

**This document is downloaded from CityU Institutional Repository,
Run Run Shaw Library, City University of Hong Kong.**

Title	Old Hong Kong at risk? Past, present and future of Temple Street
Author(s)	Lau, Ka Wai (劉家煒); Leung, Man Ching (梁文靜); Yuen, Ying Lam (袁映霖)
Citation	Lau, K. W., Leung, M. C., & Yuen, Y. L. (2014). Old Hong Kong at risk? Past, present and future of Temple Street (Outstanding Academic Papers by Students (OAPS)). Retrieved from City University of Hong Kong, CityU Institutional Repository.
Issue Date	2014
URL	http://hdl.handle.net/2031/7476
Rights	This work is protected by copyright. Reproduction or distribution of the work in any format is prohibited without written permission of the copyright owner. Access is unrestricted.

CITY UNIVERSITY OF HONG KONG

Old Hong Kong at Risk?
Past, Present and Future of Temple Street

Submitted to
Department of Chinese, Translation and Linguistics
in Partial Fulfillment of the Requirements
for the Degree of Cultural and Heritage Management

By

Lau Ka Wai
Leung Man Ching
Yuen Ying Lam

May 2014

Abstract

Have you ever been to Temple Street? Take a visit to the street in the evening, you are welcomed by a considerable number of hawkers selling various types of products. Besides, you can enjoy watching singing performance and getting advices from a fortune teller when you walk along the street. Temple Street is now well known both in Hong Kong and internationally for this stunning night market. Being one of the symbolic local street markets, Temple Street is worth discussing and researching.

This project aims to display the historical and cultural significance of Temple Street. The street is also widely recognized as the representation of the image of “Old Hong Kong”. However, its Old Hong Kong features have been disappearing in this rapid changing city. So the project tries to study the settings and the ecology of Temple Street in 2014 which could keep as a record. During the research process, three factors including Central Kowloon Route, hawker policy and promotion of tourism which would determine the future of Temple Street are identified, so thorough discussion on the above factors would be presented in the project. Furthermore, suggestions for preserving the market oriented to the anticipating circumstance under those factors will be given.

In a narrow sense, it is a project that aims to address the importance of Temple Street to Hong Kong and raise the local awareness on the development and preservation of this street market. In a broad sense, it is hoped that current government weakness in preserving the culture of street markets and hawkers could be addressed through the case study of Temple Street. Last but not least, public awareness to the values of local street markets and hawker culture would be raised and public participation in the preservation of this culture and heritage would be enhanced.

Acknowledgements

We would like to express our sincere appreciation and gratitude to our supervisor, Dr. Vivian P. Y. Lee for her patience, guidance and encouragement in this final year project. Her support and assistance will always be remembered. We are also grateful to have interviews with Dr. Ma Ka Fai, Mr. Raymond Chan, Mr. Lee Siu Kei, hawkers and shop staffs including Mr. Chan, Mr. Dewalama, Mr. Fung, Mr. Lam, Mrs. Lam, Mr. Lai, Mr. Lee, Mr. Li, Mr. Leung, Mr. Ma, Ms. Mary, Mr. Mok, Mrs. Ng, Mr. Poon, Ms. ToTo, Mr. Wong Chun Fu, Mr. Yiu, Mrs. Yu in Temple Street. Their sharing of experiences, views, comments on Temple Street and suggestion for preservation contributed a lot to our project. We would also like to express our thanks to the respondents of the online survey.

Methodology

For the sake of offering a detailed and comprehensive discussion on the past, present and future of Temple Street, information in this project was collected in a number of ways. First, research on news, books as well as online resources was conducted to find out the history and transformation of Temple Street, public impression on the street and government hawker policy. Between January and April, a number of fieldwork in Temple Street were carried out to observe the setting of the night market and record the types of products selling in each hawker stall. During the visit, interviews with hawkers, assistants, frequent visitor and the chairman of Yau Ma Tei Temple Street Association of Hawkers and Shop Operators were conducted to know more about their livelihood, the changes of the market under their witness, their opinions on current government's policy and their suggestion to preserve of the market. Furthermore, interview with cultural critics was arranged to find out the cultural significance of Temple Street and suggestion on the preservation of the market. Last but not least, an online survey targeted to local citizens was carried out to collect their consumption pattern in the street, their views on the values and also preservation issue of the street.

Table of Contents

Abstract.....	2
Acknowledgements.....	3
Methodology.....	4
Table of Contents.....	5
List of Figures.....	6-7
List of Tables.....	8
List of Diagram.....	9
Chapter 1 Introduction	
1.1 History of Temple Street.....	10-12
1.2 Cultural Significance of Temple Street.....	13
Chapter 2 The Present Ecology of Temple Street	
2.1 General Background.....	14-17
2.2 Types of Hawking Agglomeration in Temple Street.....	18-38
Chapter 3 Future of Temple Street	
3.1 Central Kowloon Route (CKR).....	39-40
3.2 Government Hawker Policy.....	41-45
3.3 Promotion of Tourism.....	45-58
Conclusion	58-61
References.....	62-68
Appendix.....	69-198

List of Figures

Figure 1: Day view of Temple Street.....	14
Figure 2: Night View of Temple Street.....	15
Figure 3: The extension of Chinese restaurant to the street.....	16
Figure 4: The warehouse of hawker stall.....	17
Figure 5: The hawker stalls in Section 1.....	21
Figure 6: The hawker stalls in Section 1.....	21
Figure 7: Public Square Street.....	22
Figure 8: Shanghai Street.....	22
Figure 9: Kansu Street.....	23
Figure 10: Mr. Yiu and his stall.....	24
Figure 11: Mr. Ma and his stall.....	25
Figure 12: The first stall of selling sex toy (through Mr. Ma's information).....	25
Figure 13: The unlicensed hawkers from Nepal.....	26
Figure 14: Mr. Dewalama (with blue jacket)	26
Figure 15: Day view of the hawker stalls in Section 3.....	27
Figure 16: Night view of the hawker stalls in Section 3.....	27
Figure 17: The stall of Tarot.....	28
Figure 18: Mr. Wong Chun Fu.....	29
Figure 19: Open air lounge.....	29
Figure 20: Ms. Mary (Left)	30

Figure 21: The police would come when they received complaints that caused by the noise pollution after 23:30.....	30
Figure 22: Night view in Section 4.....	31
Figure 23: Day view in Section 4	31
Figure 24: The hawker stalls in Section 4	32
Figure 25: The hawker stalls in Section 4.....	32
Figure 26: Mr. Leung, the assistant of hawker.....	34
Figure 27: The T-shirt with “I love HK” slogan	38
Figure 28: Oversea tourists in Temple Street	38

List of Tables

Table 1: The Distribution of Hawking Agglomeration in Temple Street.....	18
Table 2: The Types of Goods in Section 1.....	20
Table 3: The Types of Goods in Section 2	23
Table 4: The Types of Goods in Section 2.....	24
Table 5: The Types of Fortune telling stalls in Section 3.....	28
Table 6: The Types of Fortune telling stalls in Section 3.....	33
Table 7: The types of Good in Section 1, 2 and 4.....	36
Table 8: Information of Temple Street Festival.....	49
Table 9: Conflicting situation in preserving Temple Street.....	59

List of Diagram

Diagram 1: Map of Temple Street Night Market in 2014.....	10,18
Diagram 2: Map of Temple Street Night Market in 2014 – Unlicensed hawkers stalls.....	19

Chapter 1 Introduction

1. 1 History of Temple Street

Located in Yau Ma Tei of Kowloon Peninsula, Temple Street which starts at the junction of Man Ming Lane and ends with the junction of Austin Road was first recorded in a map of 1887.¹ It was named Temple Street simply because the street runs through the Yau Ma Tei Tin Hau Temple. In the daytimes, it is a usual street with the operation of various street shops. After 17:00, a section of it transforms to an open air vivid market. The Temple Street Night Market starts with the section between Man Ming Lane and Tin Hau Temple (Temple Street North). Despite the name, the market actually spreads to neighbouring streets including Public Square Street, Shanghai Street, Market Street and Kansu Street. The market is ended with the part between Kansu Street and Nanking Street (Temple Street South).

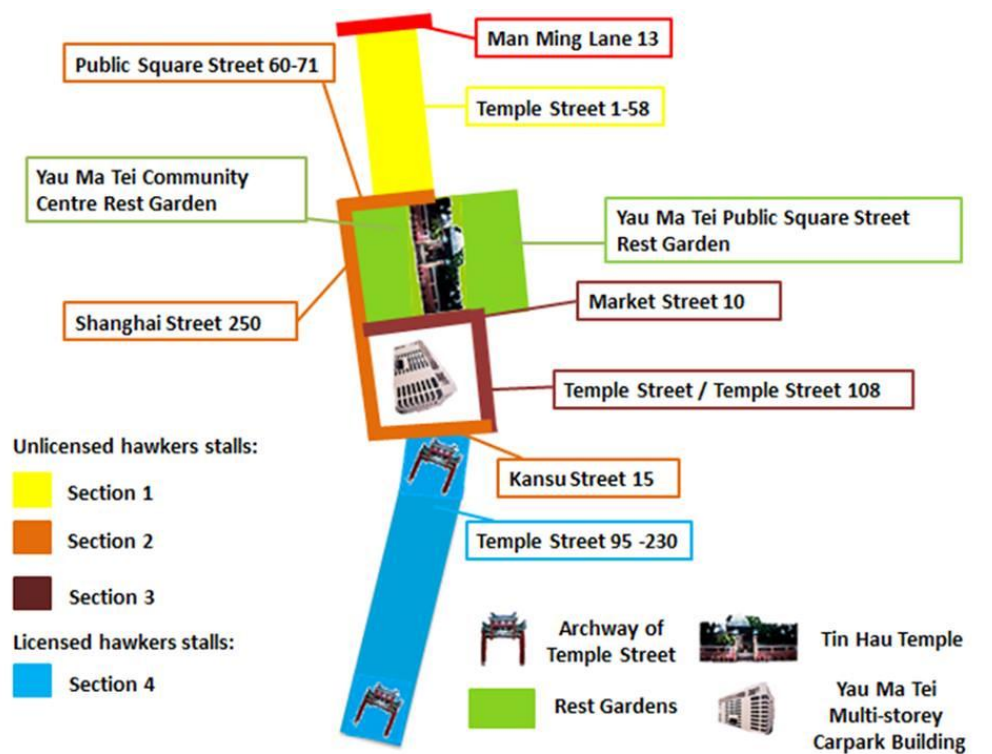


Diagram 1: Map of Temple Street Night Market in 2014

¹ 蕭國健, *油尖旺區風物志第2版* (香港: 油尖旺區議會, 2000), 126。

In order to give a full picture of the origin of Temple Street and the market, this project will start with tracing a brief history of Yau Ma Tei and also the district's iconic landmarks - Tin Hau Temple and Yung Shue Tau.

As early in the Ming Dynasty, “Hoklo” (Fujianese) had already resided in the villages of Yau Ma Tei.² Since Yau Ma Tei is a coastal area, a temple which houses Tin Hau, the Goddess of the Sea, was built in 1865 to protect the fishermen there. In the old days, many fishermen dried their junks' jute ropes in front of the temple and gradually more and more shops selling “tong” oil and jute ropes for the fishermen opened in surrounding areas.³ Hence, the land is named Yau Ma Tei. Today's Tin Hau Temple, which is listed by Antiques and Monuments Office as Grade I Historic Building in 2010, was actually rebuilt in 1876 because the old one was destroyed in a typhoon. After constructing the current Tin Hau Temple, a public square which is later well known as Yung Shue Tau and Temple Street were built in front of the temple.

Since 1920s, opera singer, acrobats, story teller, fortune tellers, bone setting, quacks, letter writers and so on were observed sharing the public space with each other. Such diversity provided a nice entertainment for the people at that time so Yung Shue Tau is given the nickname “Poor Man's Nightclub”.⁴ The huge crowd gathered around Yung Shue Tau and Tin Hau Temple provided a favourable business environment. So more and more hawker stalls were attracted to open nearby and hence a market had emerged. In this regard, it is obvious that the night market is inseparable with the Tin Hau Temple and Yung Shue Tau.

² Cheung Po Hung, *Early Kowloon* (Hong Kong: University Museum and Art Gallery, University of Hong Kong, 2010), 54.

³ *Ibid.*, 23.

⁴ Jason Wordie, *Streets Exploring Kowloon* (Hong Kong: Hong Kong University Press, 2007), 81.

Temple Street has become the nucleus of the night market since late 1940s.⁵ Because the stalls mainly sold men's commodities such as jeans, shirt and cheap toys, Temple Street was also given the nickname "Men's Street".⁶ In the early days, it was Yau Ma Tei Kai Fong Association arbitrated the hawking activities in Temple Street. As there were frequent quarrels over the location of stalls among the hawkers, the association required the stall owners to register first and then allocated them a stall (3 ft x 6 ft) by drawing lots.⁷ Government actively involved in managing the hawkers started in 1968 by relocating over 200 hawkers to Shanghai Street. Later in 1975, the government declared the section of Temple Street between Kansu Street and Nanking Street as Hawker Permitted Places (Temple Street South).

Today's Temple Street is not only well-known as a local grassroots' market but also a popular tourist attraction. For instance, Lonely Planet named it as one of the Best Market in the world (the other two were Chatuchak Weekend Market in Bangkok and Camden Market in London) in 2005.⁸ It has been listing by Tourism Board as the Hong Kong Top 10 Attractions since 2006. While Yung Shue Tau turns into Yau Ma Tei Community Centre Rest Garden and the public square once packed with many street artists and crowds is no longer here. Only elderly men are often found there chatting, playing chess and card games. In the passage of time, changes to Temple Street and the surrounding areas are inevitable. The latter part of the project will explore the current situation of the market which could keep a record for future study.

⁵ Ibid.

⁶ 蕭國健, *油尖旺區風物志第2版* (香港: 油尖旺區議會, 2000), 126。

⁷ Hong Kong Memory, "Remember Yau Ma Tei - The Kai Fong Association Arranged Stall Locations in Temple Street", accessed April 5, 2014, <http://www.hkmemory.org/ytm/#/memory>.

⁸ 「旅遊美食龍虎榜中港台各自精采 廟街全球最棒市集」, 太陽報, 2005年12月30日, A36。

1.2 Cultural Significance of Temple Street

Temple Street is no doubt a typical example of street and market culture which is supported by the online survey showing the majority of respondents considered Temple Street as a representative local street.⁹ Temple Street offers something more than an affordable shopping experience to the locals, the cluster of Temple Street and Yung Shue Tau is an early example of Hong Kong cultural space with various kinds of performance providing a wonderful leisure activity for the grass roots at the time. Old inhabitants of Yau Ma Tei recalled that stalls located in Temple Street North sold a wide range of snacks including sweet soups, glutinous rice with preserved meat, cow innards and fried squids and chicken.¹⁰ Big Silly, who was a hawker selling hair cream in the 1950s, was well known for his interesting demonstration of waxed hair style like Elvis Presley.¹¹ Furthermore, a musician named San Gui Chat was reputable for his performance in erhu, violin and songs from Cantonese Opera among the community.¹² Those bustling scenes of the Temple Street cluster are certainly an important part of local people's collective memory especially those born in early and mid 20th century who witness the golden age of Temple Street.

Aside from being an early example of local cultural space, Temple Street also provides a lot of inspiration to local literature, TV dramas and film industry. For example, 《廟街兩妙族》 by 海辛, 《君住廟街頭妾住廟街尾》 by 周淑屏 and the TV dramas *Street Fighters* (2000). In particular, the local film industry is interested in capturing the street, *C'est la vie, mon chéri* (1993), *God of Cookery* (1996), *Mean Street Story* (1995) and *The Stool Pigeon* (2010) are the fourth best known film among the respondents of the online survey.¹³ The cultural representation of Temple Street in films or as the settings of story in literature actually recognizes the local essence and features of the street.

⁹ Please refer to Appendix 1 - Final Year Project – Online Survey on Temple Street Q.8

¹⁰ Hong Kong Memory, “Remember Yau Ma Tei - Big Silly Selling Hair Wax on Temple Street”, accessed April 5, 2014, <http://www.hkmemory.org/ytm/#/memory>.

¹¹ Hong Kong Memory, “Remember Yau Ma Tei -Interested in Music Thanks to the Music Heard in Yung Shue Tau Night Market”, accessed April 5, 2014, <http://www.hkmemory.org/ytm/#/memory>.

¹² Ibid.

¹³ Please refer to Appendix 1 - Final Year Project – Online Survey on Temple Street Q.7.

Chapter 2

2. The Present Ecology of Temple Street

2.1 General Background

In McGee's comprehensive study of street hawkers of Hong Kong (1973), he identified four major types of hawking agglomeration in Hong Kong¹⁴. Echoes with McGee, Josephine Smart suggested the night market is the most colourful one. "There is an air of festivity at these night market, also known as "poor man's nightclub"(ping mun ye jung wooi 平民夜總會)". The night market provides entertainments, services, commodities and food as well, which is an "emporium, a food bazaar and a nightclub all in one"¹⁵. Undoubtedly, the Temple Street Night Market is one of the representative examples in Hong Kong.

This part aims to present the ecology of Temple Street, mainly focus on the night market. At the daytime, Temple Street is identical with other streets in Hong Kong.



Figure 1: Day view of Temple Street

¹⁴ Smart, Josephine. "The spatial economy of street hawking ." In *The political economy of street hawkers in Hong Kong* , by Josephine Smart, 55-71. Hong Kong: University of Hong Kong, 1989.

¹⁵ Ibid



Figure 2: Night View of Temple Street

However, the street become flourishing in the evening as the hawkers usually operate their stalls after 5:00 until midnight. Consisted of different types of hawking activities, the hawkers constitute the vitality and diversity of the market. The ecosystem of Temple Street actually “wakes up” at night.

Stated by the government, there were around 360 registered licensed hawkers (“dismantling of stalls and removal of all commodities after close of business at night” *Chao xing wan chai* 朝行晚拆) in the Hawker permitted place of Temple Street South since 1975¹⁶, accounting for approximately one third participations for this type of hawking activities in Hong Kong (Total:1100)¹⁷.

On the other hand, there are around 239 units of the unlicensed hawkers¹⁸ distributed in Temple Street South (Starting from Man Ming Lane), Public Square Street, Shanghai Street and Market

¹⁶ “廟街小販認可區更改營業時間” *Urban Council*, 1.22.1999, accessed 4.10.2014
<http://www.info.gov.hk/gia/general/199901/22/0122144.htm>

¹⁷ Food and Health Bureau -Food and Environmental Hygiene Department. *Public Consultation on Management of Fixed Pitch Hawker Areas*. Hong Kong: Government Logistics Department, 2012, accessed.3.13. 2014.

http://www.gov.hk/en/residents/government/publication/consultation/docs/2012/Fixed_Pitch_Hawkers.pdf

¹⁸ Please refer to Appendix 15 - Table of the information of hawkers stalls.

Street, accounting for one sixth of the illegal hawkers in Hong Kong (Total: 1500)¹⁹. According to Mr. Raymond Chan, Chairman of Yau Ma Tei Temple Street Association of Hawkers and Shop Operators, these areas are understood as “Tolerated Zone” historically. The Hawker Control Team rarely prosecutes the unlicensed hawkers there unless received complaints²⁰. Their operating modes (“Dismantling of stalls and removal of all commodities after close of business at night”) and working hours (5:00 -12:00 pm) are similar to the licensed hawkers in the Hawker permitted place. The survival of the unlicensed stalls represents a tacit agreement between the government and the hawkers, as well as the residents.

In addition to the hawkers, the shops in Temple Street South and North witnessed the ups and downs of the district. Restaurant and Clothing are the major types of shops.²¹ As the night market is the main focus, it is found that there is little linkage between the shops and hawkers. From our observation and interviews, some street shops serve as the storehouse of the hawker’s stalls and some shops extended to the street, like Hongxing Restaurant (宏興美食館).



Figure 3: The extension of Chinese restaurant to the street

¹⁹ Food and Health Bureau -Food and Environmental Hygiene Department. *Public Consultation on Management of Fixed Pitch Hawker Areas*. Hong Kong: Government Logistics Department, 2012. Accessed.3.13. 2014.

http://www.gov.hk/en/residents/government/publication/consultation/docs/2012/Fixed_Pitch_Hawkers.pdf

²⁰ “食肆擺帳篷陣廟街霸道失控”, *Orientaldaily*, 5.9. 2014. Accessed 5.10. 2014

http://orientaldaily.on.cc/cnt/news/20140419/00196_001.html

²¹ Please refer to Appendix 15 - Table of the information of hawkers stalls.



Figure 4: The warehouse of hawker stall

Inevitably, the market value of the shops has been rising in 21st century and leads to numerous transactions in the property market²². As a result, the increase in rent and closure of some street shops may cause some uncertainties to the ecology of night market.

²² “廟街舖 43 年升值 133 倍。”*HKdailynews*, 5.9, 2014. Accessed 10.5.2014
<http://www.hkdailynews.com.hk/NewsDetail/Index/147541>

2.2 Types of Hawking Agglomeration in Temple Street

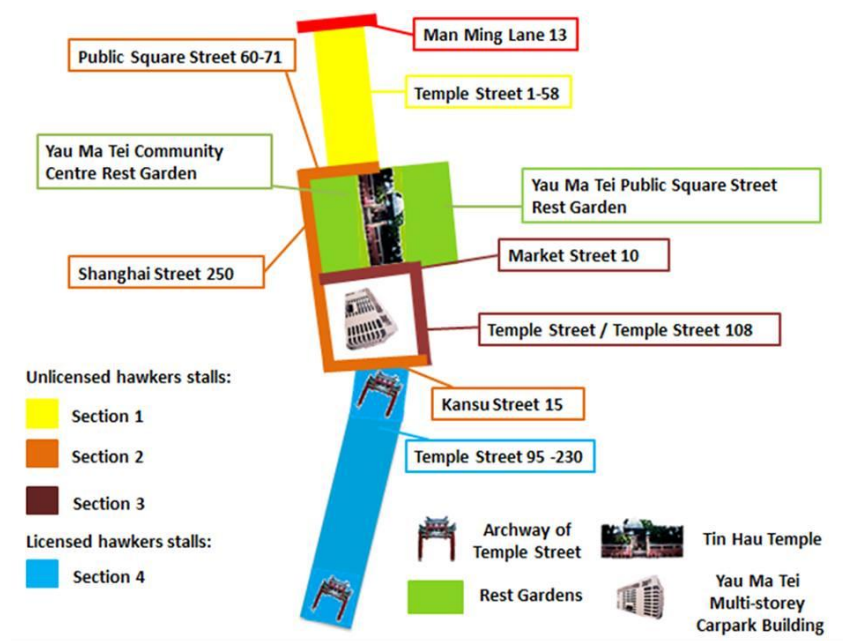


Diagram 1: Map of Temple Street Night Market in 2014

From our research, it is discovered that there are various types of hawking agglomerations in Temple Street. Generally, the night market of Temple Street could be divided into four sections according to the types of products. It is noteworthy that the stalls in section 1, 2 and 3 are illegal while section 4 is the Hawker Permitted Place (HPP) recognized by the government.

The Distribution of Hawking Agglomeration in Temple Street	
Section	Location
1	Temple Street 1-58
2	Public Square Street Shanghai Street Kansu Street
3	Market Street
4	Temple Street 95-230

Table 1: The Distribution of Hawking Agglomeration in Temple Street

i. Characteristics of the Sections

Unlicensed hawkers stalls

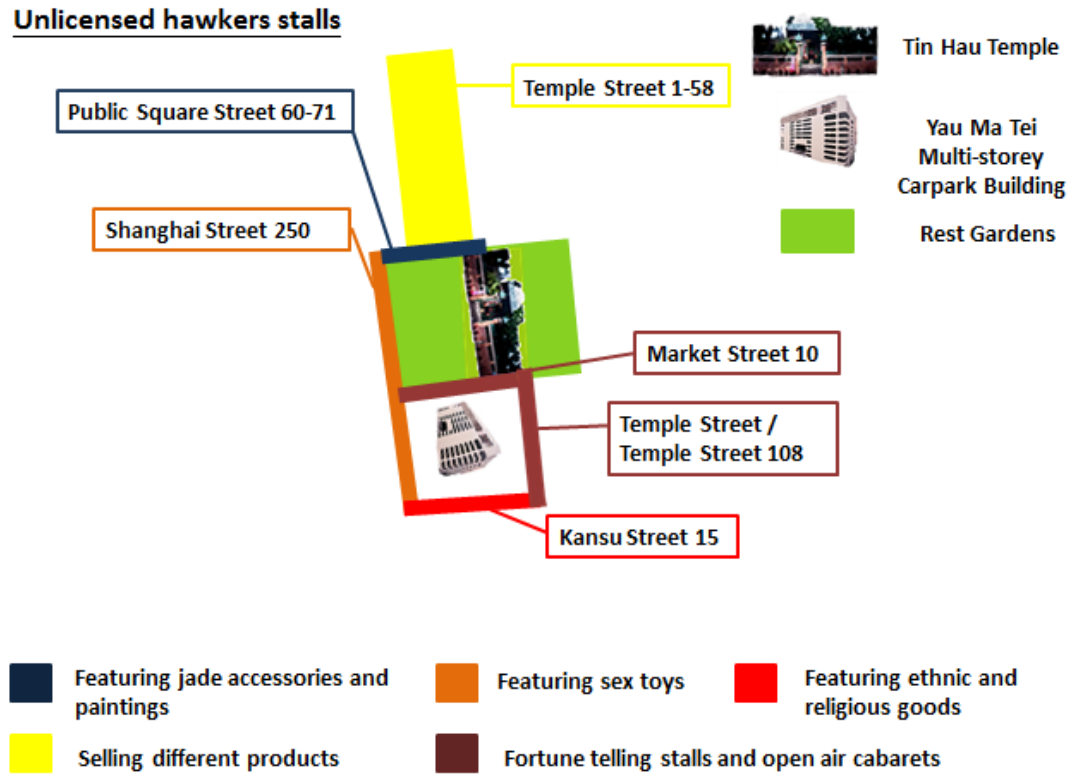


Diagram 2: Map of Temple Street Night Market in 2014 – Unlicensed hawkers stalls

Section 1

Types of Goods	No. of stalls(unit)
1. Chinese Products	6
2. Electronic Products and Accessories	21
3. Clothing	25
4. Toys and Ornaments	16
5. Souvenirs	5
6. Accessories	27
7. Religious and ethnic goods	4

Table 2: The Types of Goods in Section 1

Starting from Man Ming Lane, the first section of agglomeration refers to the illegal stalls in Temple Street 1-58. Without the restriction of the hawker license, there are totally 91 units of stalls selling diversified products including fruits, towels, bags, electronic products and accessories, shoes, snacks, phone lines, clothing, slippers as well as the distinctive stalls like automatic generation grinding plating booth²³. Characterized by the daily necessities, local citizen is the main source of customers. One of the interviewees, Mrs. Yu who is over 70 years old, selling some Chinese snacks in Temple Street with her husband for 60 years, reviewed that the stall is mainly relying on the support of regular customers and partly from Malaysian, Singaporean and Taiwanese visitors.²⁴ Besides, according to our observation, the Kum Kee automatic generation grinding plating booth (自動發電磨光電鍍攤位), providing services of the traditional techniques to beautify the watches, knives, rings, lighters and glasses, is one of the featured stalls in this section. It used to be a kind of popular stall because of the lower living standard in the past as people used to cherish things rather than buying the new things.

²³ Please refer to Appendix 15 - Table of the information of hawkers stalls.

²⁴ Please refer to Appendix 15 - Table of the information of hawkers stalls.



Figure 5: The hawker stalls in Section 1



Figure 6: The hawker stalls in Section 1

Section 2



Figure 7: Public Square Street



Figure 8: Shanghai Street



Figure 9: Kansu Street

Consisted of Public Square Street, Shanghai Street and Kansu Street, there are approximately 81 units of illegal stalls in this section. Different from Section 1, more clear and obvious hawking agglomeration could be distinguished in section 2. Three types of featured goods could be found in each street respectively.

Types of Goods	No. of stalls(unit)	Location
1. Chinese Products	16	Public Square Street
2. Sex toys	9	Shanghai Street
3. Religious and ethnic goods from Nepal and Tibet	4	Kansu Street

Table 3: The Types of Goods in Section 2

Surrounding the Tin Hau Temple, it is easily to find the Chinese and religious goods, like antiques, jades and Buddha sculptures in this section, especially in the Public Square Street²⁵ where nears the entrance of Tin Hau Temple. Moving into Shanghai Street, groceries and accessories are the major types of good.

²⁵ Please refer to Appendix 15 - Table of the information of hawkers stalls.

Types of Goods	No. of stalls(unit)
1. Chinese Products	16
2. Electronic Products and accessories	10
3. Clothing	8
4. Toys and Ornaments	15
5. Souvenirs	2
6. Accessories	15
7. Religious and ethnic goods	18
8. Others	28

Table 4: The Types of Goods in Section 2

One of the stall owners, Mr. Yiu has operated the stall for over 10 years, selling hand-made leather belt and buckle. He owned his cottage factory to produce the accessories, which tells the story of the hawkers in the golden period. 1980s was recognized by the interviewees as the most flourishing period of Temple Street. The hawkers were sourcing from local cottage factories instead of sourcing from mainland China in the contemporary period.



Figure 10: Mr. Yiu and his stall

It is interesting to see the agglomeration of sex toys in contrast to the religious goods in Public Square Street. To study the reason behind, one of the stall owners Mr. Ma was interviewed. He has been unlicensed hawkers for 10 years. He started selling sex toys 5 years before because of the deteriorated garment business. At that time, there were only 1 to 2 units of stall selling this type of good. However, more hawkers joined the business due to the potential market and profit. Echoes with the atmosphere, this street is relatively dusky.



Figure 11: Mr. Ma and his stall



Figure 12: The first stall of selling sex toy through Mr. Ma's information

At the last part of section 2, there are 4 units of stalls which spread out the ethnic goods on the ground for selling in Kansu Street. From the interview with one of the stall owners, *Mr. Dewalama*, it is known that the hawkers here are all fellows from Nepal. Their products are selected from Nepal and Tibet, including religious mask, Buddhist instruments, and ethnic accessories.



Figure 13: The unlicensed hawkers from Nepal



Figure 14: Mr. Dewalama (with blue jacket)

Section 3:



Figure 15: Day view of the hawker stalls in Section 3



Figure 16: Night view of the hawker stalls in Section 3

Located at the Market Street and Temple street, there are 64 stalls of fortune telling and 3 units of open area lounge, known as one of the features in Temple Street night market.

Types	Chinese	Bird divination	Western (Tarot)	Both	Closed
No.	39	3	13	1	8

Table 5: The Types of Fortune telling stalls in Section 3

From our observation, the number of Chinese style fortune telling stalls is more than the Western Tarot. However, the stalls of Tarots are more popular than the Chinese stalls as there are always more people queue up outside the Tarot stalls. Actually, the trend of Tarot was established since the emergence of the first stall in 2004. According to the interviewees, although some foreign visitors are interested in fortune telling services, their customers are mainly locals and the youth usually prefers Tarot to the Chinese numerologies²⁶. Due to the intensive competition, most of the stalls provide diversified services. Furthermore, multiple languages are available in some stalls to attract the tourists.



Figure 17: The stall of Tarot

²⁶ Please refer to Appendix 8 – Summary of Interviews with Hawkers and Shop staffs.



Figure 18: Mr. Wong Chun Fu

Apart from the fortune telling stalls, 3 units of open air lounge situate at the junction of Market Street and Temple Street next to the Tin Hau Temple. A few tables and seats are available. They usually open around 7 pm until 1130 pm because of the noise control. The performers and customers are mainly local aged people with foreign tourists occasionally. The audiences can either order songs or sing themselves. Since there is no admission fee, the owners rely on the tips (at least \$20). In the passage of time, performance is not only limited to old Cantonese songs but also some English songs as requested.



Figure 19: Open air lounge



Figure 20: Ms. Mary (Left)



Figure 21: The police would come when they received complaints that caused by the noise pollution after 23:30

Section 4:



Figure 22: Night view in Section 4



Figure 23: Day view in Section 4



Figure 24: The hawker stalls in Section 4



Figure 25: The hawker stalls in Section 4

Compared to the other sections, the stalls are well arranged with the same size since it is hawker permitted place authorized by the government. The memorial archways placed at the beginning and the end of the street could be seen as the watershed of the licensed and licensed hawkers. In spite of the data from the government, the quantity of licensed stalls is 238 in this section²⁷.

Types of Goods	No. of stalls(unit)
1. Chinese products	41
2. Electronic products and accessories	52
3. Clothing	51
4. Toys and Ornaments	58
5. Souvenirs	18
6. Accessories	92
7. Religious and ethnic goods	8
8. Others	26

Table 6: The Types of Fortune telling stalls in Section 3

The majority of the products are accessories, such as handbags, silk scarves, belts, watches, which are similar to the goods sold in Tung Choi Street (Ladies' Market). Besides, electronic products and accessories are also popular among the stalls, like USB, audio, and the case of phone and tablets as these products has become necessities in our daily life nowadays.

It is noteworthy that assistants of hawkers are common in the present days owing to the aging problem of the licensed hawkers. Some of the interviewees are renting the license from the hawkers.

²⁷ Please refer to Appendix 15 - Table of the information of hawkers stalls.



Figure 26: Mr. Leung, the assistant of hawker

Mr. Leung has rent the license since 2000. It is ironical that he used to own a sport wearing shop in Temple Street but now rented out because of the higher operation cost of running a shop than a hawker. His products are Chinese pajamas and silk scarves, targeting the foreign tourists. Moreover, he also sighed that his monthly income has been decreasing since 2011 from \$20000-30000 to \$ 5000-6000 now. Indeed, not only he told us the deteriorating business in Temple Street, but also almost all the interviewees admitted decline of the night market since 1980s in terms of profit. It is not as flourishing as the past, even the Temple Street Festival is not helpful for their business.

I. Factors Governing the Ecology of Temple Street Night Market

In discussing the ecology of the night market in Temple Street, it is impossible not to mention the hawkers association, the government and the triad. These parties are influential to the ecology of the Temple Street.

i. Temple Street Association of Hawkers and Shop Operators

The hawker association was formed in 1998 in order to apply electricity supply for the licensed hawkers. The members in HPP need to pay membership fee monthly at \$20. Chairman Mr. Raymond Chan, who runs a Chinese restaurant, claimed that the unlicensed hawkers are not their members. The main responsibility of the association is to communicate with the government. Moreover, the association has strived for constructing the archways and organizing Temple Street Festival to promote the night market for the sake of stimulating the business. Thus, the association serves as an important platform to cooperate with the government and hence facilitate the development of the Temple Street.

ii. The Government

The hawker policy undoubtedly plays a significant role in the ecology of the night market. The government issued the licenses to the hawkers and established the hawker permitted place. It also governed the spatial allocation and agglomeration of the hawkers. For instance, there are more diversified products, majoring in other types of goods in section 1 and 2 since they are not limited by the terms of license. On the other hand, products in section 4 are more identical, majoring in accessories, such as handbags, silk scarves and watches. Some interviewees thought that section 1 to 3 preserved the characteristics of the old night market in 1960s as it is more diversified.

Sections	1&2	4	Total
Chinese Products	22	41	63
Electronic Products And Accessories	31	52	83
Clothing	33	51	84
Toys and Ornaments	31	58	89
Souvenirs	7	18	25
Accessories	42	92	134
Religious and ethnic goods	22	8	30
Others	53	26	78

Table 7: The types of Good in Section 1, 2 and 4

Aside from the spatial allocation, the Hawker Control Team would come to the hawker permitted place twice a day to check if the license holder is running the stall. Instead of driving away the illegal hawkers, the hawker control team would not meddle in the operation of the stalls in the night market unless complaints about the obstruction of the streets re received or violating of safety measures is observed.

iii. The Triad

Temple Street's cultural representation in film and TV dramas is dominantly depicted as a dangerous place and related to the triad activities. However, most of the interviewees denied the participation of the triad since they were not selling the illegal products or providing services. Although some news reported the existence of protection fee, those are related to the side

industry, such as prostitute, Mahjong Parlors²⁸. There is only one former fortune teller in Temple Street, Ms. ToTo, told that she had to give “rent” to an underground community for \$2000 per month through an agent but they would not meddle in her business. Chairman Mr. Raymond Chan also reflected the inactive participation of triad in the field of hawkers in this contemporary period thanks to the vigorous enforcement by the police²⁹.

