had a temple for Hung Shing, which was the deity of the sea. With years of reclamation and urban development, Tai Kok Tsui is no longer home to fishing and sea-related industries, with the temple being further away from the coast and dockyards moved out. Nowadays, worshippers are mostly local residents and those who work in Tai Kok Tsui, though they may not know exactly what Hung Shing safeguards. 'They (worshippers) respect him as the long-standing deity for the place with the capability to safeguard the locality, therefore becoming the devotees,' as explained by Leung Chung-kit, Traditional Services Manager of Tung Wah Group of Hospitals. Along with the urban changes, Hung Shing serves differently as a guardian deity to the devotees, making the Tai Kok Tsui temple different from others with no boat people coming to worship nor any large-scale birthday festival.

The temple has not only seen the changes in the community fabric, but also the management practice by Tung Wah with time passing. In the early colonial days, due to the lack of understanding to the local cultures and customs, the British government commissioned the Chinese leaders to mediate with the local people and manage temples in an impartial and non-profit-making way. Being one of the



commissioned organisations, Tung Wah was first established as a charity to provide healthcare services. With limited funding from the government, it was supported financially from the revenue generated in the temples. The temple's early management model was outsourcing the operational responsibilities to an agency with guaranteed annual income, in which Tung Wah rarely intervened in its running.



上圖：大角咀洪聖廟內主祀洪聖爺，配祀其他神祇如何仙姑、觀音、女媧等。

下圖：廟內可見善信的祈福物品。

Upper: Apart from Hung Shing, other deities such as Ho Sin Ku, Koon Yim and Nu Wa are also worshipped in the temple.

Lower: Wishes made by worshippers.

In present days, there are seven temples under Tung Wah's management. However, the humble amount of current temples' financial contributions cannot sufficiently support the running of the hospitals anymore, therefore the role of temples has changed towards public education, with Tung Wah resuming its direct management. In 2012, Tai Kok Tsui Hung Shing Temple returned to Tung Wah's management, undergoing refurbishment and a new strategy to make itself self-sustaining. Leung says they hope to manage the temple in an innovative way to attract more visitors. The main revenue for temples is the sales of incense, however they have limited the number of incense spirals from 128 to around twenty for environmental concerns, creating a more comfortable environment for worshippers.

Although its popularity is not as high as other temples under Tung Wah, Tai Kok Tsui Hung Shing Temple has its strategic importance, offering a ground for reforms and experiments to take place which can be followed by other temples. For example, they came up with the crowdfunding idea for the temple renovation, by which donors would have their names engraved in the temple. In the past, it was uncommon for temples to raise funds from people who were not native to the locality, but Tung Wah has made their first trial through inviting devotees round the city. The idea was well received and has been adopted by the subsequent projects for other temples. 'Many devotees rang us asking when the next renovation was scheduled because they wanted to donate and have their names engraved!' Chan Man-hung, Assistant Operation Manager, Delegated Temples says. The huge success owes not only to creativeness of the idea, but also the extensive supporter network of Tung Wah across the city.

Having a modest presence in Tai Kok Tsui, the temple remains an integral part of the neighbourhood. 'The temple was integrated in the locality like a *kaifong* (neighbour), who would be with you habitually, someone you wouldn't particularly isolate or put focus on,' Leung says. Throughout the years, Hung Shing Temple is still providing the unwavering protection to the devotees and local residents.

「歡迎大家都嚟參與㗎嘛，你剩係去睇，唔開心㗎。」

(由陸藝揚先生拍攝及提供)
(Photo taken and provided by
Mr Woody Luk)



大角咀廟會

—— 社區新節慶

Tai Kok Tsui Temple Fair – A New Festival to the Old Neighbourhood

‘It’s not enough to just spectate without participating!’

受訪人物 Interviewee

梁華勝

旺角街坊會理事會主席，已加入街坊會近三十年，上任主席後負責策劃大角咀廟會。

吳國華

旺角街坊會陳慶社會服務中心總幹事，自廟會首辦起，每年均參與籌辦廟會。

Leung Wa-sing

The chairman of The Mong Kok Kai Fong Association, in charge of organising Tai Kok Tsui Temple Fair. He has been the member of the association for three decades.

