

重聚

KUK PO

谷埔

GET TOGETHER



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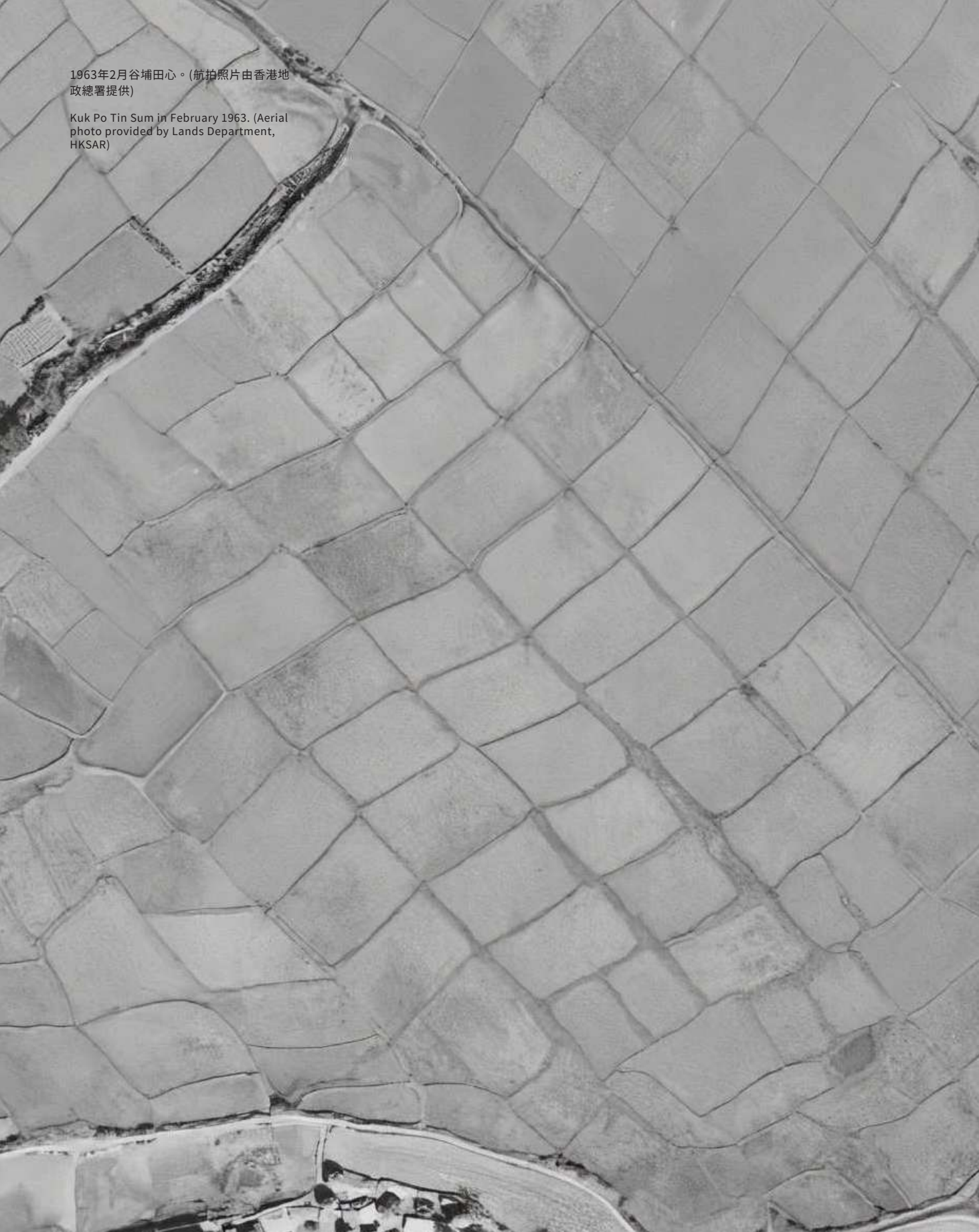
1 /

谷中迴旋：尋找谷埔的故事

Whirling Through the Valley: In Search of Kuk Po's Story

1963年2月谷埔田心。(航拍照片由香港地
政總署提供)

Kuk Po Tin Sum in February 1963. (Aerial
photo provided by Lands Department,
HKSAR)





谷中迴旋：尋找谷埔的故事

Whirling Through the Valley: In Search of Kuk Po's Story

1.1 / 從粉嶺往鹿頸小巴站出發，步行到谷埔，上落梯級約150級，步行45分鐘即可到達。

這是最好的風景，也是最壞的地方。

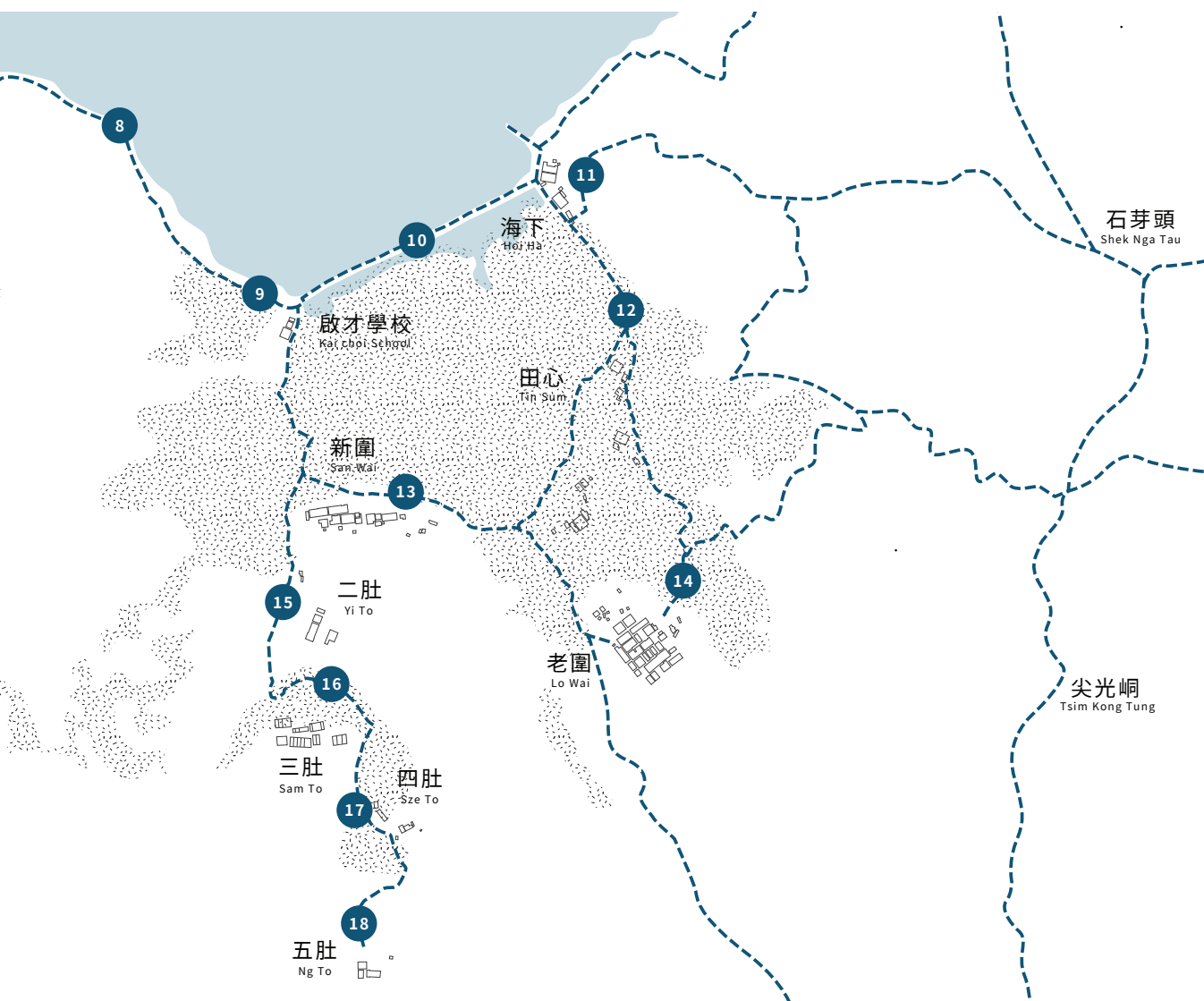
谷埔村位於香港新界沙頭角，保留客家鄉村的氣息，以金黃蘆葦田和30年代建築群聞名。但地點偏遠，沒有公共交通工具，村民回鄉不易，而遊客只能步行近一小時入村欣賞美景。一條村莊，有多少個一百年呢？谷埔經歷過300多年，依然屹立不倒。半世紀以來，香港經歷巨大轉變，鄉村首當其衝，不論是60年代開始的英國移民潮，或本地的城市化，導致大量人口外移。



It is the best of sceneries; it is the isolated of villages.

Kuk Po locates in Sha Tau Kok, New Territories, Hong Kong. It preserves the village atmosphere and is famous for its golden reed fields and architecture built in the 30s. However, no public transport is accessible to the village, making it hard for residents to go home. Visitors have to walk for almost an hour to enjoy the lovely view here. How many centuries can a village survive? Kuk Po is still alive after over 300 years of history. Hong Kong underwent drastic changes in the past 50 years, and the villages were the first to experience them. Both the migration flow to the UK in the 60s and the urbanisation led to rural exoduses.

1.1 / Departing from the minibus stop at Luk Keng, it takes about 150 steps and 45 minutes to arrive at Kuk Po on foot.



1



1.2 / 起行，從鹿頸小巴站走至雞谷樹下，約10分鐘。

1.2 / Embark from the minibus station at Luk Keng, a short stroll of about 10 minutes will lead you to Kai Kuk Shue Ha.

2



1.3 / 穿過小森林，踏着鬆軟的泥路前行。

1.3 / Traverse a small forest, treading upon the soft, muddy trail.

3



1.4 / 不用15分鐘，走上林蔭小山，只需走150級樓梯。

1.4 / In less than 15 minutes, ascend a tree-shaded hillock, a mere climb of 150 steps.

4



1.5 / 小山的平原，大樹參天，跨過森林步道。

1.5 / The hill's plateau is strewn with towering trees, crossed by forest paths.

5



1.6 / 走下梯級，來到濕地，對岸沙頭角。注意水域是禁區範圍。

1.6 / Descend the steps to arrive at a wetland, with Sha Tau Kok visible on the opposite shore. Take heed, the water body is a restricted zone.

6



1.7 / 鳳坑村。

1.7 / Fung Hang Village.

7



1.8 / 走過紅樹林，招潮蟹、彈塗魚就在眼前！

1.8 / Pass through a mangrove forest where fiddler crabs and mudskippers are within sight.

8



1.9 / 偶會遇見谷埔松記漁船在海上作業。

1.9 / Occasionally, you might spot the fishing boats of Kuk Po Chung Kee Store working out at sea.

9



1.10 / 谷埔的地標啟才學校，建於1932年，已超過90年歷史！

1.10 / The iconic Kai Choi School of Kuk Po, established in 1932, has a history exceeding 90 years!

10



1.11 / 堤壩上可飽覽海景及谷埔蘆葦田景。

1.11 / From the top of the dam, you can feast your eyes on the sea view and the reed fields of Kuk Po.

11



1.12 / 堤壩盡頭則是松記士多，提供新鮮海鮮客家菜！

1.12 / At the end of the dam lies Chung Kee Store, offering fresh seafood and Hakka dishes!

12



1.13 / 田心1930年代戰前客家建築群。主要為何、楊、李、宋氏村民。

1.13 / The pre-war Hakka architecture cluster in Tin Sum from the 1930s is mainly inhabited by the Ho, Yeung, Lee, and Sung clans.

13



1.14 / 新圍以宋氏為主，全村擁有不同年代的建築。

1.14 / The Sung clan is predominant in San Wai, and the village houses structures from various eras.

14



1.15 / 老圍有谷埔最古老的客家建築群，建立於200年前，擁有四所宗祠。

1.15 / The oldest Hakka architecture cluster can be found in Kuk Po Lo Wai, established 200 years ago, boasts four ancestral halls.

15



1.16 / 二肚，鄭氏為主，是谷埔僅餘運作的果園。

1.16 / The Yi To village, mainly populated by the Cheng clan, the only working orchard in Kuk Po.

16



1.17 / 三肚主要為吳氏和曾氏，現全村均被植物覆蓋。

1.17 / Primarily inhabited by the Ng and Tsang clans, the Sam To village is now entirely overgrown.

17



1.18 / 四肚的舊屋均已倒塌，只剩未建成的茶寮。

1.18 / All the old houses have collapsed, leaving only the unfinished tea house standing.

18



1.19 / 四面環山，楊氏過百年前在此建村。

1.19 / Surrounded by mountains on all sides, the Yeung clan established their village here over a century ago.

1.20 /



理工大學團隊於2021年11月走入谷埔村，實踐社區營造的理念。從只認識兩位村長，變成村落一份子，跟30多位村民進出口述歷史，從本地和海外村民手中，收集過百張由1950年至90年代的舊照片，並出版《谷報》地區報，用插畫和文字，舉行兩次的展覽和活動，還原村落百年的歷史，將谷埔故事帶給香港和世界。

The PolyU research team came to Kuk Po Village in November 2021 to put our concepts of community building into practice. From knowing only two village head to becoming part of the village, we collected oral histories from over 30 villagers and gathered more than a hundred photos taken in the 50s to 90s from them, local or living overseas. Using texts and images, we also published *Kuk Post*, the community paper, and we curated two exhibitions and events to keep the hundred-year-old history alive and tell the stories of Kuk Po to Hong Kong and the world.

1.20 / 香港理工大學設計學院「重聚谷埔：今昔、再延續」項目的重聚谷埔團隊。左起至右：陳翔教授、葉穎珊、符士汶、吳文斌、陳盈敏及袁智仁。

1.20 / The project team of Oral History Documentary, Illustrated and Design for Kuk Po: "Re-Connect Kuk Po: The Past, Present and Future Sustainability". (L-R) Chan Cheung (Michael Chan), Yip Wing Shan (Dara Yip), Fu Shi Man (Sam Fu), Ng Man Pan (Mahpee Ng), Chan Ying Man (Ada Chan), and Yuen Chi Yan.

當最壞遇上最好

When the Isolated Regains Vitality

村莊最壞的狀況就是荒廢，沙頭角沿海的村落，不少都十室九空，廢棄的田地和倒下的房屋，村落的空虛訴說村民流失的影響。谷埔也曾經走過低谷，變成無人之村。

村裏最好的是人，谷埔村內不少親歷二次大戰的人仍然健在，曾在村中接受教育，大半世紀前在農村生活的村民，雖經歷移民，但對過去依然記憶猶新。現在，村內年輕人樂於嘗試復興社區，又有不少剛退休的長輩（Young-old），有心有力地为村的未來付出。今天得以復興，生機處處。

目前看似的荒廢，不是結束，而是未來復興的開始。

我們選輯兩篇文章，講述谷埔的過去、現在和未來。文章《過去與現在：步履改變鄉村》記下從60至90年代，經歷移民潮和城市化，人口大量流失，但留下的村民奮力圖強以改善生活，有安裝電視天線連繫外界，又有爭取公路，力求保留谷埔人的生活。另一文章《現在和未來：復修祖屋 復甦村莊》講述近年村民回流和合作，從申請自來水，到復修祖屋，開設農家菜和教學班，用創意重述谷埔的故事，復興村落文化。

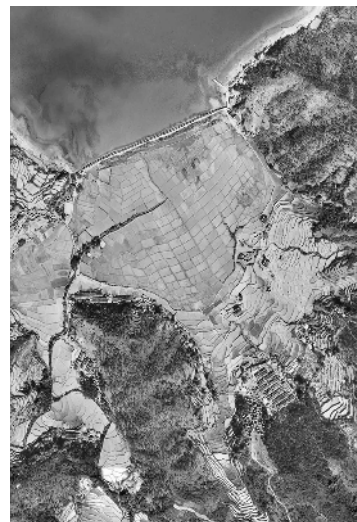
Abandonment is the worst thing a village could bear. In this coastal village in Sha Tau Kok, all its vacant houses, uncultivated land, and collapsed buildings explained the impacts of the rural flight. Kuk Po once had its ice age and became an empty village.

The villagers are the most precious gems of the place. Many who witnessed WWII are still living, and they still remember their studying days here as a villager after more than 50 years and migrating overseas. Youngsters in the village are eager to revitalise the neighborhood, and many young-olds retired recently are willing and capable of contributing to the village's future. They brought the village back to life.

The abandoned view does not mean the end. It marks the beginning of the village's second life.

In this book, we selected two articles that tell the stories of the past, present, and future of Kuk Po. *The Past and the Present: Footsteps of Transforming the Village* recorded the history from the 60s to the 90s when migration flow and urbanisation led to a sharp population decline. Still, those who stayed strove to improve the living condition by installing television antenna to connect with the outside world and advocated building a road to make the place more livable. Another article *The Present and the Future: Restoring Ancestral Houses, Reviving Village Life*, documented the return and collaborations of the villagers in recent years. They retold the stories of Kuk Po and revitalised the village's culture in creative ways like applying for water supply, restoring the ancestral houses, and organising farming courses.

1.21 /



1.22 /



1.21 - 1.22 / 對比1963年2月與2022年3月的谷埔航拍圖，老圍不少房屋已倒塌，農田也消失了。(航拍照片由香港地政總署提供)

1.21 1.22 / The comparison of the aerial photos taken in February 1963 and March 2022 shows that many houses in Lo Wai had collapsed, and the farmlands had also disappeared. (Aerial photo provided by Lands Department, HKSAR)

谷埔看世界

Seeing World History from Kuk Po

谷埔，歷史書中，名不經傳。歷史長河，仍找到谷埔人的足跡，從個人故事中回看國家、民族的大歷史。谷埔是一條300多年歷史的客家人村莊，由海下、田心、新圍屋下到老圍、二肚、三肚、四肚和五肚組成。1911年，沙頭角第二多人的村落，人口多達500人。坐擁廣闊平原，三面環山，水源豐富，鄰近鳳坑、榕樹凹、鎖羅盤、荔枝窩等等，是近年生態旅遊的熱門地點。

谷埔從不是封閉的村莊，是沙頭角的谷埔，香港的谷埔，中國的谷埔，世界的谷埔。

百年離散，谷埔人為生活，出走歐美，遍佈世界。海外村民改變本地村莊，1932年美國僑民資助，建成村內唯一的學校——啟才學校（下簡稱啟才）。村民參與歷史，遇上抗日戰爭、踏上改革開放的列車。谷埔有第一位華人的太平紳士——宋湘如先生，他曾協助中國國務院於英國經營煤炭生意，也有身經百戰的何天生營長，經歷抗日、國共內戰、韓戰和越戰。

離散，重聚，他鄉的土壤，谷埔的人和事。他們有的選擇回流、有的用金錢回饋家鄉，帶來資金、人脈，構成百年的谷埔。

Kuk Po's name rarely appears in history books. Nonetheless, the footsteps of the Kuk Po people can still be found throughout history. We can see the nation's great history and people through these personal stories.