II. Summary

To conclude, the ecology of Temple Street Night Market is interacted with the whole social environment. Ties with the social changes, the market has transformed into a tourist spot from a local cultural and consumption space. Reviewed by the interviewees, they used to sell jeans, trousers, sport wears, uniforms and daily necessities that sourced from the local cottage factories before 1980s. Regardless of the distance with their living spaces, the local citizens from Hong Kong Island and New Territories would come to the market to purchase cheap necessities. However, due to the developed shopping malls and higher living standard nowadays, people prefer to shop in the mall rather than going to the night market. Collaborated by the government and the hawker association, the night markets had been promoted as a tourist spot that exhibited the “Old Hong Kong” culture. There are many products targeted at the tourist such as tea sets, chopsticks, Chinese clothing (Qipao) as well as the T-shirt with “I love HK” slogan, Hong Kong related creative road sign and keychain.

²⁸ “猛人下馬 廟街暗戰 社團覬覦年收 2500 萬陀地費”*HKheadline*, 12.2.2011. Accessed 3.13.2014
http://news.stheadline.com/dailynews/content_hk/2011/12/02/170719.asp

²⁹ “「廟街智」手下索保護費被捕”*Orientaldaily*, 12.24.2011, Accessed 3.10.2014
http://orientaldaily.on.cc/cnt/news/20111224/00176_022.html



Figure 27: The T-shirt with “I love HK” slogan



Figure 28: Oversea tourists in Temple Street

Chapter 3

Future of Temple Street

Through our observation, interviews with hawkers and Chairman Mr. Raymond Chan, the outlook of the night market is particularly influenced by the construction of Central Kowloon Route (CKR), government's hawker policy and the promotion of tourism. Therefore, Chapter 3 will present how these three factors would bring significant effects to the market. Based on the anticipated outcomes, relevant preservation measures will be suggested.

3.1. Central Kowloon Route (CKR)

“Central Kowloon Route is a 4.7 km long dual 3-lane trunk road in Central Kowloon linking the Yau Ma Tei Interchange in West Kowloon with the road network in Kai Tak Development and Kowloon Bay in East Kowloon.”³⁰ Its major benefit is to relieve the current traffic congestion problems along major east-west corridors.³¹ The project will be commenced around 2015 and completed 5 years later. The construction of Central Kowloon Route will affect the hawkers and the opera singer stalls at Market Street, Shanghai Street, Temple Street and Kansu Street. Some cantilever hoardings will be built along the ways to ensure the safety of pedestrians and minimize disruption to the night market activities.³² The Yau Ma Tei Multi-storey Car Park Building will also be demolished to facilitate the project. Most importantly, the Jade Hawker Bazaar will temporarily move to the location of current Temple Street/Kansu Street Rest Garden. In other words, Jade Hawker Bazaar will be temporarily incorporated into Temple Street Night Market which adds one more feature to Temple Street. Thus, more people will probably be attracted to visit the market and support the business of hawkers.

³⁰ Highways Department, “Central Kowloon Route - Introduction”, 2012, accessed March 10, 2014 <http://www.ckr-hyd.hk/en/about.php?page=1>.

³¹ Highways Department, “Central Kowloon Route - Benefits of Central Kowloon Route”, 2012, accessed March 8, 2014 <http://www.ckr-hyd.hk/en/about.php?page=2>.

³² Highways Department, “Central Kowloon Route - Preservation of Cultural Heritage”, 2012, accessed March 5, 2014 <http://www.ckr-hyd.hk/en/feature.php?page=2>.

It is planned that the Jade Hawker Bazaar will be moved back to the original site after the completion of the CKR. After negotiating with the representatives of Jade Hawker Bazaar, Temple Street Chairman Mr. Chan suggested to the government that the Jade Hawker Bazaar should remain in the temporary site since it would be a win-win situation for both markets.³³ However, the government turned down the above suggestion.

Actually, the construction project of CKR is anticipated to be completed in 2020 which means lots of uncertainties and possibilities to the surrounding environment of Temple Street and the hawking activities there could be arisen in the coming future. Therefore, the government should regularly hold meeting with the affected hawkers to listen to their business condition during the construction and take action to help them when necessary. Even discussion on the re-provisioning of Jade Hawker Bazaar after the end of project is still possible in the future as long as the government and the two markets' representatives build a close and effective communication network.

³³ Please refer to Appendix 6 – Excerpt from an interview with Mr. Raymond Chan.

3.2. Government Hawker Policy

As hawking activities in Hong Kong proliferated after the Second World War to meet the needs of society, former Urban Council during the colonial period had to intervene in managing the issue. Licences were issued to hawkers to regulate their business and the licences were mainly categorized into Itinerant Licence and Fixed-pitch Licence. The guiding principles of hawker policy were to reduce on street hawking activities and cease issuing new licences since 1970s.³⁴ Food and Environmental Hygiene Department (FEHD) has been taking over the task to manage hawkers since 2000. FEHD basically continues the previous direction of Urban Council such as stop issuing new licences and adopt stringent restrictions on succession and transfer of hawker licences. Thus, the government hawker policy was criticized by Mathias Woo as “eliminating hawker policy”.³⁵

The Administration once reviewed the hawker licensing policy in 2008 - 2009 and hence a number of new licences were issued to take up the vacant pitches. In this respect, it seems that the stance of FEHD changed and was willing to preserve hawking activities in Hong Kong through limited provision of new licences at that time. However, two Fa Yuen Street fire accidents which broke out in 2010 and 2011 were significant turning points. The administration started to tighten regulations over hawking activities again. For example, a sanction mechanism is introduced in 2012 to suspend and cancel offenders’ hawker licences if they fail to meet the fire safety requirements. Furthermore, the Hawker Assistance Scheme is put into practice in 2013. Superficially, the scheme provides financial support to hawkers on reconstructing their stalls which seems supporting the continuity of the stalls. Indeed, the scheme implicitly provides an ex-gratia payment of HKD 120,000 to encourage hawkers to surrender their licences. Since the implementation of this scheme, about 260 hawkers have surrendered their licences.

³⁴ Food and Environmental Hygiene Department, “Issues Relating to Hawkers and Hawking”, Legislative Council, April 2014, accessed April 25, 2014 http://www.legco.gov.hk/yr13-14/english/panels/fseh/fseh_hp/papers/fseh_hp0415cb4-566-1-e.pdf

³⁵胡恩威，*香港風格2：消滅香港*（香港：進念·十二面體，2006），105。

It is obvious that the current hawker policy mainly strives to reduce the number of hawkers. Even the government is aware of the increasing cultural and heritage values on hawking activities attached by the community³⁶, she still adopts unsupportive and unfavourable hawker policy. As a result, the general circumstance of local hawking activities has been declining. The total number of hawker licences decreased from 7171 in 2010 to 6434 in 2013.³⁷

Back to the case of Temple Street specifically, hawkers there are issued with the Fixed-pitch Licences. Same to Fa Yuen Street as one of the 43 fixed-pitch hawker areas, licenced hawkers in Temple Street are required to follow various unfavourable hawker control measures mentioned previously. In addition, the hawking activities in Temple Street are very complicate as there is co-existence of both licensed and unlicensed hawkers as discussed in the record section. It is ironical that the unlicensed hawkers in Temple Street are not suffered from the suppression faced by other unlicensed hawkers in Hong Kong. Instead, the business of unlicensed hawkers is openly approved by the FEHD. But it is unknown why the government refused to issues new license just for these unlicensed hawkers in Temple Street and hence such situation is being unsettled for over 30 years.

Besides, the terms on the succession and transfer of hawker licences are another obstacle to the sustainability of hawkers in Temple Street. From our interviews and observation, most of the hawkers are already over 50. If their immediate family members do not take over the licences and government does not issue any new licences on another hand, the number of hawker stalls in Temple Street would decrease continuity in the coming future under the ageing population. The condition of the unlicensed hawkers is especially in urgent. Since they are unlicensed, their stalls are not eligible for succession. Therefore, stalls in the unlicenced sections will be vanished one

³⁶ Food and Environmental Hygiene Department, “Issues Relating to Hawkers and Hawking”, Legislative Council, April 2014, accessed April 25, 2014 http://www.legco.gov.hk/yr13-14/english/panels/fseh/fseh_hp/papers/fseh_hp0415cb4-566-1-e.pdf

³⁷ Food and Environmental Hygiene Department, “Pleasant Environment Statistics (2010-2013)”, 9 February 2014, accessed March 15, 2014, http://www.fehd.gov.hk/english/statistics/pleasant_environment/statistienh_2010_2013.html.

by one along with the death of those unlicensed hawkers. In short, the future of Temple Street Night Market is undeniably under the threat of current hawker policy.

Suggestion for Preservation Regarding to Hawker Policy

It is revealed that the current hawker policy is not supporting the preservation of Temple Street Night Market. In this regard, it is necessary for the government to review the hawker policy. First of all, the government should specifically issue licences to unlicensed hawkers in section 1, 2 and 3 as soon as possible. Through interviewing some unlicensed hawkers, majority of them welcomed and supported issuing licences. Not only the unlicensed hawkers can benefit from the licensing as they can transfer the licences to their family, it is also favourable for government's management on those hawking activities.

In the meantime, the regulation on the succession and transfer of hawker licences should be amended since ageing issue among the hawkers would threaten the running of hawking activities. It is worrying that if the immediate family members are not interested in inheriting the business, the number of stalls will disappear. In the light of this condition, eligible successor should be gradually extended from immediate family members to hawkers' relatives, hawker assistants and even friends in later stage. Therefore, the relaxation on the terms of succession and transfer of hawker licences could help to maintain the number of stalls in Temple Street steadily even the immediate family members refuse to take over the stalls.

From the interview with Mr. Chan, Chairman of Yau Ma Tei Temple Street Association of Hawkers and Shop Operators, he believed that government has a crucial role in sustaining the long term development of the market by introducing some new policies or measures. Mr. Chan stated as long as hawkers can earn a stable income, the market would keep on running. Thus, he put forth a number of suggestions which would help the business of the hawkers and hence

preserving the market. First, he wished the government could allow them to sell more diversified and popular products like medical oil and milk powder so that they can compete with the chain group and pharmacy. Second, he suggested adding some advertisement in the stalls, something similar to the newspaper stalls. Third, Mr Chan hoped the government could issue some licences of cooked food or light refreshment allowing hawkers to sell some local typical snacks such as egg waffle and curry fish ball in Temple Street which add a new feature of food market there.³⁸

The feasibility of first and second suggestions is relatively low. The first suggestion will apparently face strong objection from other retailers. For the second one, the chairman claimed that he could only see the benefits of this plan as hawkers can earn some more money and at the same time the advertising company would help them to beautify the appearance of the stalls.³⁹ But the setting of Temple Street stalls is different from newspaper stall which is not quite appropriate for adding advertisements. Since there is a concentration of stalls in Temple Street, the addition of advertisement may raise the fire risk in which the administration is particularly concerned with. Therefore, the government had already rejected this proposal.

While the third suggestion of issuing licences for selling local food could be a feasible plan. It is supported with the historical fact that there were many food stalls selling various kinds of snacks along Temple Street. If the government is willing to issue this kind of licence, the once bustling scene of snack stalls could be represented. The possible location would be the idled pathway between the junction of Nanking Street and Jordon Road.⁴⁰ The government could consider introducing a pilot programme in that area and inviting people with catering experience in selling local snacks to open a few stalls there. The government should regularly monitor the stalls to ensure obstruction and nuisance is not brought to the surrounding environments. Besides, survey should be carried out to collect opinions from visitors, shop operators, hawkers as well as residents nearby so as to evaluate the effectiveness of the programme. If that programme is

³⁸ Please refer to Appendix 6 - Excerpt from an interview with Mr. Raymond Chan.

³⁹ Please refer to Appendix 6 - Excerpt from an interview with Mr. Raymond Chan.

⁴⁰ Please refer to Appendix 2 - Photo of the Location of the Pilot Programme.

successful, the government can issue more similar cooked food licences in that area or other section of Temple Street if appropriate and necessary.

3.3 Promotion of Tourism

“When the sun goes down, the traders have already laid out their wares and the opera singers and fortune tellers begin to emerge. Welcome to the Temple Street Night Market, a popular street bazaar, named after a Tin Hau temple located in the centre of its main drag, and a place so steeped in local atmosphere that it has served as the backdrop to many a memorable movie. Trinkets, tea ware, electronics, watches, menswear, jade and antiques are scrutinised and haggled over, while claypot rice, seafood, noodles and other treats are consumed with gusto. Temple Street Night Market is an enduring example of the theatre and festivity of a Chinese market. And it’s on show nightly.”⁴¹ The paragraph above is a description of Temple Street Night Market from Hong Kong Tourism Board. A variety of market’s features are portrayed obviously.

The Tourism Board has been listing Temple Street as Hong Kong Top 10 Attraction since 2006. It once sponsored to install large scale traditional floral board at Temple Street to attract tourists.⁴² Later in December 2010, the construction of two archways with over 3 million funding from Yau Tsim Mong District Council of were completed.⁴³ The two archways, which are similar to those built in overseas China Town, are the first ever built landmark and memorial architecture for a local market, so they certainly recognized the significance of Temple Street. Moreover, the hawker association organizes Temple Street Festival for several times to further attract visitors. Aside from official promotion of Temple Street as a famous tourist spot, the market has been receiving many media coverage and recommendation as a must go tourist site. For example, the street was also listed in *Hong Kong: 10 Things to Do* on TIME Magazine’s website in 2009.⁴⁴ With all these labelling and promotion, the image of Temple Street Night Market as a tourist serving market outweighs that of a local market.

⁴¹ Hong Kong Tourism Board, “Temple Street Night Market”, 2014, accessed March 8, 2014
<http://www.discoverhongkong.com/eng/see-do/highlight-attractions/top-10/temple-street-night-market.jsp>.

⁴² 「50年來首次搭花牌招徠 廟街轉型求變開拓特色貨源」, 太陽報, 2006年6月23日, A22。

⁴³ 「廟街牌樓明揭幕 平民夜總會重現」, 太陽報, 2010年12月17日, A28。

⁴⁴ 「《時代》推介遊港必做十件事」, 太陽報, 2009年11月30日, A08。

According to Chairman Mr. Chan, the source of foreign tourists actually underwent a few stages. Initially, it was mainly American and European tourists in the 50s and 60s. The number of tourists from Asia such as Japan and Korea increased since the 70s. Between mid 80s and 90s which is considered as the Golden Age of the hawker business, there was a very international source of customers including tourists from America, Europe and South East Asia. Nowadays, around 30%-40% is customers from overseas and 60%-70% is individual visitor from Mainland China but most of them do not buy anything in the market.⁴⁵ Though foreign tourists have long been observed visiting and spending in the market, the hawkers' major customers were dominantly local people in the past. Even people outside the Yau Ma Tei neighbourhood such as Hong Kong Island, the New Territories and outlying islands like Mui Wo and Cheung Chau visited Temple Street to buy daily necessities, school uniform, furniture, clothes, jeans, shoes and so on.⁴⁶

However, from our observation during several visits, the proportion of the number of tourists and local people is fifty-fifty nowadays. Through interviewing with a number of hawkers, it is known that the major revenue of hawkers come from the expenditure of tourists.⁴⁷ Apart from the onsite observation and interviews with hawkers, the online survey for local citizens reflected that most of the respondents visited Temple Street for window shopping and eating only.⁴⁸ Why there is a recession in local people's visit and consumption in Temple Street? It is understandable that the local people consumption habit has changed a lot with the progress of economic development. Local people's consumption in traditional market is drastically less than the old days as the people have more choices in the comprehensive shopping malls. But is it possible for the phenomenon related to the promotion of tourism in Temple Street?

With reference to the online survey, 55 respondents have the impression that Temple Street is a popular tourist attraction for foreigners and 83 respondents would like to recommend friends

⁴⁵ Please refer to Appendix 6 – Excerpt from an interview with Mr. Raymond Chan.

⁴⁶ Please refer to Appendix 6 – Excerpt from an interview with Mr. Raymond Chan.

⁴⁷ Please refer to Appendix 8 – Summary of Interviews with Hawkers and Shop staffs.

⁴⁸ Please refer to Appendix 1 –Final Year Project – Online Survey on Temple Street Q.5.

from overseas to visit Temple Street.⁴⁹ It seems that local people first impression about Temple Street has already inseparable from its relation to tourism. In addition, the question “Do you think that the development of tourism in Temple Street would affect its locality?” interestingly receive almost fifty-fifty response which is worth discussing.⁵⁰ Transforming from a local market to tourist attraction, the goods sold by hawkers also change so as to cater the demand and interest of the tourists. Looking into types of products sold by hawkers, the major type of products sold in the market is indeed daily necessities, so local people can still get what they need from the market. However, it should be noticed that it is not difficult to find a number of stalls selling souvenirs such as magnets with Hong Kong cityscape, “I Love Hong Kong” T-shirts and postcards. Goods with Chinese features like qi pao, chopsticks are sold too. These kinds of goods are undoubtedly mostly appealing and oriented to tourists but not local people.

Although the strong tourism promotion is not the major reason leading to the drop of local visit and consumption in Temple Street, it could be a crucial threat to the sustainability of the market in the long run. 13 respondents replied that they did not consider Temple Street as a representational street because they thought it is only a unique street in the eyes of tourists.⁵¹ These responses certainly reflect the tourism effect has certain influences to local people perception on Temple Street. Under continuing strong promotion of Temple Street as wonderful attraction for overseas tourists, local people will probably lose their interest to visit Temple Street as they have the impression that the street is no longer a place suitable for them to visit. Moreover, it is true that in targeting the taste of the foreign tourists, the local’s needs and demands are neglected to certain extent. Indeed, tourists are just temporary staying in the city and they may not visit the night market again. So if the hawkers only focus to cater the needs of tourists, it is not a healthy and sustainable strategy. It is necessary for the hawkers to achieve a good balance between taking care of the needs and taste of local people and serving tourists. In order to better preserve the market, local people’s visit and consumption in Temple Street should be revived.

⁴⁹ Please refer to Appendix 1 - Final Year Project – Online Survey on Temple Street Q.6 & Q10.

⁵⁰ Please refer to Appendix 1 - Final Year Project – Online Survey on Temple Street Q.11.

⁵¹ Please refer to Appendix 1 - Final Year Project – Online Survey on Temple Street Q.9..

Suggestion for Preservation Regarding Promotion of Tourism

1. Suggestion for Temple Street Festival

Year	Date	Length	Cost
2003	2003/9/6 – 2003/9/14	15 days	HKD \$200,000
2004	2004/11/18 – 2004/11/24	7 days	HKD \$120,000
2009	2009/12/2 – 2009/12/4	3 days	HKD \$100,000
2010	2010/12/18 – 2010/12/19	2 days	HKD \$100,000
2011	2011/12/2 – 2011/12/3	2 days	HKD \$100,000
2012	2012/12/1	1 days	HKD \$200,000
2013	2013/12/1 – 2013/12/7	7 days	HKD \$49,450

Table 8: Information of Temple Street Festival

Temple Street Festival was first held in 2003. It is organized by Yaumatei Temple Street Association of Hawkers and Shop Operators and partly supported by Yau Tsim Mong District Council with the major aim to attract people to visit the market. Until 2013, this festival had already organized for 7 times because this festival was suspended during 2005 to 2008. The following paragraphs will look into the organization of this highlight event of Temple Street and point out the current defects of it. It is believed that a well-planned festival could raise local people's interest to visit the market. Hence, suggestions for improving the festival will be provided.

2003 Temple Street Festival was held for the longest period compared with latter years because the festival lasted for 15 days from 6 September 2003 to 14 September 2003. However, this festival was quite expensive because it cost HKD \$200,000.⁵² In 2004, the length of the festival

⁵² “商會主辦 耗資 20 萬 傳統重現 廟街節揭幕催谷遊客生意” (7-9-2003). *Apple Daily*, <http://hk.apple.nextmedia.com/news/art/20030907/3522374>

was shortening to 7 days only which was held on 18 November 2004 to 24 November 2004⁵³ and it cost HKD \$120,000⁵⁴. The festival reorganized by the association in 2009 was a 3 day event which was held from 2 December 2009 to 4 December 2009; however, the expense was not declined mostly while it cost HKD \$100,000.⁵⁵ In 2010, the festival was organized for 2 days only on 18 December 2010 and 19 December 2010 but it still cost HKD \$100,000.⁵⁶ The situation of the festival in 2011 was the same as 2010 in terms of cost and length. The date became early December which was 2 December 2011 to 3 December 2011.⁵⁷ Nevertheless, the festival was organized for 1 day only on 1 December 2012 and the cost was strangely higher in HKD \$200,000.⁵⁸ In 2013, the festival started on 1 December 2013 to 7 December 2013 and it cost HKD \$49,450 which is the lowest expenditure ever.⁵⁹ The intension of Temple Street Festival is to increase the income of the shop owners and hawkers. However, according to the news of the 2009 Temple Street Festival, the fortuneteller expressed that he was a volunteer to provide free bird divination for visitors and it seems the festival failed to raise his income.⁶⁰ Also, all the hawkers that we interviewed said that the festival did not help increase their income.

According to the above-mentioned information, it reflects some problem of this festival. Firstly, the event date is not regular every year. For example, it was organized in different months before so that it is hard for visitors to remember the festival without a particular date. Thus, we suggest that the festival should select a certain period or special date to organize the festival such as early December because the festival was held in early December in recent years. Besides, the

⁵³ “為期 7 日 料帶旺 500 商販 廟街節推廣大笪地文化” (19-11-2004). *Apple Daily*, <http://hk.apple.nextmedia.com/news/art/20041119/4451270>

⁵⁴ “廟街嘉年華 風采更勝昔” (19-11-2004). *Wen Wei Po*, <http://paper.wenweipo.com/2004/11/19/HK0411190028.htm>

⁵⁵ *YTM_2009_156_TC*, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2009/YTM_2009_156_TC.pdf

⁵⁶ *YTM_2010_166_TC*, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2010/YTM_2010_166_TC.pdf

⁵⁷ “油尖旺社區建設委員會第2002 號文件/- *YTM_CBC_2011_44_TC*”, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/cbc/2011/YTM_CBC_2011_44_TC.pdf

⁵⁸ “編號 議題 - *YTM_DC_2013_115_TC*”, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/ytm/doc/tc/dc_meetings_doc/2013/YTM_DC_2013_115_TC.pdf

⁵⁹ “編號 議題 - *YTM_DC_2013_115_TC*”, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/ytm/doc/tc/dc_meetings_doc/2013/YTM_DC_2013_115_TC.pdf

⁶⁰ “廟街節救亡靈雀免費占卦” (3-12-2009). *Oriental Daily*, http://orientaldaily.on.cc/cnt/news/20091203/00176_050.html

association can consider the birth of Tin Hau as well because the street is linked with Tin Hau Temple. Secondly, the expenditure of the festival is not properly controlled. The association spent a lot of money on the festivals; however, hawkers generally think that the festival cannot help their business. Except the 2013 Temple Street Festival which cost HKD \$49,450 only, festivals in previous years reflect that the association was not using the money effectively. It seems that a lot of money was wasted as hawkers' business was not benefited from the festival. Thirdly, the length of the festival is different. For instance, the organization of the festival in 2012 is one day only which was probably not enough for the visitors. Considering the festival may have better attendance on Saturday and Sunday, it is suggested that the length of the festival should last for a week.

Besides, the activities of the festival lack of attractiveness which certainly needs improvement. For example, the association mentioned that the festival would be similar to a carnival in the application of funding in 2009⁶¹. But the hawkers said that this kind of format was unhelpful for their business. Thus, the association should enhance the communication with the hawkers in preparing the organization of the festival and the activities should be more interesting for visitors so as to improve the content of festival. Moreover, the association can further cooperate and discuss with hawkers and shop owners on giving special offers and discount for customers during the festival. It may help increase their revenue because the local citizens and tourists will be more willing to shop with the discounts.

In addition, the promotion of the festival is insufficient. According to the application document for funding, the association claimed that that they promoted the festival through posters, banners and flyers⁶² and the result of the promotion is unsatisfactory. The association should promote the festival through various channels including TV commercial, website, Facebook page, posters in subway or bus stations. TV commercial is targeted for the local audiences because it is necessary

⁶¹ *YTM_2009_156_TC*, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2009/YTM_2009_156_TC.pdf

⁶² *YTM_2009_156_TC*, Sham Shui Po District Council, accessed April 29, 2014, http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2009/YTM_2009_156_TC.pdf

to promote the festival in attracting the residents. The official website of the festival is good for the promotion because the festival is organized every year and the association can announce the details of the festival and share some stories of Temple Street with different audiences. Moreover, the website can provide different languages to attract international visitors because they can get the information through surfing the website. The link of the website can be listed in the webpage introducing Temple Street by Hong Kong Tourism Board so that it will promote the festival comprehensively. Facebook page of the Temple Street Festival can help attract people especially the teenagers to participate into the festival. This social media platform is an unpaid promotion and it can encourage more people to engage in the festival through sharing the post of the festival or discussing the festival in the internet. The posters of the festival can be posted in subway and bus stations as well because it is easily to get attention from tourists and residents at the same time.

Last but not least, the organizer of the festival should design some promotional materials and souvenirs for visitors such as leaflets or booklets, the map of suggested routes and some souvenirs like postcard or bookmark of Temple Street. The booklets or the leaflets can help the audience know more basic information of the festival and some special offers or discount provided by the hawkers and shop owners, and the features and the history of the Temple Street. The map can help them find the location of different products or the restaurants in the street which can be the shopping guide for the visitors as well. The free postcard and bookmark of Temple Street will encourage potential audience to join the festival in order to get those limited souvenirs. It is believed that the promotional materials and souvenirs will attract both local people and tourists.

2. Suggestion for Cultural Tour

According to Greg Richards's idea, culture tourism is "a development option to all destinations, because all places have culture". Admittedly, Temple Street is a place which preserves some feature of old Hong Kong and demonstrates the local street culture. Thus, the organization of Temple Street cultural tour would be a feasible way to enhance local people's awareness and even consumption in Temple Street.

In fact, the non-profit organization Hulu Culture had the experiences of organizing cultural tour in Yau Ma Tei. It organized the cultural tour named Yau Ma Tei Cultural Celebration between 18 December 2011 and 15 January 2012.⁶³ This cultural event was supported by West Kowloon Cultural District Authority and Hong Kong Arts Development Council. Yau Tsim Mong District Office was also listed as community partner.⁶⁴ Looking at the website of the cultural tour, Temple Street was one of the featured places in this event. Temple Street and the Yung Shue Tau was categorized as "heritage" about the "street"⁶⁵, and the story of the opera stall's singer Sister Oi⁶⁶ and Nepalese shop owner Gyalzen were reported in the website⁶⁷. The Cultural Celebration also organized some activities like Temple Street Lyrical Concert performed by Aborigine Music Workshop and students from Wai Kiu College.⁶⁸ At the same time, some street shops and night market were mentioned in their suggested route; for instance, Yim Yeung Tin Karaoke Tea House is located at 49-51, Temple Street and it is mentioned as the place for grassroots route.⁶⁹

⁶³ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/index.php?lang=en>

⁶⁴ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/index.php?lang=en>

⁶⁵ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/detail.php?lang=en&fd=stre&d=s&i=0>

⁶⁶ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/detail.php?lang=en&fd=stor&d=s&i=1>

⁶⁷ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/detail.php?lang=en&fd=stor&d=s&i=0>

⁶⁸ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/activities.php?lang=en>

⁶⁹ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ymt/activities.php?lang=en>

This cultural event undoubtedly promoted Temple Street to certain level. Thus, the government can consider supporting the non-profit organization in organizing free cultural tour for the local citizens regularly. The objectives of the cultural tour in Temple Street are to increase local citizens' awareness of the preservation of the street culture and old community, and promote cultural tourism for local citizens. The tour can be guided by volunteers who are residents currently living in Yau Ma Tei or in the past, especially those local citizens who live closely to Temple Street and Yung Shue Tau. The government can reward the volunteers by issuing the certificate and providing allowance. The tour guide can introduce the history of Temple Street, Yung Shue Tau, Tin Hau Temple and Yau Ma Tei and share their memory of the community with the participants. It is suggested that the cultural tour should be organized in every Friday, Saturday and Sunday, and it can be three times a day starting at 5 pm, 7 pm and 9 pm because most of the hawker stalls open at 5pm. The length of the tour is within 35 minutes. Considering the need of local residents, the first stage of the cultural tour will be conducted in Cantonese only. If the cultural tour is well received, Mandarin and English tour will be organized in the second stage.

However, since most of the volunteers' language skills are Cantonese based so that the government should co-operate with local universities to recruit university students who are major in Culture Studies, Cultural and Heritage Management and History as volunteers to assist in the translation. In this way, educational function would be attained because university students can learn the historical and cultural values of the community. Also, they can be trained as cultural professionals from the experience of providing docent service for the public. Same as volunteers from the Yau Ma Tei community, students would be awarded certificate and transport allowance. In addition, providing cultural tour in other languages can attract overseas visitors and the national audiences. Greg Richards also mentioned that "Culture tourism is arguably a "good" form of tourism for the destination, which avoids many of the pitfalls of conventional tourism while offering additional benefits in the form of high-spending tourists who are keen to support

culture”⁷⁰ and it is possible to attract the tourists who are interested in the culture tourism rather than conventional tourism.

The suggested route starts at Temple Street 1 and the end point is the archway of Temple Street near Temple Street 230.⁷¹ The first station is Temple Street 1-58 and Yau Ma Tei Community Centre Rest Garden is the second location because the participants can listen to the story of Yung Shue Tau and appreciate the structure of Tin Hau Temple at the same time. Public Square Street 60-71 is the next station featuring antiques, jade and accessories, religious goods and after that the guided tour will bring participants to go to Shanghai Street 250, Market Street 10 and Temple Street / Temple Street 108 to experience the traditional life of Hong Kongers like watching the singing performance in open air lounge. Then, they will go to Temple Street 95 -230 through passing by Kansu Street 15 because this street is unique for gathering the Nepalis who sell the ethnic and religious goods. The last location of the tour is Temple Street 95 -230 which is the area of licensed hawker stalls. For the better promotion of the cultural tour, the tour can initiate during the Temple Street Festival and is listed as the highlight activity. Afterwards, the tour can be extended regularly like the time proposed in earlier part.

Considering the cultural tour is organized by the non-profit organization, it may be difficult for them to promote the tour with limited resource. Thus, the government should give financial support for printing the promotional materials such as leaflets, banners and posters. For getting the attention from the public and achieving educational purpose, the tour can co-operated with secondary schools and invite their students to join the tour. On the one hand, it can raise the attendance; on the other hand, the cultural tour can instill some knowledge of local market and street culture into students’ mind. The tour can also co-operate with youth organization in Hong Kong and it will help promote the cultural tour for teenagers and raise their awareness on the historical and cultural values of Temple Street, Yung Shue Tau and Yau Ma Tei.

⁷⁰ Greg Richards. Cultural Tourism: Global and Local Perspectives. Binghamton: The Haworth Press, 2011. P.2

⁷¹ Please refer to Appendix 3 – Suggested route for Cultural Tour.

Other Suggestion for Preserving Temple Street - Suggestion for Cultural Space

In Chapter 1, it is introduced that that Temple Street is an early example of cultural space with various performances. In the past, it was the performances which helped gather lots of local people to visit Temple Street. Regarding the current situation of Temple Street with decreasing local visitors, reviving Temple Street as a cultural space would be a way to attract local visitors. Besides, the hawking activities in the market has also been declining under stringent hawker policy, some of the vacant hawker place can be transformed to cultural space.

Taking the open air lounges which perform some traditional pop songs as an example, there are only three units left in Temple Street nowadays. According to our observation in Temple Street, there is only a few people listening music in the stall. The current situation is totally different from the film *C'est la vie, mon chéri* in 1993 because this movie depicted the flourishing of open air lounge in the past and many people were used to sing on the street. Chairman of Yaumatei Temple Street Association of Hawkers and Shop Operators Mr. Raymond Chan assumed that these stalls would be closed within 10 years because it will be eliminated by the society.⁷² Dr. Ma Ka Fai, who is the Assistant Director of Chinese Civilisation Centre of City University of Hong Kong, a famous cultural columnist and cultural critic, also agreed that open air lounge might be eliminated and he thought that the government may build the reproduction of open air lounge as the method of preservation.⁷³ Dr. Ma's words further reveals that it is difficult to preserve this kind of unique stall in the future.

It is obvious that the difficulties and challenges of the preservation would be enormous. Furthermore, it is well known that Hong Kong is a city with limited space to organize cultural activities and events. If some of the stalls in Temple Street, aside from the open air lounge, are unable to continue their business and disappear in the future, it is suggested that the government

⁷² Please refer to Appendix 6 – Excerpt from an interview with Mr. Raymond Chan.

⁷³ Please refer to Appendix 5 – Excerpt from an interview with Dr. Ma Ka Fai.

should consider transform the space as cultural space instead of taking back the space. Indeed, this suggestion is not impossible. In 2007, the Freedom Music & Arts Fair was held at the park of Yung Shue Tau in Yau Ma Tei.⁷⁴ This fair invited different parties such as FM Theatre Power and students from Lingnan University to perform drama and a famous poet Liu Wai-tong to perform poetry.⁷⁵ Besides, Yau Ma Tei Cultural Celebration by Hulu Culture also utilized the space of junction of Shanghai Street and Kansu Street in organizing art exhibition and the exhibition invited a lot of well-known artists in Hong Kong and China such as Kan Tai Keung, David Lo, Tozer Pal, Lee Kit, Pauline Lam, Yang Yong, Li Hongjun and so on.⁷⁶ The above-mentioned successful examples further show the possibility of operating the cultural space in Temple Street because this kind of art and cultural activities is historically and socially relevant and it may increase the number of visitors and revitalize the space at the same time through audience-building.

Additionally, the Chairman of Yaumatei Temple Street Association of Hawkers and Shop Operators Mr. Raymond Chan said that “Even though the District Council promised to support the Temple Street Festival every year, I hope the government can establish the permanent place of craft fair stall for cultural activities in Temple Street because the street performance is disappearing”.⁷⁷ He expressed that this establishment will help attract the visitors to go to Temple Street for sightseeing.⁷⁸

Thus, the government can consider carrying out a pilot programme of issuing new licences for running craft fair stall which accepts application of some local cultural and art organization to organize performance in the street. This will be good for increasing the public art space. Through the revitalization of the old space, it is believed that the street will become dynamic because it

⁷⁴ “第三屆香港社會運動電影節”, SMRC, accessed April 29, 2014, <http://www.smrc8a.org/v1/smff2005/05.htm>

⁷⁵ “第三屆香港社會運動電影節”, SMRC, accessed April 29, 2014, <http://www.smrc8a.org/v1/smff2005/05.htm>

⁷⁶ *YauMaTei Cultural Celebration*, Hulu Culture, accessed April 29, 2014, <http://www.huluhk.org/ytm/activities.php?lang=en>

⁷⁷ 「首屆廟街節一連15日街頭賣唱雜耍魔術迎客10萬」, 新報, 2003年9月7日, A04。

⁷⁸ 「首屆廟街節一連15日街頭賣唱雜耍魔術迎客10萬」, 新報, 2003年9月7日, A04。

can attract youngster, artists, performers, art lovers and local citizens together to re-concern the street. In short, the establishment of cultural space in Temple Street will be beneficial. Hopefully, it would help to sustain the operation of the market by increasing the attendance in Temple Street and also preserve street performance at the same time.

