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The Lord Wilson Heritage Trust

計劃總策劃研究員 Principal Investigator

陳麗碧 Libby Lai-Pik CHAN

計劃研究員 Project Researcher

唐禮兒 Phoebe Lai-yi TONG

計劃顧問 Project Advisors

南中國及香港歷史 History of
South China and Hong Kong

丁新豹 Joseph Sun Pao TING

蘇基朗 Billy SO

馮錦榮 Kam Wing FUNG

程美寶 May-bo CHING

陳天權 Anthony CHAN

劉義章 Yee-cheung LAU

錢江 James CHIN

方志恒 Brian Chi-hang FONG

香港非物質文化遺產

The Intangible Cultural Heritage of Hong
Kong

廖迪生 Tik-sang LIU

張展鴻 Sidney C.H. CHEUNG

蔡志祥 Chi-cheung CHOI

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中國及華南海下考古 Maritime

Archaeology in China and South China

魏峻 Jun WEI

焦天龍 Tian-long JIAO

香港口述歷史 Oral History in Hong Kong

洗玉儀 Elizabeth Yuk Yee SINN

黃秀顏 Kate Sau-ngan WONG

研究助理 Research Assistant

黃子珊 Tsz Shan WONG

溫倩怡 Shin Yee WAN

口述歷史受訪者 Oral History

Interviewees

張伯有 Pak Yau CHEUNG

(糧船灣天后宮值理會創辦人

Founder of The High Island Tin Hau Temple
Committee)

張溢良 Yat Leung CHEUNG

(BBS, MH 糧船灣天后宮值理會常務副

總理 BBS, MH, Vice Chairperson, The High
Island Tin Hau Temple Committee)

張志強 Chi Keung CHEUNG

(糧船灣天后宮總理會核心成員

Core Member of The High Island Tin Hau
Temple Committee)

鄭楚生 Cho Sang CHENG

(糧船灣天后宮值理會常務副總理，

第一緣首 Vice Chairperson of The High
Island Tin Hau Temple Committee, the First
Yuan Shou)

黃福凌 Fook Ling WONG

(北丫村村長 Village Representative of Pak
A Village)

吳華有 Wa Yau NG

(昔北丫村民 Old Resident of Pak A Village)

劉伯安 Pak On LAU

(白腊村村長 Village Representative of Pak
Lap Village)

王木好 Muk Ho WONG

(糧船灣 (有利) 海鮮漁村，沙橋

村居民 High Island (Yau Ley) Seafood
Restaurant Resident of Sha Kiu Tsuen)

吳偉強及黃思敏 Peter NG & Nicole

WONG

(糧船灣漁排及官門漁村民 Residents of

Mariculture Raft in High Island and Kwun
Mun Fishermen Village)

馬少麗 Shirley MA

(昔日魚排居民 Old Resident of
Mariculture Raft)

馬志光 Chi Kwong MA

(糧船灣水上人 Boat People in High Island)

馬和康 Wo Hong MA

鄭阿嬌 A Kiu CHENG

(糧船灣居民 Resident of High Island)

鄭金妹 Kam Mui CHENG

(對面海村居民 Resident of Tui Min Hoi
Chuen)

李志明 Billy LEE

(糧船灣新青炮會成員 Member of High
Island Sun Ching Fa Pau Association)

鄭紹安 Mark CHENG

Dan Wong

展覽 Exhibition

陳麗碧 Libby Lai-Pik CHAN

朱文燕 Katherine CHU

藍河創作有限公司 Blue River Creative
Studio Ltd

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沙龍電影 Salon Films (H.K.) Ltd

香港道教聯合會圓玄學院第三中學影片
攝製 HKTA the Yuen Yuen Institute No. 3
Secondary School

馬智恆 Chi Heng MA

相片 Photography

香港海事博物館 HKMM

Edward STOKES

香港水下文化遺產小組

Hong Kong Underwater Heritage Group

古物古蹟辦事處

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糧船灣天后宮值理會

Preparatory Committee, The High Island

Tin Hau Temple Committee

北丫村村民

Villagers of Pak A Village

譚廣濂 Kwong Lim TAM

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糧船灣志

The Story of High Island

Activating Local Records

地方志



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I. 簡介 Introduction

承蒙香港衛奕信勳爵文物信託基金支持的《糧船灣志・「活」地方志》研究計劃，以地方志形式，搜集、調查並記錄西貢糧船灣的歷史與文化，涵蓋自然景觀地貌、古蹟、人口活動、宗教習俗、教育、經濟及近代發展等各方面。「志」乃以地區為主，綜合記錄該地自然和社會方面的相關歷史和現狀。與此同時，透過展覽，有助觀眾了解西貢作為海上絲綢之路的中轉站，在香港、南中國及海上貿易的關鍵地位。