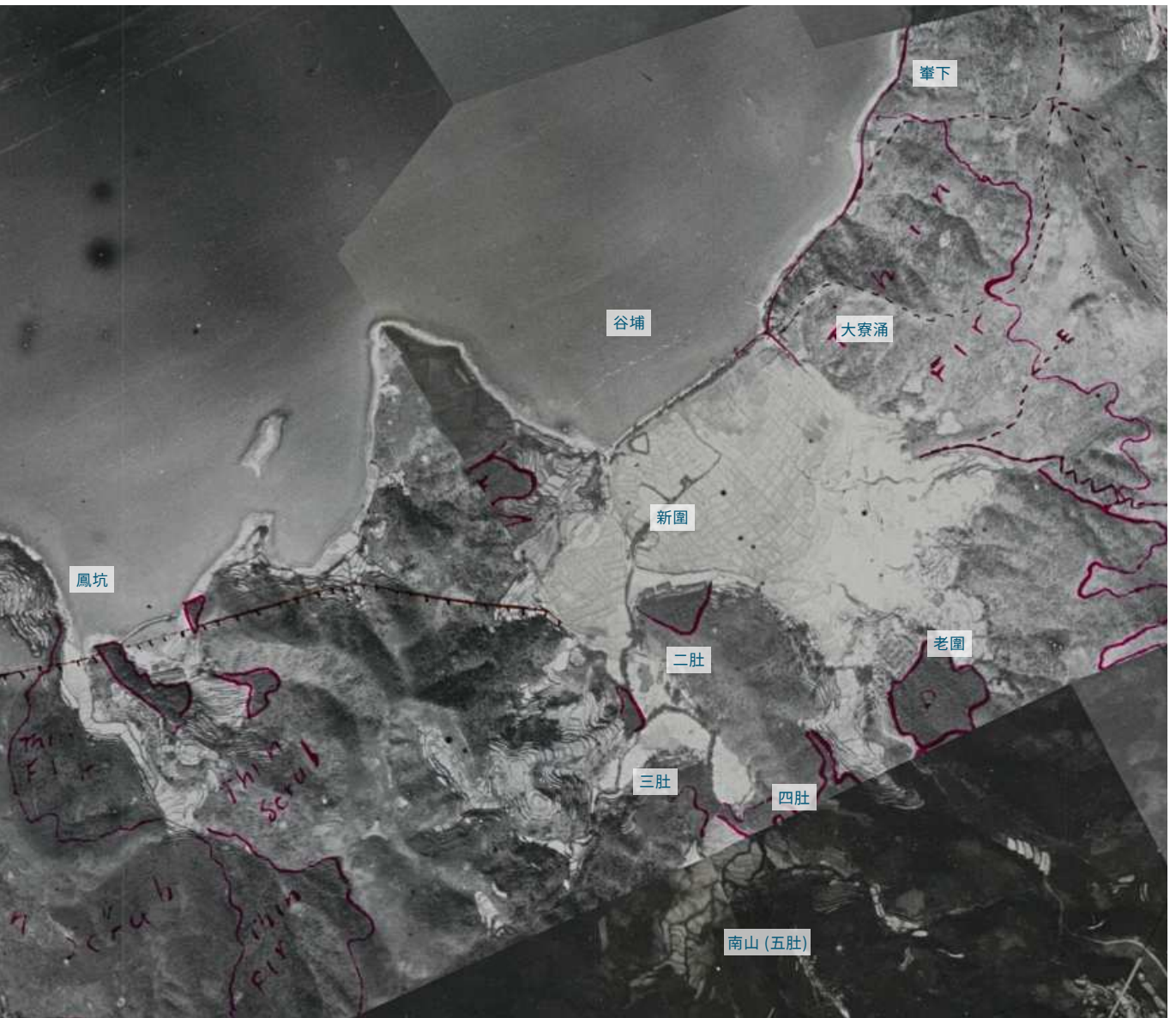
Kuk Po is a Hakka village with over 300 years of history, which covers Hoi Ha, Tin Sam, San Wai to Lo Wai, Yi To, Sam To, Sze To, and Ng To. In 1911, it was the second-largest village in Sha Tau Kok, with a population of up to 500 people. It has an open plain, mountains on three sides, and rich water resources. Nearby places like Fung Hang, Yung Shue Au, So Lo Pun, and Lai Chi Wo, are popular eco-tourist sites in recent years.

Kuk Po was never a detached village. It is the Kuk Po in Sha Tau Kok, in Hong Kong, in China, and in the world.

In the century of Diaspora, Kuk Po people migrated to Western countries and the world to make a living. These overseas villagers helped improve the village too. In 1932, expatriates in the US subsidised and funded the construction of the only school in the Village - Kai Choi School (hereafter referred to as Kai Choi). The villages were part of history. They faced the Sino-Japanese War and were part of the Chinese economic reform. Soong Seung Yu (Bill Soong), the first Chinese JP, assisted the State Council's coal business in the UK. Another villager Battalion Commander Ho Tin Sang fought in the Sino-Japanese War, Chinese Civil War, Korean War, and Vietnam War.

Between emigration and reunion, the foreign soil, and the Kuk Po memories, some decided to return, and some chose to contribute to their homeland financially. The capital and network they brought back made the century-long history of Kuk Po.





1.23 / 1924年香港谷埔，仿如清末的光景，景物、耕作變化不大。田心和啟才學校仍未建立，當時只是稻田和荒野，百年前的地名今不復再用，如：峯下、南山、大寮涌皆俱往矣。但村內的人慢慢變化，據1911年政府的統計，谷埔人口為563人，為沙頭角第二大的村莊。而新圍的女村民比例遠高於男性(70:56)，反映村民開始外移歐美、南洋尋找工作，其後十年，僑胞於村內投入大量資金，啟才學校、田心三幢大宅皆因此而建，揭開谷埔黃金年代。(航空照片攝於1924年，照片來源:National Collection of Aerial Photography)

1.23 / Kuk Po, Hong Kong in 1924. The unchanged scenery and crops seemed as if it was in the late Qing Dynasty. As Tin Sum and Kai Choi School were not established yet, the place comprised paddy fields and wilderness. These old place names a century ago, such as Che Ha, Nam Shan, and Tai Liu Chung, are no longer in use. But the villagers were making gradual changes. According to a survey by the government in 1911, the population in Kuk Po was 563 people, the second highest among the Sha Tau Kok villages. There were many more female villagers than male villagers, which reflected that they were beginning to emigrate to the West and Southern Ocean

for work opportunities. In the following decade, emigrants invested a lot of capital in the village, which led to the building of the Kai Choi School and the three Tim Sum Houses, and marked the beginning of Kuk Po's golden age. (Aerial photo taken in 1924. Photo source: National Collection of Aerial Photography)

口述歷史營造社區

Community Development through Oral History

歷史，History，是圍繞人的故事。而口述歷史不是一朝一夕之事，必須先建立關係，再慢慢累積。當中有受訪者，前後訪問達6次，而每次按不同主題訪問，內容包括：戰後生活、香港的城市化、村內通訊改善及改革開放後的中港商貿往來。從時間沉澱，找出歷史的痕跡。

研究，不單訪問，也是與受訪者互動。協助受訪者從歷史中，找到家庭的記憶，互相協助。如當中，村民最珍而重之是啟才，上一代村民全部受業於此。他們每當說起學校便滔滔不絕。我們重整啟才的故事，搜集學校的舊照，訪問兩位前校長及校監，並用繪畫方式，將啟才由建校至結束，61年的歲月，完整展示給村民。

啟才，對公眾來說只是一幢村校，但對谷埔村民，卻是啟蒙之地，更是童年之趣。研究，不只為歷史，也是為村民，從歷史建立關係，找出更多谷埔故事。

1.24 - 1.25 / 團隊在村中進行勘察，村民分享谷埔的故事及歷史。

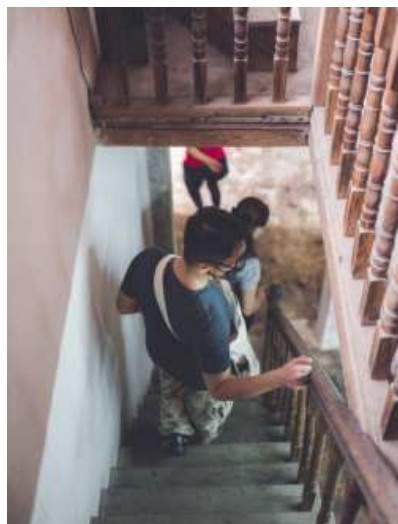
1.26 / 邀請團隊進入參觀田心何家大宅及工作室，展示收藏的舊物及農具。

1.27 / 團隊與新生代村民李雅婷及李雅麗在田心李家大宅交流。

1.28 / 團隊帶領專業人士機構進行導賞，期望為谷埔帶來不同合作機會。

1.29 - 1.31 / 團隊與學生在村中進行勘察，村民熱烈分享谷埔的故事及歷史。

1.24 /



1.26 /



1.25 /



1.27 /



1.28 /



1.29 /



History means the story of the people. Collecting oral history is a gradual process. We had to know each other well before slowly gathering their stories. Some of the villagers accepted our interviews up to six times, each regarding different topics, including life in the post-war period, the urbanisation of Hong Kong, the improvement of communication facilities, and the business relationship with China since the Chinese economic reform. We wanted to trace their histories by giving them ample time for reflection.

Our research consists of not only one-way interviews but of interactive communication and mutual support. We helped the interviewees to revive their collective memories from history. For instance, Kai Choi was the most cherished memory. Most of the villagers from the past generation were alumni of the school, and they get very excited whenever talking about their school days. We retold the Kai Choi story, gathered old photos, interviewed the former principal and school supervisor, and drew out the 61-year adventure of the school from its establishment to closing down to present the entire history to the villagers.

Kai Choi might be just another village school to the public, but it meant childhood and the place of enlightenment to the villagers. Our research serves not only history but also the villagers - to establish bonds through history and then look out for more Kuk Po stories.

1.30 /



1.31 /



1.24 - 1.25 / The project team is studying in the village while the villagers are sharing stories and the history of Kuk Po.

1.26 / Ho Shui Ting (Simon Ho) is inviting the project team to visit the Tim Sum The Ho's Mansion and Studio, which collects artifacts and farming tools.

1.27 / The new generation of villagers, Lee Nga Ting (Lilian Lee) and Lee Nga Lai (Lia Lee), are exchanging ideas with the project team in Tin Sum The Lee's Mansion.

1.28 / The project team is leading a tour for the professionals in hopes of bringing opportunities for Kuk Po.

1.29 - 1.31 / The project team and students are studying in the village while the villagers are sharing stories and the history of Kuk Po.

跨越地域的故事

A Story Across the World

1.32 /



1.33 /



1.34 /



1.32 - 1.34 / 《谷報》第一期出版於2022年6月，至今有三期。創刊號全由我們團隊撰寫，後來村民和社會反應熱烈，開始有村民投稿，甚至遠在加拿大和英國的村民，都有參與撰稿，提供珍貴老照片。《谷報》，除了文字，亦加入插畫，重現半世紀前的村落風貌：啟才學校的上課情景，50年代，谷埔的小型市集，村內繁盛的商業貿易，未來《谷報》會繼續出版，將谷埔的故事帶給香港，與海外的谷埔人。

1.32 - 1.34 / The first issue of *Kuk Post* was published in June 2022, and three issues have been issued so far. The first issue was entirely written by the project team, but after receiving a great response from the villagers and the public, villagers began to submit their writings. Some of them were even from Canada and the UK. They provided valuable old photos. Besides texts, *Kuk Post* recreates the village half a century ago with illustrations: lessons in Kai Choi School, the little market at Kuk Po in the 50s, and the village's vital business and trading activities. *Kuk Post* will continue to publish and bring the story of Kuk Po to Hong Kong and overseas Kuk Po people.

構成谷埔，不只在谷埔，也是谷埔人，他們一代一代流傳的故事、相片、經歷。

人雖然離散，心依在家園。與村民建立關係後，從他們協助下，於Whatsapp群組，尋回過百的昔日相片，當中遠至1950年代。整理舊照，梳理記憶。我們聯絡加拿大和英國村民，讓海外村民參與村落生活，藉《谷報》的投稿，令他們可將塵封故鄉記憶，再向公眾和村民分享。第一期出版至2022年6月，至今有三期。創刊號由我們團隊撰寫，內容是我們的口述歷史文章和對谷埔的歷史研究，後來村民和社會反應熱烈，加入本地和海外村民投稿，提供珍貴老照片。

v, 文獻只有500字紀錄的小村，還原至商埠、大笪地、人材輩出的獨特村落，5萬多字的谷埔故事。

立足過去，活在當下，展望將來。一年半的口述計劃，是研究，也用研究凝聚村民，從歷史和繪畫，重塑回憶。

Kuk Po is beyond its geographical location. The people passed on their stories, photos, and memories through generations.

The diasporic villagers had never forgotten their homeland. With the help from the villagers, after we got close to them, we collected over a hundred old photos from the overseas villagers through their Whatsapp group, with some of the age-old ones taken in the 50s. Arranging old photos was a way to organising memories. We contacted villagers in Canada and the UK to participate in the village activities. By contributing to *Kuk Post*, they could share their long-archived village memories with the public and other villagers. We have published three issues of the magazine. The first issue, published in June 2022, was written by us. It contains our oral history articles and research on the history of Kuk Po. Later, the villagers and the society responded enthusiastically, and local and overseas villagers contributed articles and provided precious old photos.

To collect oral history, letting the interviewees see, remember, and speak out is essential. We invited them to the gallery of Kuk Po's in the past 50 years, illustrated with vivid images. Using images, building connections, mutual support, and international communications, we revealed the story of Kuk Po, from an unmentioned small village with only 500 words of literature to an exceptional community with 50,000 words recording their economy, communal space, and talented people.

To preserve the past, understand the present, and look into the future, this book covers contents from our methodologies to the unique remembrances of Kuk Po. The 18-month oral history project is simultaneously a research project and a bridge to connect the villagers through reshaping memory with history and paintings.

1.35 - 1.36 / 《谷報》的前身是村民的紀念冊，本來村民宋玉錢離港回英國，特意為他作訪問和相冊留念。出版後，村民反應良好。實體的書刊，加上網上的版本，亦吸引傳媒的注意。有見及此，我們為村民製作谷報，用雜誌形式，將我們的口述歷史文章和對谷埔的歷史研究，給村民和香港社會分享。

1.36 - 1.36 / *Kuk Post* was formerly a memorial book. We interviewed villager Soong Yuk Chin (John Soong) and made him a photo book before he left Hong Kong and returned to the UK. After publishing it, we received a good response from the villagers, and both the print and online versions attracted media attention. Therefore, we began to work on *Kuk Post* for the villagers. Using magazines as our media, we would like to share our oral history articles and findings of our historical research on Kuk Po with the villagers and Hong Kong society.

1.35 /



1.36 /



1.37 /





1.37 / 谷埔與沙頭角墟乃一海之隔，昔日乘坐舊式手動船渡海，只需15分鐘。眾多沙頭角海岸邊的村落中，以谷埔的水路距離最近，成為各村落的必經之路(包括：鎖羅盆、梅子林、烏蛟騰)。宋煌貴指1930 - 50年代於碼頭旁有小型商店街，分別有合興、發記和公安三間雜貨小店，販賣日常用品。其中公安為烏蛟騰村民經營，他們與谷埔人結下姻親，並在新圍買下房屋，而當時有兩隻大船(20-30人)長駐於谷埔碼頭，供烏蛟騰村民之用。圖畫出30-50年代谷埔碼頭之商貿盛況。(插畫由曾孝慈所繪)

1.37 / It took only 15 minutes to travel between the sea between Kuk Po and Sha Tau Kok market using old-fashioned hand-powered boats. Their water distance was the shortest among the Sha Tau Kok coastal villages, making Kuk Po the hub of the villages (including So Lo Pun, Mui Tsz Lam, Wu Kau Tang). Former village head Sung Wong Kway (Simon Sung) said there was a market street by the pier from the 30s to the 50s. The three stores, Hup Hing, Fat Kee, and Gong On, sold daily consumables. Gong On store was managed by Wu Kau Tang villagers, who married Kuk Po people and bought houses in Sun Wai. There were two large boats (capacity 20-30) parking at Kuk Po Pier regularly to serve the Wu Kau Tang villagers. The illustrated below exhibits the lively market at the Kuk Po Pier in the 30s - 50s. (Illustrated by Flora Tsang)

村落的意義

The Spirit of Village Life

1.38 /



1.39 /



1.40 /



2000年以後，谷埔因着松記士多，一間農家菜的餐館，漸漸變成村民和行山客聚集之處。村落衰落，大屋倒下，令家庭為主的村落生活，添上松記的公共生活。上一代的人與新一輩，有不盡相同的谷埔記憶，不論是啟才，還是自然，大家都植根在土地。

從梳理眾人的口述歷史，對照文獻紀錄，在百年間，谷埔人怎樣用智慧，解決難關。從小見大、移居再聚、開放性的村落生活，谷埔寫下獨有的故事。

谷埔，不是荒廢，村民仍在此生活。或許回不了，半世紀前的盛況，500多位村民聚居在此。村民，已不再是百年前的農耕生活，大多放洋在外或居於市區，但心繫在此。他們大多不再長居在村，仍不時回來，植種開田、開班教育、收集舊物、維修舊屋、拜山祭祖。大家的溝通方式，由過去書信傳遞變成Whatsapp網絡通訊，討論話題由一個家族，變成為一條村。

時代改變，谷埔也在變，精采的故事仍繼續寫下去。

Since 2000, Chung Kee Store, a village cuisine restaurant, has turned Kuk Po into a gathering spot for villagers and hikers. In the past, the village here centred on family life, but when houses were getting old and collapsing, Chung Kei opened the possibilities of communal life. Living in the same homeland, each generation has different Kuk Po memories with Kai Choi and the natural scenery.

From sorting their oral history and looking back to the literature, we can see Kuk Po made good use of their wisdom to tackle difficulties in the past century like many other villages. Meanwhile, these personal stories, migrating and reuniting history, and the village life full of possibilities compiled the unmatched village tale.

As long as villagers are living here, Kuk Po is not abandoned. It might no longer be possible to have up to 500 people living together like 50 years ago, and most of the villagers are no longer farmers and have moved overseas or to the urban. But they are still connected with the village. Even though they do not live here, they will still come back from time to time for farmland reclamation, organising classes, recycling products, repairing old houses, worshipping ancestors, etc. Instead of writing letters, they now communicate with WhatsApp, and their topics have broadened from families to the whole village.

Kuk Po is transforming with time, and their wonderful story is still being written.

1.38 / 2023年農曆新年，團隊邀請書法師傳到谷埔為村民寫揮春，分享祝福。

1.39 / 新生代村民，假日不時都會跟隨家人回鄉玩樂。

1.40 / 即使沒有網絡，農耕體驗、收成食物依然能讓孩子們不亦樂乎。

1.41 / 從谷埔遠眺沙頭角。(照片由宋錦揚攝)

1.38 / The project team inviting a calligraphist to write Fai Chun for the villagers and share the blessings, in the Lunar New Year of 2023.

1.39 / The new generation of villagers return to the village during holidays and occasionally have fun with their families.

1.40 / Without the internet, children can still enjoy themselves by farming and harvesting.

1.41 / A distant gaze upon Sha Tau Kok from Kuk Po. (Photo taken by Sung Kam Young (Mark Sung))

1.41 /



2 /

啟才學校：鄉村教育，遇上國際與現代

Kai Choi School: When Village Education Meets the
World and Modernisation

1963年2月啟才校學。(航拍照片由香港地
政總署提供)

Kai Choi School in February 1963. (Aerial
photo provided by Lands Department,
HKSAR)





「離開啟才，等於離開谷埔，離開香港。」

“Graduating from Kai Choi meant it was time to leave Kuk Po and Hong Kong.”

2.1 /



2.1 / 1990年代啟才學校，新建的學校完好無缺。(照片由何瑞庭提供)

2.2 / 1970年田心，遍地農田，割禾後村民在農田放養雞。圖中啟才學校左側小屋完好無缺，專買賣書簿文具的小店。(照片由何瑞庭提供)

2.3 / 2022年啟才小學現貌。(照片由陳翔教授攝)

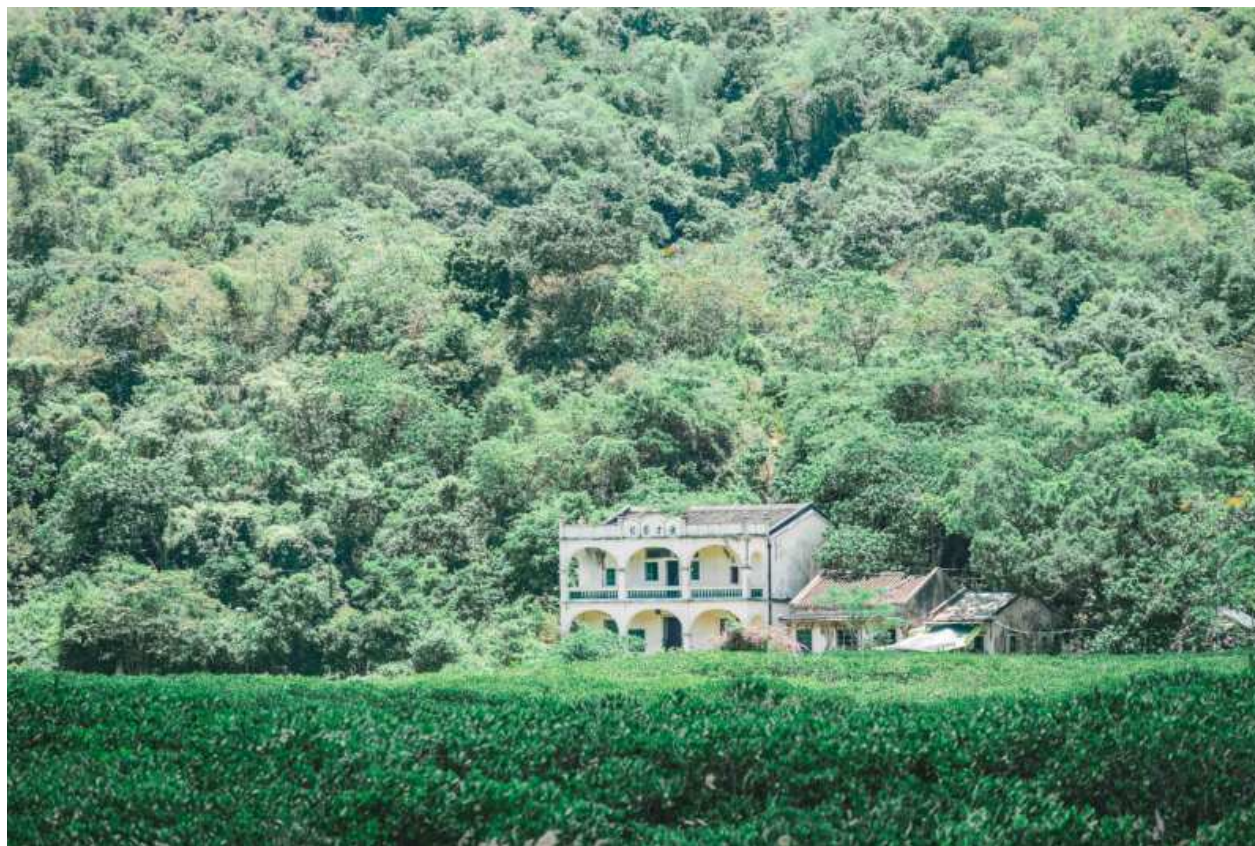
2.2 /



「離開啟才，等於離開谷埔，離開香港。」村民何瑞庭憶及不少學生於啟才學校(下簡稱啟才)畢業後，就跟親人去英國生活或升學。手執畢業證書，換來去英國機票，離開谷埔和香港。啟才，不只是學校，也是谷埔人的童年回憶。

啟才學校，谷埔地標，建成於1932年，谷埔和附近村落(鳳坑村及亞媽笏村)，唯一一所的學校，最高峰學生達120人。當時地區內，少有獨立校舍。歐陸式風格，被坊間譽為「最美麗的村校」。數以千計的莘莘學子，因着啟才，改變命運。學校隨時代轉變，從早期使用客家話、融入農業知識的教學手法，到採用本地學制，而學生也從本村孩童，改為海外第二代。啟才蛻變，也是谷埔變化。谷埔的教育事業，雖於1993年結束，啟才仍是谷埔人心靈支柱，變成海外和本地村民凝聚點。

近年，谷埔大事，不得不數2015年的啟才重修儀式，吸引數百計村民從各地回歸參與，分享啟才往事，從網上維繫海外和本地村民。藉尋找啟才歷史，凝聚海內外村民，理大團隊訪問前校長宋亞強和何文緒、教師宋煌貴、校董鄭志強及十位就讀於40年代至70年代的學生，並於早年校監及村長何漢文的家族協助下，閱讀學校初期的文件，了解啟才的崢嶸歲月。



“Graduating from Kai Choi meant it was time to leave Kuk Po and Hong Kong,” Villager Ho Shui Ting (Simon Ho) said. He recalls that many students would follow their relatives to live or study in the UK upon completing their education. When they got their graduation certificates, they would also get an air ticket from Hong Kong to the UK. Kai Choi was not just a school, but also the childhood memories of the Kuk Po villagers.