Conclusion

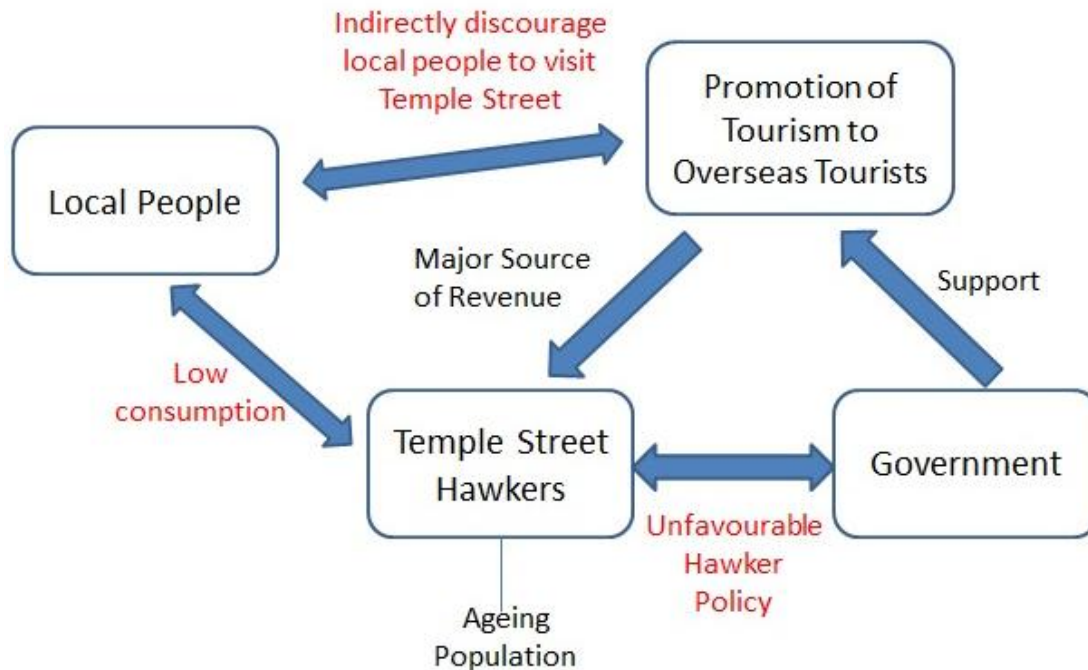


Table 9: Conflicting situation in preserving Temple Street

Throughout the project, the conflicting circumstance on the preservation of Temple Street is revealed and it is summarized in the diagram above. Hawkers, government and the local people undoubtedly play important roles. First of all, hawkers and government has divergent opinions on the issue. On one hand, hawker policy practiced by the government is unfavourable to the sustainability of the hawking activities there. On the other hand, the government put efforts in promoting Temple Street as a must-see tourist spot for overseas visitors. Since overseas tourists are the major customers in nowadays Temple Street, so in this sense, the government is actually helping the business of the hawkers and hence preserves the market.

Another conflict is between promotion of tourism and local people consumption in the market. It is worrying that the label of famous tourist attraction would indirectly discourage local visitors as they think that the market can only serve the foreigners but not them.

In order to facilitate the preservation of Temple Street, active participation and efforts from both the local community and government are required. Therefore, suggestions provided in the project for preserving Temple Street are mainly targeted to these two parties. Suggestion like organizing cultural tour aims to revive local citizens' interest in visiting Temple Street and learning its historical and cultural significance. Local community awareness and participation would probably strengthen the preservation of the market as government has to make response to the popular demand and then a favourable environment to further cooperate and discuss how to preserve the market will be possibly formed.

Government always secures a role to determine the fate of the hawking activities in Temple Street with the complete control over licensing. The current hawker policy with stringent regulations is clearly revealed as unsupportive to the continuity of the hawking activities in this project. Recently, the Subcommittee on Hawker Policy under the Panel on Food Safety and Environmental Hygiene in Legislative Council is activated in March 2014. In other words, another review on the hawker policy after the previous one in 2008-2009 is likely to be carried out in the coming few years. It is hoped that the government would consider relaxing the policy which would support the long term development of hawking activities in Temple Street and other hawking areas. Especially for the case of Temple Street, there is urgency for government to deal with the unlicensed hawkers there who are not given a formal recognition for over 30 years.

In a nutshell, the cultural and heritage values embodied by Temple Street are undeniably showed. The night market is particularly the key feature. Through the case of Temple Street, the deficiency of government on the overall hawker management is displayed. Ensuring hawking activities would not bring obstruction to the environment is the major consideration in the policy

making, but not from the perspective of heritage and cultural significance. Generally, the preservation of local markets and street cultures is not optimistic. Changes should be made from the bottom (community) to the top (government). It actually echoes with the origin of many local street markets which is initiated and interacted with the neighbourhood. Thus, effort paid by both the public and government is an essential foundation to successful preservation on local disappearing street markets, not to mention Temple Street. It is hoped that the general public and the government could communicate and cooperate with each other closely to contribute to preserving local street market this kind of heritage.

Reference

“商會主辦 耗資 20 萬 傳統重現 廟街節揭幕催谷遊客生意” (7-9-2003). *Apple Daily*,

<http://hk.apple.nextmedia.com/news/art/20030907/3522374> (accessed May 2, 2014).

“為期 7 日 料帶旺 500 商販 廟街節推廣大笪地文化” (19-11-2004). *Apple Daily*,

<http://hk.apple.nextmedia.com/news/art/20041119/4451270> (accessed May 2, 2014).

Cheung, Po Hung. *Early Kowloon*. Hong Kong: University Museum and Art Gallery,

University of Hong Kong, 2010.

Food and Environmental Hygiene Department. *Issues Relating to Hawkers and*

Hawking. April 2014.

http://www.legco.gov.hk/yr13-14/english/panels/fseh/fseh_hp/papers/fseh_hp0415cb4-566-1-e.pdf (accessed April 25, 2014).

Food and Health Bureau -Food and Environmental Hygiene Department. *Public Consultation on Management of Fixed Pitch Hawker Areas*. Hong Kong: Government Logistics Department, 2012.

http://www.gov.hk/en/residents/government/publication/consultation/docs/2012/Fixed_Pitch_Hawkers.pdf (accessed March 13, 2014)

Food and Environmental Hygiene Department. *Pleasant Environment Statistics (2010-2013)*. 9 February 2014.
http://www.fehd.gov.hk/english/statistics/pleasant_environment/statistienh_2010_2013.html
(accessed March 15, 2014).

Greg Richards. *Cultural Tourism: Global and Local Perspectives*. Binghamton: The Haworth Press, 2011.

Highways Department. *Central Kowloon Route - Introduction*. 2012.
<http://www.ckr-hyd.hk/en/about.php?page=1> (accessed March 10, 2014).

Highways Department. *Central Kowloon Route - Benefits of Central Kowloon Route*. 2012. <http://www.ckr-hyd.hk/en/about.php?page=2> (accessed March 8, 2014).

Highways Department. *Central Kowloon Route - Preservation of Cultural Heritage*. 2012. <http://www.ckr-hyd.hk/en/feature.php?page=2> (accessed March 5, 2014).

Hong Kong Memory. *Remember Yau Ma Tei - The Kai Fong Association Arranged Stall Locations in Temple Street*. <http://www.hkmemory.org/ymt/#/memory> (accessed April 5, 2014).

Hong Kong Memory. *Remember Yau Ma Tei - Big Silly Selling Hair Wax on Temple Street*. <http://www.hkmemory.org/ymt/#/memory> (accessed April 5, 2014).

Hong Kong Memory. *Remember Yau Ma Tei -Interested in Music Thanks to the Music Heard in Yung Shue Tau Night Market*. <http://www.hkmemory.org/ymt/#/memory> (accessed April 5, 2014).

Hong Kong Tourism Board. *Temple Street Night Market*. 2014.

<http://www.discoverhongkong.com/eng/see-do/highlight-attractions/top-10/temple-street-night-market.jsp> (accessed March 8, 2014).

“猛人下馬 廟街暗戰 社團覬覦年收 2500 萬陀地費”. *HKheadline*. (2-12-2011).
http://news.stheadline.com/dailynews/content_hk/2011/12/02/170719.asp
(accessed March 13, 2014)

“廟街舖 43 年升值 133 倍”. *HKdailynews*. (9-5-2014).
<http://www.hkdailynews.com.hk/NewsDetail/Index/147541> (accessed May 10, 2014)

“廟街節救亡靈雀免費占卦” (3-12-2009). *Oriental Daily*.
http://orientaldaily.on.cc/cnt/news/20091203/00176_050.html (accessed May 5, 2014).

“「廟街智」手下索保護費被捕”. *Orientaldaily*. (24-12-2011).
http://orientaldaily.on.cc/cnt/news/20111224/00176_022.html (accessed March 10, 2014)

“食肆擺帳篷陣廟街霸道失控”. *Orientaldaily*. (9-5-2014).

http://orientaldaily.on.cc/cnt/news/20140419/00196_001.html (accessed May 10, 2014)

Smart, Josephine. "The spatial economy of street hawking ." In *The political economy of street hawkers in Hong Kong* , by Josephine Smart, 55-71. Hong Kong: University of Hong Kong, 1989.

“廟街小販認可區更改營業時間”. *Urban Council*. (22-1-1999).

<http://www.info.gov.hk/gia/general/199901/22/0122144.html> (accessed April 10, 2014).

“廟街嘉年華 風采更勝昔” (19-11-2004). *Wen Wei Po*,

<http://paper.wenweipo.com/2004/11/19/HK0411190028.htm> (accessed May 4, 2014).

YTM_2009_156_TC.

http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2009/YTM_2009_156_TC.pdf

(accessed April 29, 2014).

YTM_2010_166_TC

http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2010/YTM_2010_166_TC.pdf

(accessed April 29, 2014).

YTM_2011_111_TC

http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/2011/YTM_2011_111_TC.pdf

(accessed April 29, 2014).

“油尖旺社區建設委員會第/2002 號文件/ - YTM_CBC_2011_44_TC”

http://www.districtcouncils.gov.hk/archive/ytm_d/pdf/cbc/2011/YTM_CBC_2011_44_TC.pdf

(accessed April 29, 2014).

YTM_CBC_2013_48_TC

http://www.districtcouncils.gov.hk/ytm/doc/tc/committee_meetings_doc/CBC/2013/YTM_CBC_2013_48_TC.pdf (accessed April 29, 2014).

YauMaTei Cultural Celebration.

<http://www.huluhk.org/ytm/index.php?lang=en> (accessed April 29, 2014).

YauMaTei Cultural Celebration.

<http://www.huluhk.org/ytm/detail.php?lang=en&fd=stre&d=s&i=0> (accessed April 29, 2014).

YauMaTei Cultural Celebration.

<http://www.huluhk.org/ytm/detail.php?lang=en&fd=stor&d=s&i=1> (accessed April 29, 2014).

YauMaTei Cultural Celebration.

<http://www.huluhk.org/ytm/activities.php?lang=en> (accessed April 29, 2014).

“編號 議題 - YTM_DC_2013_115_TC”。

http://www.districtcouncils.gov.hk/ytm/doc/tc/dc_meetings_doc/2013/YTM_DC_2013_115_TC.pdf (accessed April 29, 2014).

“第三屆香港社會運動電影節”。

<http://www.smrc8a.org/v1/smff2005/05.htm> (accessed April 29, 2014).

太陽報。〈《時代》推介遊港必做十件事〉。2009年11月30日：A08。

太陽報。〈50年來首次搭花牌招徠 廟街轉型求變開拓特色貨源〉。2006年6月23日：A22。

太陽報。〈旅遊美食龍虎榜中港台各自精采 廟街全球最棒市集〉。2005年12月30日：A36。

太陽報。〈廟街牌樓明揭幕 平民夜總會重現〉。2010年12月17日：A28。

新報。〈首屆廟街節 一連15日街頭賣唱 雜耍魔術 迎客10萬〉。2003年9月7日：A04。

胡恩威主編。《香港風格2：消滅香港》。香港：進念·十二面體，2006。

馬國明。《沒有光的所在》。香港：城邦（香港）出版集團有限公司，2008。

葉蔭聰、林藹雲主編。《沒有小販的都市?》。香港：洪葉書店，2000。

鄒崇銘、王慧麟、周嘉慧主編。《墟丘城市：在地自主經濟與良心消費》。香港：基道出版社，2012。

蕭國健。《油尖旺區風物志(第2版)》。香港：油尖旺區議會，2000。

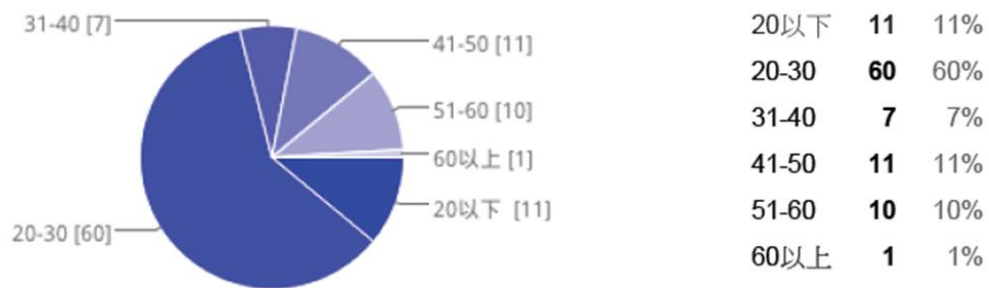
Appendix 1 - Final Year Project – Online Survey on Temple Street

Response: 100

Link:

<https://docs.google.com/forms/d/1Qmx1kJuSnOMjHzMTgRDNHxkyG8nsO9ZT8uZcaHwYR1o/viewform> (Closed)

1. Age



Below 20: 11 (11%)

20 - 30: 60 (60%)

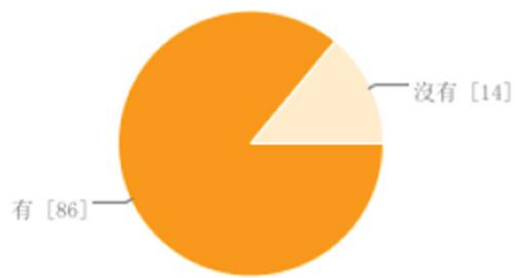
31 - 40: 7 (7%)

41 - 50: 11 (11%)

51 - 60: 10 (10%)

Above 60: 1 (1%)

2. Have you visited Temple Street before?



有	86	86%
沒有	14	14%

Yes: 86 (86%)

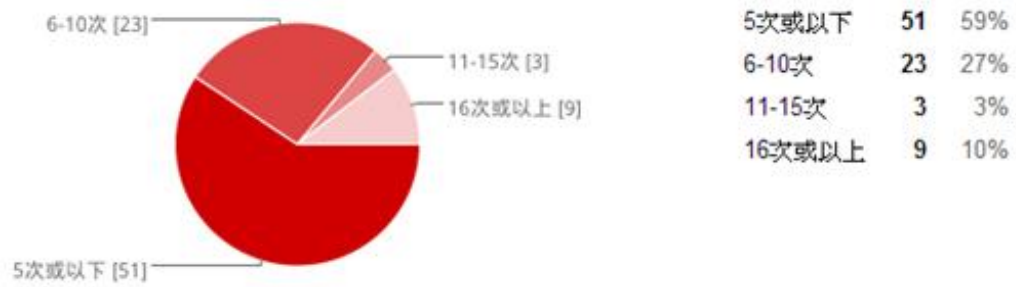
No: 14 (14%)

3. If you reply “No” in Question 2, please write down the reason why you did not visit Temple Street before:

因我要返工 • 無意欲想去 • • • 好雜 沒機會 無興趣 Not interested in there.
沒有興趣 太遠 沒意圖想去 不知道在那里 未有時間 沒有想過要特別到訪 no
demend

- I need to work
- I am not interested to go to
- It seems not safe
- I have no chance
- I am not interested in there
- I have no demand
- It's too far for me
- I am not intend to go to
- I do not know where is it
- I do not have the time to go to
- I never think that I will go to the street specially

4. If you reply “Yes” in Question 2, please select how many times you went there before.



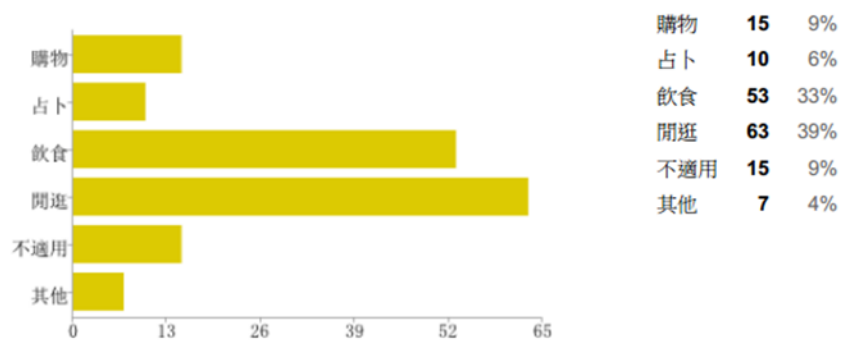
5 or below: 51 (59%)

6 - 10: 23 (27%)

11 - 15: 3 (3%)

16 or above: 9 (10%)

5. The reasons of going to Temple Street: (Multiple selections)



Shopping: 15 (9%)

Fortune-telling: 10 (6%)

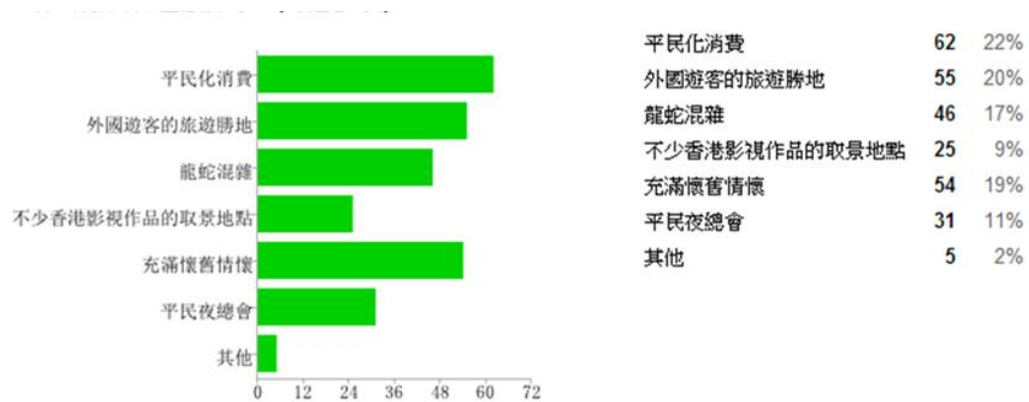
Eating: 53 (33%)

Window-shopping: 63 (39%)

Not applicable: 15 (9%)

Others: 7 (4%)

6. What is your impression of Temple Street? (Multiple selections)



Low consumption/affordable expense: 62 (22%)

A famous attraction for overseas tourists: 55 (20%)

A place mingling with good and evil: 46 (17%)

Filming location of many Hong Kong movies: 25 (9%)

Full of reminiscence and nostalgia: 54 (19%)

Poor Man's Nightclub: 31 (11%)

Others: 5 (2%)

7. Temple Street is in the scenes of many Hong Kong movies. Do below Temple Street related movies give you some impressions on the street? (Multiple selections)



Queen of Temple Street (1990): 6 (4%)

The Prince of Temple Street (1992): 8 (5%)

C'est la vie, mon chéri (1993): 26 (16%)

The Mean Street Story (1995): 12 (8%)

God of Cookery (1996): 44 (28%)

Metade Fumaca (1999): 9 (6%)

Prince Charming (1999): 7 (4%)

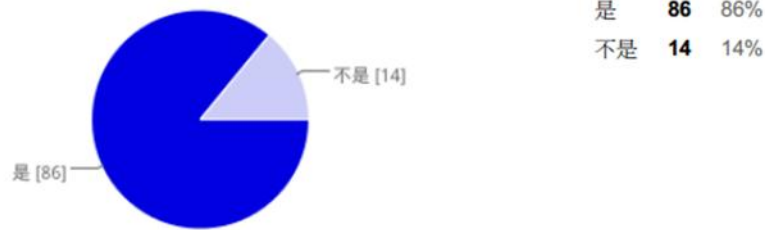
The Stool Pigeon (2010): 12 (8%)

The White Storm (2013): 10 (6%)

Not applicable: 24 (15%)

Others: 1 (1%)

8. Do you think Temple Street is a representative street of Hong Kong?



Yes: 86 (86%)

No: 14 (14%)

9. If you reply “No” in Question 8, why do you think Temple Street is not a representative street of Hong Kong?



Other streets in Hong Kong are more representative than Temple Street

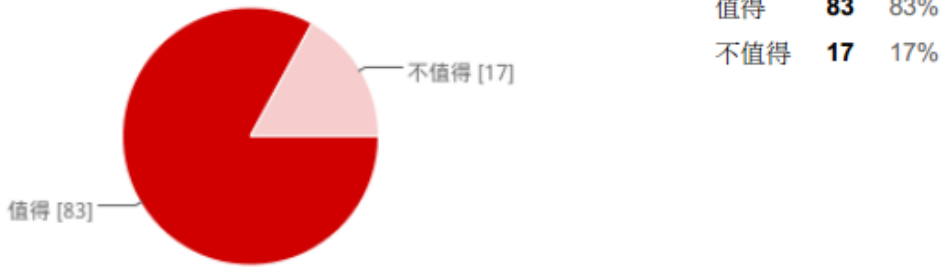
(e.g Tung Choi Street, Apliu Street, etc): 2 (9%)

It is a unique street only through the gaze of tourists: 13 (59%)

A place mingling with good and evil: 6 (27%)

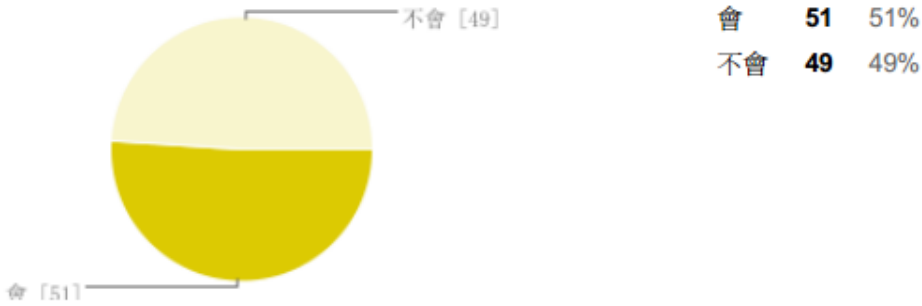
Others: 1(5%)

10. If you have friend travelling to Hong Kong, will you recommend he / she to visit Temple Street?



Yes: 83 (83%)
No: 17 (17%)

11. Do you think tourism would undermine the local uniqueness of Temple Street?



Yes: 51 (51%)
No: 49 (49%)

12. Do you think Temple Street worth preserving?



值得	97	97%
不值得	3	3%

Yes: 97 (97%)

No: 3 (3%)

13. Do you think the government has responsibility to put more resources in preserving Temple Street?

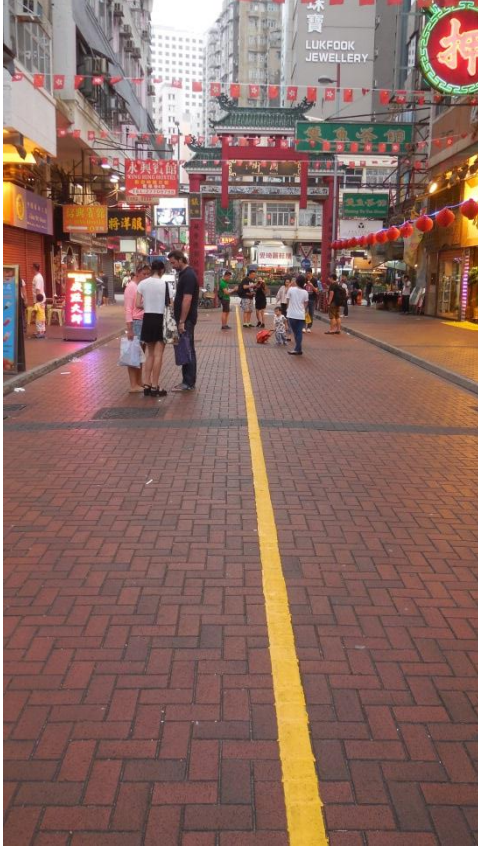


有	84	84%
沒有	16	16%

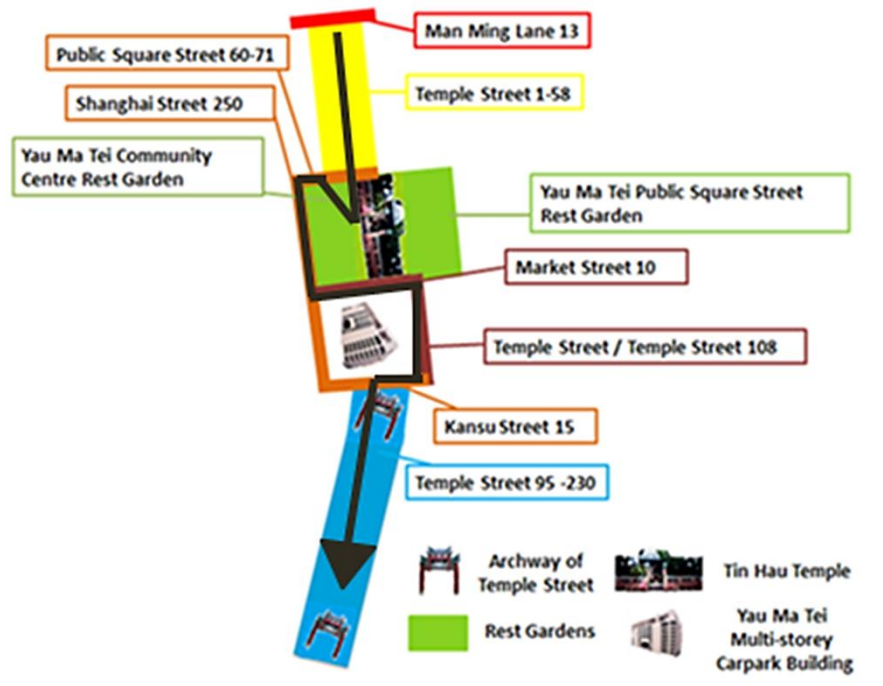
Yes: 84 (84%)

No: 16 (16%)

Appendix 2 - Photos of the Location of Pilot Programme



Appendix 3 – Suggested Route for Cultural Tour



Appendix 4 – Table of Interviewees

Interviewees	Date of Interview	Form of Interview	Recordings
Dr. Ma Ka Fai	17/4/2014	Face-to-face	✓
Mr. Raymond Chan	14/3/2014	Face-to-face	✓
Mr. Lee Siu Kei	22/4/2014	Face-to-face	✓
Mr. Chan	7/3/2014	Face-to-face	N/A
Mr. Dewalama	22/4/2014	Face-to-face	N/A
Mr. Fung	22/4/2014	Face-to-face	N/A
Mr. Lai	7/3/2014	Face-to-face	N/A
Mr. Lee	7/3/2014	Face-to-face	N/A
Mr. Li	7/3/2014	Face-to-face	N/A
Mrs. Lam	22/4/2014	Face-to-face	✓
Mr. Leung	22/4/2014	Face-to-face	✓
Mr. Ma	22/4/2014	Face-to-face	✓
Ms. Mary	22/4/2014	Face-to-face	✓
Mr. Mok	22/4/2014	Face-to-face	✓
Mrs. Ng	7/3/2014	Face-to-face	N/A
Mr. Poon	22/4/2014	Face-to-face	N/A
Ms. ToTo	25/4/2014	Phone	N/A
Mr. Wong Chun Fu	22/4/2014	Face-to-face	✓
Mr. Yiu	22/4/2014	Face-to-face	✓
Mrs. Yu	22/4/2014	Face-to-face	✓

Appendix 5 – Excerpt from an interview with Dr. Ma Ka Fai

受訪者：馬家輝博士

訪問日期：2014年4月17日

訪問地點：香港城市大學中國文化中心

受訪者：受 採訪者：採

採：老師，我地想知係文化價值個方面你點樣睇呢啲既街道文化？

受：我只可以同你講故仔架咋！街道文化好快就講晒架啦，咁我先同你講街道文化，即係 grand 啲既野啦，即係舊區文化。咁我分兩 part 講啊，講完舊區文化我先講同舊區既故仔啦。你要得幾多就用幾多啦。

採：嗯！

受：噃，第一樣就當然係城市啦，所謂 enjoyable 或者有意義既城市，一個 meaningful 既 city 一定有好多唔同既形式既取向，depends on 個城市入面既人，自己既經濟水平啊、文化風格等等一定係咁，所以好難劃一話邊個城市最有意義或者係最精彩或者最 enjoyable，好難有一個標準，我地唯一知道可以比較肯定呢就係乜野係比較乏味既城市、比較單調既城市。比較單調既城市、比較乏味既城市當然就係比較統一比較一致性既城市，同質性好高既城市，全部係高樓大廈、全部係玻璃幕牆、全部係消費取向 consumption 既城市，所有既公共空間都係比你去消費 or nothing，你唔係消費你唔好黎，咁當然係咁樣係非常唔好啦。好既可以有好多種 definition，所以我地好難去一一講，我地要知道要盡量避開一啲唔好既，唔好成個城市好單一。咁係咁既標準下面呢，我地都知道一啲老社區既保留，稱為活化係好重要既事情，係唔止對個一區好重要，而係對於成個城市都好重要，我地係

呢個意義下就係會好支持保留一啲同埋活化一啲社區，係為左成個城市。當然你再拉闊啲，為左個個社區、城市，咁當然就係話，我地再考慮時間既面向啦。就係一般呢十年所講既集體回憶，集體回憶就係人都識講啦呢四個字，但集體回憶既意思係乜野呢？集體回憶就牽涉到時間既面向，Time dimension，當有個回憶係盛載左，唔止盛載仲係彰顯左 locus，盛載同彰顯左個個社區 and 社群既來龍去脈，即係話做左個時間既網啊、map。咁大家生活係入面會有安全感，你知道呢樣野唔係突然先發生既。呢個城市係有佢個生命既，有安全感啦，歸屬感係個到黎既，你係個到生活起居，安身立本，然後跟住仲有咩呢，有 commitments 啦，因為你知道你今日手上所有既野唔係 by random 咁黎既，係有來龍去脈。用啲文藝啲既腔，就係得來不易，咁你自己就會去珍惜啦，會去 commit 啦。Commit 既意思係你要付出代價既，個 cost 當然就係唔只係個錢啦，亦都包含你既體力啊、時間啊、精神啊，心血。所以集體回憶既重要性就係係到，而唔係話我地回憶，知道、懷舊，絕對唔係咁既。如果 even 即使懷舊呢我地都係為左 security，sense of belonging，commitment，為左個時間既面向呢指向過去，現在，未來。因為 security 就係過去啦，你知道有啲野 backup 你，有個 root 係到，sense of belonging 係現在啦，你知道你係同呢個城市建立關係既，commit 就係未來啦，我唔怕踢爛個城市，等於我係呢間房既時候我知道係我既房，會好似我屋企一樣，唔會亂拋垃圾，唔會吐痰，你行到出街可能會扔垃圾，可能吐痰，可能撞一撞啲野啊，但你有 commitment 你唔會架嘛，甚至你會願意花時間體力去執間屋，個個意義就係呢到。

受：咁呢樣舊社區既野，或者舊社區既野保留活化既努力呢，呢十幾年其實我地見到以前不撈有架。香港好多學生好多都忽略話以前乜都無，乜都唔做，但必須承認係有，但無咁明顯無咁大規模。譬如一樣令人好心痛既野就係以前尖沙咀既火車站啦，後尾拆左啦。當時有好多香港人簽名，後尾有啲華人啊，權勢人物啊、商人啊、好似有議員添去英國請願啊都無用，大家當然都無極力抗爭啦，點解呢？咁就要返返當時既情形啦，就係大家覺得香港係借來既地方，借來既時候，殖民地，但係唔係無！跟住到九七之後愈來愈多 sense of belonging，當然大家對於各方面 sense of belonging，security，commitment 既 expectation 都高左啦，新一代成長左啦。跟住個關鍵點係二零零三年啦，五十萬人上街個次（採：廿三條。）大家對於咩係香港本土，即係由廿三條引伸出黎，有好強烈既想像。

咁跟住我地又見到啦，進入二零零七，個時我都有參與天星皇后啊同埋絕食啊。

採：係啊？我地有睇到其實老師有寫過保留皇后就等同於保衛油麻地警署啊廟街既集體回憶一樣……

受：講緊個世界觀，點樣睇呢個城市，你既 **expectation** 係乜野。依家唔係淨係講緊 **this or that** 既點，係講緊成個世界觀。我呢到有幾篇文章有講到類似既野。入面有一組文章講到類似既野……所以係咁樣下風起雲湧，跟住又彩園邨，咁大家既訴求就係咁……

採：咁我地去廟街做研究發現其實遊客係多過本地人，咁當然因為其實以前廟街係比本地人去架嘛，當然都有遊客去啦一直，但係唔知點解依家香港人都會去行啊逛啊，但買野就越來越少。

受：無問題架，呢個唔係問題架。第一，遊客係任何一個，作為國際城市，我地講緊 **New York**，倫敦，東京都係，你都會發現好多地方都係遊客好似比本地人多。呢個係好正常既現象黎既，無問題架。**It doesn't mean that** 個個地方變成遊客區，有人以後啊變成遊客區……因為遊客對個個地方既使用方式同個個地方之間既關係同本地人係唔同既。

採：嗯。

受：另外，喲，呢啲咁既思維呢係康文署，或者統計署思維，要統計幾多遊客幾多個香港人，講個實用價值。

採：其實唔係統計，因為我地係到諗緊廟街既本土性會唔會有時都會受到旅遊業既影響？

受：咁當然啦，梗係會啦！廟街講緊……個個就係規劃既問題，點樣規劃個個區……

採：咁其實老師你覺得廟街個文化價值係咩去構成？

受：喺，我講埋遊客個到先，就係因為一個地方係需要唔同既，高檔低檔既……唔表示我地成日要去，**even by knowing that** 有呢個區既存在，本身已經係一件好美好既事好溫暖既事，令你知呢個城市係參差、係複雜既，係異質性。個個價值個個意義或者你現實話係佢個功能個作用，所以我地係咁樣睇咩本土啊遊客啊既問題，至於你話會唔會成個舊區好似為遊客服務……咁個個第一，我地要相信個個市場既 **balance** 啦。第二，因為你知道啲遊客黎乜野呢，唔會黎淨係睇佢想睇既野架嘛，唔係，唔會黎想睇啲熟口熟面既野架嘛，佢梗係想黎睇香港獨特既野。甘我地係要信任 **in the long run** 黎講，佢地會 **adjust** 到一樣野出黎，有本土特色去吸引到遊客。有啲相反未必係為左本土特色，咁另一點就係所謂舊區老區既 **definition** 呢，通常就係比較 **grass root**，比較草根。比較草根既老區一定係唔止個啲 **night market**，一啲比較草根既住宅啊，佢地成個生活方式、消費方式有獨特既需求既，譬如會食既野，會買平啲既野啦……

採：因為你知以前廟街好興歌廳既野，但係而家其實愈來愈少，就係因為以前好多香港人會去呢啲地方聽歌架嘛，但係全部都係隨住時代去演變左愈來愈少，而家香港人都唔會去呢啲地方，咁呢啲既保留就會出現好大既問題……

受：係啊，到時候咁咪變成可能變成政府整一間做示範歌廳……

採：我知老師寫好多電影影評既，有套戲叫新不了情既，就係專門講廟街呢一點。因為我有次去同商販個主席傾計，佢都話 **make** 左個 **assumption**，就係十年就無架啦呢啲野。