Ng Kwok-wa

The executive director of The Mong Kok Kai Fong Association Chan Hing Social Service Centre, having been participating the temple fair every year since it was first organised.

旺角街坊會於 1951 年成立，初時由社會賢達自發組成，提供助學、醫療、振災等服務。七十年代末向政府覓得地方作永久會址後，街坊會由旺角麥花臣球場搬到福全街現址，並成立「陳慶社會服務中心」，提供由政府資助的社會服務，開始扎根大角咀。不過自 2005 年以來，旺角街坊會最為人熟悉的工作，可能是一年一度舉辦的大角咀廟會。

一直以來，大角咀都沒有大型的風俗活動，雖有洪聖廟，但亦不會大肆慶祝洪聖誕。2003 年沙士後，香港經濟蕭條，民政事務處便希望與各地區組織合作，籌辦振興市道的活動。大角咀當時已是舊區，工廠旁落，人口老化。負責與油尖旺民政事務處商討的旺角街坊會理事會主席梁華勝表示，大家都希望活動能持續下去，而非單次的嘉年華會，因此他們靈機一觸，既然街坊會附近有廟，「不如搞個廟會啦！」雖然活動名為「廟會」，會期又定於每年三月第一個星期日，十分接近洪聖誕的日子（農曆二月十三日），但除了廟會開幕時各街坊會監事會到洪聖廟拜祭外，整個活動都跟宗教無關。梁生解釋，廟會其實比較似墟期，有市集讓人以物易物，有雜耍表演等，在內地北方已經歷史悠久。現時廟會有傳統文化表演、天橋時裝秀、攤位遊戲、義賣攤檔，更有五百呎夜光龍巡遊和街道千人盆菜宴。

大角咀能夠聚集人群的地方有限，若要舉辦廟會，便必須利用街道及馬路的空間，最終廟會選址福全街及附近七條街道為活動場地。福全街是大角咀道及塘尾道以外，連接區內到旺角的主要道路，街坊會要申請多條街道封路廿四小時舉辦一場活動，絕非易事。由於廟會包含各類節目，到訪人次眾多，街坊會除了要處理人群控制、交通安排、廢物

棄置、盆菜宴食物安全外，還要在夜光龍巡遊期間關掉福全街街燈，須顧及的細節非常繁瑣。旺角街坊會陳慶社會服務中心總幹事吳國華就指，他們每年最少要跟八個政府部門開會及聯絡，而協辦廟會的民政處亦會負責跟其他政府部門協調安排。

大角咀廟會由第一屆攤位屈指可數，至近年擺放攤位的名額供不應求，巡遊路線亦由塘尾道擴展至彌敦道及亞皆老街一帶，規模擴大不少。兩年前環保署還主動邀請街坊會於節慶會場設置水站，並於千人盆菜宴中停用即棄餐具，所涉及的餐具份量數以萬計，盼廟會能為其他大型活動作示範，街坊會亦欣然配合。新嘗試以外，廟會亦重視街坊參與，梁生笑言：「歡迎大家都嚟參與㗎嘛，你剩係去睇，唔開心㗎。」吳生補充：「所以我哋

盡量都希望佢覺得，令佢哋個活動裏面有份嘅。」故廟會每年會邀請少數族裔人士準備家鄉小食，又開放數十個「創業攤位」予年輕人發揮所長。活動自舉辦以來，得到不少人青睞，曾有大角咀區工廠主動提出贊助，又有海外旅客早於一年前已將此納入行程。另外，廟會每年設數圍英語盆菜圍給外國人參與，亦有外地交流生參與「cosplay」（扮裝）巡遊。一個原本旨在振興經濟的活動，竟慢慢融會不同文化，連結不同階層的人。

廟會只是旺角街坊會的其中一個活動，若區內出現困難，街坊會亦會出手相助。2011 年花園街牌檔大火，街坊會便會協助政府安頓受影響檔主。雖然大角咀不斷變化，梁生及吳生仍盼望街坊會及其服務中心可與時並進，繼續在區內外推廣大角咀文化。