Kai Choi School is the landmark of Kuk Po. Built in 1932, it is the only school in Kuk Po and nearby villages (Fung Hang and A Ma Wat), with up to 120 students at its peak. It was one of the few schools with an independent campus site at the time. Its Continental architectural style was praised as “the most beautiful village school”. Thousands of alums lived different life thanks to Kai Choi. In earlier times, the school taught by blending agricultural knowledge in Hakka Chinese. Eventually, it adapted to the local curriculum, and most students changed from village children to children of emigrants. These transformations marked the history of Kuk Po. Although it ceased to teach in 1993, Kai Choi was still the villagers’ collective memory, and it still serves as the gathering place for emigrants and local villagers.

The kick-off ceremony of Kai Choi’s campus rehabilitation was one of the most significant events of Kuk Po in recent years, which attracted hundreds of villagers to return and share their stories. Formed online at first, the community’s shared interest in Kai Choi’s history had connected villagers across the globe. The PolyU research team interviewed former principals Sung Ah Keung and Ho Man Shui, teacher and former village head Sung Wong Kway (Simon Sung), former school manager Cheng Chee Keung, and ten alums who studied there from the 40s to 70s. Also, with the aid of the former school Supervisor and village head Ho Hon Man’s family, the team rediscovered the glorious days of Kai Choi by gaining access to archives of early school documents.

2.1 / Kai Choi school in the 1990s. The newly constructed campus was in perfect condition. (Photo provided by Simon Ho)

2.2 / Villagers raising chickens after reaping straws in Tin Sum in 1970 when farmlands were everywhere. The house on the left of Kai School, which sold books and stationaries, was in perfect condition. (Photo provided by Simon Ho)

2.3 / Kai Choi School in 2022. (Photo taken by Michael Chan)

谷埔遇上國際與現代化

Where Kuk Po Meets the World and Modernisation

2.4 /



2.5 /

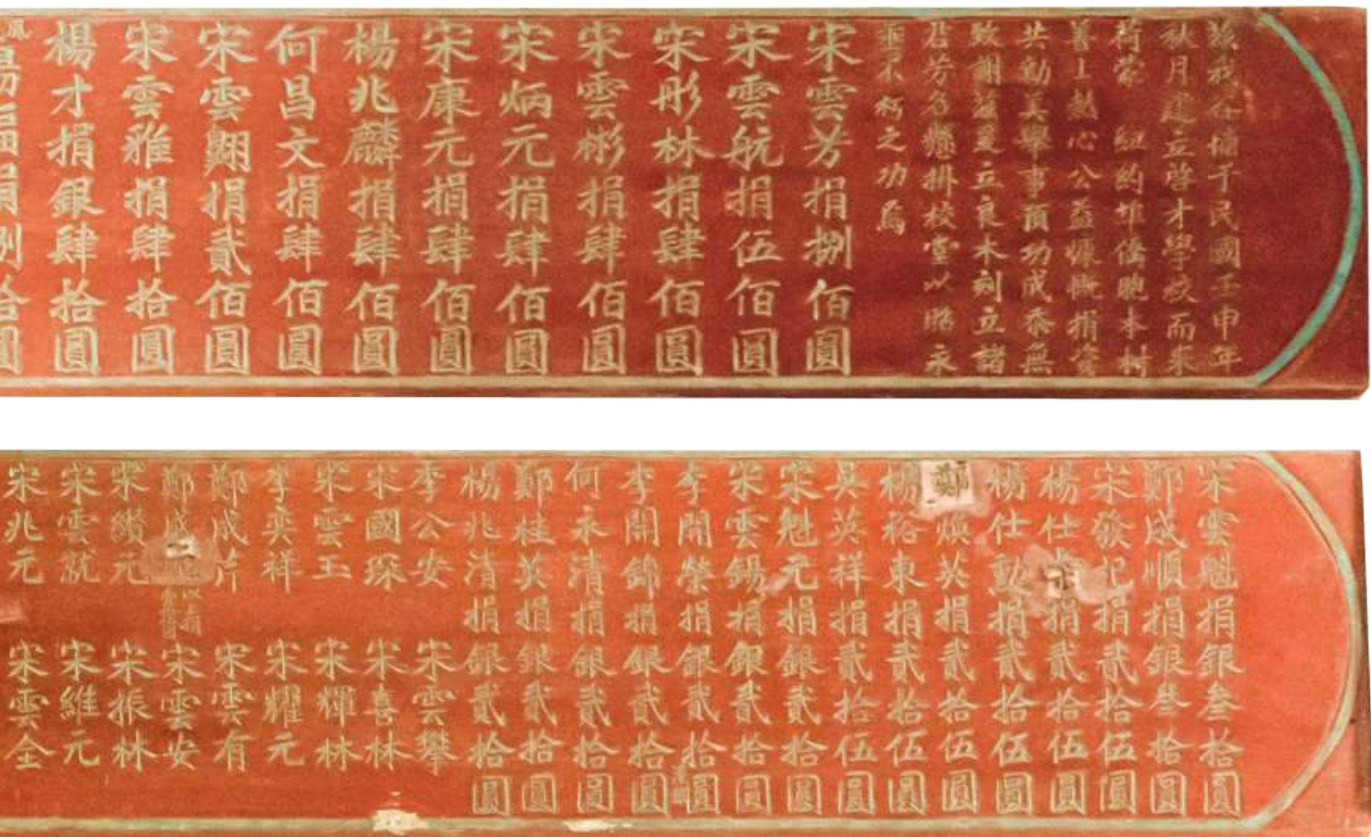


2.4 - 2.5 / 啟才學校1932年落成的紀念木碑，記錄捐款者名字。碑文特別鳴謝旅居美國的村民的支持，他們大多捐助港幣，而村民則多捐助當時廣東省使用的貨幣「省雙毫」。

啟才建校，是谷埔的移民故事，也代表香港移民的故事：

不論世代轉變，傳承客家人的刻苦和求學精神。

英國殖民政府於1898年租借新界，而谷埔當時人口有500人，為沙頭角區內的第二大的村落。教育，自古是中華文化重要元素，谷埔地處偏僻，但仍重視下一代的教育，啟才學校，前身是老圍的「卜卜齋」（私塾），學生人數約十多人，現址已倒塌，缺乏文字記載，「齋的位置是在老圍左側（西邊）的龍尾坑口的竹林密樹裡，環境十分優雅穩密」。而沙頭角一帶學風興盛，早在清初康熙年間，担水坑村就建有私塾，即後來的群雅學校。



The establishment of Kai Choi tells the story of Kuk Po emigrants, it is also the story of Hong Kong emigrants:

Time passes, Hakka people's hard-working spirit and fondness for learning never change.

When Britain obtained the lease for the New Territories in 1898, Kuk Po had a population of 500 people, which made it the second-largest village in the Sha Tau Kok district. The importance of education was always emphasised in the Chinese culture. The remote Kuk Po was no exception. Kai Choi School was formerly a "Pok Pok Zaai" (traditional private school) in Lo Wai with ten and several students. The site has lied in ruins with few written records. **"The school was located among the bamboo forests in Lung Mei Hang Hau, to the left (in the west) of Lo Wai. It was an elegant and sophisticated place."** The Sha Tau Kok district had a vibrant learning atmosphere. Back in the Kangxi years of the Qing dynasty, there were already traditional private schools in the Tam Shui Hang Village, which would later become the Kwan Ah School.

2.4 - 2.5 / The commemorative wooden plaque of Kai Choi School, completed in 1932, records the names of donors. The inscription especially thanked the support of villagers living in the US. They mostly donated Hong Kong dollars, while villagers donated "Shueng Fung Maht", the currency used in Guangdong Province at that time.

2.6 /



2.6 / 1963年2月航拍圖，谷埔農田及啟才學校清晰可見。(航拍照片由香港地政總署提供)

2.6 / An aerial photo that gives a clear view of Kuk Po's farmland and Kai Choi School, taken in February 1963. (Aerial photo provided by Lands Department, HKSAR)

啟才創校於1932年，根據1931年香港的人口調查，香港華人識字率只有44%，而16歲以上的識字率也只有52%，教育的需求殷切。教育改變命運，早已植根谷埔人心中。啟才由本地和海外村民出資興建。學校現存有捐助名單，創立得力旅美的華僑，據創校木碑記載「茲我谷埔于民國壬申年秋月建立啟才學校而來荷蒙 紐約埠僑胞本村善士熱心公益慷慨捐資」。

上世紀初，谷埔生活艱苦，村民務農為生，收入不多。不少早年村民飄洋過海，尋找機會，海外村民相比本村村民，捐出更多金錢興建學校，捐款名單中，捐出百元以上者皆曾於紐約工作。

宋亞強校長（於1976至1986年任職）父親宋彤林，他為創建啟才學校的第三大捐款人，當時出資400港元，大約等於工人一年收入。他憶述父親當年是水手，當船隻停泊美國，偷偷走上岸，做過油漆工和餐廳，生活刻苦，飽被歧視，甚至「被人踢屁股」，辛苦賺錢捐款興建學校。而當時紐約的谷埔人及其他客家村落的移工，約30多人成立組織，並於香港上水購入物業。

此外，建校捐款亦來自烏蛟騰、元朗和鳳凰湖村，足証建校不單村內，也屬地區事務。1920-30年代，香港教育漸漸從傳統私塾，邁向近代學校的體制。據村內記載，啟才學校大樓的設計參考「黃埔軍校總理大樓」，由首任校長宋青繪圖設計，並由担水坑村人士出任承行（建築師），而該承行亦同時興建田心一帶的大宅（李家何家大宅），為古老村落添上現代化和西式的建築。

啟才獨特之處，除了校園，也有社區和宗教功能，為本地鮮見的設計。建校，治安不靖，當時海盜橫行，學校樓高二層，面向沙頭角海，可瞭望海事。啟才為一所獨立校舍，二層皆設有課室，而樓下設有關帝廟（協天宮），校前有沙地及小型足球場，供學生遊玩。30年代，新界不算富裕的農村環境，擁有獨立校舍，實屬難能可見。後於1964年，因學童人數增長，加建單層新校。

Kai Choi School was established in 1932. According to a census in 1931 in Hong Kong, the literacy rate of Chinese people in Hong Kong was only 44%, and 52% above 16 years old. There was a keen demand for education. The idea that education can change one's life was deeply rooted in the Kuk Po villagers' minds. They, local or emigrant, funded the construction of Kai Choi School. The list of donors kept in the school showed that emigrants in the US were major contributors. As recorded on the school monument, **"In the Autumn of 1932, Kai Choi School was hereby established, made possible by the generous donations by our compatriots in New York."**

It was hard to make a living in Kuk Po in the early 20th century. Villagers could only earn a modest income through farming. Many decided to seek opportunities overseas, and they turned out to be more capable. All donors who contributed more than \$100 were workers in New York.

Principal (from 1976 to 1986) Sung Ah Keung's father, Sung Tung Lam, is the third largest contributor. He donated HKD\$400, equivalent to the salary of working for a year. Principal Sung remembered that his father was a sailor. When the ship stopped by a coast, he would secretly work for painting firms and restaurants. He faced a difficult life and discrimination and was even getting beaten. All these sufferings were just for earning money to build the school. At that time, about thirty workers from Kuk Po and other Hakka villages formed an organisation in New York. They purchased properties in Sheung Shui.

There were also donors from Wu Kau Tang, Yuen Long, and Phoenix Lake Village. This shows that Kai Choi was not just an affair in Kuk Po Village but the entire district. Schools in Hong Kong began to progress from traditional private schools to modern school systems in the 20s to 30s. According to the records of the villagers, the architectural design of the campus building of Kai Choi made reference to "The Ministry Building of Whampoa Military Academy", which was designed by the first principal Sung Qing and was built by a construction firm from Tam Shui Hang Village. The firm was the one that built the mansions (The Lee and Ho's Mansion) around Tin Sam Village, the modern and Westernised architectures in traditional villages.

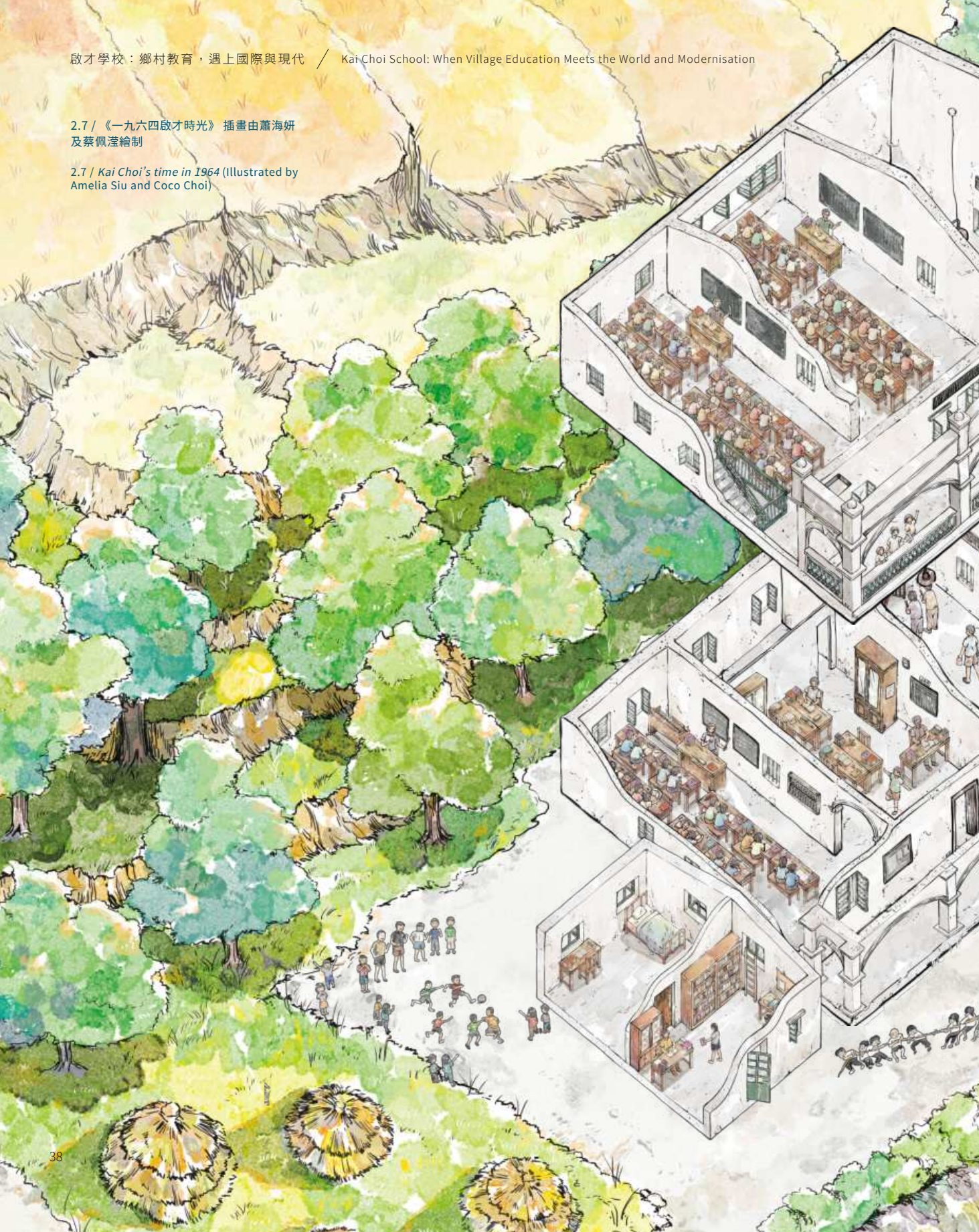
The campus of Kai Choi was not just a school. One of its characteristics was that it also served as a communal and religious building - an unusual design in Hong Kong. Back then, piracy was a serious issue, and the two-storey building facing the Starlet Inlet Sea could help the villagers to keep an eye on the waters.

As an independent campus building, Kai Choi had classrooms on both levels. In addition, there was a Kwan Tai Temple (Hip Tin Kung) on the ground floor. In front of the building was a sandlot and a mini football field. The New Territories was still a humble agrarian society in the 30s, so a school with an independent campus building was rare. As the number of children increased, the school added a single-storey campus in 1964.



2.7 / 《一九六四啟才時光》 插畫由蕭海妍
及蔡佩滢繪制

2.7 / Kai Choi's time in 1964 (Illustrated by
Amelia Siu and Coco Choi)





校園遇上革命

School Life in the Times of Revolution

建校之初，從傳統私塾，步向近代教育。啟才因時制地，創立獨特教育文化。二戰前，中國和世界風雲變色，啟才的課堂也融入社會元素。

早於1921年，新界村校保持自主性，政府將教育條例推至新界。私塾需註冊和監管，但對師資和課程沒有指引。首任校長宋青，他出生於廣東五華縣，官至五華縣原特別支部書記，為著名革命家。1929年他與曾任廣東省副省長的古大存，從中國大陸避難至谷埔。據宋煌貴文章，宋青任教時正值抗戰前夕，加上盜賊橫行將軍事知識納為課程：

「（宋青）作了一首『抗日山歌』。不時教唱《十可恨》和『抗日客家山歌』！又教導他們軍操、吹軍號、使用本村的槍枝技術，他又教一些村民用響螺殼吹號角，以防盜賊入侵村地。他除了在沙頭角區向學生、村民灌輸愛國思想和軍備知識。」宋煌貴《革命先驅宋青》

谷埔地處偏遠，周遭皆是客家村落，客家語是村民日常用語。時至今天，部份30年代出世的村民仍只能用客家語溝通。而宋青活用客家的山歌文化，教育學生，用客家語作教學，反映時代情況，節錄「抗日山歌」歌詞如下：「一字寫來一劃長，日本矮子係高強，佔我東省心唔足，還想上海好地方，你話他的心肝狼不狼？」「二字寫來兩條江，上海幾乎被佢亡……十字寫來一橫一直，打倒日本才可以！」宋煌貴《宋青、古大存與啟才學之往蹟》

宋青曾於啟才寫下一對聯：「啟讀古今書依舊文明尊聖導，求中外學經新教育理歐風」，可見啟才已擺脫清末的私塾只追求中國傳統經典，《三字經》、《千字文》等古文，而講求融會西方和中國知識。

1930年代，國際風雲變色，遠至小小的谷埔，從啟才建築、歌唱文化和宋青提倡的教育，見證中西文化和時代的碰撞。

2.8 /



2.8 / 啟才學校創辦人及首任校長宋青 (照片由宋煌貴提供)

2.8 / Sung Qing, the founder and the first principal of Kai Choi School. (Photo provided by Simon Sung)

Kai Choi was established during the transformation from traditional to modern education in Hong Kong, developed their unique teaching culture accordingly. The political instability in China and the world also inspired the school to include social elements in its classes.