受：無就無辦法……但係睇黎依家好似有啲新既野到時都變左舊既野架啦，即係一定有啲……話唔定到時又有人整個懷舊歌廳呢？

採：嗯。

受：當我地講話活化或者保留一個老區啦，唔係話張佢地放入一個時間錦囊到，好似冷藏

庫凍住佢啲精子，係成個區甚至有居民既參與，譬如係西門町啊，係京都啊，佢係保留出租個優先權比住係個到經過幾多年既人，有啲原住民既概念。當然每個城市既政策有啲鬆啲有啲緊啲……同埋呢，你地唔好忘記當所謂既保留社區呢既努力係雙向既，我地唔好淨係話政府政府……政府當然要啦，係公共政策公共資源方面，但你本地既人願意去付出啲乜野，我地講緊啲人係東京做大學教授唔做，返返京都守住佢啊爺傳落黎既一個間細既舖頭，所以當我地去京都見到啲老舖頭啲百年老店既時候，為左政府既 **policy**，最重要係個人本身 **as an actor** 願意去付出，願意取捨！未必係犧牲既，比你係東京做大學教授賺多啲錢，但你得到生命既快樂，對你既滿足感可能比唔上你返京都去守返住你啊爺既一間店。個重點就係你個個老社區既人自己要願意付出，要願意去取捨。換言之，個個老社區既人自己心中要有個價值去爭取。噏，咁就即刻牽涉到呢個問題，呢個價值點黎呢？係咪意思話如果有呢個價值咁就唔值得去保留囉。呢啲就係人類社會既 **connective action**，集體行動最吊詭既地方。可能永遠中間要經過一個……如果你畫個 **curve** 呢，要跌左落黎先可以上返去，因為當你一路無去經營個老社區，無去教育同宣傳將價值擴散出黎既時候，可能大家都有呢種價值，但係到跟住到左一個咁既大家跌落……但如果你願意付出一個由政府帶頭呀，知識份子帶頭呀，文化人帶頭呀，個 **board** 種價值就會咁出黎，咁樣上返黎。其實依家香港已經有少少野出左黎嫁啦，我見到，例如我識一個後生既朋友，係深水涉及長沙灣區，一棟有三層，係佢屋企既家長，佢可以將佢每個月出租，近十幾萬既租金，或者話將佢賣左出去。但後生女就唔係，而做一份律師行既工作，然後她將下面個到，舊樓黎既，租出去，好平咁，分別租比三個團體，最前面的係一個好細既 **gallery**，佔既 **area** 好似係一間房咁，做一啲展覽。而中間個 **part** 租比單車運動既發燒友，放舊單車、工具，用具黎賣，或者 **hea** 架咋純粹。

受：我覺得兩樣都要，文靜你要記住我提醒，無一樣野係唔重要。你亂攞人固然唔好啦，所以唔好亂攞故然重要啦。另外係政策上高既一啲支持呀，教育傳播都係重要呀。噏，咩意思呢？第一講話綁住啲人啲線，果個係未必係所謂針對農戶社區。依家香港有個好嚴重既問題，我個人覺得呢個就係社會學家 **Max Webber** 好耐以前既經典著作講既喇，官僚化下，資本主義與官僚化講官僚化然後用一個詞黎形容佢「鐵籠」，**iron cage** 「鐵籠」呀，大家都困左係到下，姐係香港變左做果種審計文化或者管理文化。香港係個過度管理既城

市我地叫譬如，你用香港人既地方，你同巴黎倫敦周圍比你會發現呢周圍都咁乾淨既。每一個地方都係一大堆人清潔、抹緊升降機、周住你既、捉小販既。我呢世人都未見過有人係街邊食完魚蛋會食死既，係未？佢地就話呢樣唔乾淨，果度唔乾淨。比如我有時禮拜日 weekend 開車去西貢，同我屋企人，次次都有感慨，因為一入西貢果條路明明周圍係樹黎，總係見到一啲政府五知係邊，定康文署定咩請既人，好得意架喎，佢地係馬路既公路旁邊掃落葉。我心諗 oh my God，有樹梗係有落葉架啦，有落葉又點丫？有落葉咪幾靚囉。即係你要無里頭星期日下晝三四點一大咋人係度掃啲落葉，唯一既意義就係創造就業姐，呀我地要請多啲人。但係如果你請人係可以做其他野，而唔係去叫啲人去掃一掃走啲葉。其實果個反映個過度管理，甚至有潔癖既社會既思維。另外一個展現係展現係捉小販，另外例如街邊啦，郁下又話你阻街，甚至僭建問題。點解香港由窮人到，好窮既住籠屋都要自己僭建多過一格，到好有錢既……居住空間唔夠囉。我屋企幾百萬蚊，幾百呎，五百呎，我會僭建五十呎對我黎講係多左十分一，我梗係僭建啦。On the other hand，我唔僭建，我要去正式去申請既時候可能要填幾張表，可能要三個月甚至半年甚至一年。總總既過度管理果種條文就係變成以前好似老子道德觀入面講：「法令滋彰，盜賊多有」即係你越多法例，你發現越多賊人。點解呢？因為你郁下就犯法。所以香港無人唔犯法，總有一條法例可以捉，啊原來你咁樣。香港係變到咁樣白癡變態既社會。

採：咁所以你就擔心長遠既保育，咁政府又咁樣啦。其實如果係咁既話會唔會我地有一個文化局既成立即係可以更好咁保留呢啲既街道文化、呢啲既地方啊、呢啲既商舖、歷史啊？

受：即係話例如街道體系啊、啲繁文縟節啊固然係網綁左好多野啦，變成 end up 只有咩人可以好安全呢？咪大財團囉，因為佢地有成個律師團去睇，同埋識走法律罅，例如時代廣場下面原來佔用左咁耐公共空間，下面果個 area，無事既，可能佢少少僭，但有成個律師團同你應付。你係廟街擺多少少貨，佢都捉你去坐監。

受：講廟街啦，需唔需要啲 personal 既部份？

採：要啊，譬如你……

受：我一口氣講。第一，因為我由細到大係港島人，香港人，okay？所以其實廟街對我黎講係陌生。反而香港我成長既年代呢，有兩個舊區對我當然係比較親切啦，一個 of course 係灣仔，修頓球場隔離春園街啦，個幾條舊既街啦，佢地一到夜晚好多野食……灣仔個條街既夜市食野啊、買野，對我黎講比較親近，因為我住個度。另外一個就係依家既港澳碼頭個時，我地叫做新填地。（採：大笪地？）係啊，我都……新填地、大笪地就變成一個 night market。生平既第一條喇叭褲、校服褲就係個度做，度身訂做，食野東風螺啊、炒蜆啊咁樣。咁廟街對我黎講係陌生，因為我少去，係九龍。個時連地鐵都有既年代，講緊過海，我又要係灣仔行到碼頭搭船等等。但係真正開始對廟街有印象就係中學，到左中學中三四左右啦。因為我中三中四，咁就好偶爾咁，一年去唔到幾次，同同學會去個度食下野、行下，都係食炒蜆啊個啲。咁我個時十四、五歲啦，當然會發生一件事，係咩野事呢？咁你青春期、發育期，咁個時又有 internet，咁就去買鹹濕書睇啦。

採：我有睇到你個本書《愛上幾個人渣》。

受：就係你知啦，個啲經歷喇，所以對我黎講，廟街係個好曖昧既地方黎。而對我個年代既人黎講呢，廟街呢兩個字其實就係亦都係好刺激既，甚至有啲恐怖既，黑社會橫行既地方。當我地講緊一個人係廟街架，廟街大個啲呢，甚至之後劉德華有套戲叫《廟街十二少》，咁你就即係意涵左個度係三教九流既地方、係暴力既地方，甚至係墮落既地方，但係對於年輕人黎講亦都係刺激既地方黎。就有啲似，我成日打個譬喻有啲似台灣既萬華啦，即係艋舺，《艋舺》係有部戲個名。（採：有聽過。）龍山寺個度，廟口既，廟口的。因為每個舊既社區呢，通常一定有間廟既，有廟一定不可缺少就係廟前一定出面有人維持地下秩序既，所以廟口呢，幾乎係每一個華人社區必然存在既野。都傾到都墮落到咩野，到依家呢，就反而我大個左，老左，成熟左，仲跟廟街比較親切。尤其是呢兩年、呢三年，我搬左黎九龍住，住係學生宿舍。咁偶然呢，會開架車呢，有時自己啊、同屋企人啊，去廟街食野啦、行下啦，尤其是因為廟街好近 Broadway 百老匯電影中心啊、書店啊買書咁樣。買完就會去食一啲……點解我會一個人去呢，因為我會去食我太太同我個女都唔鍾意

食既野，就係蛇，佢地好驚食蛇。廟街有一檔蛇好好食既，咁甚至有時行過穿過廟街前個空地呢。到依家 even 上個禮拜，我都仲見到有人好似疑似賣白粉咁樣，好明目張膽既，我估。即係好似道友咁，擺住個袋，然後個啲男人女人都似係道友，因為我屋企成長，多屋企人係道友，所以我識去 recognize 佢地個樣，就行過去比錢，擺一包野然後走開，所以今時今日都仲有個樣，仲有個種三教九流咁既感覺。所以你睇香港電影好多片有好多都係用廟街做交易場面啦，又《無間道》到最近我唔記得左……

採：《掃毒》。

受：係，好似《掃毒》又係啦。咁就譬如我上個禮拜先又去完廟街就係間個啲歌廳門口好好笑既，見兩個阿叔定阿伯係度鬧交，梗係飲醉左酒啦。我企係度又係八卦，睇左十五分鐘，互相都係講粗口問候人地個媽咪，媽媽媽乜係度，互相指住鬧。咁係廟街仲偶然見到啲咁既活動場面，你會覺得好恐怖又會覺得好生猛，好有民間活力又得，depends on 你既睇法。咁仲要有時我係度停車，係廟街個個公眾停車場呢，門口就係唱野架嘛，露天唱，咁唱既情形唔同晒啦，我注意到。以前個度就係賣唱架啲人，賣唱 okay，依家呢，我約約望過去就比較多唔係賣唱，好似變成窮人既卡啦 OK。我諗有啲阿伯有啲街坊，佢連歌廳都入唔起或者唔想入，可能係個度比五蚊啦唔知幾錢十蚊，然後個啲人係度彈琴伴奏，佢係度唱，所以唱到好難聽架。同所象《新不了情》個啲係賣唱個個分享係唔同左，個個變成左窮人既卡啦 OK 喇係個度，好多都自然有一套特色啦，咁當然係個度突然係攞晒檔睇相啦，仲有係當然係突然近年好多塔羅牌啦。對我黎講好不明白既就係，點解有一檔塔羅牌呢，係長期都坐左好多人排隊架嘛。我好衰仲成日估佢係唔係做媒啊，比錢。

採：嗰個主席都有講過，可能係。

受：係囉，即係點會長期係度排隊，你就算點好生意，即係我想像唔到啊，係唔係做媒呢。另外，廟街好得意呢，當然全香港有啲停車啦，代客泊車啦，擺住晒啦。仲有啊，廟街有麻雀館個邊仲有啲大排檔架嘛，特別秋天、冬天，個一種就係無論你遊客食又好、本地人食又好都好有民間個種氣息，所謂江湖氣息。江湖既意思就係話，我唔受你官方既規矩去管既，但唔表示我有規矩，但係自己規矩呢，可能又會多一啲彈性，可能突然間又擔多張臺咁樣。咁就，我另外唯一依家對廟街稍為不喜歡呢，就係行出黎個度好多街邊檔都賣緊啲成人玩具既野。

採：我地有研究就係由廟街街頭行到牌坊，佢每一個部份有賣啲唔同既野。

受：但係我覺得，我唔反對賣成人玩具，即係我覺得咁多，咁你好單一，望落去都係個啲。咁同理如果有啲場合，你作為男女老少一齊去既時候，你會覺得有少少尷尬囉，not ready 去一家人一齊去面對一啲野囉。咁另外，大致係咁啦，我依家同廟街咁樣既關係。咁當然我以前寫過一個故仔呢，我係廟街個度鬧走個金毛飛，佢泊位就搶左我個車位，咁我就鬧佢，佢就唔應，就話「你邊隻眼睇到我霸你個車位呀？」，咁我就鬧佢「你做黑社會做到咁有 guts 既？」，仲衰過我啲學生，犯錯唔認，咁樣就鬧佢囉。跟住有個警察黎，我就即刻報警，「噏，我依家要報警，我地返去落口供，我有野做橫掂坐係度一晚有所謂，你有得代客泊車，你有收入」就鬧佢，「黐」尾佢仲鬧埋個警察添。咁就有啲咁既小小既生活趣事啦，咁整體黎講，廟街都 still 係個，對我黎講係個得意既地方既。當然啦，對於……因為我始終係個係廟街既外來人。如果對於住係個度既人，譬如生活上，會唔會好雜啊，甚至連啲廳房、劏房既租都越黎越貴啊，會唔會構成個障礙啊，佢地當然有佢自己既感覺啦，個啲就唔係我所能夠答。

採：咁之前學生就睇過你一篇文章，係講廟街既白日，就想問老師係唔係廟街其實係香港一個好代表到香港既街道？因為你知其實香港有好多好唔同既街道，佢都有佢既代表性係度。

受：咁我先講返篇文章，我點出一點，我地一諗起廟街，就諗起夜晚既廟街。我作為城市既專欄作家，我就提醒大家其實日頭既廟街有佢另外一套風光。因為個朝我陪我太太係附近做一個健康檢查，咁佢要係個度等醫生啊，檢查幾個鐘頭，好早既，好似係十點，好似係九點，我就去自己搵野食，咁我就見到日頭既，廟街白日既風光，有另外一番景象，你抬頭見到有啲檔口未開，但係已經見到有啲疑似妓女既人企係度咁樣，即係你會感概，佢日夜對比個種滄桑，有佢另外既故事。有人推架車執垃圾掃垃圾，我就想像住係個度啲草根開始去愁，今日去邊度搵錢買餸，去邊度搵錢買毒品等等等等，甚至見到啲學生返學，男仔女仔當然習慣左啦，但係治安上，佢地點樣去 **protect** 自己個個環境，會有另外既想像，另外既故事。所以我話當我地去睇廟街，欣賞廟街美學呢，就唔止夜晚，可以諗埋日頭，我既重點係咁。咁你大早問香港點樣……

採：可以成為有代表性既街道。

受：呢個唔係好問題，即係唔係易答既問題。首先，佢有歷史性啦，咩公眾街四方街，即係本身 **from the very beginning**，我大早未講既，每一個華人社區通常有間廟，廟就係係廟前廟口就係咁就形成左，有啲老社區 **by definition** 就係老社區，而咁多年黎都係維持咁樣，對於社會黎講，佢就係有啲陌生、有啲刺激、有啲挑鬥，你話挑逗又得咁樣，個種曖昧既情緒，性格咁樣，而且地點又近，係未？油尖旺咁樣。咁 **of course** 唔難明白，佢當然係一個有特色，因為有特色而變成有代表性既老社區。咁因為歷史理由，因為佢地理環境理由，因為本身入面風貌既理由。

採：咁老師你話你都會去個度食野啦，咁如果你話從咁樣既發展，你覺得譬如佢個度可唔可以賣埋熟食咁樣。

受：熟食？依家未賣緊熟食？

採：但佢地係地鋪嘛，如果係講比個啲小販賣熟食。

受：個啲我有乜特別意見，因為要一個整體規劃，做個啲就要有調查，有調查先至有發言權。即係要去了解廟街依家有幾多地鋪，有幾多野賣食，有幾多野賣衫咁樣，先至去 plan 到……我作為外來既觀光客、香港人，我係香港人，廟街係屬於我既。但係對於廟街，我係觀光客，我無法係呢方面比到意見，但我只可以有個感覺就係話，最好乜都有啦，就最好乜都有。

採：多謝老師你接受訪問。

Appendix 6 – Excerpt from an interview with Mr. Raymond Chan

受訪者：陳錦榮

受訪日期：2014年3月14日

受訪地點：廟街香辣蟹上層鋪位

受訪者：受 採訪者：採

受：好好，你儘量你想知咩野話比我聽，我講到就話比你聽，究竟你想知道啲咩野，你依家係？

採：咁首先都係想問返你地商會成立個原因同埋個經過，因為我有 check 過啲資料呢，新聞就話好似係九八年開始成立。

受：係喇，如果正式黎計呢個註冊社團呢就係九八年，但係呢，我地……即我就好細個係度啦，我係廟街呢我自己就應該係就七四年，差唔多四十年架啦，即係我十幾歲，但係我爸爸媽媽都係做小販既，就係深水埗個邊。咁我一落到黎呢，個時廟街呢就係好多……就係個啲叫做山寨廠呀，即係以前做呢個衣服呢好多都唔係去拿貨架，好多呢淨係會做洋服呀，幫你度身做校服呀，或者係做牛仔褲呀、恤衫呀，都係一啲家庭式既山寨廠既做法，比如好似爸爸呢就去買布呀、裁剪呀，啲媽咪呀或家姐呢就車工呀，細路妹就會幫手熨野呀或者點樣，咁到夜晚就會開檔。咁我自己一落到黎呢，我就好鍾意呢個環境，我覺得較為適合，即係適合，幾適合我。因為我地讀書又唔多啦個時，我都算好彩添，我都讀到中二架啦，屋企黎計我都算讀得多啦，我啲阿哥呢讀小學呀，細路個啲都係咁樣。咁但係我就好鍾意呢個環境，覺得自己好似又有機會發揮下咁樣，因為我自己就好夢想呢，做呢個

做老闆既。咁因為呢，你做老闆你開個檔口就好容易，我經過都用左十六個月時間呢先開始自己做老闆既。因為我一落到黎就去一間山寨廠做一個學師啦，咁呢就係知道點樣運作，就知道佢地呢就日頭做野夜晚開檔，咁我跟住十個月我都自己可以開檔，自己開檔喇。咁黎計呢……就咁樣開始我係廟街，有四十年。

採：咁即係你係廟街一路都係做返有關衣服既生意？

受：唔係，廟街呢個個轉變就好大既，因為當時呢廟街經歷過幾個階段。譬如第一個階段，你講講係個啲顧客個啲來源先啦，譬如好似係最初我地落到黎呢，其實廟街都係較為有秩序架，咁呢就係仲未有牌架，仲未發牌比佢架政府。咁最初呢，我唔知道呢就係我地見到有啲……廟街但係有好多鬼佬黎既個時，因為點解呢，因為當時打韓戰，打韓戰呀，後期就打越戰啦，好多個時係英國殖民地啦香港。好多美軍呢，美國水手啲軍艦呢，一打完仗，即係唔係打完仗呀，渡假咋，就過駛過黎香港渡假，咁黎計呢就除左一啲我諗係較為有錢，即洗得起錢呢就去灣仔啲酒吧呀，即係蘇絲黃呀飲酒個啲咁啦，咁無錢個啲呢即係，無錢個啲就黎呢度，較為……因為個邊消費者高，呢邊消費低啲，依家蘇絲黃喇，即係啲黃色事業啦，等佢地上岸呢，打仗啲人始終有啲人放盪啲啦，有啲人有錢啲未搵個邊啲高級啲既吧女咁囉，無錢啲既呢就係廟街既妓女當時都好流行架，咁就變左過黎呢，過黎呢度呢，除左係嫖妓之外呢，就會係購物，有啲會買野既，有啲會消費呀、飲啤酒呀。咁個時呢，我記得呢，個時呢有規範既……咁個時呢條街就好多士多架，開左幾張檔係門口就係飲啤酒，佢地好多都飲啤酒，包括啲海軍啦，行船佬啦叫做。行船佬個啲呢菲律賓呀、馬來西亞呀，個時好多呢即係就又唔係好黑即係又黃黃地架啦，好似泰國呀、菲律賓個類啦，咁佢地就行船先就會上黎飲啤酒兼且買一啲水貨，好似佢地買三十條牛仔褲就返去等日呢拎返上架船度，等日放假返鄉下就拿黎買呀或者送比人，多數賣架我諗佢都。咁就形成左呢就係話有個需求呀，有個需求。咁又要講返起開頭點解呢度有野賣呢咁樣。咁呢大家知道油麻地，油麻地避風塘當時好出名，不過你地跟住都見唔到啦（採：見唔到。），已經填晒啦嘛。咁個時油麻地避風塘如果打風啲船都會泊岸、泊岸呢唔係打風，基本上佢地捕完

魚都會泊岸，有收穫之後就會返黎呢個避風塘卸一卸低啲貨呀，咁第次再去啦，咁都有啲做有啲就補充啲日用品架，衫褲鞋襪呀、食水呀個啲都要架，咁呢就形成左有咁既需求喇。

受：咁呢，就係廟街既由來就係榕樹頭個度有間廟，咁呢就聚集左因為有咁既需求，聚集呢一班人係度販賣啲日常用品就係比一啲艇家上岸就補充佢既日用品。咁亦都可以咁樣講呢就係話亦都帶來左啲呢就係飲食文化喇，咁呢就係當時啲人呢就貧苦大眾啦，魚蝦蟹對佢地黎講係奢侈既野，咁點解油麻地既小食不撈都係話煎下蠔餅呀，好細粒個啲蠔唔係大蠔，東風螺呀、炒蜆呀、田螺呢啲，基本上以前係好平平到，我記得我出黎個陣時瀨尿蝦細隻瀨尿蝦一籠都係二十蚊，大籠啲……唔係嗎，呢個唔係好耐既事，都係廿幾年前，唔係四十年前，個陣啲蜆呀、東風螺係平到，我諗佢係幾蚊一籠，咁變左呢啲夜晚呢佢就會榕樹頭附近炒呀，炒黎食呀，炒黎亦都係招徠一啲人架咁去食野。咁加上呢就係話呢，個時國內呢都饑荒啦耐唔耐都一次架啦，好多好多人好多好多新移民，我諗係五六幾年個時呢，走左好多人落黎，啲移民落黎，個時搵一份工又好艱難既，又要什麼擔保呀，又要鋪保呀，又要現金擔保呀，咁啲人好多人都無乜錢既，有啲相對之下呢就無乜專業技術呢，譬如佢識唱下歌呀，即係呢啲其實唱歌呢啲野好抽象，你知架嘛，大家都識唱歌，有啲譬如係佢識打下功夫呀，譬如賣下藥油呀、跌打呀，玩下雜耍呀，即係好都有人睇下架，就形成呢，佢地有一班咁既人呢係榕樹頭又食下炒蜆呀東風螺，咁形成一個市集喇，咁呢就係咁樣形成一個廟街咁樣既夜市，咁樣既由來。

受：又講返轉頭，點解啲水手呀，啲菲律賓行船佬過黎呢，就係因為有啲咁既市集嘛，香港人好機警呀就算中國人丫，一見到有個市場，有好多人行船佬黎嗎，買牛仔褲買衫買衣服嗎，咁變左開下啲開下啲開到兩旁呢，係廟擴充兩旁呢就有啲販商係度呢就係做攤檔係度呢，就係做小生意喇。咁呢加上當時呢就係話，有啲係避左國內國共啦，即係話內戰呢，個時走落黎個啲呢，亦都有一部份係有啲咁多錢既，有啲人譬如話做開生意走左落黎，有錢就梗係開廠啦，但係有啲咁多錢就做一啲小生意，佢係上面做開生意架嘛，好似賣故衣呀。我老細舊時都係賣故衣架，即係廣州賣故衣好大班人落左黎呢，故衣你知係舊衣服啦

即係，咁黎計做生意，而且當時個個社會係無咁富裕架，故衣呢係都係日常呢好平常既，買件衫靚既呢都好開心架喇咁樣，咁開頭初期就無話新衫呀，買故衣仲係好主力添，廣州落黎個班係做開老本行，係度賣係好多舊衫呀，咁樣變左呢就係平，咁呢開始慢慢後期有啲水手呀，或者有啲做海軍呀買得起喇，先有啲新野賣既。就算係全家都會係買啲舊野既，因為好窮架都，咁就形成一個市集喇，個時講呢個就係五十年尾至六零年頭呀，以美國遊客為主，加上啲水手，咁樣去做呢個，呢個就係所謂廟街既客仔，客源就係呢啲喇。

採：即係第一代。

受：第一代就係呢啲喇，其實係應該咁講，最早初期就係啲艇家先，因為艇家有需求嘛，佢要上黎補充啲日用品嘛，咁但係因為佢地咁樣，咁未有啲攤檔之後加上一啲遊客所謂水兵呀、行船呀咁就形成一個市集，呢代係第一代個啲顧客。咁但係隨住越戰同韓戰結束呢，咁呢，當然水手係少左啦，但係行船佬都仲繼續，我地叫得唔好聽叫行船佬，因為都叫慣左。咁但係呢，畢竟呢，打完仗之後好多人黎到香港，呢啲水手咁返到去呢唔死得架嘛有啲，咁呢就返到呢都好鍾意黎香港度假，真係價廉物美，野又好食啦，我地香港啲野好好食架嘛，咁個時當然個陣時住酒店呀各方面都好平，冇依家啲消費咁高，咁佢地返左去之後都會黎旅遊。咁但係單單靠佢地就唔夠架，咁個時歐洲呀、美國遊客，歐洲遊客都開始多，佢地鍾意，即係佢地開始鍾意旅行。咁但係去到六零年代未至到七零年代頭呢，好主要就係靠日本既遊客喇，因為日本當年已經開始經濟起飛架喇，即係佢戰後之後呢，佢地後黎搞下啲電器呀，係當年只有三菱呀、National（註：即松下電器。），邊有三星個啲，康佳個啲唔洗講添啦。咁個陣時就係靠歐美加上……歐洲加上就係日本既遊客呢就接左力喇，我地個啲販商就會因應個市場呢，有啲就係我同你講個啲山寨廠呀係賣故衣同埋賣新衣之間呢，就係賣親衣服好多都係山寨廠黎架。因為點解呢，因為點解要自己做呢？因為出面拿貨呢係無咁大既 size 比個啲歐美既人士，所以好多都係自己做。咁但係到日本遊客當時好盛行之後呢，咁呢就係開始就係做啲 size 細返啲喇。咁呢，賣既貨物就由日用品、衣服呢有啲咁多轉變，譬如係賣一啲電子既產品，依個日本個時佢係電子野呀或者電器好

好。我記得呢，就係講埋故衣個度啦，我記得除左故衣，個陣仲有好多舊攤，舊既 cassette 機（註：即卡式機。），舊既……電視機個陣都未行既，舊既收音機，仲知都好多舊野，好似類似鴨寮街個啲咁上下啦，即係十幾廿年前，好似鴨寮街咁啦，亦都好多舊野賣，除左舊衣服亦都好多舊野賣。因為……（採：砂煲罌罈？）砂煲罌罈就不至於賣喇，砂煲罌罈個啲係街市，呢個係一個較為有娛樂性既地方，因為砂煲罌罈就街市、市場，我地雖然都係一個市集，我地賣啲野呢已經係開始針對遊客架嘛，比街市高啲咁多架嘛，唔會賣砂煲罌罈賣菜唔會係呢度賣，個啲係街市賣，咁呢就係到有啲歐美呀日本遊客就開始會諗一啲收音機呀、cassette 機呀開始，計數機個時都未開始，後啲咁多先有計數機，咁跟住呢就係鐘呀，類似既電子產品。（採：手錶呀？）手錶未到，手錶呢就已經係再後啲咁多，要到差唔多手錶就過埋呢個日本遊客個個高潮先喇，講完到個啲電子產品，係實用啲個啲電子產品，個時係 cassette 機呀、收音機呀、鐘呀個啲咁樣，而係由日本係七幾年之後，係東南亞好多地方開始係話開始有工業呀，有啲人話開始有錢呢，係由變左當時呢，台灣呀、韓國呀呢個係個類，馬來西亞係再後一期。台灣同韓國先既，個陣呢，就係加上日本黎計呢，咁個陣呢就係較有高質素啲既電子產品喇，咁呢就好似你講既手錶呀，呢個去到七零年代尾架喇，或七零年代頭咁上下，當然衣服仍然有好多個陣時，係一個好主流，衣服都係一個好主流，亦都唔係好似五六十年代咁，即係差唔多，都係個啲野啦，咁呢已經開始有啲轉型，咁個時韓國日本啲客見慣呢啲係想買呢啲，佢地比佢本土係平架呢啲野，譬如台灣呀咁樣，因為香港係個個自由貿易，佢地韓國買個日本收音機或者日本買隻錶呢，佢地係貴好多架，我地香港係……我記得個時去台灣呢，我地仲可以帶水貨去既，我地唔係專登點帶，買報紙咁上去睇下買支酒呀買件皮褸呀賺返張機票呀，我地都試過咁樣。因為個時佢地管制得好嚴，香港好自由，所以啲野賣出去都平，所以個時佢地會過黎香港買，因為好抵，購物天堂呀咁樣。到韓國同台灣呢，繁榮左之後，大約去到八零年中呀、九零年代呢，開始你地講個啲喇，馬來西亞呀、泰國呀、菲律賓呀個啲呢都開始可以落黎去旅行喇，個陣時因為好窮嘛。

採：即係有啲人開始有錢黎。

受：個時開始大量平價既電子產品呀，衣服呀，衣服都係好主流架，個時都係……因為個陣係，佢地個邊個物質呢，即係佢地個邊個款式呢係無香港咁先進，香港係做 T-shirt 靚好多架，即係公仔呀。咁就即係個個年代呢差唔多係八零年尾，八零年代尾去到九零年代呢十年差唔多係我地販商既黃金時間。因為個陣時我地講……（受訪者需接聽電話）咁呢，個陣時就係最黃金時間，除左係有歐美客、又有日本，日本都未死得晒架個時都，日本客都仲有啲啦，南韓台灣啦，東南亞又開始有啲客到啦，個陣時係黃金時間啦，咁就係一到左係八零年代之後呢，點解係黃金時間呢，我正話講開，八零年尾到九零年代尾呢十年，因為大陸亦都開始改革開放係個個年代。

受：咁呢，個時佢改革開放，個時未生產到啲野架喎，全部啲野都係我地香港人返去設廠，跟住運返出黎賣。咁個陣時呢，我地好多人呢，佢就改革開放有個好處喎，比你帶好多野入去架，所以我地好多人大量買野入去，譬如買衣服又好、買計數機又好，買咩都好，幾十個幾十個咁買既，走去賣返入去賺錢又有、送比人又有，咁個時就大量既，即係好好生意啦個時，個黃金時間就係個段喇。咁但係一過左係，點解話佢係咁橋，真係九七之後呢，就其實唔係關九七既事，即係有好多因素既，可能因為經濟咁一直繼續落，九七之後呢，大陸開始已經成熟喇，個啲廠已經，佢自己有個可以自己生產一啲高質素既野，係佢有啲廠有啲都唔係香港人開既添，已經自己開始已經運作左十幾年啦嘛，好多人我記得，就算早期呢，啲裝修都要搵香港啲師傅上去做既，廚房佢煮唔到啲咁好食既，一定要請香港人上去。咁但係去到九七個時已經開始較為成熟喇，佢運作左十六七年喇，去到好成熟，咁就個啲廠呢，已經生產啲好平既野呢，亦都自己形成一啲市場呢，一個個市場，好似依家係廣州一德路唔知你地知唔知呢，就係批發市場黎既，譬如好似係深圳既，或者係東莞先啦，東莞係太平虎門呀，衣服既生產係一個大、好大型既市場。基本上好多人已經知道呢，如果係去買野呢，買野買得多呢，你去個啲市場買，唔洗落黎廟街買架喇，廟街就……因為個啲野都好多係個度擺返落黎添。咁加上呢，我地販商點解會係開始既高峰日子過去左呢？咁因為個邊上面啲廠好成熟，咁我地香港既山寨廠係改革開放個陣時，八零年初呢，

已經搬晒上去喇，人工平喇，香港已經無晒嘅山寨式架喇，九幾年已經無晒架喇全部，咁就叫做好多係個邊發展。跟住點呢，咁漸漸呢，由香港的人買野上去喇，甚至的人遊客佢係大陸落黎買野上去，就倒返轉喇，我地香港人就係上面買野，掉返轉係上面買返野落黎，直到依家都係咁樣，呢十幾年，九七年之前都係好似，我地以前返去就拖一咋野上去既，依家就拖返一堆野落黎。依家或者係講廟街，其實唔講廟街，或者係普通既市集賣既貨，百分之九十係大陸擺貨，但係以前呢，基本上係無大陸貨既，無大陸貨既。除非耐唔耐有一檔賣嘅 T-shirt 呀，賣咩野大地牌呀，或者白飯魚呀個嘅運動，一兩檔架啫，差唔多係佔既比率係有一兩個 percent。到依家係增長到去九十個 percent，當然我地仲有嘅係，譬如都仲有嘅維持係有嘅係泰國呀，譬如 T-shirt 呀，或者一啲工藝品呢係馬來西亞呀咁樣都仲有，但係百分之九十都係大陸貨。即係我地個個生意係大量萎縮係有原因既，就唔關你九七咩野政治原因。

受：其實遊客，如果講數量依家唔會少得過任何時間，你睇條街個個行人既密度，但係百分之六七十都係自由行，自由行望返佢自由行自己國家自己地方生產既野呢，佢個興趣不大，（採：唔買既？）咁所以我地都靠個三四成既外地遊客呢去買野。當然，自由行唔係話一定唔買野，但係佢係一啲既……有嘅野佢平時都睇唔到，有嘅野由於係大陸生產睇唔到既好多人都，即係好似我地係外國週時買 made in HK 返黎架，以前不嬲比人笑架，咁其實唔係笑呀，咁香港就係睇唔到，你平時睇唔到咁既野一樣喇。咁呢，其實呢，依家廟街生意，或者係其實花園街好、女人街好，都係做個三四成遊客加上一兩成既自由行，咁樣去……變左得返一半客源，所以香港呢…即係嘅市集，香港呢……好似廟街呢嘅特色呢，特色就還有呀，以前呢個個好……（採：百花齊放。）即係係度開個檔口幾滿足，即係有滿足感，覺得自己幾叻咁樣。但係依家開個檔口，嘩，又搵唔到食。我爸爸咁個陣時，我係廟街開個檔口，佢好開心，但係如果我個仔如果都係度開檔呢，我就相當唔開心架喇，因為搵唔到錢丫嘛依家開始，搵唔到錢，個個情況係唔同左架喇已經，唔係以前咁。

採：但係呢，我地去問個嘅既商販呢，佢地有嘅係靠本地客。

受：有，當然有，我都話，但係少嘛。我地平時依家係本地客，即係本地人都有，就好似賣電話殼你見咁多檔呀，都係本地客多，有本地客，但係畢竟都係（採：比較少。），我意思係同以前個個比例差好多遠。以前你地好細，以前黎廟街買野好出名架，離島既，大嶼山、長洲、梅窩夜晚搭船黎佐敦道碼頭，搭日頭出黎，夜晚買完野返去，元朗、上水、粉嶺全部呢度有個小巴士搭車出黎。好喇，你住深水埗好，你住觀塘好，因為當時係無咁多大型既商場，係無，你話係觀塘又話整個咩咩（採：apm。）apm 呀，就算荷理活廣場多到不得了，又話就算深水埗又話西九龍中心呀，或者其他既中心。以前呢好集中既，好集中既係出黎呢度油麻地買野既添，廟街係好熱門既，有學生做校服呢，或者係買校服買白褲呀，我記得係賣白褲，嘩，係賣到爆晒棚既。嘩，過年我地係幾日唔收檔既，當時既花市無依家搞得咁出色，仍然係係呢啲市集買野，但係依家呢，比花市搶左好多客，過年以前我係最旺既，做個幾日呢係可以做到平時一個月生意既，依家個幾日呢，過年個年廿幾呢，可以去旅行放假。依家個個即係個社會轉變得好快，即係我地個個營商環境又轉變得好大，同埋依家個個係店舖個度呢，有啲店舖個度呢，其實比以前進步添呀，廟街兩旁呢係好多傢俬舖呀，或者係金舖又有啦，其實係兩大行業黎既。廟街單單講廟街啲店舖呢，就傢私舖同埋做珠寶，依家都好多，你望埋去做珠寶。（採：依家呢個好似得返後面……）全部好多珠寶，（採：但傢俬舖就真係……）傢俬冇喇，依家個個都去德爾斯或者去一啲大既喇。咁黎計呢，做零售既店舖係少既，但係呢，係呢個其實九零年代開始呢，呢啲傢私舖都沒落架喇，九零年代已經開始，好少人買，講櫃呀，一般都係去大既百貨公司買。