廟會特色巡遊 — 由醒獅帶領巡遊隊伍。(由陸藝揚先生拍攝及提供)
Temple Fair Grand Parade – beginning with the lion dance performance.
(Photo taken and provided by Mr Woody Luk)



The Mong Kok Kai Fong Association was established in 1951 by community leaders with the aim to provide welfare. In the late 1970s, it was moved from MacPherson Playground at Mong Kok to the current site on Fuk Tsun Street, which was granted in perpetuity by the government. A subsidiary centre named Chan Hing Social Service Centre was set up with the focus of providing government-subsidised social services for local residents. One of the centre's landmark projects is Tai Kok Tsui Temple Fair, which has been a famous local festival since 2005.

Tai Kok Tsui was not characterised by any customs and festivals before. Following the SARS in 2003, the government hoped to bring cheer to local residents through collaborating with local community groups to organise amusement events. With The Mong Kok Kai Fong Association invited by the government to become a co-organiser, the chairman Leung Wa-sing says they wanted to sustain the programme in the long run instead of making it a one-off event, 'how about organising a temple fair?' as the committee suggested, leading to the decision to host a temple fair annually, on the first Sunday of March. However, the temple fair does not actually have any religious association, despite its event date close to Hung Shing's birthday (13th February of the Lunar Calendar) and the committee's tradition of worshipping the deity upon the opening of the event. It is more like a market fair where there are barter exchange and performances as Leung explains. Indeed, the temple fair provides a wide range of events and shows from fashion show, parade, 500-feet long lit dragon dance in the dark, game booths, charity sales as well as *poon Choi* (basin feast) hosting 1,000 residents on the street.

Considering the absence of large park and playgrounds in Tai Kok Tsui, the temple fair is hosted on Fuk Tsun Street and the adjoining seven streets to utilise the public space for such a large-scale event. Being the main thoroughfare in the district, the roads are closed every year for 24 hours for the event with the thorough planning and considerations of crowd control, temporary traffic

management, waste management and food safety. Ng Kwok-wa, the Executive Director of The Mong Kok Kai Fong Association Chan Hing Social Service Centre, says they have to liaise with at least eight government departments with the coordination effort of Home Affairs Department every year to make sure the event is smoothly carried out.

The temple fair has grown into a larger scale, with a rising booth number and the length of parade stretching from Tong Mi Road to the vicinity of Nathan Road. Environmentally-friendly measures were also introduced to serve as a good example for events of the like by Environment Protection Department two years ago, including water dispensers and an upward of 10,000 reusable cutleries for the *poon Choi*.

Over the years, community participation has been at heart of the temple fair, 'It's not enough to just spectate without participating!' Leung jokes. 'That's why we have been working to let them feel they are part of the festival,' Ng supplements. For example, ethnic minorities are invited to prepare snacks of their culture and booths are reserved for small and independent businesses every year.

The temple fair has made a huge success, drawing the attention of the local factories which offered to sponsor and participate in the parade, tourists who plan one year in advance for the visit, and exchange students participating in the cosplay parade. Reflecting its objective to connect people from different backgrounds, the *poon Choi* has several tables reserved for English-speaking visitors.

Other than the temple fair, The Mong Kok Kai Fong Association has also been engaged in various works to serve the community, especially in situations where residents are faced with difficulties, like victims who lost their market stalls in the 2011 Fa Yuen Street fire. To both Mr Leung and Mr Ng, it's the association's mission to connect and serve local residents, promoting Tai Kok Tsui culture.