Although the government amended the education regulations in 1921 that required traditional private schools to get registered and supervised, there were no regulations on teaching qualifications and curriculums. Village schools in New Territories remained to enjoy autonomy. Born in Wuhua County of Guangdong Province, Sung Qing, the first principal of Kai Choi, was a famous revolutionary and was once a Special Branch Secretary of the county. He escaped to Kuk Po from the Mainland with former Guangdong Deputy Governor Ku Dai Tsun in 1929. According to a prose by Simon Sung, Sung Qing included military knowledge in the courses, as he taught before the Sino-Japanese War and in the times of violent piracy.

“Sung Qing wrote ‘The Anti-Japanese Folk Song’. Sometimes, he would teach his students to sing *Ten Hateful Things* and the ‘Hakka Anti-Japanese Folk Song.’ He would teach them to march, perform the bugle, and use the guns in the village. He also taught the villagers to use the blowing horn when buglers invaded the village. Besides, he would promote patriotic thoughts and military knowledge to the students and villagers in Sau Tau Kok.” Simon Sung, *The Revolutionary Pioneer Sung Qing*.

Surrounded by Hakka villages, the rural Kuk Po used Hakka Chinese as their daily language. Today, some villagers born in the 30s still can only communicate in Hakka Chinese. Sung Qing made use of the Hakka folk song culture as his teaching materials, some of which could reflect his times, such as the lyrics of The Anti-Japanese Folk Song, **“One (一) draws a line stroke long; the dwarf Japanese were indeed strong. Not satisfied with invading Guangdong, they even wanted to attack Shanghai. Aren’t they all cruel beasts? Two(二) flat strokes make a river(江), and they went to Shanghai to slaughter... A flat stroke and a straight stroke draw a ten(十)... like how we will strike down Japan.”** Simon Sung, *Stories of Sung Qing, Ku Dai Tsun, and Kai Choi School*.

“To study books of the present and the past and seek the wisdom of all time, to pursue Chinese and Western knowledge and catch up with modern trends,” as Sung Qing wrote in a couplet in memory of the school’s establishment. This shows that Kai Choi no longer focused only on the traditional Chinese classics, such as the *Three Character Classic* and the *Thousand Character Classic*, like the private schools in the late Qing dynasty. It sought to integrate Chinese and Western cultures.

The world changed drastically in the 30s, and its influences could be seen even in the remote Kuk Po. From the architecture of Kai Choi, its song culture, and Sung Qing’s philosophy of education, we can see how history impacted the Chinese and Western cultures.

貧與學之掙扎

The Struggles between Education and Poverty

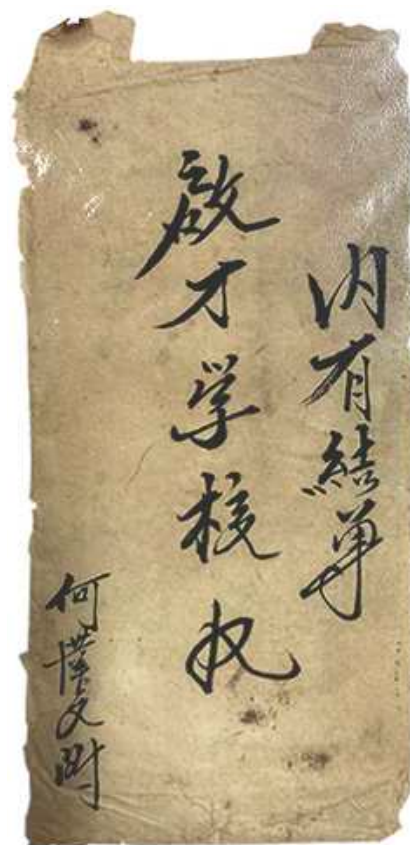
上學，對學生是樂事。識字脫貧，對谷埔家長，卻是沉重負擔。啟才早年，沒有政府全面資助，學生需繳交學費。宋關仁憶述50年代初情況：

「學費是家長的沉重負擔，腦海中記得學費是按年級計算，由最低一年級每月兩元五角起計，每升一級多收五角，直至最高的六年級便是五元了。父母為了子女的學費頗為費周章，一般都是靠種田收穫的有限穀糧拿去糶賣，兌款應付，有的靠上山打柴或割蘆箕草。」宋關仁《谷埔啟才學校簡介》

School life was bliss to students, but lifting their children out of poverty through education could burden the parents in Kuk Po heavily. In its early years, Kai Choi did not receive full subsidies from the government, so students had to pay tuition fees. Sung Kwan Yan remembered that in the early 50s:

“The tuition fees were a serious burden to the parents. I remember the fees varied depending on the student’s grade. The cost of the first grade, the lowest one, was HK\$2.5 per month, and it raised by HK\$0.5 for each grade, so that it would be HK\$5 per month in the sixth grade. Parents made huge efforts for their children’s tuition fees. Most of them earned their income by selling their limited amount of crops. Some chopped woods or harvested reeds.” Sung Kwan Yan, *Introduction to Kuk Po Kai Choi School*.

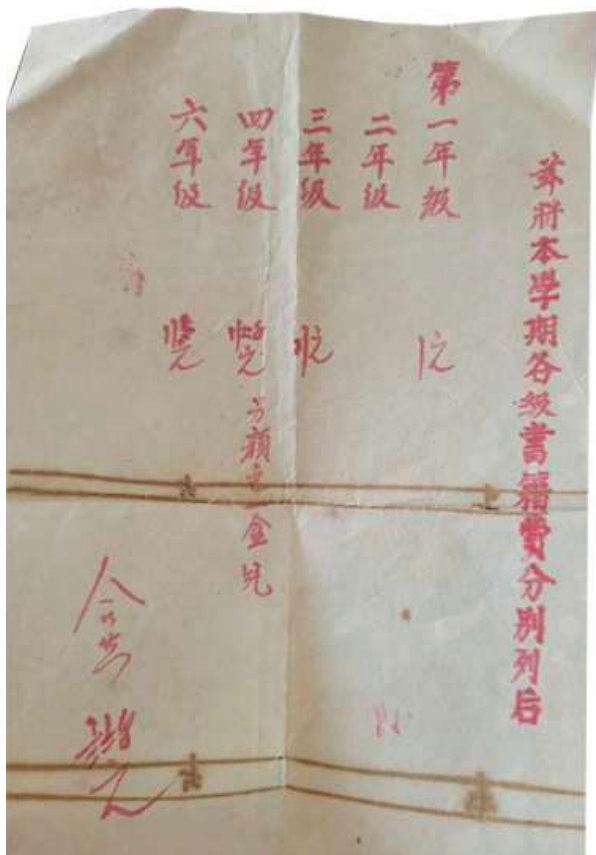
2.9 /



2.9 / 啟才的學費結單，當年校監為何漢文先生(照片由何瑞庭提供)

2.9 / Kai Choi's tuition bill, the school supervisor at the time was Ho Hon Man. (Photo provided by Simon Ho)

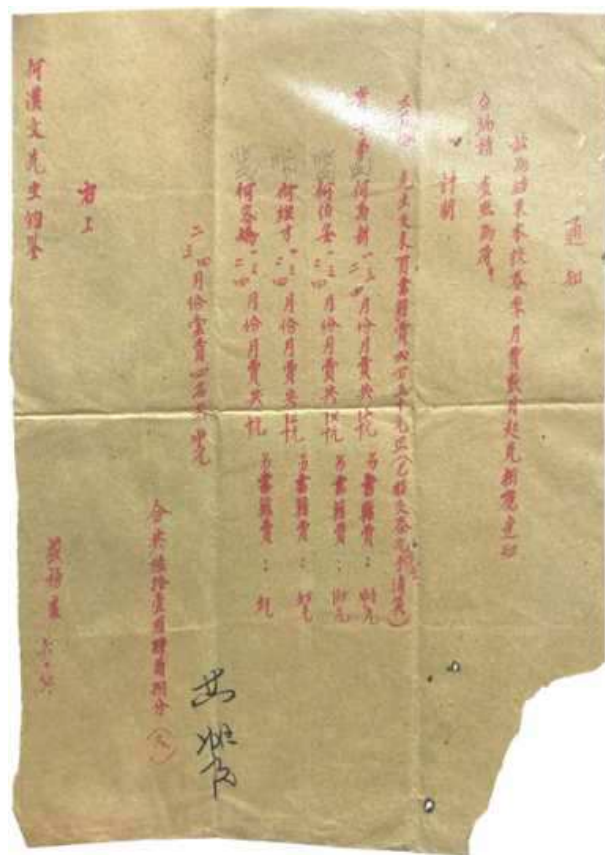
2.10 /



2.10 / 啟才的學費收據，不同年級學費不同
(照片由何瑞庭提供)

2.10 / Kai Choi's tuition receipt, with different fees for different grades.
(Photo provided by Simon Ho)

2.11 /



2.11 / 啟才的書簿費價目 (照片由何瑞庭提供)

2.11 / Kai Choi's price list for book fees.
(Photo provided by Simon Ho)

早前村民務農為生，自給自足，缺賺取金錢途徑，而斬柴賣柴、經營沙頭角和谷埔的駁船成為賺錢途徑，箇中辛酸不為人道。

「父母為了子女的學費頗為費周章，一般都是靠種田收穫的有限穀糧拿去糶賣，兌款應付，有的靠上山打柴或割蘆箕草，當時打柴割草也不易為，因為木柴不能隨便斬，例如斬一棵松樹要罰五元，只能往深山峻嶺的巖崗或懸崖峭壁的險峻山坑尋覓柴木；而蘆箕草大多都是草有屬主，也不能想割就割。」

「上山打柴割草，都是體力強度很大的苦作，爬山越嶺，砍伐費力，又抬又擔，捱飢抵餓，村婦往山上割柴草回來後，都已餓到腸斷肚吊了。柴和草還須要經過曬乾後，一擔擔的乘搭村渡過海，丟售給沙頭角一些店舖作燃料，當時一擔草可賣得三塊錢，柴則以斤計賣，大約是四到六個仙吧。也有的是靠海打魚賣錢或作船夫撐船，靠收一客一角的收入來供子女讀書和生活。」宋關仁《谷埔啟才學校簡介》

The villagers used to live a self-sufficient life by farming, but that could not help them to earn money. To do so, they had to chop and sell wood or run cable ferry businesses between Sha Tau Kok and Kuk Po. Words could hardly describe how difficult the days were.

“Parents paid tremendous effort for their children’s tuition fees. Most had to rely on their limited harvests, while some would look for woods or reeds on the mountain. Looking for wood to chop was not easy because many trees were not allowed to be cut. For example, chopping a pine would cost a five-dollar fine. Therefore, they could only turn to trees around the deep mountains or the cliffs. Most of the reeds were private properties, so they could not just cut any of them.”

“These works were very physically demanding. To climb through the mountain, cut the wood, and carry them, withstanding the hunger, many village women were already exhausted when they returned from the mountains. However, they still had to carry and bring them out by the cable ferry after drying them, in order to sell them to the shops in Sha Tau Kok who would use them as fuel. A stack of reed could sell for three dollars and a kilogram of wood for 4 to 6 cents. Some villagers would fish or become a boatman, earning 10 cents per customer to save money for their children’s living and education.” Sung Kwan Yan, *Introduction to Kuk Po Kai Choi School*.

2.12 /



2.13 /



2.14 /



2.12 - 2.14 / 婦女上山斬柴割草再用擔挑運到山下屋前，柴草在屋前地曬乾，一擔擔乾柴草船運到沙頭角商舖進行買賣。(插畫由曾孝慈繪制)

2.12 - 2.14 / Women climbing the hill to chop firewood and cut grass and then carrying it back to the village with shoulder poles. Firewood and grass are being dried in the open in front of the house. Poles of dried firewood and grass are shipped to shops in Sha Tau Kok for sale afterwards. (Illustrated by Flora Tsang)



於50年代或之前，家境問題綴學，時有發生，尤其二戰後，生活最刻苦，有學生17歲才能入讀小一，但同學之間已見怪不怪。時至1971年，小學免費教育落實，刻苦交學費情況才較少見。訪問50年代馬尾下村村民葉天生，十多歲時，小三後中途綴學，家人安排他往谷埔何家大宅放牛，賺取食宿。數月後，家景稍寬，才能繼續回家完成小學課程，當時他已是17歲。

學生是貧，卻不太苦，懷念學習歲月，享受啟才的村校生活。

In the 50s and before, it was still common for students to quit school due to family circumstances. Life was tough in the post-WW2 period. Some students could only study at the Primary One level at 17 years old, which was nothing new to them. It was not until the free primary school education policy was implemented in 1971 that tuition fees became less unaffordable.

We interviewed Yip Tin Sang, a villager from Ma Mei Ha Village. He dropped out of school after completing Primary Three when he was ten and several years old. His family let him work as a cowherd in The Ho's Mansion in Kuk Po in exchange for food and accommodation. When the family's financial situation turned better a few years later, he was able to complete the primary education diploma. He was already 17 years old then. He was poor but not unhappy. Yip missed the days in the classroom and loved living and studying around Kai Choi.

He was poor but not unhappy. Yip missed the days in the classroom and loved living and studying around Kai Choi.

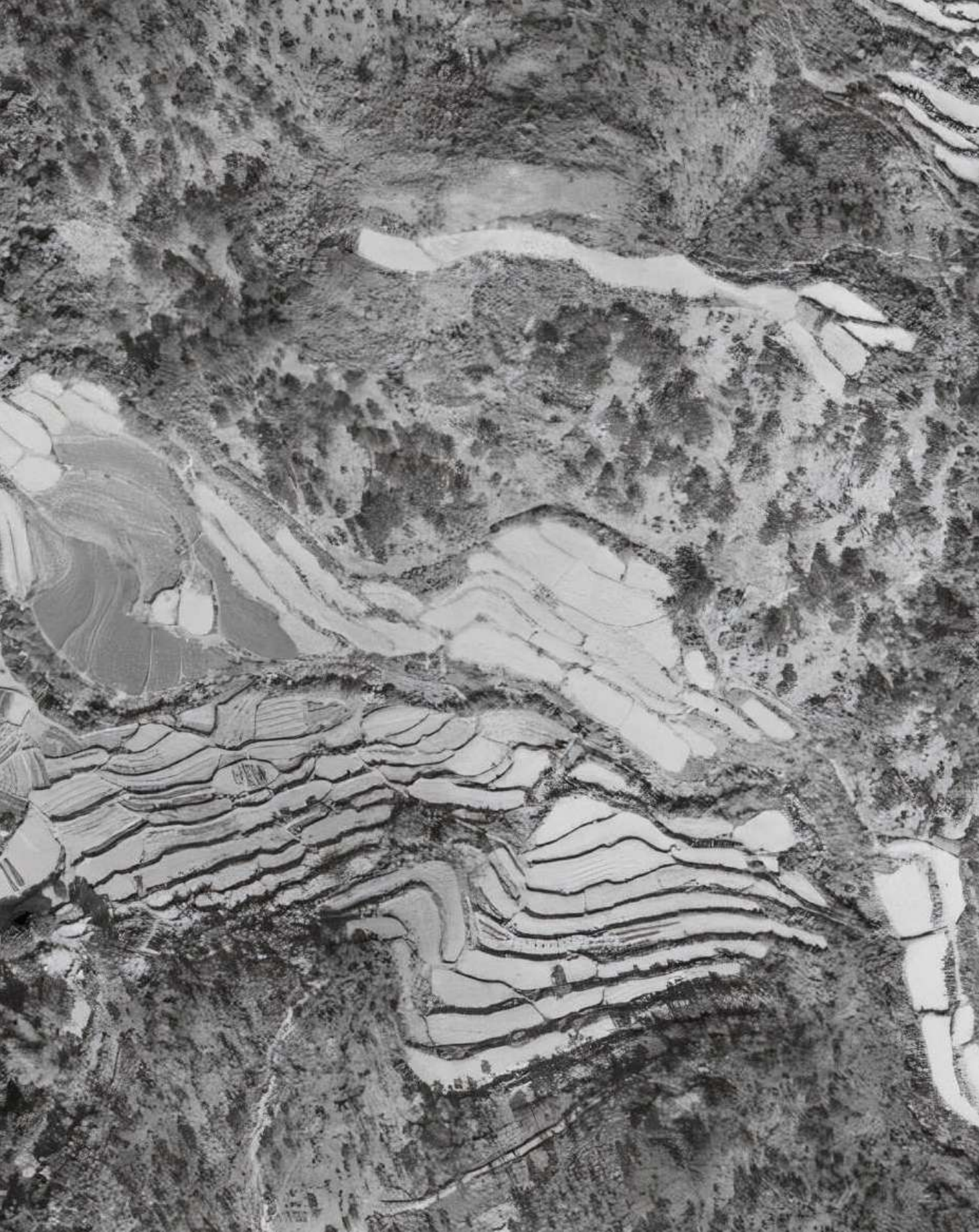
2.15 / 1972年啟才學校門前所攝的師生合照，當年白恤衫、藍斜布褲、白布鞋便是校服。圖中底行深色衫為校監何漢文，底行左二為宋亞強校長、右三為宋茂林、右四是宋勳元。(照片由何瑞庭提供)

2.15 / A group photo of teachers and students in front of Kai Choi School, in 1972. The school uniform at that time was white shirts, blue pants, and white canvas shoes. The person in the deep colored shirt at the bottom row was Ho Hon Man, the school supervisor. The second from the left in the bottom row was Principal Sung Ah Keung. The third from the right was Sung Mou Lam, and the fourth was Sung Fun Yuen. (Photo provided by Simon Ho)



1963年2月谷埔四肚及五肚。(航拍照片由香港地政總署提供)

Kuk Po Sze To and Ng To in February 1963. (Aerial photo provided by Lands Department, HKSAR)



2.16 /



2.16 / 《他們的1964》60年代啟才學校的景致 (插畫由曾孝慈繪制)

2.16 / *Their 1964* exhibits the scenery of Kai Choi School in the 1960s. (Illustrated by Flora Tsang)

60年代的畢業生李安有：「學校的生活很開心，因為校園面積較小，通常都是集體活動，較少個人活動，他們會在協天宮前扯大纜，跳大繩。」

另一位，60年代的畢業生宋玉錢回憶：「學校生活，都是很平淡，他最開心是有兩次，校長拿着麵粉和豬油派給學生，當時物資又好貴，一斤又要一個半元。」學校是青年人接觸外界的橋樑，當時報紙對谷埔乃是奢侈品。透過讀報，可了解工業化時代，社會轉變，亦尋找工作。宋玉錢回憶：「以前村裏只有學校老師買報紙，哥是在學校做雜役，他會拿報紙來看。」



"It was fun at school. The campus was small, so we usually had group activities and seldom played individually. We played tug-of-war and group skipping in front of the Hip Tin Kung," Lee On Yau (Daniel Lee), a graduate in the 60s, said.

"The days at school were simple. My happiest memory was when our principal gave us flour and lard on two occasions. Those things were expensive. They cost a dollar and a half for a kilo," another graduate in the 60s, John Soong, recalled. The school was a doorway for young people to reach out to the outside world. Newspapers were a luxury to Kuk Po villagers. By reading them, they could understand how society changed through industrialisation and look for jobs. **"Only the teachers bought newspapers in the village. My brother was a handyman working at school. He would bring us the newspapers,"** John Soong recalled.

被犧牲的女生

The “Sacrificed” Girls

2.17 /



2.18 /



2.17 / 70年代的谷埔年輕女村民。(照片由楊月娥提供)

2.18 / 1960年谷埔如同其他客家村，年輕女性工作量巨大，要看田、餵牛、照顧弟妹。(照片由何瑞庭提供)

2.17 / Young women of Kuk Po in the 70s. (Photo provided by Yeung Yuet Ngor (Winnie Yeung))

2.18 / Women in Kuk Po in 1960 were responsible for much work, like in other Hakka villages. They had to manage the fields, feed the cattle, and care for their younger siblings. (Photo provided by Simon Ho)

女生學習權利往往首先被犧牲，不少離家外出打工，或出嫁，未能小學畢業。

而40年代入學女村民宋乙嬌亦因未能完成小學，遺憾不已，至今70年前上課情境依然歷歷在目：「細佬妹出世就無讀書（讀到小四），要照顧細佬妹。讀書好開心，有個女老師好錫我地，有三位老師，一女兩男。」

另一位，40年代末入學的學生何玉英，道出女生在鄉村的教育的遭遇，「7歲才讀一年級，14歲畢業。」小學畢業後，她期望升讀書學，「去問媽媽，媽媽就話，『你去問阿哥？』」，她有十位兄弟姐妹，而當時沒有錢給女兒升學，只能讓男孩讀書。

後來，由於不少學生因家境無法升學，當年70年代的啟才學校校長宋佩和一位老師，義務開設夜校班，教導中文，讀《古文評注》，及教文拼音。那時，何玉英亦有參與，她指學生主要是女生，而下課時，老師亦送她們回二肚村。

這種不公平，不因1971年實施免費教育消失，時至70年代入學，村民楊偉斌也憶述：「以前讀書，姐姐讀到小學四年班，外出打工，做織冷衫，讓位給他讀書，但他是讀書不好，也不愛好讀書，小學已經留班，讀七年。」

Women's learning rights were always the first to be sacrificed. Many had to leave home to work or get married and could not graduate from primary school.