受：咁呢個陣時就變左啲舖位騰空左出黎呢，好多我地啲販商都會租左間舖頭去做，有啲好多都係去做廠舖，有啲甚至淨左啲錢買左舖添。好喇，但係係呢十年八年，因為啲租金太貴，甚至亦都好多做唔掂，有啲租左舖變左唔做喇，有啲係廟街或者通菜街，我諗佢兩邊情況一樣，即係或者啲店舖呢，唔係咁好做架啲店舖，我地都知。你地一陣行下，啲店舖唔係咁好做。我可以敢講，依家做緊既舖，十間基本上得兩三間賺錢架咋，好多都係頂住先，又或者蝕些少呀咁樣，無乜賺錢架。其實依家個個店舖既環境呢，如果追溯返去係

五六十年代到七十年代，係比個時好既，燈光火著，起碼佢係零售先啦，個陣時好多係做工場呀、做貨艙咁啦，但係如果再比返起八九十年代呢，佢就唔好喇，因為個陣時係做店舖搵到食嘛，但係依家做店舖呢，就經營得好辛苦，所以呢，你就話依家黎計，好定差就睇用邊個時間去講喇。譬如好似你話喇，依家販商，即係一樣喇，你做小販既，如果你同我地五六十年代比個啲小販，我地梗係好啦，係未？個時真係夠兩餐架咋嘛，細路仔又多，賣啲人又簡單，個檔口又簡單，個個整兩籐橙係度又話做小販喇。依家個個檔口開到琳瑯滿目，你用咩時代你睇用咩去比，如果去比五六十年代甚至六七十年代呢，依家望返轉梗係幸福啦，無電燈，個時點火水燈咋嘛，甚至無燈點既。但係如果你比返八九十年代呢，依家既小販就係好差，就係差架喇。因為個時我地如果勤勤力力呢，你唔賭錢呀、唔揮霍呢，你係好容易買層樓既，但係依家做小販呢，賣樓就多，賣落個啲賣，買就買唔到架喇，無辦法去買樓，咁黎計個個唔同左喇，所以我地覺得完全做小販無一個自豪感架依家，但係好多亦都做落左都……我地都叫做唔係好老架喇，叫做唔係好老，我地五十幾，但係亦都唔係好後生，無諗過轉行，類似我咁既人好多，轉行又轉唔到，轉行轉唔到，咁就焗住係度。以前我係七…八零年個陣時，八幾年搵萬零二萬蚊到。

採：好多。

受：我地依家呢，都係一萬八，一萬或者八千呀，唔係一萬八千呀，依家係跌返落黎，但啲物價差咁遠啦，我都話個陣時好容易買層樓，如果你慳慳地。或者你個陣時，啲樓又平，舊樓二三十萬、三買十萬咋嘛，咁你就儲幾年錢就得既，依家就都唔洗諗啦，疊埋心水住公屋得啦，你起咁多添啦政府，係咁既情況。即係大致上呢，廟街個啲販商變化都係咁。

採：聽你咁講，即係個租金係貴到去邊一個程度？

受：你講係？

採：即係個差別，你頭先話個租金貴左好多。

受：我講貴既意思係地頭既地舖，攤檔就唔貴既。攤檔呢，政府每年都係收我地應該係四千幾蚊，七千幾架喇依家，七零七零，都係為幾百蚊個月，係政府方面，租金唔係一個壓力黎既，但係我地既營商環境係差左啲。但係你話，譬如我做主席既，行過既，主席無生意呀點點點，我地搵呀 CY 都搞唔掂啦，無話搵我喇。基本上呢個係個時代轉變，譬如的地舖，我都算轉得好多喇，我由開頭做衣服，我賣個咩呢？跟住個時代走呀真係，跟住我賣玩具、賣西裝、賣西褲，跟住呢，我就轉左去，咁變一路咁唔得喇，跟住賣手袋、漫畫 T-shirt，最長段時間賣電子產品，電子產品跟住呢，即係電子產品再唔掂呢，開始走下坡，我賣電話，我做電話做左幾年，係早兩三幾年，電話都開始唔得架喇，比啲大集團搞掂晒，咁我搞飲食，咁我已經係跟……我已經係比佢地走得快啲咁多喇。或者無生意就走架喇，即係好似我賣手飾呀，手飾仲有，我賣手飾個時廟街無人賣手飾架，因為賣手飾只會係女人街架，因為個時手飾係我地賣先，手袋都係，手袋即係我地會敏銳啲啦，對個時代觸覺。你成日賣，個個賣個啲野我就會週圍走架喇，譬如話我走去女人街呀、走去赤柱大街、走去個陣時對面海仲有個大笪地架，即係港澳碼頭個度，走去睇下人地賣咩呢，成日去諗下如果再跟住佢地做既，分分鐘會死架咁樣，咁我就已經跟住走，我轉好多行，咁直到依家黎計呢，賣乜都死，唔怕同你講，唯獨飲食。

採：因為飲食業真係本地人好多。

受：仲可以，因為自由行呢佢可以唔賣野，但係唔可以唔食野。所以黎計呢，仲係我仲生存到呢，就係因為呢……當然啦，你大家都知架喇，你莎莎、周生生梗係好啦係未，做藥

房賣海味梗係掂啦，但係一般小商販好難轉架嘛。其實我地都有個諗法，其實如果呢，就係話呢啲咁既攤檔比我地賣啲（小食？）唔係小食，（熟食？）係，即係無錯喇，係熟食個類，係宏觀有啲咁多轉變，依家因為買海味呀、藥油呀、黃道益呀、咩呀藥物呀、洗頭水呀、奶粉呀，甚至呢類即係優之良品啲小食個類呢，啲遊客唔會去呢個街市買既。街市檔口可以賣呢啲，我地啲檔口唔賣得架啫，係唔係政府應該要去諗一諗，其實呢，我地做遊客生意，遊客就單單係鍾意呢啲，就唔好比啲大財團去做嘅。即係去見到立法會啲議員都砌啦，你都淨係周生生、周大福呀、六福都做嘅，或者係啲好位置呢，莎莎、卓越呀、優之良品咁樣，我地呢啲遊客區既攤檔，係唔係都可以掂一掂？當然你個衛生情況就亦都要改善，即係話呢啲，除左係熟食之外呢，優之良品有包裝既，係無問題架，賣奶粉、賣洗頭水係未都可以去變下呢？我知道係難，因為佢覺得我地會同一啲街市既攤檔搶食，但係我諗我地既客同街市既客唔同，我諗我地唔會搶到啲師奶，師奶知道我地賣海味梗係貴過街市啦，都去街市買啦，我地亦都唔會係呢度賣菜架係未，賣一啲夠為地道啲賣雞蛋呀，咁無理由架嘛。但係賣啲係針對遊客既，係未可以放寬呢？

受：咁黎計呢，你都講到正話你都講到熟食喇，其實呢，我都覺得呢樣野呢，政府係未應該都好好檢討喇。政府依家既當年既市政局同埋依家既食環署呢，就做得好好既，我地係市面上，係旺角、油尖旺呀，基本上你見唔到一檔流動小販既熟食，但係係十幾年前周街都有，十幾廿年前周街都有既，咩魚蛋呀、墨魚呀咁咁咁，又古靈精怪臭豆腐咁樣，但係依家係絕跡既，依家無既。但係好喇，我地係未即係到時間就要檢討一下呢。係我地周圍既地區啦，台灣呀，咩士林夜市呀、係呢個韓國呀又有個咩夜市呀、深圳呀或者北京個啲周圍、新加坡，都好多夜市。新加坡甚至有一個係類似職業訓練局呢，訓練啲人點樣做小販架，我地有呢個資料係度。開個職業訓練局喎，教人點樣做小販喎，佢可以咁樣去添，即係可以協助啲小販去咩野。咁我地係未依家個時間都考慮下呢，係未只要我地衛生情況做得好啲，係可以因為呢個街頭、香港地道既小食好受歡迎，咁我地係未可以好似呢條街呢，譬如你地行過黎呢條街呢，咁樣其實佢做行專區（註：即行人專用區。）覺得好啱，雖然佢唔係好長，但係如果你整三十檔個啲咁既野係度呢。嘩，我諗廟街完全可以 full 左，即係啲人本地人又係度食野，遊客又係度過黎食野。當然呢個唔係話好似舊陣時大排檔咁

樣，又要坐人又要盛個啲咁樣既熟食市場啦，我地唔係想做呢啲。我地係想你可以發牌比我地，當然有配套啦，有水有電啦，即係好似一個……一個帳篷咁大，唔洗好大架，你做個車仔，做一啲好似睇相佬好似個邊個個睇相個啲，咁一個一個或者係米半，米半乘米半就得架喇，一點五半乘一點五半，咁就搞掂喇。你只要有啲水電我地供應，個衛生情況，係未可以做返啲飲食、零食、小食既小販攤檔呢？唔係一刀切無晒既。無晒就係因為當年啲人個個衛生情況差嘛，依家可以檢討呢啲野架，擺賣既野同理，但如果你整多幾條呢啲咁既零食街呢，對呢個遊客又方便啲，佢又覺得一個既……成日都話成立一啲景點架嘛，景點當然要慢慢再諗啦，但係如果特色野你都係要架嘛。零食街未特色囉，為食街未特色，都係一個特色野。如果佢地係度咁高咁樣係度食 buffet，由第一檔掃落黎，佢都係一種享受黎架，佢都係一種賣點黎。定係好簡單呢個唔係話花費好大，唔係一種困難去進行，嘩，你整得個黃大仙，如果咁出名梗係難啦。但係如果你整多幾條街，個度整一條，呢度有條街係度嘛，係呀，整市集係失敗，咩天秀墟呀、上水呀、以前黃大仙騰龍墟呀個啲，黃大仙咁旺都失敗。

受：一個市集既形成呢，唔係話政府谷一谷佢，比笪地方佢，有啲人去買野係成。我地廟街咁樣，我地係幾十年既時間喇，係慢慢積累落黎，個個……歐美遊客啲鬼佬係十八年前黎過香港啲，行過廟街啲，佢自己又會黎既，我地好多都唔係旅行團黎既，好多都自己黎既。我地有旅行團黎，即係上海街啲旅行車泊係度，但係比其他街道少架。你黃大仙一定要旅行車去架，或者係赤柱大街，但係廟街我地好留意，我好留意架，好多都係揸住背囊呀，或者自己一家大細黎，唔係旅行（團）……啲歐美遊客都係，啲東南亞遊客都係，都係自己黎，個遊客既品種唔同。咁如果有一啲咁既小食文化比佢，係未都係，其實都係推廣旅遊既一種呢？即係我覺得係，會係咁囉。

採：但係對於本地人黎講，個啲人都話好鍾意食呢啲街頭小食。

受：係囉，本地人。只要你監管個個衛生情況好就無問題啦，係未。我話比你聽，你污糟得過曬啲話梅。你唔知我地「靚」仔個陣時係啲咁既公屋，個陣時好多啲話梅點曬既呢？可能有塊布既，可能咋。跟住鋪晒啲話梅係度，咁就拎去晒，日頭嘛，曬。屋邨黎架，我住深水埗啲屋邨，李鄭屋邨。咁本來都無問題既，即係都無問題既啲烏蠅呀，啲狗呀，係度痾屎呀，唔通佢搽左佢呀？我成日都見到，因為我地樓下附近就係。你依家涼果，你夠個啲涼果個個製作過種係呢個，即係話污糟，個衛生情況，但係點解優之良品或者啲涼果店依家所有檢測都合格呢？都 okay 無問題？其實呢啲我地睇落就好污糟邈邈，一定架啦唔洗講，但係只要佢經過咩電子設備，咩咩激光殺光呀高溫呀咁樣呢，佢又真係細菌係無架喎，不過可能你真係佢係大陸都係咁曬架咋，其實真係都係啲烏蠅「鬍」呀，但係佢經過高溫之後呢……你睇到梗係唔敢食啦，但係佢食又真係無問題架嘛。只要你衛生情況搞得好好，咩野魚蛋呀，你唔係係度製做嘛，你唔係係度搵啲魚剝剝魚打嘛，你係係度咩整熱加熱佢嘛，就算煎蠔餅咁樣，你只要監管得好呢，係得既，唔係難度好高既。即係係未我地應該到時間去重新檢視呢樣野呢？即係個小販政策係未一定要杜絕晒啲熟食小販？呢個係我……因為我本身又係港九販商社團聯會（註：即港九新界販商社團聯合會。）既副主席啦。因為依家呢，其實我……我自己有個宏觀呢，希望可以即係係我既即係話，注視之下啦，將個個文化呢推廣返。我無袋個張卡片啊。

採：我前排呢，去長洲見到長洲有條街一落船既時候就好多人去買個啲野食，個啲都係一啲熟食既小販攤檔。其實我覺得如果都可以放係廟街度好好，因為……

受：唔係放廟街，係放係全港九，即係有一啲合識既街道，當然全部都好亂，你一定都係要規管，唔好話呢度推幾架車，個度推幾架車梗係唔得啦。廣東道啊，LV 門口梗係好生意啦，唔洗講，但係咁係唔得既。但係我地去到台灣，我地都識去個條街，好多夜市街，好多野食喎咁樣。咁其實依家啲地方可以容納多啲既未多啲囉。

受：譬如好似整個榕樹頭咁樣，依家就睇相啦係未？

採：係呀。

受：點解睇相咁多又係一樣。即係講返個陣時當年好多走難落黎個啲呢，無一技之長無野做喇，睇相呢啲，唉，即係呢係咋嘛，準唔準？風水佬呢你十年八年係未。有啲可能真係有料既，（採：蘇民峰。）蘇民峰都係個度呀，係個度開檔嘛佢講過佢落黎咁樣。但係呢啲畢竟呢，係較為好抽象既樣，咁但係呢啲啖飯食又好，乜都好啦，總之就形成左好多五花八門，當時既譬如賣武呀，賣藝個啲，但時至今日呢，呢啲已經係無喇。講真啦，你有病睇跌打，你會唔會走去街邊檔整塊布？馬騮，你知唔知舞馬騮拎黎做咩架？馬騮，你知舞馬騮架啦，你或者睇戲見到，聽過人講啦，舞馬騮係賣花塔餅架嘛。花塔餅拎黎做咩？糖黎架。（採：我知呀。）你知拎黎做乜？

採：話係對啲小朋友呢……

受：差唔多啦，都岩都岩。個陣細路仔生蟲架嘛，生蟲呀，唔知你地生過未，可能你地都未見過。我地見過喇，我記得真係有，好多個陣時啲衛生仲差呢，就好多人係肚度生蟲呀，咁就買花塔餅食嘛，就去啲馬騮檔個度買囉，買花塔餅嘛。但係依家真係有病，你會唔會買？唔會。咁但係呢啲係淘汰啦，歷史問題淘汰既，係未。你係度玩雜技你玩唔玩得過依家開個電視睇幾好睇呀，上網幾多野睇呀，係未。無架喇，有啲野返唔到轉頭，但係我地都要諗下有啲野如果係受歡迎可以保留既，亦都唔係好困難去搞既。我唔係叫你去搞一個什麼藝墟，藝墟就仲難搞添呀。其實失敗架，你就算九龍公園，咩野整蟋蟀呀，呢啲擺黎係開會講下整下咩藝墟呢，擺黎傾下計得啖笑咁呀，但係你係搵食既，有乜可能丫？賣幾隻蟋蟀，或者整下咩龍鬚糖呀，整麵粉公仔呀，邊度搵到食丫？依家啲「靚」仔邊度同你

玩麵粉公仔，依家啲玩具咁好玩，我地個陣時無就鬥豹虎喇，都好啦，係未。即係好多野就好好玩既，依家啲野唔同左喇。但係我地如果想推廣旅遊呢，就必要係……即係我地販商黎計啦，其實係係呢個賣既野，其實我都成日都叫佢地，我地都諗下會唔會係我地呢，可以幫佢搵一啲貨返黎。我成日同佢地講架，講丫你講丫，有好多老人家唔識想講架嘛，你講丫，你想賣汽水既，我同你搵啲資料返黎啦，例如你邊度邊度買汽水入貨丫咁樣。好似我地國內好多都可以上網，譬如好似義烏咁，浙江個邊咁樣，但係亦都有啲係可以上網訂定架嘛。我話你想賣乜野，你同我地講。譬如我想賣呢個……我記得開頭無木筷子既，木筷子呢，一對好精美一對咁，就泰國第一手我記得賣呢，就係係泰國運入黎既，但係呢，一黎到又好賣又好利錢，二百蚊對、百幾蚊對，我諗佢幾十蚊對返架啫，佢個陣時係貴啲既。好喇，你好生意得喇，我地祖國好叻架啲人，一隔離檔一睇到你咁好生意，（採：個個都賣？）擺你兩對上去，嘩，轉頭，嘩，十零廿檔跟住你賣。咁黎計利錢呢啲，但係如果你諗呢啲野，我地係可以幫到手既，我地儘量去做。但係因為依家資訊太過發達，啲人佢懶去發掘一樣野去賣呀，你諗一樣野轉頭，一好賣啲，唔好賣就無人跟啦，唔好賣點做，好賣啲，一跟既，唔係一檔跟你喎，係一窩蜂去跟你喎。我記得譬如好似依家有啲係特別好經典既，我經歷好多，幾場既即係……他媽哥池你知係咩呀？

採：我知，我都有玩。

受：他媽哥池之前砌磚，你知唔知係咩呀？砌磚啲遊戲機呢？

採：俄羅斯方塊。我都有玩架。

受：有幾個高潮呢，差唔多啲檔口一窩蜂去賣架，俄羅斯方塊真係賣到無晒貨架。你又擺黎賣，我又擺黎賣，他媽哥池又係，但係過完呢兩個高潮之後呢，就無一種野呢係咁風靡

既，係咁風靡。但係如果你譬如依家有啲野呢，係有邊啲有啲人追呢，你較為一賣得就多人追呢？

採：USB 個啲？

受：USB 個啲就係喇，呢個係一種，USB 開頭一賣呢，一百蚊三個、兩個 USB，咁入面當佢 1GB 又好，乜都好啦。好喇，你又多人買喇嗎，我又多人買喇嗎，慢慢四個、五個。好喇，賣五個之後呢，你就賣一百蚊七個，又賣一百蚊八個，咁結果依家賣幾多錢呢？依家一百蚊十個就送兩個。咁當然依家係因為佢隔左一年到呢，啲野就平左好多，但係畢竟都係總知係有些少生意呢，啲人就鬥得好犀利架喇，咁所以啲人就無一個心思就……唔同以前山寨廠架，好似我地我跟個老細咁，佢做個隻牛仔褲就得佢做咋，你自己做就做第二款，我地個陣時係有道德架，有啲道義架。我地基本上我地開呢個檔口，我地望到既，我地望到既周圍賣既野，我地都唔會賣架，即係我地唔會跟佢賣架。你賣衫，我賣衫，你賣恤衫，我賣 t-shirt 架，我唔會跟你賣恤衫架，就算唔同款都係咁話，但係啲人無啲咁既，依家無架，岩岩隔離檔一見你好生意佢就變架嘛，佢就跟住黎賣架喇，個個人情味係差左。以前都話守望相助，嘩，個時廟街覺得好雜架，好雜架架，女仔唔好入嗎，或者啲人惡啲，真係惡啲架，佢地齊心嘛，一有比人恰，一齊圍住你架嘛，係未，咁未齊心囉。依家你都唔洗諗咁喇，依家，依家隔離左右亦都好多係下一代，亦都係新移民，好多係新移民。咁黎計呢，其實我自己咁睇呢，如果香港土生土長既下一代呢，好多都唔肯接承啲攤檔。好似我咁我自己有牌，我啲仔我叫佢去做野啦出去，你唔好諗住咩喇，唔好諗住做。咁我個牌呢，只會等日有機會呢，比我個助手，即係啲新移民。只係新移民佢地仲覺得係有得搏，但係亦都可以相對我地自己香港人呢，抵死架啫。人地又勤力，我地平時，我地土生土長啲人呢，五六點開工就十二點收工，佢就兩點鐘開工就十二點收工，做多你四個鐘頭生意喇嗎。依家有啲爛做，十蚊返呢，我地有廿蚊袋呀，有十七八蚊我地唔賣，但係佢十一二蚊都賣比你，佢可以好微既利都殺，佢做生意既手法，而且佢係做生意既手法。

採：即係薄利多銷。

受：而且係好熱情添。佢搵住你啊唔走啊，唔比你走，你話幾多啊幾多啊？比幾錢啊？除非你比到佢係八蚊啦，佢賣唔到你先……講好耐先放手，咁八蚊唔得，唔既，十五蚊……十四啦十四啦，一路咁 lur 到你……根本佢個種做野方式，因為呢，我地呢，香港人呢又唔夠厚面皮，姐係講大家既個種方式係唔同架，佢就搵住你啊，大家個個……即係佢地係，我地香港人寵壞左啊！佢地係，因為點講呢……我地我地睇唔起個幾蚊，下，佢地係好渴望搵錢，同埋佢地係志在！佢地好志在呢樣野，我地香港人，擺綜援咋嘛，好多呢啲福利，福利福利，好多人都識架啦！啲老人家我唔開檔啦，我擺生果我擺錢啦，政府……未，就算未夠就算有啲未夠擺生果金，或者係……我又病啦，乜乜乜啦，擺多幾千蚊啦，咁佢又可以唔做野。咁但新移民就知道佢係個社會到唔拼搏唔得，所以佢地呢，佢地做野呢係拼搏，有多係成功過我地，大家同一個開既檔口呢，佢好，佢勤力、佢拼搏，佢就係以前我地五六十年代香港人個種拼搏精神！除左啲新移民係一落黎擺綜援架啦唔做野；佢地係兩種極端黎既，我睇到，一係就好拼搏，一係就好懶散，下，佢地呢班拼搏既人就似我地五六十年代、六七十年代既人，嘩！個時我地開檔既時候，我地係六個月未休過息，未休過一日息，依家啲人無可能六個月未休過息！開個檔口，你話齋，自己開檔，姐係希望自由啲，中意休個日就休個日，有咩事又休下息咁樣，但個陣時，我地係……我地係，即係有願望有前景同埋係有個諗法，即係等於依家既新移民一樣，我地係唔捨得去休息個陣時，我地係……我地要搵錢，但香港人係單單少左呢樣野。

受：好似你讀書咁，如果你讀你個行，讀完都唔知做乜既，讀乜啊大佬，有啲……但係讀書有一個好處啊嘛！唔洗做野啊嘛！好似我啲仔咁，考唔到大學讀 IVE，我話你讀 IVE 讀黎做咩，你讀邊行，姐係同你差唔多啦，做……即係做啲設計啊（採：哦，設計。），我話咁你可以做乜野啊？無啊！佢地仲衰，一係入無錢、一係入亞視架咋，係做啲電視台，

無架啦，咁唔請你咪大件事我話，佢話到時先算啦！卒之人到 TVB 依家咁但係個時的人好實在，唔會哂你啲時間，讀書？讀黎都唔知做乜，其實個時都無，啫係好難讀得上去啦！升中都難啦！係咪啊，無話……無話讀大學個啲啦，政府，小學考升中試升中學都唔容易啦！中一有學校收你都唔容易啦。咁黎計個陣時個個人呢，做小販行業個時個個人呢，好多都係……好多都係搵到錢架！即係我地都係，但依家，依家無啦，依家呢，係搵餐食啦，亦都視乎搵兩餐啦，亦都個時我地多機會囉，你記唔記得聽我講過好多係家庭式既……山寨廠啊！亦都有係上面開下開下開左個間大廠，做外國訂單架嘞，唔係好少例子架，依啲好多架，做製衣有製衣、做電子野有電子野、電子錶、電子鐘啊，我地幫佢擺貨個啲，有啲擺返轉頭，個時呢，好多都係做街邊做起架。呢！你行過啲有間好大間舖既衫，牛仔褲，佢地都好大間架，銅鑼灣又有，佢地係上面設廠，佢地都係做街邊生意做起，佢地幾個偷渡落黎添直頭係！個時，都做得即係有個鬥志去做，有個機會個陣，掉返轉上去做廠呢，就係發呢種人，唔係發我地啲土生土長既香港人嘞！我地想，我地唔熟個個社會個文化，亦都無人事關照，就唔夠佢地優勝嘞！佢地個班偷渡落黎呢，始終有好多親朋戚友係鄉下架嘛，咁佢地係度，當地啊廠啊請人啊，稅收啊，同埋唔會比人恰。我地香港人好多失敗，但係佢個種人呢，偷渡落黎個種人呢，成功率既機會就高過我地，所以好多……即係有陣時世事既野就係咁架啦，香港人覺得自己好有優越感，有段時間係！但如果有啲，一返大陸做生意就知，好多都返大陸架啦，你無人脈關係，我地比人恰，我試過返去搞飲食，但係如果你有個當地人黎睇住呢，消防啊、牌照啊，稅啊，咁你都好頭赤，但係當地人就唔同啦，所以係係兩種野黎既，一啲都無著數，依家香港人真係無著數。

採：依家始終成個社會環境都唔同……

受：依家可能有啲即係你可能話我，我自己本身都較為，即係愛國啲啦所謂！泛民咁搞來搞去，大佬！其實香港咁多人才，唔係話佢地唔岩，但係你將啲精神搞好的民生啊搞好的香港丫！成日都嘈，有啲野我覺得係好似唉校園驗毒咁丫，我覺得係好好啊！個校園驗毒，個時，我地，我本身有坐減罪會架嘛，即係區議會個啲，我一聽嘍好嘞！啲細路仔有乜事

係讀書個陣時禁住佢啲，或者有啲係我地覺得係好既野呢！嘩！兩件事黎架，一出社會就
又嘈咁樣，好似起公屋咁樣，發展東北咁樣，擺到明係好啦！如果當年唔發展沙田，或者
唔發展個屯門，嘩邊有咁多平民地方比你住，依家發展東北，又話點又話點咁樣，咁但係
我地應該……人才好多事實，集中啲能力去搞好香港嘛！依家啲人咁樣，即係想呃餐飯食
咁你就岩既，啫係我都唔知究竟個民主好唔好，民主得滯個選票好似，譬如如果有咩事起
廟街，唔得！政府一定要搞牌費，下話六千蚊我，每個月下話，我地點樣，梗多人話支持
架，但係係咪真係咁樣先岩呢？我真係即係有時我自己發兩句牢騷姐，唔係咁樣架應該係，
即係個人才有好多，民主黨、公民黨個啲好叻架！但係佢一味就擺黎我出個政策定出我睇
你點，捉你邊到啦，反你啦，香港幾落後啊依家，大陸好多野已經比我地先進架啦！就紅
綠燈都比我地先進啊就係，人地留得係上面既，好遠就望到啲車，下面又有上面又有，每
一個紅綠燈係三十秒廿九秒……

受：其實我做得個主席好多人都問以前搵我大家收完檔大家宵下夜啊打下麻將啊好開心。
依家啊主席幫我擺綜援啊申請。（採：即係都同你呻……）申請擺生果金咁樣，姐係變左
佢地都無諗住賣乜野啊，大家傾下，轉乜野賣啊？依家點樣擺福利既都係，下話點樣……
做一啲乜野啊擺福利，擺政府野啦總之就個個個個思維啊唔同我地以前囉！我都仲好啊，
我仲識轉型，我轉下呢樣轉下個樣，我都下，咁啲人都話我喂你睇住啊主席唔賣個樣野，
跟住死啦，我地都未死就已經扔架啦，姐係好似電話個啲行業，電子業啊、咁啊首飾咁樣，
我地一見佢一低潮，我地開始唔做，開始諗第二行，哎喲！我諗到香港零售業除左集團之
外呢瓜梗！我地依家大約有七千幾個小販啦係街，街道計，無乜好日子過，所以我地一定
要轉飲食，我唔轉飲食係搞唔掂……你你你如果仲係，除非你就好，即係諗住過啲（採：
安穩。）安穩既日子，好艱苦既安穩日子啲！唔係真係安穩啲，你加埋艱苦啲！如果唔係
你知個行業呢係會委縮架，除非政府加入啲新既元素，加入啲新既元素……係係係係係，
至於你話咩推廣宣傳推廣啊，或者優惠政策個啲係唔需要，但係，必須有啲野轉型。

採：你覺得現時暫時政府對你地廟街既支持夠唔夠啊？

受：支持係唔夠，但係但係你講埋先啦下！

受：佢亦都做唔到乜野，我每年我地個會呢，基本上同政府擺幾萬蚊呢去搞一啲活動。

採：有廟街節啊。

受：廟街節、假期啊！係得我地廟街有架啫，我都算係好做野架啦，但係無用架呢啲野，我話比你聽丫。

採：咁嘉年華個啲呢？

受：嘉年華搞一兩日野有乜好吸引啊？你班人整個舞台唱下歌啊，舞下獅啊咁樣，呢啲係好行貨既野黎，但係政府有錢你擺你唔擺就好似蹤晒，擺啲野返黎派禮物既，其實係自己人擺多過遊客！係咪啊，咁黎計，其實呢種係，叫做粉飾太平既野幫助呢，我覺得就可有可無既，反而呢，佢係一啲係呢個……

採：係政策上又有啲……

受：係呢個政策上同理一個係較為大啲既轉變，譬如好似係話我正話講個啲一啲係唉一啲係大大既決策，唔好將我地同理大財團小商販愈拉就愈遠，應該就愈拉就愈埋，嘩！佢有

奶粉賣，佢有咩安培咩三號啊二號啊，我地原來檔口都有架喎，將我地拉埋啲咁多。雖然我地金舖又唔信我地啦，但有啲有啲東西會信架嘛，譬如好似賣啲藥油啊，我地都有牌架嘛，我地都唔會賣假野架，應該係將我地同啲舖頭同啲財團拉埋啲拉埋啲，唔好佢地有好多野做得，我地因為有啲政策又唔賣得呢樣野唔賣得個樣，咁就變左貧富懸殊啦真係，其實就人就話貧富懸殊啊，但你大家做生意黎計呢真係大魚食細魚或者係條魚愈大唔好同啲細魚相差咁遠，希望拉埋啲，加上有啲政策可以改既，譬如……

採：發牌制度？

受：發牌制度呢，我地都諗過，我話比你聽發牌無用。七千幾檔都咁艱苦經營，你整多幾千個落黎，死多幾千個人，我同你講過之前區騰龍墟黃大仙咁旺既地方，唔好講天秀墟依家瓜晒啦下、上水，係無用架你搞好的咁多啲配套先，如果你可以搞多啲景點真係好似類似長洲又得，長洲係一個景點，入到去見到幾多人賣野，咁就得，如果你話搞一個墟市，譬如你依家試下係呢個維多利亞公園咁旺，花墟咁丫，你試下整個花墟日日都有丫拿佢都死得架！你係年尾個幾日咁墟冇架咋，日日都賣擺個個位都死架，咁黎計呢，其實有啲政策或者係我自己諗到個啲譬如搞熟食啊搞一啲賣既野轉型啊，自己諗到，或者有啲人有好多計都唔定，姐係政府可以呢就較為……將啲資源撥黎做啲政策野好過比你，一年可以申請個十萬八萬蚊都得架，諗下點樣搞啲節目啊點樣吸引啲遊客啊咁樣，咁樣我覺得係將個啲錢攤黎做啲政策野。

採：即係個長遠啲既，唔好咁短視。

受：係，做啲長遠啲既政策，唔係話整個嘉年華會有乜作用，嘉年華會邊好睇得過政府自己搞啲砰零嘖隆放煙花，個啲咁大型既周時有啲係九龍公園政府搞一啲你點私人……我地

一個社團搞唔到啲咁，個啲請郭富城黎姐，我地請唔起架嘛，我記得早兩年請過個尹光黎已經好叻架啦已經！

採：尹光出名代表平民文化……

受：算啦！要代表廟街丫嘛！政策長遠啲，將啲錢無辦法，做官呢，最長個個都坐兩年架姐，好似我地依家咁，依度政務官，油尖旺既政務官、DO、專員，兩年到啊走架啦，嗱，個邊廟街都仲未有牌架！

採：係啊。

受：咁點解無牌無人郁佢呢？一來歷史遺留落黎既問題啦，當年我都話比你聽，係兩旁伸展，個邊同呢邊歷史都係咁耐，咁呢邊呢就因為係呢個七九年就登記，八一年入位，七九年登記當時既民政處就係登記左我地呢邊，無登記個邊，咁呢所以我地就發牌左比呢邊，無發牌比個邊。好啦，時至今日呢，佢就容忍佢啦，叫容忍區。因為歷史遺留落黎既問題，但係亦都有一個問題呢，就係因為人既問題。食環，當時係市政局，同埋警務處油麻地差館咁啦，個個最大個粒呢，大粒好細粒好都係做兩三年就走架啦嘛。依啲咁樣咁辣手既野，唔做好過做，做又唔知有無，啫係搵獲既機會高過。

採：留返下一手？

受：唔係下一手喎，基本上唔做好過做啦，下一手做唔做我就唔知，總之我就唔做架啦，你由民政處我地民政處啊，我搵個邊嘅人都係搵我去有咩野搞都係搵我架，開會啊民政處知道啊，我地搵借左……問佢借地方，佢借比我，因為我去借丫嘛借左間梁顯利中心間房（註：即梁顯利油麻地社區中心。）佢地啲政務主任啊知我地開會啊佢就行過，啊！你地開會啊，我行過路經入黎架咋，我唔係同你地開會架下，佢地都唔肯承認黎開會架，但係佢知道黎聽下你地講乜野啊嘛，所有政府部門唔點，因為呢你一政府部門點左呢姐係承認佢地！警務處唔理佢食環署依家唔理佢，民政處唔理佢無人理，佢只有消防處耐唔耐走下火燭測試啊。因為過左花園街之後呢就走密左啲啦，咁啊，會通知我，「喂叫佢地整好啲喎！火燭喎」，咁啊咁樣，但係消防處唔關事丫嘛，佢覺得係對佢地無影響嘛但係食環署同警務處完全亦都唔告佢，因為你一告佢呢都承認佢架都擺左係到，就係因為我地香港個個架構個啲官，油麻地指揮官警處做兩年就走啦架試過曾經有人呢有人有指揮官，「喂，去管下佢啦喎，唔好亂擺喎！」，試過架但係呢佢地，但係當時後期已經有議員有區議員啦已經，咁啊梗係求助梗係搵區議員啦，一去同佢傾咁就無野啦，咁所以呢好多野都係官僚問題啦，依家一樣啊，旅遊發展局我都同佢傾過，我都同佢交過好多次手架啦！喂比啲資源我地啊，我地派下啲野比……比或者，我地搞活動你又贊助下啦但係無架，我地啲錢唔係咁洗架。

採：但佢地係有宣傳你地架。

受：係啊，但係我地可以同你地宣傳我地啲錢就可以做宣傳既姐，但係個筆就係去海外宣傳姐係如果你地有咩活動可以同我講我幫你宣傳下都得，我唔會有咩贊助啊，無乜實物比你架，無乜實物比你架，係試過有一年佢用剩邊啲旗啊唔知搞咩活動個年呢我話你點都比啲野我啊，你掛旗，我不如比堆旗你丫，無用架你都掉架啦，咩購物節個類啊佢都搞左個，咁結果就比左堆旗我，個年我就無掛國旗咁就掛左啲特區旗。