是次研究為計劃的第一階段，集中以糧船灣洲為研究對象，就漁業發展、口述歷史、考古情況、文化遺產，作出系統性記錄研究，時限始於新石器時期，主要研究年代從宋代至現今。展覽呈獻的是計劃第一階段的研究成果。計劃第二階段，將從糧船灣研究，引伸到以糧船灣海、牛尾海及西貢海的周邊島嶼為例，收集、記錄天然避風港與人文活動發展的歷史和關係，並涵蓋西貢區內人口遷移與避風港的發展故事。

是次展覽為衛奕信勳爵文物信託基金廿五周年誌慶的重點活動之一。本館期盼透過今次展覽收集到更多市民的回應和資料，藉此有助重新譜寫香港島嶼的重要漁民故事。

Thanks to the Lord Wilson Heritage Trust for their steadfast support for the “Activating Local Records – the Story of High Island (Leung Shuen Wan)” project, it has been possible to conduct extensive research on the history and culture of High Island, Sai Kung which has been duly recorded. These comprehensive records on the local area cover its natural landscape, places of historical interest, human activities, religious customs, education, economy and recent development. Through this exhibition on High Island, the audience will have the opportunity to better understand the pivotal status of Sai Kung as a regional hub of the Maritime Silk Routes in Hong Kong, South China and maritime trade.

The research presented here is the first stage of the programme, with its focus on High Island. Further research has been conducted on the development of the fishing industry, archaeology and relics from the Neolithic period, while oral history has been compiled as well. The main period of study covers the Song dynasty to the present era.

This exhibition presents the research outcomes of the first stage of the programme. In the second stage of the programme, the study of High Island will be extended to other areas such as the islands surrounding Rocky Harbour, Port Shelter and Inner Port Shelter. The history and relationship between natural typhoon shelters and the development of human activity will be examined and recorded, in an effort to unearth the stories between population movement within the Sai Kung district and the development of typhoon shelters.

This exhibition is one of the major activities held in commemoration of the twenty-fifth anniversary of the Lord Wilson Heritage Trust. We hope that through this exhibition, further feedback and information may be collected from citizens, which will be helpful for re-writing the important stories of the fishermen of Hong Kong's islands.



天后廟及天后誕
Tin Hau Temple and Tin Hau Festival

II. 從「龍船灣」到「糧船灣」——島上人口活動與歷史記載

From “Dragon Boat Bay” (Lung Shuen Wan) to “High Island” (Leung Shuen Wan)

糧船灣，或稱龍船澳、龍船灣，自古以來位處香港的戰略要衝和海貿航道旁。其英文名稱 High Island，緣於此島地勢較周邊的島嶼為高。自明代嘉靖年間（1522-1566 年），便是珠江口海防重鎮，南頭寨轄下「六汛」之一的海防據點。明朝郭棐《粵大記》第二十三圖載有「龍船灣」一名。至於陳倫炯繪製的《沿海全圖》（約 1730 年），其名為「龍舡灣」（舡是船的俗字）。其後亦稱「糧船灣」，應與此島用作商船補給糧水而得名。乾隆六年（1741 年），島上天后廟內的古鐵鐘已鑄有「糧船灣」一名。此外，島民以平底長舟運載補給品予商船，長舟形如龍船，故又稱「龍船澳」。

糧船灣洲包括北丫、東丫、沙橋頭、白臘等村落，集中在島的西面。島上居民主要由蜑家人（Tanka）即水上人和客家人（Hakka）組成，現只剩下數十名居民。自二十世紀客家人沿岸務農，也在近岸水域捕魚，艇戶則在附近長期停泊。自二十世紀初至中期，島上居民陸續移民海外工作，其海外定居的子孫亦會不時回島參加慶典。雖然傳統以來，漁民不能參與科舉、不准與陸上居民通婚和居住，但隨著二十世紀時代的轉變，現今水陸居民關係密切，水上居民機會獲得保障，積極參與島上各種活動和傳承傳統，形成相互支援的居民網絡。

High Island (Leung Shuen Wan), also known as “Dragon Boat Bay” (Lung Shuen O or Lung Shuen Wan), has been located in the strategic stronghold of Hong Kong since ancient times. As this particular island is higher than the surrounding islands, its English name is “High Island”.