Villager Sung Yuet Kiu could not complete her primary school studies after entering the school in the 40s, which made her feel regretful. She still remembered the scenes in the classroom 70 years ago:

“I quit after my younger siblings were born (I was at Primary Four) and had to take care of them. I was happy at school. A female teacher was so kind to us. There were three teachers, one woman and two men.”

Ho Yuk Ying, another student who entered Kai Choi in the later 40s, described a typical education experience of a woman in a village. **“I studied Primary One at seven years old and graduated at 14 years old.”** She wanted to study in a secondary school upon completing primary school. **“I asked Mum, and she replied, ‘Why wouldn’t you ask your brother?’”** She had ten siblings, and her family could not afford her studies. They could only let the boys go. Since many students could not continue their studies due to family issues, principal Sung Pui and another teacher voluntarily provided free night school education in Kai Choi in the 70s. They taught Chinese, *Commentaries on the Classics*, and writing and phonics. Ho Yuk Ying was among the students, and she said most of them were women. When the class ended, the teachers would send them back to Yi To Village.

Inequality did not vanish after the free education policy in 1971. **“My sister left school upon completing Primary Four and went out to work as a sweater knitter. She gave me her chance to study, but I wasn’t good at it. I wouldn’t say I liked it either. I repeated once in primary school and studied there for seven years,”** Villager Yeung Wai Bun recalled.

村落教育生涯

Teaching in a Village

60年代以前，新界村校與市區學校的教學環境截然不同。當時，本地不少村校，採用國民政府教材，並按鄉村特色改進課程，令村內孩童融入校園生活。

啟才學校早年課程與民國教育部1923年依據新學制頒布《中小學課程綱要》相仿，主要為國語、尺牘、地理、社會、衛生、常識、自然、勞作、園地、選文、作文、詩歌、繪畫、默書、背誦、算術、珠算、英文、體育和唱歌。

40年代，學校採用由民國政府教育部審定，上海中華書局及商務印書館出版的教科書，強調身份的《中國公民》，跟戰前，港英教育重視中華文化取態迥然不同。學校亦講述香港地理，採用由上海大華書局《新編現代香港地理課本》，了解香港市區情況。

Before the 60s, the teaching atmosphere in village schools in New Territories and urban schools was completely different. Many village schools at the time chose to use teaching materials by the Nationalist Government and blended village elements into the classes, allowing village children to fit into school life.

The curriculum of Kai Choi School was similar to the *Curriculum Guidelines of Primary-Secondary Education* issued by the Ministry of Education of the Republic of China in 1923, which included Guoyu, letter writing, geography, social studies, hygiene, general studies, natural studies, crafts, gardening, classics, composition, poetry, drawing, dictation, calculation, abacus, English, physical education and singing.

In the 40s, Kai Choi followed the Ministry of Education to use textbooks published by Chung Hwa Book Company (Shanghai) and the Commercial Press. The book emphasised the identity *Chinese Citizen*, which was very different from how British Hong Kong education emphasised the traditional Chinese culture. The school used *Re-Edited Textbook of Modern Hong Kong Geography* to teach geography and let students discover the urban districts of Hong Kong.

2.19 / 《珠算》

2.20 / 《復興地理教科書》

2.21 / 《中國公民》

2.22 / 《高小歷史課本(一)》
(以上40年代的書本均由何瑞庭提供)

2.19 / *Abacus textbook*

2.20 / *Fuk Hing: Geography Textbook*

2.21 / *Chinese Citizenship Textbook*

2.22 / *History for Primary (1)* (1940s primary school textbooks collected by Simon Ho)

2.19 /



2.20 /



2.21 /



2.22 /



此外，翻閱40年代，功課不難發現農家生活融入課程中，抄寫功課有詩《婦人担柴》
「婦人生得鳳凰身 日日擔柴受苦身 早知今日擔柴賣 何必當初嫁好人」此詩反映農家婦女，擔柴之苦，如上節論及，斬柴為村內重要賺取金錢的活動。另有一詩，「七歲將之八歲來 無人與我作良媒 誰家養得嬌娥女 嫁我神童小秀才」。

而算數課，用上傳統秤米的度量衡，有題目：「8石6斗除以2等於4石3斗」。

Besides, looking back at the homework in the 40s, we can see elements of village life in it. A handwriting homework included a poem, *Married Woman Carrying the Woods*: "Married woman with beautiful upturned eyes, poorly exhausted from carrying the woods. If she knew things would end up like this, would she still choose to marry that nice guy?"

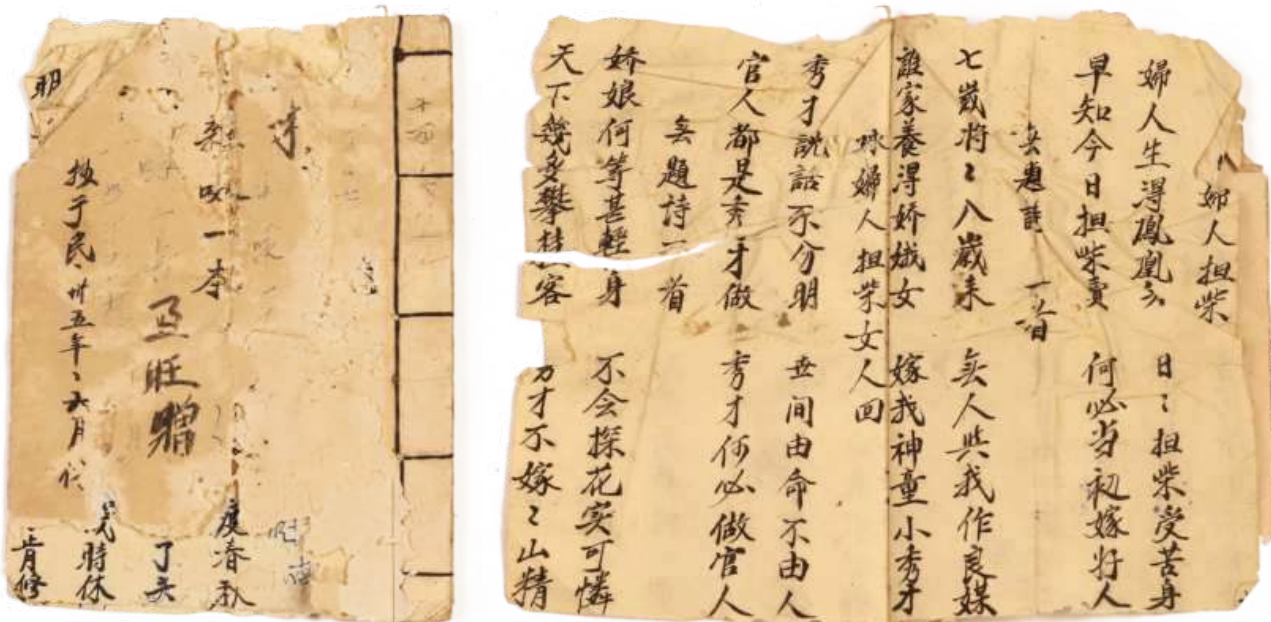
This poem reflects the difficulties of married village women who had to carry wood. As mentioned above, wood chopping was a major source of income in the village. Another poem wrote: "Seventeen is leaving, and eighteen years old is coming soon, but still no one is coming to approach me. Does anyone want a beautiful wife? Please give me a charming man to marry!"

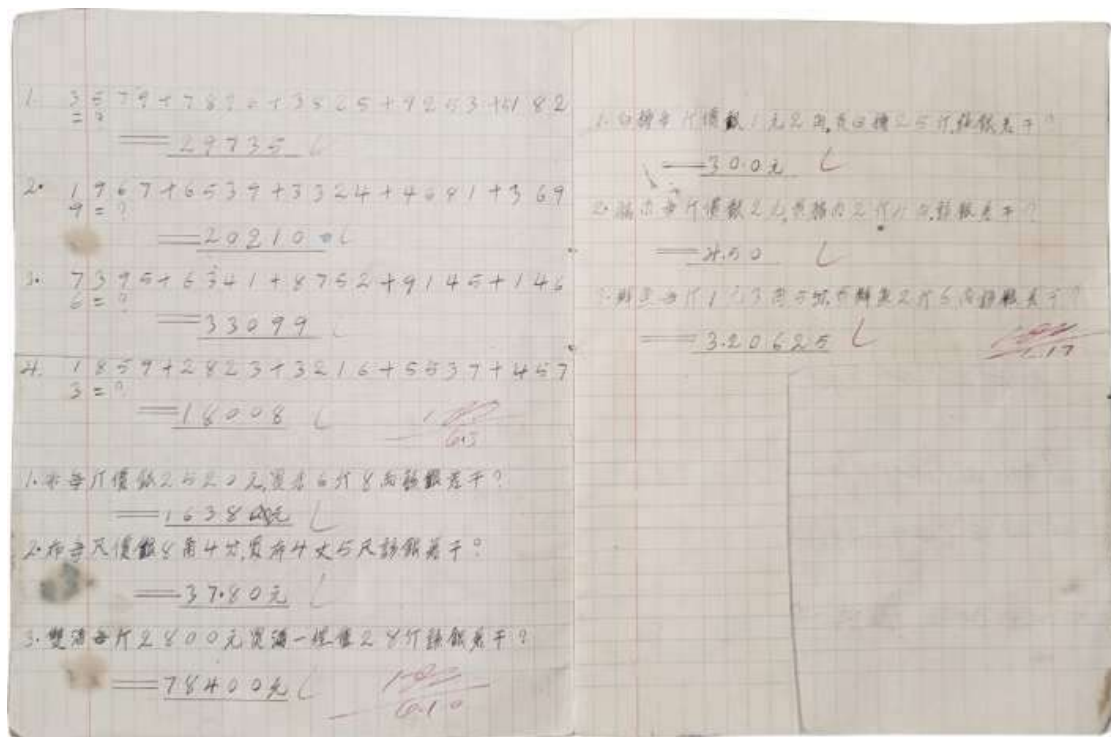
Mathematics classes would teach by using traditional measuring units for rice. For instance, an equation was written: "Dividing 8 koku and 6 to equals 4 koku and 3".

2.23 / 手寫詩集（由何瑞庭提供）

2.23 / A collection of hand-written poetry. (Provided by Simon Ho)

2.23 /





2.24 / 算數課的功課練習簿 (由何瑞庭提供)

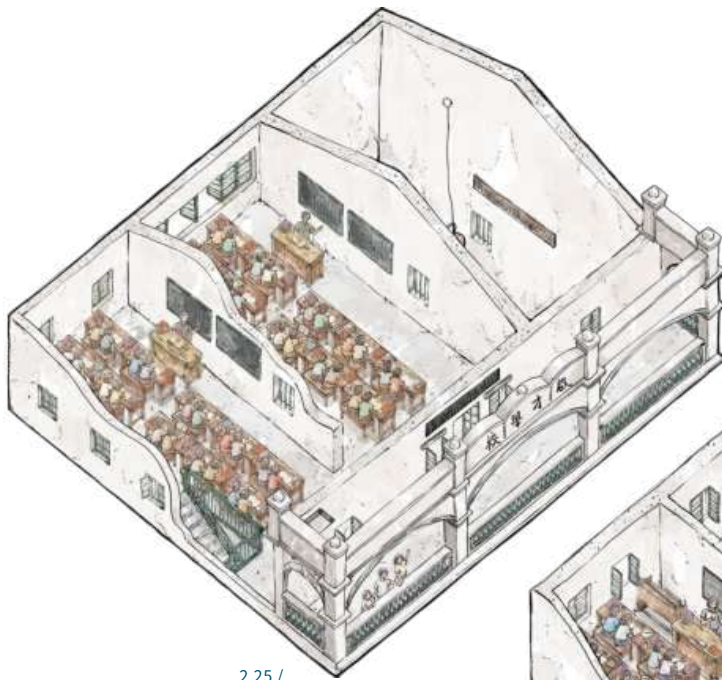
2.24 / An exercise book used in mathematics classes. (Provided by Simon Ho)

鄉村學校，師生相處時間較長，關係融洽。早期，老師來自附近村落為主。本地村校教師不需接受師訓學校的訓練，港英政府於1924年，於大埔設立大埔官立漢文師範學校，協助培訓村校教師，但畢業人數未足滿足村校需求。據50年代初的學生李源發，憶述老師來自鹿頸，為客家人，可使用客家語作授課語言，而40年代的女學生宋乙嬌指全程使用客家話授課，所以時至今日，她仍不懂說廣東話。

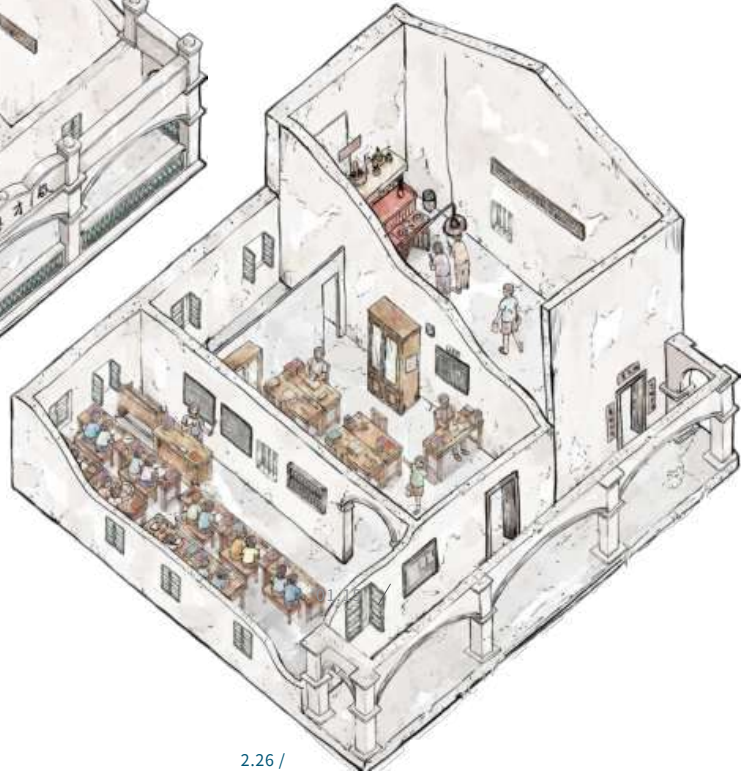
城市和鄉村的文​​化差異巨大，50年代入讀啟才的宋湘如：「小時候於學校，第一次見有外來的老師入職，是位女老師，亦第一次見到穿裙的女人，村內客家女人都是穿褲子。全校學生都想知道老師的裙子內是甚麼東西，最後大家在體育堂見到了，才知道原來有底褲這回事。」

Teachers and students in village schools spent much time with each other and developed close bonds. In earlier years, most of the teachers came from nearby villages. Local village schools did not require teachers to be trained graduates. The British Hong Kong government set up the Tai Po Vernacular Normal School in 1924 to assist in training village school teachers, but it was not enough to satisfy the needs of the village schools. Lee Yuen Fat (David Lee) a student in the early 50s, remembered that his teacher was a Hakka person from Luk Keng, and he taught in Hakka Chinese. Sung Yuet Kiu, a female student studying in the 40s, also remembered that all of her classes were taught in Hakka Chinese, which was why she could not speak Cantonese until now.

There was a great cultural difference between cities and villages. "The first teacher I saw who came from outside the village was a female teacher. It was also the first time I saw someone wearing a dress. All Hakka women in the village wore pants. All students in the school were curious about what was inside her dress. At last, we saw it in the gym class. I didn't know there were such things as underwear," former



2.25 /



2.26 /

2.25 / 啟才1樓——陽台的風光：當年小五與小六年級生才能在啟才學校二樓上課，很多村民小時候都十分渴望升上小五，因為陽台風光明媚，飽覽一大片稻田。

2.26 / 啟才地下——一起上課的日子：當年一班約20-30人，既有單人桌又有雙人桌。老師人數不足時，更要同時教兩班同學，一班上課，另一班則默書或做功課。

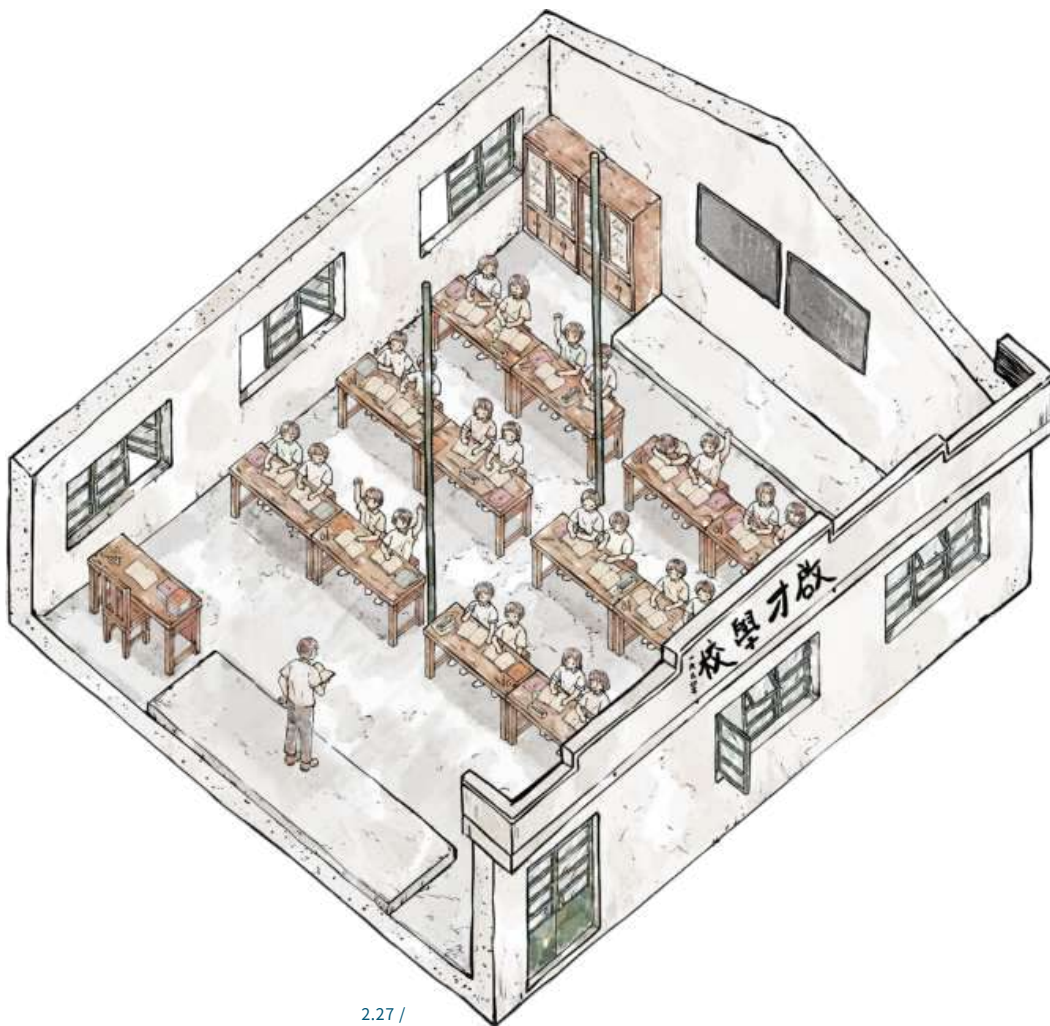
2.25 / Kai Choi 1/F — The scenery of the balcony: At that time, only Grade 5 and 6 students could have classes on the second floor of Kai Choi School, and many villagers aspired to progress to Grade 5 when they were young because the view is much better, overlooking vast rice paddies.

2.26 / Kai Choi G/F — Classroom days: At that time, there were about 20-30 students in a class, with single desks and double desks. When there were insufficient teachers, they had to teach two classes at the same time, one class in lesson, the other class in dictation or doing homework.

後期，不少市區來的老師，需要住在校內。宋亞強校長憶述：「因為交通不方便，如果老師結婚，又不能回家，所以老師通常工作只有幾年，就會離開。而且廁所用化糞，很污糟。後生的老師過來谷埔，因為享受鄉村生活。我也享受鄉村生活，所以留在這裏。空氣好，有陽光海灘。」

畢業生宋玉錢的哥哥就在校內做校役：「學校有五位老師，四男一女，他們都是住在學校裏，學校入邊有間板間房，就係佢嘅住所，另外會請校工一名，叫做校役，負責一天煮兩個飯。」鄉村生活悠閒，但教學絕不輕鬆。宋亞強校長主管年代，學校有約80位學生，5位教師，他指：「當時學校採用複式教學：小一與小四，小二與小五合班上課。」

李源發回憶50年代課堂：「每兩班一齊上堂，小一的學畫畫或習字，另一班在講書。」歸根究柢，他指：「如果政府投放資源落村落，不會咁多村民去海外移民。」



2.27 /

student studying in the 50s Bill Soong said.