採：香港購物節？

受：係啦，個類啦，試過一次比過啲實物野我，咁其實旅發局即係佢既角色佢係咁啊嘛，佢話我地唔係比錢你，你問佢擺錢唔應該問我地擺架，我地既角色係推介你宣傳你，但係配套唔夠囉我覺得譬如好似你……我都話你民政處比，但係你話，喂我都話比你丫幫下你丫，但係咁你講得岩，係未啊？但係你咁樣比我用我都係用左佢，但用左佢就係又唔係好大既幫助啲，究竟係未即係啲錢咁樣用係咪最好呢，但如果政府，即係開一啲位研究下……其實依家係最好啦依家就係成日話講緊啲旅客咁多，旅遊景點又唔夠，配套又唔夠酒店啊樣樣都唔夠，其實係啊係呢個範疇之內如果佢設立一啲政府官員去傾呢樣野，就不妨傾埋啲街道個啲特色街道，或者受旅遊啲旅客歡迎既地方，譬如好似話係黃大仙或者係淺水灣咁呢啲，咁你咪係個到開一啲街道，做埋露天茶座；或者係做為食街咁樣，會唔會傾埋呢啲啊咁樣？其實趁呢個機會傾下佢啦！我覺得應該政府即係依家政府唔係唔肯做野，但係佢唔係唔肯洗錢，但如果即係唔洗洗得好正囉！

採：對症下藥咁樣。

受：佢肯洗架，其實佢每年都叫我地擺錢洗架，尤其是我地廟街咁出名個啲添，女人街個啲年年叫你擺錢洗架，有啲擺都唔肯擺啦，麻煩啊你知擺政府錢好麻煩，要填表（採：要填申請表）嘩填完之後我交返去啊嘩改幾次張單都要，咁我地都唔係嫌麻煩，但效果低啊嘛！我自己洗左佢錢都覺得擺黎都無乜用下，咁你洗啲錢呢搞啲政策既野，同我地業界研究下行唔行得通呢，佢諗啲野好似行唔通架其實。雪糕牌早兩年唔知你地有無印象，就發多幾廿個，你見唔見依家有雪糕賣啊依家？搵唔到食啊嘛！個時代變左，當年雪糕行好遠先有間士多，梗係係街邊買杯雪糕食啦，依家 7-11，OK 嘩啲報紙檔都就黎死晒比佢地頂到已經，報紙檔當係小販之一，個時代唔同左，但你又唔能夠阻止 OK 同埋 7-11 賣報紙賣雜誌啊。雪糕牌呢啲搞黎做乜啊係咪啊！係同個時代脫節左。講真啊，佢個環境夠 7-

11 個雪櫃咁凍，佢個啲流動既，佢屋企搵啲乾冰，無咁硬添啲，雪糕無咁好食。講真就，都無啊生存唔到，我地知道，發左幾廿檔或者一兩檔我唔知啊，可能啲海灘啊係無 7-11 個啲啊，一啲好郊野公園有機會單車，但係年青一代邊會同你搵架單車整個雪糕車賣雪糕啊！賣得幾多錢啊？我職業訓練局訓練比你都收返八千九百蚊啦！我成日叫後生仔去做建造業架，千幾蚊日做釘石屎板，我叫我個仔去啦，不過佢唔去咋嘛……

受：所以我覺得呢政府就係話總之呢政府唔係唔肯幫你……即係點講佢學術派個樣同佢務實個啲呢姐係實踐個啲呢係有啲距離。讀書啲人呢諗啲野同我地啲野又係唔同，即係有時覺得佢地洗得好似好好無謂咁樣囉……

採：好表面？

受：唔係，佢只識做到呢樣野，做表面好想做實際添，好想幫到你添，好想做一啲野出黎添！但係佢係識到呢樣野，咁樣囉就係……總之呢就係要了解溝通多啲啦我覺得！

採：個牌坊有無問過你地先？

受：有！我地爭取添！我地爭取我地爭取左好耐啦！爭取左超過十年，即係你知我地區有個劉志榮呢係議員，唔係係藝員黎既亞視好出名既藝員。（採：哦…我知邊個！）咁佢當時呢仲係選左啲區議員之後呢，我地同佢提起我地爭取個牌坊都好啱，咁佢都努力左好耐，但係直至佢過左身，我地先至係再同其他既議員反映個啲叫……呢個叫做小型工程啊。

（採：區議會。）區議會小型工程個到撥左二百幾萬咁啊搞左呢兩個牌坊呢就係，呢個牌坊呢就係全港市區街道第一個牌坊，無架出面無架（採：係啊係啊，因為我地……）之前

呢，佢無比，無起個牌坊之前呢我咪講過佢年年都會擺啲錢，曾經呢有幾年擺到個啲錢之後呢因為頭尾呢用，姐係好似啲（採：搭棚。）搭棚咁樣整一啲大花牌呢，即係好似九龍大戲院個到，花牌咁樣姐係影咁啊做左幾年呢啲既臨時既牌樓咁樣既，都吸引啲人影相，其實依家依家都吸引一個地標式吸引啲人黎影相，當然你話以後多左，女人街都做，花園街又話做，鴨寮街又話做多個，但時至今日呢，我知道就係未有邊個地方可以再做啦依家。

採：都仲係唯一一個。

受：咁所以呢啲遊客呢好多時停係到影相，係反而呢樣野呢就有些幫助喎，對廟街呢架咋我講下，對整個旅遊業梗係無幫助啦，影張相呢佢又係有紀念價值啦，同埋呢佢地都會（採：幫你宣傳下啦……）再黎香港咁樣。

採：但我想問另外個邊又無起到既，佢唔包埋無牌個邊？

受：那無牌都話落，開會都唔肯同佢開，何況整個牌樓比你其實呢政府呢？其實始終有機會，其實有啲高官呢好似食環署個啲助理處長啊 Sir 同我地開會呢啫係關於最近花園街大火之後個啲咁樣，佢地好關注啲安全問題，問起我，「喂啊主席管理個邊想搞咁點搞呢？」。其實有其實個別官員都有心想整好，「喂佢係咪好似呢邊咁重新劃位，去再再規範佢地呢咁樣？」，但係畢竟呢，又係個句講多兩講呢轉左去第二度囉已經，啫係都話呢個呢個制度係咁呢除非搞出大件事，好似花園街大火啦，咁整到好似你知道如果唔係呢就得過且過架啦，大家都唔想，因為依家啲野呢大家都知架啦，有乜事去搵議員先，區議員唔得呢就搵立法會議員，立法會議員 hur 住你個官呢，你乜野都唔敢做住，收樓都未敢做啦，唔好話收街啦，呢個香港依家既政治環境呢係阻礙到好多發現，就算我都話起樓起公屋，區議會話反對都無得起啦！其實個到應該可以起兩棟咪就係咁囉。我都鍾意我前面望

到海啊或者望到咩啦，你起我前面起兩棟樓我都反對啦，但啲議員又無辦法，咁岩選區一定要支持佢佢所以呢個政治環境令到呢個香港好多野呢……

受：譬如好似依家張呢咁既攤檔轉型，比埋一啲以前唔可以賣既野，好啦，我地幾條街梗係贊成啦，花園街啊女人街啊廟街啊梗係贊成啦，但係可能到街市個揸人反對啦喎！喂嘩！我我地賣開野海味啊濕貨野我地賣開架嘛，你地又又隻腳埋黎，咁樣咁樣唔得，佢地又反對，有啲議員又幫佢地架嘛，佢地又會有啲人幫架嘛，咁啊搞啊搞到啫係我地可能我地真係唔係好野都唔定，但可能真係好好野架嘛，咁啊變左呢做唔成囉。一有反對聲音呢，政府部門就窒住先架啦，話慢慢研究，得研究得我都退左休都未有個決定都唔定，所以黎計就係咁囉，個政治環境，可以講政治環境令到好多野都停滯不前就係咁囉！就係做唔成啦，咩都做唔成，包括大既咩起機場第三條隧道啊發展東北啊，細既就算好似係去到小販，就算講反我地小販行業小販牌一啲既改善或者啲政策上既修改都唔夠膽最大修改已經係咩呢就係報紙檔啊，因為報紙檔真係死我地知架嘛，我地啲行家呢比 7-11、OK 迫到真係搵唔到食以前啊係一間酒樓門口啊，一個報紙檔啊打死人啊隨時爭個位為左，爭一個位，依家都無人要啊！有啲質比下一個唔要添啊。佢最大既政策呢就係如果可以比佢，以前就淨係賣報紙既，依家可以賣咩啊，水、（採：煙啦。）煙仔、礦泉水，零食，下……依家又可以比佢搞個電視機係到收 wifi 就播廣告。我地淨係個次好早呢個大約係一個月前到啊，我同食環署開會，好多個檔口，有啲唔係朝行晚拆架，有啲係有個鐵皮檔，喂我話咁樣如果比錢我地做過，大把錢啊政府，比錢我地做過燒過的檔口合資格既，夠厚啲板，表面如果我地係印一啲野，譬如煙仔，煙仔唔得，煙仔唔比賣告白，好啦，我話印可口可樂得唔得？佢諗一輪之後，檔口唔賣得廣告喎，哪呢啲咪可以改囉，點解唔比得賣廣告姐，對人無影響，我係排檔到譬如我檸檬茶係咪啊，可口可樂，咁呢啲野大家都好啊！佢地又可以宣傳啲野，我地又可以賺返幾百蚊。（採：當幫補下！）幫補下。咁啲對個社會又無影響五光十色仲好過淨係個排檔綠框框，個排檔好似個雜扒攤咁樣，因為你如果一涉及有廣告，係廣告商，佢一定同你報紙檔檔檔都靚架依家，之前煙仔都仲可以擺個牌係到啊嘛，每個嘩！幫你整到幾靚再留意下每個報紙檔都好靚，因為係啲煙草商幫佢做既，你講啊得架啦點做佢搵個人幫你做同樣啦，如果你比我地，呢啲咪好死板啲政策，點解你唔比我賣廣告

姐？我譬如賣聯邦酒樓，唔一定係食品架，咁我賣廣告有乜所謂姐擺係到，對個社會又無影響對政府又無影響係我睇落只有好架無壞既。

採：同埋政府自己都可以啲檔到賣廣告宣傳。政府本身都有好多廣告要賣。

受：係啊無錯啊！你就可以賣啲政改啊投票啊做選民都得架！你其實就係咁，有啲野佢地唔會改，我提出黎架我有提出架喎，同我傾個個已經係助理處長，唔得佢話佢地條例就唔得，咁唔得唔得囉無辦法除非我地真係拉三幾百人去抗議啊？

採：但個時代會變架嘛，都要諗下自己個生意，幫補下……

受：其實佢地聽到我講啊，我開頭諗唔到，你返去都會諗下啦，寫低佢啊嘛，寫低返去檢討下，係咪可以放寬出面攤檔比人賣下廣告呢……

採：同埋啲廣告係好架嘛！姐係對香港可能有關係。

受：而且啲檔口啊都合規格啲同埋靚啲啦，都係一件好事啊嘛！但係佢地，我諗佢地唔會咁諗囉，多一事不如少一事，少做少錯啦，唔做唔錯囉做官既野就係咁樣囉。有啲野我地行家諗到，我真係完全諗唔到做廣告有乜唔好野。你最大就話啲人揸車既望到就會有意外，咁我地街邊招牌都係架啦，呢個唔成立啦應該，我又諗唔到有唔好既野，但係呢佢地話我地個政策就係咁。

採：佢太死板。

受：佢返去會唔會拎出黎傾呢我唔知，我諗佢地唔會拎出黎傾。因為佢地好驚青，愈做高層就比啲立法會議員砌，低層比啲區議員砌，普通既比我地市民砌，啲人又識投訴依家，總之做公務員就死啦依家，所以停滯不前好多野都！

採：咁頭先你未講到人情味既問題，因為你咪話以前你地賣啲貨品好有道義架嘛，姐係你見到隔離檔賣，你又唔會專登我又開一檔對佢一齊競爭，但依家反而個競爭好大，你一賣我就即刻……

受：因為好賣，咁有兩個因素既。第一，當年有好多真係事實呢大家係好似舊時公屋咁打開門既左鄰右里咁照顧，佢有個細路仔唔舒服嘞，咁湊左個大既去睇醫生，細既一定幫你睇既個陣時，即係類似咁既鄰居。依家好多新移民落黎，個種感情係有人變化。第二，最主要係第二個樣，係搵唔到食，以前你賣 T-shirt 又搵到萬零蚊收入，我賣牛仔褲又搵到萬零蚊，你賣領呔啦就算好生意些少，我都唔恨啦我又有萬零蚊收入，你都萬零蚊收入，我地唔會跟佢。個個都搵到食個陣時就唔會一窩鋒咁跟佢，但係唔係嘞，依家啲人我今個月……上個月都搵六千幾咋，你仲衰你搵四千幾姐，一見佢有啲生意啲咪跟佢賣囉，賣 USB 冇生意啲未跟囉。你夠膽埋黎鬧？喂我兩個仔女要養架，我搵唔到食我梗係要轉啦！我唔係搵到食去轉去搞你差啊嘛，我都要養妻活兒架嘛。

受：好似我成日都講啲人話我唔做啲野，我都有老婆子女，我做義工架咋，我唔係應份幫你做野架，不過我興趣黎架咋，你唔好覺得我係好似你估我係……神黎架，你唔係當我菩薩架嘛，你唔會咁尊重我，如果你咁要尊重我就值得嘞，用你個時就主席前主席後，背後可能鬧你架嘞，扮嘢野咁樣，都唔出奇架嘞呢啲野，有好有唔好咋嘞，就係咁啦。最緊要

係搵唔到食，有一樣野就係，以前的人好似係唔講理由惡的既，我岩岩諗到，你真係跟我賣野真係打你既埋黎，你係對面你賣我的野，你快收左佢，唔係我真係打你架，以前的人會咁做，野蠻的架水平低的個社會風氣係咁，依家呢好少打交既，最多鬧兩句唔睬我姐，唔睬咪唔睬囉，除左係搵到食仲有好多野加加埋埋，以前真係架會咁樣做，我賣西褲你賣牛仔褲我唔理你丫我隔離又開間西褲我真係掃你檔口。

採：你咁樣講係咪即係依家治安好左？

受：好左好多！依家既治安同以前差好遠，以前成日見到打打殺殺啊！

採：真係架？因為係睇電影呢都講到好多好亂咁？

受：因為如果係個社會多啲黃賭毒呢百花齊放古惑仔多個社會就亂的，以前早期好多都係話做小販攤檔同黑社會有啲掛鈎，譬如佢唔係個種人，咁但係差人都係啦個陣時包庇黑社會，黑社會包庇小販……咁每日呢就廟街就試過有好短好短時期有人收過片，收片姐係陀地啦叫做……（採：保護費？）好短好短，因為呢……

採：大概係幾時？

受：六十年代，個陣時都係警察會貪污既時候，之後好短時間就無左，我知道。因為點解做唔成呢件事？因為呢，廟街太過雜，收呢啲黑社會都講邊個社團邊個個社團，無一個社團可以獨大，你又跟呢個，佢又跟個個，你要收呢條街，你要同咁多班人講數，你唔划算，收你幾蚊十蚊咋嘛，又唔係咩大生意大酒樓分錢比你。咁所以呢，反而我地係屋邨個時就

有既，咁啊，每個禮拜我阿媽開檔個時就比兩蚊人，一開檔比兩蚊就夠架啦，咁收完呢就差人擺架，即係收九黃啦叫做，其實係差人睇架姐。咁係呢到個陣時所謂收陀地係少既廟街，理論上叫做無收過添，因為想收都收唔成因為太過雜，就係太過雜所以收唔到，唔係因為治安好，但係每個做街邊既人都係，當年教育水平低，而且係條街到好容易同啲所謂社團黑社會有啲既認識，姐係就算佢唔係個種人佢都識架，你唔識呢啲人會比人哈啊嘛，個時下呢如果真係話收陀地打交既機會係多過依家既。依家基本上，我自己係屋邨大啊，其實我兩個環境好雜既長大呢，我發覺以前黑社會呢係惡過依家，依家係太平左。依家啲黑社會既人精左搵食啊嘛，佢唔會恰你啊婆賣檔野架嘛，佢會去搵夜總會睇場啊，搵啲電腦去呃人搵錢啊，收保護費呢啲咁戇居又要被人拉又搵唔到咩著數既野架啦，一唔係就做翻版 CD 賣翻版野，去做啲色情行業網吧去帶一啲走私鐘搵多好多錢甚至賣白粉販毒都搵得多錢，依家啲黑社會同以前唔同啊，一樣係與時並進嘛佢地……

採：但你以前係廟街都有見過呢啲打打殺殺既場面會唔會嚇親？

受：我唔嚇親因為我由細睇到大。

採：都睇慣。

受：我係公屋呢就成日，我住李鄭屋邨個啲七層大廈姐係廁所仲要係出面個啲呢，咁我記得我大約全盛時期我估計唔會過三日會有一次打交。

採：即係廟街？

受：唔係。係公屋呢就揸住啲棍又好，無咁多西瓜刀個時，貴啊個時刀，揸碌水喉鐵就追住人，兩日到一次啦，周圍，係廟街呢成日都有打鬥，但係就細型啲既。因為如果完左啲攤位譬如擺賣啊過啲，個啲係較為小型啲既，當然你話我地成日會見到有一啲社團既人一打打行過啊即係走去邊到講數或者係街集結啊咁就成日見到，但你呢兩三年都少左囉。係八九十年代好普遍成日都會有所謂既晒馬，但係打交就少既，因為係油麻地係油尖旺多數都係大哥黎既，真係好出名既黑社會，就唔同屋邨既嘍囉郁下打既，佢個啲係講下數架，打就好少打既，成日都晒下馬，我有一百幾人，你又有一百幾人出黎晒下，喂你唔好哈我我都有料咁樣咁啊多架姐，因為個個都搵到錢，搵到錢就錫身架嘛，唔同啲屋邨要搏出位搏出名。依到啲凡親所謂係黑社會坐館啊揸 fit 人梗係油尖旺區，唔會係深水埗唔會係觀塘架，所以油尖旺社團大哥多，有衝突，但真係打交少，為左利益成日都有衝突。但係佢地依家就講數，文明架啦依家都，好少打架。我聽講好少打架，即係耐唔耐間中有，依家比起，可以咁講比起任何時期治安好；亦都有個因素，就係香港警察質素高左同埋資訊發達左，一 Call 三分鐘就圍住你，無得走架，大家知道架啦，一 Call 紅色 T-shirt 牛仔褲周圍警車係到追，真係資訊好左警隊設備好左，變左咁治安未好左囉，除左佢地都叻左，佢地精啦，唔會郁下打交架啦依家，就係咁樣囉。

採：咁你睇到廟街有咁多變遷，咁你有冇咩係回憶最難忘架對於廟街？

受：最難忘就係由無位到登記發牌個陣時，因為個時廟街呢邊就係同個邊一樣既，啲位好大架，早落黎擺既，叫啲兄弟姊妹，即係有啲子女又多，有啲六七個子女。好似我地屋企有八個啦，佢個個檔口好大既，咁突然間政府話宣佈登記小販牌只係比返三尺乘四尺你既姐，三尺乘四尺大約咁大到啦個檔口，就咁比返個檔口你就係最激烈既反對。當時既政府好強硬，唔同依家咁弱既，我係做就做架啦，當時就發起兩次好大規模既暴動，即係暴亂啊，就係出動到防暴警察既。咁我記得就係廟街係甘肅街個街市對出即係玉器市場咁上下對出有個街市，門前集結左幾百人，女人街就黎聲援我地，圍住市政處市政局個時話反抗議，咁吵起上黎出動到防暴警察，我地啲販商呢又用石頭啊飛鐵枝同佢鬥打，卒之就拉

左三個人去坐監，個時我細十幾歲啦，七九……睇下先，七九年登記，大約係七八、九，我都係黎左廟街幾年。個時我算細架啦嘛，個時我無乜利益啊嘛，未有登記位，其實我個人就叫啲朋友唔好去，登記啲位本來都唔係我地架，幫我地登記埋比埋個位我地，我地做咩去抗議姐，我地係有利益架嘛，個啲四十尺長三十尺位先去抗議咋嘛，我地都係打份工，個時我地租位……

採：個陣租係貴唔貴架？

受：幾百蚊個時，但係都唔係我地既個位，我地租人架嘛，同理有啲係打工，佢唔理你架，個時政府好寬鬆，我黎到佢突擊架，今晚黎唔知架，一黎到有成一百人落黎好快架咋唔會比你，好似登記收購舊樓，好多人黎登記比個身份證黎抄低，黎過三次，只要兩次就一定比你，登記一次你去講下都比你架啦，收尾無登記既，最尾有多啊因為，好大個位變左好細個位，無登記過三次你解釋比佢聽點解你三次都無係到，唔係啊我返鄉下乜乜乜啊，咁比啲證據，你個時賣乜野啊有無買貨啲單啊你擺邊個門口啊。個舖頭肯唔肯寫封信話你係到擺啊，你求下佢比你做啲野佢都比你既其實好寬鬆，我自己覺得係，但係好多既得利益者呢，點賣野啊，我檔口三十尺突然之間你縮返我三尺四尺，個次暴動最轟動。但係我個人呢叫左幾個後生，因為我地後生無位架喎，我地後期出黎，有啲係打緊工，掛橫額喎，我話你猛返佢落黎，擒二樓，我話你唔好擒，擺到明我地個立場我地有著數梗係唔去啦，所以我就無參與呢次，但我知道係好激烈，有啲人扔石仔，飛鐵枝飛埋啲差佬到，佢地好機警啲警察，唔拉你，人多幾百人，一拉你亂啊嘛。好啦，我知道點拉啦，咁始終都散架，佢就認住你咁就搵差人跟住你，上到樓梯口先拉你。

採：即係趁你身邊無人既時候先拉你？

受：係啦，拉左三個，有兩個係女人街既，咁我唔知啦，一個係廟街既，判左半年，以前廟街本身有一個舊既工會，即係小販會就係到，即係當時個小販會既主持人，佢地叫佢理事長，咁呢就係我諗同政府講左數架啦……去左遊埠既個排，去左台灣既，咁走開左，咁自從呢一役之後小販會就比人鬧啦。咁就散左，無啦。

採：咁就無左啦？

受：咁即是八零年頭開始就無左啦。咁無左之後我地呢個會就九幾年先成立，點解我地要成立呢？當時我地廟街之前係無電燈到，咁都仲係點緊啲火水燈，大光燈，有啲係點火水燈既我地出黎個時都仲係……咁就因為要申請電，我地要申請依家既電燈柱，我地要申請每檔都有電燈，有合法既電燈供應，因為當時如果你唔點大光燈火水燈，你就要係樓下甩一條電線落黎，好多都住樓上，或者係舖頭呢，喂喂老闆你比我插電制啦！我比錢你啦，就貴啲既。咁啊點電燈，開始開檔用電燈好普及啦。我地要爭取起合法既電，電錶，供電，所以我地係七幾年……九幾年呢，其實我地都爭取左幾年，由九四年，其實我第一期都無出黎做架！我見都無人，搞極都搞唔掂，你搞幾年都搞唔掂，你成日講，你無用架喎，你走去傾，咁個陣時就係我深水埗大架嘛。

受：我一搵就搵咗民協，搵咗馮檢基佢地幫手，依啲野要搵議員幫手先得架，個陣時已經知道要搵議員幫手，咁黐尾就搵咗黃國桐、吳寶珊，早幾年嘅區議員，依家選唔到，幫手。卒之搞咗好耐，搞到我地成立個會啦，九七年，就由九四年，差唔多搞咗四年，到九八年我地成立個會，咁一有電燈我地就正式成立個會。其實我地都正式成立咗個會但有註冊，即係同政府傾個時，佢一話供電俾我地，整工程，我地就正式註冊成立番個會。因為成立一個會，政府先會重視我地，個時有十幾個代表，廟街小販代表，佢都唔多睬你，佢都唔係好認真。唔係啦，但當我地成立咗個會，有議員啦，做呢個顧問，咁較為有組織呢，中

電亦都會睇下我地丫嗎，咁中電就有乜立場，中電話齋，我做生意嘅姐，所以個時呢，掘地我地全部自己夾錢，每檔夾幾千蚊咁，呢筆錢係我地自己俾架，政府都有乜點幫我地。

採：應該俾啲資助呀……

受：我有留意呢樣野，之後先知道原來公園，好似尖沙咀海傍，佢有啲亭賣雪糕，原來佢有發電設備喎，用咗好耐，原來佢地搵咗個細型發電機發電，啲雪櫃呀電燈，咁啲電燈冇電到，冇辦法用喎。唔好講啲街邊檔，我地比個位你，就唔包比電你嘅。咁呢啲咪就係舊時個套囉！你俾個位我，咁都要有啲配套架，佢話冇架，咁我地想爭取呢樣野就成立我地現時呢個小販商會囉！

採：我覺得你地個會都做咗好多野……

受：做，因為點解，自己本身呢就較為……

採：好熱心？

受：唔係，我自己呢就土生土長，我自己係政治個方面有些少興趣。我曾經有個衝動第一屆區議會我就去選，但我估計去選都未必選唔到喎。當年我自己後生個時，個青年協會都玩得幾出色，個時啲區議員幾百票就搞掂，但係計下區議員二千蚊薪津第一屆，我個時都搵成萬蚊係廟街開檔，搵成萬梗係唔做區議員，個時區議員做冇乜著數，咁依家都係二萬幾嘛，我同啲區議員好熟架。我自己本身都唔係好想入政黨，但我地做野呢同政府去拗一樣野，你有一個政黨支持，搵議員支持，你係自己人，佢支持你嘅機會都大啲。我點解話

要成立一個會呢，你有後台、冇組織，佢對你係差啲，冇咁重視你。所以呢，爭取一啲野，你有辦法呀係香港，政黨政治就係咁。我自己嘅理念較接近民建聯就入啦，但係如果有咗民建聯對我地搞好多活動咁都係著數啲，你請啲議員嚟，好似我地個會可以搵曾鈺成嚟做名譽會長，葉國謙、葉國忠又係做名譽會長。但你唔入去個政黨，佢地未必肯做，咁變咗你遞表、申請錢，佢第一件事知你唔係壞，唔係唔好嘅組織，起碼曾鈺成嚟做名譽會長，葉國謙、葉國忠乜乜乜，你民建聯都係正經啲嘅，咁申請錢搞活動咁都好啲。例如起個牌樓咁，你如果搵馮檢基個班人搞未必搞得成，票數少係油尖旺區議會，依家有議員添，啱啱入番一個，二十位議員你得一個，但民建聯八個仲有咁多友好，個啲撥錢，有啲野係咪著數。牌樓都起得成，二百幾萬，如果你唔係自己人，二萬幾都唔批你啦！所以我年年都批到錢架，但批到錢我都覺得又好似唯咗政府錢咁，唯一嘅貢獻就係掛滿晒啲旗，我一年三百六十五日由回歸開始我都掛晒旗比遊客睇到我地香港人都係咁愛香港同愛祖國嘅。我唯一覺得最大貢獻就係呢樣野，到依家都係咁。

採：點解個邊又冇掛到？

受：個邊我話俾你聽，第一，要錢啦、要資源；第二，個邊政府都未必俾。我未試過啦，政府都唔係好樂意我地掛，我 feel 到嘛！你知唔知道掛呢啲旗呀，當時唔係我想掛架，我叫佢地掛，大廈有立案法團，要書面寫定張野搞釘掛個啲旗嘞，如果冇大廈法團，就要百分百業主寫書面信俾你，我地民政署先做到。我地搵民政署去做，我地係好難推廣架，但我地夠膽，我地民間組織，掛咪掛，我地鑽個窿都唔駛問佢，最多噪住佢訓教俾佢鬧二句，照掛條街冇人反對架，因為呢啲好事嚟嗎！但係政府做野就畏首畏尾，話俾人告，你睇下廟街個盞燈幾暗。我嘈過佢，我話整光啲咁多啦！大佬，你咁暗，唔係呀，陳生，光得滯，居民告呀。唔係好光係好暗嘛，叫你光啲姐，佢都唔敢做。

採：有個時間架嘛……

受：時間緊係有，六點至十二點，但係叫你光啲，你依家睇下佢，都啱啱望到嘅，你再落去睇下佢，睇下廟街個兩個字，光啲咁多啦，俾人影相都清楚啲呀！廟街，我自己第一真係幾喜歡呢度，有興趣玩呢種遊戲啦！我覺得幫到人又好開心架，有時候仲要自己出多啲錢添；第二呢，廟街本身有名氣，我做起事情上嚟事半功倍，有時有啲交流團，好似我地個會去交流團，啲人話你去啦，啲人識廟街嗎，你搵個鴨寮街去冇意思架，鴨寮街，啲人唔知係邊，但廟街佢知；第三，啱啱我地整咗個認可區，我地搞好多節目，係度呢都可以搞下嘉年華會搞啲野，遲啲咁多會有一個三人小型足球。我有試過搞咩呢？其實我想搞啲持久性，我就唔想搞到好似西洋菜街好似個藝墟咁，嘩，好嘈，嘈到啲人，咁我就搵過班後生仔玩 roller，個陣就好受歡迎，有幾廿個人玩 roller 又花式呀，又係到跳霹靂舞，計劃好啦佢又唔收我錢嘞，佢淨係話俾啲水我飲就得啦，你地供應水就得，供應水好閒啦，我自己掏荷包都唔緊要，你地五十個人我俾一百枝水你都係一百枝水。佢講好咗啦，第一日一玩，砰一聲一個跌斷手，跟住去醫院，咁我話唔好玩住，等我問下先，問下保險個度點先。保險個度話，喂你咁多人，如果不記名買保險，你又唔知咩人嚟，今日呢班，聽日又另一班，我最多俾你買，我都係賠十萬蚊俾你有事。最高限額，十萬蚊，有時有起事上嚟，佢父母追究就唔只十萬架啦！邊個揸？我地跟住有啲咁嘅難度係度，想搞啲節目又話保險又話乜，我地都唔敢做。我自己想個人推廣，你又唔同區議會啦，如果我地同區議會合辦一啲野，就算我地搞廟街節都要自己買保險，但個啲我地評估過低嘛，佢買一日保險幾千蚊。一同區議會政府搞，政府長期都買保險，政府區議會搞野唔駛買保險嘅，政府係已經有啦，佢搞嘅活動其實有保險啦，不論搞旅行好，搞咩嘉年華會好，佢地已經有保險啦，係兩種野囉，政府做嘅野同我地民間做嘅野。

受：我想搞多啲野，第一又有資源啦，如果諗到資源，平啲嘅野，但係嘩遇到啲問題。政府佢可以協助我場地，如果唔係政府撥款嘅，一日要幾千蚊架，唔係一日，一次三千幾架，但係政府如果區議會贊助我地搞廟街節，百四蚊架姐一次，咁平好多架。政府唔係唔肯做野，所以你開頭問我政府有冇做野，又話點樣資源足唔足，咁你講足夠佢一定唔足啦！但

佢唔係冇做野嘞，肯幫你架嘞，但佢做唔正同埋做嘞野冇用。佢年年俾十萬你又點，十萬我地咪將一兩萬掛旗呀，買禮物呀，幾萬蚊搞活動，舞下獅，高興一兩日呀，又用完個十萬蚊啦！年年都係咁，所以搞到我都唔申請錢啦！由十萬蚊減到五萬蚊，淨係做下的掛旗呀。但佢又叫你申請啦，即係你政府又預咗筆錢係度，你唔用又要撥番錢俾政府，區議會撥番啲錢俾政府，咁嚟計佢又叫你擺，叫你做……

採：擺咗先！

受：係呀！但係你都知啦，我地個會話就話有廿幾個委員啦，但係個個，雖然我地讀得書少，但係我都成日睇下書睇下野，我都識寫下野、整錢，點樣點樣，電腦我識開。嘩！廿幾個委員你諗下，三、四個可以開到個電腦上到網睇野，全部都係老人家，咁所有工作都集中係我身上，咁就好辛苦。因為你事前又要求個天唔好落雨，搞活動個日，又要請啲嘉賓嚟，又要佢肯嚟。你真係請佢嚟，佢唔到，你又惡搞嘞！但你做一啲好似旅遊發展局，請佢嚟，有時會嚟一次一兩年，兩年又唔嚟，支持你要講心情嘞，咁搞到我地！第一冇乜用真係冇乜用，所以咪唔想搞囉！唔想搞啲搭起個舞台，唱兩個鐘頭歌，都有意思丫，唔係真係長期吸引啲人嚟。有條為食街唔同呀，你都多啲嚟啦！嘩嚟廟街食蠔餅、炒蜆嘞好得意嘞！有呢啲野食嘞嚟掃街，好似我地周時都搭車落登打士街，我地成日都話食 buffet 囉！由頭食到尾，飽架啦我地都，話食夾餅、雞蛋仔咁樣，我地覺得呢啲有用囉，可能政府覺得係佢地唔係想要呢啲囉，或者佢地要啲高檔啲嘅野囉！

採：但其實我覺得與其請啲嘉賓嚟廟街，我見到睇相個邊都有仲有好多檔係個啲唱歌，其實搵佢地嚟唱仲好啦？

受：畢竟請一啲雖然唔出名嘅歌星，個水準都比佢地高嘅。我都曾經試過搵佢地嚟幫手嘅，但係佢地嘅價錢都唔比佢地低，因為佢地唔開一日檔，請個啲二三流歌星你估好貴咩！唱兩隻歌，我估計啦，我唔識，其實我地俾人包晒架。我諗佢咪三幾百蚊唱兩隻歌，你估真係好貴呀，好慘架其實做個啲歌星仔都。佢一日走幾輪咁，我估有三百咋，未必有三百，唱兩隻歌，其實個啲……唉！講起榕樹頭唱歌，我都唱過，因為我自己本身有唱開粵曲嘅。咁當時呢，全盛係以前呢，榕樹頭公園都仲未係一個公園嚟嘅，係一笪地嚟嘅姐，個時呢唱歌，有兩三檔唱歌就唔係就咁收你錢嘅，就賣下陳皮梅呀，你搵一蚊落去就擺塊香口膠呀，白箭牌香口膠，擺包陳皮梅，擺話梅食下咁樣，就咁架，有咩音響，有個人拉下二胡咁樣。好啦，但而家呢，政府就圍住個榕樹頭公園啦。咁入面可以有啲賣野又或者睇相、舞馬騮，唱歌就唔俾開檔，咁佢地就搞咗好耐，隔咗成兩年，我記得，隔咗兩年之後有啲搵唔到食又唱開野啦，即係賣開武啦，咁就係公園出面。所以公園出面呢就唔係好耐歷史咋，比起呢邊嘅街同個邊嘅街，公園出面個度係大約，廿幾年咋個度，即係圍住停車場個度、圖書館門口個啲檔口呢，係廿幾年架啫，我地啲檔口成幾廿年，五十年咁耐。個陣時都係圍過公園打咗佢地出去，個時兩三檔唱野呢，就搬咗出嚟呢個停車場側邊同埋平安大廈，全盛時期有八檔，咁個時我就有唱粵曲嘅，咁其中識得個個啦，喂！我開檔嗰，幫下手得唔得呀，即係話，我後生個時，都好鍾意唱歌，玩啫，咁我地成班係粵曲社到玩，咁呢我就唱過一個禮拜，咁個時就開始有規模，有擴音機啦，有電燈有人搭埋棚啦，整到好靚。即係整個頂，落兩人地都唔會搵親啦！但之前未圍個公園個陣時呢，就好簡陋，一兩個二胡，有人唱野，賣下陳皮梅咁，咁個時開始就唔賣陳皮梅啦，冇野食，你鍾意就打賞，你圍住一班人佢就擺個兜仔，你就搵一兩蚊就打賞，但係佢呢好威架嗰，係呢個開番有幾耐之後，大約係邊個時期呢，等我諗諗先，我唱個時……

採：拍新不了情個時？

受：個時都係好，都已經好過咗啦，新不了情個時，大約係八，等我諗下先，八五年到啦，個陣時佢地重新開過，開番個檔口大約咁上下，因為我記得個時我未結婚。咁呢，就

開始有規模，用擴音機又盛。個時呢，開始啲人搵到錢，個時聽啲人都係貧普大眾，所謂單身、碼頭咕喱，即係個躉船，油麻地除咗漁船仲有躉船果欄，好多貨係到上嚟，好多咕喱，佢地夜晚個時，八十年代好多屋企都未必有電視嘅，或者佢地有電視都唔鍾意睇嘅，佢地鍾意出嚟傾下計、捉下棋、抖下涼係榕樹頭呀，又有冷氣，有咁普及啦，聽下歌呀，個八幾年到九幾年，新不了情九幾年拍，咁呢段時間，八五到九五，佢地係黃金時間。可能啲人搵到錢啦，一個紅啲嘅歌星搵千幾蚊日架可以，即係好過去打工好多架。咁當然啦，呢啲地方緊係女嘅歌星受歡迎啲，男歌星就搵幾百咁啦，啲樂師又搵幾百，呢個係最黃金時間，但係我知道佢依家由八檔減到仲有三檔。