Since the Jiajing period of the Ming dynasty (1522-1566), the island has been a stronghold for coastal defence at the mouth of the Pearl River; it was one of six such strongholds under the governance of Nantou of the Guangdong province. In diagram 23 of the Ming-era *Yue Da Ji* (*Gazetteer of Guangdong*) written by Guo Fei, the name “Lung Shuen Wan” was recorded. In the *Full Coastal Maps* drawn by Chen Lunjiong (1730), the name “Lung Kong Wan” appears [“Kong” (舡) is a variation of the word “Shuen” (船)]. The island was later also known as “Leung Shuen Wan”; this name was associated with the island's role as a supply depot for merchant vessels. On the sixth year of the Qianlong reign (1741), the name “Leung Shuen Wan” was inscribed upon the ancient bell of the Tin Hau Temple on the island. The island's inhabitants transported supplies to merchant vessels using slender boats with a flat base, which were similar to dragon boats, hence the name “Lung Shuen O” (Dragon Boat Bay) came about.



Leung Shuen Wan's territory includes villages such as Pak A, Tung A, Sha Kiu Tau, and Pak Lap, which are located on the west side of the island. The island's population is mainly made up of Tanka and Hakka people. Today, only several dozen people still live on the island. During the eighteenth century, Hakka people farmed and fished along the island's coast, while boats on which families resided were berthed on a long-term basis close by. In the first half of the twentieth century, the island's inhabitants gradually migrated overseas to find work; today, their overseas residing descendants occasionally return to participate in celebrations and ceremonies.

Despite historical traditions which forbade fishermen to participate in the imperial examination, marry island inhabitants and live on land, changes made in the twentieth century have allowed a closer relationship between island inhabitants and boat dwellers (Tanka people) to develop. With better access to equal rights, boat dwellers now actively participate in various island activities, carrying on local traditions and building a network of mutual support.

島上天后廟古鐵鐘鐘面鑄有「風調雨順，國泰民安」八個大字。另一面則鑄有下列文字：「沐信弟子盧楚榮、周君本、王家棟，同發誠心處、鑄鳴鐘一具，敬在糧船灣天后娘娘殿前求永遠供奉，萬福悠同，旨時乾隆六年，歲次辛酉孟夏穀旦吉日同建立，隆盛爐造。」
Inscribed upon the front of the ancient bell in the Tin Hau Temple on the island are these words: “Favourable weather for the crops, bringing peace and prosperity”. The following words are inscribed upon the other side of the bell: “Fervent followers Lo Chor-wing, Chau Kwan-boon and Wong Ka-tung jointly and sincerely cast this one bell of two hundred catties as a permanent offering to the goddess Tin Hau, to be placed in front of the temple on the island. May it bring blessings to everyone. Set up jointly on an auspicious day in the fourth month of the sixth year of the Qianlong reign (Year of the Rooster). Cast by the Longsheng Furnace.”

III. 追古溯源—從考古遺物找尋海洋航道

Archaeological Relics and Maritime Channels: A Window Into The Past

歷代糧船灣位置具獨特的軍事、戰略位置，我們亦可從一些水下考古遺跡，了解糧船灣洲一帶，以至香港在南中國的海上貿易航道上的角色。

明代沉船

在七十年代興建萬宜水庫之前，糧船灣洲與西貢東半島夾著一細小的海峽，名叫「官門水道」。官門之名，早見於明代《粵大記》，據說是因為以前官府船隻取道而來。另一命名說法是因為按水佬話，官門、乾門發音相近，事實上官門真有乾涸的時刻，那條水道的水很淺，退潮時水道中段只有半米深。1970年代初期，該處的沙咀遺址更曾發現一艘古代沉船的殘骸，成為香港發現最早的沉船。內有明代青花瓷器及西洋琉璃珠，其中的瓷片可能既有東南亞的，也有外銷至東南亞等地的中國瓷片。



沙咀發現的魚紋陶片
Pottery shards with fish pattern, Sha Tsui
古物古蹟辦事處借展
On loan from Antiquities and Monuments Office



元代青白釉瓷片，西貢伙頭墳洲出水
Qingbai glazed bowl shards of Yuan
dynasties, discovered at Town Island,
Sai Kung
古物古蹟辦事處借展
On loan from Antiquities and
Monuments Office

18 世紀大炮

在 2016 年的水下發掘中，在糧船灣南端火石洲亦發現了兩枚十八世紀英國製的鐵炮。歷來西貢海域的海盜猖獗，大炮的發現說明當時的商船可能以此作為保護，慎防禦海盜襲擊之用。

