

茶餐廳崇拜

Cha-Chan-Teng Worship

香港建築中心主辦
建築師黎東耀主講

Organised by Hong Kong Architecture Centre

Speaker Mr. Stan Lai, HKIA

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珠海學院
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短片製作-Film Production

by Mr. Jeremy Wong & Videospace



場地支持-美都餐室黃小姐

Venue Support- Mido Cafe, Ms Wong

籌委小組-Organizing Committee

Stan Lai, Jeremy Wong, Debbie Wong, Viola Poon

活動

activities

茶餐廳空間 朝聖月

由十月中開始，建築師 Stan 將連續四星期為你介紹四間茶餐廳。敬請緊貼我們的網頁，共同經歷這茶餐廳空間朝聖月！

朝聖地1號：美都餐室

朝聖地2號：海安咖啡室

朝聖地3號：中國冰室

朝聖地4號：新泉興(馬六甲)

Cha-Chan-Teng Space Pilgrimage

Starting from mid October 2005, architect Stan Lai will introduce one Cha Chan Teng to you every week. Just stick to our website and keep making pilgrimages to Cha Chan Teng!

Holy Place No. 1: Mido Café

Holy Place No. 2: Hoi On Café

Holy Place No. 3: China Bing-Sut

Holy Place No. 4: Sin Chuan Heng (Malacca)



茶餐廳崇拜 講座及分享會

日期：二零零五年十一月十一日(五)

時間：晚上八時四十五分
至十時四十五分

地點：美都餐室一樓
九龍油麻地廟街63號

主講：黎東耀建築師Stan

語言：以廣東話主講
幻燈片將輔設中英文說明

人數：50人

費用：港幣20元（包括一杯茶/咖啡）

報名：需預先報名（請參閱有關表格）

查詢：2805 7146（潘小姐）

活動登記將於八時半後開始。 歡迎參加者於活動前到達美都餐室享用晚餐。 講座後設分享會，歡迎參加者分享有關茶餐廳的資料及收藏品。



導言
introduction

這是一次關於香港舊式茶餐廳的事件。

作為一種香港廣泛流行的食肆類型，「茶餐廳」是一間飲「茶」與吃「餐」的「廳」。從進入一些存在於香港已數十年的老茶餐廳之中，我們將重新發現它們交纏於空間性、時間性與社會性的多重身份。

首先，我們從茶餐廳的室內層面至所處都市層面對其空間性特質進行剖析。當聚焦於細部時，我們可看到一些消失中的舊式建築物料、昔日精湛的建造手工、相對於標準化產品的特製構件、以及豐富的裝飾。再深入研究其空間類型時，又可發現如不同種類座位、水吧、廚房等典型茶餐廳空間分區模式；也有一些如「複式」、「相連式」及「平台式」等非典型空間佈局變種。若我們把視線拉闊，其實茶餐廳的室內佈局也可反映香港都市空間如何由舊日以街道為基礎演變成今日以屋苑及商場為基礎的結構。我們更可通過其他東南亞前殖民地時代的茶餐廳，意識到當地與香港殖民地時代的都市景觀與建築特色相似之處。

於時間角度方面，香港茶餐廳關乎歷史發展，其不同名稱的變化，如「冰室」、「餐室」、「咖啡室」等，皆意指不同營業

模式及反映不同年代的演變過程。舊茶餐廳也能帶我們回到香港的逝去年代，甚至它們本身都可視為活着的博物館，收藏着這城市一些珍貴的古物。

從社會角度而言，舊茶餐廳則是社會不同階層的容器。與此同時，本地電影也把它們的形象建構於群眾的腦海當中，通常它們會被描寫成低下階層的街坊會、黑社會社群的聚腳地、或警員的秘密夜宵點。無論是現實或媒體當中，茶餐廳都是觀察香港社會的理想場地。

這次也是一項關於空間與功能分裂的事件。

根據建築師Bernard Tschumi十年前對「未來」建築的觀點--「功能非追隨形式（空間），形式亦非追隨功能」。他認為漠視着空間中原本「綱領」的某些用途，經常出奇不意地出現，形成他所稱的「事件」。而香港則擁有極度流動不穩的都市空間，同時也一直展現着空間中不同功能的轉換，由整幅建築物外牆變成巨型廣告牌、天橋下的斜路變成神功戲棚、甚至菜市場變成大舞池，可謂無處不在。而一間茶餐廳也可變成了一間講堂、影院及文化俱樂部。

二十世紀建築大師Louis I. Kahn說過：「一所學校的存在意志，始於一位不自覺為教師者，在樹下向數人述說他的一些領悟。」我們質疑着文化活動的日益建制化，知識或文化的交流，其實只需一個樹蓬下的空間，而非一片單一性巨型玻璃天蓬。同樣地，一個關於香港舊茶餐廳的講座式交流活動所需的場地，其實可簡單如一間真實的茶餐廳，而不是一座抽離而密封的演講廳。因此，在「茶餐廳崇拜」當晚，一間真實茶餐廳的空間，將會述說着自身的茶餐廳故事。

This is an event about the old cha-cha-tengs in Hong Kong.