受：佢地依家就坎坷囉，你見到依家冇人睇架，個時圍到呀，啲車行馬路呀，行埋啲行埋啲，啲車行唔過呀，個時好墟𦍃，依家想搵個人望下都好少。但我見到佢依家轉型啦喎，又開啲枱俾人飲啤酒，呢樣野係呢兩年到姐，兩年前都有開枱飲啤酒嘅，所以人就好機警嘅。呢檔仲係新移民嚟添呀，真係會生存，以前企係到冇人坐，咁有啲都係係到流連啫，咁就俾埋佢坐、俾埋野佢飲，咁就打賞多啲，依家我諗佢地一檔每人都係搵二三百蚊，變咗又係好低，又係同全盛時期好有分別。點解？第一電視機好睇唔駛講啦，第二個班咕喱、老人家即係聽粵曲個班人呢，都去得七七八八，死淨好少。咁淨番呢啲好似我地呢啲年紀，年紀大。咁呢我就唔鍾意去個度聽嘅，我自己雖然唱粵曲姐，一般水準姐佢地就。咁嚟計佢地就補充番啲新移民，你見到呢以前清一色唱粵曲，依家就唱好多時代曲，甚至跳下舞，咁都係有變化架。佢地依家搞到坐下飲啤酒，好似一個酒廊咁，呢個係佢地嘅進步，但係佢都生存唔到幾耐。

受：佢地事實上係冇牌照，曾經政府亦都問過我，喂，如果真係個邊都係發牌，佢地點處理呢？其實政府有啲又幾好喎，佢又會保育下啲文化，佢話啲文化唔錯。我話咁啦，搬佢入榕樹頭啦！得三檔之嗎，我話三檔咪發牌俾佢搬入榕樹頭囉，但係卒之都停留咗係平安大廈個度。政府一嚟冇發個邊牌，亦有發牌俾佢地所以都係做唔到。以前八檔個陣好多投訴架，平安大廈住個度呀，嘩！嘈到呀，啲差佬上嚟呀成日都抄牌，又拉又鎖，但係我有

辦法，真係多投訴。但係依家少投訴啦，少啦嘛，依家佢地都好機警嘅，十一點佢地一定熄晒，佢地都收架啦，就算唔收都熄晒啲喇叭。咁佢地都，社會進步嘅，佢地都知道係唔掂嘅咁樣，咁但係你話佢地始終都會被淘汰架。第一正式嚟講，真係有咩藝術價值。你得閒去聽下就知啦，第二個班人，再死埋呢浸就真係冇晒啦，即係其實最盛個班死晒咁滯，呢班五十、六十幾就係死淨個啲，再死埋呢浸人呢，我估計呢過埋呢，我諗五、六年到啦，佢就算仲係到都係淨番一檔係度生存，一檔兩檔，三檔冇呀，生存唔到。再過多十年內，佢都消失架啦，呢個文化會消失。

採：咁咪好可惜。

受：冇得可惜呀，時代進步嘛！你會唔會買個麵粉公仔玩呀，砌豬八怪孫悟空？見到人砌就得，你會唔會買隻蟋蟀？先進既野，你九龍公園咩藝墟，搵啲草咪整下蟋蟀囉。我唔知你會唔會去買，細蚊仔實會鍾意，望下架咋，都掉架啦，你買個超人俾佢就唔同啦，時代係咁嘛，唔好講佢。講飲品啦，以前有間賣馬蹄露好出名，依家好少飲得到，時代會淘汰佢嘛，大家都知道馬蹄露做嘅過程，佢都未必乾淨，可能乾淨都未定，但係睇到個啲杯都唔夠膽入嘛，飲完之後，用桶水浸一浸……

受：唔能夠緬懷過去，點解小販又要盡量推？因為小販推廣個旅遊業嗎！如果純粹街市賣菜，你去晒市場都有所謂啦，啲人唔係條街買菜會上咗市場買菜，但呢啲係一個旅遊業景點嘛，係一個遊客想嚟嘅地方，好似我地去外國或者國內都盡量去呢啲地方。兩種野嚟嘅，有啲野可以保留，有啲野唔係一味都保留嘅……有啲野好似好可惜咁，但係要淘汰架，養馬騮除咗係賣唔到花塔餅，政府都搞死佢，養隻馬騮擺個牌，幾難發一個牌俾佢呀！有啲野我覺得唔駛可惜嘅，個時代係咁樣就唔洗可惜，賣唱咁樣，賣唱呢種野……

採：我見佢依家地鋪有歌廳係唔係轉型？

受：其實佢地轉過去，有啲檔口轉咗去歌廳。但係以前，佢地都有啲變質，由粵曲轉咗做時代曲，因為開始唔係淨係做七、八十歲個啲老人啦，有啲係新移民亦都唔識唱粵曲，淨係識唱時代曲。第二，以前係一啲好低消費嘅野，做咁嘢或者我有錢嘅埋去，企一晚聽就得架啦。但就算你依家入鋪頭要買飛，佢最大嘅消費擺去打賞嘛，你支持我唱歌，入五十入一百啦。依家係咁樣由低消費變咗高消費，呢種玩意即係聽歌，所以嚟計我估計呢，係十年內係絕跡架啦，我既睇法呢三檔都有。

採：我地成個報告嘅目的最想都係保留成個廟街市集。

受：冇辦法，我曾經搞廟街節。我搞咗好多年啦，我想開頭，我既構思呢，就係話想擺番舊陣時個 feel 出嚟，油麻地榕樹頭嘅文化，即係大笪地，榕樹頭大笪地嘅文化，點呢？有啲人心口碎大石呀，有啲人賣蛇膽呀，有啲人睇跌打，有啲人玩雜技，有啲人賣唱，有啲人即係好地道，例如大傻賣髮蠟呀，或者係一啲以前心口碎大石個啲啦，但係我搵唔番呢啲人，馬騮個個冇埋啦，個隻金鷹又瓜埋啦，心口碎大石個啲又死晒啦。玩雜技個啲，你除非係大陸請落嚟，即係扮嘅。基本上呢啲民間嘅油麻地文化呢係冇晒，搵唔到食呀嘛，佢係冇架啦，我都話你唔會係街邊睇跌打嗎，佢都係跌打佬嚟架鋪塊布係度，第一依家跌打要擺牌啦。第二都冇人相信佢啦，我一係真係要睇跌打就去鋪頭啦，或者上樓再唔係睇醫生啦，急式症室啦，廣華醫院都有跌打睇啦！玩雜技嘅搵唔到食，唱歌嘅由粵曲轉時代曲都仲有些少生存空間俾佢，我估計仲有十年八年俾佢地玩嘅，十年八年都冇埋架啦。有啲文化係冇啦，你識唔識繡野丫？比條龍你刺繡，唔識丫嘛。……你想傳承啲文化，必須個樣野都搵到食，維到生嘅。……好似印度個種你吹條蛇，我靚仔成日見到，但依家仲邊度見到，搵唔到食！你個種文化搵到食嘅，咪仲可以行囉！個啲粵曲咁嘅樣，依家政府提

倡都仲賣到飛有觀眾，咁咪仲係得囉……即係你話玩雜技學跌打，邊個去同你學呀，學唱粵曲？擺黎講笑既就得，其實搵唔到食嘅野要保留佢係相當辛苦。

採：咁你覺得睇相個啲？

受：睇相搵到食嘛。

採：我見佢越開越多。

受：但係依家都幾辛苦，因為搵到食嘅人都唔多架，睇相同睇醫生一樣，旺個個特別多人睇嘞，又貴啲嘞，坐滿晒人個啲等三個鐘頭都有人睇，隔離個度冇人睇。

採：係呀，塔羅牌個度最多人！

受：第一呢種野食啱香港人中西文化，開頭好少得一兩檔，咁佢地做咗個勢出嚟。你知有時上 J2 睇到啦（註：J2 為無線電視以青少年為主的頻道），塔羅牌咁樣咁就變咗個勢啲年青人接受，咁成日都坐啲人係到。咁就搞到，同你占卜咋嘞，有個秘書係出面同你登記好誇張嘞，咁其實我都懷疑有時啲人都係佢自己人嚟，做個勢出嚟，但佢真係幾爆嘞，好似話五十蚊問一樣問題。

採：我聽過啲二百蚊呀……

受：咁睇你啦，如果你問樣野好緊張嘅，問下個男朋友又點呀緊係貴啲啦，我聽講五十蚊一個。

採：咁簡單啲嚟講，保留廟街最好嘅方法就係幫到啲販商賺錢係最有效？

受：啱啦，總之你想保留咩文化都好，如果呢個文化純粹茶餘飯後擺嚟消遣下呢就困難好多嘅。但亦都唔係一定唔得，好似粵曲咁，都好多閩秀名伶唱下咁架。因為佢係有一班人呢都係可以去茶餘飯後或者係都去玩呢樣野，但係呢樣野並唔係基層嘅人去做。好似書法，你幾可見屋村嘅人去玩書法，住太古城、黃埔新村就有，都有多啲，住加多利山就多啲，個啲係你昇華到咁保存係有嘅，但係你要普羅大眾去推廣就難。

採：我想知你個會係咪只要係廟街有鋪或者係開檔就成為會員？

受：我地都有會員嘅，但係佢嘅入會資格就係廟街開檔，或者打工。不論鋪頭或者檔口都可以申請做會員。

採：有冇話要幾多年咁？

受：冇，因為其實鋪頭流動性都好大。其實講依家玩我地依啲註冊社團緊係越多人越好啦。民政署問你幾多會員，我有千幾人緊係唔同啲啦，你得百二人緊係唔同。即係大家都玩呢個遊戲，我地玩咁耐緊係知個遊戲點玩啦！好似廟街節，申請表填幾多觀眾呢，一寫一萬

八千人。一萬八千人點計出嚟？行過都計架啦，其實就邊有一萬八千人去睇丫，個兩三日，你一入咗廟街我就當你係啦，噏，我大概一日流量五千人，連埋佐敦道都差唔多，咁三日咪萬五囉，咁緊多啲架，平時都四五千，咁多一二千每日，咁咪多啲囉，所以咪有萬幾人參與呢個活動。你除落去有幾千個人，有數交，一日幾蚊咋喎，抵俾佢啦！但如果你搞一個旅行，又係攞唔得幾多錢，立案法團旅行成棟大廈兩部車一百人，即係玩呢啲遊戲，我地都要識玩嘛。

採：我想問呢之前就有諗過起一條天橋，咁就話有可能影響到舊個邊？

受：起個條天橋，個個叫中九龍幹線。我個人認為係必須要起嘅。因為係觀塘個邊出嚟啦，每日都塞車架，朝頭早同傍晚一定塞車。呢條天橋講下講咗十年有多呀，依家係撥咗第二期工程，唔係最急需，十大基建要搞呢個高鐵排咗第一嘅，咁呢個都係要搞嘅，講咗好多次拆停車場拆個差館拆賽馬會。

採：會唔會擔心影響？

受：唔會，點解呢？因為政府有安排，我同你講過個堆販商係有咁原始嘅販商，得廿年歷史嘅。我地呢邊同個邊就超過五十年，咁第一個個問題啦，第二政府依家好精嘅，設計到影響最少，佢依家同我地商量過拆呢個停車場呢，之後同埋拆緊嘅時候下面仍然可以繼續營業嘅。佢做過評核都可以營業。

採：即係商會都有主動介入同政府？

受：我地關注，都有搵我地開會。其實當時有個概念就係依家都係咁，拆咗停車場就會起一個兩層建築物，佢話兩層架，臨時嘅，最頂個度呢就係做花園，即係公園啦，地下就擺嚟做呢個玉器市場搬埋過嚟，總之呢兩層都做埋玉器市場。咁上面就係做公園，咁呢就係將呢個廟街南，呢邊南個邊北貫通埋。其實我就希望佢榕樹頭公園個度呢就拆咗啲野佢，將佢貫通佢整直佢。因為以前係通嘅，起咗個公園之後先唔通。好啦，就將個邊發埋牌，即係將佢登記咗發牌，呢個建築物我就希望唔拆嘅，唔好做臨時，佢仲諗住起埋呢個中九龍幹線，上面一條天橋，下面一條隧道咁就唔塞車啦，咁就會將呢個建築物拆咗佢搬番去個邊啦。其實我同個邊玉器市場商量過，雙贏架，佢地依家做嘅時間日頭六點鐘就要收，一冇人去，個邊好黑；第二保安個邊都有問題，而且佢淨係得玉器呢，吸引遊客少呀。但如果貫通咗，中間係玉器市場咁啲遊客興趣就會大好多啦，即係吸引多啲嘅，就會相輔相承大家都好嘅。咁我就希望政府，我有過咁嘅建議，咁當然佢嘅意見就唔同。就算講個邊發牌，你個邊發牌已經有問題啦，佢地都好似唔敢做咁。當然啦，如果我事在必行搵人 **hur** 下佢，**hur** 多兩次搵啲議員鬧下呀，香港仲可以容許冇牌仲可以生存？無牌小販咁多係到，你政府部門做咩架，搞下佢呀，發生火警又點呀，咁佢都係要做野架，但係又好似冇咁嘅需要搞到人地啲飯碗。如果係個邊可以發牌，起咗個臨時嘅，咁玉器市場搬過嚟係好嘅，對廟街好嘅。

採：你覺得一直過等人可以由街頭行到街尾好嘅？

受：又多樣玉器係一種好吸引嘅……

採：就唔駛好似依家兜個圈，因為個度係由油麻地地鐵站之後就中間兜個圈……

受：發牌有個好處，你有個牌呢，你要對個檔口負責任，你賣嘅野即係唔敢賣假野，你唔敢賣啲好犯法嘅野。個邊煙仔、私煙、色情光碟、賣冒牌野比呢邊猖獗。呢邊呢，冒牌野都仲有啲，你話色情光碟、私煙個啲我地呢邊有嘅。

採：但我見個邊都有光明正大。

受：比你見到光明正大就好離譜啦！但係最全盛時期有二十八檔賣色情光碟，搵個紙友皮箱係度賣，但係掃得好犀利啦！依家「柄」埋賣啦，但你都，依家啲人叻咗啦，依家唔係搵個紙皮箱賣架，依家係開間鋪頭，沿途你都見到啲賣光碟、三仔，佢就擺啲較為擲界啲嘅係度，未必犯法亦未必告得到佢。但如果你賣啲精彩啲嘅，熟客呢佢就會賣俾你，佢就會上樓拎幾隻俾你。咁所以佢地做嘅方法轉變咗架啦，賣私煙一樣架咋，賣私煙以前好名目張膽，擺個紙皮箱擺兩包煙仔係到。依家或者淨係做熟客，佢都唔散賣啦，一條條咁賣，你要萬保路白色嘅陣間拎俾你，總之個邊治安、賣嘅野係有咁規矩架，即係非法野多啲，冒牌野都會緊要啲。你見到熟食，開枱煲仔飯係嚴重啲架，呢邊好啲架。

採：但係好多香港人都鍾意……

受：係，鍾意還鍾意，「桔」魚蛋都鍾意架，你推檔魚蛋係佐敦道，爆晒棚添，但係政府唔比你嘛！

採：香港除咗廟街，仲有女人街、鴨寮街、花園街，其實你覺得政府係咪應該多啲去保留呢啲街道？

受：現有嘅街道經過咁多年呢都可以生存係應該保留，不論佢係街市或者好似福華街都唔係咁好生意，但佢保留到，佢一定有生存之道。但你想新嘅街道市集、一條街呢十分困難。所以嚟計呢，不如我地集中資源去保留呢啲，你睇下咩部門嚟計啦。民政署、食環署嘅角度，個個檔口都一樣，但如果你有旅遊發展局呢，佢就可以分等級。好似一級保護二級保護嘅文物咁嘞，你可以做一個評估，廟街幾多旅客，或者女人街，同埋呢個鴨寮街，鴨寮街雖然唔出名旅客少，但本地人多嘞！好啦，到你一啲好似係隔離新填地街，佢又係多數香港人，咁嚟計係應該可以分等級同埋做一個諮詢，做個調查就知啦。旅客比張紙佢地，你識邊條街咁剔剔剔剔，咁嚟計我曾經講過，世界上如果喻香港一條街道，我諗喻廟街多過彌敦道。

採：我都知廟街俾外國雜誌選為最佳市集。

受：係零六年，個陣我整咗張好大張，我同政府講數都係攞住呢張野。「喂！十大市集之一嘞，最出名，你多啲支援丫。」佢唔係唔肯俾錢你呀，我都話佢唔係唔肯俾錢，不過我有用呀，我用唔著呀，唔通我真係派晒個啲錢咩？買晒禮物派晒佢咩？冇用丫嘛，我地個範疇你比錢我，我掛旗又掛到日日咁掛啦，咁你叫我掛密啲咩？唔得，我地民間或者我地地區性我地可以自己做嘅野我已經比人做多咗，但係我都做唔到野，有啲大既野真係要政府呀、個啲機構去辦，或者你地做啲報告。因為靠我地，我自己已經好肯做野嘅販商團體，第二啲直情有野搞。

採：好多謝你接受我地嘅訪問！

受：唔好咁講……有咩問題俾電話我，都好開心可以同你地傾計，有時有啲嘍騷又可以發洩下！



Appendix 7 – Excerpt from an interview with Mr. Lee Siu Kei

受訪者：李兆基

訪問日期：2014年4月22日

訪問地點：廟街鵝記渣咋門外

受：受訪者 採：採訪者

採：多謝基哥你接受訪問。我想問你對廟街有咩睇法？

受：廟街最旺最好，又歷史悠久。

採：基哥，即係間鋪係你架？

受：哦，唔係，我係呢度好多老友架嘛。咁未成日落黎打牙骸啲，全部都係老友啊，得閒就落黎呢度。

採：係唔係住係呢附近？

受：哦，我唔係，我住係九龍城。

採：九龍城。但係你就會都成日多黎呢條街既？

受：唔係，唔洗開工啊，得閒啊未黎行下，傾下計，探下啲老友囉。

採：咁你覺得呢，廟街你頭先未話佢好歷史悠久啲嘅嘅，咁你覺得佢係未香港好特色既街道黎架？

受：點講呢？以前呢，就較為特色，但係依家呢就，即係個個風味就減低左。因為你睇下

女人街個啲，全部係規劃啊，整到好有間隔啊咁樣，變左冇以前，以前廟街未咁 set up 個陣時呢，啲檔口亂七八糟擺到亂晒籠，係街尾有人賣飛機欖啊，咩野都有。

採：又賣藝啊。

受：賣藝啊、賣髮乳啊。乜都有架以前，但係依家個變化係 set up 到賣啲衫褲啊，嗰個風味減低左囉。

採：冇之前咁有特色？

受：係啊，以前係……點講呢？即係對面海個大笪地叫平民夜總會呢，係賣好多啲咁嘅野啊，有啲人又係個度賣藝啊。咁呢，佢就唔會規劃嘅，有啲擺好多啲地攤啊，擺啲野係地攤度賣，成日一個以前好多香港人消費極平既地方，以前冇卡啦 OK 啊，冇呢啲呢，咁大部份普羅大眾呢，鍾意啲咁嘅平民夜總會，咁廟街呢就其實都係屬於呢一類嘅。依家規劃左之後呢，即係個味道就減低晒，即係唔似以前咁囉。

採：你覺得政府應該點做呢？

受：呢個要分開兩邊講。如果唔規劃就有個問題，類似火燭，火燭車點過呢？即係擺到週圍都係，火燭車過唔到，你睇女人街火燭咁樣，死得喇，一係唔好規劃呢，檔口又太亂啊，埋啲貨太多，火燭一燒，咁搞到又死人又盛啊，咁就有規劃好啲啦，起碼冇火燭，火燭車都入得黎嘛。但係換句話說呢，當你有規劃，你依家行過個個檔口，就覺得唔會有咩特別，你唔覺得佢好特別，因為冇特別。

採：但係舊個邊呢仲係……

受：舊個邊呢，就係反而即係點呢？（採：都仲特色？）都有特色啲。

採：因為舊個邊冇牌架嘛，呢邊係發牌架嘛。

受：其實佢發唔發牌呢，即係類似呢一類型嘅呢，即係佢唔發牌，但佢地既管理啊，佢地擺啲檔口有管理，唔阻得咁緊要啊，可以有乜一拎起呢就走得，火燭車過啊個啲，咁我覺得又有壞既。即係你發牌唔發牌，你睇好多，好似女人街個啲，發牌既大部份都有人做既，個啲牌呢，拎去租晒去比人，個啲人呢，就唔去做去賺左個啲租。咁呢個發牌制度只係……你有牌發，啲人唔打交，爭崩頭，拿到個牌但又唔係去做生意，去租左比人。咁換句話就係，你可以話佢失敗，你亦可以話佢係唔係失敗。你落去女人街一間就知道，「喂，老闆個牌，係唔係你架？你係租既定係咩？」十檔有七檔都係租，唔係個牌主，個啲牌主啊負責落去剔牌架啫，咁佢日日都有人黎剔架嘛，持牌要係度架嘛，未就係落去剔一剔咁簡單。

採：咁所以政府係唔係要做啲野，等佢可以變返以前咁樣呢？

受：原則上呢，政府係好多野要做。你地讀書都知道呢，你會唔會深信依家香港個政府可以做到呢？你信唔信呢，特別加左好多政黨，有好多對立位。即係你話咁做，佢地又話唔係咁做，當政府話咁做，佢地又話唔係咁做。所以你睇下依家個政府呢，如果你話要建設性，我就冇咩政治立場既，我對事嘅啫，即可以做到既野呢，好差。

採：即係覺得佢可以做多啲野保留廟街個陣特色。因為佢依家整個牌坊啊同埋你見佢掛啲旗係度。

受：牌坊呢啲都係，起左有幾耐，即係近期起架啫，唔係好耐歷史。但係你話要保留呢，就係前面個啲檔口，只係可以做到咁。你覺得仲有乜特別呢？你係度行到街尾，你覺得有乜特別？

採：我覺得舊個邊……

受：因為呢，呢度舊時廟街係包含左鬼五馬六，乜野都有既，所以成為一個……

採：你分享比我聽不如。

受：即係以前廟街好多雞，依家都有架，不過已經唔係個類型既野嘛。以前有好多車係榕樹頭，車啲人去睇小電影。佢賣既野就千奇百怪，咁個啲呢就台灣華西街，你去過台灣華西街未？（採：未）佢有啲類似華西街既色彩，好多古靈精怪既野，咁華西街就已經係冇左啦，馬英九就已經取締左啦。其實華西街即係香港既紅燈，我地叫法即係紅燈區，簡單啲講，廟街就即係以前香港既紅燈區，最簡單咁。咁當然，可唔可以做返以前咁呢？係唔會架喇，做唔返。最多做返呢啲啦。（採：市集？）同埋做返呢啲一檔檔 **set up** 好晒，咁佢地唯一可以做到咁樣。有咩特色？冇架，所以做唔返。

採：係唔係因為你覺得即係以前好多本地人都會黎廟街買野，但係依家就少左？

受：普羅大眾香港人呢，就一定啲啲，你睇下自遊行個個都黎廟街。點解？（採：特色？）第一好多平野，第二好熱鬧，第三好多野賣。唔好話香港人，咁你自遊行個個落黎都行廟街，當然佢有佢既吸引力，但係如果你作為要政府，更加去支持搞好的呢。我只係諗佢地到時咩野廟街節唱下歌，（採：係，廟街節。）唯一做到咁，做得好。點講呢？（採：好似以前咁興旺？）做唔返，但係呢啲我諗遲早都會取締。

採：即係你覺得保留唔到？

受：係，點講呢，老化。老化晒。

採：所以想活化佢。令到佢可以……

受：但係呢個好難去做，根深柢固嘛，佢適合左呢啲野都咁耐喇，咁樣你仲可以點活化佢？你除左搞好多活動啊，賑災啊，有好多呢啲。如果唔係好似今日假期咁，都係咁樣，唔會

有特別。

採：但係好多戲都係廟街拍，所以啲人見到啲電影……

受：電影呢，由於你個劇本，我都同王晶拍左個《廟街故事》，只係話……（採：鄭伊健。）係，故事既主人翁低下層生活，一個模式黎架，所以有好多特別係鬼佬呢，黎香港拍好多都好鍾意拍廟街架，廟街啊、上海街佢地都係鍾意拍。

採：咁都可以宣傳到廟街？

受：宣傳到啊，你可能見到外國遊客黎到都會望下，同樣好似自遊行落黎個啲會睇廟街一樣，但最後答案行完，冇特色冇印象，啲野幾乎，okay 啲。

採：你自己係廟街有冇啲咩難忘既回憶？

受：無啊，最難忘就係老友多，街頭行到街尾個個都識嘅。

採：點解會識到咁多朋友嘅？你係九龍城住？係未拍戲個陣識？

受：唔係拍戲，譬如我又拍過《廟街故事》，我又拍過《縱橫四海》，（採：係啊，我有睇過《縱橫四海》。）個時選個點係廟街，話我地係廟街住架嘛，咁變左我係去啲人同我傾計啊，呢度傾下，個度傾下，未成條街都識囉，好易架嘛。

採：哦，咁你覺得廟街係唔係都好有情味、人情味啊？

受：最近呢，你有冇睇一個節目呢？now 呢（註：指 now 寬頻電視），有個節目呢就講九龍城嘅，佢就拍晒九龍城最舊既野，連埋九龍城流傳落黎既野，佢個重點就講左係一個好特別、好有人情味既地方，因為呢，個啲鋪頭都係好耐既。其實你係廟街，即係類似咁上

下，但係你話好特色呢，no，已經唔係個樣野。你話……

採：即係以前你就覺得係？

受：係喇。你話好差咩，no，因為好多自由行啊，好多鬼佬都仍然黎呢度，香港呢都仍然有人行廟街。所以點講呢，如果想政府去改善可以做啲好啲嘅野呢，我覺得比佢既自由度大啲。

採：自由度大啲。係未即係譬如可能放鬆個小販政策？

受：係啊，即係譬如有好多攤檔唔係排位入面既，佢地擺左係度啊，好多樣野呢，個個管理唔好咁嚴格。所以呢，你將好多野形成返，會出現返好多舊時既樣。

採：係未即係其實覺得可以比佢地賣多啲唔同既野？

受：梗係啦。你行街你都想睇多啲野架嘛。

採：最好咩野都有？

受：能夠做到就最好啦。你行街你都唔會話，喂行黎行去都係賣牛仔褲，咁我洗乜行啫？你成條街都係賣牛仔褲嘅，你比我我都唔去啦。係未千奇百怪乜都有，你就有興趣啊？但係政府做唔做到呢，政府一定唔會啦。講句唔好聽啲，佢都有精神去幫你搞呢啲。

採：你覺得賣啲懷舊小食呢，如果有啲攤檔可唔可行？

受：完全可以，你比我我講法就完全可以。總之個自由度大啲，你知唔知一張告票幾多錢啊？佢地抄告票過千銀。

採：佢地成日都黎抄架？

受：成日都黎架，咁你話個啲人擺個檔日賺幾錢呢？整幾張告票都兩日白做。咁呢個呢就係，唔係話佢唔岩。你記唔記得我地非典個時香港呢，跟住好多人失業，跟住好多人做小販，但係警察部呢就用左個酌情權，真係阻街好犀利呢，就嗌佢去搬埋啲都唔拉，點解咁樣呢？因為都知香港非典呢，大家都搵唔到食，好多人失業，啲人失業呢走去做小販咁樣搵兩餐。咁如果你連呢啲小販都殺到佢絕既，咁啲人點過日呢？所以個陣時，警察部真係用左個酌情權好好，我覺得相當好，唔拉佢地搬埋啲啦，唔好阻到咁犀利。咁呢個係咩？係人為，可以做到既野？都可以好多人可以搵到食架，呢個最實際。如果香港啲人搵唔到食你講乜都有用架。你仲要搞咁多咩野節啊，搞咁多演出啊，搵咩演員落黎演出啊，啲人都有心機睇啦大佬，啲人都搵唔到食，邊到有心機？你依家話咩呢，起左條街，全部係搵到食既，啲人有興趣喇。睇下條街睇下有咩可以做既，可以即係賺到兩餐嘞，啲人又會考慮架嘛。依家連人搵唔到食，係未，即係你睇下，香港政府個啲開會，點解香港人有興趣睇？唔會鍾意睇，話之你長毛撒溪錢啊，點解？因為呢，個個為兩餐，頭都大埋。（採：都唔得閒關心？）係啊，都唔想知呢啲野，唔係關心，你最好電視個新聞乜都有，係唔想知。咁你話點樣去推動廟街，仲保留返以前既風味，成為香港一個特色既旅遊點呢？其實我覺得市政既制度應該放寬啲、放鬆啲。即係好似講，你舉辦好多節目，長洲搶包山啊，點解長洲咁多人去？咁多鬼佬走去睇搶包山？（採：有特色。）因為佢有個文化特色嘛。搶包山好多人堆上去，呢個亦都係我地香港人一個傳統留低既野，所以每一年搶包山都咁熱鬧，你睇幾學生啊，個啲攀石啊，個啲男啊女啊後生既都走去參加，咁先你可以將呢樣呢係繼續保留佢架嘛。

採：其實廟街都係一個好傳統既市集黎。

受：但係政府係唔係配合你呢，呢個先係關鍵丫嘛。廟街肯定係啦，如果唔係就唔會咁多人黎呢度去行啊、去買野、去睇啦。但係政府做法就係，第一，有冇咁既感覺去配合呢樣野；第二，講到錢呢，就乜都唔得，你會撥啲錢去整乜，你好簡單喇，你依家諗到啲野擺落去廟街你要做啲野係未要撥款先，你有錢就做唔得架嘛，冇嘞，好對唔住嘞，做鬼都唔

黎啦，係未。譬如好似呢啲旗桿呀，幾好丫，一樣好似幾多人係度影相，係未，呢啲都叫做有建設性，你可以保留左起碼你知道廟街咁樣丫嘛。不過如果你講配合，唔好期望咁高。……依家香港好灰……市政啊，所有任何啲個部門屬下，你睇下可以有幾多野做到出黎？做唔到架？所以依家我覺得較為自然嘅呢，唔好講保留，可能大家由得佢，由得佢繼續發展，可能廟街仲發展耐啲。

採：即係唔好太多干預？唔好太多限制？

受：係啊。梗係啦。呢樣唔得，個樣唔得，咁樣啲人都心灰意冷點理你繼續搞咩？所以唔搞好過啦。繼續由佢咁，keep 到一下子唔會期待好高架喇，好正呀咁樣。

採：最後想問下你呢，你係由幾時開始係度同啲街坊混熟架？

受：我好早係廟街，個時我係度做廚房。（採：真係架？）個度有間鋪呢，我係度做廚房，同埋送外賣，個度廣東菜，所以就成日都係度送外賣咁囉。所以個啲人呢就好熟。

採：好多年喇？

受：梗係好多年喇，個陣時佐敦道呢，文英樓呀個啲都未有，我地係度送外賣收工呢就走落去佐敦道碼頭，即係依家文英樓個個地址，個啲爛地，我地走落去足球，夜晚收完工就係個度足球，好耐架喇。

採：個間鋪依家仲係唔係度啊？

受：冇喇。

採：即係你以前都係廟街打過工？

受：係廟街都幾十年前，幾十年前。所以我對廟街我就特別感情好的嘅。

採：都有好深感情。

受：因為我最記得呢，我以前係度送外賣。個啲係度做雞個啲阿姐呢，以前有呢啲樓既，呢度條樓梯架嘛，啲樓梯好斜既，一上去落黎就好辛苦，送次外賣呢，行呢啲木樓梯好斜既好辛苦，所以呢，啲阿姐呢，比貼士又比多啲。因為佢知道我好辛苦行條樓梯上去，咁有時佢地有啲客呢，就好多係有錢既，即豪客，嗰個我地送外賣上去呢，貼士就特別比得多嘅。咁未一熟左門牌，大家都知道呢間就最好貼士嘅，我地就行得特別快嘅，即係好好架個陣時，依家就另外一個世界，就係咁樣喇依家。

採：頭先未講到舊個邊，仲保留到特色嘅，你知唔知個邊擺位有乜要遵守架？

受：舊個邊，規矩一定有，仲知佢地搞得掂。咁你話有冇規矩？應該好耐之前定左落黎。如果個邊有檔位擺出左，唔好理佢用咩方法，大家天下太平，就相安無事。

採：多謝你接受我地既訪問。



Appendix 8 – Summary of Interviews with Hawkers and Shop Staff

- **Total Interviews of Hawkers: 17**
 - Unlicensed hawker: 12
 - Licensed hawker: 2
 - Assistant of hawker: 3

- **Total Shop Staff: 2**

Unlicensed Hawker: 11 units

1. Unlicensed Hawker

Location of the stall	Section 1
Name	Mr. Lee
Age	51- 60 years old
Products/ Services	Bags and accessories
Experience	Over 20 years
Customers	Local citizens mostly, overseas visitors from Taiwan, Singapore, Europe and America
Summary	He said that the government should promote and preserve Temple Street more. He hoped that the government would reconsider to issue the license to them.

2. Unlicensed Hawker

Location of the stall	Section 1
Name	Mrs. Ng
Age	Over 70 years old
Products/ Services	Shoes
Experience	Over 60 years
Customers	local citizens mainly
Summary	She agreed that Temple Street was the representative street in Hong Kong and it was more famous than Ladies Street.

3. Unlicensed Hawker

Location of the stall	Section 1
Name	Mrs. Yu
Age	Over 70 years old
Products/ Services	Traditional snacks like preserved fruits
Experience	Over 60 years
Customers	Local citizens mainly, such as customers from Hong Kong Island, Deep Water Bay and some visitors from Malaysia, Singapore and Taiwan
Summary	Her husband got the license before but gave back to the government but she agreed that it was better to have the license.


4. Unlicensed Hawker

Location of the stall	Section 1
Name	Mr. Li
Age	/
Products/ Services	Now: sachets, perfume Before: boutiques
Experience	4 years
Customers	Local citizens mainly, but foreign tourists before
Summary	He said that Temple Street could represent Hong Kong because of the diversified products and affordable expense.


5. Unlicensed Hawker

Location of the stall	Section 1
Name	Mr. Chan
Age	51-60 years old
Products/ Services	Now: USB, luggage tag Before: clothing, shoes, etc. (according to the trend)
Experience	Over 20 years
Customers	Tourists mostly
Summary	He said that Temple Street was for the local citizen and the products were diversified. But the change of the street was huge especially the customers and the safety.


6. Unlicensed Hawker

Location of the stall	Section 2-Public Square Street
Name	Mrs. Lam 
Age	Over 60 years old
Products/ Services	Antiques, jade and accessories, religious goods
Experience	Over 20 years
Customers	Overseas visitors mainly, local citizens partly
Summary	Mrs. Lam operated the stall with her husband which was transferred from his husband's friend. They lived far away from Temple Street, so they needed to rent a place nearby to store their products. She said that the Temple Street Festival was not helpful to their business.


7. Unlicensed Hawker

Location of the stall	Section 2- Shanghai Street
Name	Mr. Yiu 
Age	60 years old
Products/ Services	Hand-made leather belt and buckle
Experience	Over 10 years
Customers	Local citizens mainly (regular customer), but more overseas customers during 1980s and 1990s
Summary	Mr. Yiu worked from 17:00 to 23:00 daily. He owned his cottage factory (<i>Shan Zhai chang</i> 山寨廠) to produce his goods. His stall was transferred from his friend 10 years ago. However, the business had been deteriorating, even the Temple Street Festival was not helpful. His business greatly depended on the weather because of the simple structure of the stall. He agreed that the government should issue the license to them.