Ming dynasty shipwreck

High Island occupied a unique strategic location. Underwater archaeological relics help us to better understand the role of the High Island region as well as that of Hong Kong in the Maritime Silk Routes. Prior to the construction of the High Island Reservoir in the 1970s, there was a tiny strait between High Island and East Sai Kung Peninsula called the "Kwun Mun Waterway". The name "Kwun Mun" was documented as early as in the Ming dynasty *Yue Da Ji*. It was said that in the past, government vessels came via this tiny strait. According to the Shui Lo dialect (the dialect of boat dwellers), the pronunciation of Kwun Mun (官門) is similar to that of Kon Mun (乾門); the word "Kon" (乾) literally means "dry". There were occasions when the Kwun Mun ran nearly dry, and during those times, the water in the channel was shallow. At low tide, the middle section measured barely half a metre deep. In the early 1970s, the remains of an ancient shipwreck were found in the Sha Tsui site. It was revealed to be the oldest shipwreck to ever be found in Hong Kong. Ming blue-and-white porcelain and glass beads from western countries were found in the wreck. Some sherds may have come from Southeast Asia, while others may have been Chinese-made for export to Southeast Asia.



修復中的大炮
Conservation of the cannon

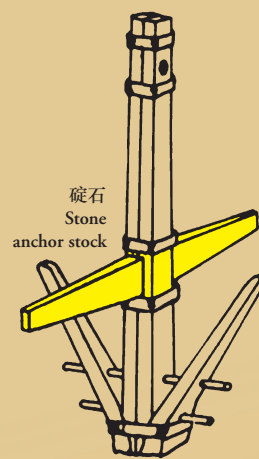
The eighteenth-century cannons

During the 2016 underwater excavations, two British eighteenth-century iron cannons were found in Basalt Island at the southern tip of High Island. Their discovery suggests that merchant vessels may have used them for protection in the pirate-infested waters of Sai Kung.

IV. 糧船灣洲宋代碇石

High Island Song Dynasty Stone Anchor Stock

獲香港海事博物館資助，考古學家 Dr. William Jeffery 和香港水下文化遺產小組於 2016 年在西貢海域發現了宋代碇石，相信是屬於路經香港的宋代商船。船錨是船隻用以固定位置的設備。糧船灣洲所發現的碇石，是木石船錨的其中一個石製組件。糧船灣洲碇石形狀與日本博多灣、福建泉州及南海 I 號沉船的碇石相似，體積較小，初步推斷是來自外地的商貿船隻。碇石為探討宋代時期香港海上貿易提供非常重要的資料，有待進一步的研究。



十二至十四世紀木石錨復原圖
Suggested reconstruction of
anchor made of wood and stone
(12th - 14th Century)



Funded by the Hong Kong Maritime Museum, the archaeologist Dr. William Jeffery, and the Hong Kong Underwater Heritage Group, discovered a stone anchor stock in Sai Kung waters in 2016. It is believed to have once belonged to a Song dynasty merchant vessel passing through Hong Kong. An anchor is a heavy object that was used to moor a ship to the sea bottom. The horizontal anchor stock found in High Island, Sai Kung is a component made of stone for either wooden or stone stock anchors. The shape of the High Island stone anchor stock is similar to those that have been found in Hakata Bay in Japan, Quanzhou in Fujian and the Nanhai No. 1 shipwreck in Guangdong. The size of the stone anchor stock is considerably smaller than the comparative examples listed. It was initially deduced to have belonged to a foreign trading vessel. Further research on the anchor stock needs to be undertaken. This significant discovery has provided very important data for further investigation of Song dynasty era maritime trade in Hong Kong.



打撈碇石
Lifting stone anchor stock
照片來源：香港水下文化遺產
小組
Courtesy of Hong Kong
Underwater Heritage Group



宋代碇石發現地點
Location where the
Song dynasty stone
anchor stock was
discovered

V.「海上漂來」的人、信仰與其傳播

Migration and the Spread of Religion

位處香港東面的糧船灣，具獨特的海防、海上貿易地位。糧船灣對開水域前方的的小島福建頭，其名稱應與福建有關。廣東的潮汕、客家居民，自宋代起，部分是從福建移民遷入粵東，其後逐漸成為與嶺南土著人民融合後的次生族群。宗教上，他們普遍祭拜媽祖，所到之處建媽祖廟（天后廟）。糧船灣上的客家村北丫村村民，明代晚期起已移居島上，至今十多代。我們亦可從漁民的漁歌或嘆歌淵源，來認知閩系和粵系語言的交融與流播。

