

遷徙過境，離家返鄉，不僅是燕子生命的循環，更是不少燕崗村民的寫照。早年移居國外的村民，不少回流長居，或定時歸來探親；更有在海外長大的子姪，返鄉認識上一輩的生活，尋找自己的根。然而，社會發展急遽，燕崗村生活轉變甚大，過去的「家」，現在尚有跡可尋嗎？近年，村民營運文物館、製作壁畫，又每年舉辦盆菜晚宴、參與宗族祭祀，希望展現村落的歷史文化，維持傳統習俗。將來的「家」，村民又如何構築呢？本書記載村民的記憶與期盼，誠邀讀者透過文字和圖像，探索他們的「家」——燕崗。

Nesting, migrating, and returning home – the life cycle of a swallow well portrays the life of many villagers of Yin Kong Village. Many of those who migrated in their earlier years have returned home to settle, or regularly visit their families; some of those who grew up overseas come back home to learn about the life of their previous generations and trace their roots. However, the rapid development of society has led to drastic changes in lifestyle in Yin Kong. Did the “home” leave traces for us to rediscover how it was? In recent years, the villagers have spared no effort to operate a heritage museum and produce a mural painting to preserve and promote their heritage. Meanwhile, they maintain their traditions by hosting poon Choi feasts and participating in the clan’s ancestral worship annually. With such efforts, how will they construct their “home” in the future? This book serves as a record of the villagers’ memories and wishes. Through texts and images, you are warmly invited to explore their “home” – Yin Kong.

燕尋故壘・燕崗村歷史文物紀錄 The Swallow Comes Home・The Heritage of Yin Kong

燕尋故壘

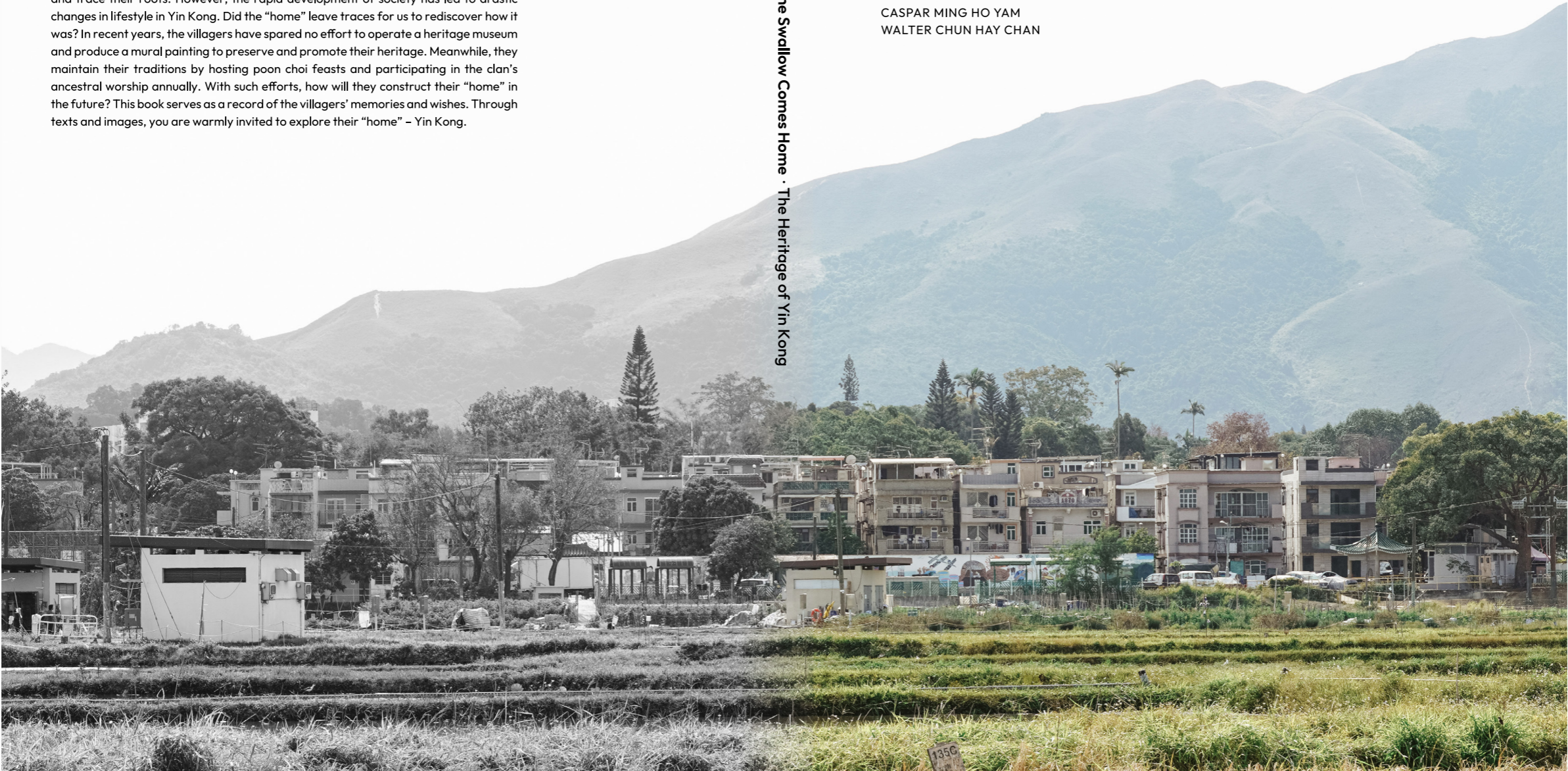
燕崗村歷史文物紀錄

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THE SWALLOW COMES HOME

THE HERITAGE OF YIN KONG



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衛奕信勳爵文物信託
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序

Foreword

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對地方歷史事物的理解，包括建築、器物 and 各種非物質文化遺產，最重要的是將其發生出現、延續變遷、甚而衰亡消失，放在充足的歷史脈絡來分析理解。這樣，我們見到的和留在人們心中具意義的事物，就不單是孤立地存在的事物，而更能讓我們理解這些事物的興盛與衰亡，如何反映所涉及的個人和群體，與周圍的生態環境、社會文化和政治經濟制度與特殊條件的互動。這些具意義的歷史事物，不單是歷史上人為的創造物，同時也是人們在經營生計與社會關係的條件和制約因素。對這些事物的探討，能讓我們理解個人與群體的種種生活條件與局限，以及在其中人所發揮的能動性。

經陳俊熙和任明顯團隊努力研究燕崗村而產生的這本著作成果，正是針對在燕崗村侯族村民生活中，一組組在歷史中曾經存在，或者現在尚有跡可循，又或當今仍然存在的事物，透過尋找不同類型的檔案資料和口述歷史，論述這些事物出現與變遷的歷史和生活脈絡，來探討這些事物的意義。舉凡書中記載的營生技術與器具；家居和宗族生活的器物 and 佈置；春夏秋冬的節慶典禮和應時食品；添丁慶生、嫁娶、祭祖、等生命禮儀；對周遭自然生態和人文環境的風水理解等等細緻，有趣和豐富的精彩表述，適當地放在村內村外廣闊的歷史脈絡中，成功地闡述這些事物所呈現著具有不同身份的村民，如何因應各種不同的條件和制約因素，發揮他們的適應性和能動力，構築自己和群體的生活，並應對外間社會大環境的變遷。這本著作特別精彩之處，是作者很有心思地將有趣的歷史事物，自然流暢地穿插在相關的歷史場景和脈絡中，一方面運用這些歷史資料來呈現歷史事物的有趣意義，另一方面運用這些歷史事物來闡述村民如何改變自己的生活來適應大環境的時代變遷。

書中最後一章列舉了一系列燕崗村有歷史意義的事物，涉及幾個有趣的概念：「文化」、「傳統」和「文物」。「文化」的概念，一般是指群體生活中共享的道德規範、價值理念、世界觀及宗教宇宙觀，以及基於這等等理念而產生的模式化行為，例如經營生計的方式、節慶的儀式等。

文化很多時是以潛移默化的方式來模塑行為的，往往並不自省自覺。「傳統」是指群體特別重視其價值的事物，常常有利於群體的生存和維繫成員的關係，甚而被視為群體身份的標誌。這些事物往往是群體內部自省自覺的，也是其他周邊群體所認識的。不少是相對於現代生活變遷而對過去事物的記憶和思考，有時更是在現代生活中所塑造的新「傳統」，例如書中所載的元宵節盆菜宴。至於「文物」則涉及更廣汎的世界性近代歷史變遷，特別是皇朝時代之後民族國家體制的形成與普世性發展，以及國民 / 公民意識的出現。在這樣的近代歷史變遷下，以前一些區域性文化或傳統，經過人為的陳列展示（例如衆多國家所建設的公衆博物館），成為公衆的觀賞事物，甚而發展成為國民 / 公民身份的標誌。例如在 1997 回歸前後，香港興起了大量由民間或官方塑造的文物陳列展示，新界原居民的文化傳統也成為香港市民的文物觀賞對象（最具代表性的如「屏山文物徑」），作為香港人的國民 / 公民 / 市民身份認同的一部份。不同於過去的文化或傳統，「文物」的產生往往涉及本土人士有意識地向外呈現自身的文化傳統，主動地接受外來的資源與理念，來整理、陳列和展示本土的「文物」。作者在這本書中，也提到一些類似的發展，例如燕崗村文物室和壁畫好像就是這種過程的產物，用以呈現本村的歷史文化傳統。有趣的是，這本研究燕崗村的著作，也許亦成為村民向外呈現該村歷史文化傳統的平臺。作者和研究團隊獲得村民熱情地接待，積極地為研究者提供該村的歷史文化資料，更被邀請參與設計陳列展示「文物」的工作。文物的工作通常涉及本土群眾的主體性和開放性，主動地對外開放以本土作為主體的文化傳統；另一方面需要外界的欣賞、尊重、愛護和認同，甚而提供一些外界的理念和方法，使本土文物得以被外界所接受和推廣。文物可以成為本土與外界互動的連接點，這本書正是這種良性互動的產物。祝願這種良性互動能繼續發展，促使燕崗村的「文物」工作碩果纍纍。

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The most important way to understand the historical things of a place, including architecture, artefacts and various kinds of intangible cultural heritage, is to analyse how these things appeared, continued, changed, declined and vanished in a comprehensive historical context. In such an understanding, the things of historical significance that are visible to us and remain in people's hearts are not only the things that exist in isolation but also allow us to understand the rise and decline of these things to reflect how the individuals and communities involved interact with surrounding ecological environment, social culture, politico-economic systems, and special conditions. These things of historical significance are human-made objects that also serve as conditions and constraints on people's lives and social relationships. Investigation into these things enables our understanding of living conditions and limitations encountered by individuals and communities and allows us to recognise the agency of humans in such constraints.

This book, the result of the hard work of the team of Mr Walter Chan and Mr Caspar Yam in studying Yin Kong Village, focuses on things that once existed in history or have left traces to be rediscovered today or are present today and discusses the history and lives behind the existence and changes of these things to investigate their meaning through identifying a wide range of archived historical documents and oral history. This book records a detailed illustration of living techniques and tools; daily objects and arrangements in direct family and in the clan life; festivals and seasonal food in all four seasons; life rituals for newborn male members, marriage and ancestral worship; and feng shui landscape in the surrounding natural and artificial environments. The detailed, interesting, fruitful and fascinating explanation, appropriately placed in the overall historical context inside and outside the village, successfully illustrates how these villagers with different identities utilise their adaptability and capability under various kinds of conditions and within constraints to build their own life and life in a social group and respond to the changes in the external social environment. What is particularly wonderful about this book is that the authors thoughtfully insert interesting historical things into relevant historical scenes and contexts naturally and smoothly. On the one hand, he uses this historical information to present the interesting significance of historical things; on the other hand, he uses these historical things to explain how the villagers utilise these historical things to adapt to the changes in the general environment that move with the times.

The last chapter lists a series of things of historical significance that involve several intriguing concepts: “culture”, “traditions” and “artefacts”. The concept of “culture”, generally, refers to a set of shared moral norms, values, beliefs, world views, religious cosmology, and patterned behaviours based on these beliefs, such as the way of making a living and festival rituals. Culture often shapes behaviours in a subtle, unconscious manner. “Traditions” refer to things that are considered especially important by a group of people, are often beneficial to the survival of a group and bonding between its members, and even are symbols of a group's identity. These things are often self-reflective, self-conscious within a group and known to other surrounding groups. Many of them are memories and reflections on past things in response to the changes in modern life. They are sometimes new “traditions” shaped in modern life, such as the poon choi feast at the Lantern Festival mentioned in this book. The idea of “artefacts” can be contextualised in changes in a wider global contemporary history. It has been particularly obvious under the formation of nation-state systems and universal values after the dynastic period and the emergence of national/civic awareness. Under such changes in contemporary history, some regional cultures or traditions that have been illustrated through public displays (such as public museums in many countries) become the things appreciated by the public and even the symbols of national/civic identity. For instance, around 1997, when the Chinese Government resumed the exercise of sovereignty over Hong Kong, many private and public heritage displays emerged. The cultural traditions of indigenous residents in the New Territories became a centre of attention from Hong Kong citizens (e.g. the Ping Shan Heritage Trail) and served as a part of national/civic identity or citizenship among Hong Kong people. Different from the concepts of culture and tradition, the emergence of “artefact” often implies an intended strategy of demonstrating the cultural traditions of a local community and welcoming external resources to organise and display local “artefacts”. As mentioned by the authors in this book, similar developments also exist in Yin Kong Village, such as the heritage museum and the mural painting themed with the village's history, culture and traditions. Interestingly, the publication itself perhaps will also become a platform to showcase the village's heritage. The villagers welcomed the authors and their team, provided them with research materials and even invited them to bring new ideas to the layout of displaying “artefacts”. The work of artefacts usually involves the subjectivity and openness of the local people and practices of actively opening up the cultural traditions with local people as the main body to the public. On the other hand, it requires appreciation, respect, care and recognition from the outside world and even provides some external beliefs and methodologies to facilitate acceptance and promotion of local artefacts from external parties. Artefacts can serve as a connection point of interaction between local residents and external people. This book is a product of this positive interaction. I sincerely hope such mutually beneficial interaction will go further so as to enable the preservation work of “artefacts” in Yin Kong Village to bear more fruit.

26 January 2024

我很高興認識兩位作者，為燕崗寫一部歷史記錄，是我一直以來的心願。

燕崗村有五類村民，他們各自的故事成就了燕崗村的歷史文化。第一類，是土生土長的村民，例如我爺爺的一代，生於斯長於斯，廣東話、英文全然不曉，只會圍頭話，務農為生，除了每月數次到元朗上水趁墟以外，一生人幾乎沒有離開過燕崗村，繼承了傳統習俗和生活方式；第二類，是在燕崗村長大、成年後移居外國的村民，我自己便是其中一員：戰後 1950 年代，香港尤其鄉村地方生活貧苦，耕作收入幾乎不夠供養家庭，當時有部份村民開始應徵作英國的「外勞」，例如行船、火車職工，並申請在當地居留，營運小餐館謀生，繼而陸續在英國定居，至 1970 至 80 年代，雖然香港生活水平略有提升，但收入始終有限，為改善家境，很多同村的兄弟到外國謀生——主要是當藍領，例如搬運、司機、廚師、餐廳雜工等等，而因為不少親戚朋友早前已經定居，當時剛抵達的村民多為他們打工，工作辛勞，可說是「苦工」，但工資可達香港相類工種的三倍或以上。賺取一定的資本後，我們便在回歸後回流香港，居於村內。第三類，是從小便移民海外，或在外國出生的村民的後代，即所謂的「ABC」（American-born Chinese）或「BBC」（British-born Chinese），在外面長大、讀書、工作，長大後大概每年回村一次，探親歡聚，保持聯繫，其中部份更考慮將來回港定居。第四類，是在村中長大，成年後仍在香港生活，但已經搬到市區，或在內地鄰近的城市居住，偶爾在假日會回村探望家中長輩，可以說是「假日村民」。第五類，是 1960 至 70 年代起從外面遷入燕崗者，其中部份是當時從偷渡來港的，租了侯氏的農田耕作，便一直住下來。這些村民都或多或少與燕崗村保持一定聯繫，每逢大時大節，如新春盆菜宴，大家都會聚首一堂。當然到了 1990 年代以後，燕崗村不少居民將住宅出租或放售，故此近年也有不少剛遷入的住客。

雖然今天仍有為數不少的村民定期回村，但始終對村的歷史了解不算很深，對習俗的傳承未有很多參與，新一代的子侄更無從入手，現在剩下給我們認識燕崗的事物、知道祖輩故事的村民也已逐漸離我們而去。如果今天不進行歷史記錄，我怕將來會成為一個遺憾。現在我們把燕崗村的老一輩所知道的故事，乃至各類村民的記憶都收集了，保留給下一代，他們得以了解燕崗村的來龍去脈，傳承宗族和社區的文化。

It is such a pleasure getting to know the two authors of this book. It has always been my wish to write a historical record of Yin Kong for a long time.

There are five types of villagers in Yin Kong, and their stories constitute the history and culture of our village. The first type includes the villagers locally born and raised, say, for example, the generation of my grandparents that were born and raised here, spoke only Punti and no Cantonese and English, earned their living through farming, never left Yin Kong Village in their whole life except when they went to markets in Sheung Shui or Yuen Long several times a month and carried on the traditions and ways of living of our ancestors. The second type includes those who were born and raised in Yin Kong Village but emigrated to foreign countries when they grew up. I belong to this group. In the post-war era in the 1950s, living in Hong Kong, especially in rural areas, was difficult because the income from farming barely sustained a family. Under such circumstances, some villagers started to look for jobs, such as seamen and railway workers, in Britain to become “imported labourers” overseas, then applied to stay abroad, operated a small restaurant, and finally settled there. In the 1970s and 1980s, despite enhanced standards of living in Hong Kong, household income was still relatively low. In order to make a better living, many brothers in the village sought overseas opportunities, primarily blue-collar positions such as porters, drivers, chefs, waiters and so on. Many of them worked for relatives and friends who had already settled and owned a business overseas. The work was hard, but they could earn at least three times more than Hong Kong in similar jobs. After accumulating a certain amount of earnings, they returned to Hong Kong and have been staying in the village since then. The third type includes those who were born and raised abroad or have been living abroad since they were small, in other words, the so-called “ABC” (American-born Chinese) or “BBC” (British-born Chinese). They grew up abroad, and now they are studying or working there. They come home once a year to visit their family. Some of them may be thinking about settling in Hong Kong. The fourth type includes those who grew up in the village but have moved elsewhere within Hong Kong or nearby cities in China. They occasionally come back to visit the elders of their families during vacations. You may say they are the “holiday villagers”. The fifth type includes those who moved to Yin Kong in the 1960s or the 1970s. Many of them were refugees fleeing to Hong Kong during those times. They rented farming fields from the Hau clan and settled afterwards. These villagers have close bonds with our clan members as they also join our festivals and gatherings, such as the poon choi feast during the Chinese New Year. There have also been other newcomers renting or buying properties from our villagers since the 1990s, so we still have new residents who have just moved into our village.

Though a number of our villagers return regularly, not many of them have a deep understanding of and involvement in our history and customs. Inheritance of history and culture is not an easy task for the younger generations, especially when more and more old villagers who have much knowledge of the stories of Yin Kong are leaving us. If we had not recorded our history today, it would have been a pity in the future while our heritage is vanishing. Now, we have collected the stories and memories from all types of villages in this book which we can pass our tradition on to our later generations, so that they can learn about where Yin Kong came from and carry on the culture of our clan and our community.

雄才落戶源上谷，燕崗侯族放光芒

最近一群熱心文化的朋友申請衛奕信勳爵文物信託，花上大量時間和人力，四處訪問搜集資料，有條不紊地整理編輯侯族的歷史：侯氏乃香港新界五大族之一。據知現時尚未有完整文字詳細記述侯族的起源遷徙及落戶新界的資料，僅有族譜記載，從河北起源地逐步遷徙，宋代進士侯五郎於香港新界石上河與雙魚河附近，38 至 50 公頃肥沃的土地——塋原建村立圍，始建河上鄉，後開枝散葉，開基金錢和燕崗。經歷二十多代人，辛勤勞動，努力不懈，以生產優質稻米，名聞港九深圳。又種蔗造糖，燒磚建設，養豬養魚，乃至近代放洋謀生。謹此向研究團隊致謝。

另村中壁畫描繪燕崗侯氏歷史故事，得以順利完成，有賴總設計師黎溢輝先生繪畫原稿、「街坊帶路」統籌繪畫工作、參與的畫師和義工、立邦油漆有限公司送出各款底油超過 2,500 公升、華興公司提供輔件及後勤協助，特此鳴謝。

Shall Yin Kong Be Light: A Story of the Hau's Clan Descending from Shanggu

Enthusiasts in the preservation of culture applied for funding from the Lord Wilson Heritage Trust and spared no effort, of both time and labour, to compile an organised story of the Hau clan by searching for historical data and conducting interviews with villagers. The clan of the Haus is one of the five great clans of the New Territories in Hong Kong. As far as I know, there has not been a detailed profile of where the clan originated and how it settled in the New Territories. Only the genealogy recorded that the clan's origin was in today's Hebei Province of China and that, in the Song Dynasty, Hau Ng-long settled and founded Ho Sheung Heung in Long Valley – a fertile land of 38-50 hectares near the confluence of the Shek Sheung River and the Sheung Yue River. The clan then established their branch villages of Kam Tsin and Yin Kong. For more than twenty generations, the industrious villagers had been growing rice of great renown across Hong Kong, Kowloon and even Shenzhen, growing cane and making sugar, firing bricks for construction, keeping pigs and fish, and earning a living overseas in the last century. I hereby express my gratitude to the research team.

The successful completion of the mural painting depicting the history of the Haus in Yin Kong is attributed to the chief designer Mr Lai Yat-fai for producing the original drawings, Kaifong Tour for coordinating the painting work, supporting painters and volunteers, Nippon Paint for sponsoring over 2,500 litres of base oil, and Wah Hing Company for providing accessories and logistics support, for all of which I am grateful.

侯新良先生
Mr Hau San-leung, Tony

作夢也想不到有機會為一本書寫序，這本書屬於燕崗村。對！是我的出生及成長的家鄉。

非常感謝兩位九十後的新派學者陳俊熙先生及任明顯先生，邀請我為他們的新書寫序。

燕崗村是我的家鄉，也是新界五大族：鄧、侯、廖、文、彭之中，侯氏位於上水一個分支的聚居地。

我在村內成長生活，至今快將 60 年。從小到大，經歷很多村內大大小小事情，一些喜與樂，一些苦與甘的往事；見證村內每一處變化及外來發展帶來的衝擊！

童年的我在村內生活可分為兩部份，一部份在村口的地標——侯權記，另一部份在村內。

自己的舖頭侯權記是父母經營的士多，村內第一間士多又是村內著名的地標，更是我輩金錢村喇沙中學同學們「發財立品」的地方！我家五兄弟姊妹都是侯權記養大的，兒時全家人都為侯權記打拼，侯權記最高領導人侯老太真是功不可沒！

童年生活另一部份在村內，因為有時想偷懶，不想在舖頭幫手，就會跑入村跟村內其他兄弟及村民玩耍，踢波、放紙鷗和彈波子。或許童年的時光日子，確實苦樂參半！

隨著歲月的過去，在燕崗村過去的陽光和風雨的日子，因為有機會為燕崗村一書寫序，從而一層一層記憶突然在腦海湧現！當筆尖來到此，淚影也跟隨記憶出現！

燕崗村——我的家鄉！

2024 年 2 月 4 日立春

I have never imagined writing a foreword for a book. The book is named after Yin Kong Village. Yes! That's my home where I was born and raised.

I hereby give my wholehearted thanks to Mr Walter Chan and Mr Caspar Yam, both scholars born in the 1990s, who invited me to write this foreword for their new book.

Yin Kong Village is my home. It is also a branch settlement of the Hau clan, one of the five greatest clans of the New Territories, namely the Tangs, the Haus, the Lius, the Mans, and the Pangs.

I grew up and have been living in the village for almost 60 years. Since childhood, I have experienced ebbs and flows in the village and created memories of happiness and bitterness. I have witnessed changes within the village and the impact of external development!

My childhood memories are made up of two parts: one being a landmark near the village's entrance – Hau Kuen Kee – and the other being inside the village.

Our store, Hau Kuen Kee, was a grocery store established by my parents and was the first of its kind in our village. As it was a landmark in the area, many of my pals in De La Salle Secondary School N.T. in Kam Tsin Village came for petty gambling! Hau Kuen Kee raised all five siblings in my family. All of us worked hard for the store. Of course, our mother, the top authority of our family, made the greatest contribution to it!

Another part of my childhood was spent inside the village. When I wanted to get away from the store and be lazy for a while, I would go inside the village and play with my relatives and other kids living in the village. We played football and marbles and flew kites. What a bittersweet childhood!

Time flies. When writing the foreword for the book of Yin Kong, the memories of the olden days of sunlight, wind and rain in Yin Kong come one after another into my mind! At this moment, the feeling of nostalgia brings me tears of joy!

Yin Kong Village – my home!

On the day of Lichun (the start of Spring),
4 February 2024

前言

Prologue

筆者初到燕崗村時，發現村內古蹟並不算多，承載非物質文化遺產的物品也非顯而易見，但聽村民分享後，發現燕崗村的故事，是新界鄉村歷史的縮影，故此我們漸漸深入探討。

燕崗村由新界原居民侯族其中一個分支建立，但相較河上鄉和金錢村，燕崗村的家族結構相對簡單，由一房人在此開枝散葉，現存的建設也相對簡樸。燕崗佈局清晰，曾建有圍牆，村對開便是一片農地。農業加上輕工業，數個世紀以來便以此為生，發展至今天。經濟已轉型數十年，近年周邊的農地更不斷被收回，大興土木，如何面對轉變，是歷史研究的重點之一。

而我們發現，雖然燕崗村沒有法定古蹟或大型節慶，村民仍非常重視歷史保育和記憶傳承。村公所內設立的文物館，便是我們認識歷史的第一步。近年，村民策劃繪畫壁畫介紹村的歷史，並建設牌樓、圍門，重設祠堂，重塑村的歷史建築。村民積極保存文化記憶，我們深受觸動，正是我們開展這個研究和出版項目的初衷。

On our first visit to Yin Kong Village (燕崗村), we did not find many historical buildings or old items embodying intangible cultural heritage. However, after we listened to the sharing from its villagers, we discovered that the story of Yin Kong was a reflection of the rural development in the New Territories, so we started to explore it in depth.

Yin Kong Village was established by a branch of the Hau clan, an indigenous clan in the New Territories. The genealogical structure of Yin Kong Village is a simpler one when we compare it to those of Ho Sheung Heung (河上鄉) and Kam Tsin Village (金錢村) because Yin Kong Village has only a single founding ancestor. The existing buildings are relatively simple. With a clear village layout, Yin Kong once had a boundary wall and farming fields outside. In the previous centuries, the villagers made their living through agriculture and some light industries that have created driving forces for the development of the village until today. Under the circumstances of economic transformation that has lasted for decades, continuous acquisition of farmland in the vicinity, and large-scale construction, how the village responded to the changes is a focus of our historical research.

According to our observation, although Yin Kong has no building declared as a monument and no large-scale festival, its villagers are still enthusiastic about the conservation of history and the transmission of memories. We started learning about the history of Yin Kong in the heritage museum established inside the village. In recent years, the villagers initiated painting murals themed with the history of Yin Kong while they were constructing gateways and re-establishing an ancestral hall to re-create the historical buildings of the village. As our team was touched by the villager's initiative to preserve their heritage and pass on their memory, we decided to launch this research and the publication project.

為何要記憶？ Why do we need memories?

我們本是一群香港歷史、文化遺產的從業者和愛好者，自然對本地的過去感到好奇，但進行一個以村為本的項目，除了協助村民整理他們的歷史，我們也需思考這裏的過往與我們自身乃至其他香港讀者的關係。

某晚獲邀參加其中一位村民的婚宴，幸甚，席間村民問及我對「原居民」的感覺。我嘗試整理自己從何時開始接觸新界原居民，發現原來在小學以前，我從來也不知道在香港，乃至世界上，除了城市以外的生活是怎樣的。直到小學常識書介紹新界五大氏族，老師又提及校內有同學正是某姓之後，我才知道他們與我們共處於同一地方。又，小學時搬到沙田，家附近有一古宅，才知道傳統農耕的居家如何。真正的接觸大概是大學時參加各類的考察和體驗活動，才知道香港尚有農耕、鄉村生活，而同時原居民也不一定在種田，但又承傳著各類文化傳統，如節慶、飲食習俗等，知悉生活方式原來是一種選擇。

後來讀到陳雲先生的文章，談到他堅持保留原居民地權的原因，正是希望香港在都市生活以外，能保存鄉郊生活方式、文化傳統。所以，在建築和非物質文化遺產（節慶習俗、圍頭話等）外，我們更希望記錄口述歷史故事和文物，因為他們訴說生活故事，向人表示香港原來有這種生活方式。這是為何我們希望保留這些記憶。

As a group consisting of practitioners and enthusiasts of local history and cultural heritage, we are certainly curious about the past of Hong Kong. However, in a village-based publication project, we should consider the relationship between the village's history, readers in Hong Kong and ourselves in addition to assisting the villagers in organising their history.

On the night I was glad to be invited to a wedding banquet of a villager, someone asked me how I felt about “indigenous residents”. Attempting to organise my memory related to my first encounter with an indigenous resident of the New Territories, I discovered that I had never imagined a non-urban lifestyle in Hong Kong and in the world before studying in primary school. I started to realise that indigenous residents were in the same place as us until I learnt about the biggest five clans in the New Territories from the textbook of General Studies and when my teacher mentioned that some classmates came from one of them. Besides, I learnt what a traditional farming household was like only after my family moved to somewhere near an old house in Sha Tin in my primary school years. My real encounter with indigenous residents probably happened when I joined field study and experiential learning after studying at a university. I was surprised that farming activities and village life still existed in Hong Kong. I also understood that lifestyle was a choice because indigenous residents did not necessarily earn their living through farming while having their own culture and traditions, such as festivals, food, and customs.

Later, I read an article by Chin Wan (陳雲) discussing why he insists on retaining the land rights of indigenous residents. He hopes to preserve the rural lifestyle and cultural traditions apart from the urban way of life in Hong Kong. Therefore, in addition to architecture and intangible cultural heritage (such as festivals, customs, and the Wai Tau dialect), we hope to record oral history stories and artefacts that tell the story of life and show the existence of rural lifestyle in modern Hong Kong. This is the reason why we hope to preserve these memories.

誰的記憶？ Whose memories?

地方正是承載這些記憶的載體，既是一種記憶場域（Lieu de mémoire），又是很實在的空間——吃盆菜、辦節誕、存放文物，皆需要社區自主而容許社群參與的共同空間（commons）。原居民村的社區正正以上述型態運行。隨著時代轉變，越來越多外來人居住在村或者參與村的事務，無論壁畫、盆菜宴，乃至籃球場的孩童，都是原居民與外來者一起建構的，當然我們也有幸參與在文物的整理過程中。所以我們希望記錄的，並不只是由原居民立村的故事，而是隨香港環境轉變，原居民生活的選擇——移民外國、外出市區還是留在村內居住——以及外來的人如何決定離開本來的環境，進入燕崗村。

透過保存這些故事，我們希望為現在和未來的讀者，尤其是從事歷史研究、文化遺產和鄉郊保育、社區營造的同道，留下一個參考角度。燕崗村未必是以上界別的模範，但正正是因為各種計劃和意外，才有今天種種現象，例如村中曾經拆卸了祠堂，現在村民才會決定在村公所內加設祠堂作為複合功能的建築。媒體、大學教程中都只載有成功、幸運的例子，我們希望呈現本地的、原真的記憶，作為記錄和反思的素材。

A place is a carrier of these memories, a lieu de mémoire (i.e. a site of memory), and a physical space. The activities of eating poon choi (i.e. a basin of food), organising a festival, and storing artefacts require commons that allow social autonomy and participation. The communities of indigenous villages operate in the aforementioned model. As times change, an increasing number of outsiders may settle in the village or participate in village affairs. From the mural painting to poon choi feasts and even the children playing in the basketball field, every part of the village is the result of the participation of indigenous residents and outsiders. Of course, we were glad to participate in the process of organising artefacts. Therefore, not only do we write the story of indigenous residents after the establishment of the village, but we also wish to record how indigenous residents responded to social changes in Hong Kong by making choices – emigrating to foreign countries, moving to the urban area or staying in the village – and how outsiders decided to leave their original living environment and live in Yin Kong Village.

By recording these stories, we hope to leave a reference for current and future readers, especially practitioners and enthusiasts working for historical research, cultural heritage, rural preservation and community building. Yin Kong Village may not be a perfect model in these sectors, but numerous plans and unintended incidents have contributed to various phenomena in the village. For instance, the villagers would not have decided to transform the village office into a multifunctional building by adding an ancestral hall inside the structure if the original ancestral hall had not been demolished. As the media and handouts in university courses only contain successful, fortunate examples, we hope to present local, authentic memories as materials for records and reflection.

故此，在新界東北發展下，無論燕崗村最後的演變為何，我們認為立村以來的記憶，尤其是匱乏、「見步行步」的部份，以及村民如何自處、如何回應社會環境，是值得思考細味的。即使物質上，很多古舊的建築和事物已不復存在，但它們與村民的連繫，卻繼續承傳，只是古今方式不同而已。例如以往的盆菜宴是家庭間的聚會，並由家庭共同準備，現在雖改與盆菜公司訂菜，菜式與市區吃到的大致相同，但為著家庭、乃至宗族的相聚而舉行慶祝活動的初衷是相同的。我們認為村中大小發展、改變，也與「家」的概念緊密相連，故此，我們嘗試以家的角度串連這些記憶。還記得我們訪問村中年輕一代，他們喜歡帶同學來參加盆菜宴，村民也邀請我們研究團隊和其他義工朋友一起參加盆菜宴，原來我們不經不覺也成為這個「家」的一部份。文化遺產固然是關於過去的記憶，但如果將之當成「家」裏發生的一部份（對於村民，燕崗村本身就是家），我們乃至讀者，作為外界的人，更容易理解其變化，到今天所捨棄、所保留的。我們希望透過記錄和書寫，將對這個「家」的嚮往擴展、分享到社區。

我們希望按照年代的順序，呈現燕崗村在不同時代演變的脈絡。而開始進行歷史研究之時，發現前人於侯族歷史研究已甚為詳盡，尤其譚思敏的《香港新界侯族的建構：宗族組織與地方政治和民間宗教的關係》，實為後學梳理了許多宗族歷史的背景，故相關歷史不在此書詳述，本書更為著重以燕崗村為本的歷史文化，以口述歷史和文物為基礎，講述村的故事。本書第一章乃根據《香港新界侯族的建構》，講述燕崗村的歷史源流，如何開始建村成家，以及在此脈絡之下，燕崗村與侯族其他村落和上水地區的關係。第二章講述燕崗村早期發展，村民先輩如何以農業和本地產業建立起村的基業，傳承至後代。第三章講述英國殖民統治下和日佔時期的發展，燕崗村如何度過時局變化和政權更迭。第四章則講述戰後燕崗村的發展，隨著社會環境改變，而村中產業有所轉變，村民外移同時又有外來者遷入，後來村內環境逐漸改善，村民建構更為美滿的家，安居樂業。第五章則講述時至今天燕崗村的近況，尤其在新界北區的發展下所面臨的變化。第六章主要說明村內仍然保留的文化遺產和傳統，維繫著村民的「家」，前半部份講解非物質文化遺產，包括節日和生活文化，後半部份論述燕崗村保留的物質文化，主要為文物館所保存的農耕和生活用具。第七章則是居民口述故事的結集，論及他們對燕崗村的回憶和展望，以啟第八章的總結。

Therefore, in the context of the development of the northeast New Territories, no matter how Yin Kong Village will look like, we believe that memories since the village's establishment, especially the parts when the villagers encountered hardship and how they responded to social changes, are worth our reflection. Even though many old buildings and old things no longer exist physically, their connection with the villagers will continue in a way different from the past. The poon Choi feast is one of the examples. In the past, it was prepared by families who participated in a reunion. Nowadays, it is a meal supplied by poon Choi companies. Despite similar dishes as in the urban area, the poon Choi feast is still a celebration that gathers families and clan members. The intention remains unchanged. We believe that the development and changes of the village are closely linked to the concept of "home". Therefore, we attempt to connect these memories from the perspective of "home". We still remember the interviewed young villagers who would invite their classmates to join the poon Choi feast. Our research team and other volunteers were also invited by the villagers to participate in the poon Choi feast as well. We have already become a part of this "home" without realising it. Cultural heritage is certainly about the memories of the past, but, if we treat these memories as parts of what happened at "home" (a real home for the villagers in Yin Kong), we (including our research team and readers) will understand its changes and what to discard or keep today. We hope to expand the dream of "home" and share it with the community through records and writing.

In this publication, we hope to present the evolution of Yin Kong Village in different eras in chronological order. Before our historical research, we found numerous pieces of detailed study about the history of the Hau clan (or lineage). Among all, Tam Sze-man's book titled Construction of the Hau Lineage in the New Territories of Hong Kong: Lineage Organisation, Popular Religion and Local Politics (香港新界侯族的建構：宗族組織與地方政治和民間宗教的關係) is a particularly outstanding work that clarifies historical backgrounds of many clans for later academia. Instead of repeating information about clans from the mentioned academic work, this publication focuses on the history and culture of Yin Kong Village to tell its story based on oral history and artefacts.

Chapter 1 of this book provides the historical background of how they established the village, based on Tam's Construction of the Hau Lineage in the New Territories of Hong Kong, and follows the context to explain the relationship with other villages of the Hau clan and the Sheung Shui area. Chapter 2 narrates the early development of Yin Kong Village and how the former generations laid the foundation of the village through agriculture and local industries and passed it down to later generations. Chapter 3 describes the development under the British colonial administration and the Japanese occupation and how Yin Kong Village survived the changes in political regimes. Chapter 4 mentions the post-war development of Yin Kong Village, the change in industry structure resulting from the changes in the social environment, and the process that the villagers built a more liveable home with a gradually improved village environment when the villagers left and outsiders came. Chapter 5 reports the current situation of Yin Kong Village, especially the changes under the development of the North District in the New Territories. Chapter 6 mainly explains the preserved heritage and traditions in the village that connected the "home" of the villagers. The first part of Chapter 6 describes the intangible cultural heritage, including festivals and culture of life. The second part of Chapter 6 introduces the tangible heritage that mainly consists of forming tools and daily necessities preserved in the heritage museum. Chapter 7 collects oral history stories from the interviewed villagers who shared their memories and anticipation of the future and lays the foundation for the conclusion of this book in Chapter 8.