大角咀大事年表

1860	清政府與英國簽訂《北京條約》，深水埗村一分为二，一部份位於清治範圍，另一部份的深水埗村及大角咀則從此割讓予英國。 The Qing government and the United Kingdom concluded an agreement titled <i>Convention of Peking</i> , in which village of Sham Shui Po was divided into two parts. One part remained to be ruled by the Chinese government, while another part with Tai Kok Tsui was conceded to the British rule.
1871	政府拍賣大角咀的官地，由外資公司史伯公司投得，填海興建船塢。 The government put a crown land into auction, which was later purchased by a foreign company W.B. Spratt & Company for the construction of a dock.
1875	大同船塢落成，後於 1880 年被香港黃埔船塢公司收購。 Cosmopolitan Dock was completed. It was acquired by Hong Kong & Whampoa Dock Company Limited in 1880.
1881	洪聖廟建成，座落於深水埗界限街與大角咀道交界處。 Hung Shing Temple was constructed at the intersection of Boundary Street and Tai Kok Tsui Road.
1892	政府刊憲將英治九龍內的深水埗村範圍定名為「福全鄉」，位於今界限街以南至福全街一帶。 The government gazetted the designation of Sham Shui Po Village within British Kowloon, named as Fuk Tsun Heung.
1910	政府貫通了連接大角咀與深水埗的道路。 The government laid out the road linking Tai Kok Tsui and Sham Shui Po.
1928	為了開發土地，政府填平大角咀的泥灘，又夷平區內多座小山，清拆福全鄉全條鄉村，大角咀洪聖廟亦面臨拆遷。 The government commenced work for filling in tidal flats, cutting down small hills and clearing the whole village of Fuk Tsuen Heung for urban development. Hung Shing Temple had to be demolished.
1930	廣華醫院補給建築費及取得洪聖廟管理權，獲政府撥地於福全街重新建廟。 With Kwong Wah Hospital subsidising the construction and being granted the right of management, Hung Shing Temple was rebuilt on Fuk Tsun Street.

1940	好世界戲院開幕，後於 1972 年結業，現址為好世界洋樓。 Good World Theatre was opened. It was closed in 1972 and the current site is Good World Building.
1954	亞細亞火油公司出售大角咀區部份地段，博文街、嘉善街及福澤街舊址改建為多幢住宅大廈。 Asiatic Petroleum Company sold several plots such as Pok Man Street, Ka Shin Street and Fuk Chak Street, which were subsequently redeveloped into residential buildings.
1955	由香港經濟屋宇協會興建的葛量洪夫人新邨落成，後於 1982 年因政府興建西九龍走廊二期而被清拆，原址於 1988 年由香港房屋協會重建為頌賢花園。 Lady Grantham Villas was built by Hongkong Economic Housing Society. The villas were demolished in 1982 for the construction of the second stage of the West Kowloon Corridor. The original site was redeveloped into June Garden by Hong Kong Housing Society in 1988.
1958	九龍殯儀館動工興建，翌年五月開幕。 The construction of Kowloon Funeral Parlour commenced and it was completed in May in the following year.
1960	英京戲院開幕，後於 1977 年結業，現址為麗華大廈。 Ying King Theatre was opened. It was closed in 1977 and the current site is Lever Building.
1961	位於大角咀道的香港油蔴地小輪公司員工宿舍落成，後於 2008 年重建為亮賢居。 Worker's quarters of Hongkong and Yaumatei Ferry Company (HYFCO) were opened. The quarters were redeveloped into Shinning Heights in 2008.
1962	大角咀大廈落成。 Tai Kok Tsui Building was built.
1963	大昌建築公司（今大昌集團）宣佈於大同船塢舊址地皮的中匯街一帶，興建八幢樓宇，樓宇於 1966 年落成。 Tai Cheung Construction Company (currently Tai Cheung Holdings) announced the development of the former site of Cosmopolitan Dock at Chung Wui Street. Eight blocks of residential buildings were built. The construction was completed in 1966.