「海上漂來」的信仰，可說是香港漁民百姓安身立命的寫照。例如糧船灣的天后廟、天主堂，西貢的基督教傳播，均見證了社會變遷、歷史興衰，更重要的是建構地方和身份認同、聯繫人與人關係的重要文化資產。

2009年，媽祖信仰入選為聯合國教科文組織（UNESCO）《人類非物質文化遺產代表作名錄》。2017年，天后誕亦名列於《香港非物質文化遺產代表作名錄》中。香港天后誕的重點活動，包括搶花炮、神功戲和媽祖巡遊。籌組活動的理值會多由地方上有財力，或有能力籌款的民眾負責。這些節慶正是凝聚不同村民、海外原居民和西貢社群的關鍵宗教活動，強調世代相傳的歷史深度，把整個地域性的感情聯繫起來。

Situated on the east side of Hong Kong, Leung Shuen Wan occupied a unique position in coastal defence and maritime trade. Fuk Kin Tau is located in the waters off High Island; its name suggests its Fujianese origin. From the time of the Song dynasty, many Chaozhou, Shantou and Hakka inhabitants migrated to Guangdong from Fujian, and subsequently integrated with the local people of Lingnan. They generally worshipped the goddess Mazu, giving rise to the construction of Mazu temples (Tin Hau temples). Since the late Ming dynasty, dozens of generations of villagers of Pak A village, a Hakka village on High Island, have dwelled on the island. Through fishermen folk songs, we can trace the spread and integration of the Fujianese and Cantonese dialects.

In 2009, the worship of Mazu was incorporated into the UNESCO's "Representative List of the Intangible Cultural Heritage of Humanity". In 2017, the Birthday of Tin Hau was enlisted in the "Representative List of the Intangible Cultural Heritage of Hong Kong". The main events of the Birthday of Tin Hau, including activities such as scrambling for a firecracker bundle, Cantonese opera performances and the Mazu parade, are mostly organised by wealthy people or local residents who had fundraised for the event. These festivities enhance cohesion among people from different villages, descendants of island inhabitants who had migrated overseas, as well as communities in Sai Kung. Emphasis is placed on the passing of history from generation to generation.

The spread of religion via the Maritime Silk Routes as people settled down in Hong Kong over time meant that the Tin Hau Temple and Catholic church on High Island became witnesses to many changes in society on High Island. The creation of local identity on the island became an important cultural asset bridging relationships between people of varying origins.

神像

跟陸上居民一樣，水上人會因信仰供奉神像。漁船既是生財工具，也是居所，在船頭、駕駛艙等重要位置供奉的神像便成為水上人的「家神」。

Religious figures

Sea people do not have a permanent residence on land, and their vessels are their homes as well as the means to earn their living. The religious figures on the prow and in the cabins are the tutelary gods of the family.



家神牌 Ancestors' tablet
香港海事博物館藏
HKMM 2012.0041.0014

天后神像 Tin Hau
香港海事博物館藏
HKMM 2012.0041.0001



糧船灣島上主要有兩大宗教信仰，居民對兩種不同信仰，既不排除，更積極參與。

天主教

1864年，意大利米蘭外傳教會的和倫泰神父（Fr. Simeon Volonteri）到西貢傳道，受到本地人熱情款待，將天后古廟附近一幅土地送予神父興建小堂、學校和宿舍。和倫泰神父於1866年繪製了一幅《新安縣全圖》，上面也有西貢海域的資料。1910年，在龍船灣興建天主堂，現卻已坍塌，至於西貢北丫糧船灣新教堂則於1956年開幕，雖已毀損，但仍可從餘下的支柱和窗戶看出其結構及建築風格。

天后誕、打醮、水上巡遊（每兩年一次）

媽祖原是福建莆田湄州林氏女，後被奉為能保護江海航行安全的女神明。糧船灣島上的天后廟最遲建於乾隆六年（1741年），至少已有二百七十多年的歷史。其兩年一次的「天后出海出巡」慶典更是廣東沿海一帶唯一的天后出海的儀式。糧船灣天后廟仍然位處岸邊，並不像其他本港的天后廟向內陸遷移。天后誕與打醮同時進行，持續四日五夜。期間並非漁民繁忙的季節，參加者在打醮四天前開始吃素。而當中會有粵劇表演，以娛樂神靈和村民。

玄壇白臘灣玄壇廟，據說是為了鎮壓白虎山、保護居民及旺丁而興建。

Two main religions co-exist in harmony on High Island. Island inhabitants actively participate in religious activities throughout the year.

