

粮船湾志 **活**

The Story of High Island

地方志
Action









再前行便是外海了



The Story of High Island

高島物語

活

地





《小星盤大龍(大船與住元海國改題)》聖德宮

大船前往天津。船抵天津轉往州。忽江寧鳳取
信時被賊見。搶奪拉船赴台。船裏無油是黑岩。
黑岩收買匪徒大散海。大散海船風花冷。鴉
片大(煙)好奸船。鴉片對黑是石牛。大石牛。
石牛。鴉片一個(煙)就無的(煙)。

[illegible]

2018-05-04 17:51

[illegible]

粮船湾大
The Story of High Island
活地方志

Activating Local Records

粮船湾 活地方志
The Story of High Island

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志志

Divination (or Moon): blocks

...and to ...

走向現代——教育發展與社會流動性 The Development of Education and Social Mobility



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，東主姓林木松，並有姓的天主教堂提供教育。直到二次大戰後，兩村希望復辦學校。1947年10月獲准辦校，定名為「糧船灣公立學校」。從此無業農耕上或水上的居民，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，部分漁民在不是耕作的旺季，只能參與「半學」，只能上課三個月。直至島上的漁業衰退，或離家人移居西貢或其他地方，學生人數漸少，學校才停辦。但原居民或漁民上岸後應到西貢或其他地方，能充教育機會，醫療和生活模式上有所改善，改變過往艱苦或條件的一生活模式。

Until the 1950s, due to historical reasons, boat dwellers ('Hakka people') rarely had the opportunity to receive an education. Inhabitant on the island, who were mostly Hakka people, had access to a traditional private school in 1925 while the Tin Hau Temple of T'ung A village and the Catholic church of Pak A village also offered tuition. After the Second World War, the two villages hoped that school services could continue. In October 1947, a license was issued and the name of "Lung Shuen Yai School" was confirmed. From then on, both Yikha and T'uhka 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 Tai Kung or other places with their families. The number in a class in student numbers and the school could no longer operate. As Hakka or T'uhka people migrated to Tai 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.



糧船灣公立學校
Lung Shuen Yai School



糧船灣公立學校
Tin Hau Temple of T'ung A village, which was built in 1947 and
renovated in Tai Kung Town due to the construction of High
Island Reservoir.

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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，包括延岸漁網或出海作業。如白鵝村附近水域多產白鰻魚，而陸上則有少量耕種地，除上區地利可農作如種植蔬菜、茶、或西瓜等外，並可種植白蠟、金柑等經濟樹。沿海村則多收成出漁平台，但收益不如預期。此外，島上還有四大資源，為島民提供經濟和居住便利。例如二次大戰期間，曾有日軍運糧到糧船灣和油料補給不足糧食出產白鰻魚及鹹魚山貨等，可見當年糧船灣的日貨出產商品。日據時期，由於糧食不足，推翻了漁業的發展，當時漁業讓居民難以生存。因此同時，本地人與漁業中心成立漁業組合，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，糧船灣的漁民開始使用，由電機漁船和發售亦大大地增加。

幾十年來，糧船灣居民仍保留及傳承島上的傳統天后宮節慶，推廣文化保育及生態旅遊的發展，為糧船灣帶來新的機遇。這些包括建議將古街樓宇往西遷，並計劃在島上興建發售廳。2017年政府擬定了漁業發展計劃，糧船灣區域亦包括在內，白鵝村亦計劃將舊客家村屋改建為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 green mackerels (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 Tai Kung Town. In Tai Kung, there were more and fish which were farmed both along the river. However, they were not very efficient.

In the past, four large concrete piers used to serve school inhabitants and fishing vessels which pointed to. At the beginning of the Second World War, there was a large agreement meeting 'Young Wo Yuen' (Old Super Rich, Tenish, Soudan, Fandi, Forward, White Salt, Yuen, Warden Yuen, Mervin, Pindan, Chaiyee or Chaiyee). This long period of agreement on the day-to-day requirement 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 local fishing boats were set up as the right local economy 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 mechanization rate in High Island came on, while the development of nearshore fishing much significantly increased fishermen's yields.