燕從何來？ 燕崗村源流略述

Where did swallows (Yin) come from? A brief introduction to the origin of Yin Kong Village

燕崗村位處新界北部，毗鄰河上鄉、金錢村和丙崗村，同屬新界五大族之一「侯氏」。據侯氏世代相傳的家譜，燕崗至今已傳至第二十九世代，建村逾四百年之久。燕崗曾富甲一方，昔日以務農為生，在不同年代村民亦曾設立磚廠、蔗糖廠、士多餐廳等，一度是地區經濟的翹楚。燕崗村佔地面積不大，高峰期曾有約三十戶、上百人居住。自 1960 年起，不少村民陸續遷到市區，或移居海外生活。村落平日雖不復往常熱鬧，但每逢新春重陽等節慶，村民都會聚首一堂。近年村民開設農耕文物館及繪畫壁畫，重現昔日生活面貌。

燕崗歷史悠久，不僅有文獻記載，村民更樂於分享傳說和自身故事，豐富內容。作為本書首章，我們將先簡述村的空間、宗族源流和早期歷史，讓讀者對燕崗村有基礎的理解。

Yin Kong Village, adjacent to villages called Ho Sheung Heung, Kam Tsin and Ping Kong Village (丙崗村), is located in the northern part of the New Territories. All villages mentioned belong to the Hau clan, one of the five biggest clans in the New Territories. According to the genealogy of the Hau clan, the latest descendants living in Yin Kong today are the twenty-ninth generation, indicating that the village has over 400 years of history. Yin Kong was once prosperous with an agricultural-oriented economic structure in the past. The villagers in different eras established various commercial facilities, such as brick factories, sugar factories, provision stores and restaurants. Some of them once took the lead in the local economy. Yin Kong Village, occupying only a small area, accommodated about 30 households with more than a hundred people at its peak. Since the 1960s, numerous villagers have moved to the urban area or even abroad. Despite less liveliness compared to the past on regular days, the villagers gather during festivals like the Chinese New Year and the Chung Yeung Festival. In recent years, the villagers established an agricultural heritage museum and painted a mural to revive the appearance of livelihood in the past.

Yin Kong has a long history. Its story is not only limited to documented records but also an abundance of legends and personal stories shared by enthusiastic villagers. In the first chapter of this book, we would like to briefly introduce the village from the perspective of geography, family origin and early history to enable readers to have a basic understanding of Yin Kong Village.

燕崗村坐南朝北，朝向農田，村民相信如此佈局方便祖先看管農地和生畜。與燕崗起源相關最常提起的風水傳說便屬「九曲到明堂」，即河上鄉、金錢、燕崗三村共同祖先侯卓峰墓前的河溪，有九個彎曲之處。都市傳說亦有指，分別位於村前、村後的社稷和福德神壇互相通靈，在一端拜祭，另一端也會冒出香煙³。另有傳說指出，燕崗昔日有一口長年不涸的龍口井，能夠聚財；1960年代制水時，有村民在附近多掘一口井，新井卻是涸滴全無。種種傳說側面反映，燕崗屬風水寶地。

初時，燕崗村由四條橫巷所組成，每條橫巷有三個地塊（Block），每個地塊有六間屋三戶人居住，每戶人擁有兩間屋，一間十三坑瓦，一間十五坑瓦。而在第四巷後原是種滿果樹和存放柴枝的「園仔」，不過因人口增加而建成現時的第五巷民宅。最初燕崗曾建有圍牆環繞四周，以防禦山賊土匪及外村入侵。據村民憶述，圍牆至少有成年人高度（約1.6米），並在北方設圍門，門書曰：「天光地理乾坤大，上谷人和萬事興」⁴。今天在村的邊緣，仍可見約一米高向北的牆垣。

Yin Kong Village has a northern exposure facing the farmland. The villagers believed that the orientation was for the sake of managing the farmland and livestock. The feng shui legend related to the clansmen in Yin Kong is “nine curves reaching the bright space” (九曲到明堂), referring to that the river has nine curves in the front of the grave of Hau Cheuk-fung (侯卓峰), the common ancestor of Ho Sheung Heung, Kam Tsin and Yin Kong. In addition, as an urban legend said, the altars for the land gods of she chik (社稷, soil and harvests) and fuk tak (福德, fortune and peace) located in the front and at the back of the village respectively were connected, such that when someone worshipped the god at one end, incense smoke also rose in another end.³ There are some legends pointing out that a well in Yin Kong called “Dragon Mouth Well” (龍口井), which never dried up, would benefit the accumulation of wealth. In the 1960s, when the government implemented water rationing, some villagers attempted to dig another well for water supply, but no drop of water was found. Various legends reflect, though indirectly, that Yin Kong is a place with great feng shui.

At an early age, Yin Kong Village was composed of four alleys with three blocks along each. Each block accommodated three households with six houses. Each household owned two houses, including one with 13 rows of roof tiles and one with 15 rows of roof tiles. (People in the past measured the area of houses with roof tiles. A row of roof tiles is placed in between two wooden rafters.) There was a small garden with fruit trees and firewood storage behind the fourth alley.



現時村落整體佈局 Layout of Yin Kong Village today

However, it has already become the residence of the fifth alley due to population growth. In the very beginning, Yin Kong was surrounded by a boundary wall to defend against bandits and villagers from hostile villages. As recalled by some villagers, the wall was as tall as an adult (approximately 1.6 metres) and had the entrance facing north with a couplet written, “The sky and ground blend a great yin-yang; everything in Shanggu is flourishing with harmonious people.” (天光地理乾坤大，上谷人和萬事興)⁴ At present, only a one-metre-high boundary wall facing north remains.



村內現存青磚圍牆 Existing wall relics of grey bricks

從鄉到村：建村歷史與宗族源流

燕崗村屬侯族之後，為新界原居民宗族之一，其確實建村年份雖無記載，村落歷史卻可以追溯至明朝。侯氏發源於上谷郡（今河北一帶），追認東漢尚書侯霸為祖先，其於王莽當政之時，力保漢室，深得光武帝器重，卒後更獲追封諡號。據《香港新界侯氏族譜》，新界侯族乃廣州府後裔，一世始祖侯五郎於宋朝由番禺遷新安縣，而四世祖叔隅之子仲猷公則被視為燕崗、河上鄉等世系之始祖。

Formation of the homeland: the history of the village's establishment and the origin of the Hau clan

Yin Kong Village belongs to descendants of the Hau clan, an indigenous clan in the New Territories. Despite no record of the actual date of the village's establishment, the history of Yin Kong can be traced back to the Ming Dynasty. The origin of the Hau clan came from Shanggu Commandery (上谷郡), an area in the present Hebei Province. The people of the Hau clan recognised Houba (侯霸), a shangshu (尚書, imperial secretary) in the Eastern Han Dynasty as their ancestor. As an official highly valued by Emperor Guangwu (光武帝) for his effort to safeguard the Han Empire under the rule of Wang Mang (王莽), Houba received a posthumous name after his death. According to the Genealogy of the Hau Clan in New Territories, Hong Kong (《香港新界侯氏族譜》), the Hau people in the New Territories are descendants of the Canton branch of the clan. Hau Ng-long (侯五郎), the first generation, moved from Panyu (番禺) to Xin'an (新安) in the Song Dynasty. Hau Chung-yau (侯仲猷), the son of the fourth generation ancestor Hau Suk-yu (侯叔隅), was regarded as the direct ancestor of the sub-branch for Yin Kong, Ho Sheung Heung and related villages.

根據族譜，明代初年（14世紀末至15世紀初），十一世王佑公（號卓峰）在河上鄉開基。家族勢力逐漸壯大，子孫繁衍甚多，於是在附近另闢地方立村，其子十二世本立公遷居谷田，至十八世廷任公，在乾隆末年再由金錢遷往燕崗村開基。然而，族譜亦將侯氏十八世先祖，定年於明朝，廷任公在明朝還是清乾隆年間生活，尚未有定論，有待考究。新界侯族其他分支還包括居於丙崗村、谷豐嶺、鳳崗村等地的十世迪吉公之後（亦有說五世仲宴公之後）。

燕崗村屬河上鄉侯族分支，並與其他侯氏宗親關係密切，與河上鄉、金錢村和丙崗村組成「侯約」，共同管理侯族產業，以往有公家的田地，現在土地多數出租，每年所得利息歸入各家系的「祖嘗」（祖宗的資產），燕崗村管理「本立祖」祖嘗⁵。清中葉，河上鄉、燕崗村與金錢三村曾在燕崗村共同設立卓峰侯公祠，供奉卓峰祖，後來因風水等原因而由村民自行拆卸。公祠至今雖已拆卸，三村仍共同持有祖堂遺產，並會一同進行秋祭及節慶活動。

In the early Ming Dynasty (around the late fourteenth century to the early fifteenth century), the eleventh generation ancestor Hau Yam-yau (侯王佑), alias Cheuk-fung (卓峰), founded a village in Ho Sheung Heung. With growing family power in the region and numerous offspring, the Hau clan established another village nearby. The twelfth generation ancestor Hau Pun-lap (侯本立) moved to Kuk Tin (谷田). Until the eighteenth generation, Hau Ting-yam (侯廷任) established Yin Kong Village after moving from Kam Tsin in the late Qianlong period. However, the genealogy of the Hau clan indicated that the ancestors of the eighteenth generation lived in the Ming Dynasty. Whether Hau Ting-yam was a person in the Ming Dynasty or the Qianlong period of the Qing Dynasty is still a question that requires further research. Another sub-branch of the Hau clan in the New Territories includes the villages after the tenth generation ancestor Hau Tik-kat (侯迪吉), such as Ping Kong Village, Kuk Fung Leng (谷豐嶺) and Fung Kong Village (鳳崗村). Some even said it was after the fifth generation ancestor Hau Chung-yin (侯仲宴).

Yin Kong Villager belongs to the Ho Sheung Heung sub-branch and maintains close relations with other groups under the Hau clan. Yin Kong, Ho Sheung Heung, Kam Tsin Village and Ping Kong Village formed a Hau Yeuk (侯約), a village alliance, to co-manage ancestral properties, such as the common land in the past and the rents received from land leases today. The yearly interest income is attributed to the ancestral trust (祖嘗) of each family line. Yin Kong Village manages the Hau Pun-lap ancestral trust.⁵ In the middle of the Qing Dynasty, Ho Sheung Heung, Yin Kong, and Kam Tsin jointly set up the Hau Cheuk Fung Ancestral Hall (卓峰侯公祠) to worship Hau Cheuk-fung. However, the villagers demolished the ancestral hall for a variety of reasons, such as feng shui. Although the hall has already disappeared, three villages co-own the assets of the hall and hold the autumn ancestral worship and festive activities.

卓峰侯公祠

Hau Cheuk Fung Ancestral Hall

在清中葉時期，河上鄉、燕崗與金錢三村在燕崗共同設立卓峰侯公祠，供奉十一世祖卓峰公。村民於大約清末年間自行拆卸祠堂，唯實際原因有多個不同說法。村民指村內對實際拆卸原因沒有統一說法，但在外流傳的大多皆為傳說。

說法一

涉及風水問題，「被人陷害，未能卜吉入伙開光」，故棄用祠堂

說法二

祠堂經風雨侵蝕，自然坍塌

說法三

祠堂啟用前一晚有人在內上吊身亡，族人認為風水已受破壞，故棄用祠堂

說法四

廖氏族人故意把屍體放進祠堂，以破壞其風水

說法五

敵對村落對祠堂射砲彈，造成破壞

說法六

祠堂坐落於敵對村落的風水龍脈，招致對方設計破壞燕崗風水

說法七

祠堂建成後，村中初生嬰兒、小孩皆長不大，早年夭折，村民因此認為祠堂破壞風水，故此自行拆卸

In the middle of the Qing Dynasty, Ho Sheung Heung, Yin Kong, and Kam Tsin jointly set up the Hau Cheuk Fung Ancestral Hall to worship the eleventh generation ancestor Hau Cheuk-fung. The villagers demolished the ancestral hall in the late Qing period. There are different explanations without a unified version of the actual reason for demolition among villagers. Most versions in the public are legends only.

Version 1

The villagers abandoned the ancestral hall due to feng shui problems caused by “a conspiracy of others that defer fortune asking before the opening of the hall”.

Version 2

The ancestral hall collapsed naturally due to wind and rain erosion.

Version 3

A person committed suicide inside the ancestral hall on the day before the opening of the ancestral hall, so the clan members believed the incident damaged the feng shui of the ancestral hall and abandoned it.

Version 4

The people of the Liu clan deliberately disposed of a corpse inside the ancestral hall to damage its feng shui.

Version 5

A hostile village fired a shell at the ancestral hall.

Version 6

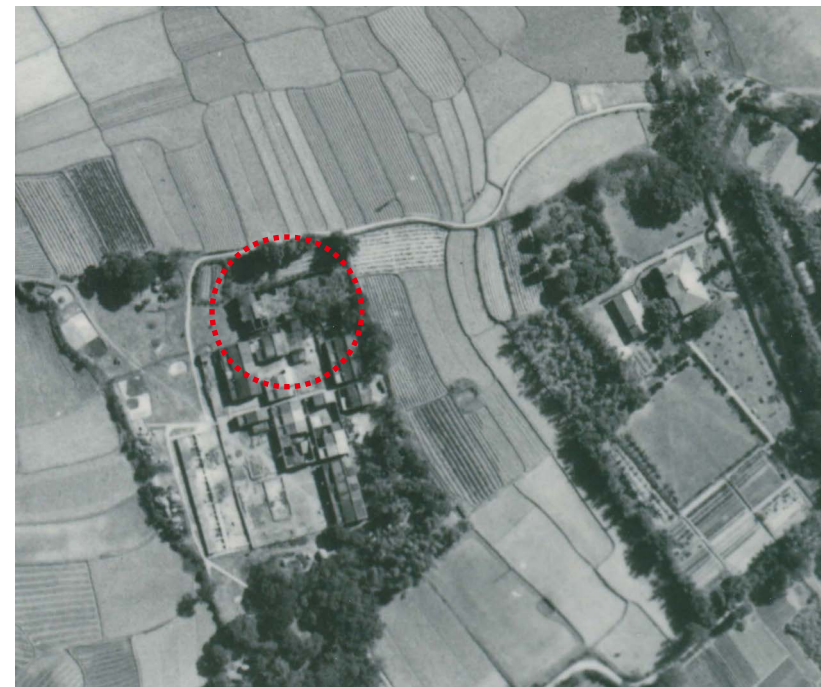
A hostile village deliberately damaged the feng shui of the ancestral hall because the ancestral hall was located on the feng shui lifeline of that village

Version 7

After the completion of the ancestral hall, the newborn infants in the village were unable to grow up or even died. Therefore, the villagers demolished the ancestral hall themselves because they considered that the ancestral hall damaged the feng shui of the village.

祠堂實際建築樣式已不可考，但據村民憶述，祠堂原為三進建築。1960年代祠堂前進尚存，鼓台完整，村童會爬到瓦頂上玩耍，例如捉蝙蝠。祠堂的石牌匾今埋在藍球場旁的草堆中，「公祠」兩字雖已經斷掉，但「卓峰侯」三字仍可清晰見於遺跡之上。祠堂其他石構件散落於村內不同位置，「石燈籠」以及兩條原屬鼓台圍邊的石板，成為石長凳；鼓台石柱則置於路旁，石刻痕跡仍然可見。

No clue can verify the architectural style of the ancestral hall, but the villagers retrieved their memory to claim that it was a three-hall building. In the 1960s, the front hall of the ancestral hall remained with drum platforms. Children in the village would climb on the tiled roof to play games, for example, bat catching. The stone plaque of the ancestral hall, clearly showing “Cheuk Fung Hau” (卓峰侯) yet losing the words “Ancestral Hall” (公祠) today, is now placed on the lawn next to the basketball field. Other stone components of the ancestral hall are scattered in different locations in the village, such as a stone bench (made of “stone lanterns” and two stone slabs around the drum platform) and stone pillars (parts of the drum platforms) with visible carvings that are placed beside the road.

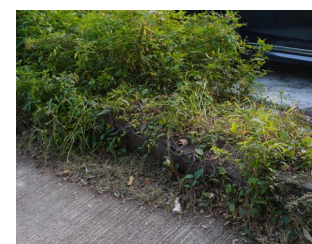


1961年航拍照片可見僅餘一進的祠堂
The remains of the ancestral hall (the first hall) in an aerial photo in 1961

圖片來源：地政總署測繪處 Photo Source: Survey and Mapping Office, Lands Department



卓峰侯公祠石牌匾遺跡
Ruins of the demolished ancestral hall



散落於村內不同位置的祠堂石構件
Stone structures scattered in the village

侯氏與北區墟市

早期入遷新界的氏族，因聚集人口眾多，其建村之周遭多發展蓬勃，且為交通要道，故不少均自設墟市。據康熙年間所編《新安縣志》所載，當年北區只有「天岡墟」的墟場，位置相信在今燕崗與松柏塢之間的天光甫。燕崗及河上鄉侯氏另在今上水坑頭村一帶創立「隔圳墟」，唯確實廢立之年亦不能考，只知道在嘉慶初年前創立及荒廢。取而代之的是由上水廖氏返立的石湖墟，墟期為一、四、七，嘉慶年編《新安縣志》收錄該墟，並註「舊誌天岡，今移石湖」，可見天岡墟乃石湖墟前身，也相信是導致隔圳墟沒落的主因。侯氏村民自此趁墟也多前往石湖、元朗及深圳（深圳墟為其時新安縣重要的貨物集散地）的墟市。

The Hau clan and markets in the North District

In the early period, many villages established their markets because of a large population of the clans moving to the New Territories and vibrant development in the vicinity of villages along a transport thoroughfare. According to the record in the Gazetteer of Xin'an County compiled in the Kangxi period, only Tin Kong Hui (天岡墟) was present in the North District. It was probably located at Tin Kong Po, between Yin Kong Village and Tsung Pak Long. Members of the Hau clan from Yin Kong and Ho Sheung Heung established Kak Chun Hui (隔圳墟) in present Hang Tau Village (坑頭村), Sheung Shui. The actual dates of establishment and closure of Kak Chun Hui are beyond records, but some information suggests that both dates were before the early Jiaqing period. Later, Shek Wu Hui (石湖墟), a market founded by the Liu (廖) clan in Sheung Shui, replaced the function of the previous markets. Shek Wu Hui followed the 1-4-7 schedule (一四七墟期), meaning that the market opened on the 1st, 4th, 7th, 11th, 14th, 17th, 21st, 24th and 27th days of each lunar calendar month. The Gazetteer of Xin'an County compiled in the Jiaqing period recorded Shek Wu Hui with a note written, "With an old location at Tin Kong, the market now moved to Shek Wu." (舊誌天岡，今移石湖) It justifies that Tin Kong Hui was the predecessor of Shek Wu Hui. It is believed that Shek Wu Hui was the main reason for the decline of Kak Chun Hui. Since then, villagers of the Han clan mostly went to markets in Shek Wu, Yuen Long and Shenzhen. (Shenzhen Market was an important centre for merchandise distribution.)

報德祠與地區事務

1661年，清廷為了削弱明遺臣鄭成功的反清勢力，首次頒行《遷界令》，強迫河北至廣東沿海居民向內陸遷居五十里，防止鄭氏補給。政令於康熙元年（公元1662年）正式頒行，整個香港地區，大約有二十四個鄉遷入界內，當中便包括河上鄉。其時燕崗雖仍未建村，唯其先祖與同族均受遷界令之苦。

至康熙八年（公元1669年），清廷聽從兩廣總督周有德及廣東巡撫王來任的勸諫，罷《遷界令》復界，使早前遷移的居民得以回歸故土。河上鄉侯族、上水鄉廖族和龍躍頭鄧族在石湖墟成立後，合力在墟場巡撫街建立「報德祠」，以紀念周王二人上書復界之恩。報德祠由新舊約共同管理，舊約包括四個明朝或以前已建立的家族，上水廖氏、上水廖允升堂、龍躍頭鄧族及河上鄉、丙崗、燕崗、金錢侯族；而新約則為光緒三十年（公元1904年）成立，是來往深圳和北區的橫水渡組織，由侯、廖、鄧、文、彭五族組成，而報德祠因而亦為五望族聯誼之組織。

Po Tak Temple and regional affairs

In 1661, in order to weaken the anti-Qing force led by a Ming loyalist general Zheng Chenggong (鄭成功, also known as Koxinga), the Qing Government first promulgated the decree of the Great Clearance to force targeted residents (who resided in the area from Hebei to coastal Guangdong) to move 50 li (里, a measurement unit) further away from the coast to prevent Zheng Chenggong from getting supply from the mainland. The decree was in force in 1662 (the first year of Kangxi). In Hong Kong, twenty-four heungs (鄉, rural areas), including Ho Sheung Heung, were relocated away from the coast. Yin Kong had not yet been established, but the ancestors of the village and people from the same clan suffered hardship brought by the decree.

Until 1669 (the eighth year of Kangxi), the Qing Government adopted the advice from Zhou Youde (周有德), the Viceroy of the Two Guangs, and Wang Lairen (王來任), the Commander of Guangdong, to abolish the decree of the Great Clearance. Residents were allowed to return to their homeland. As a result, the Hau clan of Ho Sheung Heung, the Liu clan of Sheung Shui Heung (上水鄉) and the Tang (鄧) clan of Lung Yeuk Tau (龍躍頭) concertedly built the Po Tak Temple (報德祠) on Tsun Fu Street (巡撫街, a street inside the market) after the establishment of Shek Wu Hui to commemorate the grace of restoring their homes given by Zhou (Cantonese: Chau) and Wang (Cantonese: Wong). The Po Tak Temple is co-managed by the Old Yeuk (舊約) and the New Yeuk (新約). The Old Yeuk included four families arriving in Hong Kong in or before the Ming Dynasty, including the Liu clan (Sheung Shui), Liu Wan Sing Tong (廖允升堂, Sheung Shui), the Tang clan (Lung Yeuk Tau), and the Hau clan (Ho Sheung Heung, Ping Kong, Yin Kong and Kam Tsin). The New Yeuk was initially the cable ferry organisation established in 1904 (the thirtieth year of Guangxu), including the clans of Hau, Liu, Tang, Man (文) and Pang (彭). The Po Tak Temple, therefore, became the socialising association for five influential clans.



1955 年石湖墟大火，報德祠焚毀，新舊約聯合組織周王二院有限公司，並在 1963 年 11 月正式註冊成立。公司每年舉辦供奉周王二公神位享祀儀式，並在祭祀後舉行會員周年大會，聯誼各族。公司同時持有物業出租，以維持運作，侯族四村共同佔公司七股之一，而燕崗村村長至今仍作為侯族代表參與公司業務。

In 1955, the Po Tak Temple was destroyed in a serious fire in Shek Wu Hui. The Old Yeuk and the New Yeuk jointly formed Chau Wong Yee Yuen Limited (周王二院有限公司), officially established and registered in November 1963. Every year, the business entity holds a ceremony paying sacrifice to Zhou and Wang and then an annual general meeting to maintain the relationship among clans. Meanwhile, it possesses properties for lease to maintain its operation. Four villages of the Hau clan co-own one share out of seven of the company. The village chief of Yin Kong acts as the representative of the Hau clan to participate in the business of the company.

- 1 王崇熙、舒懋官編《新安縣志·卷二·都里上卷》（北京：愛如生數字化技術研究中心，2009 年，頁 79）
- 2 王崇熙、舒懋官編《新安縣志·卷二·山上卷》（北京：愛如生數字化技術研究中心，2009 年，頁 132）
- 3 梁熙華，《穿村：鄉郊歷史傳聞與鄉情》（香港：天地圖書，2002 年，頁 105）
- 4 侯氏族譜編纂委員會，《香港新界侯氏族譜》（香港：侯氏族譜編纂委員會，1985 年）
- 5 譚思敏，《香港新界侯族的建構：宗族組織與地方政治和民間宗教的關係》（香港：中華書局（香港）有限公司，2012 年，頁 105）

燕樂絲竹： 燕崗經濟的盛衰

The rise and fall of Yin Kong's economy

清治時期，燕崗一直維持傳統鄉村生活，農業為主要經濟活動，輔以漁業、畜牧業、蔗糖及製磚工業。戰前農業之興盛、產業之多元，使燕崗村得以累積財富。據村民憶述先輩所言，鄰村皆知燕崗村有「九家千富」（即「百萬富翁」），而現時豬欄位置更曾設有俗稱「妹仔屋」的女工宿舍¹，可見燕崗村民財富之豐厚。然而，在 19 世紀中葉初，社會中吸食鴉片之風盛行，部份富有的村民因此（又或賭博）而傾盡家財，甚或變賣、抵押田地，經濟實力逐漸式微。

During the Qing Dynasty, Yin Kong maintained a traditional rural lifestyle with agriculture-centred economic activities supplemented by fishery, livestock, sugar, and brick industries. The boom of agriculture and the diversity of industries in the pre-war period allowed Yin Kong Village to accumulate wealth. The villagers cited what their previous generation said that the people from neighbouring villages knew “millionaires” were present in Yin Kong Village. The location of the current pigsty was once the dormitory for female workers, commonly called “sister’s house” (妹仔屋).¹ We can imagine that Yin Kong possessed strong economic power. Nevertheless, in the mid-nineteenth century, the prevalent trend of opium smoking attracted some wealthy villagers to spend enormous wealth on (or gamble to get money for) opium. As some of them even sold or mortgaged their land, the economic strength of Yin Kong gradually declined.



農業

自建村以來，農業一直是燕崗賴以為生的經濟命脈。燕崗毗連塱原，土地肥沃，村民於塱原上的農地也因而受益。塱原適宜種植水稻的土壤令當地米業發展蓬勃，亦是為侯氏在河上鄉、金錢、燕崗立村賴以為生的根本。

昔日燕崗村民擁有大量田地，以種植珍珠早、早絲苗等稻米品種為主。當中燕崗絲苗品質尤其出眾，故羅湖、深圳及鄰近地區的農民每年也參考塱原一帶訂立米價。農業之盛，足以聘請鄰近非侯姓村落的村民協助耕作，唯因地勢低窪，雨季容易河水氾濫，偶致失收。

Agriculture

After the establishment of the village, agriculture was the economic lifeblood of Yin Kong for a long time. Adjacent to Yin Kong, Long Valley had fertile land that benefitted the farming villagers. The appropriate soil for rice growing in Long Valley contributed to the vibrant rice industry nearby, which was also the foundation of the people of the Hau clan in Ho Sheung Heung, Kam Tsin and Yin Kong to make a living.

The villagers of Yin Kong owned a large piece of fields primarily used to grow different varieties of rice, such as Chan Chu Tso (珍珠早) and Early Sze Miu (早絲苗). Since the quality of Sze Miu growing in Yin Kong was particularly outstanding, the peasants in Lo Wu (羅湖), Shenzhen and neighbouring areas set their rice prices based on those of Long Valley. The agricultural sector in Yin Kong was prosperous enough to employ peasants from other non-Hau villages to assist in farming. Nonetheless, Yin Kong occasionally suffered harvest loss caused by flooding from nearby rivers because of its location in the low-lying area.



圖片來源：鄭寶鴻《新界街道百年》p.69
Source: A Century of New Territories Roads and Streets, p. 69, Cheng Po Hung

養殖業

在耕作之餘，燕崗村幾乎每戶都有飼養禽畜。昔日不少村民曾養牛犁田，據村民憶述村中的慣例，牛大約一歲時，便會穿上金屬鼻環、綁上繩以牽引拖拉，亦會在此時開始接受訓練，聽從村民指示走動。若耕牛數量足夠使用，新生小牛初長成後，便會拖去墟市售賣，以增加收入。

不少村民亦飼養雞、鵝等的家禽。村民於日間任由雞隻四處走動，為免走失，會在圍牆前放置木板，晚上將之趕回籠中。如家禽繁殖夠多，村民會挑選部份雛鳥到墟市販賣。

禽畜以外，村民也有自製蜂籠養殖蜜蜂。蜂籠兩端較闊，以木板間隔，內部塗抹黃泥、蛋白，混合糯米，懸掛在屋簷。村民會在野外捕捉蜂后帶回蜂籠，生養蜜蜂採蜜。當蜂巢在籠內形成，即可定期取出木板上一片片的蜂巢，提取蜜糖。

村民分享 Sharing from a villager

侯更榮先生家中也曾養牛犁田，他小時候需要幫忙趕牛。有一次，綁著牛的結鬆開了，牛走到田裏吃掉穀物，被叔叔發現並拖走。侯先生目睹叔叔一邊細數牛的罪狀，一邊鞭打牠，最終牛跪下流眼淚，讓他感受到動物的情感和牠們與人類的連結。

Livestock raising

In addition to farming, almost all households in Yin Kong Village fed livestock. In the past, many villagers raised cattle to plough fields. A custom, recalled by the village, was that when cattle reached one year old, they would get a metal nose ring (tied with a rope for dragging and pulling) and receive training to move based on the instruction given by the villagers. Under the circumstances of having enough farming cattle, the newborn calves with a preliminary level of growth would be sold in the market for income.

Many villagers also raised poultry, such as chickens and geese. The villagers placed wooden boards in front of the village entrance to enable chickens to move freely inside the walled village in the daytime. In the evening, the villagers would drive them back into cages. When the poultry bred more than needed, the villagers would select some baby chicks and sell them in the market.

Apart from livestock and poultry, the villagers also created nursery cages for bees. The nursery cages, with two ends wider than the overall structure and spaces separate with wooden boards, were hung on eaves. Yellow mud, egg white and glutinous rice were coated inside the cage. The villagers would catch a queen bee from the wild and raise bees to produce honey. When honeycombs were formed inside the cage, the villagers could take out the pieces of honeycomb on the wooden board and extract honey.

The family of Hau Keng-sang (侯更榮) once raised cattle to plough the fields. In his childhood, he had to help drive cattle. On one day, the knot tying an ox came loose. That ox then walked into the fields to eat the grain. His uncle discovered the scene and dragged that ox away. While counting the mistakes of that ox, his uncle beat it until it knelt and cried. In this incident, Hau Keng-sang learnt about the connection between animals and humans.

漁業

村民間或會到河邊捕魚。捕魚時一般使用竹籠，有時則會使用魚藤。據村民憶述，每次用魚藤約十斤，先浸水並搗碎，再放河中。魚藤有麻醉作用，使魚昏厥並浮上水面，然後村民合力用竹籠撈起，通常捕獲鰱魚、塘虱。

另外，村民偶爾會聯群於雙魚河截流戽水（即抽乾河水），在河床捉魚。成人先行取魚，孩童則隨其後，故此成人多捕捉到大條的泥鰍，小孩則取「魚毛」（小魚）。泥鰍捕捉後會先置於水桶內，讓其吐出沙泥，一天後才取之食用。河床中偶有泥蛇，村民會迅速捉起，並扔到遠方，免被傷害。

部份村民更擁有自家魚塘，以人畜的糞便為飼料，養殖淡水魚為主，包括鯪魚、鯽魚、烏頭和大頭魚等等²。

Fishery

The villagers occasionally caught fish in the river, generally with a bamboo basket and sometimes with derris. As recalled by the villagers, they put about ten catties of derris (soaked in water and crushed before use) into the river each time. Derris is an anaesthetic which may cause fish to feel faint and float to the surface. After derris came into effect, the villagers used a fishing net to catch fish. The caught fish often were edible goldfish and catfish.

Furthermore, the villagers occasionally joined forces to interrupt the water flow of the Sheung Yue River to catch fish on the riverbed. The adults took the fish first, and the children followed. The former caught big fish (such as loaches), and the latter could get some small fish. The villagers then put the loaches into water buckets for one day to let them spit the mud out of their bodies before eating them. Additionally, water snakes occasionally appeared on the riverbed. The villagers would catch them quickly and throw them away to avoid causing injury.

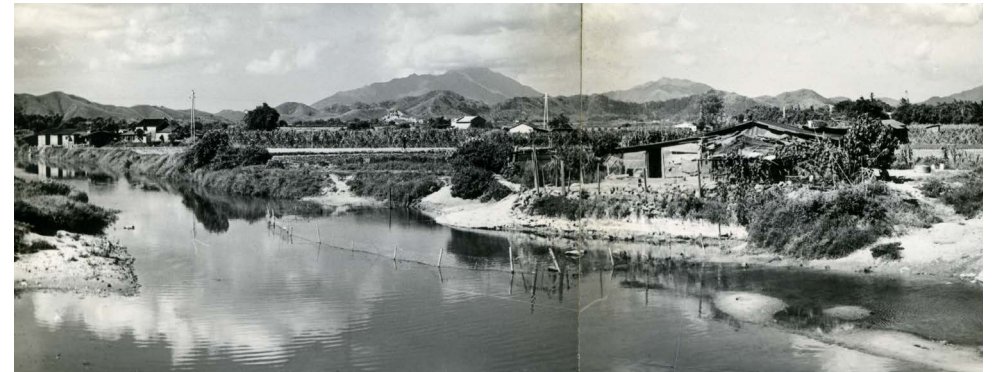
Some villagers even owned personal fishponds. They used manure from humans and livestock to raise fish. Most of the fish were freshwater fish, such as grass carp, silver carp, grey mullets, and bighead carp.²

村民記憶 Memories of a villager

流經燕崗村對開田地的小溪中，多有塘虱，村民憶述其父偶爾會在半夜三至四點左右，花約一小時在水邊「髹塘虱」：他會用繩綁起蚯蚓（多選擇較老、肥大的，較嫩的皮較薄，穿起來容易破爛），吸引塘虱咬住，即可抽起繩子，捉起塘虱。村民多數取塘虱回家食用，清蒸或過油（稍微油炸）後炆煮。

There were many catfish in the creek flowing in the fields of Yin Kong Village. As recalled by an interviewed villager, his father sometimes spent an hour catching catfish around 3 am to 4 am. He would use a string tied with earthworms (preferably older, fatter earthworms because tenderer ones with thinner skin were difficult to pin on a string) to attract catfish. After the string got bitten, he pulled it up immediately to get catfish. The villagers often took catfish home and turned them into dishes, such as steamed fish or braised fish (after slightly fried with oil).

燕崗村文物館藏捕魚工具 Fishing tools in Yin Kong Village Heritage Museum



1962 年雙魚河 Sheung Yue River in 1962

圖片來源：香港大學圖書館 Photo Source: The University of Hong Kong Libraries



1962 年燕崗村內魚塘 Fish pond in Yin Kong in 1962

圖片來源：香港大學圖書館 Photo Source: The University of Hong Kong Libraries

盛衰有時：鴉片之禍害

從上文可知，至少 19 世紀下半葉開始，燕崗村各產業蓬勃，村民累積財富，他們也開始追求享受娛樂。其時吸食「福壽膏」（亦即鴉片）在華成為風尚，香港的華人不例外。18 世紀初，清廷雖已禁止鴉片入口，但仍有大量鴉片經非法交易和走私流入，而日漸富裕的燕崗村民花費大量金錢吸食，村中仍保存不少福壽膏的瓦盅。與此同時，部份富裕村民更開始嗜賭，甚至為圖一時之樂，將田契、屋契抵押或轉售，以致部分農地落入村外人之手，村中經濟實力自此大不如前。村民有言「燕崗因富而立，也因富而衰」、「如果祖先沒有吸食鴉片便能保住祖業」，可見時至今日鴉片仍是燕崗一道不可磨滅的歷史痕跡。

The scourge of opium

Starting from the latter half of the nineteenth century, the flourishing industries in Yin Kong Village enabled its people to accumulate wealth and begin to pursue enjoyment. At that time, opium, called "fuk sau gou" (with the literal meaning of "fortune and longevity paste") by the Chinese people, became a trendy symbol in the Chinese community, without exception in Hong Kong. In the early eighteenth century, although the Qing Government had already banned the imports of opium, there was still a large inflow of opium through illegal trade and smuggling. The villagers of Yin Kong, who got increasingly wealthy, spent an enormous amount of money on opium smoking. At present, many of the opium pots can still be found in Yin Kong Village. At that time, some of the wealthy villagers started to be obsessed with gambling and even mortgaged or resold their land deeds and house deeds for short-lived pleasure. Consequently, some of the farmland fell into the hands of outsiders, weakening the economic power of the village. "Pushed up by wealth, Yin Kong was also pulled down by wealth," said the villagers. "We would have kept our ancestral properties if our ancestors hadn't smoked opium." These comments show that opium has been an indelible scar on the development of Yin Kong Village.



水煙筒
Opium pipes



燕崗村所存的福壽膏瓦盅
Pottery opium pots in Yin Kong village

- 1 梁熙華，《穿村：鄉郊歷史傳聞與鄉情》（香港：天地圖書，2002 年，頁 104）
- 2 Ho Man Chin (何文展), A land use report of Tsung Pak long and its surrounding areas, Sheung shui, subdivision 5A, New Territories, (Hong Kong: The University of Hong Kong, 1962), 70

燕雀相驚： 燕崗發展之起伏

The ups and downs of the development of Yin Kong

雖然燕崗一度因鴉片與賭博之歪風而受挫，但其農業主導的生活方式仍可以維持其自給自足。與之相比，時局變化、政權更迭，令二十世紀的燕崗偶有動盪。英殖與日佔的歷史背景也讓燕崗開始尋覓新的發展模式。

Although the development of Yin Kong Village suffered a setback due to the unhealthy trends of opium smoking and gambling, its agriculture-led lifestyle was still able to maintain self-sufficiency. In contrast, the changes in the political regime in the incidents of the British colonisation and the Japanese occupation caused occasional chaos in the twentieth century. Yin Kong Village moved with the times and sought a new way of development.