Catholicism

In 1864, Fr. Simeon Volonteri of Pontificium Institutum pro Missionibus Exteris, P.I.M.E., Milan, Italy arrived in Sai Kung Town, where he was warmly received by the local people and offered a piece of land near the Tin Hau Temple to build a small chapel, a school and quarters. Fr. Simeon drew a *Complete Map of Xin'an County* in 1866, and information on Sai Kung territorial waters was included in his map. In 1910, a Catholic church was built at Lung Shuen Wan (which is now dilapidated). The new church at Pak A village was opened in 1956. Although it is now in poor condition, its structure and architectural style can still be seen in the remaining columns and windows.



天主堂遺跡
The old site of Catholic Church



天后誕中的緣首，代表村民向上天祈福。
Yuen Shou who represents villagers to pray for blessing during the Tin Hau Festival

The Birthday of Tin Hau, Jiao Festival and Tin Hau Water Parade (biennial celebration)

Mazu was originally a daughter of the Lam family of Meizhou Island in Putian, Fujian. She was later worshipped as a sea goddess. The Tin Hau Temple on High Island was constructed at the latest in the sixth year of the Qianlong reign (1741), boasting a history of at least 270 years. Tin Hau's Water Parade, a biennial celebration, is the only water parade celebration of Tin Hau along the Guangdong coast. The Tin Hau Temple on High Island is still located on the coast, unlike other Tin Hau Temples which have been relocated much further inland. The Birthday of Tin Hau and Jiao Festival are staged at the same time continuously for four days and five nights, in a season when the fishermen are less busy. Participants practise a vegetarian diet for four days before the start of Jiao Festival. Cantonese opera performances are staged to entertain deities, spirits, and villagers.



天后誕媽祖巡遊
Mazu parade during Tin Hau Festival

According to folklore, Yuen Tan Temple of Pak Lap Bay was built to suppress the Tiger Hill (Pak Fu Shan), and to protect the inhabitants and to ensure that their descendants would prosper.

VI. 走向現代—教育發展與社會流動性

The Development of Education and Social Mobility



糧船灣公立學校
Leung Shuen Bay School

糧船灣水上居民直至 1950 年代，甚少有機會讀書。至於島上的居民，主要為客家人，在 1925 年已有書塾，東丫村的天后廟、北丫村的天主堂亦會提供教育。直到二次大戰後，兩村希望復辦學校，1947 年 10 月獲發牌照，定名為「糧船灣公立學校」。從此無論是陸上或水上的居民，均可獲同等機會接受教育。直至 1970 年代末，漁民子弟學生人數為 80% 以上。部分漁民在不是捕魚的旺季，只能參與「冬學」，只能上課三個月。直至島上的孩童長大，或隨家人移居西貢或其他地方，學生人數漸少，學校才停辦。但原島民或漁民上岸後遷到西貢或其他地區，能在教育機會、醫療和生活模式上有所改善，改變過往捕魚或耕作的唯一生活模式。

Until the 1950s, due to historical reasons, boat dwellers (Tanka people) rarely had the opportunity to receive an education. Inhabitants on the island, who were mainly Hakka people, had access to a traditional private school in 1925, while the Tin Hau Temple of Tung A village and the Catholic church of Pak A village also offered lessons. After the Second World War, the two villages hoped that school services could continue. In October 1947, a licence was issued and the name of "Leung Shuen Bay School" was confirmed. From then on, both Hakka and Tanka people enjoyed equal rights to education. Right up to the end of the 1970s, over 80% of students were the children of fishermen. Some fishermen's children could only attend classes during the winter when fishing activities were not in season, and they could only attend classes at school for three months. As the children of island inhabitants grew up, they moved away to live in Sai Kung or other places with their families. This resulted in a drop in student numbers and the school ceased to operate. As Hakka or Tanka people migrated to Sai Kung or other areas, they gained access to better opportunities for education and medical care. Their ways of life also changed as they no longer depended solely on fishing or farming.