2012	<p>恒基地產投得利得街重建地盤，其後數年陸續收購毗鄰舊樓，以合併發展大型商住項目。第一期項目於 2018 年建成。</p> <p>Henderson Land Development Company successfully bided for the redevelopment site on Li Tak Street and acquired the neighbouring buildings in the following years. The land will be combined for a large mixed use development. The first phase of development was completed in 2018.</p>
2018	<p>市區重建局向「橡樹街/ 埃華街」發展項目的業主提出收購，以實用面積每平方呎 18,023 元為建議收購價，成為當時九龍區最高收購呎價。</p> <p>Urban Renewal Authority started resuming residential units in Oak Street/Ivy Street Development Project, with the suggested resumption price at HKD 18,023 per sq ft. It was the highest resumption price in Kowloon area at the time.</p>
2018	<p>政府於施政報告提出重啟工廈活化計劃，重建後放寬工廈兩成發展密度，其後有發展商就必發道及通州街一帶工廈申請重建新式工廈，或改建為商廈。</p> <p>The government prioritised the revitalisation of industrial buildings in the policy address, by relaxing 20% of the development density when the existing industrial buildings are being rebuilt. Subsequently, developers have applied for redevelopment and conversion of industrial buildings on Bedford Road and Tung Chau Street into commercial uses.</p>

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雷惠而
Lui Wai-yee

趙敏浩
Chiu Man-ho

潘駿逸
Marco Poon Chun-yat

黎金龍
Lai Kam-lung

薛景駿
Sit King-chun

鍾勇宏
Tommy Chung Yung-wang

羅永昇
Lo Wing-sing

羅潤寬
Loo Yen-fon

顧顯榮
Randy Ku Hin-wing

May Wong

同安興五金
Tung On Hing Metal

多喜金行
Dor Hee Jewellery & Goldsmith

成盛五金坑轆行
Shing Shing Hardware Metal Company

旺角街坊會
The Mong Kok Kai Fong Association Ltd.

旺角街坊會陳慶社會服務中心
The Mong Kok Kai Fong Association Ltd.
Chan Hing Social Service Centre

東華三院
Tung Wah Group of Hospitals

東華三院賽馬會大角咀綜合服務中心
Tung Wah Group of Hospitals
Jockey Club Tai Kok Tsui Integrated Services Centre

恒發機械工程
Hang Fat Machinery Engineering

恒輝公司
Hang Fai Company

美亞菓子公司
Mei Ah Candy Company

英記油渣麵
Ying Kee Noodle

偉記五金有限公司
Wai Kee Hardware Ltd.

張明記鋼鐵有限公司
Cheung Ming Kee Steel Company Ltd.

救世軍市區重建社區服務隊
The Salvation Army Urban Renewal Social Service Team

循道衛理楊震社會服務處油尖旺青少年綜合發展中心
Yang Memorial Methodist Social Service
Yau Tsim Mong Integrated Centre for Youth Development

華記貨車
Wah Kee Lorry

鎧豐針車行有限公司
Hoi Fung Sewing Machine Company Ltd.

關注學童發展權利聯席
Alliance for Children Development Rights

寶元號
Pao Yuen Ho

本計劃由香港賽馬會慈善信託基金捐助、長春社文化古蹟資源中心主辦。本計劃紮根社區，透過舉辦不同類型活動，鼓勵世代溝通，促進跨代共融，並營造社區參與的氛圍，提升社區各持份者對歷史文化保育的投入，增強社區凝聚力。香港賽馬會慈善信託基金於 2005 年起開展社區資助計劃，為夥伴機構提供三年一期的捐助，推行適切的社區服務，支援不同弱勢社群。

The Scheme is organised by the Conservancy Association Centre for Heritage (CACHe) and funded by The Hong Kong Jockey Club Charities Trust. Through various community-based activities, the Scheme serves to encourage intergenerational exchanges and embrace social inclusion. It is also committed to enhancing the ambience of community engagement and participation in cultural heritage conservation and strengthening social cohesion. Launched in 2005, The Hong Kong Jockey Club Charities Trust Community Project Grant provides its partners with funding in three-year cycles to deliver appropriate community services and support the underprivileged.

香港賽馬會社區資助計劃 — 世代共融文化遺產計劃

The Hong Kong Jockey Club Community Project Grant:
Jockey Club Cultural Heritage Community Integration Scheme

長春社文化古蹟資源中心 (CACHe) 於 2005 年成立，一直積極舉辦古蹟保育活動。我們將繼續秉承宗旨，推廣香港歷史文化，建立知識交流平台，鼓勵大眾參與社區文化遺產保育，建立社區身份認同。

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

長春社文化古蹟資源中心

The Conservancy Association Centre For Heritage