19 世紀中，因鴉片從英商大量進口，影響社會經濟，清廷禁制鴉片貿易，加上中國長久以來閉關政策、朝貢制度，以及華英貿易逆差等遠因，終釀成兩次鴉片戰爭。清廷戰敗並簽署《南京條約》及《北京條約》，分別於 1942 年及 1960 年割讓香港島和九龍半島予英國。1898 年 6 月 9 日，英國再與清廷簽訂《展拓香港界址專條》，將界限街以北、深圳河以南的「新界」（New Territories）租借予英國 99 年。燕崗村連同河上鄉、金錢村等侯姓村落，一律劃入英界。

正式接管新界以前，英方委派時任輔政司駱克（J.H. Stewart Lockhart）對新界作整體調查，並於 1899 年撰寫《駱克報告書》。除了對自然、人文地理及基建的描述外，報告書也初步記錄了新界村落及其人口數據。據該調查，燕崗村人口約 120 人，屬雙魚約（Sheung U Division）。¹同年 3 月，中英雙方簽署《香港英新租界合同》，港府月底也開始在大埔旗桿山準備升旗儀式，以表明土地易主。

In the nineteenth century, British merchandisers exported large quantities of opium to China, wreaking havoc on society and the economy. The ban on the opium trade imposed by the Qing Government, coupled with other remote causes, such as a long-term closed country policy, tribute system and Sino-British trade deficit, eventually contributed to the outbreak of two Opium Wars. Suffering two defeats, the Qing Government signed the Treaty of Nanking in 1842 and the Treaty of Peking in 1860 to cede Hong Kong Island and the Kowloon Peninsula to Britain respectively. On 9 June 1898, the Qing Government leased the New Territories – an area to the north of Boundary Street and the south of the Sham Chun River – to Britain for a period of ninety-nine years by signing the Convention for the Extension of Hong Kong Territory with the United Kingdom. Therefore, Yin Kong Village and other villagers of the Hau clan, such as Ho Sheung and Kam Tsin, fell into the territory under British rule.

Before the British colonial government took over the New Territories, the Colonial Secretary J.H. Stewart Lockhart was appointed to conduct a comprehensive investigation of the New Territories. He drafted the Lockhart Report in 1899. In addition to the basic descriptions of nature, geography and infrastructures, the report also provided a preliminary record of villages and their population in the New Territories. According to that investigation, Yin Kong Village had a population of about 120 people and belonged to Sheung U Division (雙魚約).¹ In March 1899, after the Qing Government and Britain signed the Delimitation of Northern Frontier of New Territories, the British colonial government started to prepare for a flag-raising ceremony on Flagstaff Hill in Tai Po, Tai Po, to declare the transfer of the right of land administration. In order to safeguard the homeland, some natives of the New Territories jointly revolted against the British before the ceremony.

新界鄉勇為了保家衛土，在升旗儀式前起義抗英，爆發「新界六日戰爭」。參戰鄉村主要為元朗及大埔鄉村，侯族並無參與。終於，因雙方實力懸殊，原居民投降，英方自此正式接管新界。6 月，港府開始登記土地業權，收繳新界鄉民提交的地契；並在 1900 年頒布《1900 年新界（田土法庭）條例》，規定所有新界土地收歸港府所有，同時新界鄉民須向港府登記其土地；1905 年，政府發出集體官契，村民變成官地的「租客」，但後代可承租。²在此背景下，燕崗村納入政府管治系統之下。

The incident was known as the Six-Day War of 1899 in history. The villages involved in the fight were mainly from Yuen Long and Tai Po. The Hau clan did not join it. Finally, due to the disparity of both sides in terms of military power, the hostilities ended with the surrender of indigenous villagers. Since then, the British officially took over the New Territories. In June 1899, the British Hong Kong Government started the registration of land ownership and collected land deeds from rural residents in the New Territories. In 1900, the government further promulgated the New Territories (Land Court) Ordinance 1900, stipulating that all land in the New Territories should be the property of the government and requiring the rural residents of the New Territories to register their land. In 1905, the government issued the Block Government Lease, which turned the villagers in the New Territories into “tenants” of the land and allowed the descendants of “tenants” to inherit the lease of the land.² Since then, Yin Kong Village has been placed under the ruling system of the government.

SHEUNG U DIVISION.

Name of Village.	Population.	People.	Name of Village.	Population.	People.
Nai tung.....泥洞	80	H.	Wong ũ t'án.....黃魚灘	100	H.
Kwai t'au ling.....龜頭嶺	120	H.	Ham t'in tat.....鹹田窰	40	H.
Kwan ti.....軍地	80	P.	Shūn wán.....船灣	250	H.
Lung t'ong.....龍塘	140	P.	Tái mi tuk.....大尾屑	60	H.
Tái t'ing.....大廳	80	H.	P'ing shán tsai.....平山仔	60	H.
San wai.....新圍	80	P.	Sha lo tung.....沙羅洞	100	H.
Ló ts'ün.....老村	180	P.	Fung ün.....風園	80	P.
Ling kok wai.....嶺角圍	70	H.	Ha hang.....下坑	100	P.
Ho sheung heung.....河上鄉	250	P.	Tái pó Hā.....大埔墟	280	P.
Shek á hū.....石湖墟	120	P.	Nám hang.....南坑	220	P.
Sheung shui.....上水	1,800	P.	Tái wo.....大窩	100	P.
Iu kong.....燕崗	120	P.	Kau lung hang.....九龍坑	130	H.
San wai.....新圍	160	P.	Ha wai.....下圍	80	P.
Fan ling.....分嶺	1,200	P.	Sheung wai.....上圍	80	P.
Wai ha.....圍下	120	P.	Ping kong.....丙崗	120	P.

《駱克報告書》節錄
An excerpt from the Lockhart Report

港府計劃利用地方領袖協助管治，時任港督卜力（Henry Arthur Blake）認為六日戰爭是因鄉民誤解英國接管新界的意圖所引起，故與鄉紳父老會面和解，採用懷柔政策管理新界，與村民通力合作。港府隨即在新界推行《地方社會條例》（Local Communities Ordinance），將新界分為九龍、沙頭角、元朗、雙魚、六約、東海、東島和西島 8 區（District），再在其下分 48 個分區（或稱約，Sub-District），並且任命了 597 名村代表協助政府調解和施政。³ 燕崗村則屬於雙魚區中的侯約，而當年燕崗、金錢兩村的共同代表為侯成泰，其他侯約村落包括河上鄉、丙岡和蕉徑。

雖然港英政府接管新界，但直至戰前，並無干涉村內事務。燕崗村在英治時期仍主要維持傳統的生活、經濟模式，部份早期工業亦在此時開始萌芽。

The colonial government planned to invite local leaders to help govern the New Territories. Henry Arthur Blake, the then Governor of Hong Kong, regarded the villagers' misunderstanding of the British intention to take over the New Territories as the root cause of the Six-Day War. Therefore, he chose to reconcile with the gentry and village elders to facilitate cooperation with them in managing the New Territories by adopting a "carrot" policy. Soon after the reconciliation with rural people, the British Hong Kong government implemented the Local Communities Ordinance to divide the New Territories into eight districts, namely Kau Lung (九龍), Sha Tau Kok (沙頭角), Un Long (元朗), Sheung U (雙魚), Luk Yeuk (六約), Tung Hoi (東海), Tung To (東島) and Sai Tao (西島). These eight districts were further split into forty-eight sub-districts (or yeuks, 約). The colonial government appointed 597 village representatives to assist the government with mediation and governance. Yin Kong Village was under Hau Yeuk (侯約) of the Sheung U Division. The common representative of Yin Kong and Kam Tsin was Hau Shing-tai (侯成泰).³ Other villages under the administration of Hau Yeuk included Ho Sheung Heung, Ping Kong and Tsiu Kang (蕉徑).

Even though the British Hong Kong Government took over the New Territories, it did not interfere in village affairs until before the Japanese Occupation. Yin Kong Village, under British rule, still maintained the traditional way of life and its economic model while it began developing some early industries.

早期工業 - 蔗糖

二十世紀初或以前，燕崗村西側設有蔗糖作坊。關於其歷史，雖無文獻記載，但一直於村內口耳相傳。村中長老憶述小時曾到訪荒廢的糖寮遺跡。據村民回憶，並以新界普遍做法推測，燕崗村曾種植甘蔗（至 1960 年代仍有村民種植），並設絞寮。絞寮是以牛隻牽引石磨（有村民指大王爺前的石塊是以前絞寮的石磨），從甘蔗搾取糖液，後在糖寮中煮溶糖液，煉製糖塊，再銷售販賣；蔗渣則可作燃料、飼料。由於蔗糖產業牽涉資本不少，一般只見於較有經濟規模的氏族，如屯門陶氏和元朗山廈鄧氏。燕崗早年能夠設立糖寮，可見其經濟實力雄厚。

Early industries: the sugar industry

Before or in the early twentieth century, a sugar cane mill was present on the west side of Yin Kong Village. Its history has no written record but exists by word of mouth in the village. Some elders of the village remembered his visit to the abandoned site of the sugar cane mill in their childhood. Based on the memory of the villagers and the common practices in the New Territories, we guess that Yin Kong Village once planted sugar cane (until the 1960s when a few villagers still planted it) and possessed a sugar cane grinder. The sugar cane grinder extracted juice from sugar cane by cattle pulling a stone grinder. (Some villagers pointed out that the stone outside the Tai Wong Yeh altar was a grinder.) Afterwards, the extracted sugar cane juice, transported to a refinery, was boiled and refined as sugar cubes for sale. The residue of sugar cane would serve as fuel and forage. Due to the sizable capital required for sustaining the business, only the clans with economic strength could afford the operation of a sugar factory. Examples included the To clan (陶氏) in Tuen Mun and the Tang clan in Shan Ha (山廈), Yuen Long. The sugar refinery established in Yin Kong showed the sound economic foundation of the village in the early times.

早期工業 - 製磚

1911年，村民在村落西面設置青磚窯。青磚窯雖鮮有文獻記載，但數名村中長老均對製磚歷史有一定記憶。數名村中長老記得昔日村民自行擔泥到磚窯燒製，更分享十多歲時爬上已停用的磚窯頂看牛，故可推測磚窯應在1940年左右的戰前已經停用。

昔日，因在地泥土原料供應充足，而從外地購入的運輸成本又高昂，不少新界村落也在秋冬農閒時自行燒製青磚，用於村內建築。一般新界村落自行燒製的青磚質素參差，唯村民憶述燕崗成品質屬「一級青磚」，質素甚佳。燕崗磚窯的成磚多供村民建屋之用，也見於圍牆之上，亦因成磚質素有售予附近鄉村，甚至有買手乘船前來燕崗，買貨回深圳。⁴

Early industries: the brick industry

In 1911, the villagers set up a grey brick kiln on the west side of the village. Despite limited written records for the kiln, a few village elders also had memories about the history of brickmaking. These elders remembered that the villagers in the olden days would carry soil to the kiln and burn it to make bricks. They even shared their experience of climbing up the abandoned kiln to watch cattle in their teens. Therefore, we can infer that the kiln suspended its operation around 1940.

In the past, due to the sufficient supply of local soil and high transport costs for external purchases, the people in most villages in the New Territories made bricks themselves for construction in their villages during agricultural slack seasons, i.e. autumn and winter. The quality of bricks produced in the New Territories was generally unsatisfactory, yet only bricks made in Yin Kong were regarded as “first-class grey bricks” with good quality. The bricks produced in Yin Kong’s kiln were mostly used for building houses in the village. They were also seen on the boundary wall and sold to neighbouring villages. Due to high quality, Yin Kong’s bricks even attracted purchases from buyers who came by boat from Shenzhen.⁴

d. 226 - 1/11.
C. 1. 2. 226 - 5/11.

DISTRICT LAND OFFICE,
Sheung Shui 1911.

To The Land Officer.

Application has been made for land at Yin Kong of which
I give particulars and recommendations below. A sale by Public Auction is recommended.

of C. A. S. McPherson
Assistant Land Officer.

Name of applicant.	S. D. No.	Locality.	Area in acres or sq. feet.	For what purpose required.	Period of years recommended.	Premium recommended.	Annual Crown Rent recommended.	Special Conditions & Remarks.
Shan Chun Tong (Wan He Lung) of Kwan Tai Lung.	226-92	Yin Kong	2500 sq. ft.	Building on brick kiln.	75 years	\$250	\$50	Crown Rent at \$100 per acre. Annual Auction to be published - 5. 11. 1911.

HON. COLONIAL SECRETARY. Submitted. The recommendations are in order.
of C. A. S. McPherson
Land Officer.
9th December 1911.

LAND OFFICER. Approved by command.
of R. A. Croft
Colonial Secretary.
9th December 1911.

ASSISTANT LAND OFFICER. Please prepare particulars & Conditions of Sale.
of C. A. S. McPherson
Land Officer.
9th December 1911.

1911年燕崗村民申請興建磚窯

Application for the construction of a brick kiln submitted by the villagers of Yin Kong in 1911

圖片來源：政府檔案處 <HKRS58-1-56-113> Source: File HKRS58-1-56-113, Government Records Service

日佔時期的燕崗

1941年12月8日，日軍渡過深圳河，大舉南下攻港，分左、右兩翼進攻石湖墟和粉嶺，其後陸軍部隊直撲錦田平原和大埔揭開香港之戰的序幕。⁵而用以掩護陸軍行軍的獨立重炮兵第二大隊，連同其八門八九式150毫米加農砲，曾沿雙魚河，經燕崗村一帶行軍至錦田⁶，未有在區內與英軍展開激鬥。

日佔時期，憲兵隊負責維持治安，並在香港各地設有不同管區，而新界地區的總部則設於上水，燕崗正屬其管轄範圍。此外，香港佔領地總督部在1942年7月頒行《區制實施》，在各區設區役所，執行總督命令，各區役所下均設立諮詢組織，由當地華人成立，平日負責登記戶口、配給糧食、管理衛生等的工作，並有控制人口之用。新界共分7區管治，上水設一區役所，共有5名區會員。⁷

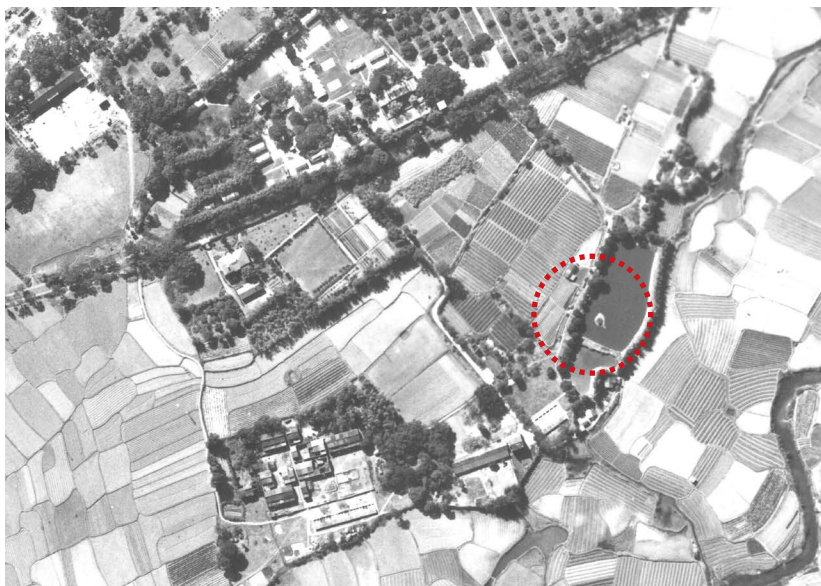
Yin Kong under the Japanese Occupation

On 8 December 1941, the Japanese Army crossed the Sham Chun River and marched southwards to annex Hong Kong. With the left and right regiments attacking Shek Wu Hui and Fanling, the Army subsequently went straight in the middle to Kam Tin Plain and Tai Po to commence the Battle of Hong Kong.⁵ The 2nd Independent Heavy Artillery Regiment, which served to cover the ground troops, marched along the Sheung Yue River to Kam Tin via Yin Kong Village with eight Type 89 150mm cannons.⁶ No fierce fighting with the British Army happened in the region.

During the Japanese Occupation, the Kempeitai (憲兵隊, military police corps) was responsible for maintaining the security of Hong Kong, with numerous divisions established all over the territory. The division of the New Territories was headquartered in Sheung Shui. Yin Kong fell under its monitoring area. The Governor's Office of the Captured Territory of Hong Kong promulgated the Kusei-jisshi (區政實施, the Implementation of District Administration) in July 1942 and set up district offices to enforce the governor's orders. Each district office had a consultative body founded by local Chinese people, which was in charge of daily administration, such as household registry, food rationing and sanitation management. It was also responsible for population control.⁷ The New Territories were divided into seven districts. Sheung Shui possessed one district office with five district members.

據村民憶述，日佔時期當區雖然未有軍民衝突，但生活環境惡劣。當時日軍奪取接近所有的米糧、蔬菜、蕃薯等，村民沒有足夠糧食，有些甚至食樹皮充飢。另外，村民指日軍曾在燕崗一帶建立軍事設施，例如在村民的魚塘中興建小島，設置靶場作射擊訓練。日軍長期駐紮靶場，士兵各自配備手槍、步槍和手榴彈。因此，村民戰後在附近常常會撿拾到子彈殼。而鄰近燕崗村口、村民俗稱為「太古樓」的恩慈之家，也曾被日軍徵用作臨時醫院。

As recalled by the villagers, the living environment was miserable during the Japanese Occupation despite no major conflict between residents and the Japanese Army. At that time, the Japanese Army seized almost all rice, vegetables, potatoes, etc., and left insufficient food for people. Some villagers even ate bark to deal with their hunger for survival. Moreover, the villagers stated that the Japanese Army established military facilities in the vicinity of Yin Kong, for example, a firing range for shooting practices built on a small island constructed in the middle of a fishpond owned by the villagers. The firing range was stationed by soldiers all the time. Each soldier was equipped with a handgun, a rifle, and a grenade. Therefore, the villagers often found bullet casings nearby after WWII. Enchi Lodge, located near the entrance of Yin Kong Village and commonly called “Swire House” by the villagers, was once requisitioned by the Japanese Army to serve as a temporary hospital.



1956 年航拍照片中日軍在魚塘興建的靶場小島 An aerial photo of 1956 showing the firing range constructed by the Japanese Army in the middle of a fishpond

圖片來源 Photo Source: National Collection of Aerial Photography, Scotland

恩慈之家 (太古樓) Enchi Lodge (Swire House/ Lena Lodge)

建於 1921 年，現名為恩慈之家的歐陸式別墅一度與燕崗關係密切。恩慈之家初為渣甸怡和洋行的海外僱員俱樂部，但有趣的是村民一直稱之為「太古樓」，並堅持必定有太古大班在內居住過。筆者相信可能是大宅一度為太古佔用而未有記錄，又或最早期村民以「太古」借指英資公司，口耳相傳而得名。

1928 年洋行將物業轉售予兩名歐亞混血商人，分別為高寶森以及著名米商、均益倉創辦人張公勇。後來高氏將業權轉讓予張氏，張以妻子之名，將古宅名為「Lena Lodge」。太平洋戰爭爆發前，張公勇正在曼谷為香港政府買米，後逃至加爾各答，在戰爭期間為印度英軍效命，官至少校。日治時期，別墅曾用作日軍軍營和臨時傷兵醫院。⁸

Enchi Lodge, a European-style villa built in 1921, had a close relationship with Yin Kong Village. Enchi Lodge was initially the clubhouse for foreign staff working for Jardine Matheson & Company Limited. However, interestingly, the villagers have long called it “Swire House” and insist that it was once occupied by a taipan of Swire. It is believed that either the house was once occupied by a Swire-related entity yet the records have been lost, or “Swire” has been used as a term referring to a British-funded enterprise in the early days.

In 1928, Jardine Matheson & Company Limited sold the property to two Eurasian businessmen, John Francis Grose and Samuel Macomber Churn (張公勇, a renowned rice merchant and the founder of China Provident Co., Ltd). Later, when Grose transferred his portion of ownership to Churn, Churn named the villa “Lena Lodge” after his wife. Before the outbreak of the Pacific War, Churn was sourcing rice for the British Hong Kong Government in Bangkok. He later fled to Calcutta and served the British Army in India. His highest position in the Army was Major. During the Japanese Occupation of Hong Kong, the villa was requisitioned as a barrack for the Japanese Army and a temporary hospital for wounded soldiers.⁸

1950 年代，別墅曾被用作騎術學校和電影取景場地。大宅環境優美，也曾有花王打理植物，曾經顯赫一時。當時粵劇名伶梁醒波、蕭芳芳、陳寶珠、謝賢等，亦曾在此取景拍攝影視作品。不同團隊拍攝時也常光顧由燕崗村民所開設的士多，不少村民因送餐之故進出大宅。

1959 年，張公勇逝世，遺產由滙豐銀行託管，託管其間曾租予外籍人士作居所，其後於 1967 年歸還張氏家族。村民憶述在別墅居住的外籍人士有數名子女，兒時常一起玩樂。

其後，香港生力啤公司在 1969 至 1971 年曾租用大宅。1972 年，張氏家族公開拍賣別墅。其後數年發展商計劃太古樓及其相鄰空地地產項目，終因遭村民強烈反對而告終。1991 年，得基輔康會購入別墅作福音戒毒康復中心，取名恩慈之家。2002 年，輔康會將所址按予晶苑地產，直至目前，恩慈之家仍暫用別墅提供服務，近年晶苑向城規會申請在該址興建住宅。

In the 1950s, the villa became a horse-riding school and a filming location. The villa was well known for its pleasant environment. There were gardeners in the villa to take care of plants inside. Numerous renowned actors and actresses, such as Leung Sing-poh (梁醒波, a famous Cantonese Opera actor), Siao Fong-fong (蕭芳芳), Chan Po-chu (陳寶珠), Tse Yin (謝賢), also came to the villa for filming movies or television dramas. As filming crews often visited the grocery stores operated by the villagers of Yin Kong to order takeaway, many villagers had a chance to enter the villa to provide food delivery services.

In 1959, Samuel Macomber Churn passed away. His estate was placed under the trusteeship of the Hongkong and Shanghai Bank. During the period of custody, the villa was once rented to a foreigner as a residence. In 1967, it was returned to the Churn's family. The villagers recalled that the foreigner who lived in the villa had several children. The villagers often played with them during childhood.

San Miguel Brewery Hong Kong Limited rented the villa from 1967 to 1971. In 1972, the Churn's family publicly auctioned off the villa. In the following years, a developer proposed to build private housing at the current site of Swire House and its proximate vacant land. The proposal was finally shelved because of strong opposition from the villagers. In 1991, Dacars Limited purchased the villa to serve as a gospel drug rehabilitation centre and named it Enchi Lodge. In 2002, Dacars Limited mortgaged Enchi Lodge to Crystal Properties Development Limited. At present, Dacars Limited still uses the Enchi Lodge on a temporary basis to provide drug addiction treatment services. In recent years, Crystal Properties Development Limited has submitted an application for the construction of residential buildings at the site to the Town Planning Board.

圖片來源：
香港大學圖書館
Photo Source:
The University
of Hong Kong
Libraries



太古樓現況
Enchi Lodge
today



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- 6 Honkon Kōryakusen Sentō Keika Yōzu Showa 16-nen 12-gatsu (香港攻略戰戰間經過要図 昭和 16 年 12 月) [The Map of the Progress of the Battle of Hong Kong: December 1941] (December 1941), Nanshi-104 南支 -104 [South China-104], National Institute for Defense Studies, Ministry of Defense, Tokyo, Japan
- 7 鄭智文, 《重光之路: 日據香港與太平洋戰爭》(香港: 天地圖書有限公司, 2015 年, 頁 97-101)
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燕燕於飛： 戰後燕崗村發展

The post-war development of Yin Kong Village

戰後燕崗村的傳統鄉村生活模式迎來挑戰，農業式微、工業興起，乃至周遭環境的變化，皆令燕崗的經濟作業產生巨變。村民設法營生，改善生活，同時致力維護村內環境，共建更好家園。

In the post-war period, the traditional village life in Yin Kong Village encountered challenges. The decline of agriculture, the rise of the industrial sector and the changes in the surrounding environment brought great changes in Yin Kong's economic activities. The villagers spared no effort to make a living to improve their lives while committing to protecting the environment in the village for a better home.



農業

1950 年代初，種植稻米仍能為村民帶來充裕的收入。村民回憶，當時兩籮穀可以賣約 30 至 40 元（其時一頓午飯約為兩毫）。然而，水稻收成易受天氣影響，每年雨季引發數次水浸，導致作物經常失收，損失慘重。為防止河道氾濫，改善農地灌溉，政府於 1950 年代初期，曾在古洞河近紅毛橋（現何東橋）前，加建大泥壩及水閘。但據村民之說，此舉非但未能解決泛濫問題，反而使河道更易淤塞。村民憶述，最嚴重一次水災在 1960 年代，水位達至圍門。

1970 年代後，進口白米供應日漸增多，本地稻米競爭力下降，致使買賣價錢急降。不少村民遂轉型改種植經濟作物。不同的經濟作物一年最多可產七至八造，產量較一年兩造的白米為高，風險較低，更能以較高價格售賣。村民因地制宜，在塋原不同位置種植了合適的經濟作物。位於塋原南面、地勢較高的天光甫，因水源較少，故主要種植菜心、白菜、毛瓜和絲瓜、花生等不需要大量水份的作物；靠近河邊、地勢較低的水稻田則改種水量要求較高的通菜、西洋菜，還有少量荷花。

Agriculture

In the early 1950s, rice-growing activities could still bring sufficient income to the villagers. As recalled by the villagers, two bamboo baskets of rice could be sold for about 30 to 40 Hong Kong dollars (while a lunch meal was about 20 cents at that time). Nevertheless, as rice harvests were, in fact, vulnerable to weather, a number of floods in the rainy season each year often led to crop failure and heavy losses. In order to prevent the rivers from flooding and improve agricultural irrigation, the government built a large dam and a sluice on the Kwu Tung River near Hung Mo Bridge (紅毛橋) (the present Ho Tung Bridge) in the early 1950s. According to what the villagers said, the facilities failed to resolve the flooding problem, but they made the river more susceptible to siltation instead. The most serious flooding, recalled by the villagers, happened in the 1960s. The water level reached the entrance door of the village.

After the 1970s, the increasing supply of imported rice reduced the competitiveness of local rice, resulting in a significant drop in the price of the latter. In response to the situation, many villagers switched to growing cash crops. Some cash crops could have seven to eight crops a year. The yield was higher than rice, which only had two crops per year. Planting cash crops enjoyed lower risks and enabled higher income due to higher selling prices. The villagers planted appropriate cash crops by utilising the geographical features of different locations in Long Valley. In Tin Kwong Po, which lies on a raised terrain in the south of Long Valley, the villagers grew crops requiring less water, such as flowering Chinese cabbage (a.k.a. choy sum), white cabbage, hairy cucumber, angled luffa, and groundnut. In the low-lying rice fields near the river, the villagers raised crops requiring more water, such as water spinach, watercress and a small amount of lotus.



1962 年燕崗村農地 Farmland in Yin Kong Village in 1962

圖片來源：香港大學圖書館 Photo Source: The University of Hong Kong Libraries

1980 年代燕崗村農地
Farmland in Yin Kong
Village in the 1980s

圖片來源：侯新良先生
Photo Source: Mr Hau
San-leung, Tony



以往塱原生產的蔬菜，多送往古洞蔬菜批發市場或燕崗村菜站（合作社）販售。如今僅剩古洞菜站仍然營運，所以今天仍然耕作的農民，大多自行運送蔬菜到上水販售。

另外，在改革開放前，中國內地農產品因受國際制裁，不能外銷，但仍可以賣到香港。當時村內農戶因而會在自己種植的馬蹄中，混入便宜的內地馬蹄，一併賣給出口商，賺取額外利潤。然而，種植蔬菜的整體經濟效益不高，故漸漸被淘汰。

In the past, most vegetables produced in Long Valley were sold in Kwu Tung Wholesale Vegetable Market or Yin Kong Village Vegetable Station (Co-operative Society). Today, since only Kwu Tung Vegetable Station is still in operation, most farmers transport their vegetables to Sheung Shui for sale. Besides, before the reform and opening up, the agricultural products of China's Mainland could not be exported to foreign countries due to international sanctions, yet could still be sold to Hong Kong. At that time, some farming households in the village mixed the water chestnuts they produced with cheap mainland products and sold them to exporters for extra profits. Nevertheless, the activities of growing vegetables gradually faded out in the village due to low economic benefits.



1962 年蔬菜統營處貨車 A lorry of the Vegetable Marketing Organization in 1962

圖片來源：香港大學圖書館 Photo Source: The University of Hong Kong Libraries

豬隻養殖

1950 年代，燕崗村民除了耕牛、雞、鵝外，村民更有養豬。1951 年，嘉道理農業輔助會成立，致力扶助有需要農戶，以養豬計劃（Pig Raising Scheme）輔助不少新界村民維持生計——有經濟困難的農民，可向輔助會申請免息貸款興建豬舍，建成後每農戶獲贈兩至三頭母豬，之後可申請飼料貸款；待小豬長成，在市場賣出後，農民才需還款。

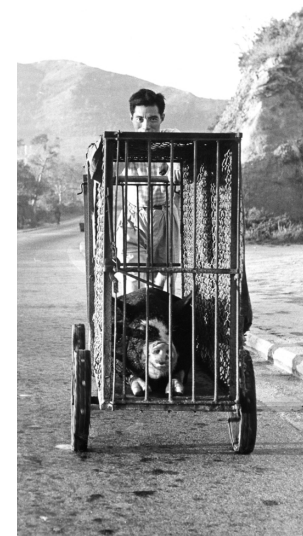
Pig raising activities

In the 1950s, the villagers raised pigs in addition to cattle, chickens, and geese. The Kadoorie Agricultural Aid Association (KAAA), established in 1951, spared no effort to support needy farmers. The Pig Raising Scheme helped many villagers in the New Territories make a living. Under the Scheme, farmers with financial difficulties could apply for an interest-free loan to build a pigsty. After completion, the applicant would receive two or three female pigs from KAAA and be entitled to apply for a loan to acquire feed. The farmers were only required to repay the loans after their pigs grew up and were sold in the market.



左 1950 年畜牧市場 A livestock market in 1950

圖片來源：燕崗村文物館 Photo Source: Collection of Yin Kong Village Heritage Museum



右 流動配種公豬 Mobile male pigs for breeding

圖片來源：香港社會發展回顧項目 Source: The Hong Kong Heritage Project

燕崗村在輔助會的援助下，在原來「妹仔屋」（即工人宿舍）的位置興建了豬欄。輔助會供應英泥，但當時村內生活儉樸，村民沒有花錢聘請建築工人，而是合力親自修築。豬欄共有 10 間豬屋，一個家庭可分得一間，屋內有一矮牆分隔左右兩個豬舍，各養一頭母豬。豬舍上方搭有小棚以遮蔭擋雨，豬舍前（接近門的一方）則露天，用以放置飼料或其他工具。

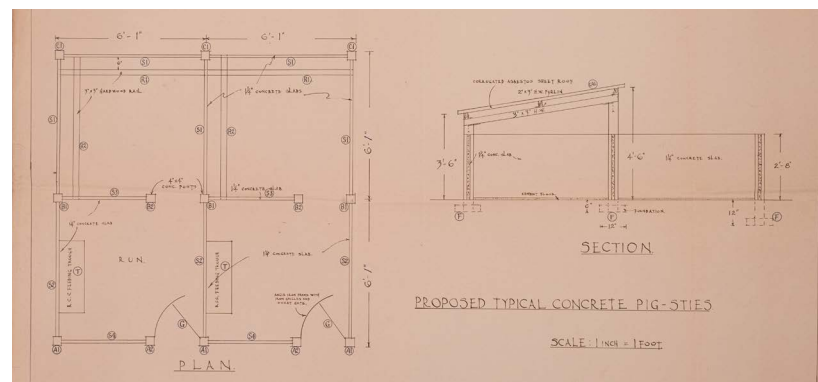
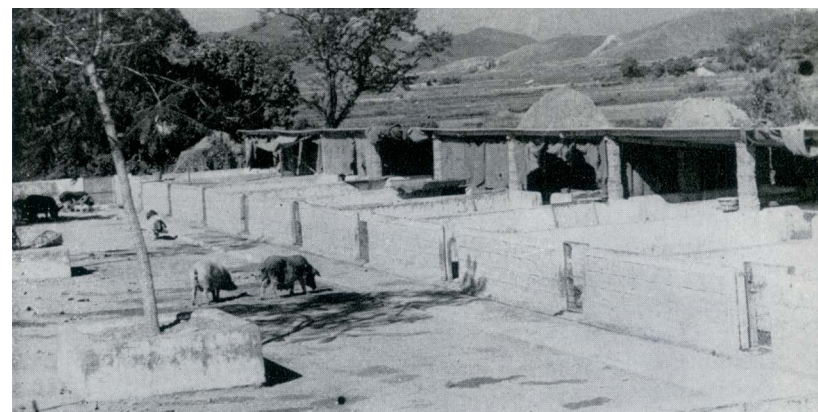
母豬輪流生幼豬，一頭母豬一次可生育約 10 多隻。村民多只保留母豬作繁殖之用，公豬則多出售，而輔助會則會定期安排流動配種公豬會到各村與母豬交配。部份豬會備作節慶所用，其餘多數運到墟市出售。然而自 1960 年代開始，越來越少村民養豬，豬欄逐漸空置。至今豬欄上加建了鐵皮頂，成為村民的儲物空間。此外，嘉道理農業輔助會在 1950 年代也曾協助村民修路、接種疫苗、設立泵水設施。

另外，政府向何東租用其於北區的豬場，時任港督楊慕琦更撰寫私人信件說服何東向政府供地。而燕崗村西面的豬場則發展成為實驗農場，盼藉此減少小型農戶飼養豬隻帶來的污染，並透過配種實驗研究，提升本地豬隻質量。實驗豬場僱用燕崗村民擔任保安員。豬場側設員工宿舍，在豬場停用後轉售作私人企業。

With assistance from KAAA, the villagers of Yin Kong built pigsties at the location of the original "Sister's House" (the female workers' dormitory). Due to a frugal lifestyle, the villagers did not spend money to hire construction workers even though KAAA supplied cement to applicants. Therefore, the construction of the pigsties was all done by the hands of the villagers. The pigsties included ten houses. Each family had one of them. Each house had a low wall dividing the left and right compartments. Each compartment housed a female pig. The rear section of the house was covered to provide shade and protection from rain, while the front section (closer to the entrance) was an open area used to place feed or other tools.

Female pigs took turns giving birth to piglets. A female pig could give birth to about ten piglets at a time. The villagers mostly kept female pigs only and sold male pigs. KAAA would arrange mobile male pigs for breeding purposes in various villages on a regular basis. The villagers would also reserve some pigs for festivals. The remaining pigs would be transported to the market for sale. However, since the 1960s, the pigsties have become vacant because the number of villagers who raised pigs was diminishing. In the present day, the pigsties with an iron-sheeted roof are storage space for the villagers. Besides, KAAA also assisted the villagers with building roads, vaccinating people and setting up water pumping facilities in the 1950s.

Furthermore, the government rented a pig farm from Ho Tung in the North District. Mark Young, the then Governor of Hong Kong, even wrote a letter to persuade Ho Tung to provide land to the government. The pig farm on the west side of Yin Kong Village was developed as an experimental farm which aimed to reduce pollution caused by pig raising activities of small farming households and enhance the quality of local pigs through experimental breeding research. The experimental pig farm employed some villagers from Yin Kong as security guards. The staff dormitory built next to the pig farm was resold to private enterprises after the pig farm stopped operation.



上，中 1950 年代燕崗村豬舍舊貌 Pigsties in Yin Kong Village in the 1950s

下 豬舍結構 Structure of a pigsty

圖片來源：香港社會發展回顧項目及香港大學圖書館
Photo Source: The Hong Kong Heritage Project and The University of Hong Kong Libraries

觀賞魚養殖及相關業務

1970 年代，燕崗村開始有非侯姓居民遷入，尤以天光甫一帶為甚，當中部份來自遭收地拆遷的古洞，他們很多從事養殖觀賞魚或相關業務。在民居內，村民自地面砌起高約兩呎的四方磚牆，中間作魚池。部份村民更搭建房舍放置魚缸。不少村民自行為魚配種，有些更在田裏養殖沙蟲，作為魚糧。除此以外，日常更需餵魚，而觀賞魚多屬熱帶魚，冬日需要維持水缸溫度等等，可見養殖觀賞魚過程繁複，也需具備專業知識。

觀賞魚長成後，部份會賣到界限街天光墟和金魚街，另一部份為大魚場到訪收魚，甚至有部份會被寄往加拿大、美國等地。芸芸燕崗養魚戶之中，畢氏一家乃昔日香港唯一承接運輸外銷和在本埠銷售熱帶魚膠袋訂單的生產商，多為魚場供貨。畢氏在家中自設工場，自行把一綁綁膠切割，用封口機組裝成所需形狀、尺寸。因多作空運用途，膠袋特意加厚成雙層，以免破損；膠袋底部也製作成四方形，以貼合箱的形狀。由於需求驟減，內地同業競爭激烈，膠袋工場終在 2013 年停運。

Ornamental fish farming and relevant businesses

In the 1970s, non-Hau people began to move into Yin Kong Village, especially in the area close to Tin Kwong Po. Some of them came from Kwu Tung due to land acquisition, demolition, and relocation. Many of the new residents worked for ornamental fish farming and relevant businesses. These villagers built a square brick wall about two feet from the ground to form a fishpond inside their residences. Some of them even constructed a small house to put a fish tank inside. Many of the villagers facilitated the mating of different fish, while some bred worms in the fields to produce feed for fish. In addition, feeding fish daily, maintaining the temperature in fish tanks (especially in winter because ornamental fish are mostly tropical fish) and taking care of other relevant matters were complex tasks that required professional knowledge.

After ornamental fish grew up, some would be sold to the morning market on Boundary Street or Goldfish Street (i.e. a section of Tung Choi Street in Mong Kok), while the rest would be collected by large fish farms or even sent to foreign countries, such as Canada and the US. Among all fish farming households in Yin Kong, Pat's family (畢氏) was the only manufacturer in Hong Kong accepting orders for transport shipment and local sale of tropical fish plastic bags. Their products were mostly supplied to fish farms. Pat's family established a workshop at its home and produced plastic bags by cutting bundles of plastic and assembling them into the desired shape and size with a sealing machine. As often used for airfreight, the plastic bags had double layers to ensure sufficient thickness to avoid damage. Besides, the bottom of plastic bags was rectangular in shape to fit the shape of packing boxes. Because of the sharp decrease in demand and fierce competition with industrial peers in the mainland, the plastic bag workshop ceased operations in 2013.