In the recent decade, new opportunities in High Island have come about through the publicity of Tin Hau Festival, and the promotion of cultural conservation as well as the development of tourism. These initiatives encourage a proposal to enhance the farm fishery service to and from Tai Kung and a plan to build an exhibition hall on the island. In 2017, the government initiated the "First 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 tourism.



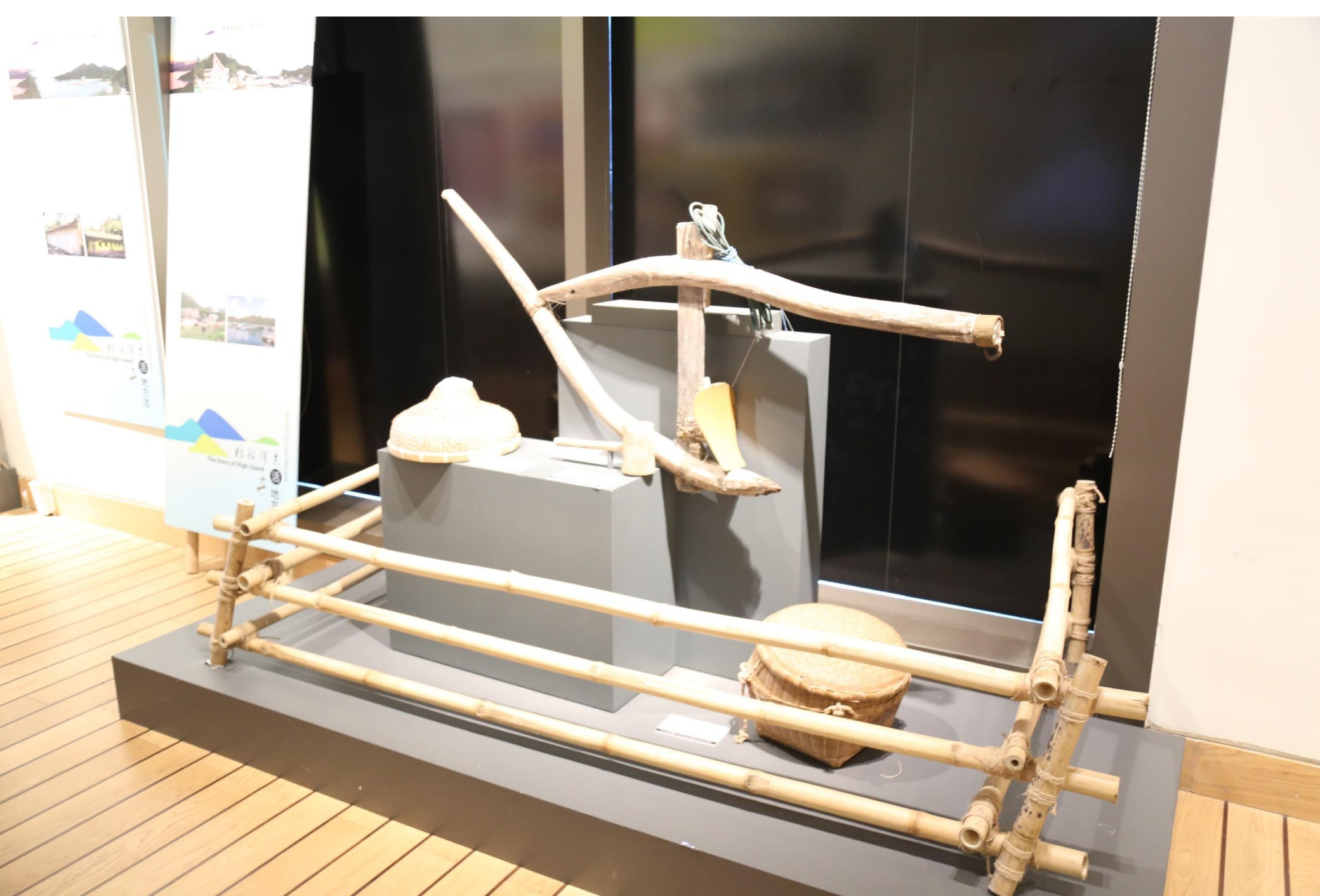
白鵝村
Pak Lap Village



漁船
Boat on water

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協辦 Supported by



香港規劃委員會
Hong Kong Planning Council

Vertical text and images on the left side of the display, including a small map and a photograph of a building.