建校於一九六三年的萬宜灣鄉立學校，後因興建萬宜水庫而遷至西貢墟
Man Yee Wan Village School, which was built in 1963 and relocated to Sai Kung Town due to the construction of High Island Reservoir

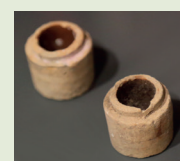
VII. 經濟發展與可持續發展

Economic Development and Sustainable Development

糧船灣的經濟發展，一直以漁業為主，包括近岸漁捕或出海作業，如白臘村附近水域多產白臘魚，而陸上有少部分耕地。陸上居民利用農作物與漁民交易，或到西貢墟售賣。至於沙橋位置，亦曾有製鹽場，因應地形築成梯田式平台，但效益未如理想。此外，島上曾有四大百貨，為島民和駛經漁船提供便利。例如二次大戰初期，曾有巨型商鋪招牌「廣和源油糖米布疋雜貨油柴白鹽薯莨絨線山貨發客」，可見當年灣內居民的日常用品。日據時期，由於糧食不足，推動了漁業的發展，當時漁業讓居民賴以生存。與此同時，本地八個漁業中心成立戎克漁業組合，戰後政府隨即成立漁政署 (Fisheries Department) 以管理香港漁業事務。1970 年代起，糧船灣的漁排開始使用，而電機漁船的發展亦大大增加漁獲。



漁民佩戴的帽
Hat worn by local fisherman



糧船灣發現的鴉片小瓶
Small opium bottle found in High Island Bay

近十年來，通過居民的推廣、保育及傳承島上的傳統天后誕節慶；推廣文化保育及生態旅遊的發展，為糧船灣帶來新的機遇。這些包括建議增加街渡來往西貢；並計劃在島上興建展覽館。2017 年政府提出「改善碼頭計劃」，糧船灣碼頭亦包括在內。白臘村亦計劃將客家村屋改建成青年旅舍及興建和平公園，以推動文化生態旅遊。

The economic development of High Island has always been heavily reliant on its fishing industry which includes nearshore fishing and deep sea fishing. For example, in the waters near Pak Lap village, there was an abundance of gymnocranius griseus (a species of marine fish), while on land, there was a small area of farmland. Hakka people would exchange their crops with fishermen, or sell them in Sai Kung Town. At Sha Kiu, there were once salt fields which were terrace fields built along the terrain. However, they were not very efficient.

In the past, four large convenience stores used to serve island inhabitants and fishing vessels which passed by. At the beginning of the Second World War, there was a large signboard stating "Kwong Wo Yuen Oil, Sugar, Rice, Textiles, Sundries, Patrol, Firewood, White Salt, Yam, Woollen Yarns, Mountain Products, Delivery to Customers". This listing provides information on the day-to-day necessities of inhabitants along the bay. During the Japanese Occupation, as there were food shortages, the fishing industry developed significantly, allowing people to survive on a diet of fish. The Junk Fishing Syndicates were set up at the eight local centres of the fishing industry. After the war, the government immediately set up the Fisheries Department to manage matters regarding the fishing industry in Hong Kong. In the 1970s, the mariculture rafts at High Island came into use, while the development of motorised fishing vessels significantly increased fishermen's yields.



漁排
Mariculture rafts



漁民把魚板放在海中拉行，以吸引魚群
Fish plaques that were towed out to the sea by a fishing boat to attract shoals of fish
香港文化博物館藏品
The Collection of Hong Kong Heritage Museum

In the recent decade, new opportunities in High Island have come about through the publicity of Tin Hau festivities, and the promotion of cultural conservation as well as the development of eco-tourism. These initiatives encompass a proposal to enhance the kaito ferry service to and from Sai Kung, and a plan to build an exhibition hall on the island. In 2017, the government initiated the "Pier Improvement Programme" which included the pier at High Island. Pak Lap village also plans to convert Hakka village houses into a youth hostel and to build a peace park to promote eco-tourism.

VIII. 世界天然奇觀

A Natural Wonder of the World

糧船灣島嶼由獨特的玄武岩形成。約一億四千萬年前，中國東部處於激烈的火山活動時期，當時在香港地區形成幾座大火山，其中座落在今天的西貢的火山，火山熔岩層在冷卻成岩期間形成六角形岩柱，在糧船灣的分佈非常壯觀。石柱直徑可達三米，高數十米至一百五十米不等，規模巨大。除了中國東部的浙江臨海、衢州、吉林四平山門外，惟有香港糧船灣萬宜水庫東壩的六角形岩柱是含矽量超過 60% 的淺黃色酸性火山岩，分佈面積達 150 平方公里（包括海域）。

糧船灣為超級火山的大發現，全因香港在 1950 至 1970 年代人口迅速膨脹，造成淡水供應短缺。港府在 1971 年於西貢糧船灣興建全港儲水量最大的萬宜水庫，而東西兩個水壩將糧船灣與西貢半島連接起來。當開山鑿石時，一個世界級的天然奇觀——壯麗的六角形火山岩柱壁畫便活現眼前，成為香港世界地質公園的西貢火山岩園區。