原魚池 A brick wall of a former fishpond

工業

1960 年代末，新界地區的基礎建設日益完善，水電供應日漸穩定，加上土地資源充裕，租金便宜，吸引一眾原立足香港及九龍的輕工業於新界擴充和設廠。古洞沿青山公路一帶開設諸如藤廠、鐵廠、電子廠、膠廠、木廠、牛仔布、穿布花作坊等工廠和作坊。不少廠房雖設備簡陋，僅用鐵皮搭建，但仍徹底改變區內原由農業主導的經濟架構。

毗鄰燕崗村的廠房約有十間，為村民提供不少就業機會。不少村民應聘作工人，也有部份公司將半成品外發給村民在家製作，再拿回公司換取工錢。由於任職工廠收入比耕作可觀、穩定，更可在家工作，因此不少村民轉職外發工，以便同時兼顧家務、雜務及照顧兒童之責。另外，不少村民年輕時也會到工廠當暑假工，以幫補家計。農業伴隨著工業崛起而逐漸式微。

至 1980 年代中期，內地改革開放，大量廠商北移，不少區內廠房自此丟空，或轉營為車房、倉庫等用途。工廠外發加工形式不再，區內經濟發展放緩，村民亦甚少機會再參與其中。

Industrial activities

In the late 1960s, with improved infrastructures, increasingly stable water and electricity supply, and abundant land resources provided at low rents, the New Territories attracted light industries from Hong Kong Island or Kowloon to expand and establish factories. Various factories (such as rattan factories, iron factories, electronics factories, plastic factories, and wood factories) and workshops (denim workshops and plastic flower workshops) were established along Castle Peak Road in Kwu Tung. The factories, though many were poorly equipped and only built with iron sheets, completely revolutionised the agriculture-oriented economic structure in the region.

About ten factories located near Yin Kong Village created numerous working opportunities for the villagers. Many villagers accepted employment as workers. Meanwhile, some companies distributed semi-finished products to the villagers to allow them to collect their wages after completing the processing tasks at home. As factories provided a more substantial and stable income than farming and allowed workers to work from home, many villagers changed to work as outsourced workers for the convenience of taking care of housework, chores, and their children. Moreover, many villagers worked as summer factory workers to support their families when they were young. The agriculture sector of the village gradually declined due to the rise of the industrial sector.

Until the mid-1980s, the reform and opening up of the mainland attracted many industrial businesses to move northwards. As a result, many factories became vacant or changed their functions as garages, storehouses, etc. Since outsourced processing tasks from the factories were no longer available, the villagers hardly participated in them. The economic development slowed down in the region.

在地生意

隨著工廠日漸增多，加上附近學校師生的需求，區內的餐飲服務在 1960 年代經已供不應求。燕崗毗鄰青山公路，附近有金錢村何東學校和新界喇沙中學，給予在地餐飲事業的發展優勢和機遇。燕崗餐廳自開業起一直照顧周邊學生、老師、村民及工人的所需，其規模更令燕崗一度聞名北區。早在 1966 至 67 年，侯族村民在村內開設首家茶檔「侯權記」，翌年「榮昌士多」成立。兩者在成立之初也是家庭式營運的臨時檔口，後來均有所擴建，設永久店面。高峰期，村內還有一間由馬姓村民開設的「英記士多」（後更名為偉成士多，在村內另址重開），生意蓬勃。

村內餐飲事業在 1970 至 80 年代生意最為鼎盛，店舖甚至通宵營業。除了供應膳食小菜，店舖還提供麻雀、天九、老虎機、波子機、電視、收音機等娛樂設施。店舖開業不久便已經成為村民的聚腳點、閒聊打薑、休閒娛樂之地。村民指凡有親朋聚會見面多數會約在士多等候，更有謂「與其花錢坐車出上水，不如喺士多買杯奶茶」。同時，店舖也更吸引不少區外客人專程到訪，更需關劃提供停車位置。

Domestic businesses

With the increasing number of factories and the demand from teachers and students of nearby schools, catering services in the region were in short supply in the 1960s. The proximity to Castle Peak Road, coupled with the location near Kam Tsin Village Ho Tung School (金錢村何東學校) and De La Salle Secondary School N.T. (新界喇沙中學), created advantages and opportunities for Yin Kong Village to develop local catering businesses. The restaurants in Yin Kong have been taking care of the needs of nearby students, teachers, villagers, and workers. The scale of catering businesses even made Yin Kong famous in the North District.

As early as the time from 1966 to 1967, a villager of the Hau clan opened Hau Kuen Kee (侯權記, the first tea stall in Yin Kong), followed by the establishment of Wing Cheong Store (榮昌士多) by another villager of the Hau clan in the next year. Hau Kuen Kee and Wing Cheong Store were family businesses, both starting with a temporary stall and later expanding with a permanent site. During the peak period of the catering industry, there was another grocery store called Ying Kee Store (英記士多), operated by a villager surnamed Ma (馬). It also enjoyed a prosperous business at that time. Ying Kee Store was later renamed Wai Shing Store (偉成士多) and reopened at another location in the village.

The catering industry in the village was at its peak in the 1970s and 1980s, with stores even opening all night. In addition to food, the catering shops also provided entertainment tools and facilities, such as mahjong, Tien Gow (天九), slot machines, pinball machines, televisions, and radio. Soon after these stores opened, they became places for the villagers to gather, chitchat, and spend time for leisure and entertainment. The villagers pointed out that the stores were often the meeting place whenever they reunited with friends or relatives. "Rather than paying the fare to take a bus to Sheung Shui, we prefer to buy a cup of milk tea at the grocery store," said the villagers. At the same time, these stores also attracted visits by many customers from outside, creating the need to provide parking spaces.

店舖昔日設有電話，供村民借用，方便對外聯絡溝通，侯權記的電話更設有錄音功能。昔日燕崗村民並非每戶都有信箱，村內信件無分重要與否，一律會由榮昌士多會代為收發：郵差會把郵件派到榮昌士多，村民再自行到士多認領信件。

1990 年代，因工業北移，不少村民逐漸搬到市區生活，店舖生意開始淡薄。侯權記和榮昌士多原屬何東所有的地段，本來只收取象徵式租金，後來土地轉售予晶苑地產公司。1997 年前後，晶苑決定收地發展。時任村長雖曾斡旋，希望續租讓村民繼續在此用餐聚腳（因區內餐廳不多），但終不獲續租，兩間店舖停業。偉成士多則因不屬該地段，而不受影響，今天仍然可見其址。

In the past, these stores had a telephone for the villagers to borrow to facilitate external communication. The phone in Hau Kuen Kee was even equipped with a voice recording function. Since not every household in Yin Kong Village owned a mailbox, Wing Cheong Store helped receive all letters sent to the village, regardless of their level of importance. After the postmen delivered the letters to Wing Cheong Store, the villagers would come to the store to claim their letters.

In the 1990s, the businesses of these stores started to slow down because of the northward movement of industries and the tendency of the villagers to move to the urban area. Hau Kuen Kee and Wing Cheong Store initially paid only nominal rent to operate on a piece of land owned by Ho Tung. Later, the land was resold to Crystal Properties Development Limited. Around 1997, the developer decided to acquire the sites of both stores for development. The then village chief attempted to persuade the developer to renew the leases of these stores with the aim of sustaining the dining and gathering place for the villagers (due to a limited number of restaurants in the region), but his effort was in vain. Both stores were not allowed to renew the lease and were forced to close. Wai Shing Store was not affected because it was on a piece of land not owned by Crystal Properties Development Limited. The site of Wai Shing Store can still be seen today.



榮昌士多原址 Original premises of Wing Cheong Store



偉成士多 Wai Shing Store

榮昌士多 Wing Cheong Store



榮昌士多在 1968 年由侯連興先生的弟弟開設，主要售賣粥粉麵飯、小菜等。士多最初只是以竹棚形式成立，後來擴建至逾二千多平方呎的鋼筋混凝土店址，規模最大時類似「酒樓式」營運，提供晚飯小菜、點心等。

榮昌士多的伙計多由村中親族義務擔任，僅聘請少量村外人作員工。據村民憶述，當時農業逐漸息微，村中婦女不再需要幫忙務農，因而每在照顧小孩餘暇之外，也可在士多打零工數小時。部份較年幼的村民也會從旁協助，店主則會以茶飲犒勞。

Wing Cheong Store, established by a younger brother of Hau Lin-hing (侯連興) in 1968, primarily offered congee, noodles, rice, side dishes, etc. Initially operated only in a bamboo shed, Wing Cheong Store later expanded to a shop made of reinforced concrete with an area of over 2,000 square feet. When the business was at its largest scale, Wing Cheong Store operated like a Chinese restaurant, providing dinner dishes, dim sum, etc.

Most staff of Wing Cheong Store were relatives in the village who volunteered to help. It only hired a few outsiders as employees. As recalled by the villagers, because of the gradual decline in the agricultural sector at that time, women in the village could work part-time jobs for a few hours in addition to taking care of their children because they no longer needed to help with farming. Some younger villagers also assisted with the operation and received tea drinks in return.

榮昌不單是村中聚腳點，更肩負收發郵件的重要角色。1930 至 1960 年代，村內信件一律由上水的「豐興」米舖代為收發，村民一般在前往上水加工米糧或趁墟時順道領取。至 1960 年代末，燕崗村民仍非每戶都有信箱，加上天光甫一帶道路縱橫交錯，郵差不願進入，因此村內信件無分重要與否，一律由榮昌士多代為收發。郵差會把郵件派到榮昌士多，村民再自行到士多認領信件。現時村內已不再有郵件集中地，多數住戶在自家門前設有信箱，天光甫的信箱則設於村口。

Not only was Wing Cheong Store a gathering place in the village, but it was also an important intermediary in receiving letters. From the 1930s to the 1960s, all letters to Yin Kong Village were collected by Fung Hing Rice Shop (豐興米舖) in Sheung Shui. The villagers generally collected their letters when going to Sheung Shui for rice processing or shopping in the market. By the end of the 1960s, some households in the village were still without mailboxes. The complexity of roads and paths in Tin Kwong Po also contributed to the reluctance of postmen to enter the village. Therefore, Wing Cheong Store helped receive all letters sent to the village, regardless of their level of importance. After letters arrived at Wing Cheong Store, the villagers would come to the store to claim their letters. Today, the village no longer has a mail collection centre because mailboxes at the front doors are available for most households. The collective mailbox for Tin Kwong Po is located at its entrance.



侯權記 Hau Kuen Kee



1980 年代侯權記 Hau Kuen Kee in the 1980s

圖片來源：侯新良先生 Photo Source: Mr Hau San-leung, Tony

侯權記在 1966 至 1967 年間由侯滿權開設，取其自身姓名為店名，是為村內首家對外經營的食肆。開業前，侯滿權夫婦曾「出城」到訪油麻地、銅鑼灣、尖沙咀等地的餐廳認真考察，品嚐各區奶茶，從而調製出屬於侯權記的味道。侯權記最初只是村口一個朝行晚拆的茶水檔，後來經歷三次擴張，結業前店址規模約二千多呎，且領有熟食牌照。

Hau Kuen Kee, established by Hau Mun-kuen (侯滿權) between 1966 and 1967, was named after its owner. It was the first restaurant in the village open to customers from outside. Before its opening, Hau Mun-kuen and his wife visited restaurants in various districts (such as Yau Ma Tei, Causeway Bay and Tsim Sha Tsui) to taste milk teas in a careful manner in order to create the taste of Hau Kuen Kee. Initially, Hau Kuen Kee was a tea stall set up in the morning and dismantled in the evening. Later, Hau Kuen Kee expanded three times and, before its closure, possessed a shop site of about 2,000 square feet with a restaurant license.

第一代侯權記 — 臨時茶水檔 (1966 至 1967 年)

侯權記開業時如同「電視劇入面啲茶檔」，朝行晚拆，沒有上蓋建築物和廚房。當時主要售賣簡單製作的飲食，例如奶茶、咖啡、麵包、三文治、啤酒汽水等，薄利多銷，售價廉宜，一盅蒸飯賣兩元，飲品如奶茶等賣約一元幾毫，每天約可做到「十蚊八蚊」生意。

第二代侯權記 — 木屋

1960 年代末，侯權記在村口搭建木屋，成為恆常店舖。屋頂以木搭建，上方再鋪設一層薄膠防漏水，並採用舊式木趟門，一家住在舖頭。自木屋建成，侯權記漸漸成為附近村民、學生、工人的聚腳點，每晚也有約 30 至 40 人在店中聚集聊天，也自不免賭錢耍樂，「開大檔」打麻雀、推牌九，因此常被執法人員「冚檔」。每次贏家都抽成分給士多，老闆有時候也會陪顧客一起玩。有時興起更會玩至通宵達旦，夜深時才叫醒睡在店內的侯老先生結帳。隨著時代發展，侯權記店內後添置電視機、老虎機等電子娛樂設備，也增加供應蒸排骨飯等熱食。

The first generation: A temporary tea stall (1966-1967)

Hau Kuen Kee was a tea stall similar to those “often seen in television drama episodes”, set up in the morning and dismantled in the evening, without a roof and a kitchen. At that time, it primarily sold simple food and drinks, such as milk tea, coffee, bread, sandwiches, beer and soft drinks, at an affordable price with small profits yet quick turnover. A cup of steamed rice was sold at two dollars, while drinks (such as milk tea) were priced from a few cents to one dollar. “Daily revenue was about eight to ten dollars.”

The second generation: A wooden house

In the late 1960s, the owner of Hau Kuen Kee constructed a wooden house to be the permanent site of the shop. It was located at the entrance of the village. Built with a wooden roof, covered with a thin layer of glue to prevent water leakage, and equipped with an old-style wooden sliding door, the wooden house was the home for the family of Hau Kuen Kee. Since the completion of the wooden house structure, Hau Kuen Kee gradually became the gathering place for nearby villagers, students, and workers. About 30 to 40 people gathered in the shop to chitchat every night, so it was inevitable to have gambling activities for fun among customers. As they would “start a gambling stall” (開大檔) to play mahjong and Pai Gow (牌九), law enforcement officers often came to Hau Kuen Kee to dismiss gambling activities. Hau Kuen Kee collected a commission from the winner every time. The owner of the shop sometimes played with his customers as well. Sometimes, the customers gambled all night until they woke the owner up to pay their bills. As times changed, Hau Kuen Kee added several entertainment facilities (such as a television and slot machines) and provided customers with hot food (such as steamed rice with pork ribs).

第三代侯權記 — 混凝土建築

1970 年代中期，木屋因颱風吹襲而嚴重受損，全屋漏水，水位達半個成人身高。基於安全和擴充空間的考慮，在 1974 至 1978 年間，侯權記原有木屋遭拆卸，改以混凝土興建新店。新一代混凝土建築約一千多呎，並在內加建閣仔，供小孩居住，父母則在地下過夜。擴建時，侯權記為店前青山公路側（今行人天橋下）的土地神壇對開空地鋪設水泥，讓茶客在戶外用餐、開賭時更為舒適。但剛完成擴建的第三代侯權記碰上全球石油危機，生意轉差，一度不再出售飯類，只提供簡單熱食和娛樂設施。

The third generation: A concrete building

In the mid-1970s, a typhoon caused severe damage to the wooden house, including a leak of water, which caused the water level about half an adult's height inside the house. For the consideration of safety and further expansion, the demolition of the original wooden house and the following construction of the new concrete building of Hau Kuen Kee were in progress from 1974 to 1978. The new concrete building was more than 1,000 square feet, with a loft inside for children to live. Father and mother slept at night on the ground level. During the expansion, Hau Kuen Kee laid cement concrete in the open space outside the altar for the God of Land near Castle Peak Road (under the current footbridge) outside the shop to provide customers with a comfortable place for dining and gambling outdoors. However, a global oil crisis happened soon after the third-generation Hau Kuen Kee was completed. As the business deteriorated, Hau Kuen Kee stopped selling rice and only provided simple hot food and entertainment facilities.



1980 年代侯權記
Hau Kuen Kee in the 1980s
圖片來源：侯新良先生
Photo Source:
Mr Hau San-leung, Tony



1980 年代侯權記內部 Interior of Hau Kuen Kee in the 1980s

圖片來源：侯新良先生 Photo Source: Mr Hau San-leung, Tony

第三代侯權記擴建

1979 年，超級強烈颱風荷貝吹襲香港，侯權記屋頂被塌樹破壞，需進行維修，並採用石棉瓦頂。80 年代初，侯權記因未領有熟食牌照，被多次控告非法售賣飲食。為符合當局要求，侯權記再度擴建，設置廚房，店面面積達 2,000 多平方呎。是次擴建拆除閣樓，並在水吧劃出空間，供侯老先生夫婦休息；三姊弟則回村中居所過夜，早上才回店幫忙。侯權記成功申請熟食牌照，迎來生意高峰，中午時分長期爆滿，檯凳經常開到大王爺空地之上，容納逾百人。據侯新良先生分享，最興盛的時候，舖外空地擺放檯凳多達 40 桌。

The expansion of the third-generation Hau Kuen Kee

In 1979, when Super Typhoon Hope hit Hong Kong, the roof of Hau Kuen Kee was damaged by fallen trees. As the roof required repair, Hau Kuen Kee decided to change its material to asbestos tiles. In the early 1980s, Hau Kuen Kee was accused of unlawfully selling food and drink without a restaurant license. In order to comply with the legal requirements, Hau Kuen Kee further expanded its premises and installed a kitchen inside. The area of Hau Kuen Kee reached over 2,000 square feet after expansion. The expansion included the demolition of the loft and the creation of a resting space for the elder Mr and Mrs Hau in the water bar (水吧)。Afterwards, the three siblings returned home at night and went back to the shop in the morning. Subsequent to its successful application for a restaurant license, Hau Kuen Kee came to its most prosperous era. It was always full at noon, serving more than a hundred customers with tables and chairs often placed in the open space outside Tai Wong Yeh (the God of Land). According to the sharing from Hau San-leung (侯新良), the number of tables in the open space could reach 40 when the business was at its peak.

當時附近工廠老闆經常在下午茶時間來打牌，但他們一行卻往往只得三人，因而興起「三腳麻雀」（麻雀原為四人遊戲，三腳即指三人麻雀），抽起筒、索、萬其中一種牌，較容易「做大牌」（更高番數的糊牌方式）。新穎玩法吸引其他顧客跟隨。

侯權記的客源除了附近的工廠老闆員工、學校學生老師外，還有數類人：

劇組人員

昔日不少電視劇和武打戲在金錢村附近樹林取景，或租用「太古樓」。不少演員包括蕭芳芳、謝賢、陳寶珠等曾光顧侯權記。侯權記為劇組提供膳食，送餐到取景地點。拍攝有時會通宵達旦，演員會請劇組食宵夜。有一次陳寶珠從侯權記購買雲吞，由於所需甚多，陳寶珠更親手協助包餛飩。

富翁下屬

燕崗及古洞一帶昔日住有不少機構主席、洋行老闆等。不少富翁會在雙魚河會所騎馬，其下屬隨從時會光顧侯權記。

狩獵的洋人

燕崗附近有不少雀鳥棲息，吸引不少人士前來狩獵「打雀」。他們會帶著獵槍到訪士多，購買飲料和食物，稍事休息。

英軍士兵

昔日石仔嶺設有英軍宿舍，不少士兵間中前來喝啤酒。

At that time, nearby factory owners often came to Hau Kuen Kee to play mahjong, yet they came in three only. Therefore, they invented a “three-person mahjong” by removing either “dots” (筒), “bamboo” (索) or “characters” (萬) suits. (Originally, mahjong is a four-person game.) Due to a higher chance of getting a winning hand with a higher score in three-person mahjong, many other customers followed this innovative way to play mahjong.

In addition to factory owners, workers, students and teachers, the customers of Hau Kuen Kee also included the following types of people.

Filming crews

In the past, many television dramas and martial arts films were filmed in the woods near Kam Tsin Village. Filming crews sometimes rented “Swire House” as well. Hau Kuen Kee was patronised by many actors/actresses, such as Siao Fong-fong, Tse Yin and Chan Po-chu. Hau Kuen Kee provided these crews with meals and food delivery to the filming locations. As the filming sometimes lasted all night, actors/actresses might treat their crews to midnight snacks. Once, Chan Po-chu ordered a large quantity of wontons from Hau Kuen Kee, so she even helped wrap wontons at the shop.

Subordinates of rich people

Numerous chairpersons of companies and bosses of merchandising enterprises dwelt in the area near Yin Kong and Kwu Tung. While these rich people were riding horses in the Beas River Country Club, their subordinates often visited Hau Kuen Kee.

Foreign hunters

Many birds dwelling near Yin Kong attracted many people coming for hunting. They visited the shop with hunting guns to rest and purchase drinks and food.

British soldiers

In the past, there was a camp for the British Army in Dills Corner (石仔嶺), so many soldiers came to Hau Kuen Kee to have a beer.

青年康樂中心

為了增加村內聯誼設施及組織更多康樂活動，燕崗村民籌建青年康樂中心。1973年6月12日，村民開始籌建。在何東爵士基金會捐款支持下，中心於1974年10月14日動工，並在1975年3月22日舉行開幕典禮，由時任鄉議局副主席張人龍剪綵，上水鄉事會主席侯壽德啟鑰。

根據政府檔案記錄，燕崗青年康樂中心在1975年6月27日正式註冊成為社團，其宗旨為「聯絡會員感情及培養會員身心品德、個人興趣、責任感及自治能力。舉辦一切體育及康樂活動及各種免費訓練課程，以培養專業性機能並提高會員工作效率」。居於燕崗村一帶，六歲以上品格良好的居民，不論男女，均可登記成為會員；18歲以上則可參選作工作人員，能通過會內投票即可擔任。康樂中心社團註冊人侯亮明先生憶述，康樂中心註冊為社團前，參考鄰近的安圍村福利會的會章，來編寫康樂中心會章。文獻顯示康樂中心於每天下午二時至十時開放，每三個月向會員收取10元的季度費用；社團委員包括主席、內外務副主席、秘書、財務、總務、公安等。

Yin Kong Youth Community Centre

In order to add more socialising facilities and organise more recreational activities, the villagers of Yin Kong planned to build a recreation centre for youths. On 12 June 1973, the villagers began to source funds. With the support of donations from the Sir Robert Ho Tung Charitable Fund, the construction of the recreation centre started on 14 October 1974. The opening ceremony was held on 22 March 1975. In the ceremony, the Vice Chairman of Heung Yee Kuk (鄉議局) Cheung Yan-lung (張人龍) cut the ribbon and the Chairman of the Sheung Shui District Rural Committee Hau Shou-tak (侯壽德) opened the door.

According to government records¹, on 27 June 1975, Yin Kong Youth Community Centre was officially registered as a society. Its purpose was to “promote friendship and help the members to build up their character, sense of responsibility and independence and develop their personal interest. The centre shall organise all sorts of sports and recreational activities and provide free vocational training to the members.” Any resident of good character who lived near Yin Kong Village and was aged six or above, regardless of gender, was eligible to register as a member. Those aged 18 or above could be elected as staff members after voting within the committee. Hau Leung-ming (侯亮明), the responsible person for registering the recreation centre as a society, recalled that the Constitution of Yin Kong Youth Community Centre was compiled with reference to the Charter of On Po Village Welfare Society (安圍村福利會). The document shows that the recreation centre opened from 2 pm to 10 pm daily and collected a quarter fee of ten dollars from members. The members of the society included the chairman, vice chairman of internal affairs, vice chairman of external affairs, secretary, treasurer, administrator of general affairs, security, etc.

據侯亮明先生憶述，活動、物資等由社團委員管理。村民需要登記成為會員，才可以借用物資。康樂中心會提供各類活動用具（例如乒乓球、康樂棋、羽毛球、籃球等），供村民借用，每次借還需要登記。也有村民租用康樂中心舉辦派對。娛樂活動以外，康樂中心曾舉辦短期英文課程，邀請瑞士裔巴色會牧師陸漢思擔任導師，每週到村中授課一次。康樂中心亦用以放置村中公用物資，例如燕崗村對出的農地曾受水災，救援所用的小筏即暫置於此。今天康樂中心主要用作村務會議場地。此外，2023年舉辦新春盆菜宴，亦借康樂中心暫存各類物資，包括抽獎禮物等。

As recalled by Hau Leung-ming, the society committee managed its activities, resources, etc. The villagers were required to register as members before they borrowed any resources. The recreation centre provided various game tools (such as table tennis, novuss, badminton, and basketball) for villagers to borrow. Borrowing of tools required registration each time. Some villagers also rented the recreation centre to hold parties. Apart from recreational activities, the recreation centre opened a short-term English course by inviting Swiss-born Rev. Hans Lutz from the Basel Mission to teach once a week. The recreation centre also stored public resources. For example, the rescue raft used during flooding in the farmland outside Yin Kong Village was temporarily stored inside. Nowadays, the recreation centre serves as a venue for meetings to discuss village affairs. Furthermore, during the preparation for the 2023 New Year's poon choi feasts (盆菜宴), the recreation centre served as a temporary storage space for various supplies, such as gifts for the lucky draw.



青年康樂中心正門
Main entrance of Yin Kong Youth Community Centre



青年康樂中心內部 Interior of Yin Kong Youth Community Centre

保鄉衛土

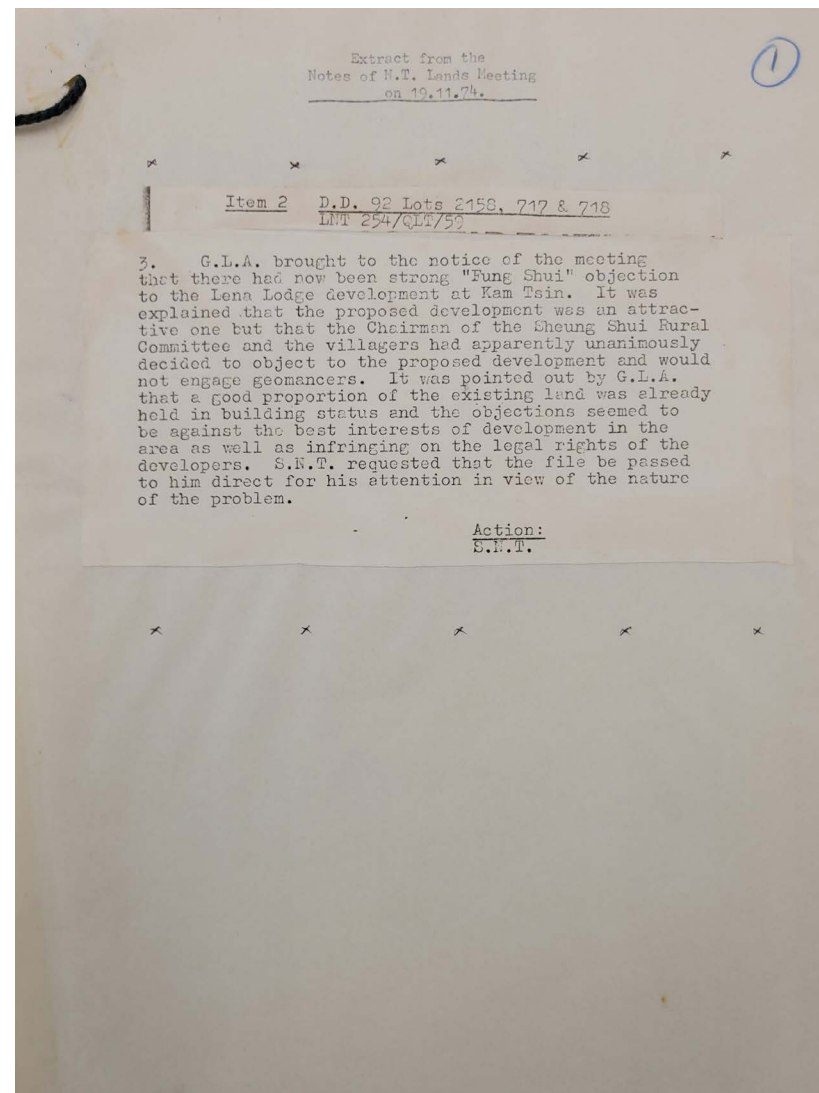
1975年，發展商計劃於太古樓和燕崗村之間的空地發展地產項目。雖然不少人認為「計劃吸引」²，但上水區鄉事委員會和村民仍以破壞風水為由，強烈反對在村旁大興土木。反對聲音更引來政府關注，但相關部門認為意見損害該地區最佳發展利益，也侵犯發展商的合法權益，故未有積極介入。

據村民憶述，示威活動由時任村長帶領，香港專上學生聯會協助。他們共同舉辦記者會，表達反對意願。村民鍾桂蓮女士因曾在郵遞公司工作，懂得撰寫新聞稿，就曾為燕崗村發稿，邀請傳媒採訪。最終發展計劃擱置，地段至今仍然丟空。示威正值村民建設康樂中心，捐款卻遲遲未批。村民因而一度質疑官商勢力從中作梗，但後查實該款項已付給村民。現時該幅土地由羅氏針織後人羅樂風創辦的晶苑地產持有，並於兩年前提出住宅規劃申請，居民也擔憂工程損害村內環境。

Safeguarding the homeland

In 1975, a developer planned to launch a real estate project on the vacant land between Swire House and Yin Kong Village. Although many people deemed “the project attractive”², the Sheung Shui District Rural Committee and the villagers strongly opposed large-scale construction on the grounds of damage to feng shui. Voices of opposition aroused the attention of the government. Nevertheless, the relevant department was reluctant to intervene in the controversy because it considered the opposition jeopardised the best development interests of the region and infringed on the legitimate rights of the development.

As recalled by the villagers, the then village chief led the protest with assistance from the Hong Kong Federation of Students. They jointly held a press conference to express their opposition. Chung Kwai-lin (鍾桂蓮), a female villager who once worked in a postal company and knew how to write press releases, helped the village publish a news release to invite the media to arrange interviews. The development plan was finally shelved, so the relevant land remains vacant until today. As the protest coincided with the delayed grant to the construction of the recreation centre, many villagers once suspected that the government and business forces obstructed the approval of the funding. However, it was later verified that the grant had been paid to the villagers at that time. Currently, the ownership of this land belongs to Crystal Properties Development Limited, owned by Lo Lok-fung (羅樂風), a descendant of Laws Knitters. The application for rezoning the land to residential land use by Crystal Properties Development Limited two years ago worried the villagers because of its potential damage to the environment of the village.



政府對村民反對發展項目的記錄 Government file relevant to opposition to the development

抵壘政策與救濟

由於燕崗村接壤邊境，不少內地偷渡客從邊境抵港時或會路經。部份村民見偷渡客未必能吃饱穿暖，往往願意接濟，容許他們暫住，讓他們協助耕作，又或在附近地區打工。1970 年代，港英政府對來自中國內地非法入境者採用抵壘政策。內地人只要到界限街以南，便可申請香港居民身份，不會被遣返；若在新界地區被查出沒有香港身份證，則會被遣返內地。部份村民也會教導偷渡客抵達市區，又會為他們提供較為整潔的衣服，以免被警察識別身份。不少人因而成功投靠親戚，在市區定居，順利取得身份證。為答謝燕崗村民昔日相助之恩，部份人仍定期到燕崗村探望曾經接濟的村民。

另覓出路

戰後燕崗村經濟條件並不富裕，故在 1960 年代起，不少村民便離村往市區尋找機會。村民在九龍和香港島從事各行各業，工種遍及文員、司機、家庭傭工到銀行經理等不同社會階層。部份村民更在工作同時進修，入讀夜校。由於市區與燕崗相距甚遠，大多在外打工和營商的村民平日也在市區居住，週末才會返鄉探望家人、協助村務。當時在村人口（包括長期居住和間或回村者）約有一千人。³

The Touch Base Policy and relief

Due to the location close to the border, many illegal immigrants from the mainland might pass through Yin Kong Village after entering Hong Kong. As these illegal immigrants might not have adequate food and clothing, some villagers often offered help to them, allowed them to stay at home temporarily, and let them assist with farming or work in the nearby region. In the 1970s, the British Hong Kong Government adopted the Touch Base Policy towards the illegal immigrants from China's Mainland. As long as these mainlanders reached the south of Boundary Street, they could apply for Hong Kong resident status without the risk of deportation. By contrast, if they were found without a Hong Kong Identity Card in the New Territories, they would be deported back to the mainland. Some villagers taught them how to arrive in the urban area and gave them neater clothes to avoid getting checked by the police. As a result, many illegal immigrants successfully sought help from relatives, settled in the urban area, and obtained identity cards. Today, some of these people still regularly visit the villagers who rendered assistance at that time to express their gratitude.

Seeking external opportunities

In the post-war period, the economic condition of Yin Kong Village was poor. Therefore, since the 1960s, many villagers left the village and sought opportunities in the urban area. These villagers worked in all walks of life in Kowloon and Hong Kong Island. Their positions were at different levels of society, including clerks, drivers, domestic helpers, bank managers, etc. Some villagers even enrolled in night schools for further study while working. Due to the distant location of Yin Kong from the city, most villagers who worked outside or owned a business lived in the urban area. They returned to the village only on weekends to visit their families and assist with village affairs. At that time, the population of the village (including persons who stayed permanently and returned to the village occasionally) was about 1,000.³

高飛遠去

由於海外工作、經商利潤較高，也自 1960 年代起，部份村民相繼移居海外工作，賺錢後匯款回港養家。初時以男士隻身移民為主，倘若營生順利，便帶同伴侶、家人到當地定居。後來移民的村民，則可投靠已經移居海外的親族，在當地安頓後，再決定在當地逗留或轉到鄰近國家。

燕崗村村民當中，不少移居英國。1986 年，來自河上鄉、金錢、燕崗、丙崗和孔嶺的侯氏僑民，在倫敦唐人街成立海外侯氏宗親會。其他村民則散落澳洲、紐西蘭、荷蘭、德國、瑞典、挪威等國家，早期多當廚師、經營餐館，後來也有當醫生、律師等職業。上一輩村民定居海外後，在當地成家立室。為節省交通成本，他們僅每年甚至隔數年才回村過新年或暑假，後代多數在外國出生成長。海外成長的後代，沒有經歷過村中生活，很多不通曉粵語或圍頭話。返村吃盆菜之時，更會多了「英語席」或「荷蘭語席」。

Leaving the homeland and living abroad

Due to higher salaries from working or better profits from managing businesses, since the 1960s, some villagers moved to work overseas to earn better income and remitted money back to Hong Kong. In the beginning, the trend started with men who moved overseas alone. If everything went well, they would bring their partners and families to settle overseas. The villagers who moved abroad later could obtain help from their relatives who had already lived in foreign countries. After settling in the overseas community, they could choose to stay at that place or move to neighbouring countries.

Most villagers of Yin Kong who moved overseas have settled in the United Kingdom. In 1986, overseas family members of the Hau clan from Ho Sheung Heung, Kam Tsin, Yin Kong, Ping Kong and Hung Leng (孔嶺) established the Overseas Hau's Clanmen Association (海外侯氏宗親會) in Chinatown, London. Some villagers are scattered in Australia, New Zealand, the Netherlands, Germany, Sweden, Norway, etc. In the early days, most overseas villagers worked as chefs or ran restaurants. Later, there were also some working as doctors, lawyers, etc. The previous generation of villagers who settled overseas established their families in foreign countries with their offspring born and raised there. In order to save transport costs, most foreign villagers only return to the village every year or even once every few years to spend their Chinese New Year or summer vacation. As the descendants who grew up overseas have never experienced village life, many of them do not understand Cantonese and the Wai Tau (Punti) dialect (圍頭話). In a poon choi feast, it is not surprising to see tables for English speakers and Dutch speakers.



- 1 香港政府檔案 Hong Kong Government Records : HKRS590-4-420
- 2 香港政府檔案 Hong Kong Government Records : HKRS337-4-6991
- 3 香港政府檔案 Hong Kong Government Records : HKRS590-4-420

燕安於崗：燕崗近況

The swallow settles: The recent situation of Yin Kong

交通不便、內地改革開放等因素間接影響了燕崗村及區內的經濟發展。村民為了各自生計，不得不離村往市區尋找機會，又或遠赴海外謀生。雖則離散村民間中會回鄉打理，也有部份村民一直留守燕崗，但是仍以燕崗為生活重心的年輕一代自 1970 年起便逐漸減少。直至二十世紀末、二十一世紀初，有移居海外的村民回流，亦有退休村民回村打理，加上村屋重建，逐漸有一些城市人入遷，為燕崗注入新活力。村落範圍除了建築物的現代化外，其自身變化不大，反倒是其毗連之塱原屢有更迭。一些非牟利機構多年來為了保育塱原生態而介入，今又逢政府推出古洞北新發展區，塱原化身生態公園，燕崗成為規劃藍圖內的一份子，改變已然不可抗拒。

The inconvenient transport network in the nearby region and the reform and opening up policy of China's mainland were some indirect factors altering the economic development of Yin Kong Village and its vicinity. In order to make a living, the villagers had to leave the village to seek opportunities in the city or even work abroad to earn money. Since the 1970s, the number of young people considering Yin Kong their centre of living has gradually decreased even though some villagers have determined to stay in Yin Kong, and some geographically dispersed villagers occasionally return to the village to take care of their matters. Until the late twentieth century and the early twenty-first century, returning villagers from overseas, retired villagers who came back to look after their homes, and newcomers who gradually moved from the city after the reconstruction of village houses injected new vitality into Yin Kong. Apart from modernised buildings, the village itself has not changed much. By contrast, Long Valley has undergone frequent changes. Some non-profit organisations have participated in the protection of ecology in Long Valley for years; the government has begun the project of Kwu Tung North New Development Area, which transforms Long Valley into a nature park and includes Yin Kong in the planning blueprint. Changes have already been irresistible.