As a popular eatery in Hong Kong, “cha-cha-teng” is a “room” that we can taste “tea” and have a “meal”. Through the exploration of old cha-cha-tengs which have operated in Hong Kong for several decades, we can see they are layered with multiple identities, which can be read from spatial, time and social perspectives.

First, let’s take a look at the spatial qualities of a cha-cha-teng, from its interior space through to its position in the urban landscape. On a micro level, vanishing building materials, admirable workmanship, tailor-made elements and rich or-

nammentation are some of the elements which characterize cha-cha-teng’s interior. Regarding its spatial configuration, there are evidence of a distinctly unique “cha-cha-teng layout” especially with reference to the zoning of seating types, location of beverage room, kitchen, and some variations on “duplex”, “synplex” and “terrace-type” layout. On a more macro level, the interior layout of cha-cha-teng can reflect the development of Hong Kong urban spaces, and its shift from a street-based culture in the past to estate-based and mall-based ones at the present. From an even wider contextual perspective, we may even find similar cha-cha-tengs reflecting the streetscapes and architectural characteristics in other former colonial South-East Asian cities, which may constitute a parallel study with the development evident in colonial Hong Kong.

When we look from a “time” perspective, the establishment and development cha-cha-tengs tells a story of Hong Kong’s history and culture. Various names of “cha-cha-teng”, such as “bing-sut” [ice-room], “chan-sut” [meal-room], “coffee-sut” [coffee-room], all signify different modes of operation as well as specific time-periods in Hong Kong’s history. The old cha-cha-tengs can evoke nostalgic memories of and can be

considered a living museum, which encapsulates memories, and possibly artifacts of a certain era and culture of the Hong Kong people at a specific time in history.

From a social perspective, old cha-cha-tengs have been influential to a wide range of social classes. In recent years, the use of images of old cha-cha-tengs in local movies, have impressed upon the mass public that it is a place set in the urban vernacular landscape, represented by neighbourhood centre of grass rooted classes, gathering place for triad members, or secret canteen of midnight police. Whilst the accuracy of such interpretation can be argued, nevertheless, there is no doubt that “cha-cha-tengs” is a phenomenon embedded in the Hong Kong culture in many ways, and is an iconic space and place for observations of the Hong Kong society.

It is also an event about disjunction between space and function.

A decade before, the architect Bernard Tschumi perceived the “future” of architecture with his quote “function does not follow form, form does not follow function.” To put it simply, events will eventually appear disregard of the original pro-

gramme of space. Hong Kong, as a city with such significant spatial fluidity clearly demonstrates this ubiquitous function shift in spaces. Just as building envelope becomes gigantic signboard, under-bridge slope becomes Chinese opera theatre, and wet market becomes dance floor, the cha-cha-teng worship event will turn a cha-cha-teng into a seminar room, a theatre and a cultural club.

“The existence will of a school starts with a man under a tree who does not know he is a teacher, talking to a few people about his realization,” said Louis I. Kahn, a 20th century master architect. With the heated West Kowloon debates recently, the Hong Kong public has questioned about the increasing institutionalization of cultural activities. As Kahn suggests, Intellectual or cultural exchanges only need a place under a tree canopy; it does not need to be a specifically designed spaces dedicated to cultural exchange, let alone a homogenous huge canopy made glass and steel! Similarly, a “seminar”, or an interflow event about Hong Kong old cha-cha-tengs needs a venue as simple as a real cha-cha-teng, instead of an enclosed lecture theatre. Therefore, on that night of “Cha-cha-teng Worship”, we will let the space of the real cha-cha-tengs guide you on the journey of exploration.

有關講者 About the Speaker

黎東耀

建築師。1998年香港大學建築學碩士畢業，現為香港珠海學院建築系講師及港大哲學碩士研究生。著作包括〈市井的懷舊空間 - 茶樓、酒樓、茶餐廳〉及〈迷人的都會空間 - 電影院〉(載《空間之旅：香港建築百年》)、〈身份、空間、生活〉(載《建築師的見觸思》)等文章。

Stan Lai

An architect completed his Master of Architecture at the University of Hong Kong in 1998. He is currently a lecturer in the Department of Architecture, Chu Hai College of Higher Education, and a candidate in Master of Philosophy in the University of Hong Kong. His publications include articles about historical tea houses, restaurants, cafes, and cinemas in 100 Years of Hong Kong Architecture, "Identity, Space, Life" in Jian Zhu Shi De Jian Chu Si.