8. Unlicensed Hawker

Location of the stall	Section 2- Shanghai Street
Name	Mr. Ma 
Age	50 years old
Products/ Services	5 years ago: clothing Now: sex toys
Experience	10 years
Customers	Local and foreign tourists, both young and old
Summary	Mr. Ma lived in Temple Street since childhood and worked for 10 years at the same location. Due to the lower revenue, he started to sell sex toys 5 years ago. At the beginning, there was only 1 stall operated by an elderly woman. During the past five years, the market expanded and now approximately 9 units of stall selling sex toys. He knew that some stalls were family business in which the owners were relatives. He thought that the market was gradually saturated. Besides, he told us that the hawker control team would not drive them away as this was a famous tourist spot promoted by the government. Moreover, he did not need to give protection fee to the underground community.

9. Unlicensed Hawker

Location of the stall	Section 2- Kansu Street
Name	Mr. Dewalama (Nepali) 
Age	N/A
Products/ Services	Ethnic and religious goods from Nepal and Tibet
Experience	30 years
Customers	Local citizens, European and American tourists
Summary	As Mr. Dewalama is Nepali, the interview was interpreted by his regular customer, Mr. Ma. From Mr. Dewalama, it was known that there was no rent and the 4 stall owners of the similar religious goods were fellows from Nepal.


10. Unlicensed Hawker

Location of the stall	Section 3- Temple Street (opposite to the open air lounge)
Name	Mr. Wong Chun Fu 
Age	55 years old
Products/ Services	Fortune telling- Chinese numerologies
Experience	11 years
Customers	Local citizens more than overseas visitors, overseas customers from Malaysia and Singapore mainly
Summary	Mr. Wong's business was getting better along with his established reputation. He had been sent to jail since the police misunderstood that he intimidated other owners. Price: \$300 (chiromancy/physiognomy) \$600 (chiromancy and physiognomy) \$800 (total package including the date of birth)

11. Unlicensed Hawker

Location of the stall	Section 3- Temple Street (opposite to the open air lounge)
Name	Ms. ToTo
Age	27 years old
Products/ Services	Fortune telling- Tarot
Experience	4 years from 2010 to early 2014
Customers	Mainly local customers (20-30 years old)
Summary	Ms. ToTo used to operate the stall from 17:00-24:00 for 4 days a week with \$1000 average daily income. She was the only interviewee that mentioned about the “rent” giving to the underground community at \$2000 per month (including the fee for setting up and removing stalls) through an agent. Due to the intensive competition and complex business environment, she now moved to a commercial building in Sheung Wan.

12. Unlicensed Hawker

Location of the stall	Section 3- Temple Street
Name	Ms. Mary 
Age	Over 50 years old
Products/ Services	Open air lounge
Experience	Professional singer for over 30 years
Customers	Mainly local aged customers, foreign tourists occasionally
Summary	Ms. Mary got 4 staffs to run the lounge, including the singer, musician and handymen. She usually opened the lounge 19:30 - 23:30 because of the noise control. Her stall was transferred from a friend and operated with a partner now. Instead of charging the admission fee, the lounge only relied on the tips (at least \$20). She actually owned a trendy lounge nearby but still enjoyed the atmosphere here.

Licensed Hawkers : 2 units

1. Licensed Hawker

Location of the stall	Section 4- Temple Street
Name	Mr. Wong
Age	Over 60 years old
Products/ Services	T- shirt with Hong Kong feature
Experience	Over 30 years
Customers	Mainly foreign tourists, mainland visitors occasionally
Summary	Mr. Wong was the foundation member of the Temple Street Hawker Association. He told us the reason of establishment and also gave the phone number of the current president to us. He used to sell trousers and jeans in 1980s and this was the most flourishing period of the night market. Due to the lower demand, he started to sell the Hong Kong featured T-shirt 20 years ago. Moreover, he told us some of the hawkers would recruit assistants to operate the stall instead of running themselves.

2. Licensed Hawker


Location of the stall	Section 4- Temple Street
Name	Mr. Lai
Age	51- 60 years old
Products/ Services	Toys from cottage factory
Experience	Over 30 years
Customers	Mainly foreign tourists, mainland visitors occasionally
Summary	Mr. Lai used to sell jeans in 1980s and changed to toys later on because of the lower demand for the jeans. In fact, his business had been deteriorating and the Temple Street Festivals was not helpful. He thought that the shops and hawkers were running their business independently and less competition. He admitted that the aged hawkers would recruit assistants to run the stall.

Assistant of Hawker: 3 units


1. Assistant of Hawker

Location of the stall	Section 4- Temple Street
Name	Mr. Chan
Age	41-50 years old
Products/ Services	Clothing
Experience	20 years
Customers	Foreign tourists, mainland visitors occasionally
Summary	His business had been deteriorating since 1980s but the rent was increasing.

2. Assistant of Hawker



Location of the stall	Section 4- Temple Street
Name	Mr. Leung 
Age	64 years old
Products/ Services	Chinese pajamas and silk scarves (obtained 2 stalls)
Experience	since 2000
Customers	Mainly foreign tourists
Summary	<p>Mr. Leung was the local citizen of Temple Street and lived here for over 40 years. He used to own a sport wearing shop but now rented out because of the higher operation cost. He remembered that there were over 10 units of sport wearing shop before which was more than the Garden Street but now most of them located in Garden Street. Yet, his income had been decreasing since 2011 owing to the lower consumption of the foreigners.</p> <p>Before: \$20000-30000 Now: \$ 5000-6000 per month</p>

3. Assistant of Hawker


Location of the stall	Section 4- Temple Street
Name	Mr. Mok 
Age	51-60 years old
Products/ Services	watches and provide the repair services sells posters of actors and landscape
Experience	35 years
Customers	Tourists mostly but mainly local residents before
Summary	His wife was the current owner of license and the first owner was his father-in-law. He pointed out one of the gangsters there to us while we were interviewing but he told us that they would not harass hawkers who sold legal products.

Shop Staff: 2 shops

1. Shop Staff

Location of the shop	Temple Street South (Section 4)
Name	Mr. Poon
Age	51-60 years old
Products/ Services	<p>The name of the shop: Wing On Hong</p> <p>Nature : Collecting old things and resell it, selling jewellerys and accessories</p>  
Experience	Over 40 years
Customers	Local citizens
Summary	He thought the night market did not have close linkage with the street shop, but the government should preserve Temple Street.

2. Shop Staff

Location of the shop	Temple Street South (Section 4)
Name	Mr. Fung
Age	Over 60 years old
Products/ Services	<p>The name of the shop: Supply For Beauty Hair Shop (The name is not related to the products of the shop because it is the temporary shop)</p> <p>Nature : Yelling shop, selling second hand products including CD, cassette tapes</p> 
Experience	Over 40 years
Customers	Local citizens
Summary	He said that the change of Temple Street was huge and the business was not good in recent years. He expressed that the uniqueness of Temple Street was Yung Shue Tau.

Appendix 9 – Excerpt from an interview with Ms. Mary

受訪者：受 採訪者：採

採：我地依家呢，就做緊功課係講保留廟街既特色，我想問呢檔係未你架？

受：係啊，開左三十年，希望保留返呢個特色啦。

採：因為我覺得呢啲既歌廳文化好特別。

受：因為呢度就好耐歷史既，就三十年喇，啲街坊啊。以前個啲漁船啊，啲躉船佬成日黎呢到聽歌架，圍到呢度滿晒架。

受：因為油麻地個陣有碼頭。

採：咁你自己開左三十年係自己鋪既。

受：係啊。

採：冇租？

受：唔洗架，政府借比我地用架，唔洗比租。

採：咁未前幾年呢，未話起中九龍幹線既，你地擔唔擔心會有影響？

受：擔心，起還起，比返我地係度擺檔，保留返我地係度。

採：你自己見證住個歌廳文化，你自己有冇覺得有乜轉變？

受：以前啲人就疏爽啲既，依家啲人就孤寒啲，以前係一百蚊，一百蚊五百咁比既，依家唔係喇，廿蚊都比得好辛苦。

採：你覺得個變化點解會咁既？

受：因為聽歌啲人老左就會死啦，啲後生既又唔係幾鍾意聽咁留返一小部份，呢小部份就間唔中黎下囉。

採：你覺得點樣可以保留呢啲咁樣既文化？

受：比我地繼續經營。

採：你自己啲客多數係本地人定遊客多？

受：遊客都有，間唔中都有幾個鬼佬埋黎唱下歌。

採：咁我想問你自己對廟街點睇呀？

受：我覺得都好丫，一路落去咁生存，由啲人娛樂下又可以冇咁悶啊，又可以有個地方消遣下，幾個鐘頭啊，咁未唔洗周圍去咁悶。

採：你係度開左檔咁耐冇冇歸屬感？

受：有，梗係，當然有啦。

採：你都係呢頭住架？

受：係啊，我係呢頭住。

採：係度大？

受：係啊，我係係度大。

採：你覺得廟街係唔係具代表性既香港街道啊？

受：都有代表性架，因為政府曾經都推廣呢度係旅遊景點。

採：旅發局個啲，有牌坊。

受：係啊。

採：你覺得政府可以點樣幫你地呢點？

受：耍整靚啲呢度囉，掛啲旗咁樣。

採：你覺得廟街有啲咩野變化？

受：覺得呢度呢，冇以前咁旺，依家啲人消費欲低左。以前啲人將張五百蚊紙摺飛機咁飛埋黎。

採：你地多數係唱啲？

受：都係懷舊歌

採：有冇其他歌？

受：仲有唱啲英文歌咁樣，More Than I Can Say 啦。

採：你地開門既時間？

受：因為呢度地檔有音響管制架嘛，十一點半就要收架喇，所以開夜晚七點半囉。

採：下午就唔開得檔？

受：唔得架，下午個陣市政做野架嘛。

採：佢地走左你地先可以開？成左文？

受：佢地收左工，我地就可以擺。

採：我見有啲五點。

受：可以五點既。不過我地揀左七點半。

採：同附近個幾檔有冇競爭？

受：都有競爭啊。

採：有冇乜好難忘既回憶？

受：好難忘啊，有個後生，成家人移民左去美國既，返到黎睇我地唱歌，佢話「阿姐啊，你唔好執呢度啊，要保留廟街既特色啊。因為想返以前，好有回憶。」所以電視台訪問我，我都又照講返呢返說話。

採：但係呢，你地呢一邊都仲係未發牌個邊，個邊就規範左。咁發牌個度你地點睇？

受：係啊。如果政府有程序有規律個做，我地都會拎個牌既，但問題係佢地會唔會比返我地呢個位先？

採：個啲係同事員工伙記？你地係幾多位員工？

受：個啲係熟客，個啲係同事，大家 partner。有四個員工。

Appendix 10 – Excerpt from an interview with Mr. Yiu

受訪者：受 採訪者：採

採：係，饒生。你係度開左檔幾耐啊？

受：十幾年。

採：十幾年喇。咁請問係未一直都係賣皮帶同整皮帶個啲啊？

受：係。

採：冇做過其他個啲？由開檔到依家？

受：係啊，係啊。

採：我想問呢啲係全部都係自己……

受：我自己做架。

採：親手做架？

受：我係買啲牛皮返黎，係廠個度自己做架。

採：因為依家好多都係擺貨。

受：我係自己做，因為個廠係自己。

採：係未以前山寨廠個啲啊？即係自己係有鋪係……

受：唔係，我自己有工場。

採：我想問你個檔位係自己租定係？

受：都係擺開架，朋友讓比我擺。

採：咁呢一邊係……你知個邊有牌咁樣，但……

受：呢邊係，即係傳統擺開既比你擺咁樣。

採：咁你自己對個發牌制度有乜意見？

受：我地擺左咁耐，佢應該係安置下我地好的嘍，如果佢唔安置咁樣，我地都唔知將來點，比唔比我地做，唔比我地就失業，一來年紀大啦，我地自己搵食自己顧自己啦，如果佢冇得比我地，個生活就有影響。

採：即係你都覺得如果有個牌照比你地……

受：係喇，就好的嘍，比個位我地可以繼續搵食，唔係搵錢啊，係搵到食。

採：因為依家個情況係比較尷尬係呢邊，你自己仲有乜咩其他意見？

受：佢安置到我搵食囉，我最緊要。最緊要搵到食，你比我用完為止，可以收返。

採：應該重新再開放牌照？

受：係喇係喇，譬如我唔係度，我唔做你可以到時收返唔需要搞咁多野話只可比邊個或者比其他。

採：你係度做左咁耐，你自己又點樣睇廟街？

受：越黎越靜，越黎越淡。無乜人，你睇下幾靜？

採：以前係點樣架？

受：以前旺好多，以前好多人架嘛，好多遊客架嘛。

採：啲客係本地人多定係遊客？

受：依家本地人多，遊客少左喇。往日遊客多啲。往日人流多，依家唔係喇，直情有咩人行。

採：你咁講其實廟街轉變係未好大？

受：轉變好大，完係唔同晒，你睇下幾靜。

採：你自己覺得廟街係未好代表到香港？

受：即係通常係遊客好多都知，直情一路以黎都覺得呢道係旅遊區架啦，係啊，具代表性。你依家香港都有乜地方地標，有咩特色可以講，你香港係呢啲傳統稍為有多少特色。（採：榕樹頭啊，大笪地。）係啊，稍為有多少特色，有人黎買野。如果唔係香港周圍都係樓，有乜特別既地方係比人係叫去，即係參考下……（採：知道以前既文化？）係啊。觀光啊，即係有乜地方比人行。

採：你覺得政府可以點樣保留？

受：即係保留原有呢啲啦就叫做有啲特色，即係遊客黎到都叫做有個地方比佢地參考啊，即係有啲特別，行個啲商場都有咩特別。

採：其實政府係唔係應該比多啲宣傳？

受：應該係。

採：廟街節個啲有冇幫助？

受：都做唔到啲乜既。

採：冇刺激到生意？

受：冇乜刺激。

採：但有牌坊個啲？

受：牌坊個啲係叫做有個形式，呢度係有個廟街。佢應該整一個規模再擴大，等人流多啲。

採：你平時開檔開幾點？

受：開五點，收十一點。

採：搵唔搵到食？

受：唔係好搵到，一時啦，一時好好，一時完全冇，我地呢度困難啲，好睇個天，一落雨就開唔到檔，因為一落雨有乜人行，就食白果食自己架喇。

採：朝行晚拆，其實係未固定左個檔位好……

受：係，朝行晚拆，其實呢，佢撥個地方得架喇，即係我地叫做朝行晚拆得黎都有問題既，最好比地方我地就得架喇。固定有固定既好，唔固定有唔固定既好，但比個地方我地，唔好比佢消失。

Appendix 11 – Excerpt from an interview with Mr. Leung

受訪者：受 採訪者：採

採：你賣既係？

受：中式既睡袍。

採：買既多數都係遊客，有冇本地人？

受：local 一百個都有一個半個既。

採：咁仲有冇賣其他？

受：仲有頸巾。

採：咁你以前？

受：以前開鋪頭架。

採：咁你以前賣乜既？

受：以前開體育用品架。

採：咁點解你由開鋪頭變左係開小販檔既。

受：依家既細路都去旺角買，仲邊有人黎廟街買呢，所以就冇做鋪頭。

採：咁你計埋你係地鋪到依家係廟街幾多年？

受：八零年做既地鋪，做到二千年，之後先做呢個，都成三十幾年喇。

採：咁你個時有冇申請小販牌？

受：個時冇申請，係租既。

採：咁租個價錢係？

受：由五六千零蚊，一個位計喎。

採：呢度兩個？兩個計埋……

受：兩個計埋過萬架喇。

採：搵到食嗎？

受：依兩年開始唔得喇，仲衰過打工。係呢兩三年先開始唔得。個陣時搵到兩三萬，依家有喇。

採：係市道定遊客消費力？

受：遊客消費力，呢度做遊客架嘛。

採：做地鋪好定係擺檔好景？

受：計搵錢呢度好過做地鋪，地鋪皮費重嘛。我個間仲要自己鋪添，我都做佢唔掂。

採：咁你依家間鋪係租左比人？

受：租左比人。事關啲遊客你知，只做運動鋪係唔夠做既。

採：係未個變化係好大呢？你以前係本地客多嘛。

受：係啊，以前九成本地客。

採：九成本地客咁多架？

受：以前廟街舊陣時仲旺過花園街。我以前係廟街個陣，條街成十間運動鋪，執下一間，執下一間就越執越少運動鋪，依家淨返個一間都唔係好做喇。

採：咁你地個個廟街節個啲呢……

受：個啲政府資助。

採：有冇刺激到生意架？

受：冇用架，仲衰。一睇完就走架，啲人一睇完就走，一搞親油麻地節咩野廟街節個個禮拜冇生意架。

採：點解呢？

受：啲人一睇完，夜喇就走，同真係黎買野唔同，佢地到此一遊。

Appendix 12 – Excerpt from an interview with Mr. Mok

受訪者：受 採訪者：採

採：你係度做左幾多年啊？

受：應該正式黎計，應該超過三十五年喇。佢劃左呢個認可區都成三十幾年喇。

採：哦，你係由未劃位做到有劃位，係未即係個時申請左個牌？

受：個牌就唔係既，應該就係我外父。

採：即係承傳落黎。

受：依家都唔係我既，係我老婆。

採：咁你會唔會傳比自己子女啊？

受：我諗唔會喇，佢地都有興趣，後生個輩都有乜興趣。

採：客多數係本地人定遊客多？

受：依家正式係做遊客，依家賣緊野已經係遊客要既野多。唔同以前，以前元朗荃灣都出黎買，你比岩我喎，我好遠黎架。

採：你係一直都係賣錶？

受：咁又唔係，我轉左幾行，以前我又賣過 poster 又賣過細路仔童裝。

採：你開檔時間？

受：開三點就收十二點。

採：咁你依家廟街有搞廟街節同起牌坊對你地生意有冇幫助？

受：冇幫助，拎黎派錢仲好，舞龍舞獅阻住。

Appendix 13 – Excerpt from an interview with Mrs. Yu

受訪者：受 採訪者：採

採：婆婆，你好啊，點稱呼？

受：你可以叫我做鹹酸婆。我姓余。

採：你係廟街呢度擺左幾多年喇？

受：六十幾年喇。我同我先生一齊擺。

採：你係未一直都係賣呢啲冇變過？

受：係啊，都係零食涼果你見到呢啲。

採：你既客多數係本地人定遊客多？

受：本地人多，住到好遠都黎買架啲熟客，有深水灣又有離島，多數都係熟客。遊客都有，馬來西亞、台灣、新加坡就比較多。

採：你自己又點睇廟街架？

受：好鍾意廟街，好似第二個家，幾好。

採：你自己覺得廟街具代表性嗎，代表到香港？

受：具代表性，遊客鍾意黎呢度，好似有馬來西亞、台灣同新加坡既遊客都有黎。又有咁多電影拍廟街，令更多人鍾意黎。

採：你自己點睇個發牌制度呢？因為依邊冇牌。

受：我以前先生有牌架，不過上年交左比政府，但梗係有牌好啲，我地都怕收牌架。

Appendix 14 – Excerpt from an interview with Mr. Wong Chun Fu

受訪者：受 採訪者：採

採：黃師傅，你好，你係度擺左幾耐。

受：計埋三月就擺左和過十一年。

採：你係淨係中式定中西都有？

受：多數中式占卜，好少玩塔羅，但係啲客咩野都有，而且塔羅牌係零四年開始流行，所以就兼理塔羅牌。

採：咁其實係唔係零四開始個邊先開始多檔係塔羅牌？

受：係喇，無錯喇。其實零四年先開始有塔羅牌。

採：咁點解你會揀呢個位既？其實對面有啲嘈。

受：無辦法，黎呢度做係有個朋友介紹個師傅比我識，岩岩個師傅黎講呢主要話唔想做，咁佢黎講就送左個位比我。

採：哦，咁洗唔洗交租，有冇話咩頂手費？

受：冇架冇架，頂手費就唔洗，我梗係要比返執利是仔佢啦。頂手費就犯法架喇，呢啲位係政府地，唔可以拎頂手費，收一毫子都犯法。

採：你啲客多數係本地人多定遊客多？

受：梗係本地人多啦。遊客都有，少少啦。

採：咁洗唔洗講英文，其實係咩國家既遊客多？

受：少少啦，多數外國遊客，都有新加坡同馬來西亞。

採：你自己生意又點呢？

受：每一年進步，未試過一日冇客，好似今日都有六單生意。

採：你自己又點睇廟街？

受：廟街好啊，百花齊放。

Appendix 15 – Table of the Information of Hawker Stalls

Total units of stalls: 477 stalls

Section 1: Starting from Man Ming Lane -1-19 Temple Street, Yau Ma Tei

Total: 91 stalls

Right	Center	Left			
No.	Types of goods	No.	Types of goods	No.	Types of goods
1.	Fruits	1.	Jewelries, watches	1.	Slippers , handbags
2.	Fruits	2.	The insole	2.	Toys, masks
3.	Caps	3.	Key chains, jewelries, watches, umbrellas	3.	Stockings / socks
4.	Socks	4.	Jewelries, earrings	4.	Luggage tag
5.	Bags, groceries	5.	Glasses	5.	Doll USB
6.	Snacks	6.	Converters, mops, wire	6.	Men's T-shirt
7.	Towels	7.	Accessories, umbrellas, bags	7.	Ornaments, pouch , card Electronic accessories
8.	Tourism key chains, bags	8.	Featured magnets	8.	Clothing for Kids and Women
9.	Mobile Shell, rope	9.	Stamps, accessories	9.	Bags ,toys, luggage tag , electronic products, Souvenirs
10.	Hanging pictures Clothes, hat,	10.	Wallets, scarves, hats, accessories	10.	Ornaments
11.	Tags	11.	Models, key chains	11.	Electronic products
12.	Shoes	12.	Phone lines, key chain	12.	Socks
13.	Toys	13.	Underwear, Zodiac jewelries	13.	Luggage tag
14.	Cap	14.	Magazines, clothes	14.	Doll USB
15.	Gloves	15.	Massagers	15.	Electronic products
16.	Red packets	16.	Belts	16.	Electronic accessories
17.	Shoes, cups,	17.	Automatic generation	17.	Ornaments

	chopsticks, USB		grinding plating booth				
18.	Bags, accessories	18.	Jade bracelets	18.	Clothing		
19.	Men's clothing	19.	Jades, Buddhist sculptures	19.	Electronic products		
20.	Children's shoes	20.	Fruits, water chestnuts	20.	Electronic accessories		
21.	Caps, scarves	21.	Binoculars, batteries, locks	21.	Socks		
22.	Bags	22.	USB , headsets, luggage, models	22.	Fans		
23.	Wallets			23.	Alarm clock		
24.	Pants, Leggings			24.	Antiques		
25.	Playing cards, mirrors			25.	Sex toys		
26.	Accessories			26.	Electronic products		
27.	Clothing			27.	Lighter , perfume		
28.	Accessories, nail cutters, locks			28.	Ties, rings		
29.	Accessories			29.	Ornaments (Small screen), perfume		
30.	Socks, gloves			30.	Toys, Gifts(figure)		
31.	Essential oil and related products, socks			31.	Electronic products, mask		
32.	Clothing			32.	Electronic products		
33.	Hanging paintings, oil paintings			33.	Glasses, Handbags		
34.	Key chains, watches, models, umbrellas			34.	Jewelry, Buddha ornaments		
35.	Accessories						

Section 2: Public Square Street - Shanghai Street - Kansu Street

Total: 81 stalls

Public Square Street

1	Antiques and jade accessories
2	Antiques and jade accessories
3	Antiques and jade accessories
4	Antiques and jade accessories
5	Antiques and jade accessories
6	Antiques and jade accessories
7	Antiques and jade accessories
8	Electronic accessories (Phone, tablet computers)
9	Antiques and jade accessories
10	Antiques and jade accessories
11	Antiques and jade accessories
12	Antiques and jade accessories
13	Chinese-style ornaments
14	Ornaments
15	Antiques and jade accessories
16	Antiques and jade accessories
17	Antiques and jade accessories
18	Canvas, Hanging pictures
19	Electronic accessories (Phone, tablet computers)

Shanghai Street 268-342

Left

Right

1.	Jewelry, rings, knots pattern accessories	1.	Glasses, gloves
2.	Jade and jade accessories	2.	Glasses
3.	Glasses, gloves	3.	Glass boutique
4.	Glasses, nylon bags	4.	Purses, wallets
5.	Pet supplies and clothing	5.	Jewelry, earrings
6.	Glasses	6.	Sex toys
7.	Watches	7.	Silk stockings
8.	Groceries, toys	8.	Clothing
9.	Cards, cell phone screen sticker	9.	Sex toys
10.	Bags, binoculars, headphones	10.	Erotic underwear

Shanghai Street 159-225

Left

Right

1.	Glass boutique	1.	Socks
2.	Sex toys	2.	Perfumes
3.	3D Hanging pictures	3.	Underwear
4.	Socks	4.	Torches, lasers, electronic products
5.	Clocks, ear spoons, locks	5.	Locks, flashlights, magnifying glasses
6.	Sex toys	6.	Toys, massagers
7.	Selling belts, belt buckles and repairing belts stall	7.	Radios, batteries, headsets
8.	Sex toys	8.	Red banners , Chinese Lunar New Year decorations
9.	Models and toys	9.	Photo frames, lamps, glasses, headrests
10.	Featured magnets, key chains	10.	Glass boutiques, lighters
11.	Postcards, lucky cat decorations	11.	Wallets

12.	Sex toys	12.	LED Lamps, Lotus lamps
13.	Clocks, groceries, comb	13.	Underwear, sexy underwear
14.	Sex toys	14.	Back Scratchers
15.	Sex toys	15.	Lighter, pet supplies and clothing
16.	Essential oil and related products	16.	Glass boutiques
<u>Kansu Street</u>			
1.	Lighters, stickers, playing cards		
2.	Essential oil and related products		
3.	Glasses, insoles		
4.	Wallets, tags		
5.	Bags, wallets		
6.	Featured masks, Ornaments for minority , religious bowls		
7.	Caps		
8.	Ornaments for minority, religious Bowl		
9.	Featured masks, national ornaments, religious bowls		
10.	Featured masks, national ornaments, religious bowls		

Section 3: Market Street and Temple Street

Total: 67 stalls

➤ Fortune telling store (around Tin Hau Temple): 64

- Chinese: 39

- Bird divination: 3

- Western (Tarot): 13

- Both: 1

-Closed: 8

➤ Open area lounge (around Tin Hau Temple): 3

Section 4: Temple Street 95-230

Total: 238 units

Left

Right

1.	Clothing	1.	Silk painting, wood carving, Buddhist music
2.	Chinese-style ornaments, Embroideries	2.	Mobile phone covers, ties, shirt cuffs, pads
3.	Tea sets , tablecloth	3.	Headset, mobile phone cover, pad shells, USB Line
4.	Handbags , Wallet , pens	4.	Watches, leather belts, leather bag, wallets
5.	Bags, glasses	5.	Paintings, wines, paintings, wood carvings
6.	Lighters	6.	Umbrellas, jewelries, cosmetic case
7.	Cap, socks	7.	Jade and jade accessories
8.	Handbags, wallet	8.	Men's clothes, overalls, key chains, cell phone case
9.	Toy , child backpack	9.	Models, toys, USB , bags
10.	Ornaments, poker , electronic accessory (Phone , tablet computers)	10.	Jade, jade, coins, bead chain
11.	Lighters, wallet , tea set ,figure	11.	Form, key rings, drawn
12.	Handbags, wallet	12.	Leather supplies
13.	Electronic products (Torches, batteries)	13.	Toys, 3D Hanging pictures, models
14.	Electronic products (Extension unit , battery , radio , audio)	14.	Bag
15.	Handbags , belt	15.	Table
16.	Handbags , backpack	16.	Shoes
17.	Men's bags and belts	17.	Painting, paintings
18.	Men's underpants	18.	Toys, models, decorations
19.	Chinese clothing for men and	19.	USB , cell phone case, pad shell,

	women (Clothing , qipao) Chinese style figure / Laughing Buddha		headphones
20.	Lettering on rice	20.	Toys, bags, travel pack, key rings
21.	Handbags , Stereo cards	21.	Chopsticks, jade, furniture, Chinese ornaments
22.	Chinese-style ornaments , Souvenirs (Key holder , magnet)	22.	Socks
23.	Handbags	23.	Headdresses, rings
24.	Chinese-style decoration , Antiques , hanging brush calligraphy character	24.	Shawls, furnishings, hair ornaments
25.	Jade , backpack , flashlight	25.	Chopsticks, table cloth, silver coated
26.	Electronic accessory (Phones , tablets), toy , audio , earphones	26.	Hanging pictures, cell phone emergency power
27.	Chinese clothing for men and women (Clothing , qipao)	27.	Clothing, trousers
28.	Fine furnishings, Silk scarf	28.	Chinese dress, cheongsam
29.	Electronic accessory (Phones , tablets), audio ,USB	29.	Men's clothing
30.	Chinese calligraphy hanging characters , gold and silver decorations	30.	Clothing
31.	Jade , backpack , flashlight	31.	Scarves, shawls, decorations
32.	Chinese-style decoration , antiques (Board , mirrors , boxes)	32.	Preliminary, pen, key chain, magnet
33.	Toy, child backpack	33.	USB Clothes, shoes, bags
34.	Buddha head , Chinese products	34.	Clothing
35.	Souvenirs (Key holder , magnetic, creative street sign), cap	35.	Bags, bags, jewelries
36.	Hong Kong featured T-shirt	36.	Chinese ornaments, statues, bronze coins
37.	Bags, child clothing	37.	Paintings, furnishings and the magnet
38.	Wallets	38.	Cell phone case, pad shells, USB lines
39.	Belt , tea sets, chopsticks	39.	Clothing
40.	Chinese clothing for men and women (Clothing, qipao), bottle opener, scarf, silk scarf	40.	Dolls, slippers, toys

41.	Towel, creative paper cutting templates	41.	Bag
42.	Handbags , wallet	42.	Cell phone case, pad shell, USB line
43.	Electronic accessory (Phone , tablet computers),	43.	Umbrellas, bags, tags
44.	Jeans	44.	Cell phone case, pad shell, USB line
45.	Toy , ornaments	45.	Shoes
46.	Ladies' shoes	46.	Astronomical mirrors, telescopes
47.	Men and women clothing	47.	Bags, clothing, wallets
48.	Belt , Tea sets , Chopsticks , Souvenirs (Key holder , magnetic , creative street sign)	48.	Pens, key chains, clothes (as selling points of Hong Kong)
49.	Silk scarf , placemat , chopsticks	49.	Gloves
50.	Jewelry , decorations ,	50.	Luggage, sachets, pouch
51.	Handbags , flashlight , fan	51.	Shoes, leather pouch, wallets, handbags
52.	Electronic accessory (Phones , tablets), handbags , jade , Decorations	52.	Eyewear, sunglasses
53.	Comics ornaments , child supplies	53.	Clothes (to use Hong Kong as a selling point), trousers
54.	Men's underwear and socks	54.	Features embroidered handbags, ethnic jewelry and hat
55.	Red, white and blue plastic bags , hand towel	55.	Children's clothing
56.	Lighters, eye patch	56.	Bags, wallets
57.	Belts	57.	Hanging pictures
58.	Jewelry	58.	CD
59.	Belt	59.	Cell phone case, pad shell, USB
60.	Lighters	60.	Luggage, bags, ties, purses
61.	T-SHIRT, key chain	61.	Chinese painting and calligraphy
62.	T-SHIRT, toy	62.	Clothes, pants, overalls
63.	Bottle opener	63.	Toys, mobile phone cover, pad shell, USB line
64.	Slippers	64.	Pet supplies, clothing
65.	Glasses	65.	Wallets, shoes, children's clothing
66.	Handbags, USB ,shoes	66.	Cell phone case, pad shell, USB
67.	Handbags, shoes	67.	Watches
68.	T-SHIRT	68.	Headphones, mobile phones, DVD

			players, laptops
69.	Electronic products (Mobile phone, computer), Electronic accessory (Phone, tablet computers)	69.	Cell phones, pads
70.	Silk scarf , scarf , gloves	70.	Toys, model
71.	Key chain , handbags	71.	Buddha, Buddha's head, bronze
72.	Souvenirs (Key holder, magnetic , creative street sign)	72.	Cell phone case, pad shells, USB
73.	Men's costumes	73.	Cards, pictures, key chains, toys, stickers, models
74.	Ladies' clothing	74.	Place cell phones, purses, school bags, hats, masks
75.	Men's clothing T-SHIRT	75.	Wallets, key rings, earrings, tags
76.	USB, Telescopic umbrella , clothing	76.	Painting, paintings
77.	Clothing	77.	Bags, jewelry
78.	Toy	78.	Clothes (as selling points of Hong Kong)
79.	Watch, Silk scarf.	79.	Bell
80.	Stereo cards , Electronic	80.	The tone and the USB, speakers
81.	Watch	81.	Cell phone cases, pads
82.	Toy (Rc car , model)	82.	Children's clothing
83.	Souvenirs (Key holder , magnetic , creative street sign)	83.	Men's clothing
84.	Tea , Boutique , Souvenirs	84.	Slippers, scarves, earrings
85.	Electronic accessory (Phone , tablet computers)	85.	Sunglasses
86.	Jade , silk scarf , accessories	86.	Cell phone case, pad shells, USB line
87.	Toy	87.	Jade and pearl ornaments
88.	Stereo cards, Chinese-style slippers and bags , chopsticks,	88.	Cell phone case, pad shell, USB
89.	Handbags, electronic	89.	Bags, wallets, chopsticks, cups, hanging pictures, racing suits
90.	Electronic accessory (Phone , tablet computers)	90.	Belts
91.	Handbags	91.	Toys
92.	Tea, accessories and souvenirs , Men's costumes	92.	Key chains, specialty magnets, socks, umbrellas
93.	Handbags , clothing , shoes	93.	Luggage, headset, USB line

94.	USB	94.	Flashlights, binoculars, camera
95.	Souvenirs (Key holder, magnetic , creative street sign)	95.	Bags, wallets
96.	Handbags, bracelet, mirror, Souvenirs	96.	Bags, wallets, fake designer handbags
97.	Chinese products	97.	Clothes (as selling points of Hong Kong)
98.	Handbags	98.	Watches
99.	Handbags, DVD	99.	Belts
100.	Luggage compartment, backpack	100.	Furnishings, key chain, silk painting
101.	Jade, hanging pictures	101.	Clothes (as selling points of Hong Kong)
102.	USB	102.	Toys, stuffed toy
103.	T-SHIRT	103.	Mobile phone cover
104.	Towel, lucky cat ornaments	104.	Glasses, sun glasses
105.	Luggage tag, telescope, seat belts, neck pillow	105.	Bags, mobile phone cover, pads
106.	Handbags	106.	Bags, wallets, bags
107.	Electronic accessory (Phones, tablets), chopsticks, magnet	107.	Belts, wallets
108.	Jade, hanging pictures, silk scarf	108.	Key chain, and jade decorations
109.	Watch	109.	Ties, pot them up
110.	Watch	110.	Chopsticks, silk scarf
111.	Tea sets, accessories and souvenirs	111.	Cell phone case, pad shells, USB Cable, headphones
112.	Handbags	112.	Small bags, sexy clothing, Mahjong, wallets
113.	Souvenirs , jewelry , pen	113.	Wallets, scarves
114.	Clothing ,USB	114.	USB, bag, shoes, slippers
		115.	Fans, Chinese-style furniture, red banners, Buddha, Buddha sculptures
		116.	Hair ornaments, jewelry
		117.	CD , headphones, closed-circuit TV, watches, DVR
		118.	Clothes, cheongsam, boxers, national clothes
		119.	Overalls, chopsticks, toys, key chains, models, bracelet
		120.	Bags, belts, headphones, speaker,

	USB rays, glasses
121.	Speakers, USB line, mobile phone covers, pads
122.	Pajamas, socks
123.	Flashlights, binoculars
124.	Model cars, helicopters, toys

Appendix 16 – Other Photos of Temple Street for Reference