由發展到保育： 塋原自然生態復蘇

為了紓緩羅湖車站的擁擠情況，九廣鐵路公司在 2000 年建議興建上水連接至落馬洲的鐵路支線（現港鐵東鐵線之一部份），計劃以一條架空車橋橫越整片塋原濕地。雖然九鐵承諾以人工濕地補償，但因車橋會嚴重破壞生態系統及景觀而遭到多個環保團體都反對。計劃最終亦遭環保署反對而擱置，九鐵改以挖掘鐵路隧道越過塋原，幸得保全原片濕地。

塋原在鐵路事件上倖免於難，也同時令社會認清了其「雀鳥天堂」的極高生態價值。然而，農業式微、非法傾倒泥頭等因素仍持續威脅當地生境，又因塋原大多土地屬私人所擁有，令保育工作更難推行。有鑑於私人土地上生態保育情況，政府於 2004 年推出新自然保育政策，選定 12 個優先保育地點，推行管理協議計劃及公私營界別合作試驗計劃。塋原及河上鄉便名列須優先加強保育地點清單之中。

From development to conservation: the recovery of Long Valley's natural ecosystem

For the purpose of alleviating the overcrowding problem at Lo Wu station, in 2000, the Kowloon-Canton Railway Corporation (KCRC) proposed building the Sheung Shui to Lok Ma Chau Spur Line (a section of the current MTR East Rail Line) with an elevated bridge crossing over the wetland in Long Valley. Although KCRC promised to compensate with an artificial wetland, numerous green groups expressed their strong opposition because the elevated bridge would gravely harm the ecosystem and natural scenery. In the end, with the proposal rejected by the Environmental Protection Department, KCRC shelved its original plan and chose to dig a railway tunnel across Long Valley. The wetland was preserved, fortunately.

Long Valley survived the railway incident that, at the same, made the public aware of its extremely high ecological value as a “bird paradise”. Yet, factors such as the decline of agriculture and illegal disposal of debris continued to threaten the natural habitat in Long Valley. Worse still, the private ownership of most land in Long Valley created obstacles to conservation work. In view of the situation of ecological conservation on privately owned land, in 2004, the government introduced the New Nature Conservation Policy (NNCP), which selected 12 priority sites of ecological importance to implement the project for management agreement and the pilot scheme for public-private partnership. Long Valley and Ho Sheung Heung were on the list of priority sites for enhanced conservation.





塱原果實和田園 Fruits and farmland in Long Valley

2005 年，民間環保組織長春社與香港觀鳥會合作開展為期 15 年的「塱原自然保育管理計劃」，屬新自然保育政策支持下的首批項目。兩組織與塱原當地持份者達成管理合作協議，實行生境管理保育工作，嘗試平衡當地經濟發展及生態保育，建立可持續發展模式。十數年間又同時進行不同公眾教育活動，其中的「居民生態導賞員訓練課程」便以培訓當地居民成為生態導賞員，讓受訓者在塱原展開生態旅遊活動兼提供導賞服務，為社區、商業機構舉辦生態導賞團。有燕崗村村民也參與其中，學以致用，在為外人導覽燕崗時加插生態相關內容。其他計劃也會讓公眾直接投身保育工作，如「塱原展開稻米復育計劃」便邀請城市人以會員形式親身體驗農耕生活，參與水稻復育，協助農夫重建稻田生境。

In 2005, two green groups, including the Conservancy Association and the Hong Kong Bird Watching Society, collaborated to launch the fifteen-year “Nature Conservation Management For Long Valley”, one of the first batch projects supported by NNCP. The two organisations reached management agreements with local stakeholders in Long Valley to implement natural habitat conservation with the aim of balancing local economic development and ecological conservation to establish a sustainable development model. For more than a decade, the two organisations have also conducted various public education activities. Among them, “Local Eco-tour Guide Training” trained local residents as eco-tour guides, allowed trainees to launch eco-tour activities with guided tour services in Long Valley and enabled them to organise eco-tours for the community and commercial enterprises. Participants in the training included some villagers from Yin Kong. They applied what they learnt and added ecological-related content while guiding outsiders to visit the village. Other programmes also allowed the public to take part in conversation work in a direct way. “Rice Reintroduction Programme in Long Valley”, for example, invited urban residents as members to directly experience farming life to play a role in rice reintroduction and assist farmers with rebuilding rice field habitat.

由管理協議到自然公園： 塋原自然生態公園

2007 年，政府發表《香港 2030：規劃遠景與策略》，建議把古洞北、粉嶺北、坪輦／打鼓嶺開拓為新發展區。政府隨後在 2008 年開展「新界東北新發展區規劃及工程研究」，耗時五年，於 2013 年大致完成。研究其中主要的建議便包括把古洞北定位為「多元化發展中心」及把塋原規劃為「自然生態公園」。塋原自然生態公園覆蓋約 37 公頃具高生態價值的土地，將其作長期保育，補償因新發展區而失去的濕地。

2019 年，立法會財務委員會通過古洞北及粉嶺北新發展區的前期及第一期工程撥款。政府隨即啟動土地收回程序，在「古洞北及粉嶺北新發展區前期及第一期收回土地公告」當中涵蓋的土地，一律於 2019 年 12 月下旬歸政府所擁有。收回土地後，政府進行修復荒廢農田、興建儲存屋、建設灌溉系統等自然生態公園前期工程。2020 年，政府與長春社、觀鳥會及農民合作，成功種植和修復數十塊稻米和水滋田，讓雀鳥在施工期間遷徙仍可以在塋原休息、覓食。

From management agreements to a nature park: the Long Valley Nature Park

In 2007, the government published the Study on Hong Kong 2030: Planning Vision and Strategy, which recommended transforming Kwu Tung North, Fanling North, and Ping Che/Ta Kwu Ling into new development areas. In 2008, the government commenced the North East New Territories New Development Areas Planning and Engineering Study (NENT NDAs Study) with a duration of five years. It was completed in 2013. The main recommendations of the NENT NDAs Study included positioning Kwu Tung North as the “Mixed Development Node” and planning Long Valley as the “Nature Park” zone. The Long Valley Nature Park covers about 37 hectares of land with high ecological significance for long-term conservation to compensate for the loss of wetlands due to the new development areas.

In 2019, the Finance Committee of the Legislative Council approved the funding for the advance and first stage works of the Kwu Tung North and Fanling North New Development Areas. Soon after, the government began the land resumption process. The ownership of land covered by the notice of land resumption for the first-phase development of Kwu Tung North New Development Area and Fanling North New Development Area were all returned to the government by late December 2019. After the completion of land resumption, the government carried out the advance works for the nature park, such as restoring abandoned farmland, building storage houses, and establishing irrigation systems.

塋原自然生態公園分為生態區、農業區及訪客區三個區域，而靠近燕崗的則是未來的訪客區。訪客區設布觀鳥亭等訪客設施，藉以讓公眾欣賞塋原濕地生態，而燕崗正面朝向的景觀也自此不再單純是從前綠油油的農田。

據筆者觀察，燕崗村對出土地直至 2021 年仍偶有農戶耕種，作物多樣，生長繁茂。政府收回土地後，將原有農地一概翻起，加建多間小屋，再重新種植作物。部份昔日農戶對新建小屋存在的必要性有感疑惑。時至今日，農地所種之作物與以往並無甚大分別，暫未知工程對農地產量及塋原整體生態價值影響程度。在 2021 年前，筆者來考察時，偶爾會到田中和農戶交談，購買蔬菜；村民舉行活動時，也多直接從農戶買菜，閒時也會到田中散步，與農戶互相認識。工程過後，農地外設置圍欄，並有相關人員管理，禁止閒人內進。不論是筆者，還是昔日可以隨意進出的燕崗村民，也成了門外之客，倒是期盼新進駐的朋友能讓村民再次踏足這片土地。

In 2020, the government, in collaboration with the Conservancy Association, the Hong Kong Bird Watching Society and farmers, successfully planted and restored dozens of rice fields and water flea ponds for birds to rest and forage for food in Long Valley during the construction period. The Long Valley Nature Park will be divided into three zones, including the Biodiversity Zone, Agriculture Zone, and Visitor Zone. The area closest to Yin Kong is the future Visitor Zone, equipped with various facilities, such as a bird hide, for the public to enjoy the wetland ecology of Long Valley. The landscape facing Yin Kong is no longer just the green colour of farmland.

Based on our observation, cultivation by farming households was present occasionally on the land outside Yin Kong Village until 2021. Crops were diverse and luxurious. After the land resumption, the government removed the surface of all agricultural fields, then built numerous huts and replanted crops. Some former farmers doubted whether the newly built huts were necessary. Until today, the crops grown on the farmland are not much different from those in the past. The extent of the effects on the yield of the farmland and the overall ecological value of Long Valley caused by the construction remains uncertain. Before 2021, we could go to the fields to talk to farmers and buy vegetables from them during our investigation; the villagers mostly ordered vegetables from farmers directly for festive activities and established connections with them while strolling in the fields. After renovation, the farmland is surrounded by fences and managed by relevant personnel to forbid entry of outsiders, including the villagers of Yin Kong (who used to enter the farmland freely) and us. We do hope that the newcomers who take care of the farmland will allow the villagers to step on this land again.

農地的變化 Changes in farmland

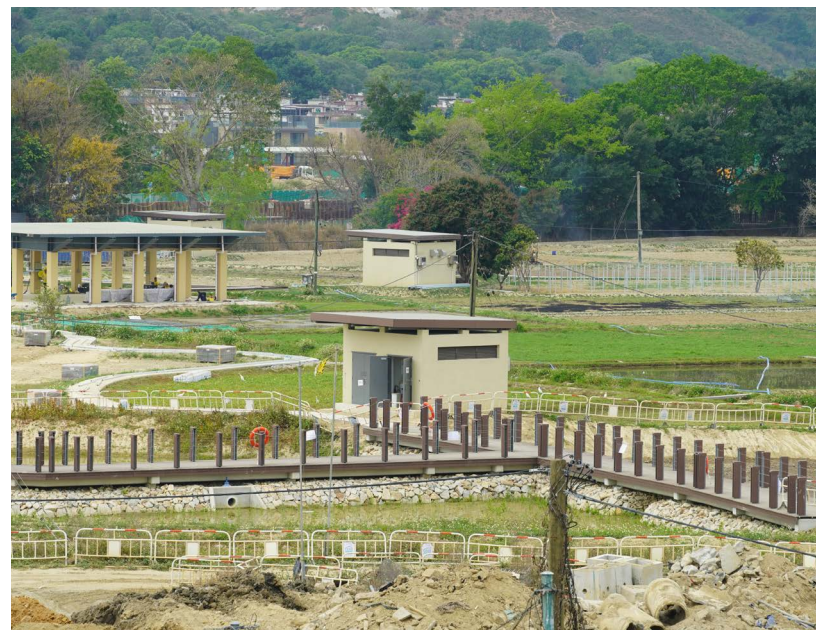


2021

2022



2023



由生態公園到燕崗新貌： 村內建築

由於建設塋原自然生態公園，入村路口、安置土地的小屋等等與燕崗甚有淵源的建設也受到影響。有關當局為了補償燕崗村，為村民修築了村口的牌樓、思雨亭、橋頭土地以及后土的神壇，並一律於 2023 年落成啟用。為了方便工程和日後的遊人，政府同時擴闊了入村車道、人行道，以及翻新了兩所公廁。

From a nature park to the new appearance of Yin Kong: village buildings

The construction of the Long Valley Nature Park affected a number of buildings closely related to the livelihood of Yin Kong, such as the entry path to the village, the small hut settling the God of the Lands, etc. The relevant departments helped the villagers to build an entrance gateway, the Shi Yu Pavilion (思雨亭), a Kiu Tau To Tei (橋頭土地, literally “a stele for the God of the Lands near the edge of a bridge”), and an altar for the Queen of the Lands as the compensation to Yin Kong Village. They have been in use since their completion in 2023. For a smoother construction process and convenience for future visitors, the government also widened the driveway and sidewalks into the village and renovated two public toilets.

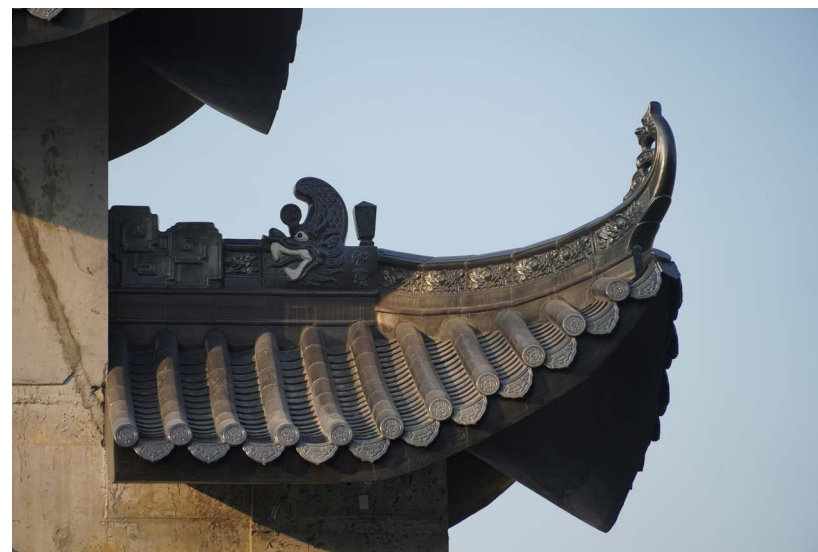
村口牌樓 Entrance gateway



燕崗立村已來一直沒有設置牌樓，現有牌樓於 2023 年落成，屬其中一項塋原生態公園發展的補償措施，為村內首個牌樓。牌樓於農曆新年正月十四日（2 月 5 日）舉行祭祀儀式，隨即正式啟用。

Yin Kong Village had no gateway until the entrance gateway was completed in 2023. The entrance gateway is an item of compensatory measures for the development of the Long Valley Nature Park. It is the first gateway in the village. The entrance gateway has been in use after the sacrificial ceremony held on the fourteenth day of the first lunar month of 2023 (i.e., 5 February 2023).

The entrance gateway, adopting the one-space-two-column-three-roof (一間兩柱三樓) design without protruding columns, is made of reinforced concrete. It has a plaque engraved with “Yin Kong Village” (燕崗村) on the front and “a distant origin with a long history” (源遠流長) on the back. The couplets on the columns of the gateway are as follows:



牌樓以鋼筋混凝土興建，採用一間兩柱三樓、柱不出頭式設計。牌樓正面門匾刻有「燕崗村」，兩側有一對門聯「燕舞上谷 喜築福善富貴家；崗繞祥雲 飛臨吉慶平安門」，背面則另刻有「源遠流長」及「燕翼貽謀 千秋萬代承祖澤；崗踞龍脈 地靈人傑譜新章」的門聯。牌樓上有不少吉祥圖案，包括蝙蝠、銅錢、祥雲、龍，且在牌樓柱腳尤為明顯。據村長指，牌樓稍後會再以燕子圖案點綴，唯暫時燕子裝飾仍未完成。牌樓背面除了匾額外，另有數幅圖畫繪畫了農耕社會及磚窯等與燕崗歷史相關的景象，唯所繪景象應無歷史根據，只屬工匠猜測和參考其他相關情況而製。

On the front

“Swallows, dancing in Shanggu, delightedly build a home of fortune, kindness, and wealth; auspicious clouds, surrounding the hill, fly towards the door of luck, blessing, and peace.”

On the back

“Swallows plan the future, with wings covering offspring for generations to inherit favours from ancestors; the hill stands on the dragon vein, with a glorious place for distinguished people to compose a new chapter.”

Numerous auspicious patterns sculptured on the gateway, particularly obvious at the foot of columns, include bats (an allophone of “fortune” in Chinese), copper coins, auspicious clouds, and dragons. According to the village chief, the gateway will be decorated with swallow patterns soon, but the decorations are not yet ready. In addition to the plague, several paintings about the agricultural community and brick kilns seemingly related to the history of Yin Kong appear on the back of the gateway. However, the painted scenes have no historical basis and are art pieces solely guessed by craftsmen and produced with reference to relevant situations.

思雨亭 Shi Yu Pavilion



思雨亭於2023年6月15日正式落成啟用，屬另一項塹原生態公園發展的補償措施。涼亭正面門匾寫有「思雨亭」，左右兩側有一對門聯道「燕來祥瑞駐祖厝福傳萬代，崗納吉化繪先賢祐千年」。思雨亭除正面入口外，另外三側由琉璃瓦漏窗組成，室內設有一圓桌及數張圓凳。村民指該亭將在日後取代村公所辭靈之功能，故在亭後亦設有做白事方會拜祭的橋頭土地。

除了各項塹原生態公園發展的補償措施外，村民近年亦積極改善村內建設，以及開始推廣燕崗村自身的歷史文化傳承。建築物以村公所、侯家村牌樓與豬屋上的改變最為顯著，村長也另外將英國電話亭、轎車等道具置於康樂中心外，訴說不一樣的村落發展故事。

The Shi Yu Pavilion (思雨亭) was officially opened on 15 June 2023. It is another item of compensatory measures for the development of the Long Valley Nature Park. The pavilion has a front plaque reading "Shi Yu Pavilion" and a couplet on the left and right sides as follows:

"Swallows, coming as auspicious signs, stay at ancestral properties to pass the fortune to tens of thousands of generations; the hill, raising wise forefathers, absorbs luck to bless the people for thousands of years."

Except for the entrance, the other three sides consist of ornamental perforated windows made of glazed tiles. The interior has a round table and several round stools. The villagers pointed out that the pavilion would replace the village office's function of conducting soul-farewell (辭靈) ceremonies, so a Kiu Tau To Tei would be built behind the pavilion for worship and sacrifices in funeral events.

In addition to various compensatory measures in the development of the Long Valley Nature Park, the villagers have proactively improved the infrastructure in the village and begun promoting the transmission of the history and culture of Yin Kong Village in recent years. The village office, the Gateway of Hau Ka Tsuen (侯家村), and the pigsty are the most obvious to exemplify their efforts. The village chief also sourced several tools, such as a British telephone booth and a rickshaw, to tell a different story of the village's development.

村公所 Village office



2022 年文物館外部 Exterior of Yin Kong Village Heritage Museum in 2022

村公所為村內少有的金字木樑瓦頂、青磚建築，並有一閣樓供儲物之用。建築物於 2013 年起同時兼任村內文物館的功能，收藏由村民所捐贈的農耕用具、生活用品等文物。2022 年底，村公所進行整修工程，在原建築前進單層部份進行加建，在閣樓側再構成了一個儲物空間堆放文物，同時把地下一層清空籌建神位，以圖在卓峰侯公祠拆卸後首次在村內重新建立祠堂。

The village office is one of the few remaining buildings made of grey bricks with a wooden pagoda-style roof. Its interior has a loft for storage. Since 2013, the building has also served as a heritage museum with exhibits donated by the villagers, such as farming tools and daily necessities. In late 2022, the village office started its renovation, including an addition to the single-story front hall, the formation of another storage space beside the loft for cultural relics, and clearing work on the ground floor to place ancestral tablets. The renovation aims to re-establish the ancestral hall in the village after the demolition of the Hau Cheuk Fung Ancestral Hall.



2023 年整修後的文物館
Yin Kong Village Heritage Museum after renovation in 2023

2023 年初，整修工程完成，神檯已經建成，唯祖先神主牌等仍未有豎立。村公所也正式命名為廷任侯公祠。

In early 2023, the renovation was completed with a pedestal for ancestral tablets inside, but no ancestral tablets were on it. The village office was also officially named the Hau Ting Yam Ancestral Hall (廷任侯公祠).

侯家村牌樓 Gateway of Hau Ka Tsuen

侯家村牌樓同為 2023 年落成，相信是以原圍牆入口為基礎，在上方加建裝飾及屋頂而成。此樓與村口牌樓同樣採用一間兩柱三樓、柱不出頭式設計。牌樓正面門匾寫有「侯家村」，左右兩側有一對門聯道「燕舞上穀，崗繞祥雲」。門聯相信是想追溯至燕崗村上谷郡的起源，唯上聯採用穀物的「穀」字應為手民之誤。牌樓背面則寫有「出入平安」的期許。

The Gateway of Hau Ka Tsuen (侯家村), completed in 2023, is believed to use the entrance of the original walled village as the foundation with decorations and a roof added above. Similar to the entrance gateway, this gateway adopts the one-space-two-column-three-roof design without protruding columns. The plaque on the front reads "Hau Ka Tsuen" with a couplet on the left and right sides: "Swallows dance in Shanggu; auspicious clouds surround the hill." (燕舞上穀, 崗繞祥雲) It is believed that the couplet intends to trace the origin of Yin Kong Village to Shanggu Commandery (上谷郡). However, the gu used in the couplet means "grain" (穀) instead of "valley" (谷). It is probably a mistake. On the back of the gateway is written the hope of "safe entry and exit" (出入平安), which means safe travel.



豬欄

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文化傳承： 非物質文化遺產及文物

Sustaining culture: intangible cultural
heritage and cultural relics

雖則燕崗今日的生活方式已不復舊貌，村民仍一直致力於保育鄉村文化。村中的歷史文化記憶部份以建築、藝術的方式留存下來，也有部份歷代相傳的非物質內涵依然由村民一一實踐。當中記憶的保存、以及習俗實行形式的轉變既是村民的生活痕跡，也是一個「家」在歷史洪流中歷久常新之道。

Although the way of life in Yin Kong is no longer what it used to be, the villagers still spare no effort to preserve their rural culture. Some historical and cultural memories of the village are preserved in the form of buildings and art. At the same time, the practices of the villagers still realise some intangible connotations passed down from generation to generation. Among all, the preserved memories and the modified practices of customs show the traces of the villagers' lives and serve as a way to refresh the timeless concept of "home" within the flow of history.

信仰

昔日燕崗村民以務農為生，生活作息也與大自然緊扣。每年的天氣、水流、土壤都關係著村民能否豐衣足食，故此村民長久以來也在村周遭供奉土地神（全村共三個），逢年過節和村中大事也會進行祭祀。

大王爺與福德公

燕崗村原在村落兩側各供奉了一土地神，分別為「護鄉社稷感應大王」和「護鄉土地福德正神」。兩神保佑社區平安、農產豐收，現時均供奉在同一花崗石神壇之上，其香爐據說製於道光年間。村民一般以「大王爺」或「大王公」稱呼。現時村西另外以一塊石碑供奉土地伯公，因奉於大榕樹下又被稱為「榕樹頭」。昔日村民會每年正月二十日也會在村中舉辦炮仗會，於大王公前燃放炮仗。炮仗由公家出錢，各人可自由領取。現時炮仗會不復辦，但村民仍會在新年、春秋二祭時祭祀土地。

Religious beliefs

In the past, the daily routine of the villagers of Yin Kong was closely linked to nature because they earned their living by farming. As weather, water flow, and soil were factors that decided whether the villagers had ample income every year, the villagers have long worshipped the Gods of the Lands (three in total in the village) and conducted sacrificial ceremonies during festivals and important events held in the village.

Tai Wong Yeh and Fuk Tak Kung

Altars for the Gods of Lands were originally on the two sides of Yin Kong Village. One is for Wu Heung She Chik Tai Wong (護鄉社稷大王, the Great King Protecting Soil and Harvests of the Homeland), another for Wu Heung Fuk Tak Ching Shen (護鄉福德正神, the Main God Protecting the Fortune and Peace of the Homeland). The two gods bless the community with peace and good harvests. Both gods are now put together on an altar made of granite, which has an incense burner that is said to have been produced during the Daoguang period. In general, the villagers referred to this granite altar as “Tai Wong Yeh” (大王爺) or “Tai Wong Kung” (大王公). A stele for the Uncle of the Lands, located to the west of the village, is worshipped by people under a big banyan tree (榕樹, “Yung Shue” in Cantonese), so the location is called Yung Shue Tau (榕樹頭, the tip under a banyan tree). In the past, on the twentieth day of the first lunar month, the villagers held a firecracker event in which participants lit firecrackers in front of Tai Wong Kung. Everyone could freely obtain firecrackers as the village had already covered their expenses. Although the firecracker event is no longer held today, the villagers offer sacrifices to the Gods of the Land during the Chinese New Year and on the days of the spring and autumn ancestral worship.



護鄉社稷大王和護鄉福德正神
Wu Heung She Chik Tai Wong and Wu Heung Fuk Tak Ching Shen



土地伯公
Uncle of the Lands

橋頭土地

昔日村民前往農地多會經過村西北之小河，故在跨過小河的木橋旁供奉土地神，因而得名「橋頭土地」。每逢雨季，小河時有泛濫，故土地可保佑村民出入平安，免受水災影響（作物失收或遇洪溺斃）。昔日的村中喪事也多在橋頭土地進行。

因橋頭土地原位置座落於塋原生態公園範圍內，村民於 2021 年政府動工前的 2 月 6 日將橋頭土地的石碑移至村內一所寮屋內。遷移當日舉行祭祀儀式：村民先在橋頭土地前燃燒香燭、紙品參拜，並奉上燒豬，政府工程人員也派代表上香。祭禮完成後，工程人員將橋頭土地附近的土地翻起，搬動石碑，轉移至寮屋內。村民再在寮屋奉上祭品，上香拜祭。禮成後，村民於村公所前空地分食祭品。2023 年 6 月，村口的思雨亭建成啟用，亭後另設新的橋頭土地壇，經開光儀式（奉燒豬、香燭、紙品等）後，恢復祭祀。

Kiu Tau To Tei

Kiu Tau To Tei (橋頭土地) is the altar for the God of the Lands established beside the wooden bridge which, in the past, the villagers used to cross the river lying to the northeast of the village to reach the farming fields. Since the river often flooded during rainy seasons, the people believed that Kiu Tau To Tei could bless their safety and protect them from the impact of floods (such as crop failures or deaths by drowning). In the old days, Kiu Tau To Tei was also the venue for funerals in the village.

The original Kiu Tau To Tei was within the development site of the Long Valley Nature Park. The villagers relocated the stele of Kiu Tau To Tei into a shack in the village on 6 February 2021 before the government started construction. The sacrificial ceremony was held on the day of relocation. On that day, the villagers burnt incense and paper offerings in front of Kiu Tau To Tei and then offered a roasted pig. The representatives of government engineers followed the villagers to offer incense. After the ritual of paying sacrifices, the engineering staff dug the soil and moved the stele of Kiu Tau To Tei into the shack. Subsequently, the villagers offered sacrifices and burned incense again in the shack to complete the ceremony. At the end, the villagers shared the food offerings in front of the village office. In June 2023, the Shi Yu Pavilion opened to the public with a new Kiu Tau To Tei at the back. The villagers resumed worshipping and offering sacrifices to the new Kiu Tau To Tei after its consecration (開光 , hoy gwong) ceremony (with offerings, including a roasted pig, incense, candles, paper offerings, etc.).



2021 年村民祭祀橋頭土地
Old Kiu Tau To Tei worshipped by the villagers in 2021



思雨亭後的新橋頭土地
New Kiu Tau To Tei built behind the Shi Yu Pavilion

節慶風俗之回憶

Memories of festivals and customs

燕崗村世代相傳的節慶風俗由季節、氣候、宗族關係等眾多元素交織而成。雖則節慶與風俗的名目與傳統華人社區相似，其形式卻略有不同，承載著燕崗獨有的文化特質。若以四季劃分，燕崗的大型節日慶典多集中於春季農曆新年，這亦與冬季農閒不無關係。除春節外，最大型的節日便屬秋祭，亦即重陽節前後的時間。而端午節、七月節、中秋節等各家戶也會按自身需要和喜好決定如何度節。

The festivals and customs passed down from generation to generation in Yin Kong Village are intertwined with various elements, such as seasons, climate, and the relationships within the clan. Despite the names of festivals and customs similar to those in traditional Chinese communities, they take slightly different forms and carry the unique cultural characteristics of Yin Kong. If divided into four seasons, the large-scale festivals are mostly in spring, especially during the Chinese New Year. This phenomenon is related to the agricultural slack season in winter. The largest festival, excluding the Spring Festival (i.e., the Chinese New Year), is the autumn ancestral worship around the time of the Chung Yeung Festival. For festivals like the Tuen Ng Festival (i.e. Dragon Boat Festival), the Yu Lan Festival (i.e. Ghost Festival), and the Mid-Autumn Festival, every household decides their rituals and celebrations based on their needs and preferences.

春	Spring
春節	Spring Festival
添丁點燈儀式	“Tim ding” lantern lighting ceremony
元宵：盆菜宴	Lantern Festival: poon choi feast
金錢村福德誕	Fuk Tak Festival in Kam Tsin Village
河上鄉洪聖誕	Hung Shing Festival in Ho Sheung Heung
清明節	Ching Ming Festival
夏	Summer
端午節	Tuen Ng Festival (or Dragon Boat Festival)
秋	Autumn
孟蘭節	Yu Lan Festival (or Ghost Festival)
中秋節	Mid-Autumn Festival
重陽節	Chung Yeung Festival
冬	Winter
冬至	Winter Solstice

春 Spring

春季承接冬季的農暇，村民有較多時間籌備節慶；又逢一年之始，為節慶風俗最為豐富多樣的一年。燕崗的春季活動不獨局限於自身範圍之內，村民更會參與河上鄉、金錢村的寶誕。

添丁點燈儀式

在農曆正月，燕崗村如同其他新界鄉村一樣會舉行點燈儀式，唯形式與其他村落略有不同。由於「燈」為「丁」的諧音，故傳統村落以「點燈」寓意「添丁」。添丁的家庭會在神廳內點燈，以告知神明和祖先，族中有男丁出生，香燈後繼有人。而經點燈儀式後，男丁才正式獲認可為宗族成員，名登族譜。

燕崗的點燈儀式一般在正月初（初六至初八），完燈期定於正月十五，有別於其他村在於燕崗不一定在男丁出生後的新年點燈。由於點燈的各種儀式花費甚多，而燕崗上世紀的經濟環境並不富足，部份家庭未必能夠獨自承擔儀式的開支。

Spring is the beginning of the year and the season with the most diverse festivals and customs. The preceding winter is the agricultural slack season that enables the villagers to spend more time preparing for festivals. Spring activities of Yin Kong are not limited to its own area. The villagers also participate in the festivals of two deities in Ho Sheung Heung and Kam Tsin Village.

The “tim ding” lantern lighting ceremony

In the first lunar month of the year, Yin Kong Village holds a lantern lighting ceremony, similar to the practice in other villages in the New Territories yet slightly different in form. As “dang” (lantern) sounds similar to “ding” (a male person) in Cantonese, people from traditional villages regard “dim dang” (lighting a lantern) as the implication of “tim ding” (adding a new male member). In tradition, every family with a newborn boy lights a lantern to notify the deities and ancestors about a new male member who will contribute to the continuity of the clan. After the lantern lighting ceremony, a newborn boy will officially be recognised as a clan member with his name listed in the genealogy.

In general, the lantern lighting ceremony in Yin Kong starts at the beginning (between the sixth and the eighth day) of the first lunar month and ends on the fifteenth day of the month. Different from the tradition of other villages, Yin Kong may not hold a lantern lighting ceremony after the birth of each newborn boy. Due to various expenses incurred for numerous rituals in a lantern lighting ceremony, together with the factor of the unwealthy economic condition of Yin Kong in the past, some families in the village might not be able to afford the costs of the ceremony on their own.

故此，村中慣例多是等到最少三個男丁出生後，添丁家庭才一起舉行儀式，一則讓丁燈紮作、宴請族人等成本可以一同分擔，再則寓意「無三不成幾」。如年間只有一或兩個男丁出生，較早出生者則要等到其他男丁出生，方會進行點燈儀式。部份村民一直等到六、七歲才經歷其點燈儀式，因而會被笑稱為「老燈頭」。時至今天，村民也不再嚴格跟從此習俗。新生男丁不一定參與點燈儀式，尤其在外國出生者，多數未有參與，或長大後再回村補辦。

丁燈

傳統丁燈有三種（大三元、中三元、小三元），各有不同的擺放位置。大三元為大眾燈，由添丁家庭共同購買或製作，自正月開燈便會懸掛在村公所中。而中三元、小三元則為家用燈，每個添丁家庭各掛燈於屋樑上。以往不少村民會自己紮作花燈，唯燈瓣上的圖案村民多數會到墟市（深圳）購買，不會自行繪製。燈紙上多畫上對新丁的美好祝願，如「捷報連元」（願新丁中舉，考取功名）、「麻姑進酒」（麻姑為長生不老的仙女，意為祝願新丁長壽）等，故此有些村民在化燈前會撕下燈紙保留。

As a result, the common practice in Yin Kong was to wait until at least three newborn boys were born prior to a new lantern lighting ceremony held by the families with new members so that these families could share the costs of lantern making and the banquet entertaining clan members. In addition, the number “three” has a connotation of “success after repeated attempts despite failure in the first time or the second time” (無三不成幾). If only one or two boys were born in the year, these boys had to wait for another newborn boy before their lantern lighting ceremony. The villagers who had their own lantern lighting ceremony at the age of six or seven are often nicknamed “old lanterns” (老燈頭, lo dang tau). At present, the villagers no longer follow this tradition strictly. It is unnecessary for newborn boys, especially those born overseas, to participate in the lantern lighting ceremony. Most of them omit the tradition or make up for the ceremony when they return to the village after growing up.

“Ding” lanterns

Traditional “ding” lanterns are divided into three types: large (大三元, tai saam yuen), medium (中三元, chung saam yuen) and small (小三元, siu saam yuen). The placement positions of them are different. The large lanterns, which are purchased or manufactured by the families with new male members, serve as public lanterns and are hung in the village office from the beginning of the lantern lighting ceremony. The medium and small lanterns are household lanterns suspended on the roof beams of each family with a new male member. In the past, many villagers produced their lanterns, except for the patterns on lantern petals that were often purchased in the market (of Shenzhen) instead. On the lantern paper, there are often drawings about blessings and wishes for the newborn boys, such as “victory in imperial examination” (捷報連元, representing a blessing of academic success) and “Magu bringing wine” (麻姑進酒, representing a blessing of longevity as Magu is an immortal female deity). Therefore, some villagers tear the lantern papers off before burning the lanterns.

村民近年購置的丁燈



A “ding” lantern bought by a villager in recent years

籌備

添丁家庭要自設立祖先神位，供桌奉全盒，置糖果、五個煎堆和一碗米，米上擺放長期點著的油盞。另要佈置一副對聯，聯前額曰「神光普照」，右聯曰「香煙結成金孔雀」，左聯曰「燈花吐出玉麒麟」。其他佈置包括金花及長紅等。

點燈儀式 Rituals

接神

Receiving the deities

村民會在正月初八或之前，選定良辰吉日開燈（即點亮丁燈）。開燈當天早上，村中父老會備妥祭品，如茶、酒和米餅等，並用黃皮葉、碌柚葉清洗祖先神主牌，響鑼打鼓，祭祀土地神，再到村公所。

以往儀式在大王公前建棚擺放神主牌，其後則於村公所內舉行。村民會先豎立祖先神主牌，點燃香燭、奉上祭品，燃放爆竹慶祝，再掛上丁燈。丁燈會在事先準備好的剎前掛上，因燈會掛於樑上，故又稱「上燈」。燈下會放一個蓮蓬，蓬內有紅芋（每個男丁一份，大小紅芋各一），另有桂葉和蓮子（寓意連生貴子）。燈內放置五個銅錢，用紅頭繩縛著，多用順治、康熙、雍正、乾隆、嘉慶年產之，象徵五世其昌。

The villagers choose an auspicious day and time on or before the eighth day of the first lunar month to light the lanterns (開燈, hoy dang). On the morning of the auspicious day of lighting the lanterns, the village elders prepare sacrifices (such as tea, wine, and rice cakes) and wash ancestral tablets with wampi leaves and pomelo leaves. Then, they bang gongs and drums, worship the God of the Lands, and return to the village office.

In the past, the venue of the ceremony was a temporary tent placed with ancestral tablets in front of the Tai Wong Yeh altar. Later, it changed to the village office. The villagers erected ancestral tablets, burnt incense and candles, offered sacrifices, set off firecrackers for celebrations, and then hung “ding” lanterns. As “ding” lanterns are hung up on the beams, the process of hanging the lanterns up is called “sheung dang” (上燈, putting the lanterns up). A lotus-shaped container, placed below the lanterns, has red taros (one serving with a large taro and a small taro for every male member), bay leaves and lotus seeds (symbolising the blessing of many sons and offspring). Five copper coins tied with a red string are placed inside the lanterns. These coins are often manufactured in the periods of Shunzhi (順治), Kangxi (康熙), Yongzheng (雍正), Qianlong (乾隆), and Jiaqing (嘉慶) to symbolise the prosperity for five generations.

Preparation

The families with newborn male members should set up an ancestral altar and place a “complete” candy box (全盒) on the table. The “complete” candy box has candies, five sesame balls, and a bowl of rice. A long-lit oil lamp should be placed on top of the rice. In addition, these families should write a front banner reading “divine light shines” (神光普照) and a couplet. The right line reads, “Fragrant smoke forms a gold peacock.” (香煙結成金孔雀) The left line says, “Burnt wick spins a jade unicorn.” (燈花吐出玉麒麟) Other decorations include golden flowers (representing Lady Golden Flower, a deity in charge of fertility), “long red” (長紅, a piece of long silk cloth which has a connotation of success in a thorough year), and so on.

派門頭

Distributing “fortune cakes”

添丁的人家會製作煎堆（碌堆），派給其他村民通知喜慶事，每戶可得六個，象徵「六六無窮」。

The families with newborn male members make fried sesame balls (煎堆, jin dui) and deliver them to other villagers to announce the joyous event. Each household receives six sesame balls, implying the meaning of endless blessing (六六無窮). (In the Book of Changes 易經, the number six represents infinity.)

裝香添油

Offering incense and adding oil

直到元宵節完燈前，村民會早晚響鑼，到神位裝香，並會不斷添油令油燈長明。

Until the day of extinguishing the lantern at the Lantern Festival, the villagers bang gongs all day, offer incense in front of the ancestral tablets, and add oil to keep the oil lamp lit continuously.

完燈送神

Extinguishing the lantern and sending the deities off

在正月十五，中午過後分丁肉（豬肉），新丁半斤，舊丁四兩。每位新丁所出的丁肉、芽菇、白酒煮成「丁酒」（宴席），宴請村中各人享用。新界鄉村多數於元宵節舉辦盆菜宴，其中一個說法來源於此。完食後，將神臺紅紙、對聯和丁燈焚化。有些添丁的村民、在化燈前會將燈芯取回家供奉。村民其後會響鑼送神到大王爺及榕樹頭，帶備香燭、茶酒及衣紙作祭祀。

On the fifteenth day of the first lunar month (i.e. the Lantern Festival), the distribution of pork meat to male members takes place in the afternoon. New male members receive half a catty of meat; existing male members receive four taels. The meat received by new male members is cooked into dishes with arrowhead mushrooms and white wine. These dishes are served to all villagers in a “ding jau” (a banquet). This is one of the versions explaining why most villages in the New Territories hold their poon choi feasts at the Lantern Festival. After the banquet, the villagers incinerate the red papers (placed on the ancestral altar), the couplet, and “ding” lanterns. Before burning the lanterns, some villagers from families with new male members take the candle wicks home for worshipping purposes. Afterwards, the villagers bang gongs while walking to the Tai Wong Yeh alter and Yung Shue Tau so as to send the deities off. They also bring incense, candles, tea, wine, and paper clothes as sacrificial offerings.