Electrical Room
電機房

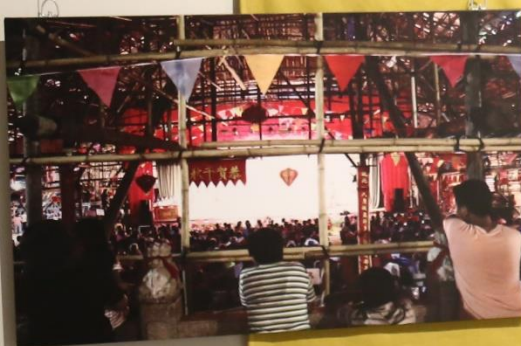
DANGER
ELECTRICITY
UNAUTHORISED
ENTRY
PROHIBITED

危險
電氣
未經授權 不得入內



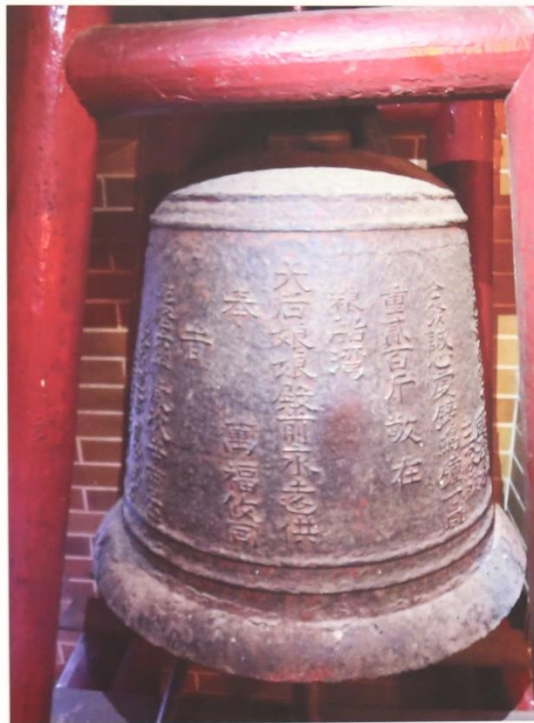
報

The Story of High



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地方志



島上天后廟古鐘鑄鐘銘有「風調雨順，國泰民安」八字，另一面則鑄有下列文字「休信弟子廣慧美，周君本，王家棟，同發誠心，鑄鳴鐘一具，重貳百斤，敬在檀船天后娘娘廟前來求保供奉，萬福慈同。乾隆貳陸六年，歲次辛酉孟夏朔旦吉日同建立，陳昌號造。」
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 Lu Chiu-wing, Chau Kwan-been and Wong Ka-tung jointly and sincerely cast this one bell of two hundred catties as a permanent offering to the golden 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."



2018. 10. 10. The Tin Hau Temple on the island.

2018. 10. 10. The Tin Hau Temple on the island.



高船灣志

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Living Local Records

從「龍船灣」到「椰船灣」
島上人口活動與歷史記載
From "Dragon Boat Bay" (Lung Shuen Wan)
to "High Island" (Leung Shuen Wan)

龍船灣，或稱龍船灣，龍船灣，自古以來是香港的戰略要地，海濱新道多。其英文名稱 High Island，據此島地勢較周圍的島嶼為高。自明代嘉靖年間（1522-1566年），便是珠江口海防重鎮，後因軍轄下「六汛」之一的海防鎮駐，明鄭經本《臺大記》第二十三篇載有「龍船灣」一名，至乾隆御製《御製全圖》（約1753年），其名為「龍船灣」（即是船的名字），其後《印務全圖》（約1753年），應與此島用作龍船灣水師得名。乾隆六年（1741年），島上天后廟內的古戲碑已鑄有「龍船灣」一名。此外，島民以平定島中種植鹹鹼品名而稱，長河如龍船，故又稱「龍船灣」。