More teachers came from the city in later years. They had to live inside the school. As former principal Sung Ah Keung remembered, **“Because of the inconvenient traffic and the married teachers couldn’t go home at night, most teachers would only stay in Kai Choi for a few years. Moreover, the septic tanks were dirty. Many younger teachers came over to Kuk Po to enjoy village life. I enjoyed living in a village too, so I stayed. The air is fresh here, and there is a sunny beach.”**

Alumni John Soong’s elder brother used to be a School Servant in Kai Choi. He said, **“There were five teachers at school, four men and one woman. They all lived in the school, in a cubical apartment. They hired a janitor, by the title of ‘School Servant,’ who was responsible for cooking two meals a day.”**

Living in a village was relaxing, but teaching was not. When Sung Ah Keung was principal, there were around 80 students and five teachers in the school. He said, **“The school adopted a compound teaching method, that is, Primary One and Primary Four had classes together, as well as Primary Two and Primary Five.”**

David Lee remembered the classes in the 50s: **“Two classes have lessons together. Primary One students drew and practised writing, and the other class listened to lectures. If the government allocated more resources to the village, there wouldn’t be so many villagers moving overseas,”** Lee concluded.

2.27 / 1964年新建的啟才學校 (插畫由蕭海妍及蔡佩滢繪制)

2.27 / The newly built Kai Choi School in 1964 (Illustrated by Amelia Siu and Coco Choi)

本地留守兒童

The “Left-Behind Children”

2.28 / 1970年代攝，學生於新建成的啟才學校門前拍照。(照片由楊偉斌提供)

2.29 / 1970年代新建成的啟才學校上課時的狀況，左排第二行長髮的為楊偉斌妹妹(照片由楊偉斌提供)

2.28 / Students taking pictures in front of the newly built Kai Choi school in the 1970s. (Photo provided by Yeung Wai Bun)

2.29 / Kai Choi School during class in the 1970s. The girl with long hair at the second of the left column is Yeung Wai Bun's younger sister. (Photo provided by Yeung Wai Bun)



啟才的興衰，見證谷埔的起跌。

1964年，啟才分水嶺，當年因學生數增加而興建新校舍。隨着70年代，村民外移英國謀取生計。啟才步入新時代，宋亞強校長表示，70年代末，學生數量不如從前。他在任期內，學生已並非住在村內的居民後代。他為招收學生到不同分村，尋找適齡兒童，勸其入學，但效果一般。而學生來源變成海外村民的小孩，他形容有點似「留守兒童」：「大部份都是學生都是父母在海外把小孩留在香港，他們完成小學，或者讀幾年中學，到英國升讀大學。因為父母不想小孩變成竹升仔，不要被英國文化同化。這些父母都自知知識不足，反而注重家教。」

相反，父母留在香港的本地小孩，因父母外出打工，谷埔交通不便，只能靠渡船至沙頭角，再外出，無法回村居住，孩子只有外出上學。

啟才設施不如其他學校，例如附近的沙頭角公立小學。不少村民只在啟才完成初小，便改至沙官小升學。何瑞庭於50年代在啟才完成小三後，改至沙官小升學，當時他十分「開心」，因為早年的啟才沒有光管、水廁、鋼琴、風扇和體育設施，甚至音樂堂，只能清唱，沒有音樂伴奏。

有趣的是，不少於啟才的成績未如理想，甚至敬陪末座，也能於社會取得成就，包括：首位英國的華人太平紳士宋湘如。他們大多於英國升學，繼續學業。宋湘如於啟才畢業後，移民英國，獲得進修渠道，取得大學畢業，服務當地華人。





The rise and fall of Kai Choi correlated with the ones of Kuk Po.

1964 was a watershed year of Kai Choi. The school built an additional building in response to its increasing number of students that year. Since the 70s, more and more villagers had moved to the UK to earn a better living. This led Kai Choi into another historical stage. Principal Sung Ah Keung said the number of students had declined in the late 70s. When he was in office, the majority of students were no longer children of villagers living in Kuk Po. He had to look for school-aged students from other villages and invite them to study in Kai Choi, with little result. Most of the students when children of emigrant parents. This made him feel like they were “left behind”. **“Most of the children’s parents lived overseas and they were left in Hong Kong. They would finish primary school education here, or perhaps secondary school, then go to university in the UK. Their parents didn’t want their child to become a ‘Jook-sing’ (a slur referring to Chinese people identifying themselves with Western culture) and did not want them to assimilate into the UK culture. These parents were aware they weren’t highly educated, so they focused more on educating manners.”**

Meanwhile, children with their parents staying in Hong Kong often ended up moving out from Kuk Po. That was because most of their parents had to work in the city, and the only way to transit was by the cable ferry at Sha Tau Kok. The inconvenient traffic did not allow them to stay in the village. So the children had to study outside too.

The facilities in Kai Choi were not as good as other schools, such as the nearby Sha Tau Kok Government School. Many villagers would continue their studies at STKGS after completing the junior levels in Kai Choi. When Simon Ho finished Primary Three in Kai Choi and transferred to STKGS in the 50s, he was “pleased about that” because Kai Choi did not have light tubes, modern toilets, pianos, electric fans, and sports facilities. In Kai Choi, they even had to sing unaccompanied in music lessons due to the lack of instruments.

Interestingly, many students who did not perform well in Kai Choi or even ranked last still achieved great success in society. Many of them pursued their studies in the UK, including Bill Soong, the first Chinese JP (Justice of the Peace) in history. After graduating from Kai Choi, he immigrated to the UK and continued to serve the Chinese people there after graduating from university.

2.30 / 1970年代的學生，當時在啟才讀書的學生，大家只着整齊的白恤衫、藍斜布褲、白布鞋便是校服。(照片由何瑞庭提供)

2.30 / Kai Choi students in the 1970s. They only had to wear white shirts, blue pants, and white canvas shoes as school uniforms. (Photo provided by Simon Ho)

村校的社區意義

The Meaning of a Village School to a Community

谷埔啟才學校的校長和老師，備受村民尊敬，他們於村內社區發展扮演重要角色。宋亞強校長，於1979年為谷埔爭取公路，接受南華早報訪問，表達村民希望接通外界的意願。最後一任校長何文緒，他本是泰國華僑，於1973年入職學校，1986年升任校長。他熱愛鄉村，視自己為谷埔一份子。

「谷埔是一家人，有事幫手。」何文緒說。

1970年代尾，自費與村民到英國鄉村，尋找當日於啟才讀書的海外村民，最後成功籌款幾十萬，修建村內的水利設施，為各村駁通水喉。「村長楊玉坤帶頭去找英國華僑，籌錢做駁水喉，英國係逐家逐戶籌錢，去過紐卡素、格拉斯哥、鴨巴甸，住在村民家中，大約七日，籌到幾十萬，將水塘引入每戶。」

後來，他亦有參爭取公路的小組，為村內的建設出謀劃策。

The principals and teachers in Kuk Po Kai Choi School were respected by the villagers. They played an important role in the village community. Principal Sung Ah Keung strove to build a road for Kuk Po in 1979. He was interviewed by the *South China Morning Post* and expressed the villager's will to have better connections with the outside world. The last principal Ho Man Shui was a Thai Chinese. He joined the school in 1973 and became principal in 1986. He loved the village and regarded himself as a Kuk Po villager.

“Kuk Po is a family. When someone is in need, we help.” Ho Man Shui said.

In the late 70s, he went to the UK with some villagers to look for the overseas alums of Kai Choi. He then returned with hundreds of thousands of dollars of donations and used them to build water facilities and connect water pipes for different villages. **“Village head Yeung Yuk Kwan took the lead in finding the Chinese people in the UK and raised funds for the water pipe projects from them. He asked people door-to-door there. He went to Newcastle, Glasgow, and Aberdeen and lived in the villagers' houses. In around a week, he raised several hundred thousand donations and brought fresh water from reservoirs to every household in the village.”**

He was also a member of the group of advocates for building a road and counseled about developing the village.

2.31 - 2.32 / 1971(上)及1972(下)年啟才學校師生合照，正中間為校長何文緒。(照片由何瑞庭提供)

2.31 - 2.32 / Group photo of teachers and students of Kai Choi School in 1971 (up) & 1972 (bottom), Ho Man Shui is the principal in the middle. (Photo provided by Simon Ho)



天涯若比鄰

Distance Does not Separate Villagers Apart

啟才敵不過時代，最終於1993年結束。它於村民心中有舉足輕重的地方，啟才不再是學校，而是谷埔的地標。2015年重修啟才是近年谷埔大事，吸引過百位海內外村民回歸谷埔。啟才往事，津津樂道，成為維繫英國、加拿大等外地村民的話題。

村民何瑞庭憶述參與復修過程：「當時有考慮過不要啟才學校，交回給政府。啟才被列為三級歷史建築，找政府維修，但政府要求顧問公司報告，起碼30萬，但村裏公款只有幾萬元。發起籌款，搵到承辦商，只需要10幾萬就完成維修。」

當年重修成功，舉辦盛大宴會，他心情激動：「好幾十年，谷埔無聚過咁多人。年紀大，讀過書，村民返嚟講讀幾年級。以前好多人讀完書，不是留在香港，而係即刻去海外。離開啟才，等於離開谷埔，離開香港。」遠去童話的風景，多少年仍留在心裏。

附上宋佩校長寫作校歌：

巍峨山下，谷埔莊前，沙頭角區，渺眺海邊
啟才學校，矗立聳然，有輿輪之校舍，具清幽之環境，
敦品力學，其旨至善，孝悌忠信，訓育其言，
創辦迄今，弟子萬千，既能發揚光大，又為社會貢獻



掃二維碼聽校歌

Scan QR code
and listen to the
school song

2.33 - 2.37 / 2015 年在啟才重修後的開幕日，大批村民回谷埔聚首一堂，村民於啟才門前的大合照。村民後稱此日為「啟才重光日」(相片由何瑞庭提供)

2.33 - 2.37 / In 2015, many villagers returned to Kuk Po Village and gathered, they took photos in front of Kai Choi, and the villagers later called that day the "Re-lighting Day of Kai Choi". (Photo provided by Simon Ho)

2.33 /



2.34 /



2.35 /



As time went by, Kai Choi was finally closed in 1993. But it still occupies an important place in every villager. Kai Choi is no longer just a school but a landmark of Kuk Po. The rehabilitation project of Kai Choi in 2015 was a massive event of Kuk Po. It attracted over a hundred villagers to return and share their memories happily. It became a bond and topic among the villages in the UK, Canada, and other countries.

Simon Ho recalled his memory of initiating the project. **“At first, I thought of giving Kai Choi up and handing it over to the government. Kai Choi was listed as a Grade III historic building in Hong Kong, so we asked the government to help with the repair. But they required us to submit a consultant’s report, which cost at least \$300,000 to get one. The village fund had no more than about \$30,000. So we started a fundraiser and found a contractor. It cost only a hundred and several thousand dollars to complete the rehabilitation.”**

We held a banquet after the rehabilitation was completed that year. He said excitedly, **“For several tens of years, Kuk Po had not gathered with so many people. The elderly alumnus returned and shared how many years they studied in Kai Choi. Many people left immediately to go overseas after finishing studying and did not stay in Hong Kong. Graduating from Kai Choi meant it was time to leave Kuk Po and Hong Kong.”** The distant stories would remain no matter how many years have passed.

As principal Sung Pui wrote in the lyrics of the school anthem:

Down the majestic mountains, before Kuk Po Village,
in Sha Tau Kok, facing the sea.
Kai Choi School, standing solemnly,
has a gorgeous campus and a pleasant environment.
Diligent and committed, we strive for excellence.
Virtuous and righteous, we unite knowledge and action.
Educating thousands since our establishment,
we have become light and serve society.

2.38 / 2022年重聚谷埔團隊與香村合作邀請一眾啟才學校畢業生回母校唱校歌。

2.38 / The Kuk Po PolyU team cooperated with Fragrant Village to invite graduates of Kai Choi School to return to their alma mater to sing the school song, in 2022.

2.36 /



2.37 /



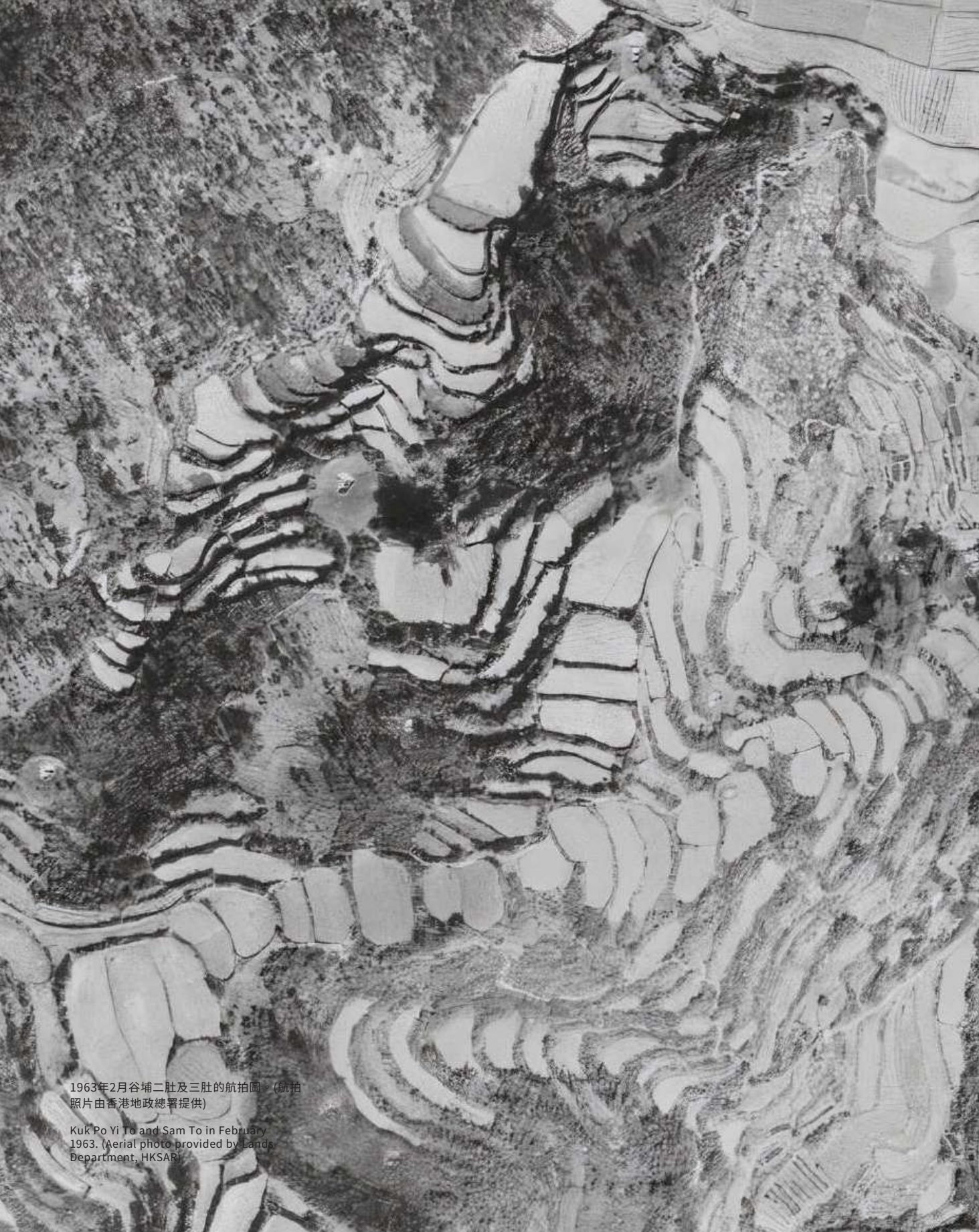
2.38 /



3 /

過去與現在：步履改變鄉村

The Past and the Present: Footsteps of Transforming the Village



1963年2月谷埔二肚及三肚的航拍圖。(航拍照片由香港地政總署提供)

Kuk Po Yi To and Sam To in February 1963. (Aerial photo provided by Lands Department, HKSAR)



過去與現在：步履改變鄉村

The Past and the Present: Footsteps of Transforming the Village

1969年，平平無奇的一年，谷埔卻經歷巨變。

谷埔的農村名存實亡，谷埔的「谷」不復再見，稻米耕種結束，村落之間的貿易大不如前。谷埔由沙頭角墟的農產品交易中心，變成香港偏隅一方的小村，繁華換作偏僻。青年一輩大多選擇移居英國，從事餐館，賺取十倍於本地的薪水，或如小部份的村民，遷往市區，尋找工作。

時代使然，谷埔人仍奮力面對，洪流之前，掙扎求存。村民努力付出，只望留在谷埔的人，好好過活。

1969年，村民何瑞庭為留在村裏老人，爬上二百多米的石芽頭，為村內安裝電視天線發射器，讓他們了解世界。1979年，村民搜集300多個谷埔和鳳坑村民簽名，寫中英文的請願信給政府，並在堤壩上寫上「**理民府先生：我們要公路**」，只為爭取公路，改善交通。其後，80-90年代，首位華人的英國太平紳士宋湘如接力爭取，成功改善行山的道路。

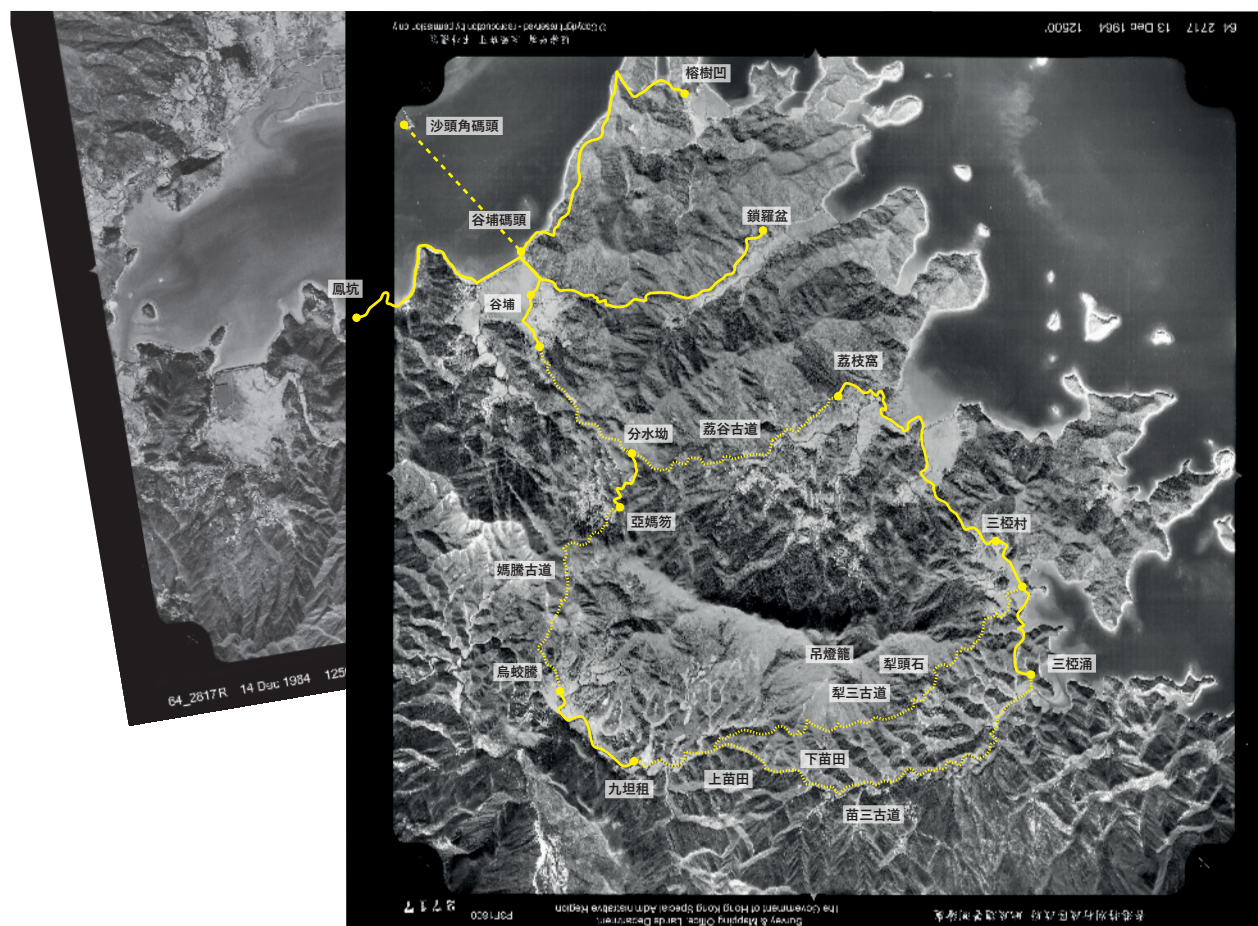
一步一腳印，走過的路沒有白廢。人去，但心猶在。1998年街渡取消，最後一位村民宋伯搬離谷埔。但他們過去的努力，為谷埔的現在和未來鋪下美好的路。

3.1 / 根據村民提供的資料，谷埔於不同時代的人口分佈。

3.1 / According to villagers' information, population of Kuk Po at different times.