元宵節與盆菜宴

歷史上的燕崗元宵節並沒有固定每年舉行的慶祝活動，直至1990年代初首辦盆菜宴後才多了一項節日傳統。自內地開放以來，燕崗新年時便變得十分冷清，加上長久以來燕崗過年也多到金錢村參與，沒有太多活動，故村長便希望提振節日氣氛。燕崗村民在1993/1994年的正月初六、初七相聚開會，即興決定在正月十五在酒樓舉行首次燕崗盆菜宴。首次宴客約十圍檯，主要村民和金錢村鄉親參與。雖無人唱歌助興，但已經設有抽獎環節。自此，村民便開始每年籌辦盆菜宴，亦因考慮到不少村民長居海外或在市區打工，故每年盆菜宴也固定在正月十五日舉行，好讓村民更易遷就出席。

在酒樓經歷數年後，因村民覺得沒有多少節日氣氛，所以便把盆菜宴移師回到村內舉行。自移師村內舉行後，每年年尾也會貼告示宣傳，不論是否侯姓皆可參與。村內盆菜宴一開始是由村民自己烹煮，主要採用豬肉、雞、蘿蔔、黃鰱等容易購買的材料，較少使用蝦、鴨等食材。為了令節日氣氛更濃厚，村民也四出尋找贊助商贊助禮物，同時聘請歌星唱歌助興，更曾經一度放煙花。

The Lantern Festival and the poon choi feast

Historically, Yin Kong had no regular annual celebration for the Lantern Festival until the first poon choi feast in the early 1990s. After the reform and opening up in China's Mainland, Yin Kong became quiet even during the Chinese New Year. In addition, the villagers of Yin Kong often attended celebrations in Kam Tsin Village instead of holding activities themselves. In view of limited activities, the then village chief hoped to boost the festive atmosphere. In the year of 1993 or 1994, the villagers of Yin Kong gathered on the sixth and the seventh days of the first lunar month for a meeting that arrived at an impromptu decision to hold the first poon choi feast of Yin Kong on the fifteenth day of the same month in a Chinese restaurant. The first poon choi feast, with around ten tables, invited the villagers of Yin Kong and relatives from Kam Tsin Village. It had a lucky draw session and yet no singing performance. Since then, the villagers organise the poon choi feast every year. Considering many villagers are living overseas or working in urban areas, Yin Kong Village regularly holds the poon choi feast on the fifteenth day of the first lunar month every year for their convenience to attend the event.

After several years of holding the poon choi feast in a Chinese restaurant, because of the limited festive atmosphere, as reflected by the villagers, the venue moved to the village. Afterwards, the villagers post notices to promote the event every year and also invite non-Hau people to participate in the feast. Initially, the villagers prepared and cooked the food in poon choi basins with easily accessible ingredients such as pork, chicken, radishes, and eels. Seldom did the villagers use ingredients like shrimp and ducks. In order to boost the festive atmosphere, the villagers also seek sponsors to provide gifts and hire singers to entertain participants. There was even a time to set off fireworks during the poon choi feast.

近年因盆菜宴日益受歡迎，規模能逾百圍，故食物已改由盆菜公司提供。村民有言昔日盆菜以食風味、人情味為主，較有家的感覺；現時則更著重食物質素。

2023 年盆菜宴小記 A brief account of the poon choi feast in 2023

為配合政府防疫政策，燕崗村於 2021 及 2022 年停辦盆菜宴，並於 2023 年復辦。筆者與幾位在燕崗村舉辦義工活動的同道，有幸獲邀參與。盆菜宴於農曆正月十五日傍晚舉行，下午時分已有盆菜宴公司把桌椅備好，放置於康樂中心對開的空地，而中心旁的籃球場也用於設宴。幾位村民負責統籌盆菜宴，備有參加者，於入席時安排來賓就坐。康樂中心門外搭建了小型舞台連同音響設備，準備禮物，在盆菜宴期間抽獎。

日暮時，村民開始就坐，領取抽獎券，亦有賓客陸續進場，包括鄉議局議員、鄰村村委、北區區議員等。盆菜公司職員開始將盆菜送到餐桌，並以小油氣爐加熱，每檯備有蔬菜、紅酒，另外在旁供應大量汽水、啤酒等罐裝飲料和大桶白飯，大家隨喜取用。

大約六時開始，盆菜宴正式開始，男女主持邀請村長、嘉賓上台獻詞，台下也開始進餐。席間有村民上台獻唱粵曲，也有歌手到場表演流行曲。歌手會到席間與村民握手交流，部份村民也慷慨送贈利市。席後，主持邀請嘉賓上台抽獎，村民陸續回家，但也有部份留在場地，筵席到接近午夜方完全散去。

In recent years, due to the increasing popularity of the poon choi feast, as shown by its scale possibly reaching more than a hundred tables, the food in the poon choi feast has been provided by the poon choi company instead. Some villagers said, “The poon choi feast in the past focused on the local flavour, human touch, and the feeling of home; the feast today emphasises the quality of food more.”

Yin Kong Village resumed the poon choi feast in 2023 after its suspension in 2021 and 2022 due to compliance with the government's anti-pandemic policies. We and other volunteers were glad to be invited to the feast. The feast commenced at nightfall on the fifteenth day of the first lunar month. In the afternoon, the poon choi company had already prepared tables and chairs in the open space outside Yin Kong Youth Community Centre. The basketball field was also used for the feast. Several villagers who were responsible for coordinating the poon choi feast kept a list of participants to arrange seating for guests. A small stage with audio equipment was set up outside the community centre. Gifts were ready for the lucky draw session in the poon choi feast.

After the sun sat down, the villagers started to take their seats and receive lucky draw tickets. Guests arrived at the venue one after another. The invited guests included councillors of Heung Yee Kuk, village representatives from neighbouring villages, district council members of the North District, etc. Then, the poon choi company began delivering poon choi basins to dining tables provided with small gas stoves used for heating the food. Each table had vegetables and red wine. Participants were welcome to take as many as they wanted from the supplies of canned drinks (such as soft drinks and beer) and large buckets of rice.

At around 6 pm, the poon choi feast officially began. The male and female hosts invited the village chief and guests to deliver speeches on the stage while participants started enjoying the meal. During the feast, there were music performances, including Cantonese opera songs by some villagers and pop songs by a singer. When the singer came to the dining tables to shake hands with the villagers, some villagers generously gave her red packets. After the dinner, the hosts invited the guests to the stage for lucky draws. The villagers gradually returned to their homes, yet some stayed at the venue until the feast ended completely near midnight.



侯族新年節慶

燕崗村屬侯約一員，與隔鄰的河上鄉、金錢村本是同宗，因此在新年節慶期間也會參與他們的大型節慶活動——金錢村的福德誕和河上鄉的洪聖誕。

金錢村福德誕

金錢村每年正月也會在宗福神廳進行福德誕的大型祭祀活動，日子以問杯決定。福德誕的歷史源遠流長，而其起源相信與清代一名村民相關。當時一名金錢村村民為皇帝心腹，後因事被朝廷下令捉拿，便向社稷福德壇祈願，冀盼社稷大王能助他避過厄運。他發誓若能避過一劫、出人頭地，定會為日曬雨淋的社稷壇興建神廳。最後此人如願，並當上朝廷大官，於是履行承諾，建成今日的宗福神廳。

福德誕慶祝活動在戰前每年舉辦，僅在香港重光後的首兩年因缺乏經費曾一度停辦，今已恢復每年舉行，時至今日不少燕崗村民仍會參與慶典。福德誕以宗福神廳為主場地，並在其對出空地會搭建戲棚，聘請劇團演戲娛神，戲棚外亦有小商戶擺賣賀年物品和小食。酬神儀式由喃嘸師傅主持，村民會在空地搭建兩個灶頭燒豬，酬神後分酢，酬神當晚即會開始第一場大戲。

The Chinese New Year's celebrations of the Hau clan

Yin Kong Village belongs to the Hau Yeuk and shares the same ancestor with Ho Sheung Heung and Kam Tsin Village. Therefore, the villagers of Yin Kong also join their large-scale celebrations during the Chinese New Year. These events are the Fuk Tak Festival (福德誕) in Kam Tsin Village and the Hung Shing Festival (洪聖誕) in Ho Sheung Heung.

The Fuk Tak Festival in Kam Tsin Village

In the first lunar month of every year, Kam Tsin Village holds a large-scale worship activity for the Fuk Tak Festival in the Chung Fuk Communal Hall (宗福神廳). The villagers of Kam Tsin throw divination blocks to decide the actual date of the event. The celebrations of the Fuk Tak Festival have a long history, with its origin believed to be related to a villager in the Qing Dynasty. At that time, a villager in Kam Tsin was a trusted friend of the emperor, yet the imperial court delivered an order to arrest him due to some incidents. He prayed to the altar of the Gods of She Chik and Fuk Tak with the hope that She Chik Tai Wong (the Great King Protecting Soil and Harvests) could help him avoid getting caught. As the altar was exposed to sun and rain, he vowed to build a hall for the God of She Chik if he could escape from the threat and become an outstanding person. In the end, all his wishes came true. As a high official in the imperial court, he fulfilled his promise to build today's Chung Fuk Communal Hall.

The celebrations of the Fuk Tak Festival have been held yearly since the pre-war period and were only suspended in the first two years after the Liberation of Hong Kong due to the lack of funds. These activities have been resumed until today. Many villagers of Yin Kong still participate in the celebrations. The Chung Fuk Communal Hall is the main venue for the celebrations of the Fuk Tak Festival. The villagers of Kam Tsin would build a temporary bamboo theatre in the open space outside the Chung Fuk Communal Hall and hire an opera troupe to entertain deities through their performances.

燕崗村民除了到場觀演外，部份也會協助籌備工作和進行儀式，如處理燒豬、吹奏唢呐等。酬神儀式翌日上午會進行拜神儀式，下午則會舉辦搶花炮活動。每年搶炮活動共發九炮，搶得花炮者可贏取對應花炮號碼的獎品。在搶花炮後便會舉辦盆菜宴，燕崗村民皆會出席；舞獅隊亦會在此時逐家逐戶拜年。

值得一提的是，因以往村民並不富裕，製作燒豬成本頗高，故此金錢村成立了專門負責準備燒豬的籌備小組，又稱「燒豬會」、「金豬會」或「二十會」（正月二十日為福德誕正日），部份燕崗村民也參與其中。昔日部份養豬戶更會預留豬隻供酬神之用，但因飼養需成本，其他村民會以豬隻到福德誕時的預計重量，按月供款，以資助養豬者。各資助者可按金額分得相應分量的酢肉；如窮困家戶斷供，金豬會則需考慮是否借錢墊支。

There are small vendors selling New Year products and food outside the theatre. In the thanksgiving ceremony presided over by Taoist priests (喃嘸師傅), the villagers of Kam Tsin set up two stoves to roast pigs. After the ceremony, they distribute meat. On that evening, the first opera begins. Apart from enjoying the opera performance, some villagers of Yin Kong assist in the preparation and the ceremony, such as handling roasted pigs and playing suona (唢呐, a Chinese musical instrument). On the day after the thanksgiving ceremony, there is a worship ceremony in the morning, followed by a floral tribute scrambling activity (搶花炮) in the afternoon. Each year, nine floral tributes are released in the scrambling activity. Those who successfully get the floral tributes can win the prizes corresponding to the tribute numbers. A poon Choi feast is subsequent to the floral tribute scrambling activity. The villagers of Yin Kong would participate in the feast. At the same time, a lion dance team delivers the New Year's greeting to every household.

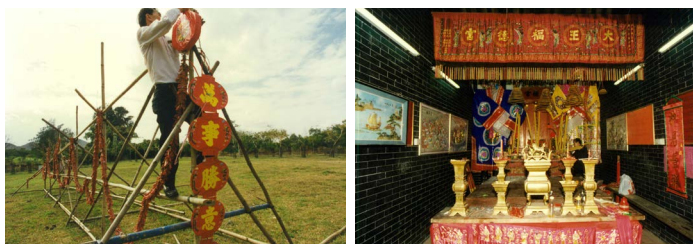
One thing worth mentioning is that Kam Tsin Village established a preparatory group specialising in preparing roasted pigs in the past due to the poor financial ability of villagers and the high costs of making roasted pigs. The preparatory group was called the Roasted Pig Society (燒豬會), the Golden Pig Society (金豬會) or the Twentieth Society (二十會) (because the Fuk Tak Festival is on the twentieth day of the first lunar month). Some villagers of Yin Kong also participated in it. In former days, some pig-raising households reserved several pigs for the thanksgiving ceremony. Due to costs incurred for feeding these pigs, other villagers made monthly contributions based on the estimated weight of the pigs on the day of the Fuk Tak Festival to support the pig-raising households. Every supporter could receive a corresponding amount of pork meat based on the value of contributions. Once some impoverished families stopped their contributions, the Golden Pig Society might consider advancing funds through borrowing.



福德誕
Fuk Tak Festival
圖片來源 Photo Source:
侯更樂先生
Mr Hau Keng-sang, Robert



1997 年福德誕
Fuk Tak Festival in 1997
圖片來源 Photo Source:
侯更樂先生
Mr Hau Keng-sang, Robert



金錢村之社壇
She Chik altar in
Kam Tsin Village



河上鄉洪聖誕

河上鄉在村口的洪聖廟供奉「洪聖大王」，以農曆二月十三日為洪聖寶誕，屬河上鄉最重要的慶典之一。每年自正月初十起，河上鄉便會在居石侯公祠門前的梯級上搭建臨時戲臺，舉行一連數日的神功戲。不少燕崗村民會專程到河上鄉觀賞大戲，村民憶述昔日看戲不用收費，而且時有粵劇名伶出演，場面十分熱鬧。現時洪聖誕吸引更多外人參與，故多在村內空地搭建戲臺，以祈容納更多觀眾。正誕日早上，河上鄉村民會到洪聖古廟拜祭，接著戲班人員移師廟內演出，並隨後在洪聖古廟前空地舉行搶花炮活動。當參賽健兒成功得到花炮後便可把炮鏡及燈籠帶回家供奉，至來年再交到下一位搶得花炮的健兒手中。正日完成儀式後，傍晚會大排筵席招待眾人吃盆菜。

The Hung Shing Festival in Ho Sheung Heung

At the entrance of Ho Sheung Heung, there is a Hung Shing Temple enshrining the Great King of Hung Shing (洪聖大王). The thirteenth day of the second lunar month is the Hung Shing Festival, which is one of the most important celebrations in Ho Sheung Heung. On the tenth day of the first lunar month every year, the villagers of Ho Sheung Heung set up a temporary opera theatre on the staircase outside the Hau Ku Shek Ancestral Hall (居石侯公祠) for gods-appeasing operas for several consecutive days. Many villagers of Yin Kong would specifically go to Ho Sheung Heung to enjoy the operas. As recalled by the villagers, the free-of-charge operas were often performed by famous Cantonese opera artists, so the venue was bustling. At the present time, with more outsiders attracted to come for the Hung Shing Festival, the opera theatre is set up in the open space in Ho Sheung Heung to accommodate more audiences. On the morning of the Hung Shing Festival, the villagers of Ho Sheung Heung go to the Hung Shing Temple for worship. Then, the opera troupe performs in the temple. Afterwards, a floral tribute scrambling activity is held in the open space outside the temple. The participants who obtain floral tributes may take the tribute mirror and lantern home to worship and hand them over to the next participant winning the tribute next year. After the completion of all rituals at the Hung Shing Festival, the villagers of Ho Sheung Heung hold a poon choi feast for participants in the evening.



夏 Summer

夏季剛過新春大節，又因昔日燕崗以種米為主，時逢第一造米收成，尤為勞碌。農耕日常，無暇閒適，少有節慶風俗，唯村民仍會紀念端午節。由於燕崗靠近河旁，故不少村民端午節會在水邊燃燒紙馬、元寶及放紙船，同時也會包糰。同在河另一側的河上鄉村民也參與類似習俗，但只維持到約 1960 年代中期。

Summer is the season just after the Spring Festival and when farmers obtain the first rice harvest. As Yin Kong relied on rice growing in the past, summer was particularly busy. During the regular farming season, despite no time for leisure and a limited number of festive traditions, the villagers still commemorate the Tuen Ng Festival (i.e. Dragon Boat Festival). Since Yin Kong is proximate to the river, many villagers burn paper horses and paper ingots near the river and float paper boats on the water. They wrap rice dumplings as well. On the other side of the river, the people in Ho Sheung Heung also participated in similar rituals, but they only maintained the activities until the mid-1960s.

秋 Autumn

秋季以立秋為始，乃是禾熟之時，對於農業生產而言，意義重大。秋初仍屬農忙之時，燕崗節慶也相對以家戶為單位。雖仍有孟蘭節、中秋節等相關活動，但少有全村共襄盛舉的時刻。孟蘭有少部份家庭有築棚祭祀，但僅為各家各戶之舉。中秋也無特別慶典。秋末為秋祭之時，也屬春季之後最大型的節令。

秋祭

慎終追遠、敬拜祖先乃華人宗族大事，每年春秋二祭也為村民所隆重其事。就燕崗村而言，春祭以拜祭燕崗開基祖和家戶的近祖為主，而秋祭則是與河上鄉及金錢村子孫一同祭拜宗族祖先，故顯然更為隆重。每年農曆九月初八和十二日，三村會一起祭祀共同祖先，主要祭祀右列五個墓地。而九月初九的重陽節正日，燕崗村民則會在村內祭祀其開基祖廷任公及自家祖先。

Autumn, which begins with the thirteenth solar term Lìqiū (立秋), is the time when the grain is ripe. It is a season of great significance from the viewpoint of agricultural production. As early autumn was a busy time for farming, celebrations for festivals in Yin Kong have been held on a household basis. The village rarely has grand events in spite of the existence of activities related to the Yu Lan Festival and the Mid-Autumn Festival. A few families set up tents to offer sacrifices at the Yu Lan Festival only on their own. No special celebration is held at the Mid-Autumn Festival. Late autumn is the time for the autumn ancestral worship, the largest activity after the Spring Festival.

The autumn ancestral worship

Worshipping ancestors to commemorate them is an important event for Chinese clans. The villagers hold the ancestral worship activities in spring and autumn seriously. In the tradition of Yin Kong, the spring ancestral worship focuses on the village-founding ancestor and recent ancestors of households; the autumn ancestral worship is a more solemn event that the villagers of Yin Kong, Ho Sheung Heung and Kam Tsin worship their clan's common ancestors together. On the eighth and twelfth day of the ninth lunar month, villagers of the three villages visit the five grave sites listed on the next page to offer sacrifices to their common ancestors. At the Chung Yeung Festival (the ninth day of the month), the villagers of Yin Kong worship the village-founding ancestor (Hau Ting-yam) and forefathers of their households.

墓名 Name of grave sites	地點 Location	祭祀對象 Ancestors
獅子滾球 Lions Rolling Like Balls	古洞菜站後 Behind the Kwu Tung Vegetable Depot	十一世祖妣黃氏、四世祖蕩夫妣廖氏、鄧氏、五世祖石山妣鄧氏 Lady Wong (the wife of the eleventh generation ancestor); Lady Liu and Lady Tang (the waives of the fourth generation ancestor Hau Tong-fu); Lady Tang (the wife of the fifth generation ancestor Hau Shek-shan)
象地 Elephant Ground	金錢村內 Kam Tsin Village	澄溪侯公妣鄭氏、本初侯公妣鄧氏，訥夫侯公妣鄭氏，卓峰侯公府君妣淑德鄧氏孺人、本祿侯公妣鄧氏 Lady Cheng (the wife of Hau Ching-kai), Lady Tang (the wife of Hau Pun-chor), Lady Cheng (the wife of Hau Nap-fu), Lady Tang (the wife of Hau Cheuk-fung), Lady Tang (the wife of Hau Pun-luk)
九曲到名堂 Nine Curves Reaching the Bright Space	上水瀝 Sheung Shui Lik	卓峰祖 Ancestor Hau Cheuk-fung
青翠打潭 The Verdant Lake	木湖村 Muk Wu Village	不詳 Unknown
貓咪捕鼠 Cats Catching Mice	老鼠嶺龜地 Kwai Tei, Lo Shue Ling	三世祖侯太祖淑德陳氏孺人、十九世祖味菴侯公妣鄧氏、盧氏 Lady Chan (the wife of the third generation ancestor Hau Tai-cho); Lady Tang and Lady Lo (the waives of the nineteenth generation ancestor Hau Mei-ngam)



墓地 Grave sites

據燕崗村民分享，以往所到的墓地每年會有些微改動，但必定會前往祭祀卓峰祖上水瀝墓地，並在該地食山頭。上水瀝墓地稱為「九曲到明堂」，是風水名穴，「九曲」意即墓前河溪有九個彎曲之處，「明堂」乃地氣聚集之地，水為財，故此據說此地能助後人累積財富。

According to the villagers of Yin Kong, the grave sites they visited in the past would have slight changes each year, but they must go to Sheung Shui Lik to worship Hau Cheuk-fung and have “Sik Shan Tau” (食山頭) there. The grave site in Sheung Shui Lik, called “Nine Curves Reaching the Bright Space”, is famous for its great feng shui location. “Nine curves” (九曲) refer to nine curvy points of the river in front of the site; “bright space” (名堂) denotes that the site is where earth energy gathers. As water represents wealth in feng shui, the grave site of Hau Cheuk-fung has been said to help future generations accumulate wealth.

秋祭傳統儀式

秋祭儀式由房長（族中各房之長）作為主祭，年滿六十歲的長者穿長衫。祭祀時有禮生兩名唱禮、宣讀祭文、帶領族人三跪三起九叩、奉上清香、酒品和宣讀祝文。每個拜祭地點有墳墓兩至三個，先祭祀中間祖先神位，繼而拜祭右、左，再拜本山后土，奉上燒豬、生果、香燭等祭品，燃放炮仗。禮成後，分酢肉，六十歲以上父老列隊領肉，每人半斤；在場各人就地煮食（食山頭），八人一份盆菜。

祭祖以十二世本立祖（河上鄉開基祖卓峰公之子）名義進行，每年祭祀開支都以本立祖田產收入支付，而祖堂田產收入也會在此時分發，每丁可得利市一封。不遲於2006年起，侯族已簡化煮盆菜程序，參與祭祀男丁可領取生豬肉或燒豬，並在山墳附近享用祭品，如水果、糖果等。盆菜宴則改於傍晚舉辦，不復就地煮盆²。

Traditional rituals in the autumn ancestral worship

The rituals of the autumn ancestral worship were presided over by branch chiefs (房長, the heads from all branches of the clan). Every clan member aged 60 or above was required to wear a long shirt. During the worship, two designated ritual masters (禮生) sang ceremonial songs, read an elegiac text aloud, led the clan members to show profound respect by kneeling three times and kowtowing nine times, offered incense and wine, and delivered a blessing text. Each site they visited had two to three graves. The villagers paid sacrifices to their ancestors, starting from the middle one, then the right and the left. Subsequently, they worshipped the Queen of the Lands, offered sacrifices (including roasted pigs, fruits, incense, candles, etc.), and set off firecrackers. After the rituals were complete, the meat distribution began. The village elders aged 60 or above queued for meat. Each of them received half a catty. Every participant cooked at the site for “Sik Shan Tau” (literally eating at the mountain). Every eight persons shared a basin of poon choi.

The ancestral worship was conducted in the name of the twelfth generation ancestor Hau Pun-lap, the son of the village-founding ancestor Hau Cheuk-fung. Distribution of income gained from ancestral land properties also takes place during ancestral worship. Each male member receives a red packet. By no later than 2006, the Hau clan has simplified the procedure of cooking poon choi. All participating male members receive raw pork meat or roasted pig meat and enjoy the food offerings (such as fruits and candies) near the grave site. The tradition of “Sik Shan Tau” has been replaced by a poon choi feast held in the evening.²

天高氣爽重陽到，家家戶戶忙掃墓。
排列隊伍齊出發，銅鼓喇叭頻頻響。
抵達墓前陳列酒醴，齊齊禮拜，起早來香。
香煙繚繞紙灰揚，我祖賜祐子孫昌。

「操兵上山」

雖則秋祭為侯氏宗族大事，但1950至60年代卻有不少外姓人也會參與其中。上世紀五、六十年代，金錢村何東小學和河上鄉河溪學校會帶同全校同學，穿著整齊校服，戴上白帽，步操上山到上水瀝卓峰祖墓地祭祀。兩校各自會組織銀樂隊參與。村民侯更樂先生憶述在讀時參與祭祀隊伍的規模：銀樂隊有十名小鼓手、一名大鼓手、八至十名小號手及兩名旗手，多為高年級同學，其餘同學則隨後。何東小學為隆重其事，會由體育老師統籌，安排約三至四星期在體育課排練。何東小學的老師更為此創作改編自英國的聖誕歌「Hark The Herald Angels Sing」（聽啊！天使高聲唱）的掃墓歌。

因河上鄉為長房，祭祀時先行，因此如河上鄉河溪學校隊伍未行經青山公路，何東小學隊伍會在原地踏步，待河溪學校隊先行，再隨後上山。當時最高紀錄有近一千人參與祭祀，另有各村父老、男丁、婦孺等加入隊伍。隊伍之鉅，佔據一條行車線，沿路需由警方護送。到達山上祭祀時，村民會供上三牲酒禮。完成祭祀儀式後，便開始分食。村民另有備好其他飯菜，在山上開爐煮熱分食，即「食山頭」。每名學生也會獲派一對筷子和一個飯碗，約十多名學生會分得一個盆菜，蹲在山頭享用³。約1970年代開始，學校沒有繼續組織步操，上山隊伍改為包車接送人員和運載物資。

It's nice weather on the day of Chung Yeung.
Every household sweeps the graves.
Please line up and go together.
Drums and trumpets keep sounding.
Put the wine in front of the grave.
Let's pray together and offer incense.
Fragrance smoke rises with paper ashes.
Our ancestors bless our affluence.

“The march of soldiers up to the hill”

Although the autumn ancestral worship is the major event only for the Hau clan, many people with other surnames also participated in it in the 1950s and 60s. During that time, Kam Tsin Village Ho Tung School or Ho Sheung Heung Ho Kai School (河上鄉河溪學校) would bring all their students, dressed neatly in uniform with a white hat, to march up to the hill for ancestral worship at the grave site of Hau Cheuk-fung in Sheung Shui Lik. Each school organised a silver band to participate in it. Hau Keng-sang, a villager of Yin Kong, recalled the size of the ancestral worship team. “When I was a student, the silver bands had ten snare drum players, one bass drum player, eight to ten trumpet players, and two flag bearers,” he said. “Most participants were senior year students, followed by the rest.” To ensure the smoothness of the grand event, Ho Tung School arranged rehearsals in physical education (PE) classes under the coordination of PE teachers for about three to four weeks. Another teacher from Ho Tung School even created a grave-sweeping song (lyrics on the top of this page) adapted from the British Christmas hymn Hark! The Herald Angels Sing. As Ho Sheung Heung was the eldest branch, its villagers started the worship journey first.

Therefore, Kam Tsin Village Ho Tung School's team had to wait until Ho Sheung Heung Ho Kai School's team marched along Castle Peak Road before setting off. The former followed the latter to march up to the hill. At that time, the highest record was nearly a thousand people participating in the autumn ancestral worship. There were some elders, male members, women, and children from other villages to join the team. The worship team was big enough to occupy one vehicular lane on the road and had to be escorted by the police along the way. When arriving at the grave site on the hill, the villagers offered “three animal sacrifices, wine, and food offerings” (三牲酒禮). After the sacrificial ceremony, the villagers began distributing food. They also prepared other ingredients and vegetables for cooking on the hill (i.e. “Sik Shan Tau”). Each student would be given a pair of chopsticks and a bowl to enjoy the poon choi food while squatting on the hill. About ten students shared a basin of poon choi.³ From around the 1970s, the schools stopped organising the marching teams. The worship team has used vehicles instead to pick up participants and carry resources.



食山頭
“Sik Shan Tau”



操兵上山
“The march of soldiers up to the hill”



金錢村何東小學
Kam Tsin Village Ho Tung School

因受防範 2019 新型冠状病毒措施影響，2022 年的秋祭祭祀人數受限，規模變小。祭祀儀式於 2022 年 10 月 3 日（農曆九月初八）舉行，一天內到訪全部五個墓地，而筆者亦有幸參與其中。是次祭祀每村約派出四人，參與祭祀人數的總人數約為十三人。燕崗、金錢、河上鄉三村村民各自開車前往各墓地。

據村長侯榮光先生分享，現在的秋祭每年由不同村委負責籌備。2022 年秋祭由金錢村值年，需在前往祭祀前預先備好祭品。祭品包括燒豬、糖果、水果、茶、酒、紙祭品、香燭等。值年村落亦負責設置祭品、撒溪錢、上香、奠酒等儀式，並帶領其他族人參拜。當帶領者大叫「拜神」，其他族人便會隨之在墳前鞠躬。

各墓地也是先祭祖，後祭祀后土。燒豬、糖果、水果等祭品在完成祭祀後會帶走，到下一個墓前再用。村委亦會在祭祀完成後向在場村民分發祖嘗（祖堂盈利），一般以利是或現金發放。金錢村派發祖嘗時，60 歲以上村民更可獲雙份。

因為疫情，祭祀規模固然變小，而我們也看出儀式、程序隨年代不斷簡化。從 2022 年的祭祀可見已沒有族人穿長衫，沒有宣讀祭文、分燒豬、食盆菜等儀式，未知疫後會否恢復以往規模。

Due to the anti-pandemic measures to prevent the spread of COVID-19, the restriction on the number of participants reduced the size of the autumn ancestral worship in 2022. The sacrificial ceremony was held on 3 October 2022 (the eighth day of the ninth lunar month). The villagers visited all five grave sites within one day. We were glad to participate in it. In this ancestral worship, the total number of participants was thirteen. Each village sent about four persons as representatives. The participants from Yin Kong, Kam Tsin and Ho Sheung Heung drove their own cars to reach the grave sites.

According to Yin Kong's village chief Hau Wing-kong (侯榮光), the village committees of the three villages take turns to organise the autumn ancestral worship now. In 2022, Kam Tsin Village was responsible for the event. Its villagers were required to prepare sacrificial offerings, including roasted pigs, candies, fruits, tea, wine, paper offerings, incense, candles, etc. The responsible village was also in charge of various rituals, e.g., setting up sacrifices, throwing joss money, offering incense and pouring wine. It also led the clan members to worship. When the leader shouted "worship", other clan members bowed before the grave.

At each grave site, the villagers worshipped their ancestors first and then the Queen of the Lands. After the sacrificial ceremony was completed at each grave site, the villagers took away food offerings like roasted pigs, candies and fruit and reused them at the next one. The village committees also distributed the profit of ancestral trusts (祖嘗) to the participating villagers, generally in red packets or cash. When Kam Tsin Village distributed the profits from its ancestral trust, its villagers aged over 60 received double portions of the money.

Despite the reduced scale of the autumn ancestral worship that complied with anti-pandemic policies, we could still notice a continuous simplification of rituals and procedures over time. In the ancestral worship of 2022, no clan member wore a long shirt. The rituals of reading an elegiac text, distributing roasted pig, eating poon Choi, etc., were omitted. It is uncertain whether the autumn ancestral worship will return to its previous scale after the pandemic.



九曲到明堂墓地
Grave site of Hau Cheuk-fung



老鼠嶺龜地墓
Grave site in Kwai Tei, Lo Shue Ling

冬 Winter

冬季是一年農閒之時。雖則暫時不用耕作，但村內其他事務也多集中在此時。村屋維修，儲備糧食，籌備新春節慶等一一盡在此時。

秋冬收藏

自秋天割了晚造禾，田上的工作開始變少。有人會選擇種植其他作物，也有人選擇不會種植，因此冬季相對變得悠閒。村中所有人不論老幼也會幫忙磨穀椿米，處理米糧。同時，村內會儲備乾草，以供煮食炒菜之用，也會撿拾柴枝，供煲湯煲水之用。除此之外，村民會開始準備新春的節慶食品，包括炒米餅、茶粿、手粉、餘隆（即年糕）等等。昔日的年糕相對較大，用竹籃盛載蒸熟，每次也要蒸一整天，令全屋變得悶熱。在各籌備工作完成後，村民便待新春喜慶之際到來。

村民侯更榮先生早年創作的民謠「秋冬收藏」正正概述了冬季燕崗村內的情況。

Winter is the agricultural slack season in a year. In spite of no farming activities, the villagers focused on other village affairs. This is the time to repair village houses, store food, prepare for the New Year celebrations, etc.

Storage in Autumn and Winter

After the last harvest in autumn, agricultural work on farmland became less. Although some people would choose to grow other crops, some decided not to farm and had leisure time in winter. Everyone in the village, regardless of age, helped with rice processing by grinding grain and extracting rice together. Meanwhile, the villagers stored dried grass for cooking and collected firewood for boiling water and making soup. In addition, the villagers started to prepare food for the Chinese New Year, such as roasted rice biscuits, cha kwo, sau fan, and New Year cake. In the times past, New Year cakes were larger in size. Steaming each New Year cake took one whole day in a bamboo basket and thus made the whole house hot and stuffy. After all the preparation, the villagers were waiting for the celebrations for the Chinese New Year.

Hau Keng-sang created a folk rhyme, “Storage in Autumn and Winter” (秋冬收藏), in his early years. Its lyrics summarise the situation of Yin Kong Village during the winter in the past.

田中悠閒村裏忙，磨穀椿米老幼幫
斬柴割草新春耗，茶粿手粉蒸得好
溶糖不許火太猛，炒米搵餅鑊內烘
餘隆碩大留春節，闔家團聚樂無窮

The village is busy despite no work on farmland.
The old and the young grind grain and extract rice together.
Cut the firewood and mow the grass for the supplies during the New Year.
Steamed cha kwo⁽¹⁾ and sau fan⁽²⁾ look so good.
Don't use too much heat to dissolve sugar.
Stir-fry the rice, mould the biscuits and bake them in a pan.
Reserve the New Year cake until the Spring Festival.
Family reunions have endless fun.

⁽¹⁾ cha kwo (茶粿): glutinous rice dumpling

⁽²⁾ sau fan (手粉): glutinous rice dumpling with peanut



全盒
“Complete” candy box



竹籃（疏）蒸年糕用
Bamboo basket for steaming New Year cakes



手粉格
Sau fan box



禾落：用以收集野草作燃料。放滿野草後，兩側夾住野草，即可擔起。
“Wo Lok” grass holder : used to collect wild grass for fuelling purposes. After filling the grass holder with wild grass, the farmers can clamp the collected grass and pick the grass holder up.

紅茶粿，白茶粿，
 炊熟茶粿畀亞婆；
 炊介糕，放糖落蛋搽生油；
 清明仔，似黑鬼，粒粒好味一底底；
 做碌堆，做粿仔，
 吹一口氣似波仔；
 炸角仔，好好睇，
 男仔妹仔吃飽你個肚仔。

來吃椿爛米

民謠「秋冬收藏」當中提及了不少傳統食品，村民侯更榮先生創作的另一首圍頭話民謠「來吃椿爛米」則再分別介紹了不同以椿爛米而製成的糕點。

以往村民多以勞動為生，傳統食品多數非常飽腹。民謠中所出現食品，部份全年村民有空閒時也會製作，部份則是節慶食品。首先出現的也是最為人熟知的茶粿。紅茶粿、白茶粿實際上是相同的食品，都是把米椿爛成粉，再用篩把雜質去除，蒸製而成的糕點，只是因添加了顏料而令顏色不同。

而介糕仔則是瀕臨失傳的傳統圍村糕點，其味道帶有咸香，質感鬆化。清明仔則是把椿爛米加入雞屎藤製作的糕點，因傳統上會在清明節前後（驚蟄後、夏至前）到山上採摘雞屎藤，故稱「清明仔」。而碌堆（即煎堆）、角仔則是為新年而製，因可存放時間不長，故一般接近新年方會製作。粿仔其實與碌堆同義，也指煎堆，分別在於粿仔有吉祥意味。粿仔一名在娶媳婦時才用，希望媳婦可以生兒育女。

Red cha kwo, white cha kwo,
 Steam them until they are ready for grandma.
 Add sugar, pour eggs, and apply oil to steam kai gou⁽¹⁾.
 Ching ming chai⁽²⁾ is in black,
 but every bite on plates is delicious.
 Make luk dui⁽³⁾, make kwo chai⁽⁴⁾,
 By blowing a breath to make them in a ball shape.
 Fried kok chai⁽⁵⁾ looks attractive.
 Boys and girls, eat until your belly is full.

- | | |
|---------------------------------------|--|
| ⁽¹⁾ kai gou (介糕): | glutinous rice cake |
| ⁽²⁾ ching ming chai (清明仔): | Chinese fevervine sticky rice dumpling |
| ⁽³⁾ luk dui (碌堆): | sesame ball |
| ⁽⁴⁾ kwo chai (粿仔): | sesame ball (same as luk dui) |
| ⁽⁵⁾ kok chai (角仔): | triangular-shaped dumpling |

“Come to Eat Pounded Rice Dough”

Traditional food is often filling because most villagers were engaged in physically demanding work to make their living in the past. For some kinds of food that appear in the above rhyme, the villagers might make them throughout the year if they had spare time. Some other kinds are festive food. Among all the above, cha kwo, which comes at the beginning of the rhyme, is the most renowned food. Red cha kwo and white cha kwo, in fact, are the same food made by the following process: crushing rice into powder, using a sieve to remove impurities and steaming. The difference in colour is due to colouring matter. Kai gou, a traditional walled-village pastry at risk of disappearing, tastes salty and has a loose texture.

Ching ming chai is a sticky rice dumpling added with Chinese fevervine herbs. Traditionally, people picked Chinese fevervine herbs around the Ching Ming Festival (from Jingzhe 驚蟄 to the summer solstice). Luk dui (sesame ball) and Kok chai are New Year's foods with only a short shelf life, so the villagers only make them near the Chinese New Year. Kwo chai, a synonym of luk dui, also refers to a sesame ball but has an auspicious meaning. The name kwo chai, carrying the hope that the daughter-in-law will give birth to babies, is used when a family gets a daughter-in-law.