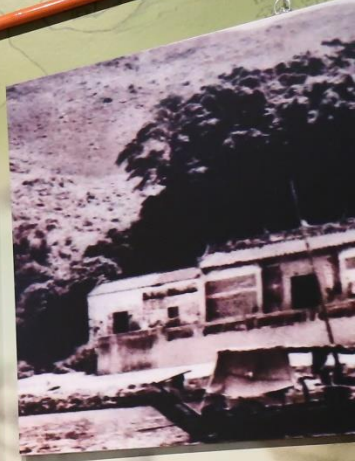
龍船灣包括丁丁、東丁、沙嘴頭、白鵝等村莊，集中在島的西面。島上居民主要是客家人（Tanka），即水上人和客家人（Tanka）組成，現只剩下約十名居民。自二十世紀初客家人由粵移居，也在龍船灣水師碼頭，船戶則在附近耕種，自二十世紀初至中期，島上居民陸續移居海外工作，其海外定居子弟亦會不時回島參加慶典。雖然傳統以來，漁民不能參與科舉，不過島上居民積極和居住，但隨著二十世紀時代的轉變，現今水陸居民關係密切，水上居民機會獲得保障，積極參與島上各種活動和傳統儀式，形成相互支援的居民網絡。

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

Since the Ming period of the Ming dynasty (1522-1566), the island has been a stronghold because of its strategic location. It was one of six such strongholds under the governance of Shimen of the Guangdong province. In chapter 23 of the Ming-era *Yue Du Ji* (Chronicle of Guangdong written by Gao Yi), the name "Lung Shuen Wan" was recorded. In the *Full-Scale Map drawn by Chen Lianxing* (1750), the name "Lung Shuen Wan" appears. "Kong" (龍) is a variation of the word "Shuen" (船). The island was later also known as "Lung Shuen Wan". This name was associated with the island's role as a supply depot for merchant vessels. On the left side of the Qing map (1741), the name "Lung 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 smaller boats with a flat base, which were similar to dragon boats, hence the name "Lung Shuen Wan" (Dragon Boat Bay) came about.

Lung Shuen Wan's settlers include villages such as Pak A, Tung A, the Kiu Yiu, and Pak Lap, which are located on the west side of the island. The island's population is mainly made up of Tanka and Tanka people. Today, only several dozen people still live on the island. During the earlier period, Tanka people farmed and fished along the island's coast, while boats on which they were berthed on a long-term basis close by. In the first half of the twentieth century, the island's inhabitants gradually regarded 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, close relationship between island inhabitants and boat dwellers (Tanka people) has allowed a better access to equal rights. Boat dwellers now actively participate in various island activities, with varying in local traditions and building a network of mutual support.





... 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
the devout 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."

西貢龍興廟天后娘娘廟前求
鐘
Offered at the Hong Kong Archaeological Society
From 1970, 10.10, 2011
Shipswreck site of the Qing dynasty, San Tin
High Island, San Tin of the
Hong Kong Archaeological Society
(From 1970, 10.10)



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難船兩發現的陶片小瓶
Small Optim bottle found in High Island Bay
20 世紀
20th Century

雙口白瓷罐
Double-mouth white porcelain jar
19 世紀
19th Century
Found in the High Island Bay

雙口白瓷罐
Double-mouth white porcelain jar
19 世紀
19th Century
Found in the High Island Bay

四隻罐碎片
Shard of storage jar with four long handles
19 世紀
19th Century
Found in the High Island Bay
Shard of storage jar with four long handles
19 世紀
19th Century
Found in the High Island Bay

雙口白瓷罐
Double-mouth white porcelain jar
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Shard of storage jar with four long handles
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