3.1 /

時期 Period	經濟方式 Sources of Income	人口 Population
① 1920s - 1950s	<div><div></div> 農業交易 Agricultural Trade</div> <div><div></div> 海外周濟 Overseas Villagers</div>	<div><div></div> ~ 500</div>
② 1960s - 1980s	<div><div></div> 外出打工 Working Outside Village</div> <div><div></div> 果園 Orchard</div> <div><div></div> 海外周濟 Overseas Villagers</div>	<div><div></div> ~ 100</div>
③ 1990s - 2000s	<div><div></div> 沒有 (主要為退休人仕) NA (Mainly retired people)</div>	<div><div></div> ~ 20</div>
④ 2010s	<div><div></div> 旅遊 Tourism</div>	<div><div></div> 0 - 15</div>



1969 was an ordinary year to many, but it was a turning point for Kuk Po.

Kuk Po was no longer a farming village as it was known for. There were no more farmlands, and the villagers stopped growing rice. Trading between villages declined drastically. Once a flourishing trading hub of agricultural products in Sha Tau Kok Hui, Kuk Po has become a small rural village since then. Most youngsters migrated to the UK, as the salary for working at a restaurant there was ten times higher. Meanwhile, some moved to urban districts and looked for a job.

Kuk Po people faced and struggled with the changing times diligently. They contributed to the village actively, hoping those who chose to stay could live comfortably.

In 1969, villager Simon Ho climbed over 200 metres on Shek Nga Tau Mountain to install a television antenna transmitter for older people to learn about the world. In 1979, villagers initiated a joint signature that collected more than 300 signs from Kuk Po and Fung Hang Village, wrote a bilingual Chinese and English petition letter to the government, and wrote **"To District Office: We want motor road"** on dyke walls in Chinese to express their demand for building one to improve the village's transport. Later in the 80s-90s, the first Chinese JP, Bill Soong, took over the campaign and succeeded in enhancing the road to the village.

Every step counts, and leaving does not mean forgetting. The district ferry stopped service in 1998, and the last villager Uncle Sung left the village. Even so, the effort spent for the village still served Kuk Po today and in the future.

3.2 / 60年代谷埔為商貿重地。谷埔鄰近的主要古道，分別有荔枝窩古道、荔枝三古道、梨三古道、苗三古道及媽騰古道，谷埔正於核心位置（航拍照片由香港地政總署提供）

3.2 / Kuk Po was a major commercial hub in the 1960s, situated in a central location, connected with major ancient trails included Lai Kuk Ancient Trail, Lai Sam Ancient Trail, Lai Sam Ancient Trail, Mui Sam Ancient Trail, and MaTang Ancient Trail. (Aerial photo provided by Lands Department, HKSAR)

1969：被遺忘的鄉村

1969: The Forgotten Village

1960年代，村內的年輕人選擇於英國尋找生計，或像何瑞庭到城區就業。

「年青人都走了，留下老人，有的只有年紀很小的孩子，村落變得非常沉寂，一點聲音都沒有，有了電視有點聲音，老人家會開心一點。」不足20歲的村民何瑞庭，在無線電公司工作，自學無線電理論，並購置了一台 20 吋黑白電視機帶回谷埔家中，但當年谷埔距離沙頭角電視發射站太遠，無法接收香港電視的訊號（UHF.），勉強只能接收廣州的電視訊號（CH5）。

電視，對日常使用客家話溝通的村中長者，是娛樂和資訊的來源。他學以致用，跑到245米高的石芽頭，花上5小時在山頂DIY，為村民設置電視發射站。而今天，谷埔大宅仍可見到何安裝的天線。

當時，何上山帶着五磅重的汽車電池、天線放大器和兩條魚骨天線，一條用作接收，另一條則作發射訊號。出發前，他預先在老圍找到一家有電視的人，在山頂上用對講機跟他談話，看看接收是否成功。過程中，他拿着天線，在山上微微向上下左右移動，揀選接受最好的位置。再用水喉鐵插落地下，用鐵線固定水喉鐵於地面，安裝天線。他表示第一次調節天線最困難，之後每月需要上山更換電池。

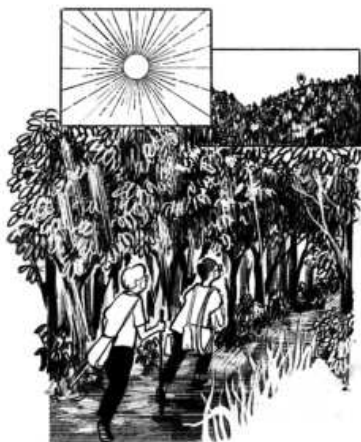
The younger generation in the 1960s went to the UK to make a living or moved and worked in urban districts like Simon Ho.

“All the young people had left, leaving the old people and children. The village became very quiet. The television makes some sound and cheers up the elderly a bit.” Villager Simon Ho, under 20 years old at the time, was working at a radio company. He self-learned radio wave theories and bought a 20-inch black and white television for his home in Kuk Po. Kuk Po was too far away from the television transmitter in Sha Tau Kuk to receive frequencies for broadcasting local programmes. It could barely receive signals from Guangzhou.

Television was a source of entertainment and information for older people in the village who used Hakka Chinese for daily communication. Using his knowledge, Ho took the equipments to the 245-metre-high Shek Nga Tau Mountain, spent five hours setting up a transmitting station for the villagers on his own there. The antennas on the Kuk Po mansions he installed can still be seen today.

That day, Ho brought a 5-pound car battery, a masthead amplifier, and two fishbone antennas with him, one for receiving signal and one for transmission. Before heading out, he looked for a family with a television in Lo Wai. Then he used a walkie-talkie to communicate with them on the mountain and checked if the devices received the signal well. He slightly adjusted the antenna back and forth to look for the best location. At last, he finished by inserting the iron pipes into the ground and fixing them with wire. The hardest part, he said, was adjusting the antenna for the first time. After that, the battery on the mountain had to be replaced every month.

3.3 /



3.3 / 何瑞庭上山帶着五磅重的汽車電池、天線放大器及兩條魚骨天線，一條用作接收，另一條則作發射訊號。

3.3 / Ho brought a 5-pound car battery, an antenna amplifier, and two fishbone antennas, one for reception and the other for signal transmission.

3.4 /



3.4 / 出發前，他預先在老圍找到一家有電視的人，在山頂上用對講機跟他談話，看看接收是否成功。過程中，他拿着天線，在山上微微向上下左右移動，揀選接受最好的位置。

3.4 / Before leaving, he found someone with a TV in Lo Wai in advance and talked to him on the walkietalkie on the mountaintop to see if the reception was successful. In the process, he held the antenna and moved it all around to find the best-receiving location.

3.5 /



3.5 / 幾個月不停來回石芽頭山頂及村中，他表示第一次調節天線最困難。之後每月需要上山更換電池。

3.5 / Going back and forth between Shek Nga Tau and the village for months, he said it was most difficult to adjust the antenna for the first time. After that, he needed to climb the hill every month to change the battery.

3.6 /



3.6 / 「有了電視有點聲音，老人家會開心一點。」記憶中老人家們最愛看的是歡樂今宵，與孫子同歡聚。

3.6 / "With TV, there is sound, which cheers up the elderly." And their favourite show was Enjoy Yourself Tonight. They could share the joy with their grandchildren when watching TV.

3.7 /



3.7 / 提及當年的電視機，村民們則非常惦記著10多人圍著20吋電視機看世界盃。

3.7 / Talking about the TV days back then, the villagers missed the scene where more than ten people watched the World Cup around a 20-inch TV.

3.8 /



3.8 / 「舊時最怕就嘅打風，打風吹咗咗山頂發射站，我地又要拾齊工具上去維修。」

3.8 / "I was most afraid of having storms. They might destroy the transmitter on the mountain, and we would have to bring all the tools and go up to repair it."

從此，谷埔的老圍、田心和新圍開始有電視訊號。

電視發射站由1969年運作至1975年，長達6年之久。期間何亦為谷埔村民陸續安裝電視機，更以義工的身份到荔枝窩及梅子林（吊燈籠山頂）設置電視發射站及教導村民無線電的原理和維修電器的知識。無心插柳的善舉，促成他的電器王國，其後，他與兄長開設五間電器店，分佈於沙頭角、上水和大埔，服務不少客家村民。

後來，政府才興建發射站，取代何的「裝置」。

From that day on, Lo Wai, Tin Sum, and San Wai could have their television signal.

The television transmitter worked for six years, from 1969 to 1975. Ho continued to help villagers to install televisions for the time being. He also volunteered at Lai Chi Wo and Mui Tsz Lam (on the Tiu Tang Lung hill) to set up transmitters and teach the villagers radio wave knowledge and repairing skills. His spontaneous charitable service inadvertently started his appliance business. Later, he founded five appliance stores with his brother in Sha Tau Kok, Sheung Shui, and Tai Po to continue serving Hakka villagers.

Ho's "devices" served until the government built transmitters.

3.9 /



3.9 / 6年間何亦為谷埔村民陸續安裝電視機，更以義工的身份到荔枝窩及梅子林（吊燈籠山頂）設置電視發射站。

3.9 / Ho continued to help villagers to install televisions in that six years. He also volunteered to set up transmitters at Lai Chi Wo and Mui Tsz Lam (on the Tiu Tang Lung hill).

3.10 /



3.10 / 何亦教導村民無線電的原理和維修電器的知識。

3.10 / Ho also taught the villagers radio wave knowledge and repairing skills.

1979年：失聯的村落

1979: The Isolated Village

谷埔位置偏僻，沒有產業，生計難繼。為減少人口流失，改善對外交通，爭取公路成為復興村落必要之事。

1979年，村民鄭志強、楊瑞芳與楊瑞良見交通不便，籌備活動，要求政府興建公路。他們於谷埔和鳳坑村逐家搜集簽名聯署要求起公路，收集超過300個簽名，撰寫英文信給新界理民府，並在堤壩寫上「**理民府先生：我們要公路**」及英文的「**WE WANT MOTOR ROAD**」。

接受南華早報和大公報的訪問，約見當年任職理民府的鍾逸傑，但政府指沒有預算，沒有批准建公路。當年爭取失敗，後來在村民宋湘如協助下，民政事務處資助修整鳳坑至谷埔的行山路。

今天，夕陽西下，谷埔海堤染成金黃色，這景色成為本地著名的美景，一切拜復建的行山路所賜。時代的壓迫下，村民努力改變窘態，有成功，也有失敗。但起碼，他們肯嘗試改變，為留下村內的人做點事情。

Living in Kuk Po became problematic because it was remote and had no pillar industry. Improving transport and building a road became necessary to stop the population decline.

In 1979, noticing the traffic inconvenience, villagers Cheng Chee Keung, Yeung Shui Fong and Yeung Shui Leung initiated actions to demand the government build a road. Starting a joint signature campaign, they asked every household from Kuk Po and Fung Hang Village to support them and collected over 300 signatures. They wrote English letters to the District Office of New Territories and painted slogans on the dykes, “**To District Office: We Want motor road**” in Chinese and “**WE WANT MOTOR ROAD**” in English.

Sir David Akers-Jones met with the District Office and was interviewed by South China Morning Post and Ta Kung Pao, but the government, saying they had no budget, rejected the demand. The villagers failed that year. It was until they got help from Bill Soong that the Home Affairs Department subsidised the repair of the hiking trail between Fung Hang and Kuk Po.

As the sunset dyes the sea by Kuk Po into golden, this spectacular view can be brought to the public's eyes today thanks to the repair of the trail. Villagers tried their best to face the challenges in the changing eras. Sometimes they succeeded, and sometimes they failed. But most importantly, they were willing to make changes for the people who stayed.

3.11 / 「要求築公路」1979年華僑日報的報導。

3.12 / 楊瑞良在南華早報上的一封給新界理民府英文信，要求興建公路維修。

3.13 / “WE WANT MOTOR ROAD” (1979年南華日報報導)

3.14 / 村民在堤壩寫上「理民府先生：我們要公路！」(1979年華僑日報報導)

3.15 - 3.16 / 新界路政部及大埔理民官莊士信前往谷埔訪問後對於興建車路可行性的回信。(信件由村民提供)

3.11 / “WE WANT MOTOR ROAD (Chinese)” (*Overseas Chinese Daily News*, in 1979)

3.12 / The English letter to the District Office to explain Kukpo need ab acess road on *South China Morning Post*, written by Yeung Shui Leung.

3.13 / “WE WANT MOTOR ROAD” (The newspaper report on *South Morning China Posts*, in 1979)

3.14 / Villagers wrote “WE WANT MOTOR ROAD”on Kuk Po's dam (*Overseas Chinese Daily News*, in 1979)

3.15 - 3.16 / Reply letter from the District Officer P.E. Johnson after visiting Kuk Po, talking about the difficulties and feasibility in building motor road. (Letter provided by villager)

現在式：復興與復修

Kuk Po Today: Rebirth and Restoration

1998年後的谷埔，曾經人去村空，直至2010年才有村民回流居住。

今天，村內回復生氣，村民回來打理祖屋和莊園，松記士多的農家菜，宋伯士多的豆腐花，還有谷埔的自然風光，留住人心。

改變，在乎人。五十多年前的努力，今天仍未放棄。

何瑞庭，幾年前，維修90年歷史的何家大宅，將快倒塌的豬欄改做工作室；一年前，他將其改建為私人博物館。過去的一年，他跟姪兒何仲瑜和何嘉瑜着先從自家的大屋，找出昔日農家工具、40年代啟才學校的課本及近百年的廣告文件，再復修和收藏村民贈予他們各式的舊物。

何瑞庭常自豪說：「好少人好似我咁，無離開過香港，所以我好熟識谷埔。」他開放展覽館予學生，讓下一代了解谷埔的文化。他指着牆上着的「籬格」、一個兩層（客家話稱「格」）的竹籃，「平時很少用，只有過大禮，探親才用。女兒出嫁，新年探訪父母，放上豬肉砵和年糕在內。客家人有術語叫『接籬格』，形容去探訪。」

3.19 /



3.17 /



3.18 /



3.17 / 何收藏的籬格，給婦女回娘家之用。

3.18 / 雞公碗刻着「汉」字、何解釋是父親的名字，當年父承包沙頭角一帶宴會，常借出飯碗，刻字方便辨認。

3.17 / The basket (Lo Kak) Simon Ho collected.

3.18 / The chicken bowl engraved with the character “汉”. Ho explained it refers to his father’s name. In the past, his father contracted banquets in the Sha Tau Kok area and often lent out rice bowls. The engravings served identification purposes.



Kuk Po was once an empty village after 1998 until some villagers returned in 2010.

Today, the village has restored its vividness. Villagers would come back to tidy up their ancestral houses and gardens. The village cuisine by Chung Kee Store, the tofu pudding by Uncle Sung's Store, and the natural scenery kept the villagers here.

What matters in making changes are the people. The effort of the villagers has never changed since over 50 years ago.

Simon Ho repaired The Ho's Mansion, which has 90 years of history. He transformed the condemned pigsty into a private exhibition space a few years ago. In the past year, he and his nieces Ho Chung Yu and Ho Ka Yu found old farming tools, textbooks used in Kai Choi School in the 40s, and printed advertisements with nearly 100 years of history from their house while restoring and collecting various old stuff from the villagers.

"Very few people had never left Hong Kong like me. I know Kuk Po very well," Simon Ho said proudly. He opens the exhibition centre to students to let the next generation learn about the Kuk Po culture. Pointing at the "Lo Kak," a bamboo basket with two layers on the wall, he said, **"We seldom used it, except during weddings or visiting relatives. When a daughter got married and came home to visit her parents during the new year, she would use it to put the Hakka pork belly dish and Chinese new year cake. Hakka culture has a saying, 'Bring the Lo Kak', which means visiting someone."**

3.19 - 3.20 / 2022年2月農具博物館已成形，整齊有序地擺放村內的文物。2022年3月團隊再次探訪何瑞庭時，農具更貼上標記，以便參觀，何稱日後更會加上簡單註解，助大家了解農具的使用方法。

3.19- 3.20 / The Agricultural Museum has taken shape, displaying farming tools orderly, in February 2022. The team revisiting Simon Ho, in March 2022. The farming tools were labelled for the convenience of the visitors. Ho said he would attach simple explanations to help people understand how the farming tools were used.

3.21 /



3.22 /



3.23 /



3.24 /



3.25 /





3.21 - 3.28 / 理大團隊於2021-2023年間在何家大宅及其農具博物館進行研究時所攝的收藏品照片。

3.21 / 何家大宅的西洋大吊燈。

3.22 / 火水爐。

3.23 / 年燈，添丁後用於元宵節在祠堂的點燈儀式。

3.24 - 3.25 / 收藏在閣樓的啟才學校課本。

3.26 / 何家大宅，傳統的客家大宅，內的橫樑，刻有「百子千孫」。

3.27 / 40年代的兒童手繪谷埔全景圖。

3.28 / 舊年代出國打工收藏家當的木箱。

3.21 - 3.28 / Photos taken by the project team during their research at The Ho's Mansion and The Agricultural Museum in 2021-2023.

3.21 / The western chandelier hanging under the roof in The Ho's Mansion.

3.22 / Kerosene stove.

3.23 / Year Latern are used in the Lantern Festival lighting ceremony at the ancestral hall if a boy is born in the family that year.

3.24 - 3.25 / Primary textbooks of Kai Choi School that stored in the loft.

3.26 / The beam inside the The Ho's Mansion, traditional Hakka Mansion, inscribed with the phrase 'Thousands of descendants', a wish for a large and prosperous family.

3.27 / Hand-drawn Kuk Po scenery in the 1940s by children.

3.28 / Wooden box, were used as a luggage for people who was working abroad in the past.

連接海內外村民

Connecting the local and overseas villagers

人不在，心依然。

谷埔超過一半村民，移居英、美、加拿大等地，為連繫各地村民，2014何瑞庭設立WhatsApp群組，讓他們閒話家常，了解村內現況。

利用群組聯繫海外村民，不時跟加拿大、美國和英國村民談天，收集谷埔相關的詩詞、舊照、故事及文物，包括：60年前的谷埔金黃稻田相片。因為他的努力，成功協助理大團隊，於2023年3月籌備谷埔大型相展「重聚谷埔——光影下八十年的家」，展出過百張珍貴谷埔橫跨1950年代至2000年的舊相，重拾谷埔的回憶。

而2015年，他與宋煌貴籌辦修復啟才學校，邀請過百村民重回谷埔，見證母校的重生。（復修啟才見《啟才學校：鄉村教育，遇上國際與現代》）

從失落至復興，克服衰落，谷埔人沒有放棄，仍然堅守家園。由接駁電視到爭取公路，可能改變不了社會，他們仍然立心改造谷埔，只為維持家鄉的人和物。

3.29 /



3.30 /



Villagers left the place, but they still cared.

More than half of Kuk Po's villagers emigrated to places like the UK, the US, and Canada. To connect people at different locations, Simon Ho created a group on WhatsApp in 2014 to let them chit-chat and get updates from the village.

The group connects overseas villagers and allows the locals to chat with them occasionally. They could also gather poetry, old photos, and stories of Kuk Po, including the golden wheat field photo taken 60 years ago. Ho's effort helped the PolyU research team a lot. In March 2023, the latter organised a large-scale photo exhibition, displaying over 100 rare photos from the 1950s to the 2000s.

In 2015, he and Simon Sung organised the Kai Choi School rehabilitation project, which attracted more than 100 villagers to return to witness the reborn of their old school. (see *Kai Choi School: When Village Education Meets the World and Modernisation* for more about the Kai Choi rehabilitation project)

From the decline to the revival of the village, the Kuk Po people did not give up on preserving their homeland when facing challenges. Their hard work on receiving television signals and building a road might not bring much impact on society, but their effort to transform Kuk Po and preserve the village's culture surely counts.

3.29 - 3.31 / 2023年的展覽「重聚谷埔：光影下八十年的家」照片，收集過百谷埔舊照。

3.29 - 3.31 / Photos of the exhibition "Stillness: The Captures from 1940s" in 2023 organised by the project team.

3.31 /



3.32 /



3.33 /



3.35 /



3.34 /



3.36 /



3.32 - 3.42 / 蒞臨參觀展覽的谷埔村民們。

3.32 - 3.42 / Kuk Po villagers visiting the exhibition “Stillness”.

3.37 /



3.38 /



3.39 /



3.40 /



3.41 /



3.42 /



熱鬧過後回歸平靜

Back to the Usual Days

3.43 /



3.43 / 金黃色的谷埔（由袁智仁所攝）

3.43 / The Golden Kuk Po during the sunset (Photo taken by Yuen Chi Yan)

「11月的谷埔最美麗，下午4時，四處都是蘆葦，陽光照射下很是耀眼。」

半世紀後，何瑞庭仍想再走上石芽頭，看看成長的谷埔，放牛孩童走了，金黃稻田不復見，熱鬧的宴會更難再現，熱愛土地的心永不變。文明，改變這片土地；科技，令何瑞庭和村民相隔60年、幾千里，再連結一起。

但願人長久，千里共嬋娟。

“Kuk Po is most beautiful in November. The reeds around shine brightly under the sunbeam at 4 pm.”

After half a century, Simon Ho would still like to step onto the Shek Nga Tau mountain again and see how the new Kuk Po looks like. The cowherd, the golden paddy fields, and the crowded parties are all gone, but his love for the village never changes. Technology connects Simon Ho and the villagers, decades and thousands of miles apart.

One hopes for longevity and seeing the moon’s beauty together a thousand miles apart.