風調雨順又一年，炒米掙餅好過年，
對埗洗淨無糞屎，椿米篩粉研地荳；
割草溶糖阿奶做？喊埋細佬來幫手！
掙餅個日好人齊，喊埋伯五大小嫂；
好鑊收埋用爛鑊，鋪平砂石一寸厚，
掙好餅來鑊又熱，烘熟攤凍夠脆口，
米餅排順藏閣上，壹年到晚任人嚐。

Another peaceful year is over.

We roast rice to make biscuits for the new year.

Clean the mortar and pestle until no dust is on them.

Pound the rice, sift the powder and crush the peanuts.

Only grandma mows the grass and dissolves sugar?

Call young brothers to lend a hand!

Many relatives gather on the biscuit-making day.

Please also call uncles and aunts to come as well.

Put the good pan aside and use the bad one instead.

Pave one-inch-thick sand and stones on it.

When we complete shaping the biscuits, the pan has already been hot.

Roast the biscuits and then cool them down to make them crispy.

Store the biscuits in the loft

for everyone to eat throughout the year.

炒米餅

炒米餅是另一種圍村的傳統食品，因所需人力物力甚多，只有冬季方會製作。製成後的炒米餅可放置約半年到一年時間，視存放方式而定。村民侯更榮先生創作的另一首圍頭話民謠「掙餅歌」則詳述了食品製作過程，也旁及了過往的生活方式。

Roasted rice biscuits

Roasted rice biscuits are another traditional food in walled villages. Making rice biscuits requires a lot of manpower and resources, so the villagers only produce them in winter. After completion, roasted rice biscuits can be stored for about one year, depending on the way of storage. Hau Keng-sang composed Biscuit Making Song (掙餅歌), a folk rhyme in the Wai Tau dialect, to describe the production process of roasted rice biscuits and narrate the lifestyle in the past.

米餅製作步驟

1. 製作米粉及餡料：將粘米炒至金黃色，用「對埕」（即臼和椿）、石磨將之碾成粉狀，過篩使其顆粒幼細。起初步驟都是村民負責，自上水出商業磨坊後便交由磨坊完成第一步。同時也研磨餡料，例如地荳（花生）。

2. 預備糖漿：煮溶片糖，並觀察糖漿滴落的狀態，以判斷黏稠度，是否適合使用。

3. 混和米粉糖漿：混和米粉糖漿：米粉糖漿倒進瓦盆中以木棍攪拌，混合米粉和糖漿。因為粉漿非常黏稠，需要用力攪拌，所以村民會以大腿夾住瓦盆。

4. 上模：將粉漿和餡料（花生，也可製作沒有餡料的米餅）放入餅模，用木槌搥，先去除模外粉漿，繼而從周邊搥（鞏固形狀，使餅成形），最後到中心（需大力搥，使餅結實，質感似蛋糕，否則容易散）。

5. 烘餅：將成形的餅放入鑊中，鑊要用沙粒鋪滿，以維持熱力平均。

6. 「攤凍」：製作完成後，將米餅風乾，才會乾身、脆口。如要保存，村民會將米餅放入罈中，並將罈口封住，避免接觸空氣，可存放一年。年中如有特別節慶，或有客人來訪，可當手信相贈。

Detailed process to make rice biscuits

1. Making rice powder and fillings:

Stir-fry the sticky rice until it turns golden yellow colour. Use “dui haam” (對埕, a mortar and a pestle) and a stone grinder to crash the rice into powder. Sift the powder with a sieve to make the particles fine. Initially, the beginning steps were performed by the villagers. After the commercial mill in Sheung Shui opened, the villagers handed the first procedure to the mill. The mill also ground fillings, e.g., peanuts.

2. Preparing syrup:

Melt sugar with heat. Observe the condition of how the syrup drops to determine whether its stickiness is suitable for use.

3. Mixing the rice powder and syrup:

Pour the rice powder and syrup into a clay pot. Stir and mix them together with a wooden stick. The batter is very sticky and requires force to stir, so the villagers hold the clay pot between their thighs.

4. Pouring the batter into the mould:

Pour the batter and fillings (peanuts or no fillings) into the biscuit mould. Hit the batter with a wooden hammer to remove the excessive batter outside the mould. Then, hit the periphery of the biscuits to consolidate their shape. At last, apply great force to hit the centre of the biscuits to ensure their cake-like textures with strength, otherwise the biscuits may crumble easily.

5. Roasting the biscuits:

Put the moulded biscuits in a pan. Before, pave sand in the pan to ensure the even distribution of heat.

6. Cooling down:

After completion, dry the biscuits to ensure their crispness. To preserve the biscuits, the villagers will put them into a sealed crock to prevent them from being exposed to air. Maximum shelf life is one year. The biscuits serve as souvenirs during festivals and when guests visit the village.



餅槌和餅模

Biscuit hammer and mould

有梯上閣無梯落，無梯落閣孀嫂來傳
腳踏房門步步出，腳踏地皮步步順
腳踏密窩笏竹織，十指痛歸紅皮屐
使乜著紅又著綠，通身著上孝扶門
群帶解埋當利是，解埋群帶當黃金
人當黃金比手數，我當黃金比斗量
福米撒返唔撒出，撒返財食慶華堂
連撒三揸祖公伯，又撒三揸任鬼做米糧
出到門口三級高低石，離亞灶君過位神
出到門邊大巷口，離亞孀嫂通圍人
我爹掛紅我坐正，我爹發財我添丁

I climb up a ladder to the loft
but am not allowed to go down.
I have no way to leave the loft, so my aunts
and sisters-in-law deliver me downstairs.
Stepping out of the door represents my exit.
Stepping on the ground represents my obedience.
Stepping on a densely knitted bamboo mesh,
I feel a sharp pain in all ten toes in the red leather slippers.
Why am I dressed in red and green?
It would be better to wear mourning clothes
to express my filial piety.
Remove my waistband for red packets.
Remove my waistband for gold.
People pawn only a handful of gold.
I pawn a bucket of gold.
Throw the fortune rice inside instead of outside.
Throw the wealth and food inside to celebrate
in the ornate hall.
Consecutively throw three handfuls of fortune rice
to ancestors,
and other three handfuls of fortune rice as food for ghosts.
I come out to the entrance with three levels of
high and low stones,
and leave the place of the kitchen deity.
I come out to the main alley beside the entrance,
and leave my aunts, sisters-in-law,
and relatives of my walled village.
When my dad wears a pin with red cloth, I sit up straight.
When my dad becomes rich, I have a newborn child.

婚嫁

圍村婚嫁之時不定，沒有時令之分，多擇吉日舉行儀式。民謠「來吃椿爛米」雖則引出糰仔正面且吉祥之意味，但往昔婚嫁卻常是哭嫁。不少圍村也流傳有哭嫁歌，而燕崗仍口耳相傳一首由上一輩女性村民傳下來、作者不詳的圍頭話版本。

昔日婚嫁主要靠媒人、雙方父母引導，往往相親過後，雙方見沒有太大問題，便撮合了一段姻緣，所以沒有談情說愛的過程。圍村女孩一旦出嫁，臨嫁前必須上閣，過程維持數天。女孩自己走上閣樓，抹身、如廁等也靠人照顧，落閣樓不能靠自己，要由別人揹著。到落閣樓後，會有轎車接走。女方到男方首半程因歸女方地界仍可以哭，到後半歸男方地界便不可以再哭。民謠中「紅皮屐」、「使乜著紅又著綠」等描述嫁女的穿戴。福米指紅豆、綠豆、穀物等，因昔日人們有敬鬼神的心理所以編進歌內；四周撒福米便是為了讓四周祖宗神靈都有糧可吃。

Wedding

There are no designated times and seasonal restrictions for weddings in walled villages. Wedding ceremonies are usually held on auspicious days. Despite the positive and auspicious meaning of kwo chai mentioned in "Come to Eat Pounded Rice Dough", weddings in the past were often associated with tears. Bride's weeping songs have been circulated in most walled villages. Yin Kong Village has a bride's weeping song (in the Wai Tau dialect). Although its author is unknown, it has been handed down by the previous generation of female villagers by word of mouth.

Marriages in the olden days relied on the guidance of matchmakers and parents. Establishing a marriage soon after a blind date was common if both persons had no problem with each other. Therefore, most married couples at that time often did not have the dating process and romantic moments. A girl from a walled village must climb to the loft for a few days before getting married. After going up to the loft herself, she relied on others to take care of wiping the body, dealing with toilet problems, etc. Disallowed to leave the loft herself, she was required to be delivered downstairs by others. A sedan chair or a car would pick up the bride-to-be after she left the loft. The bride could cry in the first half of the journey (i.e. the territory of the bride's family), but she must stop crying in the latter half (i.e. the territory of the groom's family). Phrases in the song, such as "red leather slippers" and "dressed in red and green", depict what a bride wore. Since people in the past had a mentality of respecting ghosts and deities, the above song mentioned the fortune rice, which refers to red beans, mung beans, grains, etc. Throwing fortune rice around is an act to ensure the surrounding ancestors and deities have food to eat.



木屐
Wooden slippers / Clogs

舊物之回憶

Memories of artefacts

燕崗村民一直以來對舊物保存有一定熱誠，早在 1997 年已向香港歷史博物館捐贈 24 件農具及生活器物。2013 年，村民在村公所設立文物館。館藏主要以村民捐出的舊物組成，當中也有很少量由友村捐贈。文物館一直以預約形式對外開放，雖只是基本陳列，但經由村民解說也絕對得益不少。2022 年底至 2023 年初，村公所進行整修，文物收起暫存，至今文物館仍在重新規劃往後的展示方式。

經完整盤點後，館內文物共 292 件，並可以分為九個類別，部份年代更可以追溯至清中葉。文物的九個類別分別為：(1) 農具、(2) 漁具、(3) 盛器、(4) 廚具、(5) 家具、(6) 娛樂、(7) 建築、(8) 節日用具及 (9) 其他在上方類別未能覆蓋的文物。本章對部份文物進行查證及解說。

The villagers of Yin Kong have always been enthusiastic about preserving artefacts. As early as 1997, they donated twenty-four pieces of farm tools and daily utensils to the Hong Kong Museum of History. In 2013, the villagers of Yin Kong established a heritage museum at the village office, with its collection mainly composed of artefacts donated by the villagers of Yin Kong and a few items from other villages. The heritage museum has been open to the public by appointment. Although the museum presents the items in the way of simple display, visitors would benefit from them through explanations from the villagers. Due to the renovation of the village office from late 2022 to early 2023, the villagers relocated the cultural relics into temporary storage. Until today, the future display method of relics in the heritage museum is still under planning.

After a complete stocktaking, the number of cultural relics in the heritage museum is 292. All items can be divided into nine categories. The history of some items can be traced back to the mid-Qing Dynasty. The nine categories are namely (1) **farm tools**, (2) **fishing gear**, (3) **containers**, (4) **cookware**, (5) **furniture**, (6) **entertainment**, (7) **architecture**, (8) **festival supplies**, and (9) **items not yet covered in the preceding categories**. This chapter investigates the uses of cultural relics and provides an explanation of them.



1997 年文物捐贈時所拍照片
Photos taken when Yin Kong Village donated artefacts in 1997

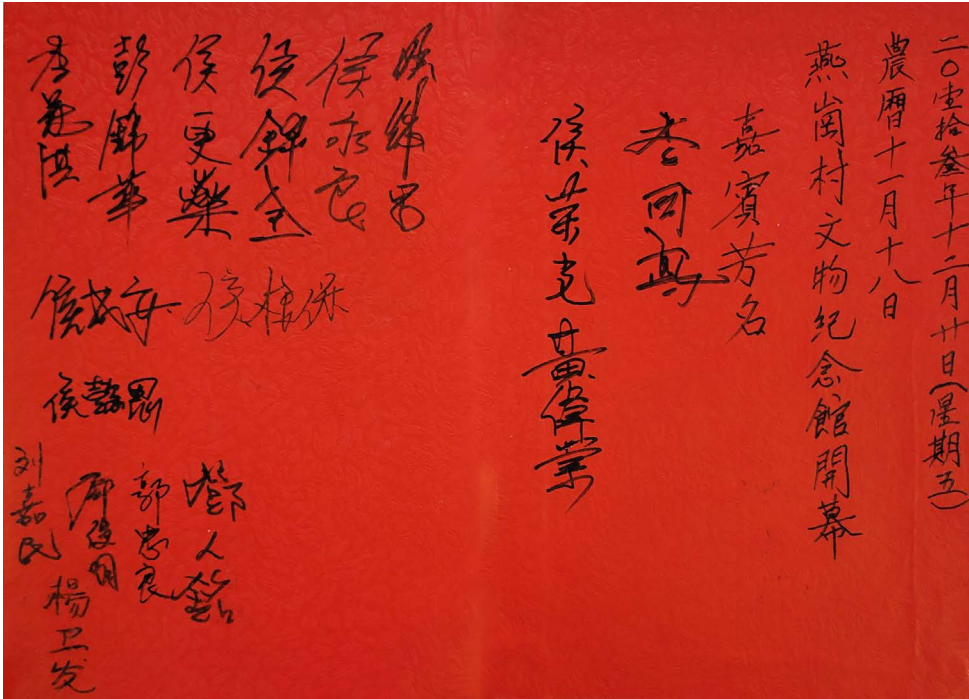
農具
Farm tools

燕崗上世紀以種植水稻為生，保留了大量常見的農耕工具，現存用具更可以拼湊出一個完整的耕作周期。

每次穀物收成之際，村民都會「留種」。由於穀本身就是種子，故此村民會保留一部份作下造種植之用。開始種植新一造米前，農民會取出預先儲備的穀，並到田中取水浸泡，待穀發芽，然後將幼苗放到苗床裏種植。農民一般會將小部份田地劃為苗床，料理幼苗。同時，農民會準備水稻田，首先是犁田：農民會用犁翻開泥土，然後等待泥土曬乾，養牛農戶會將犁繫於牛身拖行。

The villagers of Yin Kong earned their living by growing rice in the last century, so the village has retained many common farm tools. Existing preserved tools can even depict a complete farming cycle.

At the time of every grain harvest, the villagers would save seeds. As grains are already seeds, the villagers reserved a portion of grains for the next round of planting. Before starting to grow the next round of rice, farmers would take out the stock of grains to the fields, soak them in water, wait until their germination and then plant the seedlings in seedbeds. Most farmers reserved a small part of their fields as seedbeds to nurture seedlings. At the same time, they would prepare rice paddy fields. The first step was field ploughing, a process of turning over the soil with ploughs and then waiting for the soil to dry. The farming households who owned cattle would plough their fields by dragging their cattle tied with ploughs.



文物館開幕題名錄
List of guests in the opening ceremony of the heritage museum

牛軛 Yoke

架於牛肩上，再繫著牛犁或牛耙，拖拉而行。

Fastened on the shoulder of cattle and tied with a plough or a harrow to facilitate dragging cattle.



犁頭（牛拉） Ploughshare (dragged by cattle)



再用耙將大塊的泥土耙鬆，再待曬乾。

Then, they used harrows or rakes to break large pieces of soil and let them dry in the sun.

耙（牛拉） Harrow (dragged by cattle)



然後引水灌溉，最後平整泥土。此時小孩不可隨便落田，以免破壞泥土。

Afterwards, they diverted water for irrigation and levelled the soil at last. During the process, children were disallowed to enter the fields to prevent damage to the soil.

推板 Levelling board

用以推平泥土。

Used to flatten the soil.



平整土地工具 A tool used for levelling the soil



待幼苗成長，農民會將苗剷起，並轉移到水稻之中，是為插秧。禾苗鏟起後，會暫存在禾盒裏。

After the seedlings grew, the farmers scooped the seedlings up and transplanted them in the water paddy fields. The seedlings would be stored in grain boxes temporarily after the farmers scooped them up.

禾鏟 Grain shovel



禾盒 Grain box

禾苗鏟起後，會暫存在禾盒裏。

Used to store the seedlings temporarily after the farmers scooped them up.



插秧後，農民需要確保水位較高，足以浸住稻田，故此需要定期從雙魚河引水灌溉。另外，水中會生出雜草，妨礙水稻生長，農民需要將之拔除。雜草可混入糟糠之中成為餵豬飼料。

Subsequent to transplanting, the farmers had to ensure the water level was high enough to submerge the paddy field. Therefore, they would divert water from the Sheung Yue River for irrigation on a regular basis. Besides, the farmers also had to remove the weeds that grew in the water and hindered the growth of rice. Weeds, if mixed with bran, could become feed for pigs.

水車 Rollover (“Water vehicle”)

引水灌溉之用，末端設手柄或腳踏，以便攪動車葉將水從一方引往另一端。

Used to divert water for irrigation; equipped with a handle or a pedal at two ends for users to roll the blades to channel water from one end to another end.



收成 Harvesting

農民會用禾鏟在稻田裏收割，並把稻穗紮起放在禾堂曬乾。

The farmers would use sickles to harvest grain in the paddy fields. Then, they bundled the rice ears together and dried them in the sun.

鏟刀 Sickle



農民會手握稻杆底部，反覆朝禾桶（又稱扮桶）內的禾梯上摔打禾把，直至穀粒被打脫跟稻杆分離。

The farmers would hold the bottom of rice straws and strike the rice bundles repeatedly on the grain ladder (禾梯) inside the grain bucket(禾桶 / 扮桶) until the grains of rice were separate from the straws.

禾桶 Grain bucket



在農地上打穀 A farmer separating rice from straws on farmland

圖片來源：香港大學圖書館 Photo Source: The University of Hong Kong Libraries

因穀粒在脫水後更有利保存，收割後農民需要把稻粒鋪在禾堂上乾曬，過程中要適時以禾耙翻動稻穀，以免過度曝曬。

Since grains are better preserved after dehydration, the farmers would dry the rice grains on a grain-sunning ground (禾堂). During the drying process, the farmers had to turn over the grains with grain rakes to avoid the grains overexposed to sunlight.

禾耙 Grain rake



脫穀後的稻草亦不會被浪費，農民會把其束起來曬乾，作助燃物或編織材料之用。農民利用禾叉及禾籤等工具輔助挑草和堆草的工序。村民打趣說，以往圍村時有械鬥，禾叉及禾籤都是常見武器。

Threshed straws would not become waste. The farmers would bundle and dry them in the sun to turn them into materials for combustion or weaving purposes. The farmers used pitchforks and straw picking sticks to assist in the process of picking and stacking grass. "Pitchforks and straw picking sticks were common weapons in fights during conflicts between walled villages," said a villager jokingly.

禾叉 Pitchfork



禾籤 Straw picking stick



日曬後的稻穀要經過輾磨才能脫殼，製成食用糙米。輾米時，農民推動裝有穀粒的礮斗。礮斗旋轉，稻穀被輾磨成糙米和穀殼，從缺口流出。

Sun-dried rice grains should be milled to remove husks and become edible brown rice. During the rice milling process, the farmers would push to rotate the grinder filled with grains. When the grinder rotated, brown rice and husks would flow from the output tray.

礮磨 Grinder



輾磨所得的糙米和穀殼，需放進風櫃裏，進行攪穀。農民攪動風車扇輪，風力把較重的糙米和輕身的穀殼、草碎等分離，穀殼則會被收集作堆肥。

The brown rice and husks obtained by milling had to be put into a winnowing machine (風櫃). The farmers would rotate the blade to separate brown rice (heavier elements) from husks and crushed straws (lighter elements). The husks would be collected to use as compost.

風櫃 Winnowing machine



攪穀後的糙米放到碓臼裏，農民站在木踏碓反覆用力地踏，用舂衝擊米粒，將糙米分成白米和米糠。最後用竹製米箕篩去米糠，則可獲白米。為統計收成和準備農作物銷售，村民需要量度重量，故此會用到秤砣——多以石或鐵製成，並配合秤頭、秤桿、秤鉤等一起使用。秤的一端擺放需要量度之物，另一端放置秤砣，兩邊若平衡，則量度之物與秤砣重量相等。

Then, the brown rice would be placed in a mortar. The farmers applied force to step on the pedal repeatedly to control the pestle to crush the brown rice and separate it into polished rice and bran. Subsequently, the farmer used a bamboo sieve to remove bran and obtain polished rice. In order to calculate the harvests and prepare crops for sale, the villagers needed to measure the weight of crops with a scale, which consisted of a weight (often made of stone or iron), a beam and a hook. The two ends of the scale held the item to be measured and the weight respectively. If the beam of the scale is parallel to the ground level, it means both items have the same weight.

秤砣 Weight



擔挑 Carrying pole

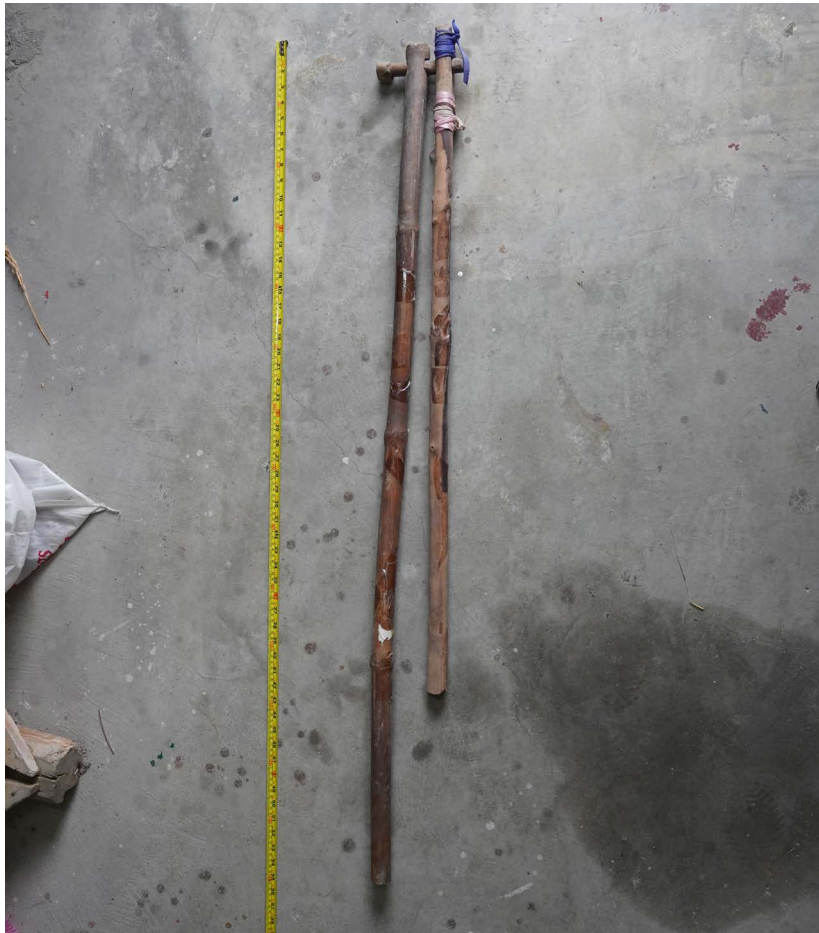


其他生產工具 Other production tools

禾打 “Wo Da” bean extracting rod

手握長棍部份，搖晃短棍，打向豆莢，即可把豆打出來，再用竹篩將豆篩選出來。

The farmers hold the long rod, shake the short rod and hit the bean pods to separate beans from the pods. Then, they use a bamboo sieve to obtain beans.



田刀 Grass knife

用於斬草。

Used to cut grass.



鐵鍬 Iron spade

在田裏挖坑，方便注水。

Used for digging a hole in the field for the convenience of filling water.



其他文物 Other

椅婆 “Yi Po” chair

椅婆是嬰兒專用椅子，全以竹製。以前生活勞碌，幾乎全家動員幫忙耕作。婦女要打理家務，未必能長時間看管嬰兒，所以村民會用椅婆安置嬰孩，避免嬰孩隨處爬行而生意外。椅婆座位為一塊可拿起的木板，方便清潔嬰孩之穢物，而前方也設一排可轉動小環，給嬰孩玩耍。

“Yi Po” chairs are chairs for infants. They are entirely made of bamboo. As life was busy in the past, almost all family members assisted in farming. Women had to be responsible for housework and might not take care of their babies for a long time, so the villagers placed their infants in “Yi Po” chairs to prevent them from crawling around and causing accidents. The seat of the “Yi Po” chair is a removable wooden board for the convenience of handling baby faeces. There is also a row of small rotating rings in the front for the baby to play with.



八仙檯 Eight Immortals Table

八仙檯檯面約為一米丁方的正方形，漆以紅色，檯腳為可拆除的活動交叉木方。每張八仙檯通常配以四張長板凳，兩人一組面對而坐，以八人為限，各人或坐或蹲，故以八仙枱命名之。

An Eight Immortals Table is a square table painted in red with a tabletop (about one square metre) and removable crossing wooden legs. Each Eight Immortals Table is usually equipped with four long benches. Each bench provides seating for two. Since the table can accommodate up to eight persons (sitting or squatting), the table is called the Eight Immortals Table.



樂連仔 “Lok Lin Chai”

村民以往會撿拾樹枝，一方面可作燃料之用，另一方面則視乎樹枝種類是否合適作掃把，譬如圖中這種村民用圍頭話稱為「樂連仔」的樹枝。「樂連仔」樹枝較為堅硬且長短錯落，非常適合打掃凹凸不平的硬地。

In the past, the villagers would pick up tree branches for fuel or the materials to make a broomstick (depending on the type of tree branches). For instance, the tree branches in the picture are called “Lok Lin Chai” in the Wai Tau dialect. Since “Lok Lin Chai” branches are relatively hard and come in different lengths, they are very suitable for sweeping uneven or rough surfaces.



菱角車 Water caltrop wheels

菱角車為兒童玩具，有一繩圍繞竹棒，並繫著菱角底部，拉動時即可轉動菱角。

Water caltrop wheels are toys for children. Each wheel has a string surrounding the bamboo stick and connecting to the bottom of the water caltrops. If you pull the string, water caltrops rotate themselves.



激死蟻 “Irritating Ants” clay pot

農村多用以放置食物或片糖，該陶罐肩上可載水，以免螞蟻進入罐內。

The villagers usually used “Irritating Ants” clay pots to store food or sugar because the shoulders of these pots can carry water to prevent ants from entering the pots.



木雕彩門 Wooden-carved panel

多懸掛於廟宇或祠堂的前殿、正殿或門額，常見於廣東或南洋十九世紀至二十世紀初的中式建築，屏上畫題各異。存放於燕崗村公所彩門上，上圖畫有龍，左側有兩隻麒麟，右側有麒麟、鳳凰各一，而中間紅底部分則為福（蝙蝠）、祿（鹿）、壽（壽桃）等象徵各種祥瑞的圖案，然而村民未知彩門原來掛於何處。

Wooden-carved panels are often hung in the front hall, main halls or entrances of temples or ancestral halls. They are common in Chinese-style architectures built between the nineteenth century and the early twentieth century in Guangdong and Nanyang regions. The themes of painted motifs vary greatly. The wooden-carved panel stored in the village office of Yin Kong has several pictures: a dragon on the top, two unicorns on the left, and a unicorn and a phoenix on the right. In addition, the middle part painted in red shows auspicious symbols of “fuk” (福, fortune), “luk” (祿, wealth) and “sau” (壽, longevity), represented by a bat (pin fuk, 蝙蝠), a deer (luk, 鹿) and a peach (sau to, 壽桃) respectively. However, the villagers of Yin Kong do not know the original location of the panel.



大砲 Big cannon



木枕頭 Wooden pillow



竹編用具 Bamboo-knitted tools



瓷器 Porcelain





木器 Wooden containers



願寄飛燕： 村民故事總結與展望

The swallow carries their wishes:
Stories and memories of villagers

在燕崗村民熱心協助、無私分享下，經歷了兩年多的研究及資料搜集，我們嘗試整理了構成燕崗這個「家」的歷史源流及文化資產。燕崗既沒有令人望而興歎的歷史建築，也沒有獨一無二的節慶習俗。燕崗的獨特性一直存在於記憶之內，一份份屬於村民成長的歷程。村民的故事記載了他們的經歷，反映著他們在村中生活，或者離鄉別井後再回家的經歷，這些都是燕崗村，乃至新界、香港社會的故事。

With the enthusiastic assistance and selfless sharing of the villagers of Yin Kong, and after more than two years of research and data collection, we have attempted to organise the historical origins and cultural assets that make up the “home” for the people of Yin Kong. Yin Kong does not have any marvellous historical buildings, nor does it have any unique festivals and customs. The uniqueness of Yin Kong always lies in the memories of the villagers – every personal experience that belongs to the villagers. The stories of the villagers are records that reflect their lives in the village or their experiences of returning home after moving abroad. These are all stories of Yin Kong Village, the New Territories and even Hong Kong society.



侯榮光村長
Mr Hau Wing-kong
 Village Chief of Yin Kong

身為家中年紀最少的一員，侯榮光村長從上一任村代表、父親侯滿手上接下重擔，任非原居民村長已十數載。村長生於農業式微、工業發展的年代，未有經歷村中最為傳統的生活模式及習俗，但每每談起燕崗歷史、文化仍然是如數家珍。

村長幼時在村內生活經驗算不上很多，對燕崗比較深刻的印象在於村民之間的互助和團結，其自身也一度在其他村民經營的榮昌士多義務幫忙。後離開燕崗前往海外生活，也是先得到早已移居荷蘭的兄弟接待，在當地適應和落腳後，再轉到英國生活。在英國生活多年後，為了讓下一代得以在村中成長，認識自己的「根」，因而回流燕崗。回流後，村長積極投身村落及地區事務，主要負責代表燕崗反映對村務的意見、籌備不同節慶等，也為燕崗帶來一系列新作風。牌樓採用較新穎的色調；在盆菜宴時，放置英式電話亭、傳統轎車作擺設等也是村長有份提倡和主導。

村長近年致力推動燕崗的歷史文化推廣，也一直有想為燕崗寫一部歷史記錄的心願。研究期間，對筆者更是知無不言，又多次協助邀請村中長老受訪；疫情期間，村中僅有的四個祭祖名額也特別安排讓筆者參與。村長對外人的熱情和對傳承的執著大概是燕崗能海納百川，盆菜宴高朋滿座的原因之一。

As the youngest member of his family, the current village chief, Hau Wing-kong, took over the position of village representative from his father, Hau Mun (侯滿), and has been the Resident Representative for more than a decade. Born in the era of agricultural decline and industrial development, the village chief did not experience the most traditional lifestyle and customs of the village, but he still talked about the history and culture of Yin Kong as if they were his own.

Hau Wing-kong did not have much experience in the village when he was young, but his impression of Yin Kong was mutual support and solidarity among the villagers. He himself once volunteered to help in Wing Cheong Store, a shop operated by other villagers. When he left Yin Kong and went abroad, he received help from his brother (who had already moved to the Netherlands) at the beginning and moved to the United Kingdom after getting used to overseas life. After living in the United Kingdom for many years, Hau Wing-kong returned to Yin Kong in order to let his next generation grow up in the village and recognise their "roots". Subsequently, he actively participated in village and regional affairs, acted as a representative to reflect views on village affairs, organised different festivals on behalf of Yin Kong, and also brought radical changes to Yin Kong. The novel idea of the colours for the entrance gateway, the placing of a British-style telephone booth and a traditional rickshaw as decorative features during the poon choi feast were some examples that he suggested.

In recent years, Hau Wing-kong has been committed to promoting the history and culture of Yin Kong and has always desired to write a historical record for the village. During our research period, he tried his best to tell us everything and invited village elders for interviews. During the pandemic, he even allowed one of the authors to participate in the autumn ancestral worship even though every village had only a quota of four participants. His enthusiasm for outsiders and persistence to pass on the culture are probably some of the reasons to explain why Yin Kong can accommodate all walks of life and why the poon choi feasts are well attended.



侯連興先生
Mr Hau Lin-hing

戰前出生的侯連興先生既是村中長老，也是榮昌士多創辦人的兄長。家族世代務農，經歷了日佔時期的辛酸，對村中大小事瞭如指掌。連興叔曾在金錢村宗福堂和河上鄉居石侯公祠的私塾上學。尤記得到河上鄉上學路上會途徑雙魚河，偶有洪水來犯，因擔憂安全問題，後來不再往河上鄉私塾，而金錢村的何東學校剛建成，故此轉到該校上學。他又憶起 1950 年代有居於燕崗村中的先生在村內書塾教學，唯當時書塾也沒有放置書籍等教學用具。

連興叔在小學畢業後便開始幫忙處理農務，村中在三至九月常發生水災，而旱災則相對少見。年屆二十出頭，便外出到九龍打工賺錢。因手持車牌，在當年已經十分吃香，故一直從事職業司機的工作，直到退休。1968 年，其弟弟在村內開設榮昌士多，成周遭聚腳點之一，生意十分繁忙，故假日回村也會在店內幫忙打理生意。1970 年代，弟弟已因士多生意蓬勃購得皇冠車，為村中首例。雖然榮昌士多並非由連興叔主理，但談起士多仍是十分自豪，更記得當年著名娛樂報章《真欄日報》曾經介紹士多。

談起燕崗日後發展，連興叔沒有太多想法，唯獨對與後輩談往昔仍然是樂此不疲。

Hau Lin-hing, born in the pre-war period, was a village elder and also an older brother of the founder of Wing Cheong Store. Coming from an agricultural family, he underwent hardship under the Japanese occupation and knew everything about the village. He attended private schools at Chung Fuk Tong (宗福堂) in Kam Tsin Village and the Hau Ku Shek Ancestral Hall in Ho Sheung Heung. He particularly remembered his way to school via the Sheung Yue River, which was occasionally flooded. For safety concerns, he later stopped attending the private school in Ho Sheung Heung and transferred to Ho Tung School, newly built at that time, in Kam Tsin Village. He also recalled that in the 1950s, there was a teacher living in Yin Kong Village who taught in the school in the village, yet that school did not have any teaching resources, such as books.

After graduating from primary school, Hau Lin-hing began to assist his family with the farm work. Flooding often happened in the village between March and September, and droughts were relatively rare. In his early twenties, he left the village and worked in Kowloon to earn a living. With a driving license, which was an advantageous skill at that time, he worked as a professional driver until retirement. In 1968, his younger brother opened Wing Cheong Store, which became one of the gathering venues for the neighbourhood. As the business was always busy, Hau Lin-hing returned to the village to help in the store on holidays. In the 1970s, the business of Wing Cheong Store was so prosperous that his younger brother earned enough money to purchase a Toyota Crown car. When talking about Wing Cheong Store, though it was not under the ownership of Hau Lin-hing, he was still very proud of the store. He also remembered a feature article introducing the store in Chun Lan Yat Po (真欄日報), a famous entertainment newspaper in the past.

When discussing the future development of Yin Kong, Hau Lin-hing did not think much about it, but he was still happy to share the past with the younger generation.



侯亮明先生 Mr Hau Leung-ming

侯亮明先生是上任司理、燕崗村委、昔日康樂中心主理人，在戰前出生於燕崗，一直在村內居住，結婚生子皆在燕崗，為名正言順的土生土長。因是家中長子，雖一度萌芽出外心態，但因要顧家而未曾離開。至今，對村中歷史仍是侃侃而談。

Hau Leung-ming is the previous manager of the clan landholding organisation, a member of the Yin Kong Village Committee, and the manager of the former youth community centre society. He has long been living in Yin Kong since he was born in the pre-war period. Yin Kong is where he had his marriage and where his children were born. Even though he once considered leaving the village, he chose to stay at Yin Kong in the end to fulfil the responsibility as the eldest son to take care of his family. Until today, he can still explain the history of Yin Kong with enthusiasm.

亮明叔憶述其出生是由穩婆接生，而其弟弟則多在何東夫人醫局出生。小時候，亮明叔曾在金錢村宗福堂所辦私塾上課，後就讀金錢村何東小學，約在小二的時候學便搬到了現址。雖其自身小學畢業後便開始打工，但仍知悉不少村民中學也在原區或鄰近地區的上水鳳溪中學和大埔王肇枝中學就讀。

亮明叔小學畢業後首份工作是在觀塘做木工，初時在地盤搭數塊板便已經可以居住，約一個月回村一次。至1965年左右，廣東信託銀行擠提，亮明叔便回到燕崗居住，回村前數次轉工。回村居住後，一直做職業司機，再轉營的士行。亮明叔同時一直投身村務，當中又以興辦康樂中心最為人熟知。為了令村民更多娛樂，亮明叔參考了鄰近的安圍村福利會的會章，向政府申請康樂中心成為社團，供各類球類活動用具借用，又曾舉辦短期的英文課程等，令昔日村中生活生色不少。

從退下村務一線起，亮明叔便相信後輩能承接村中重擔，構建一個更美好的燕崗。

According to Hau Leung-ming's sharing, his birth was delivered by a midwife, and most of his brothers were born at Lady Ho Tung Welfare Centre (何東夫人醫局). In childhood, he attended a private school run by Chung Fuk Tong of Kam Tsin Village and then studied at Kam Tsin Village Ho Tung School. When he was in Primary Two, Kam Tsin Village Ho Tung School moved to its current location. Although he started to work after graduating from primary school, he knows many villagers received secondary education in schools in the same or neighbouring districts, such as Fung Kai Secondary School (鳳溪中學) in Sheung Shui and Wong Shui Chi Secondary School (王肇枝中學) in Tai Po.

After completing primary school, Hau Leung-ming had his first job as a carpenter in Kwun Tong. At that time, he lived on a construction site by assembling a few boards and returned to the village once a month. Around 1965, when a bank run on the Canton Trust and Commercial Bank happened, Hau Leung-ming moved back to Yin Kong as his residence after changing several jobs. Afterwards, he worked as a professional driver and switched to running a taxi dealer business. Meanwhile, he was actively involved in village affairs, among which the most well-known was his efforts to establish the youth community centre. In order to provide more entertainment for the villagers, he applied to the government to register Yin Kong Youth Community Centre as a society with a society constitution compiled with reference to the Charter of On Po Village Welfare Society. The recreation centre offered ball game equipment borrowing services and even once held short-term English language courses to liven the life of the village up in the olden days.

From the moment he stepped down from village affairs, Hau Leung-ming believed that the younger generation would be able to take up the burden of village affairs and build a better Yin Kong.