High Island is uniquely formed by basalt. Around 140 million years ago, the eastern part of China experienced a period of volcanic activity. During that period, several large volcanoes were formed in Hong Kong, one of which was located in what has become present day-Sai Kung. When the molten lava layer cooled down, hexagonal pillars were formed and these were distributed in High Island, forming an impressive landscape. The stone pillars are extensive; the diameter of a pillar can reach three metres, and their heights vary between several dozens of metres to one hundred and fifty metres. Apart from Linhai and Quzhou of Zhejiang and Shanmen Town, Siping City, Jilin in Eastern China, only the hexagonal basalt pillars at the East Dam of the High Island Reservoir in Hong Kong are a light yellow acidic volcanic rock containing over 60% silicone, which is distributed over an area of 150 km² (including territorial waters).

The major discovery of High Island as a super volcano was made due to rapid population expansion in Hong Kong during 1950-1970, causing a shortage of fresh water supply. In 1971, the government of Hong Kong decided to build the High Island Reservoir, which is the largest reservoir in Hong Kong. High Island and Sai Kung Peninsula are thus connected by the East Dam and West Dam of the High Island Reservoir. A natural wonder of the world – a magnificent panorama of hexagonal volcanic pillars – was unveiled and is now known as the Sai Kung Volcanic Rock Region of the Hong Kong UNESCO Global Geopark.



西貢火山岩園區與六角形岩柱
Sai Kung Volcanic Rock Region and Hexagonal pillars

總結

Conclusion

「龍船鼓，一鼓震三洲；扒龍船，龍船飛上天。」——糧船灣鹹水歌

透過這首活潑的漁歌（又稱鹹水歌），體現了糧船灣濃厚的生活氣息、年節喜慶和人們的感情。

是次研究計劃走訪糧船灣各處，同時訪問了數十名居民，成為香港海事博物館首次建立的口述歷史檔案，為保存香江島嶼及漁民文化這些非物質文化遺產略盡綿力。

此次展覽從多角度出發，包括相關的水下及島上考古，如西貢宋代碇石及萬宜水庫沙咀遺址的明代沉船遺物、島民的口述歷史記錄、天后誕節慶及相關物品、漁民的生活用具、海上信仰雕像及相片資料等，一方面引證鄰近的糧船灣島嶼及周邊所反映與南中國、福建、廣東一帶地區交流的族群遷徙、語言發展、宗教傳播，為「海上絲路」航線其中很有可能是來自福建，經香港至南洋一帶的痕跡提供證據；另一方面，有助深入認識香港原本的第四大島嶼的漁民生活、風土人情和以至香港獨特的島嶼文化。本館期盼計劃延伸至糧船灣海、牛尾海及西貢海周邊島嶼，俾能更深入了解香港精彩、富人情味的島嶼文化中充滿生氣的人文活動和歷史發展的故事。

“Dragon Boat Drums, So Loud that the Three Islands are Shaken. Paddling the Dragon Boat, So Fast that it Travels Up the Sky.” — Fishermen’s Folk Song of High Island

This lively fishermen’s folk song, also known as “Haam Shui Gor”, vividly illustrates the livelihoods, festivities and peoples’ sentiments towards High Island. For the purposes of this research programme, visits were made to various locations in High Island, and dozens of island inhabitants were interviewed in order to form the Hong Kong Maritime Museum’s first oral history archive, in an effort to preserve the intangible cultural heritage of the islands.

The exhibition is multi-faceted and includes underwater and land archaeology, such as the Song dynasty stone anchor stock found in Sai Kung, the relics of the Ming shipwreck from the Sha Tsui site of the High Island Reservoir, the oral history records of island inhabitants, the Birthday of Tin Hau festivities and relevant items, the tools used in the daily lives of fishermen, religious sculptures of deities worshipped by fishermen, and photographic materials. These artefacts and records serve as valuable evidence of the exchanges and ethnic migration of people on the islands surrounding High Island and amongst the regions of South China, Fujian and Guangdong; the development of their languages and the spread of religion suggest that it is highly probable that one of the routes of the “Maritime Silk Routes” began in Fujian, with Hong Kong en-route to the Nanyang region. These artefacts and records are also helpful for gaining an in-depth understanding of the lives of local fishermen and the local customs of what was once the fourth largest island in Hong Kong. We look forward to extending the programme to the islands surrounding Rocky Harbour, Port Shelter and Inner Port Shelter to facilitate a deeper understanding of the rich and unique island culture of Hong Kong, in search of more stories related to the historical development of Hong Kong.