3.44 - 3.45 / 2021年谷埔的夕陽 (照片由陳翔教授攝)

3.46 / 2023年春天的黃昏，松記的一角，伙伴們正在收拾椅桌。(照片由林熙彤所攝)

3.44 - 3.45 / Sunset of Kuk Po, in 2021 (Photo taken by Michael Chan)

3.46 / At dusk in Spring 2023, Chung Kee Store has closed and the staff are cleaning up. (Photo taken by Hazel Lam)

3.44 /



3.45 /



3.46 /



4 /

現在和未來：復修祖屋 復甦村莊

The Present and the Future: Restoring Ancestral Houses, Reviving Village Life

1963年2月谷埔老圍。(航拍照片由香港地
政總署提供)

Kuk Po Lo Wai in February 1963. (Aerial
photo provided by Lands Department,
HKSAR)





現在和未來：復修祖屋 復甦村莊

The Present and the Future: Restoring Ancestral Houses, Reviving Village Life

復興村莊不易，一切必須有人。

1998年，谷埔至沙頭角的街渡取消了，最後一位村民宋伯不捨搬離谷埔。谷埔，踏入人去樓空的態況。近年，村民陸續回流，但常住人口不足五人。

交通不便，居住難，村屋日久失修，無奈一幢幢的倒下。約十年前，村民開始回流，回到谷埔老圍、田心等地，復修祖屋，包括：何瑞庭、李安有夫婦和李木星等村民。他們選擇回來生活，復補祖屋，重建社區。金錢，時間，心力，復興荒廢村莊，缺一不可。

4.1 /



4.2 /



4.3 /



4.1 - 4.2 / 1980年代村民與谷埔街渡，後於90年代取消。(照片分別由楊柳青及宋煌貴提供)

4.3 / 1950年攝，村民於碼頭與木手搖船上合照。(照片由何瑞庭收集提供)

4.1 - 4.2 / Villagers at Kuk Po's ferry in the 1980s. The ferry was terminated in the 1990s. (Photos provided by Yeung Lui Ching and Simon Sung)

4.3 / Villagers at Kuk Po's wooden boat in the 1950s. (Photos provided by Simon Ho)



It is not easy to bring a village back to life. First, they need villagers.

As the ferry between Kuk Po and Sha Tau Kok stopped its service in 1998, the last villager Uncle Sung left Kuk Po reluctantly. Kuk Po then entered a period of emptiness. Some came back in recent years, but the population was still under five.

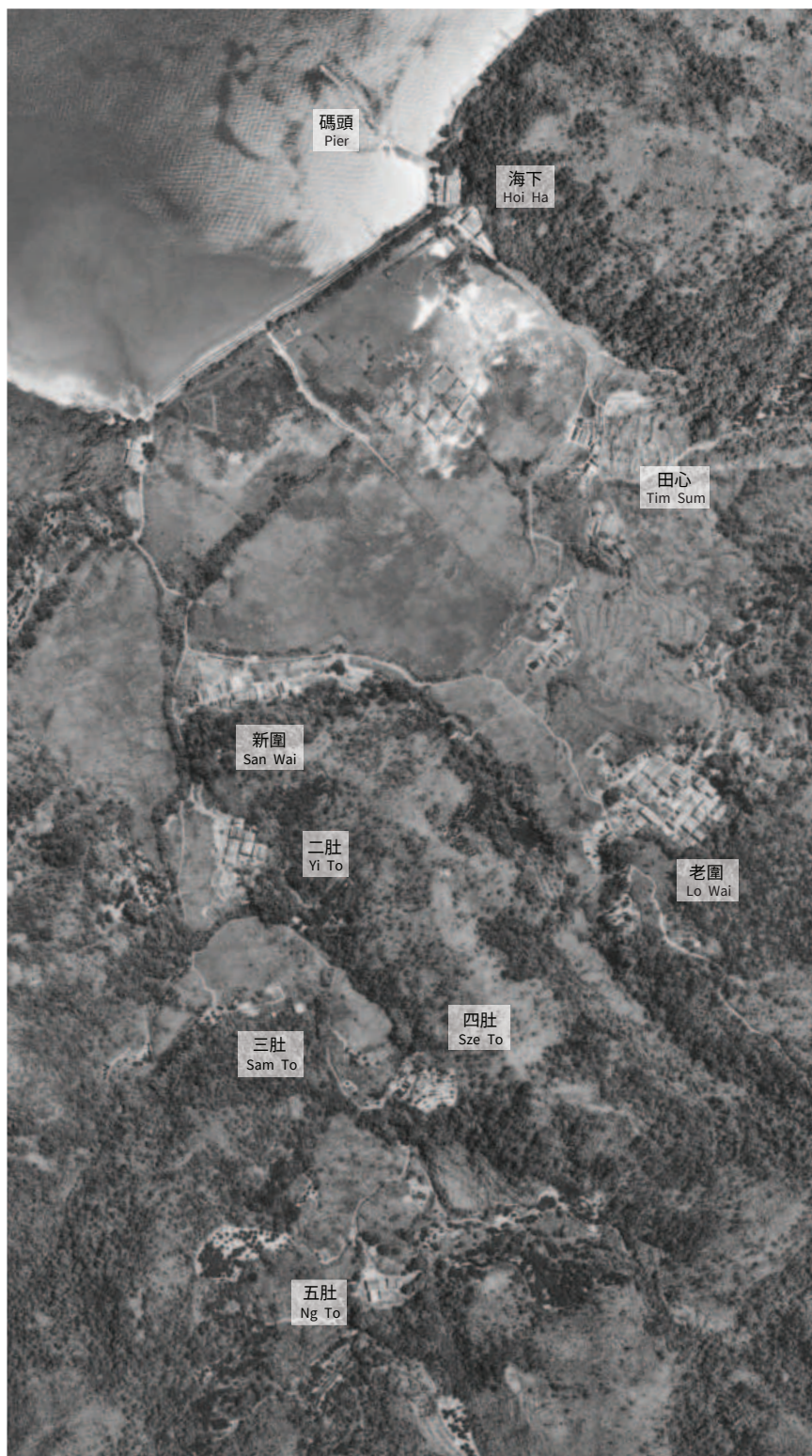
The inconvenient transport made life in the village hard. The dilapidated buildings collapsed one by one. About ten years ago, some villagers began to return to Lo Wai and Tim Sum, Kuk Po, to repair their ancestral houses. Some include Simon Ho, Daniel Lee and his wife and Lee Muk Sing.

They returned to reside, repair the houses and rebuild the community. Money, time, and effort - without any of these, reviving the village is impossible.

4.4 - 4.6 / 老圍不少屋房飽歷風雨，但近年漸多村民回到村中打理及修復房屋。

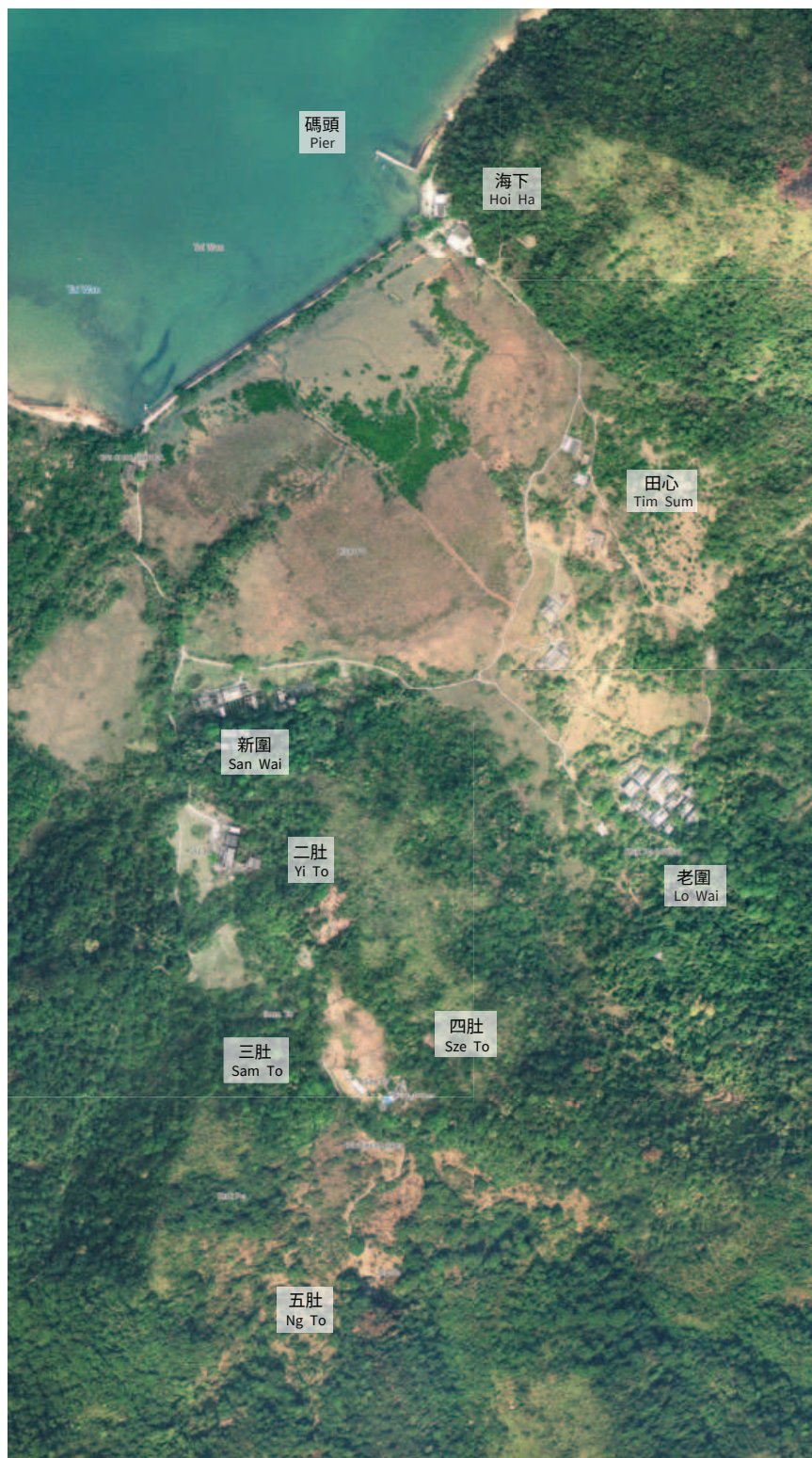
4.4 - 4.6 / Village houses in Lo Wai. Many were left out in the wind and rain for years until more and more villagers returned to manage and repair them in recent years.

4.7 /



4.7 / 1986年航拍圖，谷埔田心農田已被紅樹林取代，梯田不復存在，村民指1968年起已不再耕作稻米。(航拍照片由香港地政總署提供)

4.7 / An aerial photo showing the farmland in Tim Sum had been replaced by mangroves and the terraced fields no longer existed, in 1986. The villagers said they stopped growing rice in 1968. (Aerial photo provided by Lands Department, HKSAR)



4.8 / 2021年航拍圖，谷埔的田梗痕跡已消失，各村落都被植物更大範圍地覆蓋了。(航拍照片由香港地政總署提供)

4.8 / An aerial photo no longer showing the trace of farmland in Kuk Po, each village has been covered by plants to a greater extent in 2021. (Aerial photo provided by Lands Department, HKSAR)

一切從自來水開始

Starting from Water Supply

約十年前，村民之間開始有回村的氣氛。他們互相鼓勵回村，看看祖屋，享受自然。但村中設施百廢待興，沒有自來水，要從公用的老圍公廁擔水來使用，屋中大多沒有抽水馬桶，要用痰罐去小便，遇肚痛則需使用村外邊的公廁。再者，老圍更缺乏網絡覆蓋，溝通不便。

改善谷埔，只有一家回來是不行，必須有幾家人努力，他們更慢慢形成社群。

老圍的村民先從自來水着手，本來老圍有水塘，昔日村內居民眾多，每年有一隊人去清理雜草，拉水管。但隨着人口凋零，前往水塘的路，已經雜草叢生，更難以重新開通從水塘到家的自來水供應，所以谷埔不少住宅都缺乏食水供應。

老圍李安有與Hold發起申請水錶，跟水務署聯絡，署方表示要五間住戶同時申請安裝水喉，才供應自來水。最後他們在村民的聯絡群組內，找到另外三家人，逐一說服每家人，自來水的重要。其中一家對花錢接駁水管，有所猶疑。大家鼓勵他們在舊屋留宿一晚，那家人感覺很大不同，結果決定參加接駁自來水。

他們前後花上兩年時間，花費上萬元，成功接駁水管。因着自來水，他們可以有清潔的水洗衫及煮食，成功吸引其他人於假日回村中生活渡假。

村落雖無法回復昔日幾百人的熱鬧，但有人就好辦了，至少能先尋回起初「人氣」。

4.9 / 李太重回祖屋，發現屋內一片荒蕪，加上家姑一席話，決心維修好舊居。(插畫由黃貝澄所繪)

4.9 / After realising the condition of the ancestral house, Mrs Lee listened to her sister-in-law's advice and decided to repair it. (Illustrated by Sheba Wong)

4.9 /



The trend of returning to the village began about ten years ago. Villagers encouraged each other to come back more often to check the ancestral houses and enjoy nature. But the facilities in the village were not ready for that yet. For instance, there was no tap water. People had to get water from the public toilet in Lo Wai. Most houses had no flush toilets, and residents had to use spittoons for urination and public restrooms outside the village when having stomach aches. Moreover, Lo Wai lacked network coverage, making communicating inconvenient.

The village could not rely on one family to make Kuk Po livable. That requires contribution from a few families that slowly form a mutual supported community. Villagers in Lo Wai began by dealing with water supply. There used to be a pond in Lo Wai, and the village used to have a team of people responsible for reed removal and installing water pipes when there were more residents. But the road to the pond was filled with reeds since the village's empty days and had become inaccessible. Therefore, many houses in Kuk Po had no water supply.

Lo Wai villager Daniel Lee and Hold Lee initiated to apply for water supply. As they contacted the Water Supplies Department, the Department told them they are not eligible to apply without five households. At last, they found another three families from the messaging group. They had to convince them of the importance of having tap water family by family. One of them was reluctant on spending the money, so others invited them to stay at their houses for one night. They agreed on joining after the experience.

They spent two years and up to ten thousand dollars before finally getting the tap water. With that, they could have clean water for laundry and cooking. This attracted others to return to the village for vacation during holidays.

The village might not return to the bustling days with hundreds of people, but it could at least regain warmth with some returning.

4.10 / 李氏夫婦和Hold聯絡不同村民，邀請他們參與安裝自來水的項目。他們成功邀得5個家庭參與，並安排水務人員鋪設水管。
(插畫由黃貝濤所繪)

4.10 / The Lee couple and Hold Lee contacted and invited villagers to join the tap water installation project. They invited five families to join and arranged for plumbers to lay the pipes. (Illustrated by Sheba Wong)

4.10 /



落手落腳復修祖屋

Getting the Hands Dirty

李安有一家除了自來水，也要安居，開始踏上復修之旅。

他們為了增加知識，看YouTube自學復修，爬屋頂鋪瓦片，親力親為。他感嘆老圍的排屋大不如昔：「**老圍已經很多房子倒塌，起碼少了三排的房屋，可住人的房屋剩下不夠五間。**」他的祖屋快將倒塌，僅剩下屋頂和四面牆，花上8年時間，變成安裝有排污的廁所和冷氣的精緻居所。

2016年，他們首先更新電表後。後發現祖屋出現老屋最大的敵人——白蟻，開始蛀蝕屋樑，決定修整屋頂。近年，因為疫情多留在村落，平時放假便回來復修，花上3年將屋頂換成鋼架，用上18個月塗上防漏水油，再復修屋頂的瓦仔。他們無師自通，無懼驚險爬上天屋頂，拔走破壞屋頂的榕樹苗。此外，為了保存祖屋原貌，他們堅持為傳統鐵窗換上玻璃，而不是更換更方便的鋁窗、也費盡心機，親手翻新生鏽的器具（欄杆、大閘、窗戶、及椅子），亦為木器（枱椅、木櫃、茶几）塗上防蟻蛀蝕的油層。每一個細節為求盡善盡美，為的是保存上一輩的一番心血。

他又安裝化糞池，設立抽水的廁所，並希望興建圍欄，避免野豬侵入農田。近日，他們為祖居安裝冷氣，回來生活，不再是夢想，只有一步之遙。此外，田心和老圍等村民都積極修繕祖屋，融入現代化的設施，亦保留村落的特色。回村，不再是辛苦，而享受大自然與簡單的生活。

4.11 /



4.12 /



4.13 /



4.14 /



4.15 /



Besides tap water, Daniel Lee had to repair many items to live here.

They self-taught repairing skills on YouTube, climbed onto the rooftop himself and did the tiling himself. **“Many houses had collapsed, at least three rows. Less than five of them were still livable,”** he lamented that the condition of the terrace houses in Lo Wai was no longer as good as before.

With only the ceiling and the walls left, his ancestral house nearly collapsed too. It took him eight years to transform it into a comfortable home with flush toilets and air-conditioners.

The first thing they did in 2016 was to change the electricity meter. Soon after, they encountered the worst enemy of ancestral houses - termites, which consumed the roof beams. So Lee decided to fix it. In the past few years, due to the pandemic, he had more time to stay at the village and return for repair during holidays. He spent three years replacing the wood beam with a steel frame, another three years applying the waterproof coating, and then he had to repair the tiles on the roof. The family was self-taught, and they were not afraid to climb onto the rooftop to remove the marabutan roots that were damaging it. Moreover, to preserve the characteristics of the ancestral house, they insisted on installing glass on the windows with iron grating instead of the more convenient aluminum frame. He also spent much effort to refurbish rusty pieces of furniture (railings, gates, windows, and chairs) and used termite oil on wooden types of furniture (desks, tables, cabinets, and tea tables). He gave his all to conserve the heritage of the last generation.

In addition, he installed a septic and a flushing toilet, and he wanted to build a fence to prevent wild boars from invading the farmlands. Recently, he completed setting up an air-conditioner in the ancestral house. No longer a distant fantasy, he was just a step from moving back.

The villagers in Tin Sum and Lo Wai were also rehabilitating their ancestral houses actively to make them compatible with modern lifestyles while preserving the village features. Coming back to Kuk Po is not problematic anymore. Now they can enjoy a simplistic life with nature.

4.11 / 1963年的老圍建築物仍然完整，屋房均用瓦頂。後來隨着村民外移英國，寄回資金，房屋陸續重建。(航拍照片由香港地政總署提供)

4.12 / 1980年代房屋開始倒塌，已沒有村民使用草堆，老圍逐漸荒廢。(航拍照片由香港地政總署提供,1982)

4.13 / 1993年老圍建築物仍存6排。(航拍照片由香港地政總署提供)

4.14, 4.16 / 2022年老圍部分房屋因日久失修而倒塌，建築物只剩5排。(照片由陳翔教授攝)

4.15 / 1960年，從谷埔草堆嶼拍下。(宋冠英攝，照片由何瑞庭收集提供)

4.11 / The buildings in Lo Wai with tiled roofs, still in good condition in 1963. They were rebuilt as villagers who moved abroad to the UK sent remittances home. (Aerial photo provided by Lands Department, HKSAR)

4.12 / They had fallen into disrepair since the late 1980s, and their last row had already collapsed. (Aerial photo provided by Lands Department, HKSAR, 1982)

4.13 / It was only 6 row of houses in Lo Wai. (Aerial photo provided by Lands Department, HKSAR, 1993)

4.14, 4.16 / Some of the houses in Lo Wai, collapsed due to disrepair, and only 5 rows of buildings were left. (Photo taken by Michael Chan, in 2022)

4.15 / A photo taken from the top of a haystack, in 1960. (Photo taken by Mr Sung Kun Ying, provided by Simon Ho)

4.16 /



李家復修祖屋的八年流程（尚在進行中）：

1. 更新電表
2. 重新認識村落和鄰居村民
3. 集合村民，向水務署申請自來水
4. 更換傳統鐵窗的玻璃
5. 翻新生鏽的器具，並為木器塗上防蟻蛀蝕油
6. 處理屋頂橫樑被蛀、漏水
7. 開墾荒地，享受自然

Steps of restoring an ancestral house by the Lee family (still in progress):

1. Change the electricity meter.
2. Reestablish ties with the village and the villagers.
3. Gather the villagers to apply for tap water from the Water Supplies Department.
4. Replace the glasses on the traditional windows.
5. Refurbish rusty facilities and apply termite oil on wood-made furniture.
6. Repair the corroded and water-leaking ceiling.
7. Reclaim the land and enjoy nature.

4.17 /



4.17 / 李家復修祖屋的經過，歷時八年，現在仍然進行中。（插畫均由黃貝滢所繪）

4.17 / The repair of Lee's ancestral home. It has been in progress for eight years. (Illustrated by Sheba Wong)

衷心感謝谷埔村民支持及參與

We are truly blessed and grateful to have Kuk Po villagers' support and engagement.

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文章中部份村民的英文姓名 , 採用廣東話的音譯 。

In the articles, the names of some villagers are translating into English by using the transliteration (Lit.) of Cantonese.

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