侯志強先生

Mr Hau Chi-keung

侯志強先生在戰後早年出生，至 1970 年代移居澳洲生活。強哥曾就讀金錢村何東小學，有參與過秋祭操兵上山，但並不是銀樂隊的成員。小學畢業後先到上水的車房學師，學習汽車車身修理，後到鰂魚涌的皇冠車行打工。當時車行位於太古船塢內，由於在外沒有居所，強哥每天也要花數小時通勤，當時上班的路線今日仍然記憶猶新。在車行工作一段時間後，他一度嘗試以行船為業，但因合約紛爭只維持了數月。

1976 年，因覺香港機遇不多，且較嚮往外國生活，於是移居澳洲。抵步之初，由朋友接濟先在悉尼落腳，工作一段時間後轉到墨爾本。當時因語言不通，只能在餐館工作。又因生活艱苦，一度心生回港念頭，但最後也在餐館工作了十二、三年之久。後來，考到的士牌，便在墨爾本做了三十多年的士，直到退休。

Hau Chi-Keung, born in the early post-war period, moved to Australia in the 1970s. He studied at Kam Tsin Village Ho Tung School and experienced “the march of soldiers up to the hill” in the autumn ancestral worship, though he was not a member of the silver band. After graduating from primary school, he worked as an apprentice at a car repair workshop in Sheung Shui to acquire skills in automotive body repairs. Later, he worked for Crown Motors Limited, a car dealership located in the Taikoo Dockyard. Since he did not have a place to live in the urban area, he had to spend several hours commuting to Quarry Bay every day. The route from his home to his workplace is still fresh in his memory today. Subsequent to his job in the car dealership, he once tried to work as a seaman, but it only lasted for a few months due to contractual disputes.

In 1976, Hau Chi-keung moved to Australia because he felt that opportunities in Hong Kong were limited and preferred to live overseas. In the early time he arrived in Australia, he stayed in Sydney with support from his friends. After working for a while, he moved to Melbourne. Due to language barriers, he could only work in a restaurant. The hardship of life even made him think of returning to Hong Kong, yet he eventually worked in a restaurant for around twelve to thirteen years. Afterwards, he obtained a taxi license and worked as a taxi driver for over thirty years until retirement.

雖然澳洲一年有四星期的假期，但因經濟拮据，強哥直至在當地結婚生子，才在 1982 年首次攜同家人一起回到燕崗。兒子雖在澳洲長大，但在其母親安排下仍有舉辦點燈儀式。最近二十年，強哥每年都回港一次，又因新年熱鬧而多選在新年回村。今年，他兒子也在香港舉辦婚禮，訪問期間侯先生正忙著籌備。

在外生活數十載，現已退休的強哥多在香港、墨爾本兩地奔波，最終還是打算歸根燕崗，安享清福。

Although Australia had around four weeks of public holidays in total every year, his first visit to Yin Kong after living overseas was in 1982, after getting married and having a child, due to financial constraints. His child grew up in Australia, but Hau Chi-keung's mother still arranged a “tim ding” lantern-lighting ceremony for his son. In the past two decades, Hau Chi-keung went back to Hong Kong once a year, mostly during the Chinese New Year because of the festive atmosphere. His son's wedding was held in Hong Kong this year, so he was busy with its preparation when we interviewed him.

After decades of overseas life and travelling between Hong Kong and Melbourne, as a retiree, Hau Chi-keung ultimately plans to return to his place of birth, Yin Kong, to enjoy a peaceful retirement.



侯更榮先生
Mr Hau Keng-sang

侯更榮先生在戰後早年出生，「Uncle Robert」是他更為外人所熟知的名字。Robert 此名是他初到城市工作時候改的，也足見在他的經歷受英式社會禮儀所影響。他是現屆村委，也是文物館的主理人，多年來致力保育燕崗和圍頭話文化，更是不少學者、義工及外界朋友認識燕崗的契機。

Uncle Robert 家中世代務農，但自小時候其父親便在東英學圃的豬欄當保安員，反倒是母親幫忙務農，故此 Uncle Robert 在小學以前都會隨母親下田工作。童年時，村內沒有很多娛樂，小孩多自己製作玩具，例如用番石榴樹枝做丫叉，牛皮做橡筋，以石頭投射小鳥。他又憶述小時候村中的祠堂尚未完全拆卸，還有一堵牆和鼓樓，村中孩童常常在該處攀爬玩耍。除玩樂以外，他自小也會從工廠取得原料做外發加工，幫補家計。

Uncle Robert 六歲後，便入讀金錢村何東小學，讀完整個小學課程，後到市區讀中學。中二之後，便輟學到城市打工，以賺取更高收入。剛開始工作時在寫字樓擔任庶務員，下班後在夜校上課，過著半工讀生活，終於晉升至銀行分行經理。打工時，侯先生在市區居住，周末才回到燕崗村探望家人。

Hau Keng-sang, better known as “Uncle Robert” by outsiders, was born in the early post-war period. “Robert” is the name he named himself when working in the urban area. His foreign name reflects the impact of British social etiquette on his life. Currently, he is a village committee member and the responsible person for the heritage museum. Over the years, he has devoted himself to the preservation of the culture of Yin Kong and the Wai Tau dialect. Therefore, he often acts as the “window” for scholars, volunteers, and outsiders to learn more about Yin Kong.

Hau Keng-sang comes from a family engaged in agriculture for generations. His father was a security guard at a pigsty of Tung Ying Hok Pok (東英學圃), while his mother helped with farming activities. Before entering primary school, he would accompany his mother to the fields. In his childhood, due to limited entertainment in the village, most children created their own toys. Slingshots (made from guava branches) and rubber bands (made from cowhide), for example, were made to shoot birds with stones. He remembered the ancestral hall in the village had not yet been demolished in his childhood because one of its walls and a drum tower was still standing. Children in the village often climbed up the remaining structure and played there. Apart from playing around, he had to obtain raw materials from factories to work on outsourced tasks to support the family.

Hau Keng-sang entered Kam Tsin Village Ho Tung School when reaching six years old. He finished primary education there and then studied in a secondary school in the urban area. After Secondary Two, he dropped out of school and went to work to earn a higher income. Initially, he worked as a workman in an office and attended a night school after work. Eventually, he was promoted to the position of branch manager of a bank. While working, he lived in the urban area and only returned to Yin Kong on weekends to visit his family.



侯更樂先生與妻子鍾桂蓮女士
Uncle Robert and his wife Ms Chung Kwai-lin

1989 年 Uncle Robert 一家移民新西蘭，1997 年回流香港，度過退休生活。他認為自己的根在燕崗，故希望一空留守，守護燕崗的歷史文化。他不單打理文物館，每有外人到訪，也都會十分熱心地為他們介紹燕崗村。近年豬欄修建為鐵皮屋，在 Uncle Robert 安排之下，義工以歷史為題在外牆繪製壁畫。他更希望將來有人願意協助打理文物館，舉辦文化工作坊，分享製作傳統食品的方法。

Hau Keng-sang's family emigrated to New Zealand in 1989 and returned to Hong Kong in 1997 for retirement. As he believes Yin Kong is his root, he hopes to stay in his place and protect its history and culture. Not only does he take care of the heritage museum, but he is also enthusiastic about introducing Yin Kong Village to outsiders. In recent years, the pigsty has been turned into an iron-sheeted house. He invited volunteers to paint murals themed with the history of Yin Kong on its exterior wall. He also hopes that someone will be willing to assist with managing the heritage museum, organising cultural workshops, and sharing the methods of making traditional food.



鍾桂蓮女士

Ms Chung Kwai-lin

鍾桂蓮女士是侯更榮先生的配偶，兩人在十多歲時因夜學鄰座而認識。1970年代，Uncle Robert 帶領幾位同學到燕崗郊遊，成為侯太初次入村的契機。侯太仍記得當時燕崗村屋仍然是金字頂為主，以麻石作房基，上面鋪青磚。兩人開始交往後，Uncle Robert 把時為女朋友的鍾女士帶到小學同學金錢村住處，正式向村中同輩、友好進行介紹。因鍾侯二人當時家住市區，且入村路途遙遠、通訊設備少，故兩人婚前，侯太並不常入村。

兩人在相識九年之後，共偕連理。婚禮儀式較以往傳統的程序簡化，主要儀式只是在粉嶺的酒樓擺酒，以及「派門頭」。「派門頭」環節由侯母親和伯娘幫忙製作煎堆，後向村中已婚的長輩派發喜慶食品，以示通知長輩，分享喜事。一般來說，至親長輩每個「門頭」派六個，較疏的長輩則派四個，而當時侯先生向村中長輩派發約二或四個。雖二人在燕崗村派過門頭，但因工作關係仍在市區居住，約一星期回村一次。

Chung Kwai-lin is the spouse of Hau Keng-sang. They met each other in their teens in a night school classroom. In the 1970s, she first went to Yin Kong because Hau Keng-sang brought several classmates on a picnic to the village. She still remembered that most village houses had a pyramid roof and a house foundation made of granite with grey bricks on top. After they started dating, Hau Keng-sang took her to the home of his primary schoolmate in Kam Tsin Village and officially introduced her to his peers and friends. As the couple lived in the urban area at that time, and due to the long distance to the village and the lack of communication facilities in the village, Chung Kwai-lin seldom visited Yin Kong before getting married.

They got married after knowing each other for nine years. The wedding ceremony was a simplified one compared to the traditional set of procedures. The main ceremony included a banquet in a Chinese restaurant in Fanling and a ritual of “distributing fortune cakes” (派門頭). In the ritual of “distributing fortune cakes”, Hau Keng-sang’s mother and aunts were responsible for making fried sesame balls. Then, the family distributed celebratory food to married elders in the village to notify them of the joyous occasion. Generally, the closest elders would receive six sesame balls, and distant relatives would receive four. Hau Keng-sang and Chung Kwai-lin distributed two or four sesame balls to each village elder at that time. Although they distributed fortune cakes in the village, they still lived in the urban area because of their work and returned to Yin Kong about once a week.

1975年，發展商有意在燕崗村和太古樓中間地段興建房屋。居民普遍反對，而當時尚未過門的侯太因曾在郵遞公司工作，知道如何撰寫新聞稿，便幫忙為燕崗村發稿，成功引起關注。1989年，鍾侯二人舉家移民新西蘭，1997年才回流香港，居住在村內。因不諳圍頭話，侯太在長居之初並不太習慣，村中鄰居喚她作「榮娘」，她也不知情，故早期少有與相鄰交流，後來才慢慢習慣村中生活。

居於燕崗超過20年，侯太曾參與不少節慶活動，當中以重陽祭祖最為深刻。至2023年的新春盆菜宴，喜見夫婦兩人同台唱大戲表演，樂也融融。

In 1975, a developer intended to launch a housing project on the vacant land between Yin Kong Village and Swire House. Most residents nearby opposed the construction. As Chung Kwai-lin once worked in a postal company, she knew how to write a news release and helped Yin Kong Village publish a press statement that later aroused public awareness. The family of Hau Keng-sang and Chung Kwai-lin moved to New Zealand in 1989 and returned to Hong Kong in 1997. Since then, they have been living in the village. Initially, Chung Kwai-lin hardly adapted to village life due to no understanding of the Wai Tau dialect. Even when her neighbours called her “Sang Neung” (榮娘, Hau Keng-sang’s wife), she did not realise someone was calling her. Although she rarely interacted with neighbours in the early days, she gradually got used to village life.

Living in Yin Kong Village for over 20 years, Chung Kwai-lin has participated in many festivals. Among all events, she was most impressed by the autumn ancestral worship around the Chung Yeung Festival. In the New Year’s poon Choi feast in 2023, she performed opera singing with her husband. It was a joyous moment in their harmonious relationship.



侯新良先生
Mr Hau San-leung

侯新良先生為燕崗侯族第二十八代傳人，侯權記後人，更是村內第一位大學生。幼年曾就讀開設於燕崗村公所、由方先生伉儷任教的幼稚園，完成低班後轉至金錢村幸福幼稚園。小學就讀附近的金錢村何東學校，中學就學於新界喇沙中學，中七畢業後，轉到加拿大的大學讀書，為燕崗村第一位出國留學的大學生。

他憶述昔日家中經濟負擔重，出國留學的資金全依賴侯權記的生意額，而他也是家中五兄弟姊妹當年唯一有機會出外進修的幸運儀。Tony 的童年與侯權記息息相關，不單是常會回到店面幫忙，更有一段時間天天在店內作息，原來的祖屋則只作供奉祖先之用。他形容侯權記是燕崗的地標，飲食娛樂集於一身；也因侯權記是村內第一所餐飲生意，他相信當年父母啟發了其他村民務農之外的可能性。不過因不懂得計算成本及利潤，早年侯權記定價相當保守。他也因為侯權記而曾接觸到不少昔日在周遭拍攝的當代影視名星。

Hau San-leung (Tony) is the twenty-eighth generation of the Hau clan, a descendant of Hau Kuen Kee's owner and the first overseas university student in the village. He had once attended the kindergarten in Yin Kong taught by Mr. and Mrs. Fong. Upon completion of the lower class, he changed to Kam Tsin Village Hang Fuk Kindergarten (金錢村幸福幼稚園). He studied at Kam Tsin Village Ho Tung School for his primary education and De La Salle Secondary School N.T. for his secondary education. After seven years of secondary school, he pursued further studies at a Canadian university and became the first overseas university student of Yin Kong Village.

Tony recalled that his family was in a fierce financial situation, and the funds for studying abroad heavily relied on the revenue of Hau Kuen Kee. He was the lucky one out of his five siblings to get the opportunity to study overseas. Hau Kuen Kee was also a major part of Tony's childhood. He would assist with the shop's operation and even reside within the shop premises. At that time, the family's ancestral house was only used to pay tribute to ancestors. Tony described Hau Kuen Kee as a landmark of Yin Kong, a place with food and entertainment all rolled into one. As it was the first catering business in the village, he believed that the shop had also inspired other villagers to seek economic opportunities beyond farming. However, given that his parents were not good at cost and profit management, the pricing of Hau Kuen Kee's product was conservative in the early years. Serving the shop also allowed him to come into contact with several TV and movie stars who used to film in the neighbourhood.



幸福幼稚園 1979 年畢業照，侯新良先生在第一排右三
The graduation photo of Hang Fuk Kindergarten in 1979.
Mr. Hau San-leung is the third to the right on the first row.

出外學成歸來後，Tony 回港工作從商，也因其通曉英文，多年來燕崗村各種地區工程、地方事務，與政府聯絡以及處理文書等職務，自然落在他身上。問及村務傳承的情況，近年因不少村民退休幫忙村務，他自己得到更多從村務抽身的機會，但據其觀察，暫時下一代參與仍不太積極，村務交棒仍待時日考驗。對於燕崗多年歷史的看法，Tony 直言燕崗的發展是一個奮鬥的過程，不少人不知道昔日的辛酸，又言以港島為本位的歷史論述，使大眾忽略了新界地區早期的發展脈絡，盼日後保育與發展時外人能多尊重扎根多年的村落。

After returning from overseas study, Tony worked as a businessman. Given his fluency in the English language, the responsibilities of dealing with village affairs' paperwork and liaison with the government fell on him. When asked about his views on future village affairs, he recently has more opportunities to withdraw from his duties since more retired villagers are capable of dealing with the affairs. However, according to his observations, the handover of village affairs to the younger generation still awaits the test of time. Talking about the history of Yin Kong, Tony considered that the development of Yin Kong was a long process of struggle with the pains and sufferings of the past that many people do not know. He also criticised that the dominant historical discourse on Hong Kong history, centred on Hong Kong Island, has overlooked the early development of the New Territories. He hopes that any external parties could show more respect to the long-rooted villages in future conservation and development.



侯新良先生與妻子
Mr Hau San-leung and his wife



侯名峻先生 (左) 及侯子桓先生 (右) Mr Hau Ming-chun (left) and Mr Hau Tsz-wun (right)

侯子桓先生 Mr Hau Tsz-wun

侯子桓先生出生於荷蘭，父母屬第一代移居荷蘭的村民。當時燕崗經濟不景，父母為了有更高收入而移居。由於兩人並不通曉當地語言，只能在餐館工作，並匯錢回村幫補家計。後來，一家也接濟村中其他族中兄弟到荷蘭生活。

他從小在荷蘭長大、接受教育，故在當地並沒有語言障礙。星期六會去華語學校學習華文，加上在家中以廣東話和父母溝通，故能說一口流利的廣東話。其父母一輩回港並不頻密，有印象以來第一次隨父母回村大概五歲。

Hau Tsz-wun (侯子桓), whose parents were the first batch of villagers migrating to the Netherlands, was born and raised in the Netherlands. The migration was a result of the poor economic environment in Yin Kong at that time. As Hau Tsz-wun's parents were unable to speak the local languages used in the Netherlands, they could only work in a restaurant and send money back to Yin Kong to enhance the family's livelihood. After settling down for a while, they also helped other villagers settle in the Netherlands.

Growing up and receiving education in the Netherlands, Hau Tsz-wun has no difficulty in communication there. As he learns the Chinese language in a Chinese school on Saturdays and communicates with his parents in Cantonese, he can speak Cantonese fluently. His parents seldom returned to Hong Kong. He first visited Yin Kong when he was around five years old.

昔日回港主要是為了探望祖母，也以留在村內為主，甚少到上水、九龍。時至今日，大概每兩年回港一次，多選擇在暑假回港。每次回到荷蘭，也定必帶回一批牛肉乾、芒草乾、龍眼、荔枝和鹹魚。雖然族中不少人在海外生活，但因散落在不同國家而鮮有見面，與其他家庭成員相聚仍多是在香港。

與村中長輩相處時，他逐漸認識燕崗村，並參與拜祭土地等習俗。雖然對傳統習俗介乎信與不信之間，但他認為拜祭是父母的習俗，抱持「Just Do It」的心態參與和了解。他更把一些會帶來健康、好運的信俗帶到荷蘭。例如，在設計餐館時，他曾請求村長在香港找師傅遙距看風水。隨年歲增長，子桓的叔伯輩投身村務，他自己也更想了解村的歷史和文化。最近十數年來，目睹村中硬件改變繁多，子桓希望仍可保留部份傳統村屋，讓燕崗故事得以流傳下去。

因覺荷蘭環境對子女成長更好，子桓暫沒有打算回到燕崗定居。然而，他仍會跟子女說廣東話，也打算在孩子年紀稍長時，帶他們回村認識自己的根。

The main reason for returning in the early days was to visit his grandmother. He usually just stayed within the village and seldom visited Sheung Shui or Kowloon. Nowadays, he returns to Hong Kong biannually, mostly during summer vacation. Whenever he goes back to the Netherlands, he will bring back some dried beef, dried mango, longan, lychee, and salted fish. Despite a large number of overseas Hau clan members, they seldom meet each other because they are scattered in various countries. Therefore, Hong Kong remains a point for connecting all the cousins.

When getting along with the village elders, he gradually learnt about Yin Kong Village and participated in its customs and traditions, such as worshipping the Gods of the Land. Although he does not fully believe in these traditions, he tries to understand and experience them with a "just do it" mentality as they are heritage associated with his parents. He has also carried some beliefs that bring health and good luck to the Netherlands. For example, he sought help from the village chief to find a feng shui master in Hong Kong for remote consultancy when he designed his restaurant. As his uncle has been more involved in village affairs, he has been more interested in learning about the history and culture of the village. Throughout the last decade, he noted radical changes in Yin Kong's built environment, yet he hopes that some of the traditional village houses could be preserved so as to pass on the story of Yin Kong.

With underlying thoughts that the Dutch environment is more favourable for children's personal growth, Hau Tsz-wun has no plans to return to Yin Kong for the time being. However, he still speaks Cantonese with his kids and plans to bring them back to the village to learn about their origin when they grow up.



侯名峻先生 Mr Hau Ming-chun

侯名峻先生自出生起便居於燕崗村，中、小學皆在上水就讀，是為名符其實的土生土長「燕崗人」。他出生後經歷過點燈儀式，自小學起便參與村內的重陽節祭祖和盆菜宴等節慶活動，更有到河上鄉洪聖誕和金錢村福德誕共襄盛舉，享受戲棚內外熱鬧氣氛。

Hau Ming-chun (侯名峻) has been living in Yin Kong since birth and received his primary and secondary education in Sheung Shui, qualifying him as a true native of Yin Kong. He experienced the lantern lighting ceremony after his birth and has participated in several traditional festivals of Yin Kong since primary school, such as the poon choi feast and the autumn ancestral worship.

名峻有數名兒時同學同住在燕崗村，大多是從其他地方搬到燕崗村，相處其樂融融。雖然沒有中學友好同住燕崗村，但名峻也偶爾會邀請同學到村內嬉戲。平日以打籃球為主要活動，中秋節、新年等節慶時也多邀請同學參與。同學們因少有參與過鄉村節慶活動，多頗感興趣。

村內和周遭寧靜的環境是名峻最為喜歡和享受的元素。他常在閒時和考試時節到附近田地逛逛，觀察候鳥，放鬆身心。雖則部份燕崗對開田地由政府徵收發展作生態園區，不能如往昔般隨意進出，他認為起碼能保持環境清幽、寧靜，比「起樓」要更為優勝。

談及古洞即將大規模發展，名峻期盼村內環境不變，居住在村內的家族成員、鄰居仍舊一起生活，村內各方仍是互相認識，有說有笑。感覺到一些宗族成員「話走就走」，名峻直言即使在外有地方居住，也從沒想過離開燕崗。因為燕崗是他家，他想要留在家生活，也想要更多人認識這個家。

He had also joined the celebrations for the Hung Shing Festival and the Fuk Tak Festival in Ho Sheung Heung and Kam Tsin Village respectively. These are the occasions he enjoys the bustling vibe both in and out of the theatre.

Hau Ming-chun has a few childhood friends living in Yin Kong. Most of them relocated to the village from other places, yet still get along well. Although none of his secondary school friends reside in the village, he occasionally invites his classmates to come and play. Basketball is their main activity on weekdays. His classmates also receive invitations to join traditional festivals like the Mid-Autumn Festival and the Spring Festival. Since such opportunities are precious for people who grow up in urban areas, Hau Ming-chun's friends all cherish and enjoy the activities.

Hau Ming-chun particularly treasures the tranquillity of the village and its vicinity. During his spare time or when the examination is approaching, he often strolls in nearby fields to observe birds and relax. Although the government's acquisition of some fields in Yin Kong for developing a nature park restricts his access to the fields, he believes that a park for conservation purposes that keeps the environment quiet and serene is still much better than dense development.

Commenting on the upcoming development in Kwu Tung, Hau Ming-chun hoped that the village's environment would remain unchanged, and the development would pose no impact on all parties in the village, so the clan members and neighbours could continue to live together and maintain a close relationship. While some clan members are eager to leave the village, Hau Ming-chun insists that he never thinks of leaving Yin Kong even though there is a place for him in the urban centre. Yin Kong has long been his home, so he wants to stay there and let more people get to know this place.

哲學家斯賓諾沙有言，情感（affect）不僅影響別人的狀態，也同時是被人影響的能力（a capacity to affect and to be affected）。當村民投入村中的生活，自然會與其他村民和村中事物，形成情感上相互影響、連結的社區。每一位村民因有著各種角色、經驗，而對過去的感受和將來的想像各有不同。我們希望透過這些故事呈現在前段所述的歷史脈絡下現時社區的文化及精神面貌，藉此探討燕崗村的前世今生，並反思這些記憶當中的情感，讓日後的文化保育工作上可以進一步有所裨益（facilitate their well-being）。

正如前言所說，燕崗村跟其他為人熟知的鄉村不同，既沒有被列為法定古蹟的祠堂，也沒有節慶登錄在非物質文化遺產清單上。然而，當讀者讀到這裏，不難發現，燕崗的故事其實見證了由農村到現代城市的新界發展。村中各人隨時代而生，隨環境而變，選擇自己的道路，編撰屬於自己的故事。村民起初因經濟條件而各散東西，到逐漸回流又或在海外定期回鄉，見證了大家對燕崗這個「家」的深厚感情。既有村民與熱心人士參與，燕崗便具備鞏固歷史傳承的可能性，也是奠定了將「家」擴展、分享到社區的基礎。

研究進行的兩年多時間，筆者幸與不同村民和熱愛燕崗的持份者交流，恕因篇幅所限，本書未能一一盡錄，唯言談之間仍察覺了一些值得深思的議題。

As spoken by the philosopher Baruch Spinoza, “affect” is not only the state of affecting others but also a capacity to affect and to be affected. If villagers get involved in village life, they will naturally form a connected community with other villagers and objects in the village where the emotions of all members are mutually influenced. Different roles and experiences of villagers contribute to different feelings about the past and different visions towards the future among them. Through these stories, we hope to present the culture and spirituality of the community in the historical context mentioned in the previous paragraphs, to explore the past and present life of Yin Kong Village, and to reflect on the emotions in these memories so as to further facilitate their well-being in future cultural conservation work.

As mentioned in the prologue, Yin Kong Village is different from other well-known villages in that it does not have any ancestral halls declared as monuments, nor does it have any festivals listed on the Intangible Cultural Heritage Inventory. However, it is not difficult to realise that the story of Yin Kong is a testimony to the development of the New Territories from a rural village to a modern city. Living from time to time and changing with the environment, the people in the village choose their own paths and compile their own stories. The fact that the villagers were initially geographically dispersed due to economic conditions but have gradually returned to their hometowns or return regularly from overseas testifies to the deep affection they have for their “home” of Yin Kong. With the participation of the villagers and enthusiasts, Yin Kong has the potential to consolidate its historical legacy and lay the foundation for expanding and sharing the “home” with the community.

During the two years of the study, we were fortunate enough to have exchanges with different villagers and stakeholders who are passionate about Yin Kong. Due to limited space, this book cannot list every single detail from our research, but we still found some issues covered in the conversations worth pondering.

歷史的空白 — 傳承甚麼記憶？

英國小說家 L.P. Hartley 有言，「過去就如他鄉，在那裏他們做事方式不同」。我們雖然可以透過器物、文獻推斷燕崗昔日的物質生活和精神面貌，但卻難以想像生活上的每一個細節。唯有口述歷史加上器物的保存，我們方可以拼湊起較為立體的故事。

說起村中往事，村民大多忘卻了事件的發生年份。這些硬性的資料對於釐清歷史脈絡很重要，但對於村民而言，他們的生活經驗，例如甚麼人來士多光顧、幫忙，顧客來到會做甚麼，反而是印象深刻的；又記得我們問到以前耕種的事情，村民記得穀收割後會拿到上水的米機店賣。這些對村民來說可能只是生活的瑣事，但這些記憶正正揭示了燕崗村的處境，在所處宗族群體、以至上水社區中藉著經濟活動而相互連結起來。

下筆之際也思索良久，該多著墨傳承、記錄的是隨時間、空間消逝的歷史，還是更以人為本？口述歷史當中受訪者分享過去發生的事、某君說過的一段話固然寶貴，但更為珍貴的是村民如何理解、感受生活，因此這章還是更希望帶出村民作為歷史的見證人和今天的守護者，其想法和期望如何可以建構燕崗的未來。

Gaps in History: What Memory to Pass On?

British novelist L.P. Hartley said, “The past is a foreign country; they do things differently there.” Although we can infer the material life and spirituality of Yin Kong through artefacts and documents, it is difficult for us to imagine the details of life back in the day. Only through oral history combined with preserved artefacts can we piece together a story in a more multidimensional way.

When talking about past events in the village, most of the interviewed villagers have forgotten the year of occurrence. This kind of hard information is of utmost importance for clarifying the historical context, but to the villagers, their life experiences, such as who came to the store to patronise and help and what the customers would do when they came, are rather impressive. Also, when we asked about farming in the past, the villagers remembered that they would take the harvested grains to the rice milling store in Sheung Shui to sell them. These matters of life may be trivial in the eyes of the villagers, but these memories reveal the situation of Yin Kong Village, which is interconnected by economic activities in the clan groups and even the community in Sheung Shui.

When writing this chapter, I thought for a long time about whether I should focus more on the transmission and records of history that fade with time and space or whether I should be more people-oriented. In oral history, the sharing of past events and the words of a certain person are certainly invaluable, but what is more invaluable is how the villagers understand and feel about their lives. Therefore, this chapter hopes to bring out how the villagers, as witnesses to history and guardians of today, can build the future of Yin Kong with their thoughts and aspirations.

離散的現實 — 建構身份認同

昔日燕崗村的族群是建立在村民每日面對面互動的現實共同體，村民擁有共同的宗族背景、生活經驗，仍至對燕崗環境的實際依附。自 1960 年代起，出外打工覓食、海外扎根成為常態，到新一代甚至在海外土生土長，致使族群成員之間的生活經驗和對村落空間的依賴日益減少，村民身份認同感的構成和強度也自然有所改變。

筆者對一名海外土生土長的燕崗村民一句話尤其深刻：「在海外，我覺得自己是華人；在燕崗，我覺得自己是外國人」。雖則海外村民深明自己的根在燕崗，透過親友認識燕崗，也持續定期回鄉參與傳統節慶，但如此種種努力融入這個家的行為，對於自幼在外地生活的村民而言，仍不足以令他們覺得自己屬於燕崗。因為缺乏共同的生活經驗和對場域的實際依賴，這批村民僅能在認知和行為層面上認同自己是村民，但其情感上就「燕崗村民」的身份認同則仍待進一步鞏固。若嘗試從較學術的框架去解讀這個現象，這批在海外為生的村民對燕崗的認同便更像是一個「想像共同體」多於一個現實共同體。文化、記憶、習俗等等的傳承便對於令海外村民視燕崗為家起關鍵作用，若想要離散且沒有共同生活經驗的後代也視燕崗為家，如何把現時僅有的文物風俗保存並傳播開，便成為了重中之重的問題。本書以中英雙語寫成，希望能成為一個讓離散村民及其後代尋找身份由來、認識燕崗歷史文化的契機。

Dissociated Realities: Constructing Identity

In the past, the group of Yin Kong Village was a community built on the daily face-to-face interactions of the villagers, who shared a common clan background, life experiences, and a dependence on the environment of Yin Kong. Since the 1960s, it has become common for the villagers to go out to work for a better living or establish their foundation abroad, and the new generation was even born and raised overseas. As a result, the common living experience among group members and their reliance on the village space have gradually reduced. Consequently, the composition and strength of the villagers' sense of identity have also naturally changed.

A remark by a villager born and raised overseas left a deep impression on the author: "When abroad, I feel like a Chinese; when in Yin Kong, I feel like a foreigner." Although the overseas villagers are well aware that their roots are in Yin Kong, learn about Yin Kong through their relatives and friends, and regularly return to the village to participate in traditional festivals, such efforts to integrate into the home of Yin Kong are still inadequate to enable the villagers who have been living abroad since childhood to feel that they belong to Yin Kong. Because of the lack of common life experience and practical dependence on the site, these villagers can only recognise themselves as villagers at the cognitive and behavioural levels, yet their emotional identity as "Yin Kong villagers" still requires further consolidation. Attempting to interpret this phenomenon from an academic framework, we can see that the perception of these overseas villagers as members of Yin Kong is more like an "imagined community" than a real one. The transmission of culture, memories, customs, and so on is key to making overseas villagers regard Yin Kong as their home, so how the village preserves and spreads the remaining heritage and customs is the issue at the top priority to influence the later generations (who are geographically dispersed and share no common experience) to regard Yin Kong as their home. This bilingually written book in both Chinese and English is the output with the hope of serving as a medium for scattered villagers and their descendants to trace the origin of their identities and to learn about the history and culture of Yin Kong.

傳承的未知 — 新舊兩代交接

要把燕崗的歷史文化傳承下去，村務總有一天要交捧到下一代手中。隨著多名村委日漸年邁，村中對傳統的記憶也正逐漸消失，交棒事宜也要多謀劃。由昔日各種傳統風俗、儀式也能一手包辦，到現時村內不再有人具備紮丁燈的能力，甚或點燈儀式可能簡化成一頓團年飯，單是點燈一事也可見新一代能接觸到的傳統越來越少。

近年，村長及村委們也透過重設祠堂、興建牌樓、繪製壁畫等行動宣傳燕崗，讓下一代和外人也有更多途徑接觸村落的歷史文化。然而，村委需要與其他村民，乃至其他鄉村代表交流，所以「接棒」需要一段長時間接觸人脈和熟悉村務。與受訪者相談所知，村中也是有下一代參與村務，但為數不多且不算積極。不少正值壯年的村民也長居海外，又或在組織家庭、拼搏事業，未有太多時間參與，故觀乎現狀如何交捧仍待時日考驗。話雖如此，一名年輕的侯氏村民曾對筆者表示「燕崗是我家，從沒想過離開」，而且屢帶其同學認識村中事物，倒是讓筆者對日後傳承仍相對樂觀。

The Unknown towards the Inheritance: The Handover between the Old and New Generations

In order to pass on the history and culture of Yin Kong, the next generation has to take the role of managing village affairs one day. As many village committee members are getting older, the memories of the village's traditions are fading away. The handover of village affairs also requires more planning. From the old days when all kinds of traditional customs and ceremonies could be handled by the hands of the villagers, to the present time when no one is capable of making "ding" lanterns or even when the lantern lighting ceremony may be simplified into a Lunar New Year's dinner, the lighting of the lanterns alone has already exemplified that chances for the new generation to experience the traditions are reducing.

In recent years, the village chief and the village committee members have promoted Yin Kong through the re-establishment of the ancestral hall, the construction of gateways, and the painting of murals so as to create more channels for the next generation and outsiders to come into contact with the history and culture of the village. However, the village committee members require communication with other villagers and even other village representatives, so the process of handover is a lengthy one that includes expanding the personal networks of the new generation and familiarising them with village affairs. As far as we know from our interviewees, some next-generation members in the village do participate in village affairs, yet they are not enough in number and lack enthusiasm. Many villagers who are in their prime years are living overseas, organising their families or pursuing their career growth, so they cannot spend much time on village affairs. Therefore, the issue of how to pass the responsibility of managing village affairs to the next generation remains to be tested over time. Notwithstanding the uncertainty, we still hold a relatively optimistic view towards the transmission of the legacy of the village in the future because of a young villager of the Hau clan who repeatedly brought his classmates to learn more about the village and once told us that "Yin Kong is my home, so I never think of leaving it."

結語

Conclusion

燕崗村的歷史源遠流長，我們從燕崗的研究經驗到即是一條沒有評級歷史建築物、沒有名列非遺清單文化習俗的村落，其記憶和文化深度之豐富也足以令人歎為觀止。研究開展之際適逢毗鄰塱原收農地建生態公園，至今成書之時生態公園即將開幕，筆者親歷村落歷史上環境最大的改變，也見證了牌樓、思雨亭、廷任侯公祠等等的村落建設落成。

出版項目的初衷是為了在可預示的環境鉅變前留下記憶，也是受到村民多年來透過文物館等方式主動保育文物和傳承記憶的感化，盼以自身知識能力略盡綿力。目前，本書梳理了燕崗自成村起的歷史和社區資源，以及村民對鄉村生活的看法和感受。我們期望有關燕崗村的活動不限於此，將來可以有更妥善整理的文物館、展覽場地，也可以有讓各持份者相互聯絡協作的平台，乃至更多樣和深入的活動，以營造更健康、快樂和具凝聚力的鄉郊社區。

雖則是次研究已紀錄不少口述歷史資料及大部份文獻，但部分故事仍有待深入發掘。燕崗村的早期農業與工業規模應頗為龐大，如有更多北區乃至深圳一帶的村落研究將可補充現有不足。原居民外不同年代遷入燕崗村之居民，尤其養殖熱帶魚的幾戶人家，應能補足戰後燕崗村乃至北區的發展脈絡；乃至海外侯氏的經歷相信也對了解燕崗村居民外移情況有所裨益。

其實昔日有一段時間的燕崗生活很刻苦，雖與村民相談之際時有唏噓、遺憾之感，但他們回憶起來卻總是相對高興。也許是因為村民美化了回憶，也或許是因為回憶建構了他們的身份。

社會和村落發展不僅是個同時代性 (synchronie) 的存在，更是一個貫時代性 (diachronie) 的連續體，當今的現狀與往昔是沒法完全割裂的。只要一個文化、一個群體有內涵、記憶，每一個當下，便代表著一段歷史的延伸。因此，要勾劃出鄉村保育和發展的藍圖，便要由貫時代的歷史研究開始，疏通知遠。

結筆前，謹盼本書對燕崗的記錄能把這份歷史記憶傳承下去，甚或對日後進一步的文化保育工作有所裨益。

Yin Kong Village has a long history. From our research experience, we realise that even though it is a village with no graded historical buildings or no items listed in the Intangible Cultural Heritage Inventory, the richness of its memory and cultural depth is still astonishing. When the study was launched, the government acquired nearby farmland in Long Valley for developing a nature park; when this book is published today, the nature park is about to be opened. We experienced the biggest environmental change in the village's history and also witnessed the completion of several village buildings, such as the gateways, the Shi Yu Pavilion and the Hau Ting Yam Ancestral Hall.

The original intention of the publication project is to record memories before predictable environmental changes by trying our best to make a contribution, though limited, with our knowledge and ability because our team was touched by the villager's initiative to preserve their heritage and pass on their memory through a heritage museum and other means over the years. At present, this book summarises the history and community resources of Yin Kong since its establishment as a village, along with the villagers' views and feelings towards village life. We hope that activities related to Yin Kong will go beyond this book. We also look forward to a better organised heritage museum, exhibition venues, interactive platforms for stakeholders to liaise and collaborate with each other, and even more diversified and in-depth activities to create a healthier, happier, and more cohesive rural community in the future.

Although this research has already recorded lots of oral history information and numerous documents, some stories are still waiting for further exploration. As the agricultural and industrial sectors of Yin Kong should be large in scale in the early days, further research on villages in the North District and even Shenzhen will help complement the existing shortcomings in our research. The stories of non-indigenous residents who moved to Yin Kong Village in different eras, especially the families engaged in tropical fish farming, should be able to complement some details of the post-war development of Yin Kong Village and even the North District. The experiences of overseas Hau clan members are believed to be useful for understanding the migration of the villagers of Yin Kong.

In fact, there was a time in the past when the livelihood of Yin Kong was hard. We lamented their sufferings in the past during the conversations with the villagers, but, to the contrary, they showed happiness when they recalled their memories. Perhaps the reason was that they had embellished their memories or that their memories had formed their identities.

Not only is social and rural development a presence of synchronie, but it is also a diachronie continuum. The present situation is inseparable from the past. As long as a culture or a group of people possesses their own characters or memories, every moment represents an extension of history. Therefore, a sound blueprint for village conservation and development should start with a historical study so as to identify the characteristics of a place and how it was in the old days.

Lastly, we hope that this book with records of Yin Kong can pass on the warmth of history and memories and perhaps benefit further cultural conservation work in the future